

आरोग्यमंदिर

धृतापेश्वर

पत्रिका

July 2012

AROGYAMANDIR PATRIKA



Manas Vikar Visheshank

Editorial

Whenver there is deliberation about Health, every time the talk is mostly limited to physical health but in fact along with body - perhaps more important than body is Mind or Mana. We all know that, for proper bodily or physical actions, it is not only important but also necessary that Mind should be active and in a state to carry out appropriate actions. For example if body has to get ready for a particular action, it won't be able to do so without presence of Mind.

आत्मा मनसः संयुज्यते, मनः इन्द्रियेण

It is clear from this verse that Human being can understand his surroundings and can decide suitable and unsuitable things for himself only when Mind is working properly. Mind is such an important component which has been described as Ubhayatmak Indriya, which is being very minute is smaller than any tiniest element and can cross any distance in fraction of a second. Mana which is one of the component of Saptapadartha, is very essential for survival of every living being hence it is very necessary that Mana should be completely healthy.

We can discuss this topic easily at every stage. For common people, this subject has been explained with various examples in all religious texts. Mind is an integral part of our culture. Disturbed mind or Mana has its own effect on the body and plays an important role in treating other physical illnesses. But due to years of ignorance by other streams of science, unfortunately its usefulness and helpfulness in therapeutics has been greatly neglected. Today when the whole world is not only aware about Ayurved, but is also looking at it with hope and expectations, it is moral responsibility of us Ayurvedic physicians to treat mind by developing scientific vision towards it. With the same objective, we will discuss this topic along with diseases related to Mana in this issue of Aarogyamandir - Manas Vikar Visheshank. We hope after Hrudrog Visheshank, you would like this issue of Aarogyamandir Pratrika as well. Anticipating your feedbacks & suggestions.

Yours faithfully
Vd. Shailesh Nadkarni

Vishay Pravesh

Increase incidence of Manasik Vikar or mental illnesses is the matter of paramount concern in today's world. According to World Health Organization's 2011 estimate, around 450 million people around the world are suffering from mental illnesses. As per the recent report published by Indian government nearly 20 million people in India are suffering from serious mental ailments. Today out of 6 health related ailments 1 is psychological.

Today WHO incorporate 'Mental Health' in its definition of Health but it has been included in 'Swastha Paribhasha' of Ayurved written thousands of years ago. 'Mana' is not just a theoretical subject for Ayurved. Along with Nature, Properties and Functions of Mana, Manasik Vikar, their signs, symptoms as well as Chikitsa is also extensively explained in the Ayurvedic texts.

Modern science is still in the phase of research as far as Mental illnesses are concerned. Allopathic drugs used for the treatment of mental illnesses have also been showing lot of side-effects. In this situation Ayurved may prove to be a ray of hope for people suffering from Psychological problems.

Therefore today the time has come when we should compile the knowledge regarding mind and mental illnesses which is spread out in Ayurvedic texts, review it and put those principles in the practical use. Keeping this in mind we would like to present in front of you, some thoughts about Mana Swarup, Manasik Vikar described in Ayurved, treatment modalities and ways for prevention of Manasik Vikar in this issue of Aarogyamandir Pratrika- Manas Vikar Visheshank.

Mana Nirukti

मननात् मनः।

The meaning of Manan is to continuously think about Yogya-Ayogya (Good-Bad), Uchit-Anuchit (Appropriate-Inappropriate) speech, things behaviour etc. Mana is the one which does the function of Manan or thinking.

Mana Utpatti -

रूपस्य सत्त्वस्य च सन्ततिर्या नोक्तस्तदादिर्नहि सोऽस्ति कश्चित्।

तयोरवृत्तिः क्रियते पराभ्यां धृतिस्मृतिभ्यां परया धिया च ॥ चरकसंहिता शारीरस्थान २ / ४२

The origin of Rupa i.e. body and Mana can not be defined accurately. When the origin of a thing can not be traced, it is called as Anadi. Period of origin of Mana and Sharir is contemporary with origin of Universe. Their being Anadi is determined only on the basis of Para, Dhruiti, Smruti and Dhee.

Importance of Mana during Garbhotpatti -

शुक्रशोणितसंसर्गमन्तर्गर्भाशयगतं

जीवोऽवक्रामति सत्त्वसम्प्रयोगात् तदा

गर्भोऽभिनिर्वर्तते....चरक शारीरस्थान ३ / ३

अतीन्द्रिय पुनर्मनः सत्त्वसंज्ञकं चेत इत्याहुरेके..

चरकसंहिता सूत्रस्थान ८ / ४

In the above verse 'Satva' and 'Chet' are clearly stated as synonyms of Mana. Hence many times in Ayurvedic texts 'Mana' has been addressed as 'Satva'. Garbha or foetus is produced only when Jiva along with Mana enters Shukra - Shonit Sanyog, inside the uterus during intercourse.



That means, Garbha can not be produced without combination of Mana.

1. Matruj 2. Pitruj 3. Aatmaj 4. Satmyaj 5. Rasaj and 6. Satvaj are 6. Garbhotpadak Bhavas. These main Bhavas form the basis for development of various organs and emotions in the foetus. Out of these, 1. Bhakti 2. Sheel 3. Shauch 4. Dwesha 5. Smruti 6. Moha 7. Tyaga 8. Matsarya 9. Shourya 10. Bhaya 11. Krodha 12. Tandra 13. Utsaha 14. Taikshnya 15. Mardav 16. Gambhira 17. Anavasthitva 18. Anya Bhava are known as Satvaj Bhava. These emotions are produced in Garbha or foetus due to Mana. Out of these, Anya Bhava are determined by Vaidya on the basis of Satva Prakruti (Rajasik/Tamsik).

2 Mana

सत्वमात्मा शरीरं च त्रयमेतत् त्रिदण्डवत् ।

लोकस्तिष्ठति संयोगात्त्र सर्व प्रतिष्ठितम् ॥ चरक सूत्रस्थान १ / ४६

Satva that is Mana, Aatma and Sharir are like three legs of tripod. Just as tripod can stand steadily only with the help of its three legs, similarly 'Lok (Universe)' that is 'Jivatma' is sustained with the combined support of Mana, Aatma and Sharir.

Mana - Karan Dravya

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः । चरक सूत्रस्थान १ / ४८

Panchamahabhoota, Aatma, Mana, Kaal and Disha are 9 Karan Dravyas. They are named as 'Karan Dravya' because they are root cause for the development of Karya Dravyas. Apart from 9 Karan Dravyas, all other Dravyas of the universe are classified under Karya Dravya. Karya Dravyas are divided into two categories namely 'Chetan' and 'Achetan'. Mana plays the most important role in origin and sustainability of all 'Chetan' Dravyas.

