



Manas in Vishatantra – A Review

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ABSTRACT

Satwa / Manas is one among the component of Ayu. *Manas* is the set of faculties responsible for mental phenomenon and also have an important role in understanding the manifestation of psychic and psycho somatic disorders. In *Ayurveda*, based on *Adhistana*, *vyadhi* is classified into *Shareerika vyadhi* and *Manasika vyadi* and also their treatment modalities are explained in detail. *Agada tantra* is one of the branch of *Ashtanga ayurveda* that deals with signs and symptoms, identification, diagnosis, prevention, and treatment of *Sthavara*, *Jangama*, and *Kritrima vishas*. The definition of *Visha* itself says that it is derived for causing *Vishada* (Depression) which is a *Mano vikara*. So as *Visha* is a psychosomatic disorder, we should have better knowledge about the involvement of *Manas* in condition of *Visha* for the proper planning of treatment. This paper is an attempt towards understanding the significance and involvement of *Manas* in *Agadatantra*.

KEYWORDS: *Agada tantra, Manas, Manovikara, Visha*

INTRODUCTION

W.H.O defines health is a state of complete physical, mental, social well being and not merely the absence of disease or infirmity. Physical state is the state of body and mental health is the state of mind¹. Mind is the organ or seat of consciousness that manifests itself in mental phenomena like perception, sensation, memory, reasoning, thinking, emotion, motivation, belief, desire, and making decisions. Physical health problems significantly increases the risk of developing mental health problems and vice versa. The diseases which involves both mind and body is called as psychosomatic disorder or mind-body disorder². So its treatment also involves remedial measures from both medical and psychological field.

According to *Ayurveda samhitha*, Mind (*Manas*) originates in intra- uterine life of 3rd month and 5th month as per *Charaka*³ and *Susrutha*⁴ respectively. The combination of *Shareera*, *Indriya*, *Satwa (Manas)*, and *Athma* together is called as *Ayu*⁵. A person who is said to be in *swastha avastha* should have the equilibrium state of *Dosha*, *Agni*, and *Dhatu* along with the easy elimination of *Mala* and enjoying the pleasure of *Atma*, *Indriya*, and *Mana*⁶. The *Nirukthi* of *Manas* is “*Manyathe avabudyathe jnyathe anena ithi manah*”, it means through which the knowledge is perceived or memorized and the *Lakshana* of *Manas* is, sometimes one understands the things or does not, which proves the existence of mind⁷. The things or objects (*Artha*) of *Manas* are *Chintya* (power of thinking), *Vicharya* (reasoning and logic and discrimination), *Uhya* (power of guessing), *Dhyeya* (power of concentrating), and *Sankalpa* (power of determining)⁸. So for attaining *Jnana* the *Sannikarsha* of *Atma*, *Manas*, *Indriya*, and *Artha* should be existed. The main functions of *Manas* are *Indriabhigraha* (control of sense organs) and *Svasyanigraha* (self restraint)⁹. It is considered as media of perception of *Sukha* (happiness), *Dukha* (unhappiness), *Kama* (lust), *Krodha* (anger), *Bhaya* (fear), *Vishada* (depression), *Irshya* (jealous), *Lobha* (greed) etc. *Manas* is situated in *Hrudaya* as per *Vagbhata*¹⁰, and *Shira* as per *Bhela*¹¹. *Satwa*, *Rajas*, and *Tamas* are the *Trigunas* of *Manas*¹². By considering the predominance the *guna* of *Manas*, *Acharyas* are explained the *Manasika prakruthi* (*Sattvika*, *Rajasika*, and *Tamasika*) and their characteristic features. In that *Rajas* and *Tamas* are noted as *Manodosha* which are the main cause for manifestation of *Manovyadhi*¹³.

“*Agadatantram nam sarpa kita lutha mushikadi dasta visha vyanjanrtham vividha visha samyogo upashamanartham cha*” *Agada tantra* is the science of *Ayurvedic* toxicology that concerned with various *Visha* resulting from the bite of snake, insects, spiders, rodents, other poisons produced by improper combination poisonous substances and their treatment aspects¹⁴. *Jangama*, *Sthavara*, and *Kritrima* are the main three types of *Visha* explained in *Samhithas*. Acc to *Susrutha*, “*Vishada jananatwaccha Visham ithyabhidhiyate*” means the one which causes *Vishada* (depression) in people is termed as *Visha*¹⁵. And also it causes vitiation of *Rasadi dhatus* and inturn hampering the health of a person. So along with *Shareerika doshas*, *Manasika doshas* are involved in condition of *Visha*. Hence, to treat the condition of *Visha*, it is very essential to know about the involvement of *Manas* in *vishatantra*.

