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A REVIEW ON HISTORY OF MANASA AND MANASA-ROGA (PSYCHOLOGICAL DISORDERS) IN INDIAN TEXTS

Jain Pankaj

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ABSTRACT: According to Indian philosophy, the Mana is psychological entity of the living organism.

There were many discussions and debates on the principle of Mana in ancient Indian society. Balanced Manas Dosha regulates the emotion while the Disturbed Manas Doshas plays an important role in the pathogenesis of mental diseases.

Present article is a review article contains historical review of Mana and Manas Roga in Indian texts. History of Mansa Roga can be considered from the beginning 10000- 12000 years ago when the human being were becoming social. The author tries to collect all available materials about Manas Roga in present article.

INTRODUCTION

Life is combination of body, sense, mind and soul. Sense is the part of body. So Body, mind and soul is tripod of life. But only body and mind is seat of diseases because the soul is hypothetical part of life. Two major division of health science according to seat of diseases. First is related to physical disease and second is psychological disease. Manas Rog Vigyan or Bhoot Vidhya or Graha Vidhya is another name of Ayurvedic psychology. It is a well developed science. To understand the development of Manas Rog Vigyan through the chronological study (history) is the main aim of this article. Study of history, makes easy to understanding, development and research in any science and it's techniques. REVIEW OF MANAS VIGYAN: The history of Manasa-roga is dividing with four sub-topics like Vedic period, Samhita Kala, Samgraha Kala and modern period. (1) Vedic period (10000 B.C to 5000 B.C.) : Vedas are four in number, with their Bramhana, Aranyaka, Samhita and Upnisada part comprises the Vedic scriptures. Many descriptions

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about mental disorders and their treatment are available in there sacred texts. (A) Rigveda: Rigveda, an oldest classic of human civilization has many references about mental disorders, which are as follow: • The speed of mind, curiosity for method of mental happiness, prayer for mental happiness and method of increasing Medha (intelligence) has been described (Rg. 1/71, 76, 94, 46, 48) • Mental illness were independently identified along with physical illnesses (Rg. 1/105/7). • Mana acts as a tool between Atma and Indrias in the origin of knowledge (Rg. 4/1/915). • Three trait of personality Satva, Raja and Tama described (Rg. 4/42/4). • The Atma is supreme and Mana, Indrias are surrender to it (Rg. 4/5/917). • Pishacha are blamable for mental disorganization and Agni (Jataveda) has been worshiped for the cure of the same (Rg. 5/29/10). • Conjugation of Atma and Mana leads to Moksha (Rg. 2/243/183/1, 8/4/57/4). (B) Yajurveda: Yajurveda also has many references about mental disorders, which are as follow: • In 34th chapter, first 6 Mantra clearly described varius aspect of mind which say "What is mind?" • Manasa is the supreme power, which associated for the all impulse to carry out than to interpret it. (Yaj. 34/1-6). • Astanga Yoga is a key factor to reach super consciousness. (Yaj. 3/54). • Siva Sankalpa Sutra deals with psychological health. (Yaj. 34/3). (C) Atharvaveda: Atharvaveda has a maximum references related with Mana, Manasarogas and Bhutavidhya. • Manas has been described as an instrument of hypnotism. • Detailed discraption of preservation of will power, subject related of psychology like emotions, inspirations and consciousness. • The causes of mental disorders given are Devakrita-pap, Jvara, Krimi, Abhichara, Rakshasa, Gandharva and Apsara etc. • The seat of Manasa is heart. • Some Manasa Bhavas like Irshya, Krodha etc. Klama (down through) special treatment like Irshya Bhesaja (Ath.7/46/1, 6/28/1-3, 7/45/1-2). • Atharvani therapy comprises of Mantras, which are useful in cure of mental disorders. Whitney in 1962 tried to interpret and classify the Manas rogas in Atharva Veda, which are presented as below: 1. Ahimsa (Distress) 6/96/12-13 2. Apasmara (Epilepsy) 8/1/16,8/1/3 3. Bhayabhita (Fear) 2/15/1, 6/40/1, 7/3/22 4. Dusvapna (Evil Dream) 6/46/1-3, 6/100/1, 16/7/8 5. Ena, Duritani (Guilt) 6/117/1, 6/118/12, 6/119/1-3 6.Gandharva, Apsara (Idiopathic causes for psychosexual disorders) 2/2/5, 6/130/4, 6/130/1 7. Grahi (Hysteria) 2/9/1, 8/2/12, 13/3/18 8. Irshya (Jealous) 6/18/1-3, 7/74/3 9. Krodha (Anger) 6/42/1-3, 6/43/1 10.Manas Pap (Schizo Paranoid) 6/45/1-3 11. Manya (Fuzzy) 6/42 12. Moha (Eroticism) 3/21/4, 3/25/6 13.Rakshasa Graha (Possession) 8/3/19, 8/3/15 14. Shrapa (Curse) 6/37/59, 6/67 15. Unmada (Insanity) 8/3/3, 6/3/1-2 16. Uttamam (Superiority) 6/45/1 17. Yatudhana (Sorcery and Witches) 8/2/8, 8/3, 1/7 (D) Upnishad (5000 B.C. to 2500 B.C.) : Upnishada are the most important from the point of psychology. The most Upnishada are Chhandyoga Upnishad, Shwetashwaropnishad which described what is mind, Brihandranyaka upnishad which described the theory of perception, thought, Chitta (Mind) and Smriti (memory). and Sharirikopanishad mainly described Prakriti (constitution). (2) Samhita Period (1000 B.C.