Relation between Aatma and Mana

निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः ।

चैतन्ये कारणं नित्यो द्रष्टा पश्यति हि क्रियाः ॥ चरक सूत्रस्थान १ / ५६

Aatma is Nirvikar and Para hence its role in origin and sustainability of Chetana depends on its union with Mana, Bhoota Guna (Shabda, Sparsha, Rupa, Rasa, Gandha) & Indriya. Without union with Mana, Chetana can not be transmitted in any organism. Mana is denoted as Aatma Vibhuti. The literal meaning of word Vibhuti is to express. Mana is the front face of Aatma. Though Aatma himself is Gyanvan (Knowledgeable) and Chetanavan (Living), without union with Mana neither knowledge nor life is expressed in an individual. While describing Loka-Purusha Samya Acharya, Charak quotes

‘बृह्मणो विभूति - लोके प्रजापतिरन्तरात्मनो विभूतिः पुरुषे सत्त्वं’ च. शा. ५

Just as in the universe Prajapati is known as Brahma Vibhuti in the similar way in Purush, Mana is Vibhuti of Aatma. Even in this universe Brahmagyan is transmitted on the Earth via Prajapati.

Importance of Mana in acquisition of knowledge by Aatma -

आत्मा ज्ञः करणैर्योगाज्ज्ञानं त्वस्य प्रवर्तते ।

करणानामवैमल्यादयोगाद् वा न वर्तते ॥ चरक शारीरस्थान १ / ५४

आत्मा मनसा संयुज्यते, मनः इन्द्रियेण, इन्द्रियमर्थेन ततः प्रत्यक्ष ज्ञानं प्रवर्तते । तर्कसंग्रह दीपिकाव्याख्या

As said earlier, Aatma himself is knowledgeable but an individual can acquire knowledge only after union of Aatma with Mana and Indriya. In case of abnormality related to Indriya and Mana or in absence of proper union, knowledge can not be acquired by Aatma.

Mana Swarup / Nature of Mana

अचेतनं क्रियावच्च मनश्चेतयिता परः ।

युक्तस्य मनसा तस्य निर्दिश्यते विभोः क्रियाः ॥

चेतनावान् यतश्चात्मा ततः कर्ता निरुच्यते ।

अचेतनं मनः क्रियावदपि नोच्यते ॥ चरक शारीरस्थान १ / ७५- ७६

Mana is Achechan but Kriyavan that is one who initiates the actions. Union of Mana with Chetan Aatma is the basis of all the actions. Aatma being Chetan is known as Karta of the actions but Mana can not be named as Karta because of its Achetanata. But without union with Mana, Aatma can not indulge in any action.

Mana Sthana -

षडङ्गमङ्ग विज्ञानमिन्द्रियाण्यर्थपञ्चकम् ।

आत्मा च सगुणश्चेतश्चिन्त्यं च हृदि संश्रितम् ॥ चरक सूत्रस्थान ३० / ५

According to Acharya Charak, Chetas that is Mana as well as Chintya that is actions of Mana, all reside in Hruday. All major Ayurvedic texts also agree with this fact.

Mana Lakshan -

लक्षणं मनसो ज्ञानस्याभावो भाव एव च ।

सति ह्यात्मेन्द्रियार्थानां सन्निकर्षे न वर्तते ॥

वैवृत्त्यान्मनसो ज्ञानं सान्निध्यात् तच्च वर्तते । चरक शारीरस्थान १

Gyan Abhava i.e. lack of knowledge as well as Gyan Bhava i.e. acquisition of knowledge is the characteristic feature of Mana. Knowledge is acquired only with the union of Aatma, Indriya and Indriya Artha with Mana. Without presence of Mana, knowledge acquisition is not possible. Therefore lack or gain of knowledge is characteristic of Mana.

अतीन्द्रिय पुनर्मनः सत्त्वसंज्ञकं चेत इत्याहुरेके , तदर्थात्मसम्पत्तदायत्तचेष्टं चेष्टाप्रत्ययभूतमिन्द्रियाणाम् ॥ चरक सूत्रस्थान ८ / ४

Mana is 'Atindriya' hence can not be seen like other Indriyas. Mana is also known by the terms Satva and Chetas. All functions of Mana depend upon its union with Indriya Artha and Aatma. It initiates all the functions of Indriya and helps in acquisition of Indriyajanya Gyan (Sensory perceptions).

सुखदुःखपलब्धिसाधनमिन्द्रियं मनः । तर्कसंग्रह

Mana or union of Aatma and Mana is the means of achieving Pleasure as well as Grief. Therefore authors of Tarkasangraha has termed Mana as one of the Indriya and defined the above quote as characteristic of Mana.

Properties of Mana

अणुत्वमथ चैकत्वं द्वौ गुणौ मनसः स्मृतौ ॥ १९ ॥ च. शा. १

1. Anutva 2. Ekatva are two properties of Mana. These two properties can be observed practically in day to day life. At a given point of time Mana can combine with only one Indriyarth and only that perception can be acquired in that instant. This occurs due to Ekatva and Anutva properties of Mana. Many times we feel that all the perceptions are acquired at the same time. But actually that is not the case. At any time Mana can unite with only one Indriya but the process of union and separation with Indriya occurs so speedily that it feels as if all the perceptions have been acquired at the same time.

Vishayas of Mana -

चिन्त्यं विचार्यमूहं च ध्येयं सङ्कल्प्यमेव च ।

यत्किञ्चिन्मनसो ज्ञेयं तत् सर्व ह्यर्थसंज्ञकम् ॥ चरक शारीरस्थान १ / २०

Chintya (Reflection of thought), Vicharya (thinking about any topic or trying to define origin of any matter), Uhya (Deciding the plan of action after deliberation), Dhyeya (Thinking about any matter with concentration), Sankalpya (Debate about whether to do a particular thing or not) are the Vishayas of Mana. Apart from these, all those things which can be comprehended by Mana are also termed as Vishayas of Mana.

Functions of Mana -

इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः ।

उहो विचारश्च ततः परं बुद्धिः प्रवर्तते ॥ चरक शारीरस्थान १ / २१

To unite with Indriya so that there is appropriate perception of senses by them, Self repression that is to restrain itself from going towards abominable matters, deliberation, thinking are the functions of Mana and same is its area of action. After these stages Buddhi or intellect come into action.

Importance of Mana in Vishay Grahan or Perception -

मनःपुरःसराणीन्द्रियाण्यर्थग्रहणसमर्थानि भवन्ति ॥ चरक सूत्रस्थान ८ / ७

Indriya are able to receive its perceptions only after union with Mana.

Sequence of acquisition of knowledge -

इन्द्रियेणेन्द्रियार्थो हि समनस्केन गृह्यते ।

कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा ॥

जायते विषये तत्र या बुद्धिर्निश्चयात्मिका ।

व्यवस्यति तथा वक्तुं कर्तुं वा बुद्धिपूर्वकम् ॥ चरक शारीरस्थान १/२२-२३

Indriya receive their Indriyartha or perceptions after uniting with Mana. After that Mana with its Sankalpya Karma thinks about appropriateness or inappropriateness of that matter. With the help of Nichshayatmika Buddhi which originates in this process Mana tries to do or say intellectually.

