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The concept of Mind (manah) in Ayurveda and its role in prevention & cure of diseases.

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Abstract:

World wide ,a huge number of the population is suffering with one or the other Psychological problems, which if ignored may lead to irreversible major mental disorders and somatic diseases. Mind plays an Important role in perceiving knowledge and also responding towards any given stimulus. Therefore, every person understands & responds in a differently unique way to any common situation. According to Ayurveda, a healthy state of mind is important in achieving complete health. Mind is found to be a powerful factor in the body. It is a responsible factor in regulation of perception of stimulus and response towards it. Enhancement of quality & strength of mind if considered since intrauterine life can prove to be a milestone for prevention of diseases in upcoming generations. If examination of mind is also considered in every patient's examination and simultaneous focus is given for enhancement of quality & strength of mind during treatments then it can prove a great help in a patient's early recovery from the disease. An attempt has been made by the author to revisit , review and reorganize the scattered literature of Ayurveda for the concept of Mind and its role in the prevention and cure of diseases.

Keywords : Mind, Disease, Psychological Problems, Depression.

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INTRODUCTION:

Thinking, imagination, guessing, feelings, segregating right and wrong, behavior, will power, goal making, Self-control or controlling senses are the objects and actions of Mind. According to Ayurveda, Mind plays an Important role in perceiving knowledge and also responding towards any given stimulus. Therefore, every person understands & responds in a differently unique way to a common situation.

Everyone is working under an unspecified mental pressure in order to perform their best to survive in this competitive world. Emotions & state of mind affect one's sensitivity to trauma, irritating elements, the susceptibility to infection, and even the ability to recover from any illness. The typical "Flight or Fight" syndrome tends to speed up some of the body systems and slows down the other ones in order to respond to any stimulus. Appropriate mental stress has many positive effects which keep the body alert and safe and make it function healthy. But, sustained and excessive mental stress or unhealthy state of mind leads to an increased risk for a variety of illnesses. Worldwide, a huge number of the population is suffering with one or the other Psychological problems which if ignored may lead to irreversible major mental disorders and somatic diseases. WHO stated that one among four people in the world are affected with mental disorders. Its worldwide statistical analysis says, 264 million are affected by Depression, 20 million

people affected by Schizophrenia, 50 million people have Dementia and 45 million people are affected by bipolar disorders.

Our Acharyas have given a prime importance to the role of mind for achieving complete health.

Health in Ayurveda is defined as a normal levels of three Dosha (Vata-movement, Pitta-Heat, Kapha-fluid), thirteen types of Agni (Digestive fire), seven Dhatu (tissues) and three Mala (waste products) of the body along with happy state of spirit, senses and mind".^[1]

Therefore, understanding the entity 'mind' is of prime importance for preventing and curing diseases for achieving complete health.

Aim and objectives:

The aim is to appraise the importance of Mind in prevention and cure of diseases.

Material and Methods:

A detailed conceptual study is done from Brihatrayee (Ayurveda Text) sources: Charak Samhita, Sushruta samhita, Ashtang Sangrah and Ashtang Hridayam. Along with that, related information is compiled from data available on the Internet about the concerned topic.

Results:

Manah - Nirupan (Derivation of Mind): In the root "Mana" by adding the suffix "Asuna", The word "Manah" is derived. It means: According to Shabda Kalpadruma 'The one leading to knowledge'. According to Mahabharata 'The one that analyzes by special knowledge'. The one that perceives.

Manah - Paribhasha (Definition of Mind): A factor which regulates the functions of the Indriya is defined as Mana.^[2] A factor in the body which is responsible for the presence or absence of the knowledge/cognition of the inner and outer world is called Manas. It is the connection between Soul and Body.^[3] There are eleven indriya in the body out of which five are gyanendriya (Sensory organs), five are karmendriya (Motor organs) and Manah is ubhyatmaka i.e. it acts both as gyanendriya as well as karmendriya.^[4]

Manah- paryaya (Synonyms of Mind) : Satvam, Manah,^[5] Satwa, Chetah,^[6] Atiindriya,^[7] Chittam, Chet, Hridayam, Manah,^[8] Svantam, Hrnmanasama,^[9]

Manah -Utpatti (Formation of Mind): Manah is formed in the 4th & 5th month of intrauterine life.^[10]

