



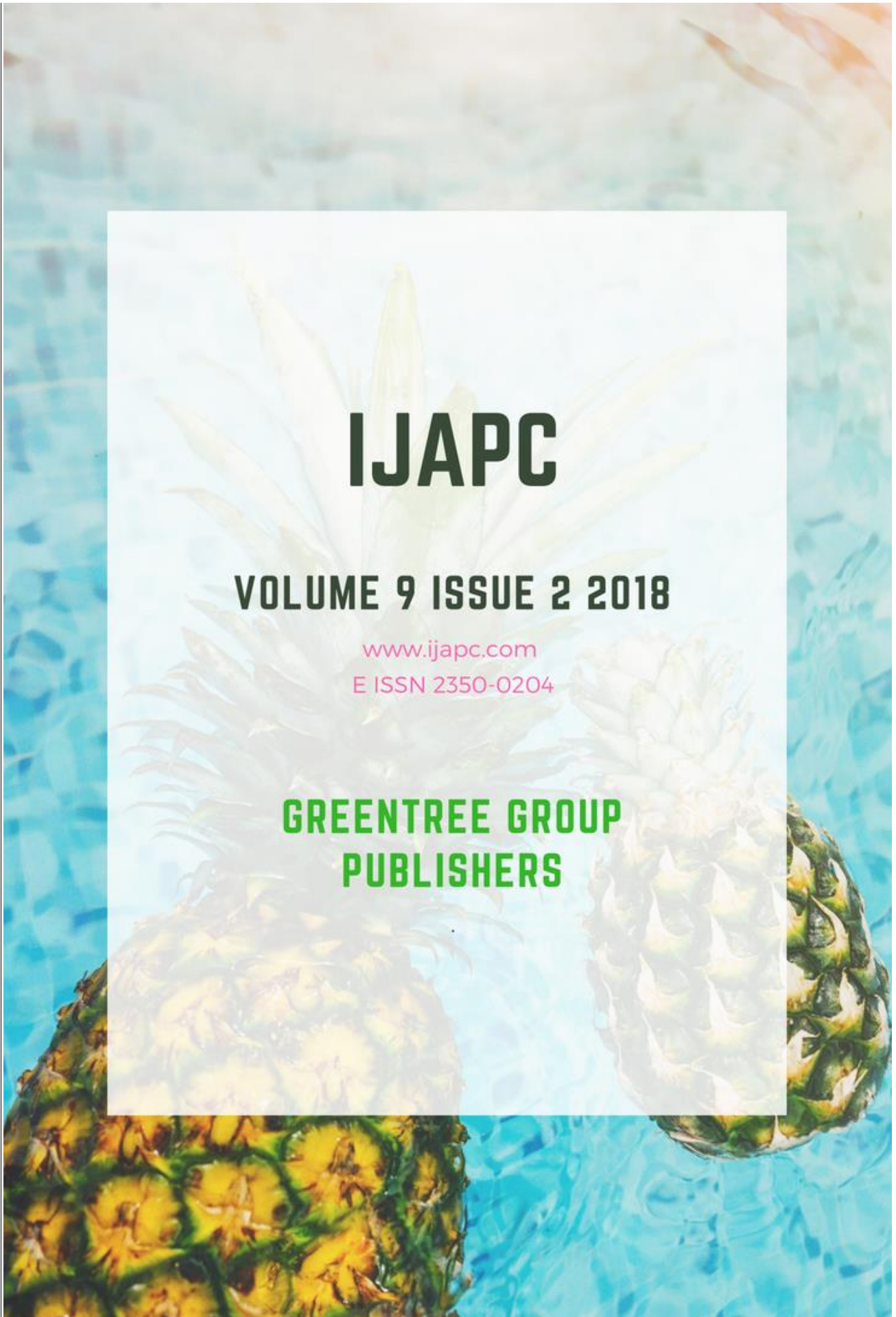
IJAPC

VOLUME 9 ISSUE 2 2018

www.ijapc.com

E ISSN 2350-0204

**GREENTREE GROUP
PUBLISHERS**





Role of *Ksheera Bala Taila* in *Mansika Vikara (Manoavasada)* – A Case Study

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ABSTRACT

In this convulsively changing world, scientific advances, political mutations, due to various advertise, stress, strains anxiety disorder are common in today's life. Incidence rate of anxiety disorders in increasing day by day which has created major problems in society. There is no correlation as such found in *Ayurveda* text for this disease, but it can be considered in *Mansika Vikara (Manoavsada)*, where different type of symptoms like; *Shoka, Bhaya, Irshaya, Atiraga, Abhidhyaya, Kaam, Krodha, Lobha, Moha, Chittuvdvega, Anavasthitamana, Autsukya, Bhrma, Arti* etc. are explained. In all *Mansika Vikara; Mansika Dosha (Rajja, Tama)* are vitiated along with *Vatadi Dosha* and the treatment aspect of *Mansika Vikara*, which was told in *Ayurveda* text basis of *Dosha* vitiation. This case study is explained about importance of *Ksheerabala Taila Nasya* in *Mansika Vikara (Manavasada)*.

