

What is Manasa-Roga (Behavioral Disorders) A Historical and Conceptual Review from Ayurvedic Literature

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Abstract: According to Ayurveda, Mana is a psychological component of a living being. The concept of Mana generated numerous debates and conflicts in ancient Indian civilization. Emotion is regulated by balanced Manas Doshas, while disturbed Manas Doshas significantly contribute to the pathophysiology of mental disorders. This article presents a review of Manasa and Manas Roga across historical periods. One may analyse the history of Manas Roga from its inception. Graha Vidhya, Bhoot Vidhya, and Manas Rog Vigyan are alternative designations for Ayurvedic psychology. The primary aim of this essay is to provide a historical analysis of the evolution of Manas Rog Vigyan. The body, senses, intellect, and spirit collectively constitute life. Health science is categorized into two primary divisions: the physical (Sharirika) and the psychological (Manasika).

Keywords: Ayurveda, Manasa, Manasa-Roga, Manas Doshas, Satva, Raja, Tama, Unmaad, Avsadh, Mental Disorder. I.

I. INTRODUCTION

The three components of the mind, or Manas, are Sattva, Rajas, and Tamas. Mental health is preserved by the balance that arises from the dominance of Sattva alongside Rajas and Tamas. Many distinct Manas Rog can manifest when Guna, a deranged mental state, is disturbed. Ayurveda holds that there are two substrates — the body (Sharirika) and the mind (Manasika) — through which sickness might arise. Because of this, maintaining a healthy lifestyle requires maintaining both mental and physical balance.

In several instances throughout the Samhitas, Acharyas emphasised the value of Manas or Satva, indicating how vital it is for a person to comprehend the Manas Tattva in order to be healthy. It is held that without the right alignment of Sattva (Mana), a person cannot obtain accurate information. The meaning of "Ayu" summarises the importance of Sattva — it is the conjugation of the body, Indriyas, Atma, and Satva.

"Manas" refers to three distinct kinds or inclinations: Rajas (Arrogance), Tamas (Indolence), and Satvam (Balance). The doshas Rajas and Tamas vitiate the mind and lead to Prajnapradha, which in turn generates emotional imbalance and produces psychological disturbance when influenced by incorrect behaviour (Prajnaparadha).

II. PROPERTIES OF MANA

The classical texts describe Mana through its attributes, scope, functions, and typology as follows:

Guna	Lakshana	Vishayas	Karma	Types
1. Anutavya 2. Ekatva	1. Gyanasya 2. bhavobhavah	1. Chintya 2. Vicharya 3. Uhya	1. Indriabhigraha 2. Svasyanigraha	1. Sattvik 2. Rajsik 3. Tamsik



		Dhyeya	Uhya 4. Vichara	
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The history of Manasa-Roga is divided into four sub-periods: the Vedic Period, Samhita Kala, Samgraha Kala, and the Modern Period.

III. SAMHITA PERIOD

During the Samhita period, ancient scholars such as Charaka, Sushruta, and Vagbhata contributed foundational insights on Manasa, Manasa-Rogas, and their management. The key contributions from the principal texts of this period are summarised below:

Source	Key Contributions
Charaka Samhita	<ul style="list-style-type: none"> Complete description of Unmada, Apasmara and Attatvabhinivesha (Ch. Chi. 9–10, Ni. 7–8). 16 types of Manas Prakriti detailed (Ch. Sha. 4/36–40). Effects of emotional factors (Vishada, Harsha, Shoka) on the body (Ch. Su. 25/40). Definition, properties, and function of Manasa (Ch. Sha. 1/18–22). Sattva Pariksha for examination of mental status (Ch. Vi. 8/119). Treatment via Sattvavajaya — Gyan, Vigyan, Dhairya, Smriti and Samadhi (Ch. Su. 1/58, 11/54).
Sushruta Samhita	<ul style="list-style-type: none"> Detailed description of Unmada and Apasmara (Su. Utt. 61–62). Treatment of Manasa Roga (Su. Su. 1/24/6). Balagrahas (child psychiatric disorders) clearly described (Su. Utt. 60). 16 types of Manasa Prakriti described in Sharira Sthana (Su. Sha. 4/80–96). Manasa Bhavas: Krodha, Shoka, Bhaya, Kama — part of Iccha or Dvesha.
Bhela Samhita	<ul style="list-style-type: none"> Seat of Mana situated between the crown of head and the palate (Bh. Chi. 8/2). Origin of Satvik, Rajsik, and Tamsik Prakriti in foetus (Bh. Sha. 3/17–20).
Astanga Samgraha & Hridaya	<ul style="list-style-type: none"> Detailed discussion of Bhutvidhya, Unmada, Apasmara, and Balagraha (A.S. Utt. 6–10, A.H. Utt. 2–7). Introduced Dhi, Dhairya, and Atma Vigyan as best treatment for mental disorders (A.H. Su. 1/26).

