

NON-PHARMACOLOGICAL MANAGEMENT OF MANASIKA ROGA AN AYURVEDIC APPROACH

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Article Received on
23 July 2023,

Revised on 13 August 2023,
Accepted on 03 Sept. 2023

DOI: 10.20959/wjpr202316-29591

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ABSTRACT

Nearly 228 million people worldwide suffer from serious mental illnesses; which are usually associated with disability, medical co morbidities, and a reduced life expectancy of > 10 years. The significance of *Manas* is emphasized in different contexts and references of *Samhitas* by the *Acharyas* which clearly indicate the relevance and significance of *Manas* in both Health & Disease. Ayurveda has always followed the psychosomatic approach to the diseases, where more emphasis is given to the integration aspect of these two factors. In the general practice, psychiatric disorders are effectively treated with both pharmacological and non-pharmacological therapies. Though there are documented guidelines for these practices, there is disconnect between these guidelines and

common clinical practice. Several biological non-pharmacological treatments both invasive & non-invasive have become progressively available. However, available primary studies are limited for specific evidence of these interventions in mental disorders. A range of psychological interventions are available for patients with *manasika roga* but the most common therapies used in practice are described in this paper

KEYWORDS: Manasika Roga; Adravya chikitsa; Non-Pharmacological Interventions; Achara Rasayana; Sadvritta; Satwavajaya.

INTRODUCTION

Ayurveda defines *Manasika Roga*, as a pattern of behavioural or psychological symptoms that impact multiple life areas creating distress for the person experiencing the symptoms. It's

a syndrome characterized by a clinically significant disturbance in psychological, biological functioning and associated with significant distress in social, occupational activities.

According to W.H.O. reports, about 800 million people suffer from mental health disorders worldwide with 19.86% of adults are experiencing a mental illness. India accounts for about 15 percent of the global mental health burden with idiopathic developmental intellectual disability affecting most Indians.

Classification

The classification of mental disorders is has witnessed tremendous advances during the past 20 years with regard to increased reliability, validity, clinical and research utility, comprehensiveness, and improved communication.

In Ayurvedic Classics, no description on classification of *Manasika Roga* is readily available. However, a critical study of the Classics offers certain useful descriptions pertaining to the classification of *Manasika Roga* which is Clinical advantage.

The classification is so comprehensively made that no aspect related to the disease is left out. They have been grouped as under basing on the predominance of the physical or mental origin and symptomatology for easy understanding and practice.

S. No.	Category	Examples
1	<i>Manasika Adhishtana</i>	<i>Asuya, Bhaya, Dainya, Chittodwega, Harsha, Kama, Krodha, Lobha, Moha, Mada, Matsara, Shoka, Vishada, Irshya</i>
2	<i>Sareeraka Adhishtana</i>	<i>Asabda Sravana, Tama, Ati-pralapa, Aswapna, Tandra, Bhrama, Ati-nidra, Anavasthita Chitta Asantripti</i>
3	<i>Ubhayadhishtana</i>	<i>Unmada, Apasmara, Apatantraka, Apatanaka, Atattwabhinivesha, Madatyaya, Sanyasa</i>
4	<i>Manasika Vyadhi with Sareera Adhishtana</i>	<i>Kama-Jwara, Krodha-Jwara, Bhayaja-Atisara, Shokaja-Atisara</i>
5	Idiopathic Origin	<i>Agantuja-Unmada, Graha-Badha, Upagraha-Badha, Bhuta Graha, Paisachika Graha</i>

Chikitsa

Physicians approach

According to Ayurveda, The Physician should pay attention to the following aspects while treating the *manasika roga*:

1. The Emotional factors

2. Relationship to other Key individuals
3. Problems prevailing before the onset
4. Concentrate on listening and say little
5. Not to interrogate, Ask questions
6. Make patient Optimistic
7. Reassure the patient that his problem can soon be cured
8. Remain calm and project confidence
9. Conquer the Patient's mind and confidence
10. Calm the patient, Remove his fears, and strengthen his will power.

AIM

The aim of management of *Manasika roga* according to Ayurveda is:

- i) To promote *Sattvaguna* over *Rajoguna* and *Tamoguna*
- ii) Diversion of *Manas* from the causative factors
- iii) Administration of curative drugs and agents
- iv) Certain *Upaaya* (measures) other than drugs (*Adravabhuta Chikitsa*) to balance *Manasika dosha*.

Of the above four approaches, the present paper focuses on the elucidation of Non-Pharmacological measures employed and adopted in the treatment of Psychiatric disorders.

Non – Pharmacological interventions

Non-pharmacological interventions (NPI) or Non-pharmacological therapies (NPT) are non-chemical interventions that are theoretically supported, targeted, replicable, and potentially capable of delivering the relevant benefit. These are primarily of self help nature but may require additional guidance to employ them optimally. Many of them act by stimulating the body's healing power, sometimes because they stimulate the production of biogenic amines, neuro-peptides, stimulate natural defenses, produce neuro-protection, etc., which contributes to homeostasis.

A range of psychological interventions are available for patients with *manasika roga* but the most common therapies used in practice are described below:

Ayurvedic perspective

According to the definition of medicine, anything that imparts balance to *Dhatu* is considered as *Chikitsa*, treatment or therapy. Apart from medication, ancient treatises advocated and

emphasized on certain other non-pharmacological measures like Diet, constant physical activity and exercise as a part of treatment protocol for comprehensive recovery from the illness. These measures are named '*Adravyabhuta Chikitsa*' in Ayurveda. These measures complement therapy for some diseases, and they can also be the basis or part of the approach for certain disease.

