

Application of *Panchabhoutika Siddhant* in the management of *manas roga***Gayatri Ashok Jagtap^{*1}, Gangaprasad Asore², Sachin Sheth³**¹P.G. Scholar, Rasa shastra and Bhaishajya Kalpana, APM's Ayurved Mahavidyalaya, Sion, Mumbai-22²Guide, Associate Professor, Rasa shastra and Bhaishajya Kalpana, APM's Ayurved Mahavidyalaya, Sion, Mumbai-22³Assistant Professor, Rasa shastra and Bhaishajya Kalpana, APM's Ayurved Mahavidyalaya, Sion, Mumbai-22***Corresponding Author:** dr.gayatrijagtap@gmail.com**ABSTRACT**

Mental Health is an integral part of health and is more than the absence of mental illness. Nowadays, there is peak rise in the mental diseases. A study reported in WHO, conducted for the NCMH (National Care of Medical Health), states that at least 6.5% of the Indian population suffers from some form of the serious mental disorder, with no discernible rural-urban differences. Though there are effective measures & treatments, there is an extreme shortage of mental health workers like psychologists, psychiatrists and doctors. According to Ayurveda, Manas Roga are observed due to disturbance in Sattva guna. Sattva if overshadowed by Rajas or Tamas guna leads to depression,

stress, anxiety-neurosis, schizophrenia and other mental illness. Ayurveda also states that all dravyas are made from five basic elements i.e. Panchamahabhuta. Thus, by understanding the concept of Manas Roga with the help of panchabhoutikta will help to cure the mental disorder in different aspect.

KEY WORDS— *Manas roga*, Mental Disorders, *Panchamahabhuta***INTRODUCTION**

A mental disorder, also called a mental illness¹ or psychiatric disorder is a behavioral or mental pattern that causes significant distress or impairment of personal functioning². Such features may be persistent, relapsing and remitting, or occur as a single

episode. The major disorders and specific mental disease have been adequately categorized with detail in Ayurvedic classic. The cause of Manasa Vikara considered by impairment of general mental functions, the presence of weak psyche (alpa satwa), vitiation of sharirik and Manas doshas (Raja & Tama) and also by vitiation of manovah srotas³. This may occur firstly as an involvement of manas dosha while physical involvement is secondary or sometimes the primary involvement is sharirik dosha and subsequently manas dosha get involves. Manas vikara resulting from emotional disturbance due to derangement of rajo and tamadosha are treated with psycho behavioural therapy (satvavajay chikitsa). If the primary involvement is because of sharirik According to Ayurveda, our body and mind is made up of five basic elements i.e. Panchamahabhut in different proportions. These five elements are Akash(Ether), Vayu (Air), Tej (Fire), Aap (Water) and Prithvi (Earth). There is fundamental harmony at macrocosm and microcosm level and our body is very minute image of this universe. The nourishment of body takes place by intake of food which is also made up of Panchamahabhuta. Thus, the equilibrium of these five basic elements in the body denotes health while their imbalance or disturbance causes disease. Panchabhoutik Chikitsa is a branch of Ayurveda which bases the analysis

dosha and for subsequent mental impairment the treatment is mainly with the drugs. The measure categories of mental diseases described such as Unmad comparable to dementia and schizophrenia; Apasmara to Epilepsy, atatvaabhinivesh to obsessive compulsive disorder and mada, murcha, sanyasa and madatyaya are comparable to alcoholism. According to Acharya Charaka, manasik vikara result due to accrual of undesired objects and loss of desired objects. Acharya Sushruta has identified emotions like krodha, shoka, bhaya, kama, etc as causes of Manovikara. The treatment method described in ayurvedic classics includes daivavyapashraya, satvavajay therapy besides full-fledged yukti vyapashraya chikitsa which include drugs, diet and counseling.

and treatment based upon this principle. Before adopting any treatment it is important to know the Karyakarna upto Karana i.e Nidana till the lakshana⁴. Treatment is to be given from its root (Mule Kutaraha) and also Karana Vishesh, Prakriti is to be considered. After studying Moulik Siddhanta of Ayurveda and continuous practice in the field of treatment, an establishment in particular Roga Pariksha and Chikitsa came in existence. The Panchabhoutika Chikitsa is an easy method to cure the chronic diseases successfully. In roga pariksha the prime importance is given to Udara Pariksha i.e. Yakruta, Pleeha and Mutrapinda (Vrukka),

where examination is carried out through Nada Pariksha⁵.

