

## CONCEPT OF *MANAS* (MIND) AND *MANASA VYADHIS* (PSYCHOLOGICAL DISORDERS) AND MANAGEMENT IN AYURVEDA

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### ABSTRACT

*Ayurveda* Psychiatry that is *Manovignyana* which deals with *Manas*, *Vyutpatti*, *Sthana*, *Dosha*, *Guna*, *Manorogakarana*, *samprapti*, *lakshana chikitsa*. *Shareera* and *Manasa* are closely related any problem impact on both. For all types of functions of *Manas* that is Mind *Vata* is the responsible factor that is *Yato marutasttra manha kriya*. *Manas* is formed during 4<sup>th</sup> month of *Garbhavastha* and is said as *Matrujabhava avayava*. *Tulya Gotra vivaha* gives birth to mentally retard child.

**Keywords:** *Manas*, *Manovahasrotas*, *Vishada*, *Unmada*, *Apasmara*, *Ghrita*, *Chikitsa*

### INTRODUCTION:

In *Ayurveda* there is no specific branch pertaining to *Manasaroga*.

Definition of *Swastha* is said as *Samadosha samagnidosha.....prasannatmendriya manaha swasthaittyabhidiyate*.<sup>1</sup>.

*Ayu* is defines ad *Shareerendriya satva atma samyogadhari jivitam*.<sup>2</sup>

Diseases are classified as *Shareerika* and *Manasika* because of vitiation of

*Rajo* and *tamoguna* of *Manas* which leads to *Manasaroga*.

To get knowledge about the object or subject there should be *Shareera*, *indriya*, *satva*, *atma* and *Atma manha samyurjate manaha indriyena indriya arthena tatha jnanautpatti*.

Life is depends upon *Tridandas Satva*, *Atma* and *Shareera*.

*Manas* is one among *Navadravya* that is

*Khadinyatmamanakala dishascha dravya sangraha. Satvapareeksha one among Dashavidhapareeksha said by acharya Charaka in Vimanasthana.*

**Vishadou** rogavardhananam sheshta.<sup>3</sup>

Acharya Charaka said in *Sutrasthana* that *Manasika dharaniya Vegas like Lobha, Shoka, Bhaya, Krodha, Mana leads to Manasaroga. Madhyapana Dhi dhriti smriti haranam and Ksheera Manaskaranam.*

*Viruddha, Dushta and Asuchi ahara vitiates Rajoguna of Manas.*<sup>4</sup>

*Nanatmaja Manasa vikara- Tama, Ashabdha shravana, Bhrama, Vishada, Anavastachittata*

***Ubhaya adhisthana vikara-***  
*Unmada- Apasmara,*  
*Atatvabhinivesha.*<sup>5</sup>

***Mano Shareera Adhistanavyadhi-***  
*Shokaja Jwara, Kamaja Jwara, Shokaja Atisara, Bhayaja Atisara.*<sup>6</sup>

In *Vataja Grahani- Patient is under Manasa sadana* on this word *Madhukosha* commented as ***Manasa sadanam Avasadaha.***<sup>7</sup> *Madhukosha Acharya Chakrapani on Charaka told Manasa avasada.*<sup>8</sup>

*Madhavakara* said while explaining *Unmada* there will be *Madayanti* for this word *Madhukosha*

commented as ***Manovibhramam*** and for *unmargamagata* means ***Manovaha dhamaniranuprapta.***<sup>9</sup> Further *Manoabhighata* told as *nidana* for *Unmada* for this *Madhukosha* commentary said ***Manoabhighata iti Bhaya Harshbhyam***

***Manasoabhibhavaha.*** For *Alpasatva- Rajastamobhyam avritam and Srotamsi as Manovahaniti.*<sup>10</sup> *Acharya Charaka and Madhavakara said the involvement of Manovahasrotas in Unmada.*<sup>10</sup>

*Acharya Charaka* while explaining the disease *Atattvabhinivesha samprapti* said it lodges in *Manovahasira* and *Budhivahasira.*

***Avharya Madhavakara said Manasika bhava affects srotas-***

*Atichintata- Rasavahasrotas, Krodha, Shoka, Bhaya-Annava and Swedavahasrotas. Apasmara* is one among *Manasavyadhi* which is said *Dheergakaleenavyadhi* by *Acharya Bhela* in *Bhelasamhita.*<sup>11</sup> *Acharya Charaka* considered one among *Ashtamahagada.*<sup>12</sup>

*In Ayurvedic classics Acharyas have been explained regarding Manas and all basic aspects of Manas like- Vyutpatti, Nirukti, Paryaya, Sthana, Guna, Mano Vishaya, Manokarma,*

*Manodosha, Satvika, Rajasa and Tamasa kaya lakshana, Mano lakshana, Manasaroga samnaya nidana, Manasaroga samanya lakshana and samanya chikitsa* dealt. Further discussed specific diseases like *Unmada, Apasmara, Attatvabhinivesha* along with detail management etc.