Mana- sthan (Location of Mind) : In Ayurvedic literature, various references are available regarding the seat of Mana which are being discussed as here under: 1. Indefinite: According to Charaka Samhita the Mind is said to be continuously active i.e. Chanchala, so it is difficult to state its exact seat as it cannot stay at one particular place.^[11] 2. Heart: In Charaka Samhita as well as in Sushruta Samhita and Ashtanga Hridayam there are many references available regarding the seat of Mana in Hridaya (Heart). Hridaya is considered as the seat of Chetana (consciousness) in the body.^[12] 3. Head: In Charaka Samhita, manah is considered superior

among all indriya and it has been also considered that Prana (life forces) and all Indriyas are situated in shirah (head), hence one of the seats of manah is head.^[13] 4. Whole body: Acharya Charaka described Sarva Sharira (whole body) as Adhithana (Seat) of Atindriya i.e. mana (mind).^[14] 5. Nervous system: It is mentioned Charaka samhita that the Manas is transported through channels to provide Chetana to all the living cells of the body termed as Manovaha Srotas.^[15]

Manah Sankhya evam Swaroop (Number and Appearance of Mind) : Manah is one in number and is having subtleness property i.e. atomic in dimension. There is only one manah in the body and it is so subtle in property that it seems as if it is carrying many functions from macro to micro level at one time.^[16]

Manah Bheda -(Types of Mind) : There are three types of Manah On the basis of quality: 1. Shuddha manah (Sattavaika) the balanced state of mind, 2. Rajasika manah- the hyperactive state of mind 3. Tamasika mana - the inactive state of mind.^[17] These types are due to the presence of subtle energies called sattva, rajas and tamas respectively. Among these three the Rajas and Tamas tend to vitiate manah and hence they are called as Manasika dosha (the factors that can pollute mind).^[18]

Manah Karma - (Functions of Mind) : According to Charaka Samhita, the functions of manah are as follows: 1. Manah controls all the senses (

indriyabhigraha), 2. It does self control (Swanigraha), 3. It gains the knowledge through complete examination (uha). 4. it does thinks upon reception or rejection about the perceived knowledge (vichar).^[19]

Manah Vishaya - (Objects of Mind) : Acharya Charaka has clearly described the working range of mind as follows:

1. Chintyam: Things requiring thought, to think about to do or not to do with purposeful or purposeless manner.
2. Vicharyam: distinct analysis about whether to accept or reject a thing.
3. Uhyam:speculation, imagination , hypothesis, self-discussions and logical thinking about a thing.
4. Dhyeyam:emotional thinking about distinct things.
5. Samkalpa: consideration, determination about a thing, initiation of desire about a thing.^[20]

Manah Bala /Satwa Bala - (Strength of Mind) :

Mind is regarded as an essential constituent of life and it has been recognized as one of the chief determinant factors in the development and formation of human personality. Mind regulates the body by responding to the various stimulants depending upon its strength. The strength (stress threshold) of mind is of three types : Pravara satwa (superior Mind), Madhyama satwa (mediocre Mind) , Avara satwa (inferior Mind).

Pravara satwa :A person having Superior mind strength often possesses good memory, he is a devotee, full of gratitude, wise, pious,energetic, skillful, courageous, prowess in battle, away from

sorrow, firmness of tread, deeply intelligent, serious in activity, eager of good pursuit. Madhyama satwa :A person having Mediocre mind strength often seeks consolation by comparing themselves with others and these people get composed when consoled by.

Avara satwa: A person having Inferior mind strength usually can not tolerate the troubles by themselves. These people are confronted with fear, sorrow, temptations, delusions, pride, attainment of Vishāda (depression) , Vaivarnya(guilt and humiliation) , Unmāda(insanity), Prapatan (Feeling of neglect) etc. by listening to tales of wrath, their vision towards life is often awfulness, with hate and sorrow and they tend to get scared easily even by seeing human flesh, animal or human blood.^[21]

Maanas Prakruti (Genetic constitution of

Mind): On the basis of different types of pure psychic features there are three kinds of psychic genetic constitution- Sattvika, Rajasika, Tamasika.^[22] They are based on the

predominance of three Manah Guna (mind quality)(i.e. Sattva,Rajas and Tamas.^[23] (1)

Sattvika Prakruti: Sattvika Prakruti person is kind, truthful, religious, intelligent, valiant, self controller, stable cognition, good in memory, fearless, virtuous, tolerant etc.^[24] (2) Rajasika

Prakruti :Rajasika prakruti persons are generally valiant, proudy, in grief, angry, egoistic, interested in travel, excessive sex, excessive desire etc.^[25] (3) Tamas Prakruti:These people are

temper less, ignorant, lazy, unreligious, excessive sleeper,unstable minded etc.^[26]

How Mind acts: Manah is an important link between the inner world and the outer world.



