

# THE PHYSIOLOGICAL CONCEPT OF MANAS AND ITS IMPACT ON MENTAL HEALTH IN THE CURRENT ERA

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## ABSTRACT: -

Ayurveda was introduced to the world by Maharshi Dhanvanthari for the benefit of humanity (including animals and plants) as a leading form of medicine grounded in scientific principles. He emphasized that a physician who comprehends all aspects of the body and its diseases can effectively treat patients suffering from various ailments. The mind, which plays a crucial role in the treatment of numerous diseases, is described in Ayurveda in various ways. Knowledge is understood through the proper integration of Atma, Manas, Indriya, and Artha. Without completing this cycle, knowledge cannot be fully grasped. Here, Manas serves as the link between the material and spiritual realms. When the mind is disengaged, the organs cannot function independently; for instance, the eyes cannot see, and messages cannot be processed. Ayurveda has developed from its foundational principles, focusing on the preservation and promotion of health, as well as the prevention and treatment of diseases. Manas, being a vital component in maintaining physical health, is a significant topic of discussion. In contemporary times, we recognize health as a state of complete physical, mental, and social well-being. References to Manas can be found in the Atharva Veda, Charaka Samhita, Sushruta Samhita, and Vagbhatt Samhita. The Ayurvedic theory of mental health is based on the interplay of the Trigunas, Tridosha, and Panchmahabhuta, with the combination of the three Doshas and Trigunas present at birth indicating an individual's Prakriti. Individuals with Kapha Prakriti are said to be less affected by Dukkha (grief). Acharya Charak has clearly outlined certain conditions such as Unmada, Apasmara, and Attavaabhinivesha as disorders impacting Manas. Buddhi, which arises from the conjunction of the soul, mind, sensory organs, and the objects of those senses, is referred to as Pratyaksha. Direct perception (Pratyaksha jnana) necessitates the involvement of the soul (Atma), mind (Manas), cognitive senses (Indriya), and the object of perception (Indriyarth). The term Pratyaksha jnana, which signifies direct knowledge, is also known as Pratyaksha Buddhi. The process of perceiving knowledge begins with the soul, which first interacts with the mind. The mind then connects with the cognitive organ, which subsequently engages with the object of perception, culminating in direct perception. It is sometimes noted that even when both the organ and the object of perception are present (with the soul always being present), the knowledge of the object may not be recognized. This leads to the conclusion that there is an essential factor that is either missing or absent, which is necessary for the realization of direct perception. This factor is identified as the mind. Despite being an intangible and invisible entity, Manas (mind) and Mano Vaha Srotas cannot be adequately explained through the physiological and psychological functions of Manas. When examining etiopathogenesis, a broad range of Nidanans associated with the mind and Manovaha Srotas can be succinctly categorized. Other diseases such as Mada, Murcha, and Sanyasa are also referenced, where Acharya Charak noted the roles of Raja and Moha alongside the Tridoshas, Raktavahi, and Sangyavahi Srotas. In the context of Pragyaparadh, the disturbance of Pragyas, or Buddhi (knowledge), due to improper actions results in Tridosha Prakopa (vitiation), which subsequently leads to various pathologies. Thus, within the framework of Trividha

Chikitsa, Ayurveda has highlighted its treatment methods, including Satwajay (the practice of refraining from wrongful actions). Our ancient system of healthy living provides a holistic approach to mental health care, integrating the mind, body, and soul. Conversely, Psychology is rooted in Ayurveda, as human beings embody a blend of emotions, and the expression of these emotions is facilitated by Psychology, which plays a crucial role in sustaining mental health.

