



ISSN 2456-3110

Vol 9 · Issue 5

May 2024

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

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*, *Yuktivyapashraya* 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.

समदोषः समाग्निश्च समधातुमलक्रियः।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ सु.सु.१५/४१

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.

विषादो रोगवर्धनानां ॥ च.सु.२५/४०

In his commentary, *Vishada* is the foremost factor to worsen the disease condition.^[2] This is the first

Address for correspondence:

Dr. Bharati N. Deshmukh

Post Graduate Scholar, Department of Post Graduate Studies in Ayurved Samhita and Siddhant, Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, India.

E-mail: bhartideshmukh151@gmail.com

Submission Date: 16/03/2024 Accepted Date: 22/04/2024

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.9.5.32

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)^[3] 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. *Daivavyapashraya Chikitsa*
2. *Yuktivyapashraya Chikitsa*
3. *Satvavajaya Chikitsa*^[7]

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

OBJECTIVES OF THE STUDY

1. To review the literature related to the concept of *Daivavyapashraya 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, Dhruiti and Smruti***: Physical mind is directly connected to *Dhi* (Intellect), *Dhruiti* (Processing Information) and *Smruti* (memory). *Vata Dosha* balance the optimal functioning of *Dhi*. *Dhruiti* 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. ***Asatmendriyarthasamyoga***: In Ayurveda sensory perception which are not congenial with sensory organs called *Asatmendriyarthasamyoga*. 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]

धारयेत्तु सदा वेगान हितैषी प्रेत्य चेह च॥

लोभेर्ष्याद्वेषमात्सर्यं रागादीना जितेन्द्रिय॥ अ.ह.सु.४/२४

Acharya Vagbhata told his commentary that an individual should control his senses and negative thoughts in mind like greed, irritability, anger, competition and attachment.^[12]

Several causes are responsible for mental health some are social circumstances, hereditary factors, traumatic incidents, personality of the person, biological reasons, improper diet, physical illness and overindulgence, severe mental or physical stress, unfavourable personal, familiar and social environment. According to Ayurveda there is an imbalance in *Tridosha* and *Trigunas* of mind has causative factor. Excess of *Shoka*, *Krodh*, *Chinta*, *Kama*, *Lobh*, *Moha*, *Irshya*, *Abhimana*, *Mada*, *Bhaya* are some negative emotions which can contribute to mental health.^[13]

Daivavyapashraya Chikitsa

It is described for *Karmaja Vyadhi*. According to *Karma*, disease is a divine justice form of punishment. Ayurved explained therapeutics for mental illness and its general principle of management for mental illness into 3 treaties i.e., *Daivavyapashraya*, *Yuktivyapashraya* and *Satvavajaya*. *Daivavyapashraya* includes *Mantra* (chanting sacred hymns), *Aushadha* (wearing herbs on the body), wearing *Mani* (gems or precious stones), *Mangala* (performing auspicious rites), *Bali* (offering to gods), *Upahara* (oblations), *homa*, *Niyama* (keeping vows) *Prayascitta*, *Upavasa* (fasting), *Pranipata* (worship of god) and *Gamana* (going to holy places).^[14]

The term *Daiva* indicates god that are meant who cure disease. Gods getting satisfied with *Bali*, *Upahara* etc. *Daivavyapashraya* mentioned first because it cures disease quickly. It cures disease by their special powers.

MANTRA CHIKITSA

Mantra Chanting

Mantra are the words loaded with power and sounds capable of penetrating our body into deep levels.

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 bring 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 Dosh*. Each *Mantra* causes a positive impact over *Manas* against the disease for the most optimal effect for balancing the *Tridoshas*. 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 ways 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 *Dosha*, *Dincharya*, *Ritucharya*, in specific condition like *Garbhini*, *Bala*, *Garbhadhan Vidhi*, *Mantra* chanting in *Atura Chikitsa*, before *Shodhana karma* like *Vamana*, *Shirodhara*, *Mantra* chanting during method of *Agada*

preparation, collection of herbs etc. are mentioned in *Brihatrayi*. 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*.

REFERENCES

1. Sushrut Samhita edited by Vaidya Yadavji Trikamji Acharya Sutrasthan, Chaukambha Surbharti Prakashan, Sutrasthan Adhyaya 15 verse 41. Edition 2008.
2. Charak Samhita with Ayurved Dipika commentary of Chakrapani, Chaukambha Surbharti Prakashan, Sutrasthan Adhyaya 25 verse 40. Edition 2021
3. www.ayurline.in
4. https://www.who.int
5. www.searo.who.int
6. www.ayurline.in
7. Charak Samhita with Ayurved Dipika commentary of Chakrapani, Chaukambha Surbharti Prakashan, Sutrasthan Adhyaya 11 verse 54 Edition 2021
8. Charak Samhita with Ayurved Dipika commentary of Chakrapani, Chaukambha Surbharti Prakashan, Sharirsthan Adhyaya 1 verse 49. Edition 2021.
9. Charak Samhita with Ayurved Dipika commentary of Chakrapani, Chaukambha Surbharti Prakashan, Vimansthan Adhyaya 5 verse 1. Edition 2021.
10. Charak Samhita with Ayurved Dipika commentary of Chakrapani, Chaukambha Surbharti Prakashan, Sutrasthan Adhyaya 17 verse 73. Edition 2021.
11. Charak Samhita with Ayurved Dipika commentary of Chakrapani, Chaukambha Surbharti Prakashan, Sharirsthan Adhyaya 1 verse 18. Edition 2021.

12. Ashtang Hridaya with Sarvangsundara commentary of Arundatta, Chaukambha Surbharti Prakashan, Sutrasthan Adhyaya 4 verse 24. Edition 2021.
13. Charak Samhita with Ayurved Dipika commentary of Chakrapani, Chaukambha Surbharti Prakashan, Adhyaya Nidansthan Adhaya 7 verse 4. Edition 2021.
14. Charak Samhita with Ayurved Dipika commentary of Chakrapani, Chaukambha Surbharti Prakashan, Adhyaya Sutrasthan Adhyaya 11 verse 54. Edition 2021.

How to cite this article: Bharati N. Deshmukh, Brijesh R. Mishra. Psychological disorder w.s.r. to Daivavyapashraya Chikitsa (Mantra Chikitsa). J Ayurveda Integr Med Sci 2024;5:194-198.

<http://dx.doi.org/10.21760/jaims.9.5.32>

Source of Support: Nil, **Conflict of Interest:** None declared.

Copyright © 2024 The Author(s); Published by Maharshi Charaka Ayurveda Organization, Vijayapur (Regd). This is an open-access article distributed under the terms of the Creative Commons Attribution License (<https://creativecommons.org/licenses/by-nc-sa/4.0>), which permits unrestricted use, distribution, and perform the work and make derivative works based on it only for non-commercial purposes, provided the original work is properly cited.