



RESEARCH ARTICLE

AYURVEDA AND YOGA'S ROLE IN THE MANAGEMENT OF MANASROGAWSR TO UNMAD

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Manuscript Info

Manuscript History

Received: 30 July 2023

Final Accepted: 31 August 2023

Published: September 2023

Key words:-

Depression, Yoga, Ayurveda, Unmad

Abstract

Living a healthier and more fulfilling life in the present has become increasingly difficult due to modern life's unforgiving pace and intricacy. Globalization, industrialization, and industry-specific rivalry all cause emotional stress and strain in life, which is harmful physically and mentally. According to Ayurvedic classics, chinta(stress) and atichintan (overthinking) are the root reasons for Rasavahasrotodushti, which results in a variety of illnesses. The prevalence of mental disorders has dramatically increased globally in recent years. Depression is a psychiatric disorder that affects 4.3% of the world's populace. One of the NijaUnmadas described in the Samhitas, KaphajaUnmada, has many parallels to depression. The incidence of psychiatric disorders is rising daily as a result of poor eating practices, lifestyle changes, and environmental changes. Ayurveda has outlined several disciplines that can help maintain a healthy mind and body, including Achararasayana, Dinacharya, Panchakarma, and yoga. We will discuss the importance of Ayurveda in treating depression in this section.

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Introduction:-

In the current day, manas roga is referred to as a mental illness, and Ayurveda psychotherapy or traditional psychiatry is the term used to describe its treatment. According to Manovigyana, the heart signifies the network of channels within the human body that is responsible for fluid flow. Diseases of the body and mind are caused by disturbances, whether they be mental or physical.¹The Ayurvedic texts define unmada as a disorder that appears when physical and mental stressors vitiate the humors—Vata, Pitta, and Kapha—move them away from their original site and expulse upward to the manas (mind), resulting in a wide range of physical and psychological symptoms.²The human being must deal with a variety of difficulties in daily life due to various occupational, environmental, and societal circumstances. Such anxiety and frustration cause stress, which has a negative impact on our physical, mental, social, and spiritual well-being. Health is the condition of a person's physical, mental, social, and spiritual well-being. Therefore, humans need to maintain good mental health. 280 million people worldwide, including 23 million children and teenagers, suffered from depression in 2019.³The DSM-5's most recent

classification of psychosis lists five domains: hallucinations, delusions, disorganised thought (speech), disorganised or abnormal motor behaviour (including catatonia), and negative symptoms for the condition's diagnosis.⁴

Depression is distinct from common mood swings and fleeting emotional reactions to problems in daily life. A depressive episode lasts at least two weeks and is characterised by a person's mood being low (they may feel sad, irritated, or empty), as well as a loss of enjoyment or interest in activities. Along with these symptoms, there may also be others like difficulty concentrating, feelings of overwhelming guilt or low self-worth, a lack of hope for the future, suicidal or death thoughts, disturbed sleep, changes in food, and an all-around low energy level. Suicide risk is higher among depressed individuals.⁵ However, there are excellent psychological treatments available, and depending on the severity and age, medicines may also be taken into consideration.

Unmada is a prevalent entity in Ayurveda that stands in for many psychiatric disorders. One of the Unmada varieties, unmada, has disease symptoms that are typically comparable to depression. Depression is a prevalent mental disorder that manifests as low self-esteem, a depressed mood, loss of interest, diminished energy, disturbed sleep or appetite, and trouble concentrating. Furthermore, it includes anxiety signs. Additionally, all of these issues have the potential to become chronic or recurrent and significantly impede a person's capacity to handle daily obligations.

Aim And Objectives:-

- 1- To assess the role of Ayurveda in the management of manas rogawsr to unmad
- 2- To study the concept of manas roga

Material And Methods:-

Various Ayurvedic, and modern literature, textbooks, articles, journals and internet sources are studied for this work.

