

ROLE OF AYURVEDA IN THE MANAGEMENT OF MENTAL HEALTH**Dr. Manisha Sharma^{*1}, Dr. Ankita Sharma², Dr. Gursharan Singh³**

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ABSTRACT

The traditional Indian medical system known as Ayurveda provides a holistic approach to mental health that unites the mind, body, and soul. The Atharva Veda and later treatises by Charak, Susrut, and Vagbhatt provide detailed descriptions of Ayurvedic mental health, including information on the causes, symptoms, diagnosis, and treatment of conditions affecting both humans and animals. The vast range of conditions from mild greed and anger to severe psychoses are described by the science of mental disorders. The world is simultaneously searching for answers to the internal conflicts plaguing the mental health industry. The foundation of the Ayurvedic theory of mental health is a mix of The tridosha and panchabhuta gunas, Prakriti is the combination of these doshas and the three gunas that are inherited from birth. Good mental health is produced by the dynamic

balance of the aforementioned components. Ayurveda describes the use of Daiva vyaprashraya, Yukti vyapashrya, Satva vajaya cikitsa, Aachara Rasayana, Dinacharya, and Yoga therapy to treat these conditions.

KEYWORDS: Depression, anxiety, schizophrenia, Satvavjay, Psychology Rajas, tama, Satwa.

1. INTRODUCTION

“Samadoshah samagnishcha, samadhatu malakriyah, prasannatmendriya manah, svastha ity abhidhiyate.”

A person is deemed healthy and happy if their "doshas" are in balance, their metabolism is in check, their tissues and deformations are normal, and their senses and mind are focused on the Self.^[1]

Because of its holistic approach, Ayurveda places a high value on mental wellness. In terms of mental health, two conditions that are very similar to depression are vishada and avasada. According to the renowned Ayurvedic Acharya Charaka, "**Vishado Rogavardhananam Agnya**:"^[2] According to his commentary, the primary cause of the disease condition's worsening is mean Vishada. This is the first Ayurvedic principle on mental health. In Ayurveda, psychiatry unites the body, mind, and soul. In Ayurveda, the mind-body connection holds great significance. While mental illness can cause disruptions to bodily functions, physical imbalances can also disturb mental states.

2. Concept of Mind in AyurvedaDhi, Dhruti and Smruti

Manas, or the physical mind, is closely related to Dhruti^[4] (information processing), Dhruhi^[3] (intellect), and Smruti^[5] (memory). The intelligence that aids in learning, concentration, and comprehension is called Dhi. A balanced Vata dosha is necessary for the best possible functioning of the Dhi.^[6] Pitta dosha and Dhruti are related because Dhruti processes information both chemically and electrically. Smruti means the power of memory. The kapha dosha needs to be in balance for the Smruti to function properly.^[7] Perfect mental health occurs when these three elements are properly coordinated. Mental disease is a condition that results from a lack of coordination between the aforementioned factors. Although memory is a function of the physical or objective mind, there is also a subjective mind called the chitta that stores subconscious memories. And it is referred to as the karmic mind. This is the subconscious, which is thought to contain memories from previous incarnations.

3. Concept and Body Mind constitution

1. Tridosha

Vata, Pitta, and Kapha are the three primary psychobiological expressions of Nature, both individually and collectively, according to Ayurveda. Because the Vata dosha is dry, dispersing, subtle, cold, mobile, minute, and changeable, it is linked to conditions like attention deficit disorder, bipolar disorder, delusions, irrelevant talk, social anxiety, auditory hallucinations, fears, and phobias in our bodies when it is vitiated. Vata regulates the nervous system and all movement. Comparison, rage, violence, jealousy, frustration, and visual

hallucinations are caused by the Pittadosha^[9], which is hot, sharp, penetrating, and spreading. Since pitta is primarily linked to hormonal and digestive processes, it controls metabolism and causes physical transformation. The Kapha dosha^[10] is smoother, heavier, slower, cooler, and more inert. It is also connected to melancholy, stubbornness, dark depression, hoarding, catatonia, overeating, and kinesthetic hallucinations because it is gross, soft, and immobile. In general, kapha provides stability and aids in the synthesis of tissues.