KEYWORDS

Mansika Vikara, Ksheerbala Taila, Nasya, Manoavasada



Greentree Group Publishers

[Received 21/07/18](#) [Accepted 08/08/18](#) [Published 10/09/18](#)



INTRODUCTION

Ayurveda explained 3 types of *Vyadhi*, *Nija*, *Agnatuja*, *Mansika*¹. In *Mansika Vikara*, *Rajja* and *Tama Dosha* along with *Vatadi Dosha* produce disease or symptoms in *Mana* along with *Sharira*². According to *Ayurveda Asatmyendriyatha Samyoga*, *Prajnaparadha* and *Parinama* are the root cause of any disease³. *Manoavasada* is the one of *Mansika Vikara* caused due to *Mansika Dosha* like *Rajja* & *Tama* along with *Sharirika Dosha* mainly *Vata Dosha*. When *Mana* is afflicted with external factors like accident, family problem etc., which vitiate *Rajja* and *Tama* along with *Vatadi Dosha*. These *Dosha* produce symptoms like *Shoka*, *Bhaya*, *Atichintana*, *Anindra*, *Dorbalayata*, *Anavasthitachitta*, *Aruchi*, *Shirashoola*, *Malasanga* etc (Table No-4). Present case study will explain importance of *Ksheerabala Taila Nasya* in *Manoavasada*⁴.

CASE STUDY

A 29 years old male came to *Panchakarma* OPD on 10/4/2018 in Sri Ganganagar College of Ayurvedic Sciences and Hospital, Sriganganagar with complaints of excessive apprehension, depression, psychological arousal as anger, irritability and lack of concentration during work and daily routine works. Patients were

apparently healthy before 3 years. When these symptoms developed, he consulted a nearby hospital, where they prescribed antistress drugs which did not give him any relief. After 1 month, previous symptoms like sleeplessness, mild constipation and depression are reappeared. The case history was taken and possible *Nidana Panchnakas* are given below-

Nidana Panchnakas

Nidana: *Aagantuja Karana* (*Aghata*)

Purvaroopo: *Ayakta*

Roopa: *Anidra*, *Shoka*, *Atichintana*, *Bhaya*etc.

Upashaya: Allopathic Medicine (Sedative)

Samprapti

Nidana Sevana



Vata Dosha & *Rajja*, *Tama*

Prakopa



Dosha situated in *Hridaya*, *Buddhi*



Anindra, *Atichintana* etc.



Manavasada



After evaluating *Nidana & Samprapti*, treatment was given as shown in Table No 1 and Table No 2.

Table 1 Treatment during I.P.D

Date	Procedure	Medicine
10/4/2018 To 16/4/18	<i>Nasya</i>	<i>Ksheerabala Taila</i>

Table 2 *Shamana Aushadhi* during I.P.D

Symptoms	<i>Aushadha</i>	Dose
<i>Dorbalyata</i>	<i>Ashvagandha Churna</i>	3gm BD with milk After food
<i>Disturb sleep</i>	<i>Saraswataristha</i>	15ml BD with equal quantity of water after food
<i>Indriyadorbalayta</i>	<i>Manasmitra gulika</i>	1tab BD with honey after food

Comparison in symptoms before treatment and after treatment is shown in Table No 4. And medicine advised on discharge as shown in Table No 3.

Table 3 Discharge Medicine

<i>Ashvagandha Churna</i>	3gm BD with milk After food
<i>Saraswataristha</i>	15ml BD with equal quantity of water
<i>Brahmi Vati</i>	1tab BD with water

Table 4 Result after the treatment

Symptoms	BT	AT
<i>Dorblyata</i>	Present	Absent
<i>Anindra</i>	Present	Absent
<i>Shoka</i>	Present	Absent
<i>Atichintana</i>	Present	Absent
<i>Avavasthitachitta</i>	Present	Absent
<i>Shirashoola</i>	Present	Absent
<i>Spandana in hridaya</i>	Present	Absent
<i>Indriyabhrmsa</i>	Present	Absent
<i>Deenata</i>	Present	Absent

DISCUSSION

According to *Ayurveda*, *Sattva*, *Atma*, and *Sharira* are the three tripods of life, where

the mind (*Sattva*) occupies the first place, due to its importance in connecting the sentient soul with non-sentient body. *Sattva* is also known as *Mana*. In this case *Mana* is vitiated by *Atichintana & Bhaya*.

According to *Acharya Charaka*; *Panchakarma* plays a major role because it eliminates the disease from its root. In this case study we prescribe *Snehana Nasya* with *Ksheerabala Taila* according to condition of the patients and severity of *Dosha* vitiation. *Ayurveda* states that *Mastiksha* and *Hridaya* is the *Stahana* of *Mana* which controls all the *Indriya*. *Rajja* and *Tama Dosha* had relation with *Sharirika Dosha*. For *Prakupita Vata*, *Snehana Nasya Karma* is selected, which act *Shamana* of *Vata Dosha*. According to *Acharya Charaka*; the *Nasya* having following *Guna* like *Brihamana*, *Mana Prasannata*, *Indriya Vaimalayata*, *Indriyabalavardhana*, *Shamana* of *Urdhavajtrugata Rogas*. According to *Acharya Sushruta*; *Nasya* produced *Shirolghuta*, *Sukha Prabodhana*, *Indriya Shudhi*, *Manasukhtwa* in the body.

CONCLUSION

There are different treatment modalities in *Ayurveda* which gives promising results in the management of *Manasik Vikaras*. This case is a humble attempt to introduce a



different way of drug selection which is based on the *Ayurveda*. This case study is a documentary evidence of successful management of *Manovasada* through *Shamana (Nasya) Chikitsa*.



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