

Psychological Disorders (*Manasika Vyadhi*) and Ayurveda

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ABSTRACT

Ayurveda is a profound system of mind-body medicine and natural living. *Marma* (vital points) is a unique and important concept discussed in Ayurveda. *Acharya Charaka* has given emphasis on *Trimarma* which includes *Shira*, *Hridaya* and *Basti*. The *Marma* are said to be “*Jeeva sthana*” (site of life). *Manasika Vyadhi* (psychological disorders) are said to be in which the *Indriya* and *Manas* are getting afflicted from their normal functioning. The main root of *Manasika Vyadhi* may be considered as *Shiro-Marma* as the site of *Indriya* is also known to be as *Shiro-marma*. All psychological disorders can be included into *Shiro-Marmagata Doshabhighat Janya Vyadhi*. *Sharira* and *Manasika Vyadhi* never manifests without the involvement of the *Dosha*. So, for the manifestation of psychological disorders also, the involvement of *Dosha* should be considered. *Kapha Dosha* is essentially situated in *Shiras*. The *Marma* functions in normalcy with co-operation of *Prakrut Vata*. The reduction of *Tarpak Kapha* and aggravation of *Vata Dosha* make the person prone to *Doshaj Abhighat on Shiro-Marma*. *Tarpana Karma* may give remarkable *Bala* to *Manas* and *Indriya*. This is helpful in reducing *Kha-Vaiguna* in *Shiro-Marma* and may result in improvement in psychological disorders. Proper *Ahara* which contains enough *Tarpana* quality is essential to keep *Indriya* and *Manas* in normal condition.

Key Words *Shiro-marma, Manasika Vyadhi, Shiro-marmagata Doshabhighat Janya Vyadhi*

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INTRODUCTION

The *Marma Shareera* is a unique concept and essential topic of Ayurveda. There are total 107 *Marma* situated in the *Skandha* (trunk) and *Shakha* (extremities). The *Marma* related to *Skandha* are more important than those situated in the *Shakha* owing to the fact that they are the vital organs of body¹. The *Marma* are said to be the *Chetana Sthana* and also *Prana* resides in them. Among the ten *Pranaayatana*, three

Marma i.e. *Shira*, *Hridaya* and *Basti* have been named as most crucial points². The diseases pertaining to *Marma* are brought about not only by *Bahya Abhighata* but also by aggravated *Dosha* as described by *Charaka* and clarified by *Acharya Chakrapani*³.

Among *Trimarma*, *Shiras* is described as *Uttamanga*⁴. *Indriyas* (the seat of special senses), the *Srotas* (channels) pertaining to the *Indriya* and *Prana* resemble like the radiating spicules of

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the rays of sunlight⁵. According to Ayurveda, *Manasika Vyadhi* is said to be in which the *Indriya* and *Manas* are getting afflicted from their normal functioning. The functioning of *Indriya* normally depends on *Manas* as it is considered as *Ubhayendriya*⁶. Though there is difference of opinions about the location of *Manas* either in *Shiro-hriday* or *Urastha-hriday*. Hence, it can be rightly said that *Manas* and *Indriya* function unanimously. So, all psychological disorders can be included into *Shiro-Marmagata Doshabhighat Janya Vyadhi*.

AIM

The psychological disorders are not elaborated as *Shiro-marmagata Vyadhi*, but it is a fact that improper diet and behavior disturbs *Dosha* which may attack *Shiro-Marma* and *Ubhaya Indriya* (Mind), so it can be stated that psychological disorders are also part and parcel *Shiro-Marma* disorders. Though it seems unusual to consider psychological disorders in *Marmajanya Vyadhi*, it is actually developed due to *Doshaja Abhighata* and *Mano-Vikruti*. To elaborate this concept of '*Doshaj Abhighat*' this article is selected.

MATERIALS AND METHODS

Materials related to *Manasika Vyadhi* and other relevant topics have been collected. Mainly *Brihatrayis* and its available commentaries were referred. Modern texts, various research articles and websites were referred to collect information on the concerned topic.

DISCUSSION

There are many different categories of mental disorders, and many different facets of human behavior and personality that can become a disorder, few are quoted below:-

1. Anxiety disorder
2. Specific phobias
3. Generalized anxiety disorder
4. Social anxiety disorder
5. Panic disorder
6. Agoraphobia
7. Obsessive-compulsive disorders
8. Post-traumatic stress disorders
9. Delusional disorder
10. Mood disorder
11. Bipolar disorder
12. Delusions
13. Thought disorder
14. Hallucinations
15. Psychotic disorders
16. Schizophrenia

There are number of uncommon psychiatric syndromes, which are often named after the person who first described them, such as Capgras syndrome, De Clerambault syndrome, Othello syndrome, Ganser syndrome, Cotard delusion, and Exbom syndrome, and additional disorders such as the Couvade syndrome and Geschwind syndrome. Various new types of mental disorder diagnosis are occasionally proposed. Among these, controversially considered by the official committees of the diagnostic manuals include self-defeating personality disorder, sadistic

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personality disorder, passive-aggressive personality disorder and premenstrual dysphoric disorder⁷.