2. Triguna

The three elements of Ayurveda are Vata, Pitta, and Kapha. Charaka highlighted the importance of Trigunas in his renowned commentary. According to him, a person is possessed by Rajas and Tamas from birth to death, much like a wheel^[11], and Moksha is defined as the state in which Rajas and Tamas are absent.^[12] Although vata, pitta, and kapha are primarily concerned with anatomical and physiological entities, and the latter have an impact on an individual's psyche, sattva, rajas, and tamas are generally concerned with mental faculties. The Sattva, who possesses the qualities of intelligence, virtue, and goodness and establishes harmony, balance, and stability, is one of the distinctive characteristics of the trigunas separately. It is also light and delicate in character. Initiates inward and upward motion and facilitates the soul's awakening. Since it brings happiness and contentment, we can refer to the sattva as the principle of peace, clarity, and wideness. With their tendency toward change, activity, and turbulence, the Rajas create an unbalance that throws an existing equilibrium off. Rajas are stimulating and pleasurable, but because they are out of balance, they quickly cause pain and suffering. In a similar vein, the Tamas guna is in charge of heaviness or obstruction in its action, dullness, darkness, and inertia. It has a melancholy disposition, a lack of trust in God, a lack of moral behavior, a lack of intelligence, ignorance, neglecting responsibilities, and drowsiness. It is believed that sattva is pure and does not cause illness. Mental illness manifests itself because of the vitiators rajas and tamas. Based on the relative strength of these universal qualities, each person has a unique temperament and mental personality in addition to the three body humors of Vata, Pitta, and Kapha. Therefore, each of these doshas can be thought of as a factor that has a psychosomatic function.

3. Manovaha srota

Manovaha Shrotas have no detailed description available, but according to the Sroto-Viman Chapter of Charak Samhita Viman Sthan's systemic literal review of Shrotas^[13], vata, pitta, and slesma traverse the entire body through various srotas along with the manasika dosas,

which are beyond sense perception. Therefore, their vehicle and field of operation is the entire sentient body.^[14]

4. Ojus and Manas

Because both ojus and manas are seated in the heart, the relationship between manas and ojus is crucial in the way of Manas Roga.^[15] Mental emotions like grief and rage sap Ojus's reserves, making him anxious and afraid and impairing his ability to think clearly. He'll be unenthusiastic. If ojus is severely depleted, symptoms like fainting, disorientation, delirium, and even death could happen. Laziness, stupor, and insomnia are a few psychological symptoms that may arise when ojus is denatured from the body.^{[16]. [17]} Conversely, a rise in ojus is that promotes the healthy operation of the mind.

5. Asatmendriyaartha Samyoga:- The Charak Samhita holds a prominent position in the classical texts of Ayurveda due to its profound significance for mental health and its challenge to other pathy who have written in similar ways. Ayurvedic sensory perception that is incompatible with the sense organs is referred to as satmendriyarthasamyoga. It's known as unwholesome contact with the objects, to put it briefly. These could take the form of unjust or improper use, known as mithyayaog, hypo- or non-use, known as ayoga, and excessive or overuse, known as atiyoga.^[18]

6. Causes of mental health

Numerous etiological factors of mental illness are triggered by Ayurveda when we undergo systemic treatment. One of the most important Ayurvedic commentaries, Brihatryee onemost Acharya Bagvatt, stated in his insightful commentary that a person should learn to control their senses and negative thoughts, such as attachment, rivalry, greed, and irritability.

Dharayaet tu sada vegan hitaishi pretya cheha chaLobha irshya dvesha matsarya ragaadeenam jitendriya”^[19]

Mental health can be caused by a variety of factors, including social situations, inherited traits, traumatic experiences, an individual's personality, For biological reasons, improper dietary habits diseases of the body and excess, extreme physical or mental strain, adverse social, familial, and personal circumstances. Ayurveda states that there is a causal factor for the imbalance between the tridos and trigunas of the mind. Negative emotions that can lead to mental imbalance include excessive feelings of krodha (anger), irshya (jealousy), abhimana

(pride), mada (euphoria), shoka (sorrow), chinta (unnecessary thinking), kama (lust), krodha (anger), lobh (greed), and bhaya (fear).^[20]

7. Other Psychiatric conditions in Ayurveda

The traditional Indian medical system known as Ayurveda uses a number of terms. Here are a few of them: Unmada^[21] (psychosis)

ii. convulsive disorder (Apsmara, 22)

iii. illusion (Brahma, 23) Atavabhinivesham

(iv)^[24] (Disorders of Obsession)

v. Tandra^[26]

vi. Prajnaparadha^[25] (inadequate synchronization between Dhi, Dhruti, and Smruti) (Lethargy)

vii. Neurasthenia (Klama^[27])

viii. Mada^[28] (perception loss) Apatantrakam^[29]

(ix) (Frenziedness)

x. Avasada^[30] - (Depression)

xi. Manasa Mandata-(Mental Retardation)

xii. Citto Udvega-(Anxiety Neurosis)

xiii. Madatyaya^[31] (Drugs, alcohol, etc.)