Definition of Manasa

A substance which establishes the contact between the soul and body and which regulates the functions of the Indriyas (senses) is defined as a Manasa (psyche)⁶

Nidana⁷

Bhiruta (timidity), Upaklishtasatva (disturbed mental status), Alpasatva (feeble-minded), Kamakrodhalobhabhyatmanaha (mind afflicted by various emotions), Vyadhivegasamusamudbhrama (perturbation due to the severity of disease), Devaguradwijapragharshana (disrespect to god), Abhighatabh(exceedingly emaciated body).

Samprapti⁸

Hridaya, the seat of Buddhi, is vitiated by the person's aroused dosha with Alpasatva ascending through Manovahasrotas, which also disturbs Manas and obstructs Manovahasrotas. As a result, Chitta is upset. As a result of the loss of Buddhi, the individual loses the ability to discriminate and engage in erroneous activities. This disturbed state is known as Unmada.

Purvaroop⁹

Shirasahashunyata (emptiness in the head), Chakhorakulata (restlessness of the eyes), Karnasvana (sound in the ears), Uchhasadhikya (hurried breathing), Asyasamsravanam(dribbling of saliva), Arochaka (tastelessness), Anannabhilasha (aversion of food), Hrdgraha (catching pain in the region of the heart), Atyutsaha (over-excitement), Satatamlomaharsha(continued horripilation), and Unmattcittatvam (crazy minded).

Samanya Lakshana¹⁰

1. DhivibhramaSatvapariplva(weakened intellect, unstable thinking)
2. ParyakuladrishtiAdhirata (agitated expression, absence of bravery)
3. Abaddhavaktam (Unintelligible words)
4. Hridayashunyata (diminished impact)
5. Na sukham/dukham/ shantim/ acharam-vindati (does not comprehend joy, pain, righteousness, serenity, or behaviour)
6. ApastaSmriti/ Bhuddhi / Samjna (lacking responsiveness, recall, decision-making ability, and orientation)

7. Achintitarambha (arbitrary action)
8. Dehadukhasukhabhrashtonashtasarathivadrathabhramati (Forgetting joy or suffering, he wanders like a chariot without a charioteer)
9. Vijnanabhramsha (distorted understanding)

Bheda

Types	Charaka ¹¹	Sushruta ¹²	Astaghhrudaya ¹³	Madhav Nidana ¹⁴
Vataja	+	+	+	+
Pittaja	+	+	+	+
Kafaja	+	+	+	+
Sannipataja	+	+	+	+
Agantu	+	+	+	+
Manodukhaj		+	+	+
Visaja		+	+	+

Samprapti Ghataka

1. **Dosha:** Tridoshaja and Manasika (rajas & tamas).
2. **Dushya:** Rasa
3. **Agni:** Jatharagni, Bhutagni, Dhatvagni.
4. **Agni dushti:** Mandata
5. **Ama:** Agnijanyaama
6. **Srotas:** Manovaha
7. **Srotodushti:** Sanga, Atipravritti & Vimargagamana
8. **Udbhavastana:** Hrudaya
9. **Sancharastana:** Manovahasrotoavayava
10. **Vyaktasthana:** Sarva Sharira
11. **Adhishtana:** Manas & Bhuddhi
12. **Rogamarga:** Madhyama
13. **Svabhava:** Chirakari & Ashukari.

Ayurvedic Line Of Treatment

One must practise proper diet (Ahara), proper recreation (vihara), proper routine (Achara), and proper thinking (Achara) to live a healthy and happy existence (vichara). While Acharya Vagbhata claimed that "Dhi Dhara Aatmadi Gyanam Mano Dosha Aushadamprama" is the general treatment for manasikaroga.

The following are the Chikitsa for healing mental illness:

Acharya Charaka has described 3 kinds of treatment for all diseases; they are

- 1- Daivavyapashraya
- 2- Sattvavajaya
- 3- Yuktivyapashraya.¹⁵

1- Daivavyapashraya Chikitsa (divine therapy)

It is a type of treatment that is founded on past actions and pleasing God. This contains Invocation, aushadhimani, The Mangala Bali Homa, Niyama, Prayashchita, Upavasa, Pranipata, Yatra, gamana, Upahara etc.

