

ROLE OF PANCHAKARMA IN MANAGEMENT OF VARIOUS MANOVIKAR

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ABSTRACT

Mental health is an indiscernible part of health and is more than the absence of mental illnesses. It refers to a broad array of activities directly or indirectly related to the mental well-being including not only individual attributes such as the ability to manage one's thoughts, emotions, behaviors and interactions with others, but also social, cultural, economic, political, addictive behaviors and environmental factors. According to *Charaka*, mind (*Manas*) and body (*Sharira*) along with the senses (*Indriyas*) are the place or basis (*Adhisthana*) of diseases (*Vedana*). In this context *Manasvikara* are known as causing factors of psychosomatic disorder. An attempt is made to project at one place the available *Ayurvedic* material on *ManoVikara* and their

Panchakarma treatment in an orderly manner which would be both easy to understand and rewarding in the field of treatment, by describing the definition and causes of *Mano Roga*, classification, symptoms and examination of various *Mano Vikara* and their *Panchakarma* treatment and other important aspects.

KEYWORDS: - *Manovikara*, *Panchakarma* treatment, *Manah Pariksha*.

INTRODUCTION

According to *Ayurveda*, simple free from disease is not enough to call a person healthy. Person having perfect functioning of the senses, happiness of the mind and spiritual elevation

to be called a 'healthy person'.

In *Ayurveda* mind is considered as dual organ means as sensory and motor in nature, so the disease of mind are affecting both mind and body. The mind required to conjugate the subject, to understanding of any subject.

Acharya Charka has described that beginning of all the diseases are *Manas-vikara* only which are main cause of *Adharma*.^[1] *Manas Roga* causes vitiation in *Sharirika doshas* resulting development of various diseases.

There are two predominantly psychological *Doshas* "*Rajas* and *Tamas*".^[2] They can spoil our natural state of harmony this leading to ill health. Persons with high *Rajas* and *Tamas* are prone to mental disturbances. When somebody with weak *Sattva* and high *Rajas* and *Tamas* came in contact with the causes, *Rajas* and *Tamas* become more aggravated, leading to recollection of negative thoughts, fearful memories, false perception, irrelevant thinking, failure to restrain from negative memories and thoughts. This sequence of events repeats and may result into minor to major illness.^[3]

In Morden, Mental illness refer to a wide range of mental health conditions that affect mood and behaviour which include depression, anxiety disorders, schizophrenia, addictive behaviours and disturbed eating patterns.^[4]

India is one of the three countries along with china and USA, with the highest rate of depression, schizophrenia and bipolar disorder.^[5] In India, great economic loss, due to mental health conditions.

The age group predominantly affected between 40 to 49 years with depressive disorders and neurotic and stress disorders.

Various manovikar and their symptoms

1. *Avyavaathit chitata* (Bipolar disorder/ manic depressive illness):- A cyclical mood disorder in which episodes of major depression is interspersed with episodes of mania or hypomania.

Symptoms includes^[6]

- Unusual talkativeness.

- ☐ Flight of ideas and inflated self-esteem that can become delusional.
- ☐ Decreased need for sleep.
- ☐ Increase in goal directed activity.
- ☐ Distractibility.
- ☐ Excessive involvement in risky activities.

2. *Mano-sangharsh* (neuresthenia):- Also called *Mano-daurbalya* or *mano Nadi daurbalya*.

Symptoms includes^[7]

- ☐ Due to mental weakness, patient remains worried and angry.
- ☐ Patient has self centred nature and always thinking about himself.
- ☐ Major physical deformities include indigestion, insomnia, vomiting, constipation, headache, anorexia, laziness, feeling of backache and impotence.
- ☐ Patients having weak pulse speed and decreased blood pressure.

3. *Manogranthi* (obsessive compulsive neurosis):- A type of *Manovikar* in which patient becomes very strong desire to do act and complete his/ her task.^[8]

Its more common in males and first born child. Symptoms includes^[9]

- ☐ Contamination (fear of germs),
- ☐ Hand washing,
- ☐ Frequent check and recheck such action as door is locked.

4. *Mano-vikshipti* (schizophrenia):- A very serious mental disorder. Usually starts between 16 to 30 years.

Symptoms include^[10]

- ☐ Positive and negative symptoms.
- ☐ Positive symptoms- Patient might have hallucination (hear, see, smell or feel things no one else does), thoughts confused and disorganised, delusions, patient mentally broken from inside and his normal life destroyed.
- ☐ Negative symptoms include loss of function, anhedonia, decreased emotional expression, impaired concentration, diminished social engagement.

5. *Mano-avsadata* (Depression):- also called major depressive disorder. Symptoms includes^[11]

- ☐ Loss of interest or pleasure,
- ☐ Change in appetite or weight,
- ☐ Insomnia or hyper-somnia,
- ☐ Fatigue or loss of energy,
- ☐ Psychomotor agitation or retardation,
- ☐ Feeling of worthlessness or inappropriate guilt,
- ☐ Decreased ability to concentrate and make decisions,
- ☐ Recurrent thoughts of death or suicide

6. *Bhram* (vertigo):- characterised by a sensation of turning either of the patient or his environment.

