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## ‘Manasupachar’ – Psychotherapy in Ayurveda; A review

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### Abstract:

In Ayurveda the cause for any disease is imbalance or vitiation of Dosha. It includes Sharir Dosha – Vata, Pitta, Kapha and Manas Dosha – Raja and Tama. These both sets of Dosha have vice versa cause and effect on each other. This leads to psychosomatic disorders. Ayurveda had mentioned management of these disorders by; Yuktivyapashraya, Daivavyapashraya and Satvavjya Chikitsa. These three treatment modalities include various procedures, techniques and drugs which collectively act on psychosomatic disorders. A brief description of Ayurvedic view regarding mental disorders and comprehensive treatment protocols including Shodhana therapy, Shamana therapy, use of Mantra chikitsa and Achar Rasayana is discussed.

**Keywords:** Yuktivyapashraya, Daivavyapashraya, Satvavjya Chikitsa, Mantra chikitsa, Achar Rasayana.

### Introduction:

Ayurveda is said to be the fourth Veda or Upaveda of Atharva Veda. Veda are the ultimate knowledge source which were created by ancient Sages before 5000 years in deep bliss – Samadhi state. Sharir – Aatma – Mana all three refers to the physical, mental and causal bodies of human beings. These Upaveda – Ayurveda has the totality of knowledge to maintain the optimum level of health in order to achieve the higher state i.e. ultimate consciousness. Ayurveda describes the working units of body and mind to be Tridosha and Triguna respectively. Vitiation in this three due to any reason can cause physical or mental imbalance ultimately resulting in psychosomatic disorders. Psychiatric disease, personality disorders, behavioral changes, overthinking, neurological problems, sleep deprivation, compulsive disorders, mental retardation, increased confusion and the list adds up in contemporary world as the technology and ease of life increases. While Ayurveda had categorized all the mental related disorders in three causative (Hetu) factors, Astmyaindiya

*Arthasamyoga*, *Pradnyaapradha* and *Parinam*. These factors causes the vitiating of *Sharir Dosha* and *Manas Dosha* and result in disease formation. The treatment of such resulting disorders is been mentioned under *Satvavjaya Chikitsa*. Along with it *Yuktivyapashraya* and *Daivavyapashraya Chikitsa* also beholds equal importance as it includes use of various procedures and herbs for the same purpose.

### **Psychiatry in Ayurveda:**

Apart from physical wellbeing, now contemporary science had also given emphasis on wellbeing of mental aspect. All the disturbances in mind, variation in behavior, different mental disorders and other ailments have their seat in *Manovahastrotas* i.e. psychic center. Ayurveda had considered mind – *Manas* as a *Dravya* out of nine basic *Dravya*. It has inherited qualities i.e. *Guna* which are *Satva*, *Raj* and *Tamas*. And which is experienced by *Dhi*, *Dhruti* and *Smriti*. (*Charaksamhita. Sharirsthan 1/98*) Ayurvedic texts describes these disorders under *Unmad* and *Apasmar*. These are caused due to *Dhi – Buddhi Vibhramsh* and *Budhi Nasha* respectively. As stated before, in the *Hetu – Astmyaindiya Arthasamyoga*, the union of mind with respective *Indriyas* is either repetitive or unnatural resulting in various disorders which can be stated as;

Children-Attention Deficit Hyperactivity Disorder (ADHD)

Adult - Attention Deficit Hyperactivity Disorder (ADHD)

Alcohol/Substance abuse

Eating disorders

Insomnia

Obsessive-Compulsive Disorder (OCD)

Phobia

Anxiety

Post-partum depression

Alzheimer's disease

Autism

Post-Traumatic Stress Disorder (PTSD)

Schizophrenia

Bipolar disorder

Dementia or Cognitive impairment

Social anxiety

Depression in children

Speech disorder

Depression in Chronic illness

Stress

Depression

Tobacco addiction

Learning Disorder

Weak memory in children

This also results in disturbed emotional state. Which decreases the emotional quotient of suffering individual.

### 'Manasupachar' – psychotherapy in Ayurveda

*Acharya Charaka* in 11<sup>th</sup> chapter of *Sutrasthana* verse 54, had explained three treatment methods. *Daivavyapashraya*, *Yuktivyapashraya* and *Satvavajaya Chikitsa*.

*Daivavyapashraya*–

In Ayurveda *Graha Chikitsa* is one of the part of *Ashtang* Ayurveda – the eight limbs of Ayurveda. In context to this factor *Daivavyapashraya Chikitsa* is been discussed in brief. *Acharya Charaka* refers to it by following procedures such as, *Mantra*, *Aushadh*, *Mani*, *Mangal Bali*, *Upahara*, *Homa*, *Niyama*, *Prayaschit*, *Upavasa*, *Swastayan*, *Pranipat* and *Tirthagamana*. This can be correlated in short as follows;