2- Yuktivyapashraya Chikitsa (Rational Treatment)

It is based on physical priority that corrects the misalignments of body components by administration of pharmaceutical drugs for the cure or prevention of disease and administering food that alleviates disease.¹⁶ It refers to the Ahara, Aushadha, and Dravya Yojana. It aims to promote sensible medication and dietary use. It can be generally divided into two groups: shodhana and shamana.

3- Sattvavajaya Chikitsa (Trace therapy/psychotherapy)

The word Sattvavajaya Chikitsa comprises Sattva and Avajaya. Sattva is a synonym of manas¹⁷ and Avajaya means to completely win over. It is a practice that incorporates the practices of Yama, Niyama, Asana, and Pranayama in an effort to regain regular mental activity.

Furthermore, particular Panchakarma steps for Manasaroga have been mentioned by Acharyas. The following course of management should be used for Unmada patients: Snehana (unction) and Sweda (sudation), followed by Vamana (emetics), Virechana (purgatives), and shirovirechana for elimination of dosha.

Shodhana Chikitsa:

1. **In Vataja Unmada** – Snehana followed by mridushodhana,
2. **Pittaja Unmada** – Virechan (purgation).
3. **Kaphaja Unmada** – Vamana (emesis). After elimination therapy Samsarjana karma (diet regimen) should be followed.

Shamana Chikitsa:

Single herbs:

Brahmi, Ashwagandha, Guduchi, Yastimadhu & vacha

Formulations:

1. Kalyanakaghrita,
2. Sidhartakaagada,
3. Manasamitravataka,
4. Saraswatarista,
5. Ashwagandharista,
6. Smritisagara rasa etc

Formulation is mentioned by Acharyas in Unmada. Rasayana:-

1. **Medyarasayana:** Brahmi, Shankhapushpi, Mandukaparni etc.
2. **Achararasayana:** It refers to obtaining the rasayana impact without the use of a drug, as well as engaging in personal and social behaviours (personal and social behaviour and satvikaahara, vihara) that strengthen the psycho-nervous system.

Panchakarma therapy:

Complete mental and physical cleansing through panchakarma therapy, including Nasya (mahakalyanakaghrita), Shiro Dhara (Chandanaditaila or takradhara), Shirovasti (Narayanataila), Shiro abhyanga (Bhramitaila), and other practices can balance tridosha and calm the mind for greater mental fortitude.

Yoga & Mental Health

The importance of yoga in preventing and treating mental illness was underlined by Acharya Charak and Acharya Vagbhata when providing the Manas Rog therapeutic guidelines.

- 1- **Acharya Charaka:** “Manso Gyan Vigyanam Dhyan Dhairya Smriti Samadhibhi”.¹⁸
- 2- **Acharya Vagbhata:** “Dheedhairyatmadi Vigyam”.¹⁹

Here, we see “Dheedhairyatmadi Vigyam” means “Yogabhyas” and “Samadhi” as per the commentaries on Ashtanga Hridaya. The application of Yoga as a therapeutic intervention has benefits in various psychophysiological disorders. Both the body and the psyche are affected by yoga. It is a natural way to increase serotonin production, which plays a part in treating conditions like depression, and it helps to lift the spirits and tone up the nervous system. It benefits by improving mental alertness and concentration, reducing unneeded distractions, lengthening attention span, and awakening latent areas. It also deepens the sense of perception. The yoga poses should be performed in the order listed below:

1. Sukshma vyayama (loosening exercise).
2. Asana: In a mediaeval Hatha Yoga text, asana are said to have both mental and physical benefits. Padmasana, Savasana, Suryanamaskara, Bhujangasana, Pashchimottasana, and Sarvangasana are among them.
3. Pranayama: Kapalabati, Bastrika, Surya anulomaviloma.
4. A method for deep relaxation.
5. Medication- Nada Anusandhana.

Risks Of Yoga Practice²⁰

Yoga exercises are generally safe, though some are taxing and not everyone should try them. Patients who are elderly or have mobility issues, in particular, may wish to speak with a clinician before adopting yoga. Yoga,

however, could be a highly enjoyable technique to better manage symptoms for many individuals who are coping with melancholy, anxiety, stress, and other similar conditions.

