

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. *Yuktivyapashraya* 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, DaivavyapasrayaChikitsa, Yuktivyapasraya Chikitsa.*

Introduction

Acharya Caraka has described 3 kind of treatment for all diseases, they are *Daivavyapashraya, Sattvavajaya, Yuktivyapashraya*.^[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 *Brihatrayee* 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 *Daivakrit* disease. All the measures described in context of *Daivavyapashraya Chikitsa* can be included in occult practices.

Corresponding Author –

Dr Dhanya T.

PG Scholar, Department of Samhita, Sanskrit and Siddhanta, Amrita School of Ayurveda, Clappana P.O., Kollam Dist, Kerala - 690525

Email Id - drdhanyat1985@gmail.com

In *Atharvaveda*, these practices have 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 persists 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), *Svastyayana* (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.^[3] This is based on fundamentals of Ayurveda. It includes following measures.

1. *Antahaparimarjana*: Divided further into *Samshodhana* and *Samshana*. *Samshodhana* means to eliminate vitiated *Dosas* by procedures like *Vamana* (emesis), *Virechan* (purgation), *Niruha Vasti*, *Asthapana 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 *Swedana* 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 *Sattvavajaya Chikitsa* comprises of *Sattva* and *Avajaya*. *Sattva* is synonym of *manas*^[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*. (*Manonigraha*: control of mind). Charaka has mentioned *Dhee*, *Dhairya*, *Smriti*, *Samadhi* as methods to restrain mind from unwholesome acts.^[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 *Atmagyana*, Acharya Charaka has described about *Satya Buddhi*, 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 Buddhi*. 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.^[6] A person with his pure mind, is in possession of true knowledge that is *Satya Buddhi* which dispels the darkness caused by ignorance.^[7] **VIGYANAM**: (scriptural knowledge) This word stands for *Sastra-Gyana*, that is, scriptural knowledge. In treatment (*Atattvabhinivesha*) Acharya Charaka has advised to have friends, sympathisers and preceptors preaching religious ceremony who should instill into the patient *Vigyana*.^[8] *Smriti* (Memory)^[9] *Smriti* is the ability to recall what is seen, heard or experienced in the past. *Tattvagyana* (true understanding) can be attained by *Smriti* due to being overcome by *Rajasa* and *Tamasa*. 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)^[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)^[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 Vibhrama* i.e. impaired or deranged intellect causing mental disorders specifically *Unmada* and *Apsmara* is to be rectified by employing the *Dhee* or *Buddhi* 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 comparison of mind, body & soul with chariot. Lord Krishna gives *Geetopadeshamin Kurukshetra*. Lord Krishna compares *Bodyaschariot*, *Indriyas* as horses, *Mind* as reins of *Chariot*, *Soul* as the passenger, *Buddhi* as charioteer. As per this comparison it is *Buddhi* which controls the activity by help of mind and *Indriyas*.^[11]

Treatment methodology is categorized into 2 kinds preventive and curative.

Preventive Treatment

Avoiding *Pragyapradham*: (Intellectual blasphemy) impairment of *Dhee*, *Dhriti*, *Smriti*, i. such persons looks wholesome as unwholesome and unwholesome as wholesome.^[12] *Vega Vidharana*: Controlling the impulses of greed, fear, anger, jealousy, excessive attachment and malice to avoid mental illness. These emotional factors are to be overcome.^[13] *Sadvrittupalana* (following good conduct): In Ayurveda good conduct is called *Sadvrittam*, which means leading a good life. Acharya Charaka 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

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, devoted to 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.^[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 *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 process, reframing of ideas, channelization of presumption, correction of objectives, proper guidance and advice, psycho-shock therapy in modern medicine.

Ishtalabha and *Manogyaarthas*.^[15] In case of *Mano Vikaras* caused 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 *Adbhutadarshana*.^[16] Patients suffering from *Unmada* where *Dheis* impaired are relieved by assurance and consolation.

Ishtadravyavinashat- Tatsadrisha Prapti Unmada caused by loss of things that's liked by patient can be cured by giving thing similar to the one lost. *Paraspara Pravidwatmaka Chikitsa*.^[18] *Unmada* caused by emotions can be cured by inducing opposite emotions in order to neutralize its effect. *Manonukula Vakya*.^[19] In *Chardichikitsa*, hearing of famous quotes are told as treatment. *Trasana*, *Vismapana*, *Vismarana*, *Bhaya*, *Harsha*.^[20] Giving mental shock normalizes patient suffering from mental derangement. *Manokshoba Chikitsa*.^[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.

Sattva Pariksha

From the point of view of determining the prognosis of disease *sattvapariksha* is important. It is included as one among the *dashavidhparikshas*.^[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.

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*, *Yuktivyapashraya*, *Sattvavajaya* has been utilised for treatment of these disorders. Ultimately leading to a happy and healthy state.

References

- [1] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthan Varanasi; Fifth Edition, 2014 p77
- [2] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthan Varanasi; Fifth Edition, 2014 p275
- [3] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthan Varanasi; Fifth Edition, 2014 p275
- [4] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta.

- Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [5] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014 16
- [6] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014 p170
- [7] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [8] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [9] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [10] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [11] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [12] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [13] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [14] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [15] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [16] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [17] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [18] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [19] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [20] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014
- [21] Vaidya Jadavaji Trikamji Acarya, Caraka Samhita - Ayurveda Dipika Commentary of Cakrapanidatta. Edited; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2014