Manovaha strotas -

Though Manovaha Strotas has not been described in Ayurvedic texts during description of Strotas, it is found mentioned at few places as per the context.

Acharya Charaka has mentioned Manovaha Strotas in 5th Adhyaya of Indriyasthanana 'Purvarupendriyadyaya' and in 9th Adhyaya of Chikitsasthanana 'Unmadchikitsadyaya' while describing Samprapti of Unmad.

मनोवहानां पूर्णत्वाद् दोषैरतिबलैस्त्रिभिः।स्रोतसां दारुणान् स्वप्नान् काले पश्यति दारुणे ॥ ४१ ॥ चरक इन्द्रियस्थान ५/४१

स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहन्ति आशु नरस्य चेतः। च. चि. ९/५

Chakrapanidatta has talked in detail about Manovaha Strotas in his Commentary.

मनोवहनमार्गः, मनोवहानि स्रोतांसि यद्यपि प्रथङ्नोक्तानि तथापि मनसः ' केवलं चेतनावच्छरीरमयनभूतं ' इत्यभिधानात्सर्वशरीरस्रोतांसि

गृह्यते, विशेषेण तु हृदयाश्रितत्वान्मनसस्तदाश्रिता दश धमन्यो मनोवहाः अभिधीयन्ते । चक्रपाणि टीका

Though Manovaha Strotas has not been mentioned separately, whole body being area of action for Mana, it can enter all strotas of the body. As Mana resides in Hruday, Ten Dhamanis residing in Hruday can be considered as Manovaha Strotas.

Examination of Mana -

मनोऽर्थाव्यभिचरणेन परीक्षेत । चरक विमानस्थान ४/८

Mana should be examined by its tendency to drift towards various Vishaya or perceptions. The same can be used as a tool for examining presence of Mana in a particular Indriya. As explained earlier, acquisition of Knowledge or failure to acquire knowledge is the characteristic feature of Mana. On the basis of this feature, examination of Mana and Mental health is carried out. When Mana unites properly with Indriya as well as Indriyartha resulting in appropriate acquisition of knowledge and when Mana easily drifts from one matter to Other, it is considered to be healthy. But when Mana is affected by any disease its tendency to regularly drift towards various Vishayas gets affected as well. In this state some perceptions are acquired and some are not. This condition may indicate Mental illness.

Mana- Reason for Sukha (Pleasure) - Dukha (Grief)-

Sukhatmak and Dukhatmak Vedanas are divided into two types Physical and Mental. Body as well as mind are termed as 'Vedanadhishtana'.

वेदानानामधिष्ठानं मनो देहश्च सेन्द्रियः । चरक शारीरस्थान १/१३६

नात्मेन्द्रियं मनो बुद्धिं गोचरं कर्म वा विना । सुखदुःखं.च ॥ च. शा. १

Aatma, Indriya, Mana, Buddhi and Karma are the source of Sukha(Pleasure)-Dukha(Grief). Therefore in case of mental illness feelings of Sukha or Dukha also get suppressed. Lot of examples of the same can be seen in day to day practice. Individuals suffering from Manasik Vikar like Unmad, administer

physical as well as mental trauma to themselves but did not have any sensation of that pain. Not only grief but these individuals have no sensation of pleasure either.

Smruti Utpatti / Generation of Memory -

There are 8 main factors for Smruti Utpatti among them 'Satvanubandha' is one of the important one. When Mana establishes contact with anything at given point of time, due to Smruti or memory of that particular thing all other things are forgotten. Due to this relation between Mana and Smruti, Smrutibhransha is commonly seen symptom in many mental diseases.

Manas Prakruti -

Human being's behaviour depend on the dominance of one of the three that is Satva, Raja and Tama Guna of Mana and the same is termed as Manas Prakruti of that person.

त्रिविधं खलु सत्त्वं - शुद्धं, राजसं, तामसमिति । चरक शारीरस्थान ४/३६
 Mana or Manasik Prakruti are of three types namely 1. Satvik 2. Rajas 3. Tamas

Satvik - तत्र शुद्धमदोषमाख्यातं कल्याणांशत्वात् । चरक शारीरस्थान ४/३६
 Due to presence of 'Kalyankar Ansha' this is termed as Doshahar or Shuddha.

Rajas - सदोषमाख्यातं रोषांशत्वात् । चरक शारीरस्थान ४/३६
 Rajas Satva is termed as Doshayukta due to presence of 'Krodhansha'.

Tamas - तामसमपि सदोषमाख्यातं मोहांशत्वात् । चरक शारीरस्थान ४/३६
 Tamas Satva is also termed as Doshayukta due to presence of 'Mohansha'. With different permutations and combinations these three Prakritis become infinite. On this basis Satvik Prakruti is of 7 types including Brahma, Rhushi etc, Rajas Prakruti is of 6 types including Asur, Rakshas etc. and Tamas Prakruti is of 3 types including Pashu etc. These types are useful while carrying out Satvavajay Chikitsa.

Corelation between Sharirik Dosh and Manasik Guna -

पवनः रजोगुणमयः पित्तं सत्त्वगुणोत्तरम् कफः तमोगुणाधिकः । शा. पू. खं. ५

Sharir Doshas - Vata, Pitta and Kapha comprise Raja, Satva and Tama Guna respectively. This can be proved practically with many examples. For example, Tama Guna is responsible for Nidra or sleep hence intake of Kaphavardhak Aahar induces drowsiness while Vatavardhak Aahar Vihar causes insomnia.

Trigunas namely Satva, Raja, Tama are closely related to Mahabhootas as well.

तत्र सत्त्वबहुलं आकाशम्..... सुश्रुत शारीरस्थान १/१८

That is Aakash, Vayu, Agni, Jal, and Pruthvi are dominant in Satvaguna, Rajoguna, Satva-Rajaguna, Satva-Tamoguna and Tamoguna respectively. On the basis of this Siddhanta various Manas Vikar caused by Raja and Tama Guna can be treated with Panchabhautik Dravya.

Importance of Mana in Swastha Paribhasha -

'Mana Swasthya' is considered as highly important in Swasthya Paribhasha of Ayurved.

समदोषः समाग्निश्च समधातुमलक्रियाः ।

प्रसन्नत्मेन्द्रियमनः स्वस्थ इत्यभिधीयते ॥ सुश्रुत सूत्रस्थान १५/४५

That is normal functioning of Dosha, Dhatu, Mala, Agni combined with healthy and cheerful state of Mana, Aatma and Indriya completes 'Swastha' Paribhasha. Process of acquisition of appropriate knowledge by Aatma and Indriya depends on mental health. Today mental health has an important place in Health definition of WHO. **Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. - WHO 7 April 1948.**

Three types of Diseases -

रोगा इति - निजागन्तुमानसाः।

चरक सूत्रस्थान ११ / ४५

Diseases are of three types namely Nija, Aagantuja and Manas. This clearly indicates that since thousands of years Ayurved has considered Manas Rogas as separate entity different from Nija and Aagantuj Rogas. Its signs, symptoms as well as treatment have been described separately in Ayurvedic texts.