Relation of *Dosha* in normal physiology:

According to Ayurveda, *Sharira* or *Maanasa Vyadhi* will never manifests without the involvement of the *Dosha*. Manifestation of psychological disorders depends on the *Dosha*

which are involved in the functioning of *Manas* and *Indriya*.

In *Samhita*, *Kapha Dosha* is essentially situated in *Shiras*⁸ and the *Marma* function in normalcy with co-operation of *Prakrut Vata*⁹. Depending on this, it can be inferred that *Vata Dosha* and *Kapha Dosha* are important for sustainance of normal physiology of *Shiras*¹⁰.

Table 1 Function of *Dosha* related to *Manas* and *Indriya*

| No. | <i>Dosha</i> | Its function related to <i>Manas</i> and/or <i>Indriya</i> |
|-----|--------------------|--|
| 1 | <i>Vata Dosha</i> | <i>Indriya Patav</i> [Indriyas are alert and grasp accurate knowledge of their subjects] <i>Prana Vayu</i> : <i>Murdhanya-Avasthanit, Buddhi-Indriya-Mana Dharana</i> <i>Udana Vayu</i> : <i>Mano-Vibodhan [the one which helps to activate Mana] Smruti Dharan</i> |
| 2 | <i>Pitta Dosha</i> | <i>Medha</i> [to grasp the knowledge] <i>Sadhaka Pitta</i> : <i>Buddhi-Medha Sadhanat [for Grasping]</i> |
| 3 | <i>Kapha Dosha</i> | <i>Dhi</i> [Knowledge] <i>Tarpak Kapha</i> : <i>Shiratarpan, IndriyaTarpana</i> |
| 4 | <i>Satva</i> | <i>Shuddha Mana</i> , one which enlightens the <i>Buddhi</i> . [<i>Manas Vyadhi</i> mainly manifests in <i>Alpa-Satva</i> persons] |
| 5 | <i>Rajas</i> | <i>Pravrutti</i> [which stimulates the proper functioning of <i>Mana & Indriya</i>]; <i>Krodha-Prachur</i> |
| 6 | <i>Tamas</i> | <i>Mohatmak</i> [Agyan i.e. absence of knowledge; When <i>Tamasika Dosha</i> elevates, it obstructs the normal functioning of <i>Manas & Indriya</i>] |

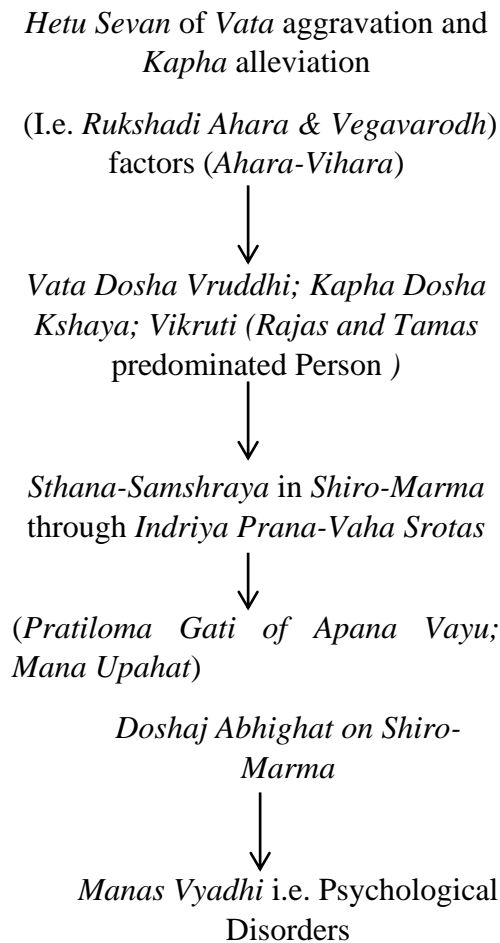
Pathogenesis [*Samprapti*]:

In psychological disorders, the *Manas* and *Indriya* do not manifests their function normally but actually the pathology occurs due to which *Manas* and *Indriya* cannot manifests, this is considered as the *Doshabhighata* in *Shiro-Marma*. The main cause for the *Doshabhighat* in *Shiro-Marma* is the involvement of *Dosha* and their aggravation and alleviation. Improper diet like *Atiruksha Ahara*, *Alpa Ahara*, and *Tikshna Ahara* reduces *Tarpak Kapha* and aggravate *Vata Dosha* and make the person more prone to *Doshaj Abhighat* on *Shiro-Marma*. *Purisha*, *Mutra* etc *Vegadharana* causes the *Pratiloma Gati* of *Apana Vayu* which in turn makes the *Mana Upahata* and *Doshaj Abhighat* in *Shiro-Marma*. Also, if the *Dharaniya Vega* are not sustained or forcefully done, the spontaneously

aggravated *Chinta*, *Bhaya*, *Shoka* etc *Manasa Bhava* may increase *Vata Dosha* and attack on *Shiro-Marma* causing various psychological disorders.