**KEYWORDS:** - Ayurveda, Atma, Manas, Indriya, Atharva Veda, Buddhi, Tridosha.

## **INTRODUCTION: -**

Over the years, researchers have sought to investigate the evolutionary specialization of the human brain, which stands out as one of the most remarkable characteristics of high intelligence that distinguishes humans from other animals. This advanced intelligence is closely linked to superior motor control, specialized sensory functions, and various higher mental activities associated with significant neurological development. Currently, neuroscience is concentrating on mental health by reviewing research related to brain functions, utilizing the exceptionally detailed tools and discoveries of molecular biology. The integrated knowledge of biological and behavioral sciences sheds light on human behavior and intelligence, which are mediated by the brain. Contemporary neuroscience is uncovering how skills are learned, how emotional nuances are experienced, and how memories of these experiences are physically organized in the brain, influenced by genetic factors. A substantial amount of research on brain functions related to intelligence, mental health, and mental illness has made significant advancements globally. Mental disorders can be addressed through a combination of biological and experiential processes. Over the past century, modern neuroscience education has made considerable efforts to comprehend the biological, psychological, and sociocultural elements that intertwine in mental health and illness. The World Health Organization has acknowledged the critical need to expand services for the prevention of mental disorders, emphasizing that the vigorous promotion of mental health and healthy behaviors is essential for reducing the global burden of mental illness. The brain and mind are both visible and invisible entities, respectively; the mind cannot exist without the extraordinary physical complexity inherent in the brain. However, the brain's physical complexity is rendered ineffective without the shaping influence of environmental experiences and the thoughts that the mind generates. Ayurveda is the ancient science and the earliest known school of medicine, which elucidates fundamental principles such as Tridosha and Panchamahabhuta. Ayurveda represents a science dedicated to healthy living and longevity, addressing both the prevention and treatment of diseases. It encompasses knowledge throughout the entire lifespan, highlighting both beneficial and harmful lifestyles, methods to achieve Hitayu, and strategies to prevent Ahitayu. The definition of health in Ayurveda is beautifully articulated: a person is considered healthy when there is a balanced state of Tridoshas, Agni, Dhatus, and Mala, alongside a cheerful Atma and the peaceful functioning of Indriyas and Manas. The term 'Manas' is derived from Manu, which signifies knowledge. It is the source from which knowledge and thoughts emerge, and it is referred to as Manas. Manas is responsible for cognition, is a substance, and is eternal. According to the World Health Organization (WHO), health is defined as a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity. Manas is classified as one of the Karana Dravya and is part of the Tridanda, which includes Manas, Atma, and Sharira.

In the discussion of evolutionary stages, we encounter Avyakta (Mula prakrti), Ahamkara (ego), Buddhi, and the five subtle elements (Pancha Tanmatra), which are collectively referred to as the eight sources of creation. Here, the term Purusha signifies the 'empirical soul,' distinguishing it from the twenty-four elements, and embodies the essence of consciousness, akin to the soul being separate from the body. The three qualities of the mind—Sattva, Rajas, and Tamas—and their balance illustrate the second tier of our existence. Beyond this lies a higher energy level, which is the essence of being; the self or soul. The soul represents our continuity within this universe, emanating life in every cell and enabling our conscious existence. It is the energy that activates both the senses and the mind, making existence feasible, while also highlighting that existence cannot occur without material reality. This concept is fundamentally explained through Sankhya Darshana in ancient Indian philosophy. The Charaka Samhita provides a comprehensive analysis of the twenty-four elements that constitute human existence,

grounded in the Sankhya philosophical framework. Consequently, both Acharya Charaka and Acharya Sushruta's foundational principles introduce Manas as a fundamental instrument within the concept of 'Purusha.' Acharya Sushruta elaborates that the concept of Purusha comprises twenty-five Dhatu (elements). In Ayurveda, significant emphasis is placed on the mind (Manas), referred to as Sattva, as it pertains to the Atma (soul) and Chetah. The mind, in contrast, transcends all sensory perceptions. According to Acharya Charaka, Manas is identified as 'Sattva' or 'Cetah' (the bearer of the capacity for thought). Its actions are influenced by its interactions with various objects (such as happiness and suffering) and the soul, serving as a motivating force for all sensory faculties.

Manas is referred to as Cetah because, while Manas is highly active, it is Achetana, and although Atma is Chetana, it remains actionless. Manas derives Chetana from Atma and subsequently imparts Chetana to the entire body. Manas is categorized under Indriya due to its extraordinary properties compared to other Indriyas, and it is further designated as Athindriya. According to Acharya Chakrapani, the mind should also be considered a sense faculty, as it plays a role in experiencing happiness and other emotions. The mind surpasses other sense faculties and governs them all. Acharya Chakrapani noted that the mind is significantly more subtle than the other sense faculties. The heart (Hridaya) serves as the (Adhithana) location for the capacity of thought (Chetana Sthana), or it is the seat of consciousness. Its nature or Vrtti involves a continuous flow of thoughts, and the term Chitta refers to the thinking principle of the mind. The mind possesses the power to regulate itself and the senses, a function known as psyche or Mati, which is influenced by the soul and is referred to as Buddhi or intellect. The mind (Manas), the objects of the mind (Manortha), intellect (Buddhi), and soul (Atma) are collectively known as Adhyatma dravya gunasamgraha in the Indriyopakramaniya chapter of [www.ejpmr.com](http://www.ejpmr.com). Acharya Charaka has identified Buddhi as one of the spiritual elements of existence, as mentioned in the Adhyatma Dravya guna samgraha. Buddhi is also regarded as both a primary element and a source material for creation. Acharya Charaka has provided evidence for the existence of the mind and its attributes.