Symptom includes^[12]

- ☐ Impaired facial sensation,
- ☐ Dysarthria,
- ☐ Dysphagia,
- ☐ Loss of consciousness,
- ☐ Hearing loss,
- ☐ Tinnitus,
- ☐ Otagia/ otorrhoea.

Advanced stage of vertigo is hallucination. Continuation of state of vertigo is paranoia.

7. *Chittodvega* (anxiety):- characterised by severe, persistent anxiety or sense of dread or unrealistic worry associated with muscle tension. Most prevalent group of psychiatric illness seen in the community; present in 15- 20% of medical clinic patients.

Symptoms include^[13]

- ☐ Impaired concentration,
- ☐ Autonomic arousal,
- ☐ Feeling 'on edge' or restless and insomnia,
- ☐ Excessive worry over minor matters.

***Manah pariksha* (mental examination)**

Manas is a very subtle entity beyond sensory perception where the tools of clinical examinations are limited to sensory transitions only.

Ayurvedic scheme of mental examination - diagrammatic representation**1. *Chesta* (Psychomotor activity)**

- General motor activity
- Speech
- Facial expression
- Posture

2. *Sila* (habits, temperament etc.)

- Habits
- Temperament
- Physiological functions
- Leisure time activity

3. *Acharah* (conduct)

- Personal standards
- Social standards

4. *Manaha* (mind)

- *Indriyabhigraha* (perception and motor control)
- *Manonighraha* (mental control)
- *Uha* (guess)
- *Vicharah* (thought)

5. *Buddhihi* (decision)**6. *Smritihi* (memory)****7. *Samijnanana* (orientation and responsiveness)- Orientation to**

- *Desh* (place)
- *Kalah* (time)
- *Atmajnana* (person)

8. *Bhaktih* (desire) in relation to

- *Aharah* (food)
- *Vyavayah* (sex)

- *Veshom* (dress)
- *Ranjanam* (entertainment)
- *Anya* (others)

These diagrammatic presentations are especially for *Unmadam* but we can examine for others *Manasa Vikara* also.^[14]

Panchakarma treatment

Ayurveda recommends three types of chikitsa viz^[15]

- *Daivavyapasraya chikitsa* (Divine or spiritual therapy)
- *Yuktivyapasraya chikitsa* (logical therapy)
- *Satwavajaya chikitsa* (Psycho therapy)

In *Yuktivyapasraya chikitsa* use of *Ahara* (diet) and *Aushdha* (drugs).

Under drug therapy, all types of mental diseases where *Vata*, *Pitta* and *Kapha* are deranged, *Dosha Shodhana* or *Srotra Shuddhi* (elimination of doshaa or cleansing the cells) has to be done by various *Shodhana* (purifactory measures).

When the cleaning is properly done, *Samanausadha* (palliatives) and *Rasayana* (tonics) are given in order to bring back the deranged to normalcy.^[16] Here the *Panchakarma* processes:

- *Virechana* (purgation)
- *Basti* (Enema)
- *Nasya* (Nasal instillation)
- *Abhyanga* (oiling)
- *Takradhara / Kshiradhara / Taildhara / Kashaya dhara* (streaming of medicated butter milk /milk / oil / decoction on the forehead of the patient)
- *Mastishka* (application of medicated wet cakes on head)
- *Shirolepa* (application of medicated wet cakes on the vertex).

Panchakarma treatment for various manovikar

	Manovikara	Shodhana chikitsa^[17]
1.	<i>Avyavsthit chikitsa</i> (Bipolar disorder)	<i>Vamana, Virechana, Niruha Basti, Anuvasan basti, Shirovirechana, Anajan, Dhupan</i> etc. (according to condition) after <i>Snehana, Swedana</i>
2.	<i>Mano Sangharsha</i> (Neuresthenia)	<i>Vamana, Virechana, Basti, Nasya</i> (according to condition)
3.	<i>Mano Granthi</i> (Obsessive compulsive Neurosis)	<i>Anjana, Shirolepa, Shirodhara (Takradhara/ Kshirdhara/ Taildhara), Shiroabhyanga, Shirobasti</i>
4.	<i>Mano Vikshipti</i> (Schizophrenia)	<i>Snehana, Swedana, Vamana, Virechana, Basti, Nasya, Anjana</i> etc.
5.	<i>Mano Avsadata</i> (depression)	First <i>Vamana</i> then <i>Virechana, Shirodhara (Takradhara/ Kshirdhara/ Taildhara)</i> and <i>Shirobasti</i> also very useful.
6.	<i>Bharam</i> (vertigo)	<i>Virechana, Basti, Anjana, Nasya karma</i>
7.	<i>Chittodvega</i> (anxiety)	<i>Virechana, Shirodhara (Takradhara/ Kshirdhara/ Taildhara), Shirobasti</i>

CONCLUSION

Present time it is told that 60% of population is suffering from one or the other type Mental illness. The modern medical treatment of this mental disease requires long term use of antipsychotic and sedative drugs, which may lead to the side effects like drowsiness, impaired motor function, loss of memory, fatigue, constipation etc.

In the case of chronic stage these medicines are least effective, that's why it is need to explore the Panchakarma sources to prevent the disease.

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