

## Review of *etiopathogenesis* of *Manas Vikara* according to *Ayurveda*

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| <b>*Corresponding author:</b><br>Email:<br>ganeshjadhwar09@gmail.com   | <b>Abstract:</b><br><br><p>Ayurveda is science of life. Ayurveda explained normal state of body component and its abnormalities like <i>tridosha</i>, <i>sapt dhatu</i>, <i>panchmahabhutas</i> etc. In modern science many psychiatric disorder are explained under idiopathic causes of it. According to Ayurveda we have scope to find causes and <i>etiopathogenesis</i> of psychiatric disorder (<i>manas vikara</i>). We can study the etiopathogenesis of <i>manas vikara</i> by knowing the abnormal functions of <i>ayurvedic</i> basic fundamentals like correlation of <i>manas dosha</i> with <i>sharirik dosha</i>, <i>sapta dhatu</i>, <i>srotasa</i>, <i>panchmahabhuta</i>, <i>dhatu sarata</i> etc. In definition of Of health physical, social as well as mental health is important. In present era there are so many strenuous works which is directly or indirectly affects every single person. In an order it causes psychological problems. Generally for all types of mental disorders, <i>Alpasatva</i> (weak mind), <i>manovaha strotas manas dosha</i> viz, <i>raja</i> and <i>tama</i> and <i>tridosha</i> viz <i>vata pitta kapha</i> are said to be responsible according to Ayurveda. So this abstracts reviews advances of <i>etiopathogenesis</i> of <i>manasvikara</i>.</p> |
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## INTRODUCTION:

The word *Ayurveda* is composed of two words of *sanskrit* i.e. *ayur* stands for life & *veda* is nothing but knowledge. In *Ayurveda* there is lack of, no specific branch pertaining to *manasroga* Ayu defined as *shareera indriya satva atma sanyogdhari jivitam*.<sup>(1)</sup> In *Ayurveda* diseases classified in two ways as *shareerika* and *manasika*.<sup>(2)</sup> In *Manas vikara* there is vitiation of *rajo* and *tamoguna*. Life depends upon *tridandas* i.e. *satva, atma* and *shareera*. In *navadravya* *mana* is included. According to *Acharya charak dashvidha pareeksha* mentioned in *vimansthana*, *satva pareeksha* is one of them.<sup>(3)</sup> *Acharya Charaka* said in *sutrasthana* that *manasika dharaniya* Vegas like *lobha, shoka, bhaya, krodha*. *Mana* which results into *Manasroga*. In *Manas vikara* diet is an important part due to *virrudh, dushta* and *asuchi aahara* vitiated *rajoguna* of *Manas* which leads to *Manas vikara*. In *nanatmaj Manas vikara Tama*

, *ashabda Shravana, bhrama, vishada, anavastachitta*. In *ubhay adhishtan vikara* there is involvement of *mana* as well as *shareera* – *unmada, apasmara, atatvaabhinevesha*. In *Ayurveda Acharya* explained about *manoshareer adhishtan vikara* i.e. *shoka, jwara, kamaj jwara, shokaj atisara, bhayaj atisara* etc.

## Manovahastrotas:

In *Charaka chikitsa sthana* while explaining the disease of *unmada* – *Manovahastrotas srotasmsya janayat unmada*.<sup>(4)</sup>

While explaining *atatvaabhinevesha* *Acharya Charaka* said that *samupashritya manobuddhiva sira*. While explaining *arishta lakshan* he said *manovahanam purnatva srotasam darunam*.

## AIM AND OBJECTIVES :

- To study etiopathogenesis of *Manas vikara* as per *Ayurveda literature*.

## MATERIAL AND METHODS:

- For the study use of various authentic *ayurvedic* classics related to the concern topic.

### Manasroga samanya nidan (Causes) –

*Acharya Charaka* in *vimansthana* said that *rajas tamas manasou Dosha tayo vikara kama-krodha-lobha-moha irshya-mada -shoka-chinta- udvega-harshadaya*. As per Ayurvedic classics they describe definition *Anukul vedaniya sukham* . In *Manas vikara* not getting *manoanukul vastu* instead getting, *apriya* or *anishta vastu* said by *Acharya Charaka* in *sutrasthana*. There are improper following of *dharma, artha, and kama*. *Acharya Charaka* explained in *shareersthana pragnaparadh* is the most important *nidana* for manifestation of *Manas vyadhi* as well as *shareerika vyadhi*. In *pragnaparadha vibhransha* of *dhi, dhriti, Smriti* and *atiyoga, ayoga* and *mithya yoga* of *Kala*. Due to *tamogunabahulya* which leads to

*manasroga* like (*chitta vruttis*) *muda, kshipta, vikshipta, ekagra* and *niruddha*. In some cases due to *shiromarmabhighat* may lead to different *Manas vyadhi*.

### Manas roga samanya samprapti (Pathology) –

Due to *nidana sevana-* vitiates-*vatadi* (*vata, pitta, kapha*) and (*rajas, Tamas*) *Manas Dosha* – take *ashraya* in *Hrudayam* and *mastishka-* vitiates - *manovahasrotas* -produces *manovyadhi*.

In other words generally for all types of mental disorders, *alpasatva* (weak mind) *Manovahastrotas* (channel conveying *Manas*) *manasdosha* viz. *rajas* and *tamas* and *tridosha* viz *vata, pitta, kapha* are said to responsible according to *Ayurveda*. *Alpasatva* which is the most important component is indication of pre morbid personality. Involvement of *sharirik dosha* is more prominent in *ubhayatmaka* *vikara* like -*unmada, apasmara* etc. than in *Manas vikara* viz

*kam krodha* etc. similarly *manasdosha* will be more vitiated in the latter group than in the former.

### DISCUSSION –

In present era there are so many strenuous work, lifestyle disorders, which directly or indirectly affects every single person in the universe. Due to family conflicts, socioeconomic status, stressful life which leads physical as well as mental health problems.

### CONCLUSION-

The people who are suffering from chronic diseases such as *Madhumeha*, *grahani*, *kushta*, *apasmara*, *kshaya* will impact on the patient's mind.

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