### **Vyutpatti (Etymology):**

*Man jnane dhatu, manyate jnayate- vighraha.*<sup>13</sup>

It means by which knowledge is perceived

**Sankyashastrakara** said

**Manoutpatti- Avyakta- Mahan- Ahankara-Satva, Raja, Tama- Manas and Indriya- Panchamahabhuta, Panchatanmatra.**

**Nirukti (Definirition)-** *Manyate jnayate avabudyate anena iti manaha*<sup>13</sup>

*The one which does Manana, Bhodhana and through which knowledge is perceived.*

*By which Sukha Dukhadi jnana is also called Manas.*

**Sthana of Manas (Place):**

*"Hrudyam chetanasthanamuktam"* Acharya Charaka and Sushruta said *Mano sthana as Hrudaya.* Acharya Sushruta also opines the same.<sup>14</sup>

Acharya Vagbhata said *"Sthanoru koshta madhyagam"* that is *Sthanoru and Koshta Madhya.*<sup>15</sup>

Acharya Bhela in *Bhelasamhita* said *Manosthana* as *"Shirastalvantaragam"* the *Manas* is situated in *Shira and Talu.*<sup>16</sup>

**Paryayas of Manas (Synonyms):**

*Chitta, Chetana, Hrudayam, Hrit, Manasam, Antarendriyam, Satva, Cheta.*<sup>17</sup>

**Gunas of Manas( Character):**

*Anutva and Ekatva are the gunas of Manas.*<sup>18</sup>

**Mano Vishaya/ Manoartha:**

**Chintya-** *Kartavyata akartavyata va yanmanasa chintete*

**Vichara-Vicharya** *mupa pathyanupapttibhyam yadimrushyate*

**Uhyam-** *Uhyam cha yat sambhavanaya Uhyam*

**Dheya-** *Bhavanajnana vishayam*

**Sankalpa-** *Gunavattya doshavattaya va avadharana vishayam.*<sup>19</sup>

**Manokarma:**

*Indriya adhisthana vishaya grahana, Indriya niyatrana, Avoidng ahitakara vishaya and Vichara of Hita and Ahita vishaya.*<sup>19</sup>

**Mano Dosh:**

*Acharya Charaka in Sutrasthana said Rajas and Tamas are said to be Manodosha.*

*When there is vitiation of Manodosha it will leads to conditions like Kama, Krodha, Lobha, Irsha, Mada, Shokha, Chinta, Udvega, Bhaya, Harsh, Vishada (sadoapravrutti vishada) dalhana, Asuya, Dainya, Matsarya.*

*Acharya Charaka in Vimanasthana explained that Rajastamascha manaso dosho tayovikara kama krodha lobha moha irshyaunmada shokha Chittodvega*

*bhaya harshadayaha. Acharya Sushruta also opined the same.*

*Rajasastu dukha bahulata....*

*Vikaranam shareeramanasanam paraspara samsargamaha... shareeranam manasena manasanaam shareerena chanubandha jneyam.<sup>20</sup>*

*Tamasastu- Vishaditvam... Dalhana commented on **Vishadam Vak kaya chittavasadaha.** Dalhana on*

*Sushruta sutrasthana.*

**Table showing Manasakaya lakshana <sup>21</sup>**

<b>Satvasara</b>	<b>Satvikakaya</b>	<b>Rajasakaya</b>	<b>Tamasakaya</b>
<i>Manobala samppanna Smritishakti samppanna Bhakti, Kritaghna Utsahi, Shoora, Daksha Parakrami, Karya sampanna</i>	<i>Akrurata Giving Bhakshya, Upabhoga padartha to everyone, Satyavadi, Kshamasheela, Good to all, Pratibha yuta, Medhavi, Uttama Shareeravani, Astika, Smriti, Dairyavan</i>	<i>Dukhi swabhava, Ahankari, Krodhi, Mityabhashana, Adairya, Nidralu, Kamuka, Utsuka in Sanmana</i>	<i>Shokagrasta, Alasi, Adharmacharana, Buddhiheena, Agnani, Nidralu, Akammya</i>

