



# Mental Disorders in Ayurveda and its Management

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# Concepts of Mental Health in Ayurveda

- The ancient system of **Ayurveda** (science of life) offers a holistic approach to mental health that integrates the mind, body and soul
- Ayurvedic theory of health is based on tridosha (primary life forces or biological humours). The five elements (panchabhuta) combine in pairs to constitute the three doshas-vata (ether and air), pitta (water and fire) and kapha (water and earth). The combination of these doshas inherited at birth indicates an individual's unique constitution. The dynamic balance of tridoshas creates health.
- **Ayurveda** defines mental health as a state of mental, intellectual and spiritual well-being.

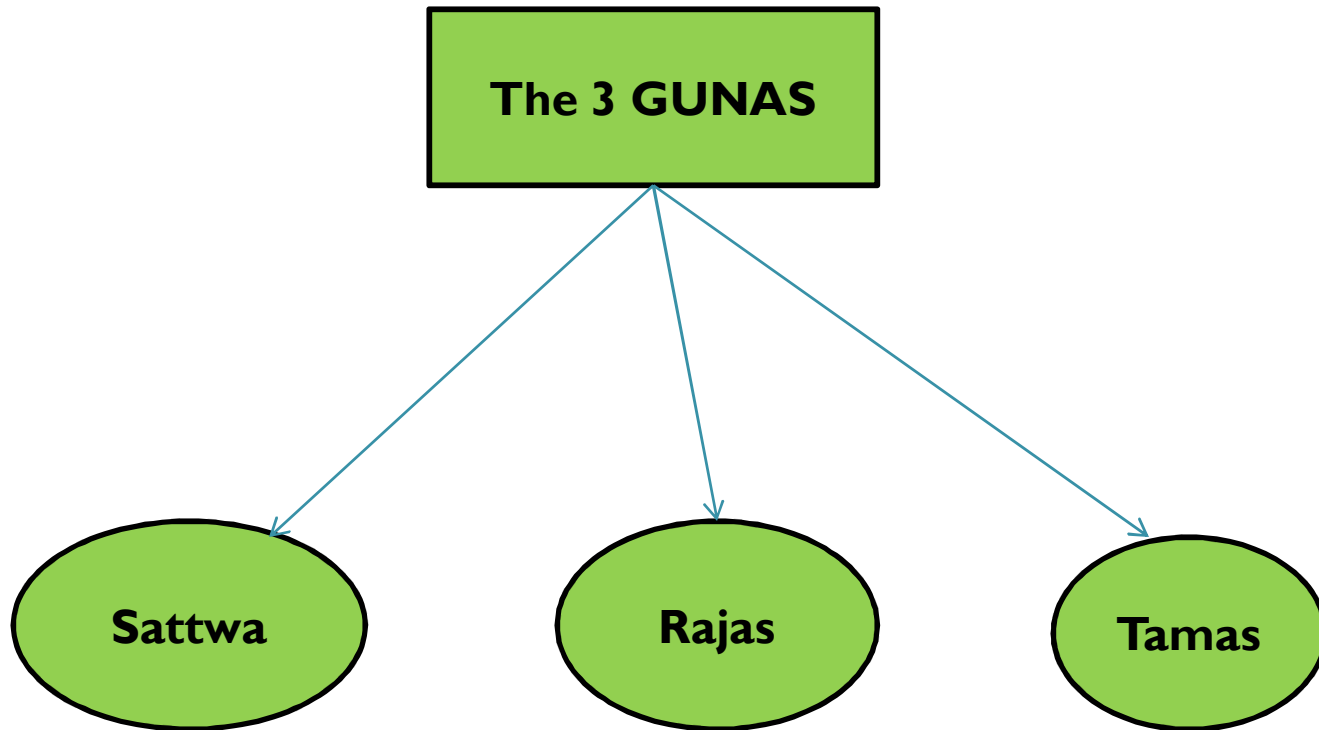
## Contd.

- *Ayurveda* has differentiated our organs into *jnanendriye* (organs of perception) and *karmendriye* (organs of action.) It has given the special status of *ubhayendriya* (organ of both, perception as well as action) to *man* or *manas* (mind.)
- It also says that in our body-mind apparatus, our mind controls our body and is more important than the body. The mind is responsible for perception, thinking, understanding, taking the right decisions at the right time, etc.

# Location of Mind

- Heart as well as brain is considered to be the locations of mind by Ayurveda.
- Sensory and motor functions of mind are chiefly attributed to brain and psychological functions, particularly the emotional aspects of psyche are attributed to the heart.
- Acharya Bela says that mind is situated in the brain.
- According to modern psychology mind has two aspects behavioural and neurological. Emotional aspect manifests evidently in the heart and neurological aspect in brain.