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to 600 A.D.) : In this period ancient scientist like Charaka, Susruta, and Vagbhata contributed about Manasa, Manasarogas and its management properly. (A) Charaka Samhita: • Effects of emotional factors like Vishada, Harsha, Shoka on body are clearly mentioned. (Ch.Su. 25/40) • A complete and detailed description definition, properties, function etc. of Manasa are given (Ch. Sha. 1/18-22). • It has mentioned Chittodvega as a one of Vikara of Manodosha (Ch. Vi. 6/5). • Examination and determination of Manasa Bhava have been described (Ch. Vi. 4/8). • Sattva Pariksha for examination of mental status, is given (Ch. Vi. 8/119). • According to Charaka, Treatment of Manasarogas is Sattvavajaya which is includes Gyan, Vigyan, Dhairya, Smriti and Samadhi (Ch. Su. 1/58, 11/54). • Complete description about Unmada, Apasmara and Attatvabhinivesha are given (Ch. Chi. 9-10 and Ni. 7-8). • 16 types of Manas Prakriti (mental constitution) are mentioned in detail (Ch. Sha.4/36-40). (B) Sushruta Samhita: • Mana including in Shodasha Vikar (Su. Sha. 1/9). • Moon is deity of Mana (Su. Sha.1/10) • Most of Manasa Bhavas like Krodha (anger), Shoka (grief), Bhaya (fear), Kama (passion) etc. are either part of Iccha i.e. desire or Dvesha i.e. aversion (Su. Su. 1/3). • 16 types of Manasa Prakriti are described in Sharira Sthana (Su. Sha. 4/80-96). • Detailed description about Unmada and Apasmara are given (Su. Utt. 61-62). • Treatment of Manasa Roga (Su. Su. 1/24/6). • Balagrahas (child psychiatric disorders) are clearly described by Sushruta Samhita (Su. Utt. 60). (C) Bhela Samhita - • Origin of Satvik, Rajsik and Tamsik Prakriti in foetus (Bh.Sha. 3/17-20) • Seat of Mana, acording to Bhela; Mana situated between the crown of head and the palate (Bh.Chi. 8/2) (D) Astanga Samgraha and Hrdaya: • Astanga Hrdaya introduced Dhi, Dhairya, and Atma Vigyan as a best treatment of mental disorders (A.H.Su.1/26). • Bhutvidhya, Unmada, Apasmara and Balagraha etc. are very nicely discussed in both of those texts. (A.S. Utt. 6-10 and A.H.Utt. 2-7). (3) Medieval Period (600 A.D. to 1600 A.D.) This period is described as a Samgraha-kala. The texts written during this period like Madhav-Nidana, Sarangdhara Samhita, Bhavprakasha and all the commentaries of the Samhitas have described mental disorder but are mainly based on Samhitas. (A) Madhav-Nidana : • Description of depression as a sign of Vatik Grahani Roga. (Ma.Ni. 4). • Description of syncope, vertigo, sleep and Sanyaas. (Ma.Ni. 17). • Description of detail causes, pathogenesis, sign and symptom of Unmaad. (Ma.Ni. 20). • Description of psychological symptom of heart disease in chapter. (Ma.Ni. 29). • Detail description of relation between pleasure and Brest feeding. (Ma.Ni. 67). (B) Sharngdhar Samhita: • Give the definition of Kaam (Sexual desire), Krodh (Anger), Lobh (Greed), Moha (Affection /Endearment) and Ahamkar (Egotism) like psychological points. (Sha. Purv. 5/116-120). • Described the important of psychological factors (Grief, Fear, Anger, and less of Affection) in less production of mother milk. (Sha. Purv. 6/39). • Relation between age and mental entity of mind, like Medha (memory) not improves after age of 40 year and Budhi (intelligence) not improve after age of 90 year. (Sha. Purv. 6/61). • Description of causative factors of sleep, Syncope, vertigo,