Adravyabhuta Chikitsa is a sort of personalized medicine, like which requires ability and experience to translate this into therapy. It is an important part of the Ayurvedic treatment protocol for Physical, Mental or Psychosomatic ailments and plays a significant role in different degrees at different stages. Despite the contentions on its scientificity, it has remained a comprehensive approach adopted in clinical practice in the treatment of many diseases.

Adravyabhuta Chikitsa approaches are practiced in various forms and basing on the type of approach they can be broadly placed under following categories.

- i) *Daiva Vyapasraya Chikitsa*
- ii) *Satwavajaya*
- iii) *Adravya Chikitsa*
- iv) *Achara Rasayana*
- v) *Sadvritta*

Daiva vyapasraya chikitsa

Daivavyapashraya Chikitsa is concerned with the measures the effect of which is beyond the purview of reasoning. Hence this treatment is also known as spiritual therapy. Atharvaveda and Koushika Sutra are the two authentic sources of this therapy. The measures include religious rituals like benedictions and offerings, Occult practices, Faith practices etc. These practices are still in prevalence in many parts of the world and people adopt these as a last resort when the conventional methods did not give the desired result.

The expected mode of action of *Daivavyapashraya* is it removes the fears, phobias, pessimistic thinking by way of creating positive vibrations, releasing stress hormones and promote confidence and disciplined life-style in the individual. The practices of *Daivavyapashraya* include:

S. No.	Practice	Charaka	Susruta	Vagbhata	Bhava Prakasha	Yoga Ratnakara
1	<i>Mantra</i>	-	+	+	-	-
2	<i>Aushadhi</i>	+	-	+	+	+
3	<i>Mani</i>	+	+	+	-	+
4	<i>Mangala</i>	+	-	+	-	-
5	<i>Bali</i>	-	+	+	-	+
6	<i>Upahara</i>	+	+	+	-	-
7	<i>Homa</i>	+	+	+	-	-
8	<i>Niyamana</i>	+	-	+	-	+
9	<i>Prayaschitta</i>	+	+	+	-	+
10	<i>Upavasa</i>	-	-	+	-	-
11	<i>Swasthi Vachaka</i>	+	+	-	-	+
12	<i>Pranipata</i>	-	+	+	+	+
13	<i>Yatra Gamana</i>	-	-	-	+	-

Satwavajaya chikitsa

Satwavajaya Chikitsa is defined as mind control therapy where emphasis is given to restraining or withdrawal of mind from unwholesome objects. It was Charaka who first defined and detailed this therapy.

AIMS

1. Helping the individual in discriminating between thoughts & actions.
2. Making the individual to involve in the activities with commitment by diverting the mind.
3. Helping the individual to respond selectively by discriminating the objectives and imagined dangers.
4. Initiating devotion and strengthening the believes in the *Ishta-Daivam*
5. Expelling out phobias by creating awareness of the subject knowledge and the true facts.

Methodology	Dimensions	Outcome
Chintya (Regulation of thought process)	<i>Trivarga Anvekshana</i>	Assurance
Vicharya (Replacement of ideas)	<i>Ashwasana</i>	Emotional replacement
Uhya (Channeling the presumptions)	Promotion of <i>Jnana</i>	Thought process regulation
Dheya (Polishing the objectives)	Promotion of <i>Vijnana</i>	Re-framing the Ideas
Sankalpa (Proper guidance for taking right decision)	Promotion of <i>Samadhi</i> state	Channeling the Presumptions
---	<i>Pratyatma Chikitsa</i>	Correcting the objectives and ideals
---	<i>Pratidwandva Chikitsa</i>	Guidance in taking right

		decisions
---	<i>Mano-Kshobha Chikitsa</i>	Control over patience
---	<i>Suhrit Vakya</i>	Awareness of the mind

According to charaka

S. No.	Category	Methods
1	Rational Persuasion	<i>Dhairya, Sadvritta</i> and <i>Vegavarodha</i> of <i>Dharaniya Vega</i>
2	Deeper Understanding	<i>Jnana, Vignana</i> and <i>Smruti</i>
3	Balanced State of Mind	<i>Indriya Samkshipya</i> (Abridging the senses); <i>Chanchala Mana Samkshipya</i> (Stilling the Fickle Mind) & <i>Atmasathe Manasi Sthire</i> (Fixing the mind in soothing things)

Adravya chikitsa

S. No.	Charaka	Vagbhata
1	<i>Bhayadarshana</i> (Causing Fright)	<i>Upavasa</i> (Fasting)
2	<i>Vismapana</i> (Causing Surprise)	<i>Anila Seva</i> (exposure to fresh air)
3	<i>Vismarana</i> (Obliteration of memory)	<i>Athapa Seva</i> (Sun-bath)
4	<i>Kshobhana</i> (Administration of shock)	<i>Mantra</i> (Religious Chants)
5	<i>Harshana</i> (Causing elation of spirits)	<i>Swantana</i> (Consoling)
6	<i>Bharthsna</i> (Threat)	<i>Daana</i> (Charity)
7	<i>Vadha</i> (Thrashing)	<i>Traasana</i> (Frightening)
8	<i>Bandhana</i> (Binding)	<i>Jagarana</i> (Night Vigil)
9	<i>Swapna</i> (Hypnosis)	<i>Haasana</i> (Laughing)
10	<i>Samvahana</i> (Massages)	---
11	<i>Vyayama</i> (Exercises)	---

Achara rasayana

Rasayana chikitsa is one of the divisions of Ashtanga Ayurveda, especially formulated to improve the health of the healthy people and at the same time to cure the disease by promoting the strength and vitality.

Achara Rasayana is a personal code of conduct which Ayurveda recommends everyone to practice to maintain normal health and to keep away the disease be it psychic or somatic. It is a master prescription for the modern day stress and strain related problems