

**AYURVEDIC REVIEW OF MIND WITH CONTEXT TO PSYCHOSOMATIC
RELATIONSHIP, EMOTIONS AND ASSESSMENT OF MENTAL FITNESS.**Swati K. Chobhe¹ and Amar N. Ande^{*2}¹Professor and HOD Department of Kriya Sharir College of Ayurved and Research Centre, Nigdi, Pune, Maharashtra, India.²P.G Scholar Department of Kriya Sharir College of Ayurved and Research Centre, Nigdi, Pune, Maharashtra, India.***Corresponding Author: Dr. Amar N. Ande**

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ABSTRACT

Definition of health is very well stated in world's most ancient medical system Ayurveda, which do not differ with definition of health defined by world health organization (WHO).

Ayurveda opines that person with equilibrium and coordination among Dosha, Agni, Dhatu and Mala along with happy state of soul (Atma), sensory organs (Indriya) and mind (Manas) is a healthy (Swastha) person.^[1]

World health organization has defined health as complete physical, mental and social well-being and not just absence of disease.^[2] WHO has defined health in the year 1948. Modern science has started to emphasize on the concept of mind and psychosomatic disorders in last century. However Ayurveda has realized importance of concept of mind in maintaining health of individual for thousands of years.

Ayurveda is the first medical science to establish existence of mind independently. Mind, soul and body are the tripod on which life depends.^[3] According to Ayurveda mind occupies entire body. So channel for mind (Manovaha Strotas) is enumerated separately in Charak Samhita. Site of mind is heart^[4] as well as brain.^[5] Any variation in mental temperament affect body physiology immediately for ex. Anger or grief alter heart rate, cardiac output, gastric secretions and appetite. So in this article efforts are taken to take review of mind and its relation with health.

KEYWORDS: Manas, Mental fitness, Satva, Psychology.**INTRODUCTION**

Along with physical problems people in today's era are suffering from psychological problems. It can be said that every human being who is fighting for survival is facing some kind of psychological disturbances. Currently people are living in the everlasting state of stressful situations arising from the developing science and technology, environmental pollution, highly ambitious and competitive life styles, over population, monotony and boredom of complex interpersonal relationships, job responsibilities and many other emotional causes. All socio-economic groups of population including high pressure executives, businessman, working women and even students are affected by a variety of psychological disorders.

Ayurveda is highlighted as a comprehensive system of medicine with its concern for prevention of stress and promotion of mental health. Ayurveda is not merely a materialistic science, but a rational and factual truth,

which our great ancestral sages, through their experience, logic and power of wisdom, glorified with the help of yogic practices. They had found it time tested knowledge.

Ayurveda defines Ayu (life) as the combined state of Sharir (body), Indriya (senses), Satva (mind) and Atma (Soul).^[6] In this way, Manas i.e. satva is important for perceiving good healthy life. Person with equilibrium and coordination among Dosha, Agni, Dhatu and Mala along with happy state of soul (Atma), sensory organs (Indriya) and mind (Manas) is said to be healthy (Swastha) person^[1]

Mind (Manas) According to Ayurveda

The entity by which one perceives knowledge is Mind (Manas).^[7] Satva, Chetas, Ati Indriya are synonyms of mind. Mind is different than Indriya and it helps Indriya to conjugate with their objects, hence mind is called as Atindriya.

Ayurveda explains characteristic feature of mind, to perceive the knowledge or not perceive the knowledge. Mind is a mediator of both Dhyanendriya and Karmendriya hence mind is called as Ubhayendriya.^[8] Mind stimulates sensory organs to perceive knowledge and it controls actions of Karmendriya after analyzing the knowledge obtained by sensory organs. As per Ayurveda, Heart^[4] and head^[5] are the site of mind. With the help of these references, light can be thrown on the connection between body and mind. Just like Tridosha occupy whole body, mind also occupies entire body, hence entire body can be called as Manovaha Strotas.^[9]

Detail discussion about body mind relationship is available in ayurvedic compendia. While discussion, it is observed that Sharir Dosha and Mind are interconnected. Among Tri Doshas Vata Dosha has very strong relationship with mind. Charak Samhita while describing functions of Vata Dosha quoted that Vata Dosha is responsible for stimulating mind for its normal function and control its activities. Vata dosha stimulates sensory and motor organ along with mind which helps for smooth functioning of senses. Sub type of Vata Dosha i.e Udan Vayu controls mind and stimulates mind towards objects.^[10] Knowledge is stored in the form of memory and these inputs are recalled at proper time. This function is very much important for maintenance of health. Harmful inputs are rejected by mind, but its harmfulness is stored in the form of memory. Intellectual error is the basic cause of disorders, and memory is the important aspect of mind as it can avoid Prajnaparadha. Along with Udan Vayu, Prana Vayu also co- ordinate functions of mind. Prana Vayu controls functioning of five senses and controls the functioning of mind. Prana Vayu is responsible for Co-ordination between intellect, determination ability and memory (Dhee, Dhriti and Smriti) and it establishes the link between Sensory organs, mind and soul. Therefore Prana and Udana Vayu plays important role in maintaining health.