Indriya receives their respective objects when they are initiated by manah.^[28] Manah is a key factor of Indriya to receive Arthas (Stimulus). For the perception of knowledge a connection between Aatma (Soul), Indriya (Senses), Manah (Mind) and Arthas (Sensory objects) is very essential.^[29]

After the perception the procedure of actual analysis with questioning starts by Buddhi (Intellect). The questions are asked by buddhi regarding the perceived knowledge and answers are given by manah through various sources with the help of indriyas. This process includes objects of manah i.e. Chintyam, Vicharyam, Uhyam, Dhyeyam, Samkalp According to one's own capacity to satisfy all the questions raised by buddhi for clarity about the perceived knowledge. Once the buddhi is satisfied then the perceived knowledge is stored in Atma as a memory.^[30]

Manah mahatva - (Importance of Mind) : Ayurveda emphasizes the importance of Manah in the existence of Ayu (life) by saying that Ayu is the combined state of Sharira (Body), Indriyas (Sense organs), Satwa (mind) and Atma (Soul).^[31]

It is a major link in between perceiving a stimulus and generating response to it.

In Charaka Samhita, the prime reference is explained in its Sharira Sthana. The detail of which is explained in the given diagram :^[27]

Acharya Charaka says that Manah is one of the nine karana Dravya (Causative substances).^[32] Acharya Sushruta has also included importance of a Healthy Mind in the overall health of an individual. Manah is chiefly responsible for perceiving good healthy life.^[33] Manah is described as Ubhayatmaka and Atindriya. It is Achetana (non living structure) but Kriyavana (worker). It is responsible for carrying all the functions.^[34] Even after cognition of Atma, Indriya and Artha, the main factor is manah whose presence or absence determines the perception of knowledge i.e. Gyanotpatti occurs only in presence of Manah.^[35] The inclusion of Satwa Sāra in the typology theory of Sara further indicates the great importance of manah. The assessment of Satwa (mind's stress threshold) has been mentioned as one among the Dashavidha Pariksha (ten fold examination of the patient).

Manah vikara - (Disorders of Mind) :

s.no	Manovikara	Reference
1	Kama (passion)	Ch.Vi. 6/5, Su.su. 1/33
2	Krodha (anger)	Ch.Vi. 6/5, Su.su. 1/33
3	Lobha (greed)	Ch. Vi. 6/5, Su.su. 1/33
4	Moha (infatuation)	Ch. Vi. 6/5
5	Irshya (jealousy)	Ch. Vi. 6/5, Su.su. 1/33
6	Maana (pride)	Ch. Vi. 6/5
7	Mada (arrogance)	Ch. Vi. 6/5
8	Shoka (grief)	Ch. Vi. 6/5, Su.su. 1/33
9	Chittodwega (anxiety)	Ch. Vi. 6/5
10	Bhaya (fear)	Ch. Vi. 6/5, Su.su. 1/33
11	Harsha (exhilaration)	Ch. Vi. 6/5, Su.su. 1/33
12	Vishada (depression)	Su.su. 1/33
13	Abhayasuya (indignation)	Su.su. 1/33
14	Dainya (affliction)	Su.su. 1/33
15	Matsarya (possessiveness)	Su.su. 1/33
16	Iccha (desires)	Su.su. 1/33
17	Dweshha (hatredness)	Su.su. 1/33

Table 1. showing manah vikara (exhibition of signs/symptoms due to vitiation of mind)**DISCUSSION :****Mind plays a role in etiopathogenesis of Psychological problems and other diseases:**

Acharya Sushruta explains that all the Manah Vikaras are produced due to various types of Ichchha (desire) and Dweshha (Hates).^[36] In Ayurveda it is stated that 'Vishaado rogajananaanaam'. This statement emphasizes that 'vishaada' (depression) which is one of the manasika vikaar (Psychological problems) is the causative factor for all Diseases. Mind has two pathogens : Rajas and Tamas. They vitiate the

Mind and also produce various types of desires and hates in an individual which in turn lead to generation of Psychological disorders . The Mind thus is a powerful entity and its unhealthy state is responsible for the development of almost all diseases , therefore the role of mind must be taken into consideration for the etiopathogenesis of any disease. Mind can play an important role in the initiation, progression, aggravation or exacerbation of diseases, or in the predisposition of a disease.

