



AYURVEDA PERSPECTIVE OF PSYCHOLOGICAL DISEASE AND THEIR MANAGEMENT METHODOLOGY

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ABSTRACT

Ayurveda defines health as a state of equilibrium of *tridosha*, *trimala*, *sapatadhatu* and homoeostasis of mind as well as sense organs. *Grahachikitsa* is one among the eight major branches of Ayurveda that deals with prevention and management of mental problems. In spite of great advancement in the science of psychiatry, since decades the problems retained with the management of a certain mental problems like anxiety, stress, mental retardation etc. have not fully solved. In addition to this, adverse effect of anti-psychotic; anxiolytic medication is also creating considerable amount of discomfort to the patient. At this juncture, need is felt for the exposition and adaptation of such therapies that could effectively tackle these conditions without adverse events. Psychiatric illnesses are fundamentally no different from medical illness. Historically, illnesses in which there was prominent disturbance of psychological function or behavior and no obvious pathology came to be regarded as psychiatric. However, modern world now knows that there is demonstrably altered brain function in many psychiatric disorders; also psychiatric illness is no less real or less deserving of care than are medical conditions.

KEYWORDS: *Ayurveda*, *tridosha*, *trimala*, *sapatadhatu*, psychiatric illness.

INTRODUCTION

According to *Ayurveda* classics, a person is said to have good health or *swasthya* when he enjoys a balance of physical and psychological elements (*samadosha*), of energies produced in the body (*samagnischa*) and of tissues in the organs (*samadhatu*) combined with proper elimination of wastes (*malakriya*), a happy soul (*prasannatma*), a happy, functioning mind (*prasanna-manaha*) and proper functioning of the five senses (*sama-indriya*).^[1] *Ayurveda*, a science that encompasses the mind, body and soul with health is a science of life. This ancient medicine has become the immediate treatment in several parts of India, because of the minimal of side effects. But while it is common knowledge that *ayurveda* is used to treat physical ailments, it is also being used as an alternative and complementary therapy in the treatment of mental health issues.

Ayurveda stands by its definition of health, in which a healthy mind plays an important role. Being a holistic science, *ayurveda* explores the symbiotic relationship among the mind, body, soul, the senses and their functioning. About mental health *Ayurveda* has a take as a state of mental, intellectual and spiritual well - being. A complete and foolproof definition and interpretation of the mind is impossible to provide. The concept of health

in *ayurveda* encompasses not only the physical and mental aspects but also the spiritual aspect. It approaches mental health in the following way^[2]:

- The human being is a constitution of the mind, body, soul and senses, also called *Manas*, *Sarira*, *Atma* and *Indriya* respectively. This includes psychological senses (*Gyanendriya*) and physical organs (*Karmendriya*). The dynamics of these primary constituents govern the health of a person.
- The entity that makes an individual knowledgeable is *manas* (mind). It is eternal, atomic and subtle. It originates in the third month of the intra-uterine life.
- The functions of *manas* are:
Chintya - Thinking of what to do and what not to do etc.
Vicharya - Analysis of the subject. If we do it, will it be beneficial or not.
Uhya - to speculate or find out probabilities
Dhyeya - Aim or goal setting, being Objective.
Sankalp - Determination of doing various activities to achieve a goal.
- The mind is functionally divided into *ahankara* (ego), *ichha* (desire) and *buddhi* (Intellect) along with *Sattva*, *Rajas*, *Tamas* guna of *manas*. These

operational units of *manas* define the character or *tatva* of a person. These are super qualities responsible for creation of the Universe and Man.

