

AYURVEDIC REVIEW ARTICLE ON ATATVABHINIVESHA**Dr. Nikita Shashikant Zinjurde*¹ and Neelesh G. Patil²**¹Post Graduate Student Department of Ayurved Samhita Evum Siddhant, Dr.D.Y. Patil

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Centre Pimpri, Pune.**ABSTRACT**

Ayurveda isn't simplest an ancient technological know-how of lifestyles but a non secular technological know-how too. The primary purpose of Ayurved is to reap Mokshaie liberation. It not most effective offers with Sharirika Vyadhis but ManoVyadhis additionally called Mano- Vikaras. The mind directly linked with the each Jnanendriya and Karmendriya. The internal organ of perception and cognition or the tool with the aid of which experience gadgets affects the soul is called as Mana. When the thoughts is related with Indriyas results in feelings of Sukha, Dukha and so on. e.g whilst the Sparshanendriya contacts with Agni leads to formation blisters, however the feeling of warmth is carried out by Mana. As in step with classics Mana is of three kinds viz: Satva, Raja, and Tama. those also are called Gunas. among them the Sarva is the Guna while raja and tama are its doshas. thoughts is without delay interlinked with VataDosha and vice-versa which ends up in leave out-interaction with the Indriyas. And produces diverse Mano-Vikarase.gMada, Murcha,

Sanyasa, Apasmara, Unmada, Atatvabhinivesha. The existing examine famous the NidanPanchaka of Atatvabhinivesha and its literary assessment consistent with numerous historic Ayurvedic texts. The further scope of the examine is to treat the patient in line with Ayurvedic ideas together with Satvavajaya Chikitsa and so on.

KEYWORDS: Ayurveda, Mana, Indriya, Atatvabhinivesha. Manovaha Stotra.

INTRODUCTION

Ayurveda isn't only an historic technology of existence however additionally a non secular science. The primary purpose of Ayurveda is to reap Moksha liberation. It deals now not simplest with SharirikaVvadhish but with Mano Vvadhish also known as Mano-Vikaras. The thoughts is without delay connected with Inanendriva and Karmendriya. Atavabhinivesha is a delusional sickness in accordance to fashionable technological know-how. It's far one of the critical health illnesses in line with Ayurveda. it is a situation where the affected person assumes a misinterpretation of a selected item that isn't gift. Previously referred to as paranoid disease, that is a serious intellectual contamination referred to as psychosis in which someone cannot decide among what is actual and what they believe. Maximum Acharyas like Charka, Sushruta, Vagbharetc believed that mind is positioned in Hridaya but enjoy/perception is thru Shirah Pradesha. numerous sports may be visible within the body and the frame is due to the thoughts whilst mixed with the Indriyas. If this combination inhibits, it leads to incorrect cognition. when it asatmendriyarthasanyoga with Dhi, Dhriti and with Smriti produces the thoughts right into a nation of delirium which produces diverse Mano-Vikaras. The mind is mainly inspired by using Sarvika, Rajasika and Tamasika Ahara and Vihara. When the food is palatable, smells good it gives strength and happiness to the mind and Indriyas (Ref- Cha sut 27/3). When the Mano Anukula food is taken it nourish the body as well as it also increases the life. (Cha. Chi 30/333) As per SushrutaAcharyaSatva, Roja, Tamaare the Prana of Mana. And the Prana is depends upon Anna. By the Anna there will be nourishment of the Dhatus and Manas. Therefore AcharyaCharaka enumerated that the proper food which we consume directly affects our mood. (Cha. Sutr 27/349/51) Not only Anna but also Aushadha have effect on mind. Charaka clarifies it under Chikitsa(Ref- cha. Chi 26/50). The Asava Aristha give strength to Mana, Sharira, relieves Anidra, Shoka, and stimulates appetite.

When the mind gets affected by tama dosha there will be SanjaNasha stage. With the help of Ushna Virya Aushadhis, and MedhyaRasayans the Tama Dosha gets dissolved and there will proper coordination with the Indrivas. As per Chandgyopanishat through the consumed food has three parts. From the first part is of the food which is Sthula forms Mind, the second part forms Mamsaete Dhatus, whereas the last part Anu or Sukshma part nourishes the mind. As per classical texts the main causative factors for Manovikaras are excess intake of MalinaAhara, Vega Dharana, Sheeta, Ushna, Snigdha, Rukshaetc Ahara and Vihara Vatagets aggravated. The aggravated Vata Dosha combines with raja and tama leads to Monovaha

Stroto Dusthi and covers the Hrudaya and produces restlessness which leads to the disease called Atatvabhinivesha. In this condition the Rogi feels Ahita to Hita Nitya to Anitya or vice versa. It's a misinterpretation of the sense organs which makes the Rogi in delirium stage.^[1-5]