Manas in vishatantra

The word *Visha* means one which is born to create *Vishada roga* (depression) in people. ¹⁵*Ojas* is the essence part of all *Dhatus* which provide *Bala* (strength) and intimately linked to the proper functions of both body as well as mind. *Ojakshaya* (depletion) give rise to fear, worries, improper functions

of *Indriya*, fainting, confusion, delirium, and even death¹⁶. So proper *Ojas* is needed for better nourishment of mind. *Ojo gunas* are just opposite to *Visha gunas*¹⁷. When *Visha* enters into the body, it first vitiates the *Rakta dhatu*, then *Tridoshas* and its respective *Ashayas*. At last it enters into *Hridaya* (heart) where the *Ojas*¹⁸ and *Manas*¹⁹ are situated, it causes *Ojokshaya* which leads to hampering the regular activities of body and mind, so finally end up with death of an individual²⁰.

The substances which excites various *Doshas* but does not expell them out of the body are to be considered as *Viruddha* (unwholesome) and treated as *visha*²¹. *Hridi viruddha* is the type of *Viruddhahara* where the consumption of the food which is not liked by ones *Manas*²².

Shankha visha / Fear of poison/ pseudo poison is one of the concept, when the person is bitten by non poisonous creature in darkness, the *Bhaya* (fear) or *Shankha* (grief) (perceived by *Manas*) of being bitten by a poisonous creature causes the symptoms of pseudo poison like *Jwara* (fever), *Murcha* (fainting), *Chardi* (vomiting), *Daha* (burning sensation), *Moha* (confusion), *Athisara* (passing loose stools) etc²³. According to *Susrutha*, *Sarpangabhihata* is the term used instead of *Shankha visha*, in which the person got afraid when he touched by some part of snake accidentally, that fear will lead to aggravation of *vata* and causes *Shopha* (swelling) at the site of touch²⁴.

Manas is the most vital entity in the creation of *Swapna* (dreams). A person who is affected with *Gara visha* (artificial poisoning), he will be always either sleepy or drowsy. In his dream he visualises the animals like *Gomayu* (jackel), *Marjara* (cat), *Nakula* (mangoose), *Vyala* (snake), and *Vanara* (monkey), also dry trees and ponds. He will think that he has become black instead of fair or vice versa and sees his ear, nose, eyes etc as rough and distorted²⁵.

In *Pancha bhouthika visha pariksha*²⁶ (examination of poison), and while treating the condition of *Visha* the physician should possess purity (*Satwavan*) of mind in order to gain the clear knowledge.

The substance which causes *Mada* and possess *Tamo guna* is called as *Madya*²⁷. *Madatyaya* / *Madya visha* (alcohol poisoning) is a mind- body disorder that arises due to the improper consumption of *Madya*, where the derangement of both *shareerika* and *Manasika doshas* can be seen²⁸. *Vishada roga* (depression) is seen in case when a person gets injured by a poisoned arrow²⁹.

Visha muktha lakshanas are those which indicate the person is free from *Visha*, in this one of the *Lakshana* (symptom) is *Prasanna chitta* which means proper functioning of mind. After appearance of these *Lakshana* (symptoms) further management is not required in condition of *Visha*³⁰. *Krodha* (anger), *Shoka* (grief), *Bhaya* (fear), and *Srama* (exertion) are included under *Vishaguna vriddhikra bhavas* (increase of effect of poisoning)³¹. *Manasika vikaras* (mental disorders) are also seen in both *Jangama* (animal origin) and *Sthavara visha* (plant origin). For eg: In *Alarka visha* (rabies) *Jalatrasa*³² (fear towards water/ hydrophobia) is one of the symptoms which is treated as a mental disorder. In *Sthavara visha*, the symptoms of *Manasika roga* are seen especially in case of *Ahiphena* (Papaver Somniferum), *Bhang* (Cannabis Sativa), and *Dhattura* (Datura Metal) poisoning.

DISCUSSION

Various references related to *Visha* were reviewed for this article in which *Manas* was found to be involved through its different aspects. As *Manas* is seated in *Hridaya* which is a vital organ affected by *Visha*, psychological symptoms are also expressed in *Visha*. *Gara visha* and *Madya visha* are examples for this. In the concept of *Shankha visha*, doubt about *Visha* affliction is explained which is also related to *Manas*. In some types of *Visha*, *Manasika vikara* are explained among clinical features. *Krodha* is a *Manasika vikara* which is said to be increasing the impact of *Visha* in the body. As *Visha* affects both physically and mentally, management needs to be planned in such a way that it should correct both these aspects. *Prasanna chitta* is a term which denotes the pleasantness of mind, which is explained among the outcomes of proper management of *Visha*. Other than the patient related aspects, even the physician should be *Satwavan*, i.e. confident enough to manage *Visha*.

CONCLUSION

Agada tantra / *Visha tantra* is the branch of *Ayurveda* which deals the complete aspects of *Visha* starting from the *Visha Utpatti* till its management. *Manas* has its own significance even in *Shareerika Vyadhi* also. *Visha* is said to be causing *Vishada* which is again a symptom related to *Manas*. From this study it can be understood that *Manas* is linked to *Agada tantra* through different ways. *Visha Lakshana*, *Visha vriddhikara bhavas*, *Visha chikitsa*, *Visha Muktha Lakshana* etc. have involvement of *Manas*. Hence understanding the significance and involvement of *Manas* in *Agada tantra* may help in better understanding of the subject.

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