Manas Doshha -

मानसः पुनरुद्दिष्टो रजश्च तमएव च ॥

चरक सूत्रस्थान १ / ५७

Raja and Tama are known as Manas Doshas. Actually Satva, Raja, Tama are three Gunas of Mana but as said earlier, Raja and Tama consists of Krodhansha and Mohansha respectively. Therefore they are termed as Doshas. Just as Sharirik Vikar can not occur without Tridoshas, similarly Manasik Vikar is always associated with at least one the two Manas Doshas that is either Raja or Tama.

Three causative factors for Roga -

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च।

द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसङ्ग्रहः ॥५४॥ चरक सूत्रस्थान १ / ५४

Mithyayog, Ayog and Atiyog of actions by Indriya Vishay, Mana (Mind), Vani (Speech), Sharir (Body) and by Kala (Time) are the causative factors for all Sharirik as well as Manasik Vikar.

Explaining Atiyog etc in relation to Mana -

मनसस्तु चिन्त्यमर्थः। तत्र मनसो मनोबुद्धेश्च त एव

समानातिहीनमिथ्यायोगाः प्रकृतिविकृति हेतवो भवन्ति ॥ च. सूत्रस्थान ८/४५

Samayoga, Atiyoga, Hinyoga and Mithyayoga regarding functions of Mana are the causative factors for Prakruti and Vikruti of Mana and Manobuddhi. Over inclination or disregard of mind towards one of its tasks including Chintya, Vicharya etc. is termed as Atiyoga and Hinayoga of Mana respectively. For example over thinking is Atiyoga of Mana and thoughtlessness is Hinayoga of Mana. Indulging in emotions like anger, jealousy, greed etc. is Mithyayoga of Mana.

Causative factors for Manas Vikar -

According to Acharya Charak 'Pradnyaparadha' is the root cause of all Manas Vikar.

ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये । मनोविकारास्तेऽप्युक्ताः सर्वे

प्रज्ञापराधजाः।

चरक सूत्रस्थान ७ / ५२

The root cause for various Manasik Vikar caused by Irsha (Jealousy), Shoka (Sorrow), Bhaya (Fear), Krodha (Anger), Mana (Self respect), Dwesha (Hatred) is Pradnyaparadha. Acharya Charak has mentioned Dhee, Dhruiti and Smrutivibhransha while defining Pradnyaparadha. 'बुद्ध्या विषमविज्ञानं विषमं च प्रवर्तनम् ।' (च. शा. १)

also denote defects in knowledge caused by disturbed intelligence (Buddhi). Hence it is clear that root cause of Manasik Vikar is Pradnyaparadha. This is the reason why Sadvrutta (Good conduct) and Aachar Rasayan has been given so much importance in the treatment of Manas Vikar because these are the factors which help the person to stay away from Pradnyaparadha.

After mentioning 'Pradnyaparadha' as root cause Acharya, has described causative factors of Manasik Vikar in appropriate detail.

मानसः पुनरिष्टस्यालाभाल्लाभाच्चानिष्टस्योपजायते।। च. सू. ११/४५

Loss of desirable things and acquisition of undesirable things cause Manasik Vikar. Even in day to day life it is seen that loss of desirable things give rise to various emotions such as Krodha (Anger), Moha (Greed), Irsha (Jealousy) which themselves are the form of Manas Vikar and can give rise to other serious Manas Vikar in future. Acquisition of undesirable things give rise to

emotions like Dwesha (Hatred), Shoka (Grief) etc. causing Manasik Vikar.

Manas Vikar -

In 7th Adhyaya of Sutrasthana - Navegandharaniya Adhyaya, Acharya Charak has talked about Dharaniya Manasik Vega or Mental urges that should be withhold.

लोभशोकभयक्रोधमानवेगान् विधारयेत् ।

नैर्लज्जेष्यातिरागाममिध्यायाँश्च बुद्धिमान् ॥ चरक सूत्रस्थान ७ / २७

Lobha(Greed), Shoka(Grief), Bhaya(Fear), Krodha(Anger), Mana(Self respect), Nirlajjata(Shamelessness), Irsha(Jealousy), Atirag(Anger), Abhidhya(Robbery- tendency to rob or cheat) are the mental urges which should be forbidden. Person who is intelligent and has dominant Satva Guna holds these urges but person with dominant Raja or Tama Guna can not hold these urges which give rise to Manasik Vikar in future. Hence these mental urges described by Acharya Charak should be seen as the way to prevent Manasik Vikar.

रजतमश्च मानसौ दोषौ।तयोर्विकाराः कामक्रोधलोभ मोहेष्यामानमद

शोकचित्तो(न्तो)दवेग भयहर्षादयः ।

चरक विमानस्थान ६ / ५

Two Manas Doshas namely Raja and Tama give rise to Manas Vikrutis including Kama, Krodha, Lobha, Moha, Irsha, Mana, Mada, Shoka, Chittodvega, Bhaya, Harsha etc. All these words denote various human emotions. When Mana is healthy with the help of its 'mJemÙe efve«en:' Karma it can keep these emotions under control. But if Mana is occupied with Raja or Tama Doshha, one or more of these emotions get aggravated and give rise to Manasik Vikar.

Importance of Mana in Dashavidha Rogi Pariksha -

Rogi Pariksha or examination of patient is carried out by following ten methods. Among these Satva Pariksha that is examination of patient's mind is an important one. This examination is carried out to evaluate mental strength of an individual.

तस्मादातुरं परीक्षेत प्रकृतितश्चः..सत्त्वतश्च. ॥ चरक विमानस्थान ८ / ९४

Based on strength, Satva or Mana is of three types namely 1. Pravar 2. Madhyam 3. Avar. Based on these types individuals can also be divided into three categories.

1. Pravarsatva Sampanna
2. Madhyamsatva Sampanna
3. Avarsatva Sampanna

Pain tolerance decreases gradually in these individuals. Among these Pravarsatva individuals are called as 'Satvasar'. Examination of 'Satva' should be considered very important with regards to determination of treatment.

Beej Vikrutijanya Manas Vikar / Hereditary mental diseases -

In 4th Adhyaya of Sharirsthana - Mahatigarbhavkranti, Acharya Charak has described following Garbhaj Bhava 1. Matruj 2. Pitruj 3. Satmyaj 4. Rasaj 5. Aatmaj and 6. Satvaj

यस्य यस्य ह्यवयवस्य बीजे बीजभागे वा दोषाः प्रकोपमापद्यन्ते, तं तमवयवं विकृतिराविशति चरक शारीरस्थान ४ / ३०

As per the above Sutra, any abnormality in nature, behaviour etc. of a pregnant woman can give rise to mental illnesses in foetus. Modern science also considers many mental illnesses as hereditary.

Chikitsasutra-

Acharya Charak has described Trividha Aushadh or Chikitsa in Tistraishaniyadhyaya.