Pitta Dosha also plays vital role in maintaining mental health of a person. Heart is the site of Sadhak Pitta^[11] which is subtype of Pitta Dosha. Heart is also site of mind.^[12] Intellectual function of mind are supported by Sadhak Pitta. Medha is the important aspect of intelligence. Grasping capacity of an individual is called as Medha and this depends on Sadhak Pitta.

Positive feelings are called as Sukha or happy state of mind while negative feeling or unhappy state of mind is called as Dukha.^[13] Actually, happiness (Sukha) and unhappiness (Dukha) are qualities of soul (Atma) but as mind is always conjugated with soul (Atma), Sukha or Dukha appears to be qualities of mind.

Mind is the mediator of soul and sensory organs of human being. It is soul (Atma), not mind (Manas) who experiences all pain and pleasures. But it is often felt that its mind which experiences feeling of happiness or pain. Psychological disturbance like anger and rage can affect

heart rate, pulse rate. State of fear can lead to vasodilatation and sweating. These examples shows interconnection between body and mind. When mind is in the state of pleasure or when mind is in the state of health, then this energetic state of mind reflects positivity on the physiology of body. Stress, depression, anger fear may lead to many disorders like insomnia, anorexia, etc. and they affect the body by producing diseases like gastric ulcer, arthritis etc. therefore, these disorders are called as psychosomatic disorders.

When mind loses contact with sensory organs, then one cannot perceive knowledge.^[14] When mind establishes the contact with sensory organs, it can convey knowledge to soul. Mind is called Ubhayatmak as it is like a bridge between Sensory organs and motor organs. Mind is a stable (Nitya Dravya) and is always connected with soul when it is in balanced state.

Subtleness (Anutva) and oneness (Ekatva) are qualities of mind.^[15] Mind is so minute that it cannot be seen. Due to its microscopic size, mind can move in the body very fast, it conjugates with different Sensory organs to perceive knowledge rapidly so that visualization, hearing and perceiving the smell, all these processes seems to occur at one time. Multitasking is the perfect example of Subtleness and oneness of mind. Watching television while eating food is nothing but multitasking action of mind.

Rajas (action) and Tamas (lethargy) are the Doshas of mind while Satva (intelligence) is the quality of mind out of which Rajas Guna of mind is responsible for rapid actions of mind. Multitasking is the result of Rajas property of mind. Tamas Guna is essential to control activities of mind.

Satva guna is predominantly related to Pitta Dosha while Rajas Guna is related to Vata Dosha and Tamas is related to Kapha Dosha. Balance state of mind depends on Satva, Rajas and Tamas.^[16] Satva Guna stimulates mind towards objects to acquire knowledge, Rajas motivates the mind towards objects and Tamas produces lethargy in mind and gives necessary rest to the mind. Combination of Satva and Rajas leads to positive action while combination of Tamas and Rajas leads to negative action. For Ex. Invention done by scientists is a positive action and Violence, murder, stealing is a negative action.

Satva Guna does not produce harmful effects on body, rather it helps to maintain physiological balance. Due to excess Rajas Guna, hunger, sleep, motions are irregular and there are many variation in physiological activities. Rajas Guna in excess turns person into very unstable, greedy, angry, and competitive in nature. Tama Guna induces slowness, dullness in all physiological activities. Tamo Guna in excess leads to laziness, cowardness or unhappy state.

Charak Samhita state about objects of mind. These are Chintya, Vicharya, Uhya, Dhyeya and Sankalp.^[17]

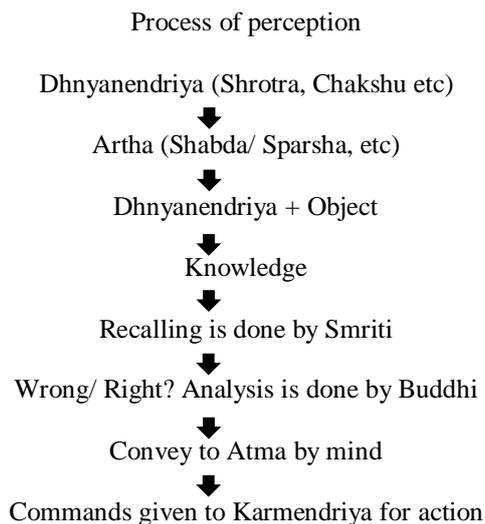
Object	Description
Chintya	To think about the knowledge perceived.
Vicharya	To establish logical sequence of the knowledge
Uhya	Analyzing capacity of mind.
Dhyeya-	Concentration of specific object
Sankalpa	Determination.