# Qualities of Mind



# Definition:

- On the basis of the classical descriptions, manovikaras can be defined as a group of clinical conditions affecting the individuals with alpasatwa (weak psyche) and characterized by behavioral changes in them due to:
  - A. Discordance of manodoshas or both manodoshas and shareera dosha
  - B. Vitiating of manovaha srotamasi (channels carrying psychological impulses);
  - C. Impairment of function of manah viz., Indrayabhigraha (perception and motor control), manonigraha (mental control),

# Types of Disease

As per Charaka Samhita

**Sharirika**

**Mansika**

**(a) Kevala Manasika** eg.Kama,Krodha etc

**(b) Anubandhaja** eg.Unmada,Apasmara

**Ubhyatamaka**



# Elements of Ayurvedic psychology

Manas  
(mind)

Achara  
(conduct)

Sajna jnana  
(orientation and  
responsiveness)

Budhi  
(intelligence)

Chesta  
(psychomot  
or activity)

Smriti  
(memory)

Bhakti  
(devotion)

Shila  
(habits)



# History

- **Ramayana** and **Mahabharata** describes of depression and anxiety states.
- Mental disorders were generally thought to reflect abstract metaphysical entities, supernatural agents, sorcery or witchcraft.
- **Charaka Samhita** 600 BC,described mental ill health as resulting from an imbalance among three kinds of bodily fluids or forces (**doshas**). Different personality types were also mentioned.



# Causes

- Improper diet
- Actions committed in this birth,
- Bad deeds done in the last birth,
- Physical illnesses and overindulgence.
- Severe mental or physical stress
- Unfavorable -personal, familial and social environment

## Contd.

- *Ayurveda* also says that negative feelings are emotional toxins. If they are not driven out of body in a stipulated time, they give rise to chronic mental disorders like anxiety neurosis, depression, etc. If this is further ignored, it turns into permanent mental disorders like *unmada*(unreasonable and irrational state of mind, for example, hysteria) & *apasmara* (epilepsy).

# Swaroop of Manas

- Manas is without any rupa. It is nirvikara. As it is an indriya swarupa could be understood through lakshanas.
- Man is exposed to vedanas like sukha, dukha, vichara, Krodha, kama etc only through manas.  
Charaka says that we can't learn without co-ordination between manas, soul, sense organs and subjects.

# Mano Vishayas

- 1)Chintyam- Thinking
- 2)Vicharam - Prolongation and expansion of thoughts
- 3)Ooham - Imagination of past, present and future
- 4)Dhyeyam- Deep thinking and concentration on a thought of object
- 5)Sankalpam- Planning
- 6)yatkinchit- All the other things which man can perceive

# Mano Doshas

- Rajas and tamas are the dosas of manas which have relation with tridosas.
- In vata rajo guna predominates;
- In pitta satwa guna.
- Kapha tamo guna.

# Mental Disorders in Ayurveda

- **Unmada** –Insanity
- **Apasmara**-Epilepsy
- **Avasada**- Depression
- **Citto Udvega**-Anxiety neurosis
- **Manasa Mandata**-Mental Retardation
- **Atatva abhinevisha**-Obsessive Disorders.
- **Madatyaya** -Intoxication etc.



# Unmada

- “Unmada”, and schizophrenia can be correlated with many of its sub types.
- Ayurvedic’s physicians describe Unmada or Schizophrenia as a disorder of the mind caused by the doshas (Vata, Pitta & kapha) . Moving in the wrong paths due to increased toxicity.
- Charaka Samhita, Unmada is defined as, “the perversion of the mind, intellect, consciousness, knowledge, memory, desire, manners, behavior, and conduct. It is denominated as insanity (unmada) because it is madness (mada) of the mind caused by a deviation (unmarga) of the humors”.

# General Symptoms of Unmada

- **Dhi Vibhrama-** Distortion of Buddhi.
- **Satva Pariplava-** Fluctuation of Mind.
- **Paryakula Drusti-** Anxious look.
- **Adheeratha-** Fear, Anxiety.
- **Abaddha Vaka-** Uncontrolled, irrelevant speech.
- **Shunya Hridayata-** feeling of hollowness of mind.

# Types of Unmada

- **Vataja:**

an emaciated body; shouting, laughing, smiling, as well as dancing, singing, playing music, talking, posturing, bursting out; repeatedly and tunelessly imitating the sound of a flute, Veena, or other instrument; frothing at the mouth; constantly wandering about; ceaseless talking; using things which are not ornaments as decoration; trying to travel on things which are not vehicles; being greedy for food, but spurning it once it has been obtained; bulging ,red eyes etc.

# Pittaja

- Threatening behavior, fury, and charging at people with fists stones, patient craves coolness shade, and water, goes naked, and has a yellow color. He sees things which are not there, such as flames, stars, and lamps.
- Excess pitta afflicts the heart of the person lacking self-control, fire and heat of pitta cause the mind to be narrowed and contentious, The overheated body and mind seek release in venting the build-up tension. Pitta types can become domineering, authoritarian or fanatic. When disturbed they may have paranoid delusions, delusion of grandeur or can become psychotic.

