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RESEARCH ARTICLE

CONCEPT OF MANASHARIRA (MIND) AND ITS APPLICATION IN MANASIKA VYADHI (PSYCHOLOGICAL DISORDER) CHIKITSA AS SATVAVAJAYA CHIKITSA.

Dr. Shruti Patel¹, Dr. Vijay Vitthal Bhagat² And Dr. Krishna Rathod².

1. (PG Scholar Dept. of Samhita Siddhant), Faculty of Ayurved (PIA), Parul University, Vadodara.
2. [Associate Professor (Dept. of Samhita Siddhant)], Faculty of Ayurved (PIA), Parul University, Vadodara.

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Abstract

Mind is one of nine *Karana Dravyas*. This is an internal instrument helping *Purusa* to feel happiness or sorrowfulness in this *Sthula Sarira*. It is always associated with *Purusa* either in *Sthula Sarira* (*Karma Purusa*) or *Suksma Sarira* (*Linga Sarira*) till *Purusa* gets liberated from bondage. The mind plays a key role in connecting or relating *Sukshma Sarira Purusha* to *Sthula Sarira* (*Karma Purusha*). Despite the role of action of connecting, each other, the credit of being called 'doer' goes only to *Purusha* and not Mind.

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Introduction:-

This is one of nine *Karana Dravyas*. This is an internal instrument helping *Purusa* to feel happiness or sorrowfulness in this *Sthula Sarira*. It is always associated with *Purusa* either in *Sthula Sarira* (*Karma Purusa*) or *Suksma Sarira* (*Linga Sarira*) till *Purusa* gets liberated from bondage.

Mind as a Karana (Instrument)

Five sense organs, five motor organs, mind and *Buddhi* are considered as *Karana* (instruments) as the mind, gets associated with both sensory and motor organs it is called *Ubhayatmaka* (dualistic).¹

Synonyms of Mind

Atindriya, *Cetas*, *Sattva* are the synonyms.³ The term *Sattva* is a very common synonym of mind in Ayurveda. The same term also means *Sattva guna* (attribute) of mind as found in philosophical texts. As it is beyond the perception of senses it is called *Atindriya*.⁵

Bhautika Composition of Mind

Ayurved considers that mind in *Sthula Sarta* is *Pancabhautika*,² Composed of five *Mahabhutas*, while philosophy (*Sankhya*) considers it to be a product derived from *Ahankar*. Ayurveda believes that mind, though is *Pancabhautika*, has *Trigunas* viz *saliva*, *rajas* and *tamas* in it. The latter two *Gunas* are considered to be *Dosas* (get vitiated and capable of vitiating other).¹ The nature, knowledge, indulgence, ignorance, etc., of mind are based on the predominance, of these 3 *Gunas*. Mind in association with *Purusa* have always 3 *Gunas* and the nature of action, Behavior and conduct are generally found expressed, in accordance with each *Guna*, Individuals may vary from each other according to their mental activities which further depend on the preponderance of *Triguna*.

Corresponding Author:-Dr. Shruti Patel.

Address:- (PG Scholar Dept. of Samhita Siddhant), Faculty of Ayurved (PIA), Parul University, Vadodara.

Importance of Mind

It is the instrumental cause of all sensory and motor activities. It is the driving force. The characteristic feature of it is absence of perception and non perception of sensory objects of more than one sense, simultaneously. In the absence of it, even contact of spirit senses and their objects cannot lead to perception.⁶

This is almost similar to Vaisesika Philosophy (Val-Su 3/2/1; Nya-Su 1/1/16).

Mana Vishaya (Its Objects-Artha)

1. Things requiring thought (Chintya), consideration (Vicarya), hypothesis (Uhya) attention (Dhyeya) and determination (Sankalp) happiness, miseries etc are its objects.⁷
2. While hypothesis is knowledge indistinct, Vicara stands for knowledge distinct.
3. The mental process of distinct and indistinct knowledge is not as clearer as in Sankhya philosophy which states that a contact of external senses and their objects can produce indistinct knowledge, while internal factors comprising mind, ego and intellect lead to distinct knowledge as to what is acceptable or rejectable.⁸

Properties of Mind

Structurally it is atomic and only one in one Sthula Sarira purusa.⁹ It appears to be multiple in character due to variation relating to the experience of its objects, perception of its objects of the sense faculties, its disposition and also its contact with Rajas, Tamas, Sattva qualities. In fact, there is no multiplicity of mind.¹⁰