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drowsiness. (Sha. Purv. 6/66). • Oja Kshaya (low immunity), Dukha (Grief), Ajirna (indigestion) and Shram (Fatigue) are the root causes of Glani (depression). (Sha. Purv. 6/67). • Details physiology of Nidra (sleep), Bhrama (vertigo), Tandra (drowsiness) and Klam (Fatigue). (Sha. Purv. 6/71-75). • Types of Murcha (Syncope), Bhrama (vertigo), Nidra (sleep), Tandra (drowsiness), Sanyaas (Apoplexy) and Glani Glani (depression). (Sha. Purv. 7/31). • Types of Unmad (Insanity), Bhutonmad (Hysteria) Apasmar (Epilepsy). (Sha. Purv. 7/37-40). • Treatment of Unmad (Insanity) (Sha. Madhya. 1/18). (4) Modern Period (1600 A.D. to 2017.) : Many postgraduate and Ph.D. scholars of Ayurveda have contributed their research works about Manasa Vikaras but out of those research work, which have relation with this topic are as follows: (A) Books • Pro. Singh Ramharsh, Ayurvediya manas Vigyan. • Dr. Achal Ayodhya Prasad, Prachin Bhartiya Manovikar. • Dr. Sharma Virendra, manas Roga Tulnatmaka Adhayan. • Dr. Chodhary Ravindra Chandra, Abhinav Mano Roga Vigyan. • Dr. Pathak balkrishana Amarji, Manas Roga Vigyan. • Dr. Upadhaya Govind Prasad, Ayurvediya Manas Raga chikitsa (B) Research thesis on Unmad • Shukla K P (Ph.D.,KC, BHU-1974) - Ayurvedic concept about psychiatry with special study on Unmad Roga (schizophrenia and other psychiatric disease). • Sahu A. K. (MD, KC, NIA Jaipur -1981) - Vatika Unmada mein Unmad Bhanjana Rasa Ki Karmukata. • Dash S C (M.D., KC, BHU-1982) - Clinical assessment of Medhya drugs in management of Unmada (psychosis). • Shinde R R (MD, Rasa, Udaipur -1983) - Sapragandha Kalpanayen evam Unka Unmada Rogon par Prabhavatmak Adhyayana. • Subhash Babu N (MD, KC&PK, Trivendrum -1987) - A study on Vatika Unmada and its management. • Desai (Ms) M V (MD, KC&PK, Trivendrum -1992) - Role of Panch Karma in Unmada. • Purohit Narendra (MD, DG, Udaipur -1997) - Katipaya Dravyon Ka Shlaishmika Unmada par Karmukattva Parigyana. • Mavekari Hamid S (MD, KC- Manas, Kottkkal -2003) - The role of Dhoopan and Dhoompana in the manangment of Kaphaja Unmada with special reference to Brahmyadi Varti. • Rajeena T (MD, KC- Manas, Kottkkal -2003) - Effect of Virechana in Paittika Unmada. • Rekha N S (MD, KC- Manas, Kottkkal -2003) - Efficacy of Mahakalayanak Ghrita in management of Adija Unmad. • Shyla M G (MD, Manasa, Hassan-2003-04) - A study on effect of Kalyanaka Ghrita Adija-Unmada. • Ashwin Chandra C (MD, KC- Manas, Kottkkal -2004) - A study on Unmada with special reference to Manodukhaja Unmada and the efficacy of Ashvagandha and Vacha Choorna in its management. • Saik Anwar K S (MD, KC- Manas, Kottkkal -2004) - A study on Kaphaja Unmada in relation with depressive disorders. • Devadas P B (MD, KC-Manas, Kottkkal -2005) - A randomized controlled trial on Shireeshadi Avapeeda-Nasya in the management of Kaphaja Unmada. • Shylamma T M (MD, KC- Manas, Kottkkal -2005) - A randomized study on the effect of Shiro-Lepa in Paittika Unmada. • Shirka J M (MD, KC, Ahmednagar) - Shiro Basti Chikitsa in Vataja Unmada. (C) Research thesis on Avasada (Depression) • Shringi S K (MD, KC, NIA-1983)- Ayurvedic Paripreksya mein Depressive illness ka Adhyayana evam Jyotishmati Ka Prayoga. • Nath Sushil Kumar