# Phlegmatic Insanity: (kaphaja)

- Phlegm causes the patient to lose any desire for food. It causes vomiting and a reduction in motivation, appetite, and conversation. patient to enjoy solitude. He dribbles mucus and snot and is very frightening. He hates being clean. He sleeps, and has puffy face. This insanity is stronger at night, and just after eating.
- kapha type evolves attachment and lack of motivation leading to depression, sorrow, and clinging. The mind may be incapable of abstract, objective or impersonal thinking. There is lack of drive and motivation along with passivity and dependency”.



# Conjunctive Insanity: (tridosha)

- When there is a conjunction of all the sources of disease, and symptoms, then the resulting insanity is dreadful & incurable.
- **Agantuja : (Exogenous or Idiopathic)**  
Due to Grahabadha, drug abuse, alcoholism, poisoning, grief due to any reason etc.

# General Principles of Management

- There are 3 methods of healing in ayurveda

1. **Daiva vyaprashraya** (Chanting of Mantras, Homas, Spiritual healing, Religious rites etc.)

2. **Yukti vyaprashraya** (Medicines {Shodhana & Shamana } & Diet)

3. **Satwaavajaya** (Psychotherapy)



# Yukti Vyapashraya

- **Antah Parimarjana-**
- (a)**Shodhana:** Cleansing (Panchkarma as per the predominance of Doshas like Ghrita Pana & Mild purgation in Vataja type, therapeutic Emesis & Purgation in Pitta & Kaphja type).
- (b)**Shamana:**Palliative (Medhya Rasayanas,Diet etc.)
- **Bahir Parimarjnana-**Murdha Taila,Ahyanga,Shirodhara etc.
- **Shastra Pranidhana-**Use of Instruments & Surgical interventions.

# Medicinal Preparations

- **Single Herbs :(Medhya Drugs)**

Brahmi, Mandukaparni, Ashwagandha, Jatamamsi, Shankapushpi etc.

- **Ghritas: (Medicated Ghee)**

Panchgavya ghrita, Brahmee ghrita, Maha kalyanaka ghrita etc.

- **Herbomineral Preparations:**

Brahmee vati, Vata Kulantaka Rasa, Smriti Sagar Rasa, Yogendra rasa, Manasamitra vatakam etc.

- **Patent:** Mentat, Memorin, Stresscom, Stressnil etc.

# Daivavyaprashya Chikitsa

- Mantra- Chanting of Hymns.
- Aushadha- Sacred Herbs.
- Gems- Auspicious Stones.
- Mangala- Auspicious offerings.
- Homa- Yajna
- Niyama- Regulations.
- Prayaschita-Atonement.
- Upavasa-Fasting etc.

# Satwavajaya Chikitsa

## **Techniques:**

Jnana-Spiritual Knowledge.

Vignana-Educating the Patient.

Dhairya-Moral Boosting

Smruti-Reviving the Knowledge.

Samadhi-Abstaining from Over Indulgence in  
Materialistic world.

# Scope of Satwavajaya

*The aim of Satvavajaya Cikitsa (psychotherapy) is to augment the sattva guna in order to correct the imbalanced state of rajas (passion) and tamas (inertia).”*

- By regulating the thought process (Chintya)
- By replacing the ideas (Vicharya)
- By channeling the the presumption(Uhya)
- By polishig the objectives (Dhyeya)
- By proper guidance & advice for taking right decision.  
(Sankalpa)

**( Ashtanga Hridaya )**

# Aachara Rasayana

- Physical & Mental Conduct.
- No involvement of Drugs.
- Maintains total life process.
- One who speaks truth, free from anger, abstains from alcohol & Over indulgence.
- Maintains Hygiene, Regular Sleep, Wholesome Diet.
- Controls over his Sense organs etc for Physical, Mental & Spiritual Wellbeing.

(Cha.Chi 1/30)

# Unmada Mukti Lakshanas

## As per Vagbhatta

- Normalcy of sensory & Motor functions.
- Budhhi Samyam- Appropriate intellect.
- Manah Prasada- Strong Psyche.
- Blissful Soul.
- Bodily tissues attain normalcy.



# Conclusion

- Principles of **Sadvritta & Achara Rasayana** laid down in Ayurveda highlights the importance of Socio Cultural factors in the maintenance of Mental & Social health.
- A stable & harmonious equilibrium between Man & his Environment is needed to reduce man's vulnerability to mental diseases & to permit him to lead a more productive & satisfying life.
- By Ayurvedic line of treatment with Psychotherapy & Spiritual therapy one can able to treat mental diseases effectively.

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