The mind (Lakshanam Manaso Jnana) is intertwined with the process of knowledge, which relies on existence (Bhava) or nonexistence (Abhava), as well as the perception through sense organs and their corresponding objects. (Indriyarth Sannikarsha Jnana) This implies that without the mind's interaction with the sense organs and their respective objects, comprehension is unattainable. Perception arises only when the mind (Manas) engages with the senses (Indriya) in conjunction with the self (Atma) and its meaning (Artha). Thus, in the absence of the mind's contact, perception cannot occur, even if the self, senses, and their meanings are interconnected. Moreover, the mind cannot simultaneously perceive different sense objects (Indriya Artha). However, this perception appears to happen concurrently. Practical experience also demonstrates that even when the sense organs are linked to their objects, it does not guarantee the presence of necessary knowledge. Only with the requisite mental engagement can one truly grasp the essence of things. The instruments of knowledge are identified as the mind, intellect, and cognitive and conative organs, with the mind regarded as a distinct entity. Their connection with the empirical soul (Atma) leads to action, sensation, and understanding. Essentially, the intricate relationship between body and mind has been elucidated, highlighting the mind's role in bodily processes as described in Ayurveda. The mind's association with the soul, sense organs, and their objects fosters understanding, and practical experience confirms that without the mind's contact with the sense organs and their objects, comprehension of things is impossible, as the lack of contact results in a failure to understand the objects.

According to the Charak Samhita, in the Indriyupkramniya Adhyaya of Charak Sutra, the mind surpasses all sensory perceptions and is referred to as 'Satva' and 'Chetas'. Acharya Charak has termed it as Ati Indriya. He has also identified two Mano Gunas, five Mano Vishyas, and four Karmas. The Adhyatma Dravyaguna Sangraha includes Mana, Mano Artha, Budhi, and Atma. Sadvritta refers to the right conduct necessary for a healthy life. Acharya has elaborated on Arthadwaya concerning Manas. In the Sushruta Sharir Sarvabhutachinta Adhyaya, Acharya Sushruta describes how Manas originates through the influence of Tejas and Vaikarik Ahankar, along with the Ekadash Indriyas. Acharya Vagbhatta has indicated that the foundations of diseases are 1. Kaya 2. Mana. The Manas Doshas consist of 1. Rajas 2. Tamas. Hridaya is identified as the Mano Sthana. Satva, which represents the strength of the mind, is one of the Dashavidha Parikshya Bhava. The relationship between Mana and Mano

Artha Yoga is crucial for maintaining a healthy individual. While discussing Swapna, Acharya Chakrapani noted that Manoyukta Atma is synonymous with Manas. In the context of Manovaha Srotas, Acharya Chakrapani mentioned that Hridawaha Dhmanis are likely to be Manovaha. Hridaya serves as the foundation for Mana. The Amrit Bindu Upnishad states that Mana is responsible for both Bandhan and Moksha. Furthermore, according to the Srimad Bhagwatgita, by closing the Indriya Dwara, which means restraining Mana from the external world, one can achieve this with the assistance of Mana.