**Mano lakshana:** *Atma- Indriya- Indriya Artha- Samyoga- Gnana prapti in absence of Manosamyoga Gnana prapti will not occur.*

**Ubhyatmakam manaha:** *Budhyatmakam and Karmatmakam that is Budendriyani and Karmendriyani Manoadhistanam.<sup>21</sup>*

**Manovahasrotas:** Acharya said while explaining the disease Unmada samprapti he said "Manovahani srotamsya janayat unmada". Explained by acharya Charaka in Chikitsasthana. While explaining Atattvabhinivesha acharya Charaka in chikitsasthana told "samupashrity manobuddhivaha sira". In Mada, Murcha and Sanyasa srotas involved is Sanjnavahasrotas.<sup>22</sup>

Acharya while explaining Arishta lakshana he said Manovahanam purnatva....srotasam darunan.<sup>23</sup>

**Manasa Roga Adhithana:** Kushtadaya shareera eva Kamadayasu Manasa Uunmadadayascha dwayashrayam. **Chakrapani.** Ta ete Manaha shareeradhithana tatra manodhithana krodadayaha shareerdhithana Jwaradaya ubhaydhithanaha Apasmaradayaha.<sup>24</sup>

**Table showing Shreerika and Manasaroga**

<b>Manasaroga</b>	<b>Shareerikaroga</b>	<b>Shareera manasaroga</b>
Kamadaya-avastha and	Kushta Jwradaya <b>Su.Su.26</b>	Unmada Apasmara Atattvabinivesha Shokaja Jwara, SKamaja Jwara Shokaja Atisara Bhayaja Atisara

<b>Mansasaroga Manasa</b>	<b>Manasaroga Avasthas</b>	
Unmada Apasmara Atattvabinivesha Chittodvega	Kama Krodha Lobha Irshya	Bhaya Harsha Vishada Asuya

	<i>Mada</i>	<i>Dainya</i>
	<i>Shoka</i>	<i>Matsarya</i>
	<i>Chinta</i>	<i>Kshipta</i>
	<i>Udvega</i>	<i>Vikshipta</i>

**Manasaroga****samanya****Anuvamshika****nidana/****nidana(Causes):**

*Acharya Charaka in Vimanasthana said Rajas Tamas Manasou dosha tayo vikara kama- krodha- lobha-moha- irshya- mada- shoka- chinta- udvega- bhaya- harshadaya.*

*"Manasa punaha Ishtasya Labhat alabhat cha Anishtasya upajayate"*

*Not getting Manoanukula vastu instead getting apriya or anishta vastu said by acharya Charaka in Sutrasthana.*

*Improper following of Dharma, Artha and Kama.*

*Acharya Chakara explained in Shareerasthan Pragnaparadha is the most important nidana for manifestation of Manasvyadhi.*

*Vibhramsha of Dhi, Dhriti, Smriti. Atiyoga, Ayoga and Mitya yoga of Kala.*

*Chitta vruttis like Muda, Kshipta, Vikshipta, Ekagra and Nirudda all these because of tamoguna bahulya which leads to Manasaroga.*

*Beejadoshajanidana- yasya beeja beejabhaga bheejabhagavayava....<sup>25</sup>*

*Acharya Yogaratnakara said Purvajanma krite pape vyadhirupena bhadeyet*

*Shiromarmabhighata may lead to different Manasavyadhi.*

*Acharya Charaka said in Chikitsasthana because of Guru vruddha siddhi rushipurusha shapa (Curse).*

**Manasaroga samanya lakshana (General features):**

*Bhaya, Santrasa, Asahisnuhta, Manakshobha, Aniyantrita chittata, Shoka, Krodha, Irsha, Kama, Lobha, Mada, Chinta.*

*Manobuddhi, Sagnagyana smritibhakti sheela chesta achara vibhrama.*

**Manasaroga samanya Samprapti (Pathology):**

*Due to nidana sevena- vitiates vatadi shareerika dosha and Raja tama Manasa dosha- take ashrya in Hrudaya and Mastishka- vitiates Manovahasrotas- produce Manovyadhi.*

**Manovahasrotas/****Buddhivahasrotas/****Sagnyavahasrotas:**

In *Unmada* for the word *Manovibhrama* and *Unmargagamata madhukosha* commented on *Madhavakara* and said *Manovahadhamani*.<sup>26</sup>

While explaining *Arishta lakshana* *Charaka* said *Manovahanam purnatvam srotasam darunam*.<sup>27</sup>

*Charaka* while explaining *Unmada* *Manovahasrotas* is involved that is *Manovahini srotamsya*.<sup>28</sup>

*Acharya Charaka* in *Chikitsasthana* While explaining the disease *atattvabinivesha* *Charaka* said *Manobuddhivahasira* is involved.