It is one and only one. So, it does not motivate more than one sense faculty at a time and hence all sense organs are not active simultaneously.¹¹ Nyaya philosophy also opines similarly and is supported by argument and suitable examples. (Nyaya Su 3/2/61)

Functions of Mind

1. Chiefly its functions are control or direction of sense faculties and restraining itself.
2. Apart from the above, perception through senses and discriminatory power of acceptance or rejection, are also considered its functions.¹²

Mind is a Seat of Diseases

Ayurveda considers Mind as a substratum of diseases besides the body.¹³ Thus diseases are classified as those occupying only body like skin disorders; only mind like anger, lust etc and occupying both body and mind such as Apasmara (epilepsy) and Unmada (insanity).¹⁴ Rajas and Tamas are Dosas. Lust, anger, greed, infatuation, hatred, sorrow, irritation, frightening or fearness etc. is considered as mental disorders.¹⁵

Ordinarily pure physical or psychic disorder is rare to be found. Most of them are psychosomatic.¹⁶ Disorder of either physique or psyche influences each other.

Examination of Sattva of Patient

Sattva (mind) is one of the components of Ayu (life) according to Ayurveda. It is Bhautika also. It is considered one of the seats of diseases. It is also considered that the psyche can influence the body and vice-versa also is held true. The definition of Svastha includes psychological factors like Prasannacittata (pleasant mind). Therefore, it is pertinent of examine the mind also, along with the examination of the body and sense-faculties. This is considered one among those to be examined in any given patient, in order to ascertain the strength of the patient.¹⁷

Mental Constitution as described in Ayurveda

The personality of an individual is considered from three angles. viz. physical, psychological and Bhautika constitution. In fact, a total personality is a sum of all these three. Physical constitutions are determined by the characters attributed to each type which are called as Prakrti. There are seven types of Prakrti as shown below:

Vataja	Pittaja	Kaphaja	Vata Kaphaja	Vata pittaja	Kapha pittaja	Vata-pitta kaphaja
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Temperature, food habits, bowel habits, perspiration physical strength etc., general configuration, stature, colour of the skin and hair, eyes, lips, tongue, teeth, gum, Power of digestion etc., which are mainly physical in nature are a few determinants of Prakriti. But even here mental phenomena are also considered to be examined. The following table makes this point clear.¹⁸

Vata prakrti	Pitta prakrti	Kapha prakrti
Coward, unstable, feeble with grief, agonized with grief, (cherishing to humble persons), thankless.	Bold, good orator, naughty	Bold, steady and firm forgiveness, devoted and faith full, forbearing nature, energetic

In the combination of any two or all the three types, will have mixed mental characters.

Psychological constitutions are also described separately. This is based on the view that mind is a combination (basically) of three Gunas viz., Sattva, Rajas and Tamas. According to Agnivesa the psyche is of 3 kinds viz, 1. Suddha, 2. Rajasa, 3. Tamasa.¹⁹ This is based on the three basic tendencies of mind. Each guna is known for some specific tendency viz., Sattvaguna is meant for Kalyanamasa (good-positive-traits), Rajoguna for Rosamsa (wilderness) and Tamoguna for Mohamsa (a state of infatuation). The psychic constitution or personality is chiefly determined by the fact that any one of the above tendencies is dominant in a person and the dominance is expressed by a set of behavioral pattern. Based on this behavioral pattern the Manasika prakrti is divided into three, as:²⁰

Sattvika	1. Brahma, 2. Arsa, 3. Aindra, 4. Yamyā, 5. Varuna, 6. Kauberā, 7. Gandharva
Rajasika	1. Asura, 2. Raksasa, 3. Paisacika, 4. Sarpa, 5. Preta, 6. Sakuna
Tamasika	1. Pasava, 2. Matsya, 3. Vanaspatya

Each is further sub-classified as shown earlier. Special behavioral patterns are prescribed for each subtype. Thus several mental behavioral patterns are recorded in Ayurveda and they are to be observed for diagnosis and also for adopting proper line of treatment.

Sattvasara Purusa - A Person with Strong Mind

When the physician mistakes a patient suffering from a serious disease for the one suffering from mild disease and under the impression that the quantum of (vitiation) morbidity in him is low, administers elimination therapy which are mild in nature not sufficient enough to eliminate morbidity to the extent desired, this in turn results in further aggravation of morbidity in him. On the other hand, when a patient suffering from a mild disease is mistaken to be suffering from a serious illness and under the impression that the quantum of morbidity is high, if a strong elimination therapy is administered, it causes elimination of morbidity in excess leading to emaciation of the body of the patient. In order to avoid such wrong diagnosis and wrong therapies it is very essential to examine Sattva Bala (mental strength) along with other physical factors.²²

Assessment of Mental Power

So, based on this strength of mind it is classified into 3 as

1. Pravara (superior),
2. Madhyama (moderate),
3. Avara (inferior).

Individuals having any of these are accordingly grouped into three as Pravara-sattva purusa, Madhyama-sattva purusa and Avara-sattva purusa.