**Table No. 1 – Daivavyapashraya Chikitsa**

<i>Mantra</i>	Chanting of predesigned words with specifics vibrations
<i>Aushadh</i>	Use of specified herbs or formulations
<i>Mani</i>	Use of Gem stones (energy flow through specific wavelength light)
<i>Mangal Bali</i>	Offerings to deity
<i>Upahara</i>	Offer ones belonging as offering
<i>Homa</i>	<i>Yagnya</i> / fire ritual performed on specific day/ ritual offering
<i>Niyama</i>	Set of rules to be followed
<i>Prayaschit</i>	Atonement of sins by different spiritual practices
<i>Upavasa</i>	Fasting to detain mind from <i>Indriyadnyan</i>
<i>Swastayan</i>	<i>Shanti Mantra</i> / <i>Punya Kalyankarak</i>
<i>Pranipat</i>	Surrendering to the <i>Guru</i> , <i>Deva</i>
<i>Tirthagamana</i>	Visiting holy places by walking

These all terms or procedures are said to be *Adravya Chikitsa*.

***Yuktivyapashraya Chikitsa* –**

According to *Acharya Charaka Sutrasthana*. 11/54. *Yuktivyapashraya* includes skillful usage of *Aushadhi* and *Ahara*. It comprehends applied aspects of *Achar Rassayana*, *Aaharyojna*, *Sanshaman Chikitsa* with herbs and formulations and *Samshodhan Chikitsa*.

**Table No. 2 – *Yuktivyapashraya Chikitsa***

<i>Achar Rasayana</i>	Code of conduct (self and towards the society)
<i>Aaharyojna</i>	Following diet rules – <i>Ashtoaharvidhivisheshayatana</i>
<i>Sanshaman Chikitsa</i>	Use of specific herbs and formulations according to disease
<i>Samshodhana Chikitsa</i>	<i>Panchakarma</i> – <i>Anta parimarjan</i> and <i>Bahiparimarjan</i> – cleansing of vitiated <i>Dosha</i>

***Satvavjaya Chikitsa* –**

Here the treatment is focused on ones *Satva* – related to mind. Over and unnatural use of mind while obtaining *Indriya Dnyan* from the respective *Indriya* can be controlled by *Mano-nigraha*. It can be said that by gaining control over one’s mind can help to inculcate good values in mind and emotions and thus will be beneficial in mental disorders. The literal meaning of it refers to as winning the mind,controlling the emotions and thereafter the thought process. Ayurveda texts describes some methodology to implement or to practice this, which can be briefed as follows;

**Table No.3 – *Satvavjaya Chikitsa***

<i>Ashwasana</i>	Giving assurance
<i>Dnyana</i>	Knowledge or wisdom
<i>Vijnyana</i>	Insight building
<i>Dhairya</i>	Development of control over impulses
<i>Smriti</i>	Developing recalling power to gain insight over present
<i>Samadhi</i>	Withdrawing mind from worldly things and achieving higher level of awareness

In *Satvavjaya Chikitsa* various methods are implemented to rectify impaired *Raj* – arrogance and *Tama* – inertia at mind level. The method mentioned above in table helps in bringing assurance to the affected patients, replacement of unwanted emotions, regulation of thought process, correction of ideas, rectification of irrational beliefs, developing patience, insight for taking right decisions etc. this can be achieved by *Mano Nighraha* – control over the mind by processing of comprehensive thought making. This helps to increase ones *Satva* level and ultimately results in curing such

psychosomatic disorders.

Along with this, Ayurveda had mentioned single herbs, herbo-mineral preparations and various formulations which prove to be useful in mental disorders. This can be enlisted with brief description as follows;

**Table No.4 – Single herbs and herbo-mineral formulations used in mental disorders.**

Single herbs	
<i>Medhya Rasayana (Ch.Chi.1:3/30)</i>	
<i>Mandukparni</i>	Centellaasiatica – juice is used
<i>Yashti</i>	Glycyrrhizaglabra – powder used along with milk
<i>Guduchi</i>	Tinospora Cordifolia – use of juice along with roots and flowers
<i>Shankhapushpi</i>	Convolvulus prostrates – paste made up of whole plant is used
Other single herbs	
<i>Bramhi</i>	Bacopamonnieri – used in powder form or making its formulations
<i>Ashwagandha</i>	Withaniasomnifera – roots are used in powder form or making its formulations
<i>Jatamansi</i>	Nardostachysjatamansi – powder is used also infusion of it is widely in practice
<i>Sarpagandha</i>	Rauvolfia serpentine – powder is used
Formulations	
<i>Bramhighrut</i>	<i>A.hru. Uttarsthan 6</i>
<i>Kalyanakghrut</i>	<i>A.hru. Uttarsthan 6</i>
<i>Mahakalyanakghrut</i>	<i>A.hru. Uttarsthan 6</i>
<i>Mahapanchagavyaghurut</i>	<i>A.hru. Uttarsthan 7</i>
<i>Saraswatarishta</i>	<i>B.Ratnavali Rasayana</i>
<i>Ashwagandharishta</i>	<i>B.Ratnavali Mutrakricha</i>
<i>Smritisagarras</i>	<i>Yogratnakar</i>
<i>Unmadgajkesriras</i>	<i>Yogratnakar</i>
<i>Brahma rasayana</i>	<i>Cha. Chikitsasthan</i>

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