**Table showing Concept of Vishada in classics**

<b>Vishada/ Depression</b>
<i>Acharaya Charaka</i> while explaining <i>Vataja Nanatmaja vikara.... Vishada and Anavasta chittata</i> said by <i>Charaka. Cha.Su.20</i>
While explaining <i>Vataja Grahani Avasada</i> is said as one of the <i>lakshana</i> by <i>acharya Charaka</i> and <i>Madhavakara</i> commentators said <i>Manasas asdanam</i> as <i>Manoavasadam. Cha.Chi.15, Ma.Ni.14</i>
<i>Acharya Charaka</i> and <i>Sushruta</i> said <i>Manodosha</i> as <i>Vishada. Cha. Vi.6, Su.Su.1</i>
<i>Acharya Charaka</i> explained in <i>Agrasharaneeya</i> <i>adhaya Vishadou rogavardhananam. Cha.Su.25/ 40</i>
<i>Sushrutacharya</i> said <i>Tamasastu Vishaditvam Dalhana</i> commented on <i>Vishaditvam</i> as <i>Sadoapravrutti . Su.Su.1.</i>
<i>Shodhana</i> is indicated in <i>Avasadaka. Cha. Su. 16/13 chakrapani.</i>

**Manasaroga samanya Chikitsa****(Treatment):**

*Acharya Charaka* said in *Sutrasthana* *Trividha aushadhamiti* *Daivyavyapashraya yuktivupashraya satvavajyascha.*

*Tatra Daivavyapashara- mantra aushadha mani mangala bali upahara homa prayachitta upavasa swasthayana adi*

*Acharya Kashyapa* said *Manasanam cha roganam kuryat sharrervat kriyam.*

Ahitabhyo arthabhyo manonigraha  
Said by Charaka  
Vagbhata Sutrasthana said Dhi  
dhairyatmadi vignana  
manodoshaoshadham param.

**Bhavamishra said Single Herbs  
act as Medhya, Smriti and Buddhi-**

Aparajita, Bramhi, Dadima,  
Jyotishmati, Nirgundi, Shankapushpi,  
Guduchi, Yastimadhu, Mandukaparni.

**Dravyas which affects Manas  
(Mada, Mohakara)-**

Ahiphena, Bhibhitakamajja, Bhangra,  
Dhattura, Kupeelu - Madakrut, Moha,  
Murcha

Madab nashana Dravyas - Gunja,  
Kharjura, Neeli, Ushira, Tagara, Vacha

**Panchakarma labha:** Acharya  
Charaka in Chikitsasthana explained  
Mano prasannata, Smriti,  
Sagnyaprapti Manorogahara.

**Sagnya prabhodhana dravya:**

Pradeha, Utsadana, Abhyanga,  
Dhumrapana, Ghritapana

**Shodhana Phala:** Manobuddhi  
prasadanam explained by acharya  
Charaka.

**Shodhana Yogya-** Avasadaka  
(Avasadakam manoavasadakam).

**Snehana yogya-** Chintaka-  
Chintabahula

**Ghrita-** Smriti, Buddhi,  
Sahasraveerya, Karmasahasrakrit Dhi,  
Dhriti, Smriti Medha. Acharya  
Vagbhata also opines the same.<sup>29</sup>

**Puranaghrita-** Asadhya Manasaroga  
becomes Sadhya, Medhye. Mada,  
Apasmara, Unmada.

**Gomutra, Tilataila, Eandataila,**

**Goksheera - Medhya, Smritikara.**<sup>30</sup>

Shodalakrita Gadanigrahakara said  
Chaturvidha Snehaprayoga yogya-  
Dhi, Smriti Medha kankshi.