All references within the context of Ayurveda highlight the significance of Manas in comprehending the complete mental and physical constitution of the body. The notions of Manas and Manvaha Srotas in Ayurveda have been articulated through various approaches, featuring a thorough analysis of the human mind and its integrated responses that maintain the balance between body and mind. The esteemed surgeon Acharya Sushruta has described four categories of Vyadhi (Diseases) associated with the afflictions (Dukha Samyoga), which are classified as Vyadhi. These categories include Aganthva (exogenous), Sarira (body or somatic), Manasika (mental or psychic), and Svabhavika (natural). Consequently, understanding the significance of Manas and Mano Vaha Srothas, particularly from an anatomical perspective, is a crucial responsibility for a competent physician. In this context, the major role of ManoVaha Srothas is defined as the balance of Manasika Dosha, which interacts with bodily processes in relation to mental disorders. Acharya Charaka has elaborated on this in the seventh chapter of Charaka Samhita Nidana Sthna and the ninth chapter of Chikitsa Sthna, where Unmada Roga (Insanity) obstructs Manovaha Srotas due to various causes. Acharya Sushruta referred to the term Samjnavahi Nadi in relation to Murchha Roga (Convulsion), which arises from the accumulation of Dosha as a result of Prajnaparada (Intellectual blasphemy). Numerous descriptions have been briefly reviewed in this endeavor, aiming to secure a proper understanding of the foundational concepts illuminated by their physiological descriptions in authoritative Ayurvedic classical texts, viewed through an anatomical lens. In the realm of research, it is essential to delve deeply into these concepts, and this study will establish a foundation for a scientific and anatomical approach to meet the needs of Ayurveda in the modern era.

## **MATERIAL AND METHODS: -**

### **Definition of Manas: -**

Manas is a substance that determines the presence or absence of Knowledge. It creates a connection between the soul and the body, while also regulating the functions of the Indriya. Manas is the Indriya that perceives emotions such as happiness and sorrow. It is super sensual and referred to as 'Sattva' as well as 'Cetah' (consciousness). Its function relies on the presence of the mental object and the Atma. It serves as the cause for the activity of the sense organs. It is defined as the internal organ or Antahkarana responsible for perception and cognition. It acts as a faculty or instrument through which thoughts enter or through which sensory objects influence the soul. According to Vedanta Darshana, Manas, Buddhi, Chitta, and Ahamkara together are referred to as the four Antahkarana (Internal instruments). Acharya Charaka recognizes only two Antahkarna: Manas and Buddhi. The instruments of knowledge include the mind, intellect, cognitive, and conative organs; their interaction with the doer leads to action, sensation, and understanding. The soul alone neither initiates action nor enjoys the fruits of action. The combination of all these elements is essential for the manifestation of everything; without them, nothing exists. In Ayurveda, Chitta is often used synonymously with Manas. Acharya Charaka frequently does not mention Ahamkara separately, including it within Buddhi itself. This may explain why only Manas and Buddhi are considered Antahkarana.

### **Synonyms of Manas: -**

Chitta, Chetas, Hrut, Hrudya, Mana, Sattva, Atindriya.

In Vimanasthana, Acharya Caraka described sattva as synonymous with Manas, indicating its role in regulating the body due to its connection with the soul. Individuals with superior mental faculties (Sattva type of mind) exhibit excellence in these faculties along with their distinctive characteristics. Manas is referred to as Svantam,

as one of the eternal realities of Mana involves thinking, believing, imagining, supposing, or conjecturing. This term broadly encompasses intellect, understanding, perception, consciousness, will, and power, among others. It signifies all internal organs of perception, serving as the faculty or instrument through which thoughts are exchanged or through which objects influence the soul. Acharya Bhela noted that the mind is situated between the cranium and the soft palate, while Chitta, a facet of Manas, is found in the heart (Hridaya). The Atharvaveda states that Manas and Chitta work together to coordinate various psychomotor activities. The aforementioned synonyms—Sattva, Chitta (the mediator of understanding), and Chetah—are frequently referenced in classical Ayurvedic texts. Ubhayathmaka Indriya and Atindriya can also be regarded as equivalent concepts.

### **The Origin of Manas: -**

Acharya Sushruta describes that the emergence of Mano Utpatti occurred during the Srishti Utpatti, coinciding with the creation of the Ekadasha Indriyas, which include five Gyanendriyas and five Karmendriyas.

### **Location of Manas: -**

According to Acharya Charak, Acharya Sushruta, and Vagbhatta, the Manas is situated in the Hridya, regarded as the center of intellect and mind. Kankayan states that the heart of the fetus is the first to develop in the womb. Acharya Bhela identifies the brain as the location of Manas, positioned between the Siras and Talu.

### **Swaroop of Manas: -**

Manas is without any Rupa and is unmanifest. As Manas is Athindriya, its Swaroop can only be understood through Lakshanas.