त्रिविधमौषधमिति-दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च।

च.सू. ११/५४

Since thousands of years Ayurved has an established independant treatment system for Manas Vikar, which is described by the term 'Satvavajay'.

सत्त्वावजयः-पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः ॥ चरक सूत्रस्थान ११/५४

The literal meaning of it, is preventing Mana from going towards unhealthy things. As said earlier, Mana with dominant Satva Guna, can control itself from drifting towards unhealthy things with the help of its 'mJemUe efve«en' Karma. But over powering of Mana by Raja and Tama Guna give rise to abominable emotions like Krodha, Irsha, Moha, Mada etc. Treatment modalities included under Satvavajay Chikitsa helps in reducing dominance of Raja and Tama Guna and increases Satva Guna.

In Sutrasthana Adhyaya 1- 'Deerghajeevitiya Adhyaya' Acharya Charak has explained principle of Manasik Vikar treatment.

मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः ॥ चरक सूत्रस्थान १ / ५८

Treatment principle given by Acharya Vagbhat is similar to this.

धीर्धैर्यात्मादिविज्ञानं मनोदोषौधं परम् ॥ अष्टांगहृदय सूत्रस्थान १

Treatment of Manas Vikar are done by Gyan, Vidyan, Dhairya, Smruti and Samadhi. Treatment modalities which are given here in brief has been elaborated in 'Tistraishaniyadhyaya'.

तत्र बुद्धिमता हिताहितमवेक्ष्यावेक्ष्य..... चरक सूत्रस्थान ११ / ४६

That is patient suffering from Manas Vikar should follow favourable Diet- lifestyle, rituals(Dharma), honest way of earning money(Artha) as well as Sexual life (Kam) and should refrain from unfavourable things and lifestyle. He should serve experienced psychiatrist and follow all the instructions given by him. He should try to understand himself as well as his country, family, strength and stamina.

मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम् ॥

तद्विद्यसेवा विज्ञानमात्मादीनां च सर्वशः ॥ चरक सूत्रस्थान ११ / ४७

It is clear from the above verse that in Ayurvedic Manas Vikar treatment, 'Sadvrutta' that is appropriate behaviour, Antarik Gyan (Inner instinct) etc. have incredible importance. But this does not mean that in Ayurved, treatment of Manasik Vikar is done only with 'Adravya' and 'Satvavajay'. Many references of Aushadha Chikitsa and Yuktivyapashray Chikitsa are also found in Ayurvedic texts. Aushadha Chikitsa as well as Panchakarma are used for Manas Vikar Chikitsa since long time. Sometimes 'Daivavyapashray' Chikitsa is also used alongside.

Smrutisagar Rasa

- Effective memory enhancer Kalpa in Manas Vikar Has Shamak and Akshepakaghna action on Mastishka and Sushumna
- Acts as Shamak for Adhnyavahi and Vatavahini Nadi
- Especially effective in Unmad, Garbhashayonmad, Loss of memory due to old age



Dose and Anupan - 1 to 2 tablets 2 times a day with Saraswatarishta, Ghee or milk

Availability - 25 Tab., 50 Tab., 500 Tab., 1000 Tab.

Brahmi Vati Suvarnayukta

- Excellent Medhya and Smrutivardhak Kalpa containing Brahmi and Suvarna
- Balya as well as Shamak action on Mastishka and Sanjnyavahi Nadi
- Reduces mental stress and fatigue
- Beneficial for Unmad, Apasmar, Mental debility and Insomnia



Dose and Anupan - 1 to 2 Tablets 2-3 times a day or as per Rogavastha with Saraswatarishta, Ghee, honey or milk

Availability - 10 Tab., 30 Tab., 300 Tab.

Unmad Vyadhi

Nirukti of word Unmad - उन्मदनम् उन्मादः ।

That is state of Mental restlessness or Mental instability is known as Unmad.

Definition -

Acharya Sushrut and Acharya Vagbhat has given brief definition of Unmad Vyadhi along with Samprapti.

मदयन्त्युद्धता दोषा यस्मादुन्मार्गमाश्रिताः ।

मानसोऽयमतो व्याधिरुन्माद इति कीर्तितः ॥३॥ सुश्रुत उत्तरतंत्र ६२ / ३

उन्मादः यः शारीर - मानसैरुन्मार्गदोषैः मनसो मदः । अष्टांगसंग्रह उत्तरतंत्र ९

Disease in which vitiated Sharir as well as Manas Doshas drift from their normal path and produce instability and intoxicated state of mind is called as Unmad. It is clear from the definition that though it is primarily a mental disorder, it affects body in various ways.

Unmad Vyadhi Hetu -

विरुद्धदुष्टाशुचिभोजनानि प्रधर्षणं देवगुरुद्विजानाम् ।

उन्मादहेतुर्भयहर्षपूर्वो मनोऽभिघातो विषमाश्र चेष्टाः ॥४॥ च. चि. १ / ४

Consumption of Viruddha, Dosh Yukta and contaminated food, dishonoring or insulting God, Teachers, respected and revered persons like Brahmins, trauma to mind due to extreme fear and extreme happiness as well as other abnormal activities are the causative factors of Unmad Vyadhi. Each of these factors is capable of giving rise to Unmad Vyadhi independently.

Not only Manas but Sharir Doshas also get vitiated due to above mentioned causes. This is the reason why Unmad Vyadhi affects body as well as mind.

Samprapti -

तैरल्पस्त्वस्य मलाः प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य ।

स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः ॥५॥ च. चि. १ / ५

Vitiated Doshas affect Hruday of an individual who is Alpa Satva or with low mental strength and

reside in Monovaha Srotas which produces delusions in the mind of that individual. This give rise to Unmad Vyadhi. Hruday is residing place of Buddhi or intellect therefore along with Hruday, Buddhi or intellect is also affected by vitiated Doshas.

को मदं तादृशं गच्छेदुन्मादमिव चापरम् । माधव निदान १८ / ११

Fourth stage of Madatyaya is called as Unmad by Madhavkar. According us this stage should be considered as initial stage of Unmad.

शारीरमानसैर्दुष्टैरहितादज्ञपानतः..... अष्टांगहृदय उत्तरतंत्र ६ / २

It's a distinctive feature of Acharya Vagbhat that he has included fragility of the mind in an individual with depressed and weak mind due to serious illness, instability of mind caused by the effect of Visha, Upavisha and emotions like Kama, Krodha, Lobha etc. as causative factors for Manas Vikar. Above factors cause obstruction in normal functioning of mind which interrupt in the process of acquisition of knowledge, memory and thinking. This state of Mana has been accurately described by Acharya Vagbhat in following Shloka.

देहो दुःखसुखभ्रष्टो भ्रष्टसारथिवद्रथः ।

भ्रमत्यचिन्तितारम्भः..... अष्टांगहृदय उत्तरतंत्र ६ / २

These factors cause confused state of intellect, knowledge and memory which decreases capacity of an individual to grasp the emotions like pleasure and grief. Individual's condition becomes similar to that of chariot without charioteer and he starts wandering aimlessly.