As said by *Charakacharya*, protect the *Trimarma*, especially from *Vikrut Vata Dosha*. It means that the aggravation of *Vata Dosha* will always affect the *Trimarma* which includes *Shiro-Marma*, and thus the *Abhighat* on *Shiro-Marma* will occur. As in *Udavarta Vyadhi*, the *Pratiloma Vata Dosha* forcefully comes upwards and attacks on the *Indriya* and *Manas* causing *Badhriya*, *Shiro-Abhitap* and *Mano-Vikar*¹¹. The aggravation of *Vata Dosha* is directly responsible for the alleviation of *Kapha Dosha*. Based on these observations the probable *Samprapti* can be designed as follows-

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Correlation between *Dosha* and Psychological Disorders:¹²

The psychological disorders are distributed and described as a whole clinical group:

A) Anxiety Disorders-

A class of disorders marked by feeling of excessive apprehension and anxiety.

In this group, General anxiety, social anxiety, specific phobias, Agoraphobia, Panic disorders, OCD- obsessive compulsive disorders, Post-traumatic stress disorders can be included.

Vata Vruddhi, Kapha Kshaya and *Rajas* predominance cause excessive anxiety. The *Manas* loses its control over *Ghyanendriya* and *Karmendriya* i.e. (*Swasya Nigraha*) and patient does some repeated actions as in O.C.D.

B) Mood Disorders-

A class of disorders marked by emotional disturbance of varied kinds that may spill over to disrupt physical, perceptual, social, and thought processes.

In this group, Mood disorders, Bipolar disorder, depression, Mania can be included. In these disorders, He may be active or inactive, not able to understand what can be the solution for his mania etc. As said by *Tarka Sangraha*, *Manas* is directly responsible to understand happiness and sorrow but the *Vikrut Manas*¹³ which is affected by *Dosha* may consider any situation as a depressive situation, which can be called Mood disorders.

C) Schizophrenic Disorders-

A class of disorders marked by delusions, hallucinations, disorganized speech, and deterioration of adaptive behavior i.e. *Moha*. The normal function of *Sadhak Pitta* is *Buddhi-Medha-Sadhanat* i.e. to understand and interpret the knowledge sought by *Indriyas*¹⁴. Hence, the *Vikruti* of *Sadhak Pitta* may create Hallucination.

Suggested Treatment:

From above description, it can be said that *Vata Pratilomatwa* and *Kapha Kshaya* are there in all types of Psychological Disorders. Hence, the treatment should be according to those particular *Dosha*.

As per Ayurveda, “*Tarpana Karma*” may give remarkable *Bala* to *Manas* and *Indriya*. This is helpful in reducing *Kha-Vaiguna* in *Shiro-Marma* and may result in improvement of psychological

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disorders. There are various ways to give *Tarpana* to *Shiro-Marma* like :-
Sneha Nasya, Anuvasan Basti, Shiro Basti, Shiro Abhyanga, Shiro Pichu. Use of Mayur Ghrita; MahaMayur Gruta¹⁵; Kalyanak Ghrita¹⁶ is specially indicated by *Charakacharya* in *Shiro Roga*.

It is said that, there is no treatment better than *Basti* to maintain the *Trimarma*. The six *Asthapan Skandha*(decoction enemas) and also the two *Anuvasana Skandha* are described in *Vimana Sthana*, as well as the *Basti* described in *Siddhi Sthan* with the treatment of *Vatavyadhi* may be rationally employed by inducing *Anuloma of Apan Vayu* in the protection and restoration of *Mahamarma¹⁷*. *Hapushadi Yapan Basti* is indicated as *Buddhi-Medha Janan* by *Charakacharya¹⁸*. Hence it can be administered in *Doshaj Shiro Marmabhighat..*

To reduce *Rajas* and *Tamas Dosha* :-
Sadvritta Palana and *Yoga* along with the above treatment can be suggested.

CONCLUSION:

Proper *Ahara* which gives sufficient *Tarpana Guna* is essential to keep *Indriya* and *Manas* in normal condition. Avoidance of *Vata Vruddhikara Hetu* to keep the *Avyahata Vayu* in *Anuloma Gati*. This avoids *Doshaj Shiro-Abhighat*. The treatment suggested can be mainly *Tarpana by Sneha Nasya, Basti-Asthapana and Anuvasan both, Shiro Basti, Shiro Abhyanga, Shiro Pichu etc.* along with *Sadvritta Palana and*

Yoga Therapy. Hence, psychological disorders can be managed effectively by following *Doshabhighata Janya Shiromarmagata Vyadhi Chikitsa*.

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