- *Satva guna* is an amalgamation of all things good – self-control, knowledge, power to determine right and wrong in life. *Sattvic person* is intelligent, sensitive and understanding, ever seeking balance. He possess a good intellect and memory and have an inherent instinct for cleanliness and purity.
- The qualities of *Rajas guna* are to be in motion, violent, envious, authoritative, desirous and confused. *Rajasic person* is active and aggressive, but agitated and restless. *Rajasic types* have a nature that tries to overpower others and have a brave but jealous and sometimes cruel character. They manifest a propulsive and dynamic energy that is ever seeking and striving and which is never contented. Seldom satisfied with the positions and possessions they achieve, they are ever trying for more. They are ambitious and industrious in nature.
- The characteristics of *Tamas* are being dull, inactive, lazy, sleepy or drowsy. *Tamasic people* are ignorant and do not make any real efforts to improve their condition in life. Similarly, they are not curious about things but hold to what they already know as final. Usually they are less intelligent, prefer not to work and are interested mainly in eating and sleeping. They lack cleanliness and are not health conscious. Owing to their ignorance, they are afraid of many things and do not initiate any changes on their own. For this reason they are very difficult to treat.
- Of these *gunas*, *Rajas* and *Tamas* are referred as *Manodoshas*. The imbalance of *Satva*, *Rajas* and *Tamas* are responsible for mental illness, known as *Manovikara*.

Predominance of these qualities creates psychological constitution of the individual. *Sattva* is considered as good quality and *Rajas* and *Tamas* creates diseases when in excess. *Sattva* persons are health conscious by nature, *Rajas* persons have to be convinced and *Tamas* are ignorant about health. On the other hand, the body, which is believed to be formed from nature is comprised of three psycho- biological elements: *Vata* (air element), *Pitta* (fire element) and *Kapha* (earth element). These elements are also known as the *tridosha*. The *tridosha* are essentially negative in nature, but they are actually protecting the body. When the three *doshas* go awry, they attack the body and cause illness to either one part in the body or the whole. This also affects the mind, causing mental disturbances and even illness. Therefore, the treatment in *ayurveda* focuses on treating both the mental illness and physical because they are inter-related.

Studies being conducted by ayurvedic practitioners on the effects of the treatment or specific medicine on disorders such as depression, anxiety have shown visible results.

Ayurveda has been regarded an alternative treatment for physical illnesses, but it is only now that it is being considered an alternative/complementary care for mental illnesses.

According to Modern Psychology Emotions are evaluative responses to environmental events that coordinate various physical and psychological sub-systems for the purpose of a best possible response. Emotions are required for our survival, communications, making decisions and happiness.^[3]

Emotions from *Ayurvedic* eye stand with a slight difference in opinion. Thoughts create emotions. They are associated with mood, thoughts, temperament, personality, disposition and motivation. These are the effect of increase in *rajas* and *tamas* qualities of mind. They are created due to “failure of intelligence” (*Pradnyaparadha*) or volitional transgression which is the main cause of diseases. There are various types of emotion in both modern psychology and *Ayurveda* as well. It is really difficult to classify all the emotions according to its effect on the mind and body because the same emotion may have different effect depending on the situation. However in general as per modern psychology texts there exists more than 8000 emotion types in a single human body throughout his life and they may be negative or positive or both.

Among them negative emotions are- ashamed, abandoned, abused, accused, apathy, grief, fear, hatred, shame, blame, regret, resentment, anger, hostility. Positive emotions are - interest, enthusiasm, laughter, empathy, action, curiosity.

In *Ayurveda* texts the classification of emotions are understood as *Sukha /Ananda* (Pleasure, Cheerfulness, Zest, Contentment), *Dukkha* (Sorrow, Grief), *Kama* (Affection, Love, Attraction, Attachment, Infatuation, Longing, forgiveness, compassion), *Mada* (Intoxicating mood, Lust, Passion), *Krodha* (Anger, Rage, Disgust, Torment), *Matsarya* (Envy, Jealousy), *Lobha* (Greed), *Vishada* (Sadness, Suffering, Disappointment, Shame, neglect), *Udvega*, (Depression), *Bhaya* (Fear, Horror), *Chinta* (Anxiety, Worry, Nervousness), *Irshya* (Competitiveness, Surprise, Frustration, irritation).

