Psychological disorder w.s.r. to Daivavyapashraya Chikitsa (Mantra Chikitsa)

Bharati N. Deshmukh¹, Brijesh R. Mishra²

¹Post Graduate Scholar, Department of Post Graduate Studies in Ayurved Samhita and Siddhant, Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, India.
²Principal & HOD, Department of Post Graduate Studies in Ayurved Samhita and Siddhant, Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, India.

ABSTRACT

Introduction: The perfect balance of mind, body and soul is considered as complete health in Ayurveda. Ayurvedic theory of mental health is based on combination of Triguna, Tridosha, and Panchmahabhuta. The dynamic balance of these above elements creates a good mental health. Balanced dosha of mind regulates the emotion while disturbed Dosha of mind plays an important role in the pathogenesis of mental diseases. In Ayurveda many references of Mana and treatment of Manas Vikara are available, which would be easy to understand and rewarding the field of treatment. These treatment has been categorised into 3 types i.e., Daivavyapashraya, Yuktiyapashraya and Satvavajaya. Daivavyapashraya Chikitsa is one of the treatment approaches concerned with spiritual way of treatment. Objectives: 1) To review literature related to the concept of Daivavyapashraya Chikitsa. 2) To find out details about Mantra Chikitsa which is used in Psychological Disorders. Materials and Methods: Ayurveda texts, Ayurvedic Samhitas, published articles are the materials for review of compilation and analysis of the concept. Discussion and Conclusion: Daivavyapashraya Chikitsa is considered Ashukari and cures the disease without any difficulties. It act as a Vyadhihar because of Daiva Prabhava. Mantra Chikitsa is one of the different modalities of Daivavyapashraya Chikitsa. Mantra has been explained in both Swastha and Atura in the classics. In the present paper literature regarding the utility and importance of Mantra Chikitsa in psychological disorder has been explained.

Key words: Manas Vikara, Daivavyashraya Chikitsa, Mantra Chikitsa, Spiritual Healing.

INTRODUCTION

Ayurveda has its own identity as most ancient and traditional system of medicine in India. It deals with the whole life of human being starting from birth to end of life because Ayurveda describe the art of living and it is science of life that reveals what is appropriate as well as auspicious for a happy and long life. The term Ayurveda is form by the combination of two words – “Ayu” meaning life and “Veda” meaning knowledge. Ayurveda is regarded as the science of life and the practice involve the care of physical and mental and spiritual health of human being.

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The one whose ‘Doshas’ are balanced, where metabolism is balance, whose tissues and eliminations are normal and whose senses and mind are centred in its self is considered healthy’.¹ In its holistic approach, Ayurveda gives prime importance to positive mental health. Vishada and Avasada are two conditions which are closely similar to depression in the form of mental health. The great Ayurvedic Archarya Charaka quotes. In his commentary, Vishada is the foremost factor to worsen the disease condition.² This is the first
principal regarding the mental health in ayurveda. Mental disorder refers to condition which affect persons mood, thinking and behaviour. It is also called psychological disorder. It includes Schizophrenia, Bipolar disorder, Depression, Anxiety, Conversion, Alzheimer disorder, Parkinsons disease, Epilepsy, ADHD (Attention Deficit Hyperactivity Disorder)[8] etc. In 2019, 1 in every 8 people or 970 million people around the world were living with a mental disorder with anxiety and depressive disorder which are the most common. In 2020, it raised significantly because of the covid-19 pandemic.[4] It is found that 10 percent of Indian population above the age of 18 suffers from various kind of psychological illness, which induces psychological pain associated with feeling of guilt, fear, anger, loneliness and helplessness.[5]

Ayurveda explains holistic approach about psychological illness and there treatment. Ayurveda describe mental health in Atharva Veda and in subsequent treaties by Charak, Sushrut and Vaghbatt, containing details of aetiology, symptoms, diagnosis and therapy. Psychological illness and physical illness are interdependent to each other. In Ayurveda, Satwa, Raja, Tama, are explain as Guna of Manas. Rajas and Tamas are called Manas Dosha. Imbalance in these Doshas leads to mental disorder. whereas Vata Pitta Kapha are Sharir Dosha, imbalance of this Dosha leads to physical illness and psychological illness too.[6]

Ayurveda, the Indian system of medicine advocates about different types of Chikitsa, to treat this psychological illness.

1. Daiyyavyapashraya Chikitsa
2. Yuktivyapashraya Chikitsa

Where Daiyyavyapashraya includes Mantra, Aushadha, Manimangala, Bali, Upadhan, Upavasa etc. Yuktivyapashraya explore the uses of medicines by two principles i.e., Shodhana and Shamana and Satavavajay also called as Psychotherapy which aims to control mind.

**OBJECTIVES OF THE STUDY**

1. To review the literature related to the concept of Daiyyavyapashraya Chikitsa.
2. To find out details about Mantra Chikitsa which is used in psychological disorder.

**MATERIALS AND METHODS**

Ayurveda texts, Ayurved Samhita, electronic database and published research articles have been carried out for collection compilation and analysis of the concept.