AIMS AND OBJECTIVES

1. To evaluate, elaborate and discuss symptoms of Manas Roga with respect to Panchabhoutik Siddhant.
2. To evaluate, elaborate and discuss the management of Manas Roga using Panchabhoutik chikitsa.

MATERIAL AND METHOD

Material related to Manas Roga is collected from Ayurvedic text. The available commentaries of Ayurvedic Samhitas have also referred to collect relevant matter where the concept of Panchamahabhuta Siddhanta has been described. To understand this

Table no. 1. Function of Mana with an expect of Mahabhuta

| Sr. no. | Function of Mana | Dominant Mahabhutaa |
|---------|-----------------------------------|--------------------------------------|
| 1. | Sankalpa (determination) | Prithvi |
| 2. | Indriyanigraha (control of sense) | Prithvi for its ability to do dharan |
| 3. | Dhyana (concentration) | Prithvi + Vayu |
| 4. | Kalpana (imagination) | Akash + Prithvi |
| 5. | Sva-nigrahaa (self-control) | Prithvi+ Aap |
| 6. | Swapan (dreams) | Vayu |
| 7. | Chintan (thinking) | Tej |
| 8. | Uha (speculation) | Akash + Vayu |
| 9. | Vichara (consideration) | visheshcharan means gati thus Vayu |

GENERAL ETIOLOGY OF MANAS ROGA

- Pradnyaparadha i.e. unwholesome contact of Kala, Buddhi and Artha

Siddhanta it is applied in the management of Manasroga.

CONCEPTUAL STUDY

To study the Manas Roga, we need to understand about concept of Mana (mind) with an approach of Panchamahabhutas. According to Acharya Sushruta, Mana is made of Panchamahabhutas. So, the functions of mana are based on the qualities of these mahabhuta.

Mana is involved in thinking, discrimination, reasoning, and conclusion. According to Charaka, following are the functions of Manas⁶ and their co-relation with dominant Mahabhuta respectively.

- Asatmyaendriyarth samyoga
- Sadvritta apalan.
- Vegavrodh and vegodirana
- Purvajanmakruta

- Prakritiviparya

STUDY ON PATHOLOGY IN RELATION WITH PANCHAMAHABHUTA

Panchamahabhutas are present in each and every part of the human body as said above. But in some region, their dominance is noted. Akash mahabhuta is predominant in region above the neck. The brain is predominantly formed from the pruthvi and Aap⁷. Brain is the ultimate center of each karmendriya and dnyanendriya. In Manas Roga due to the etiology factors, the balance between the functions of these indriyas are lost and normal functions of the same is hampered. Due to vitiation of Tej mahabhuta, the Tarpak kapha present in brain is pre-occupied causing vitiation of Vayu Mahabhuta. Thus, pruthviya guna of ghanata, sthirata and dravata is occupied with the laghu and chalguna of Vayu.

Dosha

Classification of Manasa Roga:

Description of Manasaroga in our Ayurvedic classic is found in very scattered form⁸. Acharya Charaka has mentioned Unmada, Apasmara and Atatvabhinivesha in two separate chapters of chikitsasthana of Charaka samhita as major mental illness. Maharshi Sushruta has described

1. Manasik
 - i) Raja– Vayu
 - ii) Tama– Pruthvi
2. Sharirik
 - i) Vata– Vayu + Akash
 - ii) Pitta – Teja
 - iii) Kapha– Jala + Pruthvi