**Chikitsa in Manovahasrotagata  
vyadhi (Management):**

**Abhyanga-** Katabhyaditaila,  
Palankashaditaila

**Mastishkya/ Murdhnitaila chikitsa  
Anajana and Dhumapana**

**Abhyantara Snehaprayoga-**

**Vamana-** Unmada, Apasmara

**Virechana-** Unmada, Apasmara,  
Atattvabinivesha

**Nasya-** Mada, Murcha, Moha,  
Apasmara, Unmada, Chinta, Arati,  
Krodha, Manasaroga

**Pana, Basti, Nasya:** Puranaghrita,  
Lashunadhya Ghrita, Brahmighrita,  
Saindhavadighrita. Hingwadighrita,  
Jeevaniyaghrita, Panchagavyaghrita,  
Mahapanchagavyaghrita

**Adravyabhuta chikitsa in  
Manasaroga:**



*Santvana, Aswsana.*

*Adravyabhuta chikitsa- Vismapana,  
Vismarana, Kshobhana, Harshana,  
Bhartsana, Vadha, Bandhana.*

**Pathya and Apathya in Manasaroga- Pathyam Manase hitam/ priyam** <sup>31</sup>

<b>Pathya</b>	<b>Apathya</b>
<i>Godhuma, Mudga, Shali, Dharoshnadugdha, Shatadoutaghrita, Navaneeta, Puranaghrita, Kurmamamsarasa, Janghala pashu pakshi mamsa, Purana kushmandaphala, Patola Brahmi, Ashvamutra, Gaganajala, Suvarnabhasma, Narikelajala, Draksha, Kapitha, Amraphala, Panasaphala. Madhuradadima, Dhatri, Gardabha and Ashvamutra.</i>	<i>Chinta, Shoka, Bhaya, Krodha, Apavitra padartha, Madhya, Bhakshya, Viruddha, Atyanta teekshna, Ushna, Guru Bhojana, Adhikavyavaya, Vyayama, Pujya, Pujya vyatikrama, Ashadha Phala, Patra and Shakha, Nidra, Kshudha, Trishna vegadhrana, Tiktapadartha.</i> <sup>32</sup>

**TABLE SHOWING AUSHADHAKALPAS USED IN DIFFERENT  
MANASAVIKARAS**

<b>Smritikshya/ Buddhikshaya</b>	<b>Buddhimandya</b>	<b>Unmada, Apasmara</b>
<i>Kumaryasava- Smritikshya Sarasvatharishta-Smritiksheena Amritabhallatakaghrita- Smritikshaya Swarnabhasma- Buddhikshaya, Smritikshaya, Vasanatakusumakararasa- Smritibhramsha Brahmirasayana- Manodourbalya, Smritibhrama</i>	<i>Rajatabhasma- Buddhimandya Vangabhasma- Buddhimandya Swarnasindhura- Buddhimandya Manikyapishti- Buddhimandya Kalyanakaghrita- Apasmara, Smritidourbalya,</i>	<i>Jatamayrka- Unmada, Apasmara Shivagutika- Unmada, Apasmara Tiktakaghrita- Unmada, Apasmara Brahmighrita- Unmada, Apasmara Mahakalyanakaghrita- Unmada, Apasmara Tungudrumaditaila- Unmada, Apasmara</i>

<i>Sarasvathaghrita- Vak, Medha, Smritikara</i>	<i>Smritikshya, Buddhidourbaly</i>	<i>Vatakulanatakaras- Apasmara, Murcha.</i>
<i>Saubhagyavati- Manoglani, Murcha</i>		<i>Mritasanjivinigutika- Apasmara, Manovibhrama</i>
<i>Muktabhasma- Manovikara</i>		<i>Kayasthyadivati- Unmada, Apasmara</i>
<i>Gorachanadivati- Sagnyanasha</i>		<i>Muktapishti- Manodosha, Unmada</i>
		<i>Manasamitravatakam- Manodosha, Unmada, Apasmara, Mandabuddhi, Vakdosha</i>
		<i>Saptavimshatikaguggulu- Unmada, Apasmara</i>

### Analysis of treatments on *Manasavyadhis*:

- ***Daivavyapashraya chikitsa*:**

Chanting *Mantras* Boosting Positive waves and energy and removing negative thoughts from the mind.

Enhancing *Satvaguna* making normalcy of *Rajo* and *Tamo guna* which are causative factors.

*Manidharana* constant touch with the *Skin/body* and acts on *Dushtagrahas* and positive impact on *Mind*.