Intrauterine care of the fetal mind for a healthy generation:

Mind is formed during the 4th & 5th month of intrauterine life. Hence, by intervention of three Ayurveda Modalities (Daivvipashraya chikitsa , Yukti vipashraya chikitsa and Satwaavajaya) in pregnancy to enhance fetal mind for achieving Pravara Satwa (Superior mind Strength) can help in creating a superior healthy mind progeny and in turn help in prevention of diseases in future generations.

Understanding Behavioral patterns of mind plays a role in Prevention of diseases:

Mind is one in number & having a property subtleness i.e. it is atomic in dimension. Mind is responsible for the regulation of proper perception of a stimulus and response towards it. Its state can be perceived with the observation of the person's behavioral traits. Maanas Vikaras comprise Kama (Desire), Krodha (anger), Lobha (greed), Bhaya (fear), Shoka (Grief), Chinta (Worry) and Irsha (envy), maana (pride), Mada (Arrogance), chittodwega (Anxiety), Vishaad (Depression), Moha (Infatuation) , harsha (exhilaration), abhyasuya (indignation), dainya (affliction), Matsarya (Possessiveness), Iccha (Desires) , Dwesha (hatredness) etc. Therefore a self assessment as well as a keen observation should be done on every individual's behavioral traits. If any changes are seen in their behaviors showing the increment of Rajas or Tamas traits

then an early management can be opted to bring their unhealthy psychological state to normal.

Skills for controlling one's own mind can help in Prevention of Psychological problems and early recovery from diseases:

One of the important factors for occurrence and nonoccurrence of psychological problems is the ability of any individual to cope up with stress. How an individual perceives a stressful event may be more important than the existence of the stress itself. Individuals with high stress levels but possessing excellent coping skills may have minimal effects on the functioning of their body and psychics . A low level of stress in an individual who has poor coping skills may have significant alterations in their body and mind , increasing their susceptibility to disease (physical and psychological). The Satwaavajaya chikitsa i.e.The Ayurvedic counseling method if considered for all age groups and in all sectors can prove to alleviate psychological conditions by making an individual able to cope up with his/her stress with better adjustment and adaptations.

Examination of strength of mind of the patient before adopting treatment modalities for better results of the treatment:

Guru vyadhita (major diseased) is a patient possessing Pravara Sathva bala (superior mental strength). Even if he is suffering from a major disease he tolerates it without much difficulty and therefore his appearance may mislead any physician as if suffering from a less severe disease.

Contrary to that Laghu vyadhita (Minor diseased) is a patient with Avara Satwa bala (Inferior mental strength). Even if he is suffering from a minor disease he cannot tolerate it effectively and therefore seems to be suffering from a major disease. This concept of guru-laghu vyadhita is essential in the medical field before adopting treatment modalities. Physicians who do not have the knowledge of this concept may consider a guruvyadhita patient as suffering from minor disease and treat accordingly with alpa aushadha and upachara (low dosage, minimal therapies and comparatively less attention) leading to poor results of the treatment. Similarly, a laghu vyadhita person will be considered as suffering from a major disease and can be treated with teekshna aushadha and upachara (high dosage of medicines, more therapies than required) leading to the risk of worsening of a patient's condition. A laghu vyadhita patient if not understood before adopting treatment modalities may take unnecessary time and attention of the medical staff. Therefore, the concept of Sathva pariksha (examining Strength of mind of every patient) is an important part of Patient's examination irrespective of the disease.

Conclusion:

Mind is a powerful factor in the body. It is responsible for the regulation of perception of a stimulus and response towards it. Mind is one in number and possessing property- subtleness i.e. it is atomic in dimension. The factors possessing

Rajas and Tamas qualities will vitiate Mind. Various types of Ichchha (desire) and Dvesha (Hates) emerged due to Rajas and Tamas producing Manas Vikaras (psychological problems). Vishad (Depression) is one of the causes for all diseases. The three Ayurveda treatment modalities help enhance Satwa quality of mind and make its strength Pravara – superior. If these modalities are considered for enhancing Quality of mind in every individual since intrauterine life can prove to be a milestone for prevention of diseases in upcoming generations. If the examination of mind is considered in every patient's examination and also the simultaneous focus is given for enhancement of strength of mind of patient during the treatment then it can prove to be a help of great extent in early recovery from the disease by making the patient able to cope up with his physical illness with better adjustment and adaptation.

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