Dushya

1. Rasa dhatu– Inadequency of rasa dhatu in body causes symptoms like shabdashishnuta i.e Intolerance to sound. Here, the Snigdha and dravaguna of Aap Mahabhuta present in hridaya is hampered causing such symptom.
2. Raktadhatu – Kshardharmi ushnata of Tej Mahabhuta vitiates in rakta dhatu causes inadequency of Prithvi and Aap mahabhuta in the brain

Adhithana- Hridaya and manovaha strotas

Amanushopsarga, apasmara and Unmada in separate chapters of Uttar tantra. Ashtanga samgraha, Ashtanga Hridaya, Bhela samhita and Madhava nidana also follow the same pattern. Following is a classification of Manasa roga as depicted in Ayurvedic manasa vigyana and with its dominance of mahabhuta.

The Disease Primarily Due to Involvement of Rajas and Tamas, Which are considered as True Manasa roga, Manasa vikara.

Table no. 2. Primary Manasvikara and its dominant panchamahabhuta

| ManasVikara | Dominance Mahabhuta | of Guna involved | Santarpanjanya/ AptarpanjanyaVyadhi |
|--------------------------|---------------------|-----------------------|-------------------------------------|
| Kama (lust) | Aap | Manda, Mrudu, Snigdha | Santarpan |
| Mana (pride) | Tej | Sookshma | Aptarpan |
| Irshya (jealousy) | Tej | Ushna, Khara | Aptarpan |
| Krodha (anger) | Tej | Tikshna | Aptarpan |
| Moha (delusion) | Vayu + Akash | Chala, Apratighata | Aptarpan |
| Harsha (euphoria) | Vayu | | Aptarpan |
| Bhaya (fear) | Vayu + Akash | Laghu | Aptarpan |
| Udvega (anxiety) | Akash | Vyavayi | Aptarpan |
| Shoka (grief) | Aap | Mrudu, Sara | Santarpan |
| Mada (neurosis) | Pruthvi + Aap | Sthira, Manda | Santarpan |
| Lobha (greed) | Vayu | Chala | Aptarpan |

The Disease Produced Due to the Involvement of Raja, Tamas along with Vata, Pitta and Kapha. These are considered as Major Disorders of Mixed Nature.

Table no. 3. Manasvyadhi and its correlation with dominant panchamahabhuta

| ManasVikara | Dominance Mahabhuta | of Santarpanjanya/ AptarpanjanyaVyadhi |
|-------------------------------------|----------------------|--|
| Unmad (psychosis) | Tej+ Vayu | Aptarpan |
| Atattvabhinivesh (obsession) | VikrutAkash | Aptarpan |
| Apasmara (epilepsy) | Prithvi, Vayubahulya | Aptarpan |
| Amedhta (mental deficiency) | Tej | Aptarpan |
| Brama (vertigo) | Vayu | Aptarpan |
| Aptantraka (hysteria)- | Vayu | Aptarpan |
| Murcha (fainting) | Tej +Vayu | Aptarpan |
| Sanyasa (coma) | Akash | Aptarpan |
| Gadodvega (hypochondriasis) | Prithvi +Tej | Aptarpan |
| Klama (neuroasthenia) | Aap + Prithvi | Santarpan |
| Tandra (drowsiness) | Prithvi+ Aap | Santarpan |
| Manda (psychoneurosis) | Aap | Santarpan |

Psychosomatic Illness (Adhi-Vyadhi): These are characterized by psychic and emotional element in the etiology with manifestation of clinical features predominantly at somatic level.

- Bhayaja and Shokajatisara (diarrhea due to fear and grief) Vayu
- Kamaja and Shokajjwara (nervous pyrexia) Tej

Management of Manasa Roga

A. Pharmacological Management:

Out of three therapeutic streams mentioned in Ayurveda (Daivyapashraya, Yuktivyapasraya and Sattvavajaya Chikitsa) only Yuktivyapashraya chikitsa falls under pharmacological management⁹.