Pravara-sattva Purusa:

Those individuals possessing superior type of mental faculties are characterized by good memory, devotion, gratefulness, wisdom, purity, excessive enthusiasm, skill, courage, valour in fighting, absence of sorrow, proper gait, and depth of wisdom and sincerity in actions and virtuous acts.²³

Persons possessed by these qualities are also called as Sattvasara purusas. (Persons possessing essence of mind). Such individuals, even if possessed of weak physique, tolerate serious exogenous and endogenous diseases, because of specific manifestations of Sattva qualities in them.²⁴

Madhyama-sattva Purusa:

Individuals having moderate mental faculty tolerate pain themselves when they realize that others can also tolerate it. They at times gain strength by others meaning such individuals listen to the wise advice of others who have experienced such miseries and then come to a conclusion that they also can tolerate it. They do not feel isolatedly suffering from miseries.²⁵

Avara-sattva Purusa:

Individuals possessing inferior mental faculty cannot sustain miseries either by themselves or through others. Advises given by others do not have any positive effect on them. Even with plumpy physique they cannot tolerate even a mild pain. They are susceptible to fear, grief, greed, delusion and ego. When they hear even stories describing wrathful, fearful, hateful, terrifying and ugly situation, when they come across visions of flesh or blood they may faint, get pallor, feel depressed, become mad or feel giddiness or such events may lead even to death in their case.²⁶

Sattva bala or Pravara sattva is essential to a surgeon and also to a patient undergoing surgical operations, to do strenuous work etc.²⁷

Jatismara –Recollection of Past life

All the variations of mental faculties so far discussed, are owing to the impressions that are imprinted in the mind of Suksma Sarira having a previous birth. It is the considered opinion of Ayurveda that the mind is a connecting link which connects the soul with the physical body. The mind dominated by any of Trigunas in one life follows in the subsequent life as well, when a person is endowed with the Sattvik type of mind from his previous life, then he can recall the events of his past life. Because of the continuity of the same mind, he can remember events of the past life. This power of recalling the events of past life rarely finds expression in some individuals. Such individuals who can recall the events of past are called "Jatismara".²⁸

This Jatismara concept is new innovation of Ayurveda Rsis (sages) only. Nowhere else this concept appears to have been mentioned. As Ayurveda is a practical medical science, it was the responsibility of Ayurveda Rsis to answer the query as to why certain people are endowed with power of recalling and whether such a thing can ever happen, if so why does it manifest? The concept of Jatismara answers all these queries in nut shell. Yet another practical approach of Ayurveda regarding mind is the study of mental faculties according to the age of an individual.

Age and Mental Development

It is stated that in childhood (till 30th year of age) the mental activities are of undetermined in nature. During the middle age valour, power of understanding, retention, memorizing, analyzing facts etc are well manifested. During old age (after 60th year of age) valour, power of understanding, retention, memory, capacity to analyze start getting diminished gradually.²⁹

In continuation of their practical approach in Ayurveda sages have indentified many mental causes both for mental and physical or somatic disorders, many characters or features of both psychic and somatic diseases which are psychic in nature.

Physical disease and Psychic cause³⁰

Disease	Cause	References
Vata jvara (fever)	Soka	C. Ni. 1/13
Pittajvara (fever)	Krodha	C. Ni.1/16
Vataja prameha (diabetes)	Sokodvega	C. Ni. 4/36
Kustha (skin disease)	Fear	C. Ni. 5/7
Ksaya/Rajayaksma(TB)	Fear, grief, anger worries, etc.	C. Ni. 6/8 C. Ci. 8/23
Chardi (vomiting)	Fear	C. Ci. 20/6
Pandu (anaemia).	Lust, worries, fear, anger	C. Ci 16/9
Atisara (diarrhoea)	Fear, grief, worry, anger	C. Ci. 19/6, 8,9
Trsna (thirst)	Anger, grief	C. Ci 22/6
Ulcer healing (arrested or delayed)	Grief, anger	C.Ci.25/23

by)		
Hirdroga, (heart disease)	Worry, Fear	C. Ci. 26/77
Aruci, (dyspepsia) Fear, worry	Grief, greed and anger	C. Ci. 26/124
Vata-vyadhi, (nervous disorders).	Worry and anger	C. Ci. 28/16