Unmad Purvarooपा -

Aacharya Sushrut has described following Purvaroopas of Unmad which can be seen in practice even today.

मोहोद्वेगौ स्वनः श्रोते गात्राणामपकर्षणम् ।

अत्युत्साहोऽरुचिश्चात्रे स्वप्ने कलुषभोजनम् ।

वायुनोन्मथनञ्चापि भ्रमश्चक्रगतस्य वा ।

यस्य स्यादचिरेणैव उन्मादं सोऽधिगच्छति ॥ सुश्रुत उत्तरतंत्र ६२ / ६ - ७

Development of delusion and agitation in mind, hearing the voices without any noise, over enthusiasm in any work even with physical weakness, distaste in food, dreaming about contaminated food, feeling of bewilderment due to Vata, Vertigo are some of the signs with indicate future Unmad Vyadhi. Patients with these signs are soon affected by Unmad Vyadhi. Serious stage of Unmad Vyadhi can be prevented by diagnosing these signs and treating it properly.

Unmad Samanya Lakshan / Common Symptoms -

धीविभ्रमः सत्त्वपरिप्लवश्च पर्याकुला दृष्टिरधीरता च ।

अबद्धवाक्त्वं हृदयं च शून्यं सामान्यमुन्मादगदस्य लिङ्गम् ॥ च. चि. ९ / ६

Instability of intellect, unstable mind, emptiness of sight, state of instability and anxiety, irrelevant and inappropriate talking, feeling of emptiness in heart are the common signs and symptoms of Unmad Vyadhi. Delusion of mind, intellect and deterioration of memory caused by causative factors is the reason behind these symptoms. Along with these, symptoms of Vatadi Dosh Dushti are also seen in patients which are described ahead.

Stage of Chittavibhram (Restlessness of mind) -

स मूढचेता न सुखं न दुःखं नाचारधर्मो कुत एव शान्तिम् ।

विद्वत्यपास्तस्मृतिबुद्धिसंज्ञो भ्रमत्ययं चेत इतस्ततश्च ॥ च. चि. ९ / ७

Chittavibhram (unstable mind) is an important stage of Unmad Samprapti and is also the main sign of the disease. All types of Unmad Vyadhi (Vataj, Pittaj etc.) have Chittavibhram as common sign.

In above Shloka, Aacharya Charak has described Chittavibhram accurately. Causative factors of Unmad makes individual's mind perplexed, he has no sense of pleasure, grief, behaviour, Dharma (Customs), Adharma (Iniquity), he loses his peace of mind. Due to loss of memory and intellect he wanders aimlessly. This type of individual is neither stable physically nor mentally and he can not concentrate on one thing at a time.

Types of Unmad Vyadhi -

Aacharya Charak has mentioned two basic types of Unmad Vyadhi namely Nij and Aagantuj. He has further explained following five types of Unmad Vyadhi 1. Vataj 2. Pittaj 3. Kaphaj 4. Sannipataj 5. Aagantuj

Aacharya Vagbhat and Aacharya Sushrut have explained following 6 types of Unmad Vyadhi.

1. Vataj 2. Pittaj 3. Kaphaj 4. Sannipataj 5. Manasik Dukhonmad 6. Vishonmad

Among these, Unmad caused by Manasik Dukha and Visha is called as Aagantuj.

While explaining Doshaj and Aagantuj Unmad with causative factors Aacharya Charak says, Doshas vitiated by provocative factors accumulate in Hruday, cause loss of intellect and memory and give rise to Unmad. Faulty actions (Theft, Violence, telling lies) insulting god and other respected ones, Vidhi Viruddha Karma (eg. not following Dinacharya) cause Aagantuj Unmad. Though these are primary factors behind Aagantuj Unmad, Dosh Dushti is always present.

Aacharya Vagbhat has divided Aagantuj Unmad into Dukhonmad which occurs due to extreme mental torture and Vishonmand which is caused by effects of various poisons.

Unmad Chikitsa -

Vataj Unmad Chikitsa -

उन्मादे वातजे पूर्व स्नेहपानं विशेषवित् ।

कुर्यादावृतमार्गं तु सस्नेहं मृदु शोधनम् ॥ चरक चिकित्सास्थान ९ / २५

In Vataj Unmad patient should be given Snehapana initially. For Snehapana Ghrutas like Kalyanak Ghruta, Mahapaishachik Ghruta, Lashunadi Ghruta can be effectively used. Snehayukta Mruvu Virechana is used in case of Vatavarodha caused by Kapha and Pitta Dosh. Snehapana helps in reducing symptoms like Rukshata, krushata etc. Above mentioned treatment causes Vatanuloman which decreases signs of Vataprakopa.

Pittaj, Kaphaj Unmad Chikitsa -

कफपित्तोद्भवेऽप्यादौ वमनं सविरचनम् ।

स्निग्धस्विन्नस्य कर्तव्यं शुद्धे संसर्जनक्रमः ॥ चरक चिकित्सास्थान ९ / २६

In Pittaj and Kaphaj Unmad initially Vaman-Virechana and Sansarjan Krama should be carried out methodically. After stimulation of Jatharagni by Sansarjan Krama, Niruha, Anuvasan Basti and Shirovirechan should be given depending upon strength and state of Dosh in the patient. In Unmad, Dosh Dushti is maximum hence Shodhan Chikitsa is extremely necessary for elimination of Dosh. In Unmad Roga immediate breaking of Samprapti and pacifying severe symptoms is very important hence scholars have primarily explained Shodhan Chikitsa ahead of Shaman Chikitsa.

While describing advantages of Panchakarma Chikitsa in Unmad, Aacharya Charak says

हृदिन्द्रियशिरःकोष्ठे संशुद्धे वमनादिभिः ।

मनः प्रसादमाप्नोति स्मृतिं संज्ञां च विन्दति ॥ चरक चिकित्सास्थान ९ / २८

With Panchakarma patient's Hruday, Indriya, Shir, Koshta becomes Dosharahit, his mind becomes cheerful and his memory and senses get enriched. This proves that Pachakarma brings improvement not only in physical but also in mental symptoms. As said earlier Sharir and Manas Doshas are closely related. Panchakarma along with elimination of Sharirik Doshas is also useful in relieving adverse effects on Buddhi (intellect), Smruti (memory), Sandhya (senses) caused by Raja - Tama.

In medicinal treatment, mainly the use of Sadnyasthapan and Medhya Dravya is effective. Dravyas like Sarpagandha, Jatamansi, Ashwagandha, Brahmi, Raupya Bhasma, Suvarna Bhasma are especially used. 'Puran Ghruta' has specific action in Unmad Chikitsa. This Ghruta, with its Sheeta Guna, Medhya and Mruvu Virechak Karma proves to be very effective in Unmad Chikitsa. Kalpas like Unmadgajakesari, Sameerpannag Rasa, Vatavidhwansa Rasa, Brahmiprash prove to be beneficial in Unmad Chikitsa depending on the Stage of the disease.