***Homa Havana*** using *Ghrita, Guggulu, Chandana* etc, purifies environment by destroying the cause, by all these self purification.

***Adravyabhuta chikitsa*:** Particular act on *Manas*, by these changing the Mood, Altitude, Protective and so on.....

***Shamana Chikitsa*:** Excess quantity of *Ghrita* having Tranquillity effect on *Mind* reduces *Udvega*, and acts on *Buddhi, Sahasraveerya, Karmasahasrakrit Dhi, Dhriti, Smriti Medha*.

- ***Shodhana Chikitsa*:**

*Manobuddhi prasadanam, Avasadaka hara*.

***As a Preventive*:** *Abada varjanam nityam swastavruttanupalanam*

utpanarthi vighatasya marmanam paripalanam...

### SOME MANOSAMBANDHI CONDITIONS AS PER DIFFERENT CLASSICS:

अचरणम्-कायवाक् मानसं कर्मः	सु.सू.१/२७	मूर्छा-सुखदुखसंज्ञानाश	सु.उ.४६
अरति- अनवस्थिति	अ.ह.सू.१	शीलम्- सहज वृतं	च.इ.१/३
भक्ति-इच्छा, श्रद्धा	च.इ.१	शोक- दुःख, पुत्रदि वियोग	
भयम्-भीति	च.नि.७	स्मृतिविभ्रंश-कार्य अकार्यविचाराभावः	अ.सं.नि.६/११
भ्रम- चक्रस्थितम्येव संवेदनम्	च.चि.३	स्मृति-स्मरण शक्तिः	च.सू.१३/४३
चेष्टा- कायवाक् मनोव्यपारः	अ.ह.सू.११	ऊहयं- यत् संभावनाया ऊहयते	च.सू.१/२०
चिन्त्य-कर्तव्यतया अक्रमव्यतया वा यन्मनसा चिन्त्यते		ध्येयं-एवमेत्द्भविष्यति, भावनाज्ञानविषयं	च.सू.१/२०
तत् च.सू.१/२० चक्रपाणि		संकल्प-गुणवत्तया दोषवत्तया	वाअवधारणाविषयम्
चित्तम्-चित्यते संज्ञायते अनेन इति	अ.ह.सू.१२/४	च.शा.१/२०	
चित्तनाश-मनसो विचारादि शून्यता	च.चि.२२/९	क्रोध- क्रोपं क्रोधं अभिद्रोहेण परिक्षेत्	च.वि.४/८
चित्तविभ्रमः-विभ्रान्त चित्तत्वम्	सु.चि.३३/१८	विषाद- दुःखं, वाककायचित्तवसादः	सु.सू.१
दक्षः-कर्माणि चतुरः	अ.ह.सू.१/२८	ज्ञानं- बुद्धिः अनुभवः	च.वि.४
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ईर्ष्य-परसंपत्तावसहिष्णुता	सु.सू.१/२५	मोह-अज्ञानम्	च.वि
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क्रोधः-क्रोधं अभिद्रोहेण परिक्षेत्	च.वि.४/८	स्मृति-स्मरण शक्ति	
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मेधा-धारणवति धीः	च.सू.२७	विचार्य-विचार्यमुपपत्यनुपपत्तिभ्यां यद्विमर्श्यते	
मोह-अज्ञानम्	च. वि.४	धैर्यः-धीरता	

#### Discussion:

- Continuous, Target oriented work load, Unrest, Family Conflicts, Socio -economical aspects disturb the Physical as well as Mental health leads to Insomnia, Anxiety neurosis, Depression etc.
- The person who suffers with long standing disease like *Kushta*, *Madhumeha*, *Grahani*, *Apasmara*, *Kshaya* will impact on the patients

Mind (*Manas*) because of *Vyadhiswabhava/ Deerghakaleena vyadhi/ Mahagadas*.

#### Conclusion:

- For *Vishada and Avasada* – Chakrapani used *Manaso adainyam* which may be correlated to Depression.
- The most common *Mansavikarasa* are *Avasada*, *Apasmara*, *Chittodvega* etc in such

condition *Ghrita preparation* (which is *Sahasraveeryam, Karmasahasrakrit, Medha smriti*), *Mastishkya chikitsa* and *Shamayogas* are highly effective.

- *Santvana, Aswasana* and Lifestyle modification, Healthy regimens and following proper *pathya* plays important role in faster recovery.

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