Yuktivyapasraya Chikitsa: There is prevalent rational method of treatment is designed to treat mental and physical disease. It deals with proper administration of medicines and prescription suitable diet and other

physiological methods. It consists of following:

- ❖ Antarparimarjana (Internal Purification)
- Samshodhana (purification) i.e. elimination of vitiated dosha by Panchakarma therapy. It includes purvakarma of Panchakarma i.e. snehana (oleation) and swedana drugs (sudation) and medicated oils are used for external application and heat application apart from this, medicated cigar effusion, eye ointments, nasal medication have been advised in various types of mental illness.
- Samshaman (Alleviation): It includes different types of drugs, diet and activities used to alleviate the vitiated doshas. Following are the Panchabhoutik dravya used in the treatment of Manas rogas.

Table no. 4. Panchabhoutik drugs used in management of Manasvikara

| S. r. no. | Dravya | Latin name | Rasa | Mahabhuta | Samanyaguna | Visheshguna |
|-----------|-------------------------|------------------------|---------------------|----------------------|--|---------------------------------------|
| 1. | Jatamansi ¹⁰ | Nardostachys Jatamansi | Tikta Kashay Madhur | AkashVayuPruthviVayu | Laghu, Snigdha, Sheeta, Sugandhi, Dahanashak | Bhramhaari, Medhya, Visarpakushtanut, |

| | | | | | | |
|----|---|---------------------------------------|----------------------------|---|--|---|
| | | | | | Vipak- katu | Prabhava- Bhutaghna (Manasdosha har) |
| 2. | Nisha oil ¹¹ Haridra+co conut | Curcuma longa Cocos nucifera | Katu Tikta Madhur | Agni Vayu AkashVayu PruthviAap | Ushnaruksha Sheeta, snigdha, Shlakshna, Vaatschamak | Amla dharma, Raktaprasad ak, Varnya, Jwaraghna. Strotorodhna shak, Hridya |
| 3. | Praval ¹² | Coral calyx | Madhur Samla | PruthviAap Agni Pruthvi | Sheeta, shamak, Bhrumhan, Dipan,Pachan | Rasa dhatubalya Since it is a jalajdravya. |
| 4. | Mandoor ¹² | Ferric oxide calyx | Kashay | PruthviVayu | Sheeta, GhantaPradhan | RaktadhatuB alya |
| 5. | Laghusutsh ekhar ¹³ Shuddhagai rik Shunthi | Hametite Zinziberoffi cianalis | KashayM adhur Katu | PruthviVayu PruthviAap Agni Vayu | SheetaSnigdha UshnaLaghuGrah iRuchikar | Dravtashosh ak ,Pittashamak Snigdha, Aampachak, Vibandhakru t |
| 6. | Anuloma Oil ¹⁴ Chincha Saindhav Oil | Tamarindusi ndica | Amla LavanSw adu | Pruthvi Agni Agni Aap PruthviAap Pruthvi | Dipan, Ushna, Laghu Sukshma, Laghu, Ruchya, Snigdha. Snigdha, Ushna, Guru | Mudhavatan uloman, Amladharmi Dipan, Paachan, Bhedan, Kshaar dharma Vaatanuloma , Vaatanashak |

Along with these, to correct the Agnisanthan following drugs are used- Yakrutadosha- Paripathadi kadha¹⁵ with Pre-heated cold water. It removes the Srotavarodha and expels the Mala from

the body. Along with these functions, it is used to mitigate excess kshardharmiTej from body in the cases of history with chickenpox and measles. Pleeastha Dosha- Rajani Yoga¹⁶ along with normal water

Table no.5.Panchabhoutika swarupa of Rajani Yoga.

| Sr. no. | Dravya | Latin name | Rasa | Mahabhuta | SamanyaGuna | VisheshaGuna |
|---------|---------------|---------------|---------------|---------------------------|------------------|---|
| 1. | ShuddhaGirija | Haemetite | Kashaya Swadu | PruthviVayu PruthviAap | Sheeta, Snigdha | Raktaprasadak, Raktapittanut, Raktasthambhaka |
| 2. | Haridra | Curcuma longa | Tikta Katu | Akash Vayu Agni Vayu | UshnaRukshaLaghu | Amla dharmas, Raktaprasadk, Varnya |