Charak Samhita Further opines regarding Functions of mind.^[18]

Functions of Mind	Description
Indriya Abhigraha	To motivate Dhnyanendriya to perceive knowledge.
Swanigraha	To control our self to stay away from health hazardous objects.
Uhya	Analysis of knowledge perceived by Indriya.
Vicharya	To think logically and to take decision.

The Sensory organs can perceive their objects only when they are supported by mind. Interlink of soul, mind and Sensory organs is essential for perception of knowledge and healthy mind has proper control over Sensory organs. When mind is balanced, Sensory organs do not get inclined towards improper harmful objects. The right knowledge perceived is called inputs. Beneficial inputs are accepted by mind and motor organs are ordered accordingly. Intellect (Buddhi) analyzes these inputs. Beneficial inputs are accepted by mind and stored in the form of memory and recalled at proper time. Mind becomes very unstable due to Rajas quality, but mind can control itself with the help of Satva Guna.

Decision making capacity of an individual is called as Buddhi.^[19] Prajna is the synonym of Buddhi.^[20] Hriday (Heart) is the location of Atma, its guna and mind.^[21] Heart is the location of Buddhi which is a Guna of Atma.^[22] Dhee decides and analyse what is right and what is wrong which is called as Adhyavasaya.^[23] Dhriti is the power which controls mind.^[24] To recall past experiences is called as Smriti.^[25] Due to satva guna, Dhee- Dhriti- Smriti analyse the knowledge perceived and control mind and convey the analyzed knowledge to Atma.



When Buddhi (Dhee, Smriti) fails to analyze, then Dhnyanendriya and Karmendriya gets attracted towards harmful objects.^[26] Inclination of mind toward harmful object is called as Prajnaparadha. Prajnaparadha is the result of impairment of intellect (Dhee Vibhramsha), impairment of determination (Dhriti Vibhramsha) and impairment of memory (Smriti Vibhramsha).

Conjugation of Dhnyanendriya and Karmendriya with harmful objects is called as Asatmendriyarth- Samyoga.

It is of three types 1. Non indulgence of objects (Hina Yoga) 2. Improper or Perverted use of objects (Mithya Yoga) and 3.Excessive indulgence of objects (Ati Yoga). Asatmendriyarth samyoga is considered as one another principal causes of disease. So, avoidance of Hina, Mithya, Ati yoga would be helpful to cure the Psychiatric disorders (Manas Vyadhi).



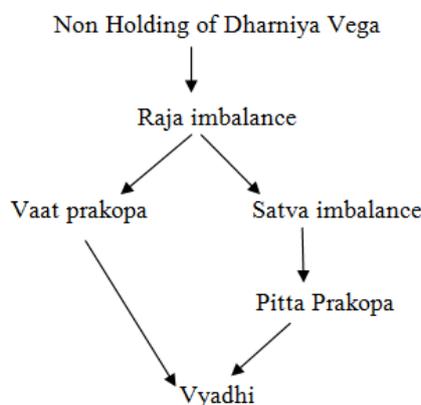
Ayurveda on Mental Disorders (Manas Vyadhi)

Ayurveda is a preventive as well as curative science. In Charak Samhita, the concept of Adharaniya and Dharaniya Vega is explained which is one of the important etiological factor of disease Process.^[27] Vega means urges. There are two types of Vega (Urges) 1. Adharaniya 2. Dharniya. Adharaniya Vega means the Vegas which should be expelled or fulfilled immediately when they arise. There are physical as well as psychological urges. Physical urges are to be get rid of immediately for Ex Urine, feces, vomiting, sleep, hunger, sex etc. Psychological urges i.e Dharniya Vega are the Vega which should be controlled by an individual for a healthy mind and body. Dharniya Vegas^[28] are-

- Lobha (Impatient desire/craving for anything),
- Shoka (sorrow personified),
- Bhaya (fright),

- Krodh (anger),
- Maan(self-superiority),
- Nairlajjay (shamelessness),
- Irshya (jealous of others),
- Atiraag (feeling of passion),
- Abhidhyaay (bad feeling for others).