VI. MEDIEVAL PERIOD

All commentaries of the Samhitas describe mental disorders, but are primarily based on the earlier Samhitas. The notable contributions from major medieval texts are presented below:

Source	Key Contributions
Madhav-Nidana	<ul style="list-style-type: none"> Psychological symptoms of heart disease (Ma. Ni. 29). Relation between pleasure and breastfeeding (Ma. Ni. 67). Depression as a sign of Vatik Grahani Roga (Ma. Ni. 4). Syncope, vertigo, sleep, and Sanyaas (Ma. Ni. 17). Causes, pathogenesis, signs, and symptoms of Unmaad (Ma. Ni. 20).
Sharangdhar Samhita	<ul style="list-style-type: none"> Physiology of Nidra (sleep), Bhrama (vertigo), Tandra (drowsiness), Klam (fatigue) (Sha. Purv. 6/71–75).



- Definition of Kaam, Krodh, Lobh, Moha, Ahamkar (Sha. Purv. 5/116–120).
- Psychological factors affecting breast milk production (Sha. Purv. 6/39).
- Oja Kshaya, Dukha, Ajirna, Shram as root causes of Glani/depression (Sha. Purv. 6/67).
- Types of Unmad, Bhutonmad, Apasmar (Sha. Purv. 7/37–40).

V. CLASSIFICATION OF MANAS VIKARA

Manasa Vikara (mental disorders) are classified into four major categories based on the involvement of Sharirika and Manasika Doshas:

- Shaira Mano Adhithita Manasik Rog: Mental disorders in which both Sharirika and Manodoshas are fundamentally involved (e.g., Unmada, Apasmara).
- Mano Sarira Adhishthana Manasa Rog: Disorders caused primarily by Manodoshas that subsequently lead to the involvement of Sharirika Doshas (e.g., Shokaja Jwar, Bhayaja Atisara).
- Mano Adhithita Manasika Vikara: Mental disorders in which only Manodoshas are fundamentally involved (e.g., Kama, Krodha).
- Nanatmaja Manasa Vikara: Endogenous mental disorders caused by a specific type of Sharirika dosha (e.g., Tandra, Bhrama).

VI. MANAGEMENT OF MANAS ROG

It is important to develop environments and living conditions that support mental health and enable people to adopt and maintain healthy lifestyles. The core concepts essential to preserving good mental health are Dincharya, Ritucharya, Sadvritta, and Achara Rasayana.

6.1 Daivvyapashraya Chikitsa

Individuals are viewed by Ayurveda as being a part of the supreme conscience, and the importance of spirituality has been thoroughly discussed in numerous texts. Mantra, Aushadi, Mani, Bali, Upahara, Homa, Niyama, Prayashchitta, Upavasa, Swatyayama, Pranipatagamana, and related practices are used to increase one's mental fortitude and self-assurance.

6.2 Sattavavajaya Chikitsa

Controlling the mind so that it is not affected by stressors that make it susceptible to Prajnaparadha is known as Sattavavajaya Chikitsa. Mano nigraha, in the words of Acharya Charaka, controls and subdues the mind from impure subjects. Dhee-dhairyaatmadi Vijnanam, as described by Acharya Vagbhatt, offers a deeper level of insight that aids in mind control. Sattavavajaya Chikitsa thus covers the physiology, morphology, morbidity, and treatment of both psychological and psychosomatic illnesses.

6.3 Yukti Vyapashraya Chikitsa

Treatment through rational application of medication and adaptations of Ahara and Vihara to the needs of the individual. The patient is encouraged to maintain a healthy diet, adhere to Sadvritta guidelines, and take Medhya Rasayana (mood-enhancing medications) and Doshahara Aushadha (medications that control mental imbalance).



VII. ROLE OF DIET IN MANAS ROG

Since the Vedic era, diet (Ahara) has been accorded the highest priority. Ahara is classified into three subtypes: Sattvik, Rajsik, and Tamasika. The Chandogyaupanishad states: "Annamayam hi soumya manah" — the mind is the essence of the food one eats. The finest constituents of food rise up and nourish Manas, just as butter gathers when curd is churned.

Long-term consumption of non-Sattvik Ahara, such as Rajasika or Tamasika food, causes mental disturbances and can ultimately lead to significant mental illness. Sattvik Ahara encompasses both nutrient-dense food and principled eating practices guided by Ashtaaharavidhi Visheshayatana and Chaturvinshatamaka Ahara Vidhi Vidhan.

VIII. CONCLUSION

The basis of Ayurvedic treatment for mental disorders rests on the assertion that the psyche and soma are interdependent. Physical factors of dietary consumption and daily activity significantly influence psychological conditions. The body's structural and functional components — Dosha, Dhatu, and Mala — can be nourished, depleted, or vitiated, and an individual's health is contingent on the effects on these components.

The contemporary Manas Roga scenario reflects erratic dietary habits and lifestyle choices. Following Ayurvedic principles can therefore be very advantageous for modern society. Nutrition and behaviour are the most efficacious methods to augment the Satva capability of progeny. The principles of Sadvritta and Achara Rasayana facilitate the prevention of mental disorders. Sattavavajaya and Daivvyapasraya serve as therapeutic interventions for individuals in rehabilitation. Supplementary measures to strengthen Satvabala encompass meditation and yoga practice.

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