### **Lakshana of Manas: -**

The union of Atma, Indriya and its Arth along with Manas leads to Gnana Utpatti and perception of knowledge of an object and non-perception of knowledge of another objects, simultaneously at a time is described as the characteristic of Manas.

### **Manas Gunas: -**

The two Gunas of Manas are Anutvam, which signifies that the mind can elevate even the smallest of things, and Ekatvam, which represents the oneness of the mind, understood as its ability to unify with only one object at a time. Acharya Charak has elucidated that the apparent multiplicity of an individual's Manas arises from variations in the experiences related to the objects of the sense faculties, its disposition, and its interactions with the Rajas, Tamas, and Satva Gunas, which transcend all sense faculties responsible for perceiving external objects. Anutva (atomic dimension) and Ekatva (oneness) are regarded as two fundamental characteristics (Mano guna) of the mind. Anutva denotes atomicity, while Ekatva signifies oneness. The presence of these two features in the Manas prevents all types of perceptions from occurring simultaneously. Acharya Charaka has stated that the mind is singular, not plural. Within the same individual, the mind may seem to exhibit multiple characteristics due to variations in the experiences of its objects, the perception of sense faculties, its disposition, and its contact with the qualities of Rajas, Tamas, and Sattva. Despite the mind's apparent multiplicity due to these variations, there is, in fact, no true multiplicity of the mind. Consequently, it does not engage more than one sense faculty at any given moment, which is why not all sense faculties are active at the same time. These qualities of the mind emphasize the duality of Manas in Ayurveda, represented by Anutva (atomicity) and Ekatva (oneness), and refer to the stream of thoughts within the mind. At any moment, the Manas cannot perceive multiple Vishaya from different Indriyas due to the Ekatva Guna (single factor), yet many Vishaya (objects) may seem to be perceived simultaneously because of its Anutva (subtle or minute) quality.

**Manas Doshas: -**

Rajas and Tamas are the Mano Doshas.

**Mano Vishayas : -**

Acharya Charaka has outlined five Mano Vishayas. Chintya refers to thoughts considered in terms of Kartavya and Akartavya by the mind. Vicharya is discussed as Upapatti (evidence) and Anupatti. Uhya represents the possibility that is logically argued. Dhyeya pertains to subjects of knowledge related to sentiments. Sankalpa involves making assumptions based on merits and demerits.

**1) Chintya** - These are matters that require contemplation, i.e., to deliberate on whether to act or not, in a purposeful or purposeless manner, known as Kartavya or Akartavya. Additionally, recalling or memorizing past experiences or knowledge based on Chintya, where the Manas is also referred to as Chitta.

**2) Vicharya** - This is a distinct analysis sufficient to guide the mind in accepting or rejecting matters. It can further be described as an inquiry into the qualities or errors of perceived knowledge. Acharya Chakrapani noted that contemplating a perceived object for its acceptance (Upadeya) or rejection is Vicharya.

**3) Uhaya (hypothesis)** - This refers to indistinct knowledge or knowledge of perceived objects, produced through thorough examination by the mind, known as Uhaya. It involves speculation, hypothetical self-discussions, and logical reasoning about a subject (it is a debate aimed at establishing probable reasoning after inquiry).

**4) Dhyeya** - This is emotional contemplation regarding a distinct subject. Following Tarka, Dhyeya is explained as establishing concentration or a fluctuating mind for Yatharta Jnana.

**5) Samkalpya** - This is the determination of the mind regarding a subject. After probable assessments at this stage, the mind establishes Karthavya (what to do) or Akarthavya (what to reject).

6) All these objects collectively can be referred to as the domain of intellect (Manortha). In addition to the aforementioned objects, there are other subtleties such as happiness and misery, which constitute the objects of the mind. Happiness and misery are two objects that can be perceived by the mind alone, without assistance from other sensory faculties.

**Manas Karmas: -**

Acharya Charaka has described the function of Manas as Indriyabhigraha - the control of the sense organs. Nigraha - the act of self-restraint. Uhya - the process of establishing meaning through sound reasoning. Vichar - the examination of an object to determine its acceptability or rejection. According to Sankhya Darshan, there are four factors that contribute to distinct knowledge: one external and three internal (mind, ego, and intellect). The Sankhyakarika states that ego and intellect are always interconnected. Their scope extends beyond mere hypothesis and consideration.

