

A REVIEW ON EFFECT OF PANCHAKARMA IN MANASIKA ROGAS

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ABSTRACT

Introduction: *Manas* or *Satva* is an important concept to understand the manifestation of psychic and psycho somatic disorders in the present era. *Ayurveda* considers the living body as a combination of *Sharira*, *Indriya*, *Satva* and *Atma*. So the therapies which we are doing for our body simultaneously helps in curing *Manorogas*. *Panchakarma* - *Vamana*, *Virechana*, *Kashayavasthi*, *Snehavasthi* and *Nasya* helps in curing *Doshonmada*. The mode of action of each *Panchakarma* is helpful in *Samprapthi Vighatana* of *Manoroga* with its physiological action and pharmacological action of drugs, which cleanses *Manovaha Sroto Moola (Hridaya)* results in *Manovaha Sroto Shodhana* which further causes *Mana Prasada*. The uniqueness of eliminative therapies is the purification of the body and which in turn purifies the mind.

Methodology: The review paper was done by collecting the literature and research findings from various classical and modern text books, online research articles in PubMed Database. **Results and Discussion:** Adopting these principles may have the restorative role in health and

immunity. Proper *Vamana* and *Virechana* acts due to *Sukshma Guna* of drugs which causes *Srotho Shodhana* in the body especially *Manovaha Srothas* bringing clarity of mind, strength of sense organs, stability of tissues. *Vasti Karma* is beneficial in *Doshonmada*, the physiological and pharmacological properties of *Vasti Karma* enhances the action of enteric nervous system to work in synergism with the central nervous system by cleansing the channels of circulation. Proper administration of *Nasya* strengthens sense organs and in turn purifies the *Manovaha Srothas* by acting on limbic system of brain through olfactory nerves

and is beneficial in *Manasika Rogas*. *Panchakarma* procedure is the unique treatment which helps in bringing equilibrium of body and mind together.

KEYWORDS: *Manas, Manasika Rogas, Panchakarma.*

INTRODUCTION

Background: Mental or behavioral problems are increasing part of the health problems the world over. The burden of illness resulting from psychiatric disorders is much more. Although it remains grossly under represented by conventional public health statistics, which focus on mortality rather than morbidity or dysfunction.^[1] *Ayurveda* considers the living body as a combination of *Sharira, Indriya, Satva and Atma*. Here *satva* is a connecting link between *atma* and *sarira* which is otherwise called as *manas*. It has an immense influence on the health of the individual. *Prasanna mana* is a sign of healthy life. For all living beings, the intact *manas* has its own importance when the *indriyas* are destroyed and when *manas* is functioning normally, there will not be *jnana nasha*; but in the presence of all the *indriyaas* if *manas* is destroyed there will be loss of all the activities of *njanendriya* as well as *karmendriya*. Hence in the *chethana sareera*, the *manas* plays important role. So the therapies which we are doing for our body simultaneously helps in curing *Manorogas*. *Panchakarma - Vamana, Virechana, Kashayavasthi, Snehavasthi and Nasya* helps in curing *Doshonmada*. The mode of actions of each *Panchakarma* is helpful in *Samprapthi Vighatana of Manoroga* with its physiological action and pharmacological action of drugs, which cleanses *Manovaha Sroto Moola (Hridaya)* results in *Manovaha Sroto Shodhana* which further causes *Mana Prasada*.^[2] Various *panchakarma* procedures are mentioned in each *Ritu* like *Basti* for *Vata Prakopa* in *Pravrit Ritu*, *Virechana* for *Pitta –Prakopa* in *Sharad Ritu*, and *Vamana* for *Kapha – prakopa* in *vasanta Ritu*. Other procedures like *Abhyanga* (medicated oil massage), *Jentaka Sweda* are mentioned in *Hemanta Ritu*, *Raktamoksha* in *Sharad Ritu*, *Nasya* in *Vasanta Ritu* are also mentioned. It is also highlighted by *Sushruta Acharya* that before intake of *Rasayana*, the body should be subjected to *Shodhana* because if the channels of the body are not clean, the *Rasayana* effect will not be achieved to the maximum extent. It is compared to an unclean cloth, which does not take up the color. Through these *shodhana* therapies the toxins accumulated in the body are expelled out which enhances the healthy tissue growth and repair, neural functions and promotes healthy physical and mental state. *Panchakarma* therapy is designed to normalize the vitiated *doshas*

and to maintain a state of normalcy and equilibrium, which is the fundamental basis of health.^[3]

