

**AYURVEDA AND MENTAL HEALTH: AN INSIGHT – A REVIEW ON MANA AND ITS  
IMPACT ON HEALTH****Prof. Manohar Ram\***

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**ABSTRACT**

By integrating the body, mind, and soul, Ayurveda, the ancient science of life, places a strong emphasis on a holistic approach to health. Mental health (Manas Swasthya) is seen as a crucial aspect of overall wellness, and mentions of Manas may be found in the Atharva Veda, Charaka, and other ancient texts. Ashtanga Sangraha, Sushruta Samhita, and Samhita. According to Ayurveda, health is the balance of Tridosha, Triguna, and Panchamahabhuta, and a person's natural temperament (Prakriti), which they are born with, dictates their psychological and physical inclinations. Classical writings discuss several mental illnesses, including Unmada, Apasmara, and Attatvabhinivesha, and emphasize the contribution of Pragyaparadha (intellectual error) to their development. Specific herbal formulas are promoted for psychological well-being, along with the ideas of seasonal regimens, Satwavajaya Chikitsa, Achar Rasayana, and Sadvritta principles. Ayurveda, on the other hand, had already described the etiopathogenesis and preventive actions of psychosomatic illnesses thousands of years ago, whereas modern medicine only identified them in the early 20th century. This article analyzes the Ayurvedic viewpoint of Manas and its impact on health, compares it to current psychological theories, and highlights the significance of Ayurvedic medicine. contemporary healthcare's foundation in mental health concepts.

**KEYWORDS:** Ayurveda, Mental Health, Manas, Satwavajaya, Triguna, Psychosomatic Disorders.**INTRODUCTION**

Ayurveda is a unique field of study that thoroughly addresses both physical and mental well-being, as extensively detailed in the 3rd century B.C. (Charaka Samhita). In the Sushrutasaamhita, a comprehensive description of what it means to be "swastha" (healthy) is provided as follows.<sup>[1]</sup>

समदोषः समग्निश्च समधातुमलक्रियः |

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते || (Su.Su. 15/48)

It indicates that there are seven types of fire: vata, pitta, kapha, and rasa-raktadi. All of them should be in dhatus; vinn-mutraadi mala ideal physical equilibrium. Health is attainable if all of the conditions are met. These physiological variables are in perfect harmony with one another. sound mind, intellect, and all senses. The word "Health" In Ayurveda is really thorough and inclusive.

Health was defined by Ayurvedic acharyas many centuries ago, including mental health, which was also acknowledged by the WHO, ultimately leading to the integration of "mental health" into its 20th-century definition of health, which holds that "Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity"<sup>[2]</sup>

The WHO stresses that mental health is not just the absence of mental disorder.<sup>[3]</sup>

The science of Ayurveda encompasses the full human experience, including its positive aspects, ways to establish Harmony and prevent illnesses to avoid Imbalance, as well as destructive lifestyle practices.<sup>[4]</sup>

**Review of Literature**

According to *Charaka Samhita*, in the *Indriyopakramaniya Adhyaya* of *Charaka Sutrasthana*, the mind is considered superior to all sensory perceptions and is referred to as *Satva* and *Chetas*.<sup>[5]</sup> Acharya Charaka has described it as *Ati-Indriya* (beyond the senses). Additionally, he mentioned four mental functions (Karmas), five mental objects (Mano Vishayas), and two mental attributes (Mano Gunas). Mana (mind), Mano Artha (mind-objects), Buddhi (intellect), and Atma (soul) are all part of the *Adhyatma Dravyaguna Sangraha*. Furthermore, the idea of *Sadvritta* stresses moral behavior as a means of preserving one's health.

Acharya has described *Arthadwaya* in relation to the mind. In *Sarvabhutachinta Adhyaya* of *Sushruta Sharira*, Acharya Sushruta explains that the mind originates with

the support of *Tejas*, *Vaikarika Ahankara*, and the *Ekadasha Indriyas*.<sup>[6]</sup> Acharya Vagbhata states that the two primary seats of diseases are:<sup>[7]</sup>

1. *Kaya* (body)
2. *Mana* (mind)