Role Of Diet Manas Rog:

Prevention Diet (Ahara) or food has been given prime importance since the Vedic era. Three types of Ahara are described in the Bhagwat Gita (17/8,9,10) are Sattvik, Rajsik, and Tamasika.²¹

Long-term usage of non-sattvik Ahara, such as Rajasika or Tamasika, causes mental problems and, in the long run, can lead to significant mental illness. In addition to providing properly nutritive food, Sattvik Ahara also makes recommendations for how to eat, such as Ashtaaharavidhi Visheshayatana,²² (Charaka), Dwadashashan Pravicharna,²³ (Susruta), and Chaturvinshatamakahaaravidhi vidhan,²⁴ (Kashyap).

Pathya And Apathya Ahara (Wholesome And Unwholesome) For Manas Rog

Proper use of diet also prevents disease and also helps in preventing the recurrence. "Pathyampathoanapetamyadyachokatam Manasa priyam".²⁵

SR. NO.	PATHYA(wholesome)	APATHYA(unwholesome)
1	Patola (Luffa acutangula)	overindulgence in meat
2	Brahmi (Bacopa monnieri)	Fish
3	Kakamachi (Solanum nigrum)	Alcohol
4	Vastuka	Sex
5	Tanduliyaka (Amaranthus spinosus Linn.)	heavy, hot and stale food articles
6	Draksha (Vitis vinifera Linn.)	suppression of leafy vegetable intake
7	Narikel(Cocos nucifera)	bitter food
8	Kushmanda (Benincasa hispida)	
9	Dhatri (Emblica officinalis)	
10	Haritaki (Terminalia Chebula)	
11	Kshira (cow milk)	
12	Navanita (Butter) etc.	

Role Of Vihara For Prevention Of Manas Rog

The word "Vihara" refers to daily actions that adhere to social and cultural norms. Regimes like Dinacharya, Ritucharya, Ratricharya, and codes of behaviour (Sadvritha) and Achara Rasayana have all been discussed in Ayurvedic literature. People can prevent various physical and mental illnesses by using these regimens properly.

SR. NO.	PATHYA VIHARA(wholesome)	APATHYA VIHARA(unwholesome)
1	Sadvritha Palan	Suppression of sleep
2	Acharya Rasayana	Suppression of hunger
3	Dincharya	Suppression of thirst
4	Ritucharya	Suppression of natural urges
5	Vihavaja regimes	excessive urges
6		excessive strain
7		Rude Acts which are not by the prescribed ethical code of conduct.

Discussion:-

After reviewing the literature, we can see that the definition of health given by Acharya Sushruta "Prassana Atma, Indri and Mana beside the equilibrium of Dosha, Dhatu and Mala as Swastha. Along with the body and the conscious, the mind is one of the three fundamental pillars of existence. Ayurveda places a high priority on maintaining good emotional health. Because melancholy and Unmada are two distinct conditions. They are compared based on the various ideas they each hold. Here, co-relation is carried out based on the NidanaPanchaka and the UnmadaEtiopathogenesis. The mental element is one of the fundamental concepts in Ayurveda, and different causes, characteristics, and treatments are discussed in the Samhitas, particularly under the title of Unmada. Treatment is divided into two categories: DravyabhootaChikitsa (shodhana, shaman, rasayana, etc.) and AdravyaBhootaChikitsa (yoga, healthy eating habits, etc.).

Conclusion:-

"A sound body always resides in a sound psyche." As unmada and other mental illnesses become more prevalent, treating them is becoming a bigger challenge. Ayurveda is a traditional medical system that aims to keep a person's healthy health status while treating diseases like depression (Unmada) with Achararasayana, Dinacharya, Rasayana, and Yoga, among other practices.

With the fewest side effects, Ayurvedic medicine and yoga play an excellent part in the treatment of depression (Unmada).

Humanity benefits from understanding Ayurveda, thanks to a blessing from the Almighty God. As a result, we should adhere to its teachings to fulfil our daily requirements and ultimately achieve Moksha, the ultimate goal of life, as well as Dharam, Artha, and Kama.

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