There exists a relation between *Sharirika* (Physical) *Doshas* and *Manasika* (Psychological) *Doshas*. *Vata* (*Vayu* + *Akasha* with *Rajas*, *Sattva*, *Tamas*), *Pitta* (*Agni*+ *Ap* with *Sattva*, *Rajas*, *Tamas*) and *Kapha* (*Prithvi* + *Water* with *Tamas*, *Sattva*, *Rajas*).

Vata and Sattva (Joy, Surprise) *Vata and Rajas* (Hyperactivity, Nervousness, Fear, Anxiety), *Vata and*

Tamas (Confusion, Lack of direction, Indecisiveness, Sadness, Suffering, Shame, Grief or sorrow, Neglect). *Pitta and Sattva* (Longing), *Pitta and Rajas* (Aggressive competitiveness. Intoxicating mood, lust, passion, disgust, infatuation), *Pitta and Tamas* (Anger, Rage, Hatred, Envy, Jealousy). *Kapha and Sattva* (Love, Affection, Attraction, Compassion, Forgiveness), *Kapha and Rajas* (Attachment, Greed, Possessiveness), *Kapha and Tamas* (Confusion, Depression).^[4]

Causative factors of psychological diseases.^[5]

All diseases originate in the consciousness. *Pradnyaparadha* (misuse of intellect, faulty intelligence, courage and memory), Wrong contact of sense organs with their objects - Absence of analysis of any subject can lead to depression, excessive analysis can lead to anxiety and improper analysis leads to improper behavior. *Dosha bala*, *Vegadharana* (With holding of physical urges and suppressing emotions). Common causes for all psychological diseases are emotions. They are responsible for causing all psychological diseases and Ayurveda has classified common causes according to two main reasons are Getting things that are undesired-Hatred, Anger and Depression.

Not getting things that are desired – Greed, Envy, Worry and Anxiety.

The Pathogenesis of the psychological diseases is explained in an extremely simple way. It begins with Thinking of pleasure (*Vishaya*), Attachment of objects with sense organs (*Sanga*), followed by Lust for pleasure by sensual objects (*Kama*), Non-fulfillment of pleasure Anger (*Krodha*), Delusion (*Sammoha*), Vitiating in Recollection (*Smruti*), (*vibhrama*), Damage of intelligence (*Buddhinasha*), Destruction (*Vinashyati*) and finally disease formation.

Treatment of psychological diseases.^[6]

For treating all emotional problems the best way is to increase Sattva quality in Mind. This can be effectively done by *Sattavajaya* Therapy or by following methods to make the mind more calm, quiet and focused.

- *Satvavajaya* / Ayurvedic Psychotherapy - These therapies mainly aim at withdrawing sense organs from their outside world and following *Sadvritta* or Ethical code of conduct. These are simple rules to be observed while moving in the society and at home – speaking truth, giving honor to elders and teachers, not stealing money etc.
- *Daivavyapashraya* / Divine or Spiritual therapy - In practice it has been observed that many emotions have connections to the bad deeds in the past. Hence some spiritual methods to reduce bad deeds in the past life, with the help of various rituals, wearing gems and colors as well as chanting of *mantras* and the prayer to specific deities are used.
- *Yuktivyapashraya* / Rational therapy - These are using appropriate foods, herbs and clinical therapies of opposite qualities to that of aggravated *doshas*. Use of proper food, herbs and other therapies like *Pancha Karma*. When emotions are too deep and strong like depression, medicated emesis or *vamana* is very effective. For anxiety treatment *Shirodhara* is extremely useful.

There are classical formulations that are very well utilized in the treatment of psychological disorders. They are different in ingredients and are herbal, mineral, herbo-mineral and even metallo-mineral in combination. They collectively explained in table 01.

Table 01: Showing the classical formulation for the management of various *manasika vikara* in Ayurveda.