The mental doshas are *Rajas* and *Tamas*, while *Hridaya* (heart) is considered the seat of the mind (*Mano Sthana*). *Satva* (mental strength) is included among the *Dashavidha Parikshya Bhava* (ten factors of examination). A healthy state of an individual depends on the proper union of *Mana* (mind) and *Mano Artha* (mental objects). Acharya Chakrapani, while discussing *Swapna* (dreams), stated that the mind (*Manas*) is essentially the soul (*Atma*) associated with mental activity. Furthermore, he clarified that the *Hridawaha Dhamanis* are probably the mental channels in the context of *Manovaha Srotas*. As a result, the heart, or *Hridaya*, is regarded as the mind's principal seat (*Adhishtana*).<sup>[8]</sup>

The *Srimad Bhagavad Gita* states that one might use the mind itself to regulate and guide their thoughts inward by denying their senses and keeping their attention away from outside stimuli.

### Synonyms

Chitta, Chetas, Hrut, Hrudya, Mana, Sattva, Atindriya.

### Swaroop of Manas

The mind (*Manas*) is formless and imperceptible. Since it is *Atindriya* (beyond the senses), its true nature can only be comprehended through its characteristics (*Lakshanas*).<sup>[9]</sup>

### Lakshana of Mana

Knowledge is created by the interaction of the mind (*Manas*), the sense organs (*Indriya*), the soul (*Atma*), and their corresponding objects (*Jnana Utpatti*). One defining feature of the mind is the capacity to perceive one thing while simultaneously not perceiving another.<sup>[10]</sup>

### Mano Guna

The two qualities (*Gunas*) of the mind are.

1. *Anutvam* – indicating that the mind can grasp even the minutest details.
2. *Ekatvam* – signifying the oneness of the mind, as it can focus on only one object at a time.

Acharya Charaka further clarifies that although the mind is inherently one, it appears to exhibit multiple characteristics due to variations in sensory experiences, its inherent disposition, and its association with the *Rajas*, *Tamas*, and *Satva* qualities. The mind surpasses all sensory faculties, which are otherwise responsible for perceiving external objects.<sup>[11]</sup>

### Mano Vishaya

Acharya Charaka has outlined the following five *Mano Vishayas* (mental objects)<sup>[12]</sup>

1. *Chintya* – that which the mind contemplates as duties or non-duties (*Kartavya* and *Akartavya*).
2. *Vicharya* – that which is analyzed based on reasoning and evidence (*Upapatti*) or lack thereof.
3. *Uhya* – that which is inferred through logical possibilities and arguments.
4. *Dhyeya* – subjects of reflection related to emotions and sentiments.
5. *Sankalpa* – assumptions or resolutions made by weighing merits and demerits.

### Mano Karma

Acharya Charaka describes the functions of the mind as follows:<sup>[13]</sup>

- *Indriyabhi-graha* – controlling the sense organs.
- *Nigraha* – restraining oneself.
- *Uhya* – determining meaning through proper reasoning.
- *Vichara* – analyzing whether an object should be accepted or rejected.

According to *Sankhya Darshana*, there are four factors responsible for distinct knowledge—one external and three internal: the mind, ego, and intellect. As stated in *Sankhyakarika*, ego and intellect always function together, operating beyond the domains of hypothesis and deliberation.

### Importance of Manas in Health

Both the body and the mind serve as sites for health as well as disease manifestation. Their balanced and appropriate functioning is essential for maintaining well-being. The mind (*Manas*) plays a pivotal role in sustaining overall fitness by regulating both psychological and physiological activities. Owing to its significant influence over bodily functions, mental determination and willpower often become critical factors in the process of recovery, contributing substantially to the attainment of complete cure.

The mind (*Manas*) constitutes an integral component of an individual's life and is inseparably linked to the body, forming a psychosomatic continuum. For instance, the consumption of sweets, which increases *Kapha Dosha* in the body, also induces lethargy and drowsiness—phenomena associated with mental functions. This illustrates the bidirectional influence of mental and physical factors. Consequently, assessment of mental faculties holds paramount importance in clinical examination. Individuals possessing well-developed mental faculties are typically characterized by strong memory, devotion, dexterity, courage, valor in combat, freedom from anxiety, a focused and rational intellect, and engagement in purposeful activities. In this context, the term *Sattva* is applied to denote the strength of the mind, which is classified into three categories: superior, moderate, and inferior.

Mental health disorders such as stress, anxiety, neurosis, psychosis, depression, delirium, lassitude, and delusion

are frequently encountered in everyday life. Emotional disturbances act as significant etiological factors in the manifestation of diseases; for instance, *Kamaja Jwara* is associated with excessive desire, while *Bhayaja* and *Shokaja Atisara* are attributed to fear and grief, respectively.