**Concept of mind in Ayurveda**

1. **Dhi, Dhruti and Smruti**: Physical mind is directly connected to Dhi (Intellect), Dhruti (Processing Information) and Smruti (memory). Vata Dosha balance the optimal functioning of Dhi. Dhruti involves chemical and electrical processing of information and hence it is related to Pitta Dosha. Kapha Dosha balance proper functioning of Smruti. When there is proper co-ordination between these three factors the mental health is perfect when there is lack of co-ordination between these three factors leads to mental disease.[8]

2. **Manovaha Srotas**: There are no any detailed description found in the respect of Manovaha Srotas. But when we go through systemic literal review of Srotas, it is said that Vata, Pitta and Kapha transverse the entire body through Srotas along with the Mansika Doshas.[9]

3. **Oja and Mana**: the relationship between Oja and Mana are very relevant in the manner of Manas Roga because both Oja and Mana seated in heart when Oja become decreased the person suffer from fear, anxiety, debility, always worried, discomfort in the sense organ, bad shade (complexion), bad mind and on the contrary increase of Oja is conductive to the proper functioning of mind.[10]

4. **Asatmendriyaarth Samyoga**: In Ayurveda sensory perception which are not congenial with sensory organs called Asatmendriyaarth Samyog. In short it is called unwholesome contact with the objects. They may be in the form of over utilization or non-utilization called Ayoga and or wrong utilization called Mithyayoga.[11]
Mantra a word or sound repeated to aid concentration in meditation. Effect of Mantra is described as Prabhavajanya in the classical text of Ayurveda. Though the reason behind it is Prabhav, one of the purposes of this attempt is for understanding the cause effect theory behind it. The cause effect theory behind effects of Mantra chanting as per Ayurveda concerns, the heart which is the base for mind. Mana and its vitiation are responsible for the formation of Manasvikara (psychological disorder) and uses of Mantra is advised for treatment to purify the heart. As heart gets purified the patient become normal. Mantra affects not only on Mana or Atma but also five sense organs are similarly involved in this process because these are the instruments through which waves of Mantra reaching up to the soul and mind.

Mantra description in Ayurveda

As per Ayurveda every word or Shabda possesses some inherent energy (Shakti). According to Vaisheshik Nyaya, Shabda (sound) is a common function in the 5 elements of the body (Akash, Vayu, Tej, Aap, Prithvi), 5 elements of mind (Aakash, Vayu, Tej, Disha, Kal) and 5 elements of soul (Akash, Disha, Kal, Atma, Mana). Hence it is very clear that due to involvement of body, mind, soul chanting of Mantra produces some particular energy in the body of that person who is chanting it. Since body mind soul are interlinked the vibration of sound attunes the body mind and breath.

When Mantra is chanted, sound energy is generated and the vibrations of that energy is diffused and distributed into physical nervous system by 72000 Nadis through 7 major Chakras situated along the length of spinal column. It can be understood with possible correlation between Ayurveda and Yoga. When the energy produced due to chanting of Mantra passes from Nadis to the plexus of the physical nervous system, it turns into neural energy and is passed to the nervous which in turn obey the brain and then get circulated throughout the body through blood.

There are 7 Dhatus according to Ayurveda and here the 7 Chakras with Sahasrara at the crown of the head it nourishes the Dhatus which are the structural unit of
human body. Depending on the disease and the patient’s condition the Dhatu gets affected Mantra chanting can brings healing of that particular Dhatu which are imbalance.

**Use of Mantra in Chikitsa**

The cause effect theory behind effects of Mantra chanting as per Ayurveda concerns heart which is base for mind its vitiation is responsible for the formulation of Manasvikara and use of Mantra is advised for treatment to purify the heart as heart gets purified the patient become normal. Hence in the psychiatric disorder patient have to faith on the Vaidya. Mantra affects not only Manas or Atma but also five sense organs are similarly involved in this process because these are the instruments through which ways of Mantra are reaching up to the soul and mind. Source of all diseases is Moha and Vata Pitta Kapha Dosha. Each Mantra causes a positive impact over Manas against the disease for the most optical effect for balancing the Tridosha. Even in this present age of materialistic life Mantra-Shakti can prove to be more influential than any other therapy.

Many researches are going onto elicited the effect of ‘Gayatri Mantra’ and ‘Om’. Researchers found that the Mantra generates different sound waves which are helping in calmness of the mind. The references of Mantra can be applied to Swastha as a process of Dincharya, Ritucharya, or in special condition like Garbhini/Bala etc. and in Atura in case of diseases and Mantra in preparation of Bheshaja.

**CONCLUSION**

Daivavyapashraya is a kind of faith therapy mainly use in the management of both Shareerika Roga and Manas Roga. It is the use for the management of diseases which are linked to Daiva. Daivavyapashraya Chikitsa has been mentioned in the beginning because of its ‘Ashukaritva’. It is act as ‘Vyadhihara’ because of Daivaprabhava. Chanting of specific Mantra for Doshha, Dincharya, Ritucharya, in specific condition like Garbhini, Bala, Garbhadhan Vidhi, Mantra chanting in Atura Chikitsa, before Shodhana karma like Vanmana, Shirodhara, Mantra chanting during method of Agada preparation, collection of herbs etc. are mentioned in Brihattrayi. Regular recitation (Japa) of mantra reduces restlessness of the mind, brings restraint in life, works wonders in developing the concentration and memory. It is important to use Mantras as a part of daily practice with Yoga and Ayurveda. The body has various state of consciousness which vibrates at various frequencies and every cell of the body has a consciousness of its own. This leads to the scattering of positive energy within. Regular practise of Mantra chanting induces vibrations that are strong enough to override the smaller disturbances. As a result, chanting of the Mantra creates a state where the vibrations within the body in the individual is completely in sync with the energy represented by the Mantra.

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