Pathophysiology

In the pathological condition it is seen that if mind is affected by some etiological factors the psychological disorders will be produced, which will exhibit some disturbances in the bodily functions also. Similarly if any bodily disease is produced, some psychological symptoms will also be produced. The relation between *tridoshas* and *manas* is important. *Vata* is the controller and is the stimulator of *manas* (*Niyantha cha manasa*). *Pranabuddhihrudayendriya citta druk*, *prana vayu* is present in *Hridaya*, *Buddhi*, and *citta* where its influence can be felt. *Udana vayu* (*Udana smriti kriya*) is responsible for memory and action. *Vyana vayu* (*vyanaprana sarva kriya*). The physical and mental activities are controlled by *Vyana vayu*. The *sadhaka pittam* is present in *hridaya*, *Buddhi*, *Meda* (Intellect, Memory, Likings) etc are controlled by *sadhaka pitta*. The normal mental functions like concentration, tolerance etc are controlled by *kapha*.

Unmada is one among the *sareerika- manasika vyadhi* described in all *Ayurvedic* classics. In *unmada* the derangement of mental functions takes place which may be caused by the vitiation of *sareerika* and *manasika doshas*. Modern psychiatry also tells that causes of mental illness are always multifactorial.

Unmada hetu

1. *Abhyantarta and bahya*
2. *Prajnaparadha*
3. *Nija and Agantu*

The etiological factors like *apathya ahara* and excessive elimination of *doshas* during *vamana*, and *virechana*, *dhatukshaya* (Diminution of tissue elements), fasting etc leads to vitiation of *vatadi doshas* and spread out in abnormal pathways, and which in turn causes *manovaha srotodushti*, this aggravated *doshas* adversely affects the *heart* (The *manovahasrotomoola- sthanasamsraya*) which is already afflicted with *chinta* (Mental agony) etc in *heena satva* individual perverts the *buddhi* (Intellect) and *smriti* (Memory) which manifests as *manorogas* (*Vatadi doshanmadhas*)

Purvarupa

Sirasunyata – Feeling of emptiness in head; *Avipaka* - Indigestion

Cakshushorakulatha- Anxious look; *Hrdgraha* – Discomfort in chest

Svana karnayo – Tinnitus; *Unmattacitta* - Restlessness

Uchswasadhikyam – Increased respiratory rate; *Dhyana* – Excess thinking

Asyasamsravana- Excessive salivation; *Asthane udvega* - Anxiety

Anannabhilasha- Anorexia; *Samoha* - Confusion

Arochaka – Tastelessness; *Satatam lomaharsham* - Horripilation

Jwara abhikshanam – Hyperpyrexia; *Gatrapakarsana* – Fatigue

The important *purvarupas* which can be seen frequently

1. At *manasika* level; Anxiety, Restlessness, Excessive thinking, Excessive enthusiasm, Loss of concentration, Nightmares.
2. At *saririka* level; Indigestion, Fatigue, Discomfort at cardiac region.

Poorvarupas like tinnitus, Hyperpyrexia, Increased respiratory rate are less common.

Rupa - *Dhi vibhrama*, *satva pariplava*, *paryakula drishti* etc are the common symptoms.

Samprapti – Vitiating of *dosha* takes place due to etiological factors successively resulted in *manovaha sroto dushti* (Vitiating of channels of consciousness that flow through mind) and then the aggravated *doshas* get localized at the level of *manas* and *hrdaya*. *Hrdaya* is the seat of knowledge, sensual faculties, *atma*, *manas* and *chintya* (An object of mind involved in thought process) Therefore the objects and functions of *manas* are badly affected by the localization of *doshas* at *manas* and *hrdaya*. The *avarana* of *vata* (*Prana*) in *manovaha Srotas* hampers its normal functions like *buddhi-hrdaya indriya chitta dharana* (Maintaining the intellect, *hrdaya*, sense faculties mind in normal condition). *Sadhaka pitta* seated in *hrdaya* which is responsible for receiving the knowledge of objects of senses and memory, by the instruments like *buddhi*, *medha*, *abhimana* etc is vitiating. All these factors together culminated in *vibhramsha* of *manas*, *buddhi*, *smriti*, *bhakti*, *samjna jnana*, *sheela chesta*, *achara* to manifest the *manasika roga*.