Mental health has received a lot of attention on a global scale. Every year on October 10, the World Health Organization (WHO) commemorates World Mental Health Day, whose main goals are to raise awareness of mental health concerns and inspire group initiatives to promote mental health. In order to advance knowledge, raise awareness, and spur action to protect mental health as a fundamental human right, this observance offers a chance for people and communities to come together under the subject "Mental Health is a Universal Human Right."

### Factors causing mental illness

Numerous variables contribute to mental health. The cause of mental illness is likewise multifactorial. The key elements that might lead to any illness are as follows: Asatmya-indriyarth samyog, pragyapradh, and parinam.<sup>[14]</sup> Doing bad things on purpose is what is meant by pragyapradh, which ultimately degrades all the doshas.<sup>[15]</sup> People with lower thresholds, low tolerance, and poor self-esteem—that is, those with raja and tama doshas—are more likely to experience mental illness. Those who don't are more likely to have psychiatric disorders. The rules of "Sadvritha" are the ones that should be followed in all aspects of life, including interpersonal, social, religious, and practical interactions.<sup>[16]</sup> Manas Sadvritha is also explained in texts.<sup>[17]</sup> Ayurveda has beautifully explained them because it is a science of life, not just a treatment provider. The biggest cause of mansik is pragyapradh (knowingly doing inappropriate things). Irshya (jealousy), Shoka (grief), bhaya (fear), Krodha (anger), amhakara (pride), and dwesh (rivalry) are a few examples of disorders.<sup>[18]</sup> The dominance of Raja and Tamsa doshas leads to a variety of negative emotions, which results in mental illnesses. These Karma, Krodha, Lobh, Moh, Irshiya, Maan, Mad, Shok, Chinta, Udvega, etc., are examples of emotions.

### Management

Explanation of the primary treatment modalities for various illnesses. According to Ayurveda, Daivavyapshrya, Yuktivyapshrya are: - and Satvavajya.<sup>[19]</sup> In mental illnesses brought on by external (Agantuja) factors, Daivavyapshrya is advised. Aushadha and ahara, which are medications and diet, are included in Yuktivyapshrya. In this aspect, cuckoo meat is now being found to be beneficial. According to Satvajaya-chikitsa, one should restrain one's thoughts from thinking about things that upset one's mental state. This is what it says here. that the mind plays a significant role in the etiology of illness. (Ch.Su. 11/54). In the 19th century, William. The term "Mental Hygiene" was

originally coined by Sweetser. Additionally, "The art of pressurizing the mind against all incidents and influences calculated to deteriorate its qualities, impair its function, or undermine its integrity" is how the American Psychiatric Association defined mental hygiene. disrupt its activities, or its energies.<sup>[20]</sup> Additionally, there are several aushadha. the use of upkrama and rasayana to treat a variety of mental illnesses, and most importantly, Achara rasayana is one of them.<sup>[21]</sup> Ch.Ch.1/4/30–35. Many Panchkarma treatments, notably the use of nasya for mental health treatment, have been promoted. diseases. The nasal route is considered to be a gateway to the head. and the brain.<sup>[22]</sup> Recent research has demonstrated that the Drugs administered through the nose can therefore have a strong effect on treating the CNS. Ailments.<sup>[23]</sup>

The urine of a mare and jennet is uniquely recognized for treating mental illnesses.<sup>[24]</sup>

### CONCLUSION

A person's mental health is essential to their happiness and ability to give back to society. With around 450 million people around the world experiencing a variety of diseases, mental illnesses are a major contributor to impairment, currently affecting about one in four people worldwide. The treatment gap remains large, with just one-third of people seeking expert assistance, even though treatments are available.

By encouraging Dhi, Dhriti, and Smriti, Ayurveda provides a holistic strategy through ideas like Ojas enhancement, regulation of Manodoshas (Rajas and Tamas), and correction of Pragnaparadha. The goal of these principles is to reestablish mental equilibrium and harmony at both the psychological and physiological levels. Ayurveda exhibits a solid capacity for integrative mental health management now that it has incorporated Manas Roga as a specialized postgraduate subject. Future research concentrating on evidence-based validation of these ideas might close existing treatment gaps and make a significant contribution to lowering the global burden of mental illness.

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