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(MD, KC, BHU-1988)- A clinical study on Depressive illness and its Ayurvedic Management. • Doshi T R (MD, DG, Jam-1991)- A study on the Medhya Rasayana drugs (Vacha evam Jyotishmati) w.s.r. to their effect on Depression. • Bahitra G S (MD, DG, NIA-1994)- Vacha evam Jyotishmati Ka Manovasada Par Tulanatmaka Adhyayana. • Sharma N N (MD, Basic, NIA-1995) "Nidana Dosha Dooshya Visheshebhyo Vikara-Vighata-Bhavabhavabhava Prati Vishesha Bhavanti." Ke Pariprekshya Mein Avasada Roga ka Adhyayana. • Patil Madhav (MD, KC, Nanded-1995)- Chittavasad (Major depression) Par Yashtimadhu Siddha Ghrita Ka Upayog : Ek Abhyasa. • Chandrakar Rupendra Kumar (MD, Basic, Jam 1997) : Concept of Manasa and its role in psychopathology w.s.r. to Vishada. • Parikh H B (MD, Manasa, Jam-1998) Clinical study on Avasada (Depression) and its management by Rasona Yoga. • Vasnik Rama (MD, KC, Akola-1999) - Effect of Shiro-Dhara & Medhya Rasayana in the management of Vishada (Depression). • Baranwal Shekhar (MD, KC, BHU-2000)- A clinical study on the Ayurvedic Management of Depressive illness. • Singh M K (MD, Basic, BHU-2002)- Role of Ayurvedic drugs in the management of anxiety and depression among elderly in relation to Manasa Prakiti. • Damle A V (MD, Roga & Vikriti, Tilak. Pune-2002)- To assessment of efficacy of Shiro-Dhara in treatment of Vishada (depression). • Gupta S K (MD, KC, BHU-2002)- A clinical study on Depressive illness and its Ayurvedic Management. • Mittal V K (MD, KC, Udaipur-2003)- Manoavasada Roga Mein Lashunadi Ghrita evam Aparajitadi Nasya Ka Prabhavatmaka Adhyayana. • Rakhee N (MD, KC&PK, Trivendrum-2003)- Effect of Takra-Dhara in insomnia associated with Depression. • Mishra Pramod Kumar (MD, SK, NIA-2004)- Mana Ka Vaigyanika Vivechan evam Manoavasada par Gudchyadi Yoga (Kalpita) ka Prabhavatmaka Adyayan. • Chandra Rajani (MD, KC, BHU-2004) - Therapeutic evaluation of Nasya Karma medicated Ghrita and Ayurvedic drugs in cases of Depressive Illness. • Bansal Sanjai (MD, Bassic, NIA-2005)- Manobhavo Ka Vishlashan Evam Manobodhayti Amla Ras Siddhant Ki Manoavasada Me Aamlaka Swaras Prayoga Se Pushti. • Jain Pankaj (MD, Kriya, NIA-2010)- A Physiological Study Of Manas Doshas, Imbalance In Depression And Efficacy Of Kalpit Yog With Psychotherapy. • Dr. Khyati. M. Santwani (Ph.D., IPGT&RA, 2012) - A Study On Vishaada w.s.r To Generalized Anxiety Disorder And Its Management With Ashwagandha – A Randomized Double Blind Clinical Study" • (M.D., Kerala Uni. of Health science, 2014) Efficacy of Ayurvedic Treatment package in Moderate Depression – An open clinical trial. • Dr. Md. Nazmul Huda (MD, KC, NIA-2014) Comparative Study to evaluate the Effect of a Herbal Preparation & Shirodhara in the Management of Major Depressive Disorder. • DR.ARJUN CHAND C.P (MD, S.D.M., Hassan)- Role Of Ashwagandha Choorna And Satvavajaya Chikitsa In The Management Of Chittodvega (Occupational Stress)

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CONCLUSION

There are many tools in Ayurvedic psychology for the treatment of the patient. For example counseling is very effective for psychological diseases. When counselor is a Satvik person (Apta Purush) then counseling becomes an art of treatment. Thousand of formulations for a single mental disease have been described in Indian texts. Need to standardization all formulations. Drug therapy can be very useful under supervision of Ayurvedic physician. Need to prepare a guideline for M.D. and Ph.D. research dissertations in Ayurvedic psychology. All completed researches of M.D./ Ph.D. level, should select for large sample research projects. Need to conduct discussion and debate on ayurvedic psychology, so that get answer of the most important question "How to improve the ayurvedic psychology?" can be solved. All text and thesis are very helpful to treat the patient but researcher have to go in depth for the knowledge ocean of ayurvedic psychology. Despite this, some information related to this subject has left the writer, the hope that those who come forward will complete the shortcomings. In spite of this, some information related to this subject has left the author; those deficiencies should be completed by the forthcoming authors so that this tradition of knowledge can be flourished for thousands of years. Therefore, this advanced Ayurvedic psychology should not be allowed to be blocked by legal barriers at any cost.

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