Treatment of Manovikaras in Ayurveda

Dr. Dhanya T.
Department of Samhita and Siddhanta Amrita School of Ayurveda

Abstract:
This review article deals with Chikitsa told in Ayurveda for Mano Vikaras (mental disorders). Ayurveda has always laid special emphasis on maintaining and promoting health and preventing disease rather than curing disease. In modern science continuous and prolonged use of sedatives, tranquilizers, anxiolytics and hypnotics for treating various mental ailments resulted in rebound phenomenon and drug dependence causing further frustration and decline in mental status. In Ayurveda Chikitsa is classified into 3 types Daivavyapashraya Chikitsa (divine therapy), Yuktivyapashraya Chikitsa (rational therapy) and Sattvavajaya Chikitsa (psychotherapy). Daivavyapashraya Chikitsa involves measures to combat Daivakrit diseases. Yuktivyaprasraya is treatment based on fundamental principles of Ayurveda. Sattvavajaya Chikitsa is to control the mind by withdrawing it from undesired objects. Ayurveda gives more stress to Sattvavajaya Chikitsa and Daivavyapashraya Chikitsa in managing manovikaras. There is increasing need of Sattvavajaya Chikitsa in examining a patient and treating disease. This article will help readers to understand role of Ayurveda in maintaining Manasika Swasthyam

Keywords: - SattvavajayaChikitsa, ManoVikaras, DaivavyaparsayaChikitsa, Yuktivyaprasraya Chikitsa.

Introduction

Acharya Caraka has described 3 kind of treatment for all diseases, they are Daivavyapashraya, Sattvavajaya, Yuktiyapashraya.[1] The importance of maintaining good mental health can be clearly seen from the definition of Swastha in Susruta Samhita and in definition of health by WHO. Acharya Caraka has introduced Sattvavajaya chikitsa for mental disorders, which is a non-pharmacological approach equivalent to modern psychotherapy. Acharya Caraka was the first person to use the word sattvavajaya Chikitsa, but has used only once in entire Samhita and description is given scattered. This word Sattvavajaya Chikitsa is mentioned only in Caraka samhita and in no other Brihattrayee it is told.

Daivavyapashraya Chikitsa
It is a faith therapy being used in the management of Manasika Vikaras. Faith is part and parcel of human psychology and this treatment is a play of faith where in the patient should have full belief in the medicine and the method of treatment. The term” Daiva “essentially refers to actions of past life, so this therapy is designed to exhaust evil acts of past to combat Daivkrit disease. All the measures described in context of Daivavyapashraya Chikitsa can be included in occult practices.

In Atharvaveda, these practices has been described to deal with demons and witchcrafts because Atharvanas were the first to establish relation between demons and diseases. There are some mental diseases that are directly linked with demons. It seems that the concept of demons vanished except some remnants, which are in the form of Grahas and Bhutas. This concept still persist in villages, remote areas and even higher class when there is no cure for a disease.

The methods adopted are chanting of Mantras (in Caraka samhita use of some sacred hymns having spiritual potency have been mentioned to alleviate diseases.), Aushadi (contact with some potent herbs worn as amulets.) Mani (wearing auspicious gems or precious stones, exerting their influence has been mentioned for securing fortune.), Mangala (Benediction or influence of auspicious ceremonies in obtaining the blessing of others.), Bali (practise of sacrifice.), Upahara (feeding of lower animals as a symbol of mercy), Homa (sacrifice of Ghrita, fragrant and disinfecting substances are accompanied by auspicious prayers.), Niyama (Practise of healthy habits and religious observances), Prayashchita (atonement of evil deeds), Upavasa (fasting as mean of self-purification), Svastuyana (chanting auspicious hymns), Pranipata (surrendering before God), Yatragamana (visiting sacred places of pilgrimage).[2]

It is difficult to explain the efficacy of these measures but still we practise. These practise induces faith and confidence in the patients.

Yuktivyapashraya
It is based on physical priority that corrects the misalignments of body components by administration of...
pharmaceutical drugs for cure or prevention of disease and administering food that alleviate disease.\textsuperscript{[3]} This is based on fundamentals of Ayurveda. It includes following measures.

1. Antahaparimarjana: Divided further into Samshodhana and Samshansa. Samshodhana means to eliminate vitiated Dosas by procedures like Vamana (emesis), Virechan (purgation), Niroha Vasti, Aṣṭhapana Vasti, Nasya. This Panchakarma therapy has been found to be effective cure for Mano Rogas. Samshamana includes different types of drugs, dietary regimen, and routine activities to alleviate the vitiated Dosas.

2. Bahirparimarjana: It includes Purvakarmas of Panchakaram like Snehana and Śvedana where medicated oils are used for external Application. Then sudation is done, Dhumapana, eye ointment have been advised in different types of Mano Vikaras.