Patient of Unmad suffers from Aachar Vibhransha (behavioral issues) along with loss of Buddhi (intellect), Smruti (Memory). In those cases where no improvement is seen in patient's condition even after Panchakarma, Aacharya Charak has advised the use of some severe means which include application of Anjan with Tikshna Dravyas like Marich, Nasya and Dhoompana with Trikatu, Hinga, Sarshap, make patient fear for his life, beating the person etc. Clarification for these severe treatments says - Fear for life is greatest of all hence when patient doubts that his life is in danger, his mind becomes stable on its own. These means stimulate Buddhi (intellect) and Smruti (Memory) of an individual.

Along with this, use of treatments like consolation and means to please the mind also prove to be beneficial.

कामशोकभयक्रोधहर्षर्ष्यालोभसम्भवान् ।

परस्परप्रतिद्वन्द्वैरेभिरेव शमं नयेत् ॥ चरक चिकित्सास्थान ९ / ८६

Over indulgence in emotions like Kam, Krodha gives rise to Manasik Dukhonmad in an individual. In this condition treatment should be done by producing opposite emotions in individual's mind. Nidan Parivarjan is one of the main treatment principle of Ayurved. Above mentioned treatment of Manasik Dukhonmad is based on 'Nidan Parivarjan'.

Effect of causal emotion can be reduced by generating opposite emotion. eg. treatment of Unmad caused by Shoka (Grief) is done by generating Harsha (Happiness) in patient's mind. Kama-Krodha, Shoka-Harsha, Irshya-Lobha are mutually opposite emotions.

In Aagantuj Unmand mainly Daivavyapashray Chikitsa with various rituals is done. Thing that is to be noticed here is that severe treatments like beating are prohibited in this type of Unmad.

In today's world use of severe means like beating the patient is legally impossible but means like showing horror scenes, telling horror stories can be used to make the patient fear for his life. In Daivavyapashray Chikitsa regular meditation, prayers should be used.

Mania -

Causative factors, signs and symptoms of Mania have lot of resemblance with Unmad Vyadhi. Modern medicine defines Mania as a state of abnormally elevated or irritable mood, arousal and abnormally increased energy levels. People suffering from depression and other psychological conditions have more chances of developing Mania.

Signs and symptoms of Mania include disturbed mood, expanded self esteem, reduced need of sleep, urge to talk longer, racing thoughts, enjoyment of high risk behavior, hyperactivity. Some people also have physical symptoms such as sweating and weight loss. Signs of Unmad Vyadhi mentioned in Ayurvedic texts thousands of years ago are no different from those described by modern science.

Saraswatarishta

- An excellent Medhya Kalpa prepared with Suvarna Sanskar
- Effective Dhruvi, Smruti, Veerya, Balavardhak Yoga
- Acts as Pittashamak and energizes the mind
- Beneficial in Loss of memory, Unmad, Apasmar

Dose and Anupan - 2 to 4 tsf (10 to 20ml) 2 times a day with equal quantity of lukewarm water

Availability - 200ml, 450ml, 5ltr.



Apasmar Vyadhi

Scholars have generally described Apasmar after Unmad Vyadhi. Actually both Unmad and Apasmar originated simultaneously but may be due to severity of Samprapti and Symptoms of Apasmar, it has been described after Unmad Vyadhi.

Nirukti -

स्मृतिभूतार्थविज्ञानमपस्तत् परिवर्जनम्। अपस्मार इति प्रोक्तस्ततोऽयं व्याधिरन्तकृत् ॥ सुश्रुत उत्तरतंत्र ६९ / ३

The disease in which Smruti (Memory) and Bhutartha (knowledge from previous experiences) get destroyed is called as Apasmar.

Vyadhi Swarup -

स्मृतेरपगमं प्राहुरपस्मारं भिषग्विदः ।

तमःप्रवेशं बीभत्सचेष्टं धीसत्त्वसम्प्लवात् ॥ चरक चिकित्सास्थान १० / ३

Disease with loss of memory is called as Apasmar. In this disease due to Doshaprabhav, Buddhi (intellect) and Mana get adversely affected as a result of which patient develops darkness in front of eyes and indulges in ugly activities.

Samprapti -

धमनीभिः श्रिता दोषा हृदयं पीडयन्ति हि ।

सम्पीड्यमानो व्यथते मूढो भ्रान्तेन चेतसा ॥ चरक चिकित्सास्थान १० / ६

चिन्ताशोकादिभिर्दोषाः कृद्धा हृत्स्रोतसि स्थिताः ।

कृत्वा स्मृतेरपध्वंसमपसमारं प्रकुर्वते ॥ माधव निदान

Doshas vitiated due to factors causing agitation in Mana such as Chinta, Shoka etc. get aggregated in Dhamanis residing in Hruday which adversely affects patient's Hruday as well. Doshas aggregated in Manovaha Srotas, cause trouble in Hruday and deterioration of memory due to which person becomes Bhrantachitta (Puzzled) and loses his consciousness.

Authors of Madhav Nidan have used the word Hruta Stotas in place of Dhamani. As said earlier Dhamanis residing in Hruday are known as Manovaha Srotas. On this basis it is appropriate to consider Hruta Srotas synonymous with 'Manovaha Srotas'.

Apasmar Purvarupa -

हृत्कम्प शून्यता स्वेदो ध्यानं मूर्च्छा प्रमूढता ।

निद्रानाशश्च तस्मिंश्च भविष्यति भवत्यथ ॥ माधव निदान

Hrutkampa, Emptiness in Hruday, Excessive perspiration, Unconsciousness, Loss of functions of Indriyas, Insomnia are Purvarupas of Apasmar. In addition to this Aruchi, Excessive salivation, Weakness, Hrudaygraha, Moha, Bhrama are also mentioned as Apasmar Purvarup by Acharya Charak.

Apasmar Hetu -

विभ्रान्तबहुदोषाणामहिताशुचिभोजनात् ।

रजस्तमोभ्यां विहते सत्त्वे दोषावृत्ते हृदि ॥

चिन्ताकामभयक्रोधशोकोद्वेगादिभिस्तथा ।

मनस्यभिहते नृणामपस्मारः प्रवर्तते ॥ चरक चिकित्सास्थान १० / ४ - ५

Drifting of Doshas dislodged from its place in faulty path, Mithyayoga, Atiyoga and Ayoga of Indriyarth and Karmas, Intake of Viruddha, Apavitra (prepared in unhygienic conditions) and Ahita Aahar, Curbing of naural urges (Vegadharan), Chinta, Kama, Bhaya, Krodha, Shoka are the factors which cause increase in Raja and Tama Guna of an individual and results in Apasmar Vyadhi.

Types -

पृथग्दोषैः समस्तैश्च वक्ष्यते स चतुर्विधः ॥ चरक चिकित्सास्थान १० / ८

Vataj, Pittaj, Kaphaj and Sannipataj are four types of Apasmar Vyadhi.

