

ROLE OF AYURVEDA IN MENTAL HEALTH

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Article Received on
13 Sept. 2023,

Revised on 03 Oct. 2023,
Accepted on 24 Oct. 2023

DOI: 10. 20959/wjpr202319-30129

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ABSTRACT

Ayurveda offers a holistic approach to mental health that integrates the mind, body & soul, is described in Atharva Veda & by Charak, Sushruta & Vagbhata. Manifestation of manas occurs during 5th month of pregnancy in the foetal body it indicates co-existent nature of mind & body. Also ayurveda advises that food should be consumed with attention i.e. role of manas in digestion of food. Thus it is clearly evident that mental health and disorders related to it were well addressed in Ayurveda. This can help in achieving health in real sense. The aim of this study is to explore references and role of Ayurveda in maintaining and in treatment of mental health.

KEYWORDS: Manas, Ayurveda, Mental health.

INTRODUCTION

“Samdosha Samagnishcha Samdhatu Malkriya: Prasannatmendriya Mana:, Swastha Iti Abhidhiyate|”

Ayurvedic theory of mental health is based on combination of Three Gunas, Tridoshas & Panchabhuta. The combination of these doshas & three gunas inherited at birth indicates an individual's called Prakriti.

The dynamic balance of these elements creates a good mental health.

MATERIALS AND METHODS

According to ayurveda two conditions which are closely similar to depression in the form of mental health

VISHADA AVASADA

It is the foremost factor to worsen the disease condition.

This is the first principle regarding mental health in Ayurveda.

Concepts Related To Mental Health In Ayurveda

Concept of mind (Dhi, Dhruti, Smruti)

Concept of body & mind constitution

- Tridosha (vata, pitta, kapha)
- Trigunas (raja, tama, satva)
- Manovaha Strotas
- Ojas & Manas
- Asatmendriyarthasamyoga

Dhi: Intelligence which helps to learn, focus & understand. vata dosha should be balanced for the optimal functioning of dhi.

Dhruti: Processing of information. related to pitta dosha.

Smruti: Ability to remember.

Kapha dosha should be balanced for proper functioning of smruti.

When there is proper coordination between these above factors mental health is perfect.

When there is lack of coordination between these above factors leads to a condition called mental illness.

According to Ayurveda Vata, Pitta, Kapha are the three main psychological expressions of nature, individually and cosmically.

VATADOSHA: Delusions, auditory hallucinations, irrelevant talk.

PITTADOSHA: Anger, rage, violence, jealousy, frustration, visual hallucinations.

KAPHADOSHA: Sadness, stubbornness, overeating.

TRIGUNAS

Satva is considered as pure & is not the cause of disease. Rajas & Tamas are the vitiators responsible for the manifestation of mental illness.

The satva having quality of intelligence, virtue and goodness and creates harmony, balance and stability.

It is light and luminous in nature.

Responsible for inward and upward motion and brings about the awakening of the soul.

It provides happiness and contentment hence we can say the satva is the principle of clarity, wideness and peace

The rajas having quality of change, activity and turbulence and introduces the disequilibrium that upsets an existing balance.

They are stimulating and provide pleasure, owing to its unbalanced nature it quickly results in pain and suffering.

The tamas guna responsible for dullness mood, lack of faith in god, lack of good conducts, intellectual lacking, ignorance, not attending to duties and sleepiness.

MANOVAHA STROTAS

There is no any detailed description found in the respect of manovaha strotas but when we go through literal view of strotas by stroto viman chapter elaborated in charak samhita viman sthan, It is said that vata, pitta, and kapha travels the entire body through kind of strotas along with the manasika doshas, which are beyond sense perception.

Hence the entire sentient body is their vehicle and field of the operation.

OJAS & MANAS

The relation between manas & ojas is very relevant in the manner of manas roga because both ojas and maanas are seated in heart.

Ojas is depleted by mental emotions such as anger and grief & the person becomes fearful, worried & his faculties will not be functioning properly.

He will lack enthusiasm.

Fainting, confusion, delirium, & even death may occur if ojas is highly depleted.

When ojas is denatured from the body, some psychological symptoms such as laziness,

stupor, sleep may occur.

On the contrary increase of ojas is conducive to the proper functioning of mind.

Asatmendriyarthā Samyoga

In ayurveda sensory perception which are not congenial with sensory organs called asatmendriyarthā samyoga.

In short it is called unwholesome contact with the objects.

They may be in the form of excessive or over utilization called atiyoga, hypo utilization or non utilization called ayoga and non judicial or wrong utilization called mithayoga.

Causes of Mental Illness

Social circumstances, Hereditary factors, Traumatic incidents, Personality of the person, Biological reasons, Improper diet, Familial environment, Social environment.