Tridosha (Vata, Pitta, Kapha) and Trigunas (Satva, Raja, Tama) maintain physical and mental health.^[29] Any imbalance in them causes certain disease. Non holding of Dharniya Vegas leads to Pradnya paradha and Asatmyaindriarth Samyoga which are amongst the main Hetu of all the Vyadhis. Non holding of Dharniya Vegas also create imbalance in Doshas. This leads to pathophysiology given below:



All mental illness are the result of the disorders of Rajas and Tamas Guna. That is why Rajas and Tamas are also called Manas Doshas. Psychological disorders are manifested when Satva is overshadowed by Rajas or Tamas Guna. Hence Ayurveda emphasizes on sound Mental Hygiene by following good code of conduct and daily regime.

The mental ill health is brought about by unwholesome interaction between the individual and his environment. This interaction operates through three fundamental causative factors Parinama, Asatmendriya Samyoga and Prajnaparadha^[30] Among which prajnaparadha is most important to disturb mind.

Ayurveda on preventive aspects as well as treatment of mental disorders (Manas Roga)

Ayurveda is essentially a health oriented system of medicine and gives greater importance to promotion of health and prevention of disease rather than disease and

cure.^[31] Ayurveda opines that for prevention of Manas Roga one must increase the Satva Guna.

For increasing Satva Ayurveda Provides comprehensive description of -

- Sadvritta palan (ideal conduct of life with proper sexual conduct),
- Satvavajay (mental control therapy),
- Achar Rasayan.

Sadvritta palan^[32] (Ideal path of good conduct in life): This is code of conduct for keeping good or balanced condition of body and mind. Charak Samhita explained some rules of good conduct and by exercising these confining of senses will be achieved and mind will also be in control. Man must follow the path of righteousness (Dharma), he should always speak truth, always suffer for the sake of observing Svadharma, he should restrain his Sensory organs, always try to control of mind, take efforts on hospitality to guests, treat everybody in

humanistic way, not crave to another's wife or another's wealth (long to possess something belonging to someone else.), he should never commit sin even against sinner. By following Sadvritta one can control mind.

Along with Sadvritta Palan, the one who practices yogic exercises and spiritual activities can conquer mind, and this is quoted as Satvavajay in Ayurveda.

Rasayan therapy i.e vitalization procedure through conduct. Rasayan promotes longevity and prevents diseases by providing strength and immunity. Long life, amplified memory and intelligence, freedom from disease, youth, excellence of lusture of skin, complexion of voice, optimum strength of body and senses, utterance that always gets fulfilled, the respect from people, body glow, all these does a man obtain by the use of vitalizers (Rasayan).^[33]

Charak Samhita explained that one who follow rules of good conduct, rules in life he will get all the benefits of vitalization therapy. This is called as Achar Rasayan.

Achara Rasayana told in the classics has a direct influence in maintaining the mental and spiritual well-being.^[34] According this, one who speaks truth, who is free from anger, who abstains from alcohol and sexual congress, hurts no one, avoids overstrain, is peaceful of heart, fair spoken, is devoted to repetition of holy chants and to cleanliness, is endowed with understanding. One who incorporates these Sadvritta and Achara Rasayana in day to day life will attain Hitayu (healthy life) and Deerghayu (long life).^[35]

All the references of mind in Ayurveda shows its individual existence and influence on human physiology. So in Charak Samhita Psychological assessment of patient has been incorporated in tenfold examination of patient^[36] (Dashavidha Pariksha Bhava). As stated earlier Satva, Manas, Chetas are the synonyms of Mind in Ayurveda. In Viman Sthana, characteristic features of Satva are explained on the basis of reactions of patients towards symptoms of disease and tolerance of those symptoms which must be routinely evaluated for diagnosis and prognosis of the disease^[37]

Sr No.	Questionnaire	Condition			Remark		
		Always	Occasional	Never	Pravar Satva	Madhyam Satva	Avar Satva
1	Can you tolerate physical Pain?						
2	Can you tolerate Psychological pain/ Mental Stress?						
3	Do you frequently express your pain in public?						
4	Do you need support in adverse conditions?						
5	Are you anxious about animals such as dogs?						
6	Are you afraid of driving a vehicle?						
7	Do you have extreme emotions? (Fear/anger/Greed/Greif/ Sorrow/ disrespect)						
8	Do you cry easily?						
9	Do you get fainting while facing violence/blood/ accident/death?						

CONCLUSION

Mind and body are interdependent. Satva, Rajas and Tamas Gunas of mind are intersected with, Pitta, Vata and Kapha Dosha respectively. Tridosha and Triguna can affect each other. Vriddhi or Kshya of Tridosha affects Triguna and vice versa. Hence one must follow the code of conduct for physical equilibrium and Yoga, Pranayam for psychological health. Daily practice of Yoga, Pranayam enhances mental fitness by increasing Satva Guna which is a need of hour.

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