Sl.no.	Ayurvedic formulation	Contents	Indications
1.	<i>Brahmiyadi swarasa</i> ^[7]	<i>Brahmi, kushmanda phala, shankhapushpi, madhu</i>	<i>Unmada</i>
2.	<i>Yogendra rasa</i> ^[8]	<i>Rasasindoora, swarna bhasma, kantaluha, abhraka bhasma, mukta bhasma, vanga bhasma</i>	<i>Apasmara, unmada, murcha, indriya dourbalya,</i>
3.	<i>Brahmi ghrta</i> ^[9]	<i>Brahmi, vacha, kushta, shankhapushpi, ghrta</i>	<i>Apasmara, unmada, grahabadha, vyamoha or mithya avishwasa sangharsha</i>
4.	<i>Ashwagandhadhi arishta</i> ^[10]	<i>Ashwagandha, musali, trikatu, yashtimadhu, haridradwaya, manjishta, rasna, vidarikanda, mustaka, trivrt, sarivadwaya, chandanadwaya, chitraka, vacha, madhu</i>	<i>Murcha, unmada, samvibhrama, avyavastita chitta, apasmara.</i>
5.	<i>Saraswatam choorna</i> ^[11]	<i>Kushta, ashwagandha, trikatu, shankhapushpi, saindhava lavana, jeeraka, patha, ghrta, madhu.</i>	<i>Vibhrama, manosangharsha, dooshita chitta, buddhi-medha-dhrti-smrti bala prada,</i>
6.	<i>Saraswata, arishta</i> ^[12]	<i>Brahmi, shatavari, vidarikanda, haritaki, mishi, ushira, ardraka, madhu, sita, trikatu, chaturjataka, swarna patra</i>	<i>Vibhrama, avyavastita chitta, manosangharsha, manovikshipti, mano avasada. Smrivardhaka.</i>
7.	<i>Indra Brahmi vati</i> ^[13]	<i>Rasasindoora, abhraka bhasma, louha bhasma, rajata bhasma, swarna makshika bhasma, visha.</i>	<i>Vibhrama, apasmara</i>
8.	<i>Smritisagar rasa</i> ^[14]	<i>Parade, gandhaka, haratala, tamra, manashila,</i>	<i>Apasmara, smritinasha, bhuta</i>

		<i>vacha, brahmi, jyotishmati</i>	<i>unmada, mano granthi, mano avasada.,</i>
9.	<i>Krishna chaturmukha rasa^[15]</i>	<i>Rasasindoora, swarna bhasma, manashila, kasturi, haratala</i>	<i>Vibhrama or moha</i>
10.	<i>Apasmaradi siddharthakadi yoga^[16]</i>	<i>Tila, vacha, hinga, karanja, triphala, devadaru, trikatu, haridra dwaya, priyangu, aja mutra</i>	<i>Apasmara, visha unmada, abhichara dosha, daridrata.</i>
11.	<i>Unmada brahmyadi swarasa^[17]</i>	<i>Brahmi, kushmanda, vacha, kushmanda, yashti madhu, kushta, swarna bhasma</i>	<i>Unmada roga, apasmara, madajanya unmada, bhuta unmada</i>
12.	<i>Kaumbha sarpi (purana ghrta)^[18]</i>	<i>Sarpi</i>	<i>Mada, murcha</i>
13.	<i>Shatavaryadi ksheera^[19]</i>	<i>Shatavari, balamoola, draksha, ksheera, sita</i>	<i>Bhrama</i>
14.	<i>Duralabha kashaya^[20]</i>	<i>Duralabha (yavasa)</i>	<i>Bhrama</i>
15.	<i>Unmada sarveshwara rasa^[21]</i>	<i>Rasasindoora, naranga moola, danti moola, patha, ahiphena, arka, mrgashrngas bhasma, triphala.</i>	<i>Apasmara, unmada</i>
16.	<i>Apasmaravata kulantaka rasa^[22]</i>	<i>Kasturi, manashila, parade, gandhaka, vibhitaki, nagakeshara, ela, jayaphala</i>	<i>Apasmara, nidranasha, murcha</i>
17.	<i>Unmadagajankusha rasa^[23]</i>	<i>Parada, gandhak, tamra, abhraka bhasma,</i>	<i>Bhuta unmada</i>
18.	<i>Bala taila^[24]</i>	<i>Bala, amrta, rasna</i>	<i>Apasmara</i>
19.	<i>Kushmandarasayanam^[25]</i>	<i>Kushmanda, sarpi, sita</i>	<i>Medha smriti balyaprada</i>
20	<i>Mahadhoopa^[26]</i>	<i>Karpasa beeja, mayurachandrika, brhati, mainaphala, vamshalochana, vacha, goshrnga, hasti danta, hingu, maricha.</i>	<i>Skandapsmara, unmada, grahabadha.</i>