Psychic factors: Cause of Health and Ill-health

Certain mental activities or urges are considered as harmful to the well being in this life and hereafter and therefore, one is advised to refrain from or suppress these urges, such as greed, grief, fear, anger, vanity, shamelessness, jealousy, too much of attachment and malice.³¹ Grief is considered best among those causing aggravation of diseases. Cheerfulness is considered best among delighting causes, worry is best for, causing emaciation. Happiness is one of the best influencing factors for conception. Greed is considered as most troublesome of practices. Self confidence is considered the best sign of recovery from illness. Presence of mind is the best in helping timely grasp of the situation.³²

Table Showing Psychic Feats res in Somatic Diseases

Somatic Disease/ill-health	Psychic feature
1) Prodromata of fever	Alternate liking and disliking in hot sun, cold, blowing wind etc. (Su. U.39)
2) Cardinal feature of fever	Distortion, restlessness, etc. (C.Ci.31)
3) Rajayaksa - Prodromata	Increased desire towards women, wine and mutton (C.Ci.31.)
4) Sahaj Arsas (Piles)	Krodhanah - Angry nature
5) Vataja Grahani	Increased desire in all tastes to be consumed and mental depression
6) Prodromata of Panda (Anaemia)	Angry and dislikes cold
7) Mahasvasa	Loss of functions of mind (C.Ci.17/16)

Psychic Disorders

Insanity and epilepsy are also considered as mental disorders. Unmada is defined as perversion of mind, the intellect, consciousness, knowledge, memory, desire, manner, behavior and conduct.³³ The causes are chiefly mental, but physical causes are also held responsible indicating the inter-relationship of soma and psyche. Several erroneous behavioral patterns are described in this context.

Apasmara is also chiefly psychic disorder in the sense that it is caused due to impaired Rajas and Tamas and is characterized by occasional unconsciousness, due to perversion of memory, intellect etc., associated with loathsome activities.³⁴

In both of the above, both physical and mental causes are found and as regards features also, both psychic and somatic features, are found to have been attributed.

Role of Mind in health and Ill-health

Even in the context of treatment of prevention of sexual debility (Vajikarana Cikitsa) a seemingly physical disorder, the role of mind ('sattvam visatam nirupadravam ca'-C.Ci 2:3:29) also is significantly mentioned. The role of Sankalpa (determination) to have successful sexual intercourse is precisely considered here. Among the causes of impotency psychic factors like fear, lack of confidence in the opposite sex, grief etc., are also considered. The penile erecting also depends on Sattva bala (power of mind or act with desire and determination) among other things. General classifications of Causes are classified as (1) unwholesome contact with the objects of senses, (2) bad seasons and (3) impairment of intellect, patience and memory.³⁵ the last one is noteworthy in this content.

Prajnaparadha – Basically a Psychic Cause

The third one is called as Prajnaparadha meaning errors of Prajna. The term Prajna here is a comprehensive term involving three functional faculties of mind. The three faculties are Dhi, Dhrti and Smrti.

The Dhi (understanding) also called Bhuddhi, is defined as that faculty which views things as they are i.e., helps correct perception. If this faculty fails, eternal is viewed as ephemeral, harmful as useful and vice-versa.

The Dhrti (will) is that faculty of mind which can restrain or control the mind from over or wrong indulgence. If this faculty of mind fails, one cannot control one's mind from indulgence in wrong doings which are harmful to one's own health. He cannot withdraw from unwholesome things and deeds.

The Smrti (memory) is that faculty which stores all memorable things and helps to recollect whenever necessary. If this faculty fails due to Rajas and Tamas, person suffering from this fails to recollect at a time it is necessary to recall from the point of view of his own health.³⁶ Whatever an individual does due to failure of above three is contemplated as Prajnapardha, a cause for many diseases. (Intellectual blasphemy)

Role of Nidra (Sleep)

Even the physiological phenomenon like sleep, is fined as that state of mind getting exhausted or becoming inactive and it withdraws itself from all sensory and motor organ.³⁷ Details regarding normal and abnormal sleep, proper time of sleeping and its effect on normal health, sleep disorder and their management are discussed thoroughly well in Ayurveda literature.

Dreams in Health and Ill-health

The pathways of movement of mind are afflicted by Tridoshas and result in horrifying dreams. This is abnormal dream.³⁸

Normally, when a person is in half awakened state of mind, will have diverse types of dreams, meaningful or meaningless. The types of dreams, their results etc., are found in detail in all the major texts of Ayurveda.³⁹ Dream patterns in disease and healthy condition are also described.