Sadhyasadhya – The disease with *alpalakshana ekadosha* (With single *dosha* involvement and less number of signs and symptoms) are usually *sadhya*. Hence *vataja*, *pittaja*, and *kaphaja unmada* are *sadhya*, they carry good prognosis. The disease with *sarvasampurna*

lakshana are always *Asadhya*. Hence *sannipathika unmada* is said to be *asadhya*. Prognosis of *unmada* is depending on to severity of symptoms, strength of the subject complexity of *dosha –dushya sammurchana*.^[4]

Treatment – In *vataja unmada snehapana* can be given and if the passage of *vayu* is obstructed laxative along with *sneha* should be given. In *kaphaja unmada vamana*, in *pittaja unmada virechanam* is found to be beneficial.^[5] After giving *sneha* and *sweda samsarjana karma* (Lighter to heavier diet gradually can be given). Afterwards *Niruha* and *taila vasti* must be given, followed by *Sirovirechana* or *nasyakarma* is good. If *sharirika* doshas are eliminated with *sodhana karmas* automatically *srotases* including *manovahasrotas* which is *Sarva Deha Gata* becomes obstruction free, restoring the *swastya* of *manas*. *Acharya Charaka* in *Chikitsa Sthana* states that if body gets purified the mind will also gets cleaned because mind follows the body and Vice Versa.^[6]

DISCUSSION

The practice of proper *Panchakarma* may have a comprehensive area of influence on all systems of our body and mind. The uniqueness of eliminative therapies is the purification of the body and which inturn purifies the mind, which consists of preparatory measures like *langhana*, *pachana*, *snehana* (Oleation) and *swedana* (Fomentation). *Acharya Charaka* has highlighted the benefits of *samshodhana* as *agni vardhana*, *vyadhi upashanti* and normalcy or equilibrium of components of the body. The person attains a disease free long life and delayed aging. Adopting these principles may have the restorative role in health and immunity. The *snehapana* before *vamana* or *virechana karma* improves the normal function of *samana vayu* and *udana vayu* at *saririka* and *manasika* level. *Snehapana* helps in clearing the channels of circulation due to *pitta* at the *koshta* level to eliminate easily, simultaneously improving the *satwa bala* and clearing *manovaha srotas* which is occluded by *dosha dushti* and improving the function of *udana vata* and *sadhaka pitta*. The ghee due to its ability called *yogavaahi* carry the properties of drugs processed with it imparts *pitta* alleviating action as well as maintain its own functions like promoting intellect etc, moreover lipophilic action of drugs are proved to penetrate blood brain barrier. It enhances the functions of mind. Proper *Vamana* acts due to *vyavayi*, *vikashi*, *ushna*, *tikshna* and *sukshma* propereties enters into *hridaya* through *dhamani*, circulates all over the body and due to *agneya guna* of drugs, *dosha vilayana* in *srothas* takes place and due to *tikshna* and *ushna guna*, *dosha chedana* and *bhedana* produces this will inturn clears up the *manovaha srotas*. *Virechana* acts due to

Sukshma Guna of drugs which causes *Srotho Shodhana* in the body especially *Manovaha Srothas* bringing clarity of mind, strength of sense organs, stability of tissues. *Vasti Karma* is beneficial in *Doshonmada*, the physiological and pharmacological properties of *Vasti Karma* enhances the action of enteric nervous system to work in synergism with the central nervous system by cleansing the channels of circulation. Proper administration of *Nasya* strengthens sense organs and in turn purifies the *Manovaha Srothas* by acting on limbic system of brain through olfactory nerves and is beneficial in *Manasika Rogas*. A recent study on the cellular effects of *Panchakarma* revealed changes in several metabolites across many pathways. A significant reduction in metabolites including Amino acids, biogenic amines acylcarnitine, glycerophospholipids and sphingolipids were observed in *Panchakarma* group. The significant alterations in plasma metabolites are consistent with metabolic changes in the gut microbiota and metabolism that promote general physical and mental health and overall well being in a person. *Pachakarma* therapies ensure rapid blood circulation, continuous cerebral blood flow, and efflux of toxic matter through increased lymphatic drainage. Seeing the benefits of *Panchakarma* therapy, it is important to indulge in practice and it will further enhance the well-being and immunity of the person. *Panchakarma* procedure is the unique treatment which helps in bringing equilibrium of body and mind together. The perfect balance of mind, body and soul is considered as complete health of an individual.

CONCLUSION

The complete health of a person depends on the balance between mind and body. The proper *panchakarma* can produce the health as a whole both physically and mentally.

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