Herbal drugs like *vacha, brahmi, jyotishmati, jatamansi, shankhapushpi, kushta, tagara, hingu* along with *bhasma* of *abhraka, rajata, swarna, manashila, haratala, tamara, louha, swarnamakshika* and *rasasindoora* in single or combination are drug of choice in *manovahastrotas vikara*.

Narikela yoga in bhrama and moorcha, kolamajjadi choorna as vamanaghna in murcha, kalyanaka ghrta and mahakalyanaka ghrta in apasmara, unmada, murcha, panchagavya ghrta and mahapanchagavya ghrta in unmada, nasya, anjana, shiro abhyanga, shirodhara, vama, virechana are also adopted if required to treat psychological disorders.

DISCUSSION

To treat diseases related to mind one has to adopt specific methodology to bring balance. By conscious efforts all the emotions should be kept under control. One should observe negative emotions with detachment, allowing them to dissipate. For example, one is taught that when anger occurs, one should be completely aware of it, watch the feeling as it unfolds, learn the nature of the anger, then let it go, releasing. In examining the patient it is very important to understand the mind of the patient as the understanding of mind –Body relation and counseling is the root cause of the disease. Also, it requires expertise, attention and application. The other root cause is in the consciousness and to remove this various methods like internal medication as mentioned earlier, Yoga practices are always useful along with *Panchakarma* Therapies. Besides these principles to treat the psychological diseases other aspects like Controlling sense organs, *Pratyahara, Chitta vritti nirodha, Pranayama, yogasanas* are proving to be beneficial. In fact this is the key for treating all emotions. Our sense organs are constantly focused on the outside world. To

focus them inwards is the best method of controlling them and an important step to void the diseases.

CONCLUSION AND SUMMARY

According to Ayurveda, Mind is a Sensory as well as a Motor organ, because the impulse of Action of a Sensory organ like the Human Eye and a Motor function like speech are due to Mind only. Mind is amalgamated to Touch Sense. Touch sense is present all over the Body (Area of Consciousness). The sense of Touch and also the corresponding faculty in Mind in which the dual cause- is yields pleasurable and painful sensations. This also links Mind with the Body Metabolism. Mind exerts a special effect on the metabolism of the Body. A disturbed mental state also disturbs the balance of the biological elements, which in turn cause Body Disorders. Hence Disorders emerges as results of viciation of both the body and the mind. Thus interaction of body and mind is well thought of in Ayurveda. *Chikitsa* or management of such disease includes all measures that help to establish state of equilibrium of vitiated *dosha*, thereby restoring health. It would be apparent from the definition of *chikitsa* that for effectively treating a disease it is not absolutely essential to employ a medicine all the time. It could be effectively achieved by counseling, assurance, suggestion, amulation, offering oblations, etc. while describing the management of *Manasaroga - daivavyapashraya, satvavajaya and yuktivyapashraya* are the treatment modalities that are adopted and administered and are proven to be beneficial with minimal or no side effect at all. Hence *Ayurveda* management is more health-oriented than disease-oriented. And as such there is a big scope of utilizing *Ayurvedic* approach and therapeutics as an adjunct to the disease-oriented therapy of modern psychiatry to provide a full treatment.

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