Determinants of Psychic Temperament (Sattva-vaiesyakara Bhavas)

A natural query arises as to why differences in psychic temperament from individual to individual are observed and what are the determinants responsible for this temperamental variation?

In response to this query Ayurveda postulates the following factors being responsible for temperamental differences. They are:

1. Mental traits of parents. (Matr and Pitr Sattva Bhavas).
2. Behavior, the reading, thinking, hearing etc., of mother during her pregnancy period.
3. Deeds of past life having impression on Suksma Sarira.
4. Practice resulting into habits/frequent desires for a particular type of mental faculty by the progeny in his previous life.⁴⁰

How mental traits of parents are transmitted to the child and what traits of mother or father (mental traits) are transmitted are questions difficult to answer. However, considering the factors that are comprehended in the cited reference, it is evident that they encompass a vast range of events from past life to fetal life, so far as inheritance of mental traits of an individual are concerned.

Mental Disorders and their Treatment

Mental disorders are stated to be treated by spiritual and scriptural means, patience, memory, and meditation. The codes of ethical conduct prescribed generally for every one also help to prevent mental disorders, as well.

Chiefly the treatment is classified into 3 as:

1. Daiva-vyapasraya (Spiritual Therapy),
2. Yuktivyapasraya (therapy based on reasoning: Rational therapy) and
3. Sattvativajaya (psychic therapy).⁴¹

The first one includes such of the measures as chanting of mantras, wearing of gems, auspicious offerings, gifts, oblations, observance of scriptural rules, atonement, fasting, chanting of auspicious hymns, obeisance to the gods, going on pilgrimage etc.

The second one refers to administration of proper diet and medicinal drugs appropriate to the given condition.

The third one briefly refers to measures helping to withdraw the mind from harmful objects. The details of this therapy are not however recorded, although a few principles of therapy are mentioned here and there in the context of management of a particular disease like Unmaada, Apasmara etc. The practical method of application of a certain principle is not however clear and it seems to have been left to the discretion of an experienced physician. A few instances of psychic management with actual context are given hereunder, as exemplary ones.

Disease	Psychic management
Unmaada (Insanity)	Spiritual-therapy, Vitrasana, Vismapana, Vismarama etc
Apasmara (Epilepsy)	By chanting Mantra etc., Rudra and Gana Puja, to be freed from worry anxiety, greed's, grief, passion and other emotional exciting factors. Should in still into him understanding, resolution, memory and concentration of mind (meditation)
Soka-bhayaja Atisara : (Types of Diarrohera)	Talks which may remove the tension of the patient from any type of grief must be done. Cheerfulness and happiness are helpful in removing Sokaja Atisara.
Kama-krodhaja jvara	Kamaja is to be quitted by raising anger, Krodhaja by causing desire in him.
Bhaya-soka ja jvara	These two are to be quitted by causing both desire and anger.

Apart from psychic therapy some physical therapy also is advocated in mental disorders which include Medhya Rasayanans prepared out of drugs considered to act on mind.⁴²

Jatamamsi, Brahmi, Jyotismatr, Vaca, old ghee (cow's ghee of ten or more years old), gold, silver, Silajatu, are considered drugs acting on mind. Even certain food articles are considered to have their effect on mind.

The fact that mind is considered a Bhautika dravya in Ayurveda, itself makes it clear that food article and drugs which are Bhautika in nature can act on mind as a logical corollary. The relationship of mind with physiological factors like vata-pitta-kapha, and Ojas also is a point lending support to the view that mind and body mutually interact each other both in the matters of health and ill health.

It was a practical necessity for Ayurveda to consider mind as Panchabhautika Dravya in the Sendriya animate state of creation as the human beings were the main target Adhikaran of their study in health and ill health, which was also a Panchabhoutika Dravya in gross

Conclusion:

Necessity of Study of Mind in Ayurveda- Study of mind in a given person was necessitated further, by the concept of immunity to diseases according to Ayurveda. This concept of resistance to diseases involves the power of mind (tolerance threshold) among factors such as dietary habits, physical constitution, etc. If a person is weak minded associated with other weak physical factors cited in the reference above, he is stated to have less of tolerance to disease and therapies. Therefore, it is necessary for a physician to examine the power/strength of mind of a person.

Viewed from this angle patients are of two types:

1. Patient suffering from a serious illness may appear to be suffering from a mild one because of the excellence of his mental strength and physical constitution²¹
2. Patient having mild disease may appear to be suffering from serious illness because of the weak mental strength and physical constitution.

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