Samanya Lakshan (Common Signs and Symptoms) -

तमो विशन् मूढमतिर्बीभत्साः कुरुते क्रियाः ।

दन्तान् खादान् वमनफेनं हस्तौ पादौ च विक्षिपन् ।

पश्यन्नसन्तिरूपाणि दोषवेगेऽतीते विबुध्यते । अष्टांगसंग्रह उत्तरतन्त्र १० / ७९

Darkness in front of eyes, deterioration of Buddhi (Intellect), indulging in ugly activities, shattering of teeth, frothing at mouth, twitching of hands and legs, abnormality in eyes are the common signs and symptoms of Apasmar Vyadhi.

These symptoms are generally seen in Apasmar Vegavastha (episodes). But in case of chronic Apasmar symptoms like deterioration of Buddhi (intellect) - Smruti (Memory) and Bhranta Chitta (puzzled mind) are also seen in Avegavastha (stable state).

Chikitsa Siddhanta -

तैरावृत्तानां हृत्त्रोतोमनसां सम्प्रबोधनं।

तीक्ष्णैरादौ भिषक् कुर्यात् कर्मभिर्वमनादिभिः।। चरक चिकित्सास्थान १० / १४

Initially Tikshna or aggressive treatment methods like Vaman should be used to stimulate Hruday and Manovaha Strotas affected by Vatadi Doshas. Among these as per Vataj, Pittaj and Kaphaj types preferably Basti, Virechan and Vaman should be used respectively. Following these treatments there is reduction in Vega (episodes) as well as symptoms of Apasmar due to elimination of Vatadi Doshas.

In Avegavastha regular use of Medhya, Rasayan, Sandnyaprasadan Dravyas is beneficial. For this purpose Mahapanchagavya Ghruta, Bhrahmi Ghruta, Vachadi Ghruta can be used effectively. Use of Choorna, Kwath, Swaras of Dravyas like Brahmi, Vacha, Jatamansi, Pippali, Tulasi, Ashwagandha is beneficial. These Dravyas can be used by triturating them with other medicines, as Anupan or independently as well. In addition to this regular use of Bhasmas like Abhrak, Roupya and Suvarna proves to be effective.

Dhoopan, Nasya, Utsadan with Tikshna Dravyas like Pippali, Saindhav, Chitrak, Pita Sarshap, Hingu etc. are used in Vegavastha of Apasmar.

Kalpas like Vatavidhwansa Rasa, Mahavatavidhwansa, Smrutisagar Rasa, Sameerpannag, Bruhat Vata Chintamani prove to be useful for various stages in Apasmar. Nasya with Panchendriyavardhan Tail, Anu Tail, Vacha Tail proves to be effective when used as per Doshavastha.

Epilepsy -

Apasmar Vyadhi is commonly co related with Epilepsy which is a disease characterized by recurrent seizures. In susceptible individuals factors like emotional stress, sleep deprivation, alcohol can trigger seizures. CNS infections, brain tumours, head trauma are other important causes of Epilepsy. Signs seen in epileptic seizures are divided into four stages which are as follows



Aura - in which patient suffers from vertigo like symptoms

Tonic phase - in which muscles of face, Neck region undergo contractions which results in twisting of face and neck. Cynosis may develop due to contraction of trachea.

Clonic Phase - in which muscles relax, froth comes out of person's mouth. Person does uncontrolled strengthening movements of limbs.

Forth phase - Person goes to sleep

All these symptoms bare lot of similarity with Granthokta signs and symptoms of Apasmar Vyadhi.

Atatvanibhivesh -

मलिनआहारशीलस्य..अतत्त्वाभिनिवेश तमाहुराप्ता महागदम्।।

च.चि. १०/६०

Regular intake of Malin (stale, unhygienic, contaminated), Sheet, Ushna, Snigdha, Ruksha food, curbing of natural urges cause vitiation of Doshas and increase in Raja-Tama Guna which eclipse the Aatma. Vitiated Doshas enter Manovaha - Buddhivaha Strotas, affects Hruday and get aggregated in Manovaha Strotas. As a result of this, person becomes irrational, his conscience

decreases which causes decrease in his capability to comprehend Hita - Ahita, Nitya - Anitya. In this disease patient strongly believes in existence of non-existing thing. For example very weak person think of himself as most powerful person in the world, Person holds unnecessary grudge against a person thinking that person wants to harm him.

Shodhan with Panchakarma following Snehan - Swedan is beneficial in Atatvabhinivesh. After Sansarjan Krama use of Medhya Rasayanas like Brahmi, Shankhapushpi is suitable with Brunhan Aahar. Consoling of patients with religious rituals and philosophical thoughts proves to be effective.

After explaining these main Manasik Vikar we feel that a group of psychological symptoms which is seen in postpartum phase deserves a special mention. Post delivery, incomplete Shodhan of Garbhashaya (Uterus) causes vitiation of Vata. Along with Vata, Raja Guna associated with it also increases in body which produce psychological symptoms like depression, anxiety, stress, fatigue along with Vataj symptoms. While treating this condition the use of Smrutisagar Rasa, Ashwagandharishta, Tapyadi Loha etc. proves to be beneficial in addition to Kalpas like Sutikabharan Rasa.

Is it not necessary to think ?

Today many Ayurvedic Physicians are more inclined towards Doshanurup Chikitsa than Vyadhinurup Chikitsa which is very commendable thing. We all are aware of the fact that Vatadi Tridoshas are the root cause of all the diseases. But along with these Sharir Doshas, Manas Doshas - Raja and Tama are also important causative factors for diseases. But it is commonly seen that, mostly the treatment is done based on Sharir Doshas and hardly any thought is given to Manas Doshas. 'Pradnyaparadha' is an important cause of all diseases. Abnormality of Manas Doshas - Raja and Tama provokes an individual to indulge in 'Pradnyaparadha' in first place. Looking at these facts, is it not necessary to think in detail about Manas Doshas as well? We surly think about Manas Doshas while treating Manasik Vikar but is it not necessary to give them a thought even while treating the diseases which are considered as mainly Sharirik? In many chronic and debilitating diseases like skin disorders, paralysis, male/female infertility, patients become weak not only physically but also mentally and are commonly seen suffering from mental ailments like dejection, depression etc. While treating these diseases is it not necessary to give a thought to psychological condition of the patient and treat it as well? When thousands of years ago Ayurved has categorized Mental illnesses in an independant category and has described separate treatment methods for it, then today looking at increase in cases of mental diseases is it not necessary for us Ayurvedic physicians to put these Ayurvedic principles in practice?



For more details please contact:
Health Care Services

Shree Dhootapapeshwar Ltd.

135, Nanubhai Desai Rd., Khetwadi, Mumbai - 400 004
Tel. No: 91-22-3003 6300 Fax: 91-22-2388 1308
e-mail: healthcare@sdindia.com
website: www.sdindia.com