8. Indicators of mental health

A clear memory;

Awareness of obligations;

Adherence to moral principles;

Self-awareness and accountability;

Upholding personal hygiene and cleanliness;

Continued activity;

Fearlessness;

Zealousness in one's work;

Perseverance;

Consuming the right food at the right time based on one's body type.

9. Remedies for Mental Illness

The three main Ayurvedic treatments for mental illness are called Daivavyapashraya, Yuktivyapashraya, and Sattvavajaya Chikitsa. These treatments serve as general guidelines for managing mental illness.^[32]

Daiva Vyaprashraya

These techniques breed optimism as well as pessimism. Prayascita (Atonement), Upavasa (Fasting), Pranipata, Yatragaman, Chanting of Mantras, Spiritual, healing, Religious rites, Bali, Upadhan, Homa (Yajna), Aushadha (Sacred Herbs), Manimangala (Auspicious offerings), and so on are all included.

Yukti Vyaprashraya

These methods examine the application of two principles—Shodhana and Shamana—in the use of medicines. Herbs (Medhya Drugs): Brahmi, Mandukaparni, Ashwagandha, Jatamamsi, Shankapushpi, etc. are examples of medicinal preparations.

Ghritas (Medicated Ghee): Brahmee, Maha Kalyanaka, Panchgavya, and so on. Brahmee vati, Vata Kulantaka Rasa, Smriti Sagar Rasa, Yogendra rasa, and Manasamitra vatakam are examples of herbomineral preparations.

Satwaavajaya: (Clinical Psychology) It seeks to control the mind, meaning that after realizing the true nature of the soul and reaching the pinnacle of spiritual wisdom, one should maintain his sense of self. Its methods include: Samadhi - Refraining from Overindulgence in a Materialistic World; Vignana - Educating the Patient; Dhairya - Boosting Morale; Smruti - Reviving the Knowledge.

Yoga therapy: "Yoga moksho pravarkak," which means that one can achieve a state of moksha through practicing yoga. The path to Moksha is a process of increasing Sattva and decreasing Raja and Tama, which results in Karmakshaya, or the loss of deeds.^[33]

Aachara Rasayana: A completely drug-free treatment that preserves the entire life process. A truth-speaker who is unaffected by anger refrains from drinking and overindulging. He keeps himself clean, gets enough sleep, and eats a healthy diet. Controls his sense organs, among other things, for his mental, physical, and spiritual health.^[34]

Dinacharya: Developing mindful daily routines, rising with the sun, washing our bodies, and starting our own personal worship practices all contribute to understanding our place in the family, community, and universe. Respecting our bodies and lives begins with making the right food choices based on our needs and appetite. Making the most of your time entails eating when you're hungry, sleeping when you're tired, and scheduling playtime to foster creativity. Unbalance arises if any of these critical psychobiological needs are either oversatisfied or left unmet. Sleeping in late, eating stale food, having sex with an inappropriate partner, sleeping through your period, or engaging in self-indulgent behavior can all throw off your circadian rhythms. An imbalance can result from misusing any of the senses or from misusing the mind in ways like wishing someone else well.^[35]

RESULT

As a result, Satava vajaya is an Ayurvedic psychotherapy that reduces both physical and emotional pain. Panchakarma is an effective treatment for eliminating both physical and emotional toxins. Ayurveda places a high value on psychological illness prevention.

DISCUSSION

The human mind is like the stronghold of horses, such as Indriya (an organ), Sharir (the body), and Buddha (the intellect), with the atma means soul serving as the master. Control of the mind properly leads to the body. The Ayurvedic psychotherapy known as sattava vjaya, which is described in Ayurvedic classics, is said to be more effective than contemporary psychotherapy. India has been using it for a very long time. According to Guru Chela manner^[36], it lessens mental illness. Pain and depression are interdependent phenomena. Numerous patients and pain specialists have come to the conclusion that opioid medications do not effectively reduce pain. Satava vajaya will offer a fresh approach to treating patients with psychological disorders who are in constant pain. The panchkarma is bio-cleansing method is helpful in the treatment of mental illnesses like schizophrenia and epilepsy. Panchkarma treatments for epilepsy, such as virechana and nasya, work well. It lessens adverse effects and cognitive impairments brought on by antiepileptic medications. In cases of schizophrenia, the Panchkarma method combined with internal medicine is effective. It can enhance the patient's quality of life. It can lessen a number of side effects brought on by anti-psychotic medications and is also helpful in reducing their dosage. Nowadays, there is a rise in violence and greed among people. It results in psychological disorders. The ideas of Achar Rasayana and Sadvritta presented by Charaka are far too applicable in the modern day.

CONCLUSION

Manas concept in Ayurved may provide use ful links to understand pain and its understanding gives us new insight to manage and prevent chronic pain.

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