**1. Indriya Abigraha** (Control of sense organs). Manasa is referred to as the controller of Indriya because it facilitates the reception and transmission of impulses, driving cognitive senses to perceive objects.

**2. Svasya Nigraha** (self-restraint). This refers to the control of one's own functions or self-control, which is another role of Manas. The nature of the mind is described as Chanchala. Therefore, it is essential to practice self-control (Akagra) to maintain the right focus on desired objects and to withdraw from them once the objective is achieved.

**The Significance of Manas in Mental Health: -**

Both the body and mind serve as sites for both disorders and enjoyment. The key to pleasure lies in their balanced use. It is solely the Manas that maintains a person's well-being by regulating their mental and physical actions. Manas possesses significant power over the body. Often, the determination and willpower of the patient to recover

become crucial factors in achieving complete healing. Manas is a fundamental aspect of an individual's life. The relationship between Manas and the body is so intertwined that they cannot be dissociated. For instance, sweets that elevate Kapha Dosha in the body also lead to increased lethargy and drowsiness, which are indeed mental factors. Therefore, mental and physical elements consistently influence one another. Assessing mental faculties holds paramount importance when evaluating any patient. Individuals with strong mental faculties are marked by excellent memory, dedication, skill, bravery in combat, freedom from anxiety, well-directed intellect, and engagement in various pursuits. In this context, the term Sattva is applied to Manas based on its strength, which can be categorized into three types: superior, medium, and inferior. Common mental disorders encountered in daily life include stress, anxiety, neurosis, insanity, depression, delirium, fatigue, and delusion, among others.

Certain emotions also play a significant role as etiological factors in disease; for instance, Kamaja Jwara arises from lust, while Bhayaj and Shokaja Atisara stem from fear and grief, respectively. Even international organizations like the WHO have initiated several programs, and according to the WHO, Mental Health Day is celebrated on October 10th. The primary aim of World Mental Health Day is to enhance awareness of mental health issues globally and to galvanize efforts in support of mental health. This day serves as a chance for individuals and communities to come together under the theme - "Mental health is a universal human right" to improve understanding, raise awareness of mental health, and drive initiatives that promote and safeguard everyone's mental health as a fundamental human right. Another key focus is the promotion of child and adolescent mental health, which can be accomplished through policies and legislation that support and protect mental health. During the 66th World Health Assembly, health ministers from 194 countries adopted the WHO's Comprehensive Mental Health Action Plan for 2013-2020 in May 2013. In 2019, the action plan was extended until 2030 by the 72nd World Health Assembly. According to the World Mental Health report, achieving the global objectives outlined by the WHO is essential. Our vision is a world where mental health is esteemed, promoted, and safeguarded, allowing everyone to exercise their human rights.

## **DISCUSSION: -**

The relationship between Manas and mental health is significant. Chintya represents the Mano Artha and Samyoga of Mana, with its Arthas influencing Prakriti, while Hina and Mithyayoga contribute to Vikriti. Manas serves as the foundation for both Sukha and Vyadhi. The teaching methods employed in Ayurveda focus heavily on the subject matter. Acharya Charaka has outlined three approaches to acquiring knowledge: study, teaching, and engaging in debates. He emphasized the importance of proper concentration and repeated study for students. Modern scientists assert that the ability to retain information is linked to brain development. This retention ability varies among individuals due to different factors affecting brain development. Consequently, the human brain continuously encodes experiences, stores, retains, recollects, and transforms them into knowledge. According to Ayurveda's descriptions of Buddhi, there are parallels between the memory processes conducted by the human brain. Impairment of intellect can result from excessive use of Buddhi, underutilization, or incorrect use of Buddhi. The sense faculties and mind can become vitiated due to these factors, leading to abnormal mental conditions or psychic disturbances. This phenomenon is referred to as the principle of psycho pathogenesis in Ayurveda. When the mind and mental faculties are utilized correctly, it supports the maintenance of normal mental conditions; otherwise, abnormal mental conditions may arise.