Mutrapindstha Avarodha - Gokshuradi Guggulu¹⁷ with warm water

Table no. 6.Panchabhoutika swarupa of Gokshuradi Guggulu.

| Sr. no. | Dravya | Latin name | Rasa | Mahabhuta | SamanyaGuna | VisheshaGuna |
|---------|--------------|------------------------------------|-----------------------------|--------------------------------------|----------------------------|--------------------|
| 1. | Gokshura | Tribulus terrestris | Madhura | PrithviJala | Sheeta, Snigdha | DeepanaAshmarihara |
| 2. | Dhamasa | Fagonia cretica | Madhura Tikta Kashaya | PrithviJalaAkasha VayuPrithviVayu | Sara, Laghu, Sheeta | Sadnynasthapaka |
| 3. | PashanaBheda | Bergenia lingulata | Tikta, Kashaya | AkashaVayuPrithvi Vayu | Sheeta, Bhedana | Bastishodhana |
| 4. | Triphala | Terminalia chebula T. bellerica | Pancha rasa | | Deepaniya, Ruchya Sara, | Meha, Kustahara |

| | | | | | | |
|----|----------------|-----------------------|-------------|-----------------------|------------------------------|------------------------------|
| | | Emblica officianalis | | | | |
| 5. | Shunti | Zingiber officianalis | Katu, Tikta | Teja Vayu Akasha Vayu | Ushana, Ruchya, Laghu, Grahi | Amapachini, Snigdha, Vrushya |
| 6. | Shweta Maricha | Piper nigrum | Katu | Teja Vayu | Ruksha, Tiktsna Deepa niya, | Pramathi |

- Shastra Pranidhana (Operative Procedures): Bloodletting has been indicated in different types of psychosis. Sushruta has mentioned operative correction in case of traumatic psychosis and other organic cause of mental disorders.

B. Non-pharmacological Management

- Daivyapasraya Chikitsa:
It included all those circumstances which are beyond the preview of reasoning. This method creates the confidence and removes the fear and pessimistic tendencies. Daivyapasraya chikitsa includes mantras, aushadhis, mani, mangala, bali, upahar, homa, niyama, prayaschitta, upvasa, pranipata, yatragamanam.

- Sattvavajaya Chikitsa: It aimed at control of mind i.e. one should keep himself established in his oneself after knowing the real nature of the soul and attaining the height of spiritual wisdom.
- Nidana parivarjana (Avoidance of Causative Factors): This is very important foremost principle of treatment of any disease. (a) Sadvritta palan (b) Samyaka vegadharana and udirana (c) Wholsome contact of Kala, Budhi and Indriyarth (d) Following the Ahara visheshayatana.

DISCUSSION

Imbalance of the five elements in the human body can cause different symptoms in accordance with characteristics or attributes inherent in

that or other element, which are called Guna dvanda (duality of attributes). Shareera as well as the Loka is made up of the Panchamahabhuta. The variation in these Mahabhuta will cause the disease. As per the Samanya Vishesh Siddhanta, Samanya is the main cause for the increase and Vishesh is the cause for the decrease. Intake as well as actions causing vitiation in Tej and Vayu mahabhuta will cause Apatarpanjanya Manas Roga and Vitiation in Pruthvi and Aap Mahabhuta will cause Santarpanjanya Manas roga. So, according to the condition vice versa mitigated Mahabhuta apradhana dravas are used to treat the Manas roga.

CONCLUSION

Tejas and vayaviya guna in its vitiated state provides media to form manas roga. Due to Nidana Sevana and Pradnyapraadh, Manas Dosha vitiation takes place. Thus, the Lakshanas are found in Sarvang Sharir and mana. In Manas roga, Santarpan and aptarpanjanya samprapti takes place and thus, balance of panchabhutas is used for treatment.

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