### Sattvavajaya Chikitsa

The word SattvavjaayaChikitsacomprises of Sattva and Avayava. Sattva is synonym of manas\textsuperscript{[4]} and Avajaya means to completely win over. The word Sattvavajaya refers to self-command. Sattvavajaya Chikitsa: Controlling mind from unwholesome activity is Sattvavajaya Chikitsa. (Manomigrah :control of mind).Charaka has mentioned Dhee, Dhairya, Smriti, Samadhi as methods to restrain mind from unwholesome acts.\textsuperscript{[5]} Dhairya refers to stability of mind. It restrains the mind from its unwholesome objects and can control the mind. Mind can be restrained only after adopting Dhairya, which is an important tool of Sattvavajaya Chikitsa. Gyanam (True knowledge or spiritual knowledge) - It means knowledge of self .For attaining Atmagnya, Acharya Caraka has described about Satya Buddh, that is, true knowledge or true understanding. One who sees equally the entire universe in ones ownself and ones ownself in the entire universe is said to possess Satya Buddh. Such a person believes that none but his ownself is responsible for happiness and miseries. Thus he gets rid of happiness and miseries. This is true knowledge known as Gyana and opposite of it is Agyana (ignorance), which is the cause of all miseries.\textsuperscript{[6]} A person with his pure mind, is in possession of true knowledge that is Satya Buddh which dispels the darkness caused by ignorance.\textsuperscript{[7]} VIGYANAM:(scriptural knowledge)This word stands for Sastra-Gyana, that is, scriptural knowledge. In treatment (Aatvavahinivesha) Acharya Charaka has advised to have friends, sympathises and preceptors preaching religious ceremony who should instill into the patient Vgyana.\textsuperscript{[8]} Smriti (Memory)\textsuperscript{[9]} Smriti is the ability to recall what is seen, heard or experienced in the past. Tattuvayagna (true understanding) can be attained by Smriti due to being overcome by Rajasa and Tamasas. Perceptions are stored in the mind. The greatest task before a psychiatrist is how to normalize the function of memory of mentally hit person and all those measures used are under the method of Smriti e.g. recalling of previous events. Thus it is a significant technique of Sattvavajaya Chikitsa i.e. psychotherapy.

### Samadhi (Mental equanimity)\textsuperscript{[10]}

Actually, it is a specialized subject of Yoga mostly regarded as either spiritual science or a psychological technique to develop the ideal human personality, leading to the state of character transformation and attainment of final goal of life towards salvation. It is also applicable for treatment of emotional disorders and mental diseases. Concentrating and fixing the Manas (mind) into the Atma (soul). Dhee (intellect or intelligence)\textsuperscript{[10]} It plays an important role in Sattvavajaya Chikitsa. It is the ability of a person to decide good or bad and indulge himself in good or bad deeds. It is a phenomenon by which Nitya (eternal) can be differentiated from Anitya (transient) and Ahita (unwholesome) from Hita (wholesome). It is generally believed that general intelligence is the innate potentiality of an individual, which determines how educable he is in any direction. The intellect, which determines the specific properties of the objects, impels an individual to speak or act intelligently. (Dhee Vibration i.e. impaired or deranged intellect causing mental disorders specifically Unmada and Apsmara is to be rectified by employing the Dhee or Buddha in the right deeds and objects which is Sattvavajaya Chikitsa or Ayurvedic Psychotherapy).Elaborate description of psychotherapeutic procedures are mentioned in Srimad Bhagavat Gita. Lord Krishna advises Arjuna in Kurukshetra how to control mind and he gives a beautiful comparision of mind, body & soul with chariot. Lord Krishna gives Geetopadeshmin Kurukshetra. Lord Krishna compares Bodysaschariot, Indriyas as horses, Mind as reins of Chariot, Soul as the passenger, Buddha as charioteer. As per this comparison it is Buddha which controls the ativity by help of mind and Indriyas.\textsuperscript{[11]}

Treatment methodology is categoried into 2 kinds preventive and curative.

### Preventive Treatment

Avoiding Pragyapradham: (Intellectual blasphemy) impairment of Dhee, Dhriti, Smriti, suchpersons looks wholesome as unwholesome and unwholesome as wholesome.\textsuperscript{[12]} Vega Vidharana: Controlling the impulses of greed ,eal, anger, jealousy, excessive attachment and malice to avoid mental illness. These emotional factors are to be overcome.\textsuperscript{[13]} Sadvrittapalana (following good conduct): In Ayurveda good conduct is called Sadvritta, which means leading a good life. Acharya Caraka has laid down the rules to be followed to attain good health and control sense faculties to prevent mental illness. Acara Rasayana: It refers to behaviour of a person like saying only

\[ DOI: 10.23958/ijirms/vol02-109/05 \]