DISCUSSION

The common etiology of fantasy seems to be an abrupt change in environment, e.g. in prison inmates, and immigrants (to a exceptional tradition), although stressors are not evident in several other instances. Like most psychiatric disorders, probably the etiology of delusional ailment is multi- factorial. It's far a disease with normally a surprisingly stable and chronic route. It's miles characterised with the aid of presence of wellsystematized delusion of non-weird kind. The emotional response and behavior of the character frequently understandable in light of delusion is almost regular. thoughts, mental sicknesses and mental temperaments etc, have been especially taken into consideration in ayurveda. thoughts is one of the substratums of diseases having its personal doshas (raja and tamd). intellectual diseases had been defined one at a time and they had been similarly classified into najas and tamas group. mental illnesses and their reasons have additionally been described separately. The examination of sarva (mind) has been significantly emphasized and backbone of psychic character is regarded essential to the remedy of the affected person, The examination of emotional factors (mansikabhava) and the importance of mental function for figuring out the prognosis of ailment had been vividly defined in ayurveda. The description of all these topics related to thoughts and psychiatry reflect that the overall methods of remedy of mental illnesses in ayurveda are based totally on some essential postulates. The primary function of this disease is an unshakable notion in something untrue or not based upon truth. human beings with delusional ailment typically experience non bizarre delusions which involve a situation that might occur in real lifestyles inclusive of being followed, poisoned, deceived, conspired in opposition to or love from a distance.

Thus delusion usually involves the misinterpretation of perception or experience. In reality, however the situations are either not true at all or highly exaggerated. People with delusional disorder often can continue to socialize and function normally apart from the subject and do not behave in an odd manner. A delusion of an insane person is a symptom of brain disease; it is not in harmony with his education and surrounding and cannot be corrected by any amount of logic.^[6-11]

Types of delusional disorder

There are different types of delusional disorders.

1. Erotomaniac someone with this type of delusional disorder believes that mother person, often someone important or famous, is in love with him or her. The person might attempt to contact the object of the delusion and stalking behavior is not uncommon.
2. Grandiose: over inflated sense of work, power, knowledge or identity. The person might believe he or she has great talent or has made an important discovery.
3. Jealous: A person with this type of delusional disorder believes that his or her spouse or sexual partner is unfaithful.
4. Persecutory: People with this type of delusion disorder believe that they (someone close to them) are being mistreated, or that someone is spying on them or planning to harm them. It is not uncommon for people with this type of delusion disorder to make repeated complaints to legal authorities.
5. Somatic: A person with this type of delusional disorder believes that he or she has a physical defect or medical problem.
6. Mixed: People with this type of delusion disorder have two or more types of delusion.

Chikitsa

"Manaso dnyanavidnyandhairyasmrutisamadhibhi: Su. 1/58 "Ch.

Dnyan means adhyatma dnyan (spiritual knowledge), vidnyan means scientific knowledge, dhairya means anunnatischetas means unperturbed mind, smruti means memory & samadhi means retirement of mind from its vishaya thereby causing mana to incorporate into atma.

"Dhidhairyamatmadividnyanam manodoshaushadham param" Va. Su. 1/26 The best remedy for psychic disorders is to counsel the patient and to make him realize his true identity and of the reality with the help of philosophy & religious scriptures.

The treatment modality of Manas roga includes:

Satvavajaya chikitsa (Psychotherapy)

Yuktivyapashraya chikitsa (Medicinal therapy)

Daivavyapashraya chikitsa (Divine therapy)

These measures may be used in isolation or in concurrence. The results may be encouraging if we try to understand OCD in Ayurvedic perspective and make use of the principle of "dhidharyamatmadividnyanam" as propounded by our Acharyas.

Satvavajaya (Mental upliftment)Chikitsa:

This can be done with the help of showing sympathy, mental counseling. omkar sadhana, meditation, vipassana & atma-parikshan. • Yuktivyapashraya chikitsa (Medicinal therapy):

This will be executed with the assist of panchakarma, sarvanga snehan & swedana, shirodhara, shirobasti, basti & nasya. The various useful kalpas are Brahmi ghrita, Shankhapushpi syrup, Brahmi siddha taila & Jatamansi siddha taila for Shirodhara, Kalyanaka / Maha kalyanak ghrita. Saraswat ghrita, Unmada gaja kesari rasa, Manas mitra vatakam, Brihat vata chintamani rasa & Suvama bhasma. Daivavyapashraya chikitsa (Divine therapy): Mantra, mani chikitsa (role of vedic astrology) & prayers. In ayurveda in manasvikaras the word "Hridaya" is used in the pathology or it could be said that in ayurved the brain movement associated with feelings are denoted as originated from heart and by means of the word coronary heart it is meant "Atma and manas "adhishtana. therefore it may be said that Atatvabhinivesha is a ailment of malfunctioning neuro-chemistry in the brain. Charak used the term 'Mahagada' for the equal.

CONCLUSION

Atatvabhinivesha is explained via Punarvasu Athreya on the stop of the Apaxmara Chikithsa. Derangement of mind leading to signs and symptoms like not able become aware of eternal and non-eternal, and additionally not able perceive healthful and unwholesome. complete derangement of intellect is considered as tough to treat, for this reason Atatvabhinivesha is considered as Mahagada (hard to treat disorder). The aetiology, signs and symptoms, control of Psychotic symptom, which are seen in many main intellectual disorders are nearly much like atvabhinivesha.

Atatvabhinivesha defined by way of Punarvasu Athreya as Mahagada can not be interpreted with any unmarried mod- ern intellectual disorder, as an alternative it is able to be interpreted with the features of Psychosis which might be determined in lots of intellectual problems on the premise of aetiology, patho phys iology, signs and symptoms, control, and prognosis. Psychosis is needed lots greater care for lifelong, when in comparison with management of Neurosis.

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