According to Ayurveda

Imbalance of tridosha, Trigunas of mind, Excess of shoka, Krodha, Chinta, Kama, Lobha, Moha, Irshya, Abhimana, Mada, Bhaya.

Psychiatric Conditions in Ayurveda

Unmada (Psychosis),

Apasmar (Convulsive disorders), Bhrama (Illusion),

Atatvabhiniṣṭha (Obsessive disorder),

Pradnyaparadh (lack of coordination between dhi, dhruti, smṛuti),

Tandra (Drowsiness), Klama (Neurasthenia), Mada (Loss of perception), Apatantraka (Hysteria), Avasad (Depression),

Chittavṛkka (Anxiety neurosis), Manas mandata (Mental retardation), Madatyaya (Intoxication).

Signs of Mental Health

Healthy memory,

Awareness of responsibilities following good values, Self awareness & responsibilities,

Maintaining self hygiene & cleanliness, Staying active,

Fearlessness,

Doing things enthusiastically, Preservance,
Taking proper diet at proper time according to body type.

Remedies by Ayurveda: Daivavyapashraya chikitsa Yuktivyapashraya chikitsa.

Satvavajaya chikitsa Yoga therapy Achara rasayana Dinacharya Panchakarma Prevention.

Daivavyapashraya chikitsa

This refers to measures like mantra, aushadhi i.e. wearing herbs, mani i.e. wearing precious gems, mangala, bali, homa, upahara, etc.

These measures are recommended in mental disorders caused by agantuj factors & administered judiciously after considering the nature, faith, religiosity, culture & educational level of the patient. (Ch.Shi. 9/93).

These may be useful in all types of manasvikara i.e. both psychosis & neurosis.

Yuktivyapashraya chikitsa

Ahara :	kshira,	Aushadha:	shodhan&rasayn
	ghrita,		brahmi,
	draksha,		mandukparni,
	panasa,		ahswagandha,
	brahmi,		jatamansi,
	vastuka		shankhapushpi,
	mahakushmand,		ghritas like
	kapittha,		panchagavya,
	matulunga,etc.		mahakalyanak, smritisagar ras.

Satvavajaya chikitsa

The aim of this therapy is to restrain mind from desire for unwholesome objects i.e. control of mind.

Dnyan : Spiritual knowledge

Vidnyan : Educating the patient

Dhairya : Moral boosting

Smriti: Reviving the knowledge

Samadhi: Abstaining From Over Indulgence In Materialistic World.

Yoga Therapy

“Yoga: moksha pravartak: |”

One can attain state of moksha by practicing yoga Process of increasing satva & decreasing raja & tama.

Acharya Rasayana

Drug less treatment which maintains total life process. For physical, mental, spiritual well being.

Dincharya.

Panchakarma

Virechana Basti Nasya Abhyanga Shirolepa

Shirodhara such as Kshirdhara

Tailadhara Kashayadhara Takradhara, etc.

RESULT and DISCUSSION

With measures like dinacgarya, rutucharya, sadavritta, roganutpadan, annapanvidhi it is possible to maintain good mental health & prevent any further complications.

It would also richly contribute in preventing & treating many psychosomatic conditions like peptic ulcer, bronchitis, blood pressure, eczema & diabetes.

All these measures are aimed at relaxation & mental balance which are needs of sound mind.

If we follow principles of ayurveda during Garbhotpadana, Garbhini Paricharana, Prasuti Paricharana, Dina & Rutucharya, Vriddhavastha, we can have a sound mind in a sound body.

Few successful examples of mental disorders management by Ayurveda

A 28 year old male typical case of unmada talking excessively, frequent singing without break since daya his reports were normal treated by dhara early morning 41 pots of cold water & head was covered with kalka of brahmi, amla, mandukparni, etc & nasya. Treatment continued for 21 days with yogas, pada abhyanga, positive counselling & prarthanas. He successfully brought back to normal life.

Another case of was schizophrenia where one can see an imaginary person there was a 19 year old girl was ver studious & was living normal life until one day she started screaming

she said that she saw someone who tried to kill her by throttling after taking history it was cleared that from some days she was also showing some symptoms of depression, was treated with tailadhara, nasya, counselling, yoga & successfully cured.

CONCLUSION

In this era it is said that most of population is suffering from one or the other type of mental illness, crimes, rate of suicide, people with depression. These are due to our unhealthy diet regimen and conduct. So, the relevance of this topic is much noted, as Ayurveda deals with almost all aspect of life. By following it we could get a beautiful citizens with good moral codes, pravara satva and with physical and mental wellbeing, if we dream a better tomorrow we should work from now itself.

REFERENCES

1. Charak samhita, Sushruta samhita, Ashtanga hriday.