© 2017 Published by IJIRMS Publication
truth, devoid of anger, abstaining from alcoholic drinks and sex, abstaining from violent activities, weariness, being peaceful and sweet in speech, engaging in prayer, chastity, stable and steady in speech, who practice charity and penance, devoteto God, cows, priests, preceptors, teachers and elders, having compassion, consuming milk and ghee daily, possessing good conduct, not being mean, inclined to studying books having spiritual knowledge, controlling of senses, respecting elders, regularly studying scriptures and having self-control.\textsuperscript{[14]} Tadvidyaseva: One should go in service of those well versed in nature and treatment of mental disorders. Ahitamanupasevana and Hitamupasevana: One should avoid harmful and adopt only useful after careful consideration. Practising \textit{ashtangas} of yoga. The fluctuations of mind can be suppressed by persistent practise of the eight fold path of Yoga and Vairagya (non-attachment). The Yama (Restraint), Niyama (Discipline), Asana (Posture), Pranayam (Controlling Breathing), Pratyahara (Withdrawal of senses from objects), Dharana (Concentration), Dhyana (Meditation), Samadhi (Absorption of consciousness in self) are the eight fold path of Yoga for controlling mind as part of preventing and curing mental illhealth.

Acharya Caraka has mentioned psychological supportive measures employed in Sattvavajya Chikitsa, which in scattered way in Caraka Samhita. These can be compared with psychological assurance, replacement of emotions, regulation of thought processes, reframing of ideas, channelization of presumption, correction of objectives, proper guidance and advice, psycho - shock therapy in modern medicine. \textit{Ishitalabha} and \textit{Manogyaatras}.\textsuperscript{[15]} In case of Mano Vikarascarnocured by non-attainment of desired and attainment of undesired things, providing desired and pleasant thing is treatment of choice. In jwarachikitsa it is told that by giving the desired thing to person who is suffering from Kamaja Jwara, Shokaja Jwara, Bhayaja Jwara can be cured. Ashwasana and Adhbutarashana.\textsuperscript{[16]} Patients suffering from Unmada where Dheis impaired are relieved by assurance and consolation.

\textit{Ishadravyavinashat}- Tatsadrisha Prapti Unmada caused by loss of things that’s liked by patient can be cured by giving thing similar to the one lost. \textit{Paraspara Pratidwadwaitama Chikitsa}.\textsuperscript{[18]} Unmada caused by emotionscan be cured by inducing opposite emotions in order to neutralize its effect. \textit{Manonukula Vakya}.\textsuperscript{[19]} In Chardichikitsa, hearing of famous quotes are told as treatment. \textit{Trasana}, \textit{Vismapana}, \textit{Vismarana}, Bhaya, Harsha.\textsuperscript{[20]} Giving mental shock normalizes patient suffering from mental derangement. \textit{Manokshoba Chikitsa}.\textsuperscript{[21]} In unmadachikitsa beating with stick, biting by nonvenomous snake, being attacked by tamed lion etc. as shock therapy is mentioned. This is similar to shock treatment.

\textbf{Sattva Parikshha}

From the point of view of determining the prognosis of disease sattvaparikshha is important. Its included as one mong the \textit{dashavidhaparikshhas}.\textsuperscript{[21]} Pravarasattva: predominant of sattva, Madhyamasattva: predominant of rajas, Avara Sattva: predominant of tamas. The patients can be classified into 2 types.

1. Suffering from serious disease: they by their mental ability withstanding power seems to be suffering from mild disease.
2. Suffering from mild disease: by their weak mental strength appears to be suffering from serious disease

A pravarasattva person can tolerate hardships of treatment and disease can be cured easily. An Avarasattva person cannot tolerate hardships of treatment and need assurance and consolation. This shows the importance of mental strength in treatment.

\textbf{Conclusion}

Ayurveda has a special branch for treating mental diseases. It is one of eight branches of Ayurveda called as Bhutavidya or Manasika Roga Chikitsa. Ayurvedic approach not only prevents the impairment of intellect, patience and memory but also brings them back to a normal state and plays significant role in the maintenance of a harmonious state between these 3 factors through the three methods of treatment. All the three general methods of treatment Daivavyapashraya, Yuktvypashraya, Sattvavajaya has been utilised for treatment of these disorders. Ultimately leading to a happy and healthy state.

\textbf{References}

\begin{enumerate}
\item Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanditatta. Edited; Chaukamba Sanskrit Sansthan Vanarasi; Fifth Edition, 2014 p77
\item Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanditatta. Edited; Chaukamba Sanskrit Sansthan Vanarasi; Fifth Edition, 2014 p275
\item Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanditatta. Edited; Chaukamba Sanskrit Sansthan Vanarasi; Fifth Edition, 2014 p275
\item Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanditatta. Edited; Chaukamba Sanskrit Sansthan Vanarasi; Fifth Edition, 2014 p275
\end{enumerate}
<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
</table>

**DOI:** 10.23958/ijirms/vol02-i09/05

© 2017 Published by IJIRMS Publication