Atma, Indriyas, Indriyarth, and Manas Samyog contribute to the emergence of Buddhi/Gyan. Kama, Krodha, Lobha, Moha, and similar emotions are classified as Manodosha Vikaras, with their root cause being Pragyaparadha. In India, there is a pressing need to enhance mental health programs. The Ashtanga Hridaya introduces the initial Shlok regarding Ragaadi Roga, which afflicts individuals. Furthermore, the definition of Kaya Chikitsa incorporates both Mana and Sharira. Essentially, Ayurveda has garnered significant attention for its principles aimed at preventing psychic disturbances and practices that mitigate psychosomatic issues in individuals. Currently, the international health and development agenda of the WHO emphasizes the necessity of prioritizing mental health promotion within the public health policies of all nations globally. The WHO's key message states that there is no health without mental health, defining health as a state of complete physical,

mental, and social well-being, rather than merely the absence of disease or infirmity. Mental health is defined by the WHO as a state of well-being where individuals recognize their own abilities, can manage the normal stresses of life, work productively and fruitfully, and contribute to their communities. In this positive context, mental health serves as the foundation for well-being and effective functioning for both individuals and communities. It is evident that mental health is a crucial component of this definition, extending beyond the mere absence of mental illness. It holds significant importance for individuals, families, and societies, regardless of past, present, or future.

Ayurveda is a discipline focused on healthy living, emphasizing that the body and mind cannot be viewed in isolation; they are interdependent and interconnected. The mind embodies complex intellectual phenomena and can be described as an individual capable of effectively engaging with the environment through various experiences, including sensory perception, motor functions, coordination, and cognition. The mind plays a crucial role in achieving harmony between the body and the environment. In Ayurvedic literature, many functional aspects of the mind have been thoroughly identified, encompassing both physiological and psychological dimensions. The term *Mano Vaha Srothas* is utilized to describe the pathway of mental activities, taking into account both anatomical and physiological perspectives. It is evident that there are some debates regarding the conceptual understanding of the mind's location or its functional gross anatomy within Ayurveda. Anatomy has advanced significantly in recent decades, particularly in clinical and applied anatomy, histology, etc.; however, the foundational concepts in classical Ayurvedic texts have been comparatively less explored. From a philosophical standpoint, Ayurvedic anatomy should be interpreted in conjunction with physiological functions, clinical evidence, and the consideration of signs and symptoms. Most Ayurvedic classical texts prioritize descriptions in relation to Ayurvedic principles. Spiritual approaches, holistic perspectives, liberation, and methods of self-identification highlight the promotion of mental health in Ayurveda, a theme prevalent since the Vedic scriptures and within the Yoga philosophy. During the Samhita period, there was a gradual evolution in the focus on promoting mental health and preventing mental illnesses, alongside understanding the etiopathogenesis of the mind and *Manovaha Srothas*. As example Acarya Caraka has been discussed practices preventing psychosomatic disturbances to prevent social burden of mental illness as the modern health system of world is focus today.

## CONCLUSION: -

The Ayurvedic method for addressing mental health issues should focus on enhancing Ojas. Mental well-being is crucial as it enables individuals to contribute positively to society. Each person is accountable for their own happiness (*Sukh*) and sorrow (*Dukh*), thus it is essential to pursue a virtuous path. Achieving a balance between *Raja* and *Tamas*, which are the *Mano Doshas*, can lead to a healthier life. Ayurveda emphasizes the importance of mental health promotion as a medical science, aiming for the most beneficial improvements as noted on [www.ejpmr.com](http://www.ejpmr.com). While we explore the anatomical and scientific dimensions of the mind and *Mano Vaha Srothas* in Ayurveda, it is vital to gain a proper understanding and appreciation of Ayurvedic philosophy to ultimately benefit societal mental health. *Medha*, or retention power, is a fundamental factor influencing intellect (*Buddhi*). The ability to recall (*Smrti*) relies on this retention power; if an individual struggles to grasp or retain current events or experiences, memory retrieval becomes impossible. *Dhi*, *Dhriti*, and *Smriti* represent mental faculties, while *Pragnaparada* signifies disturbances in these faculties, leading to *Tridosha Prakopa*. The *Bhagavad Gita* teaches us that utilizing one's *Buddhi* correctly aids in distinguishing between right and wrong. A physician's practice of *Maitri*, *Karunya*, and *Priti* can assist individuals in overcoming mental health challenges. A thorough evaluation of the aforementioned descriptions and definitions reveals that *Buddhi* encompasses all intricate intellectual functions of the brain. In essence, the highly complex intellectual activities performed by the brain are referred to as *Buddhi*, and any impairment of this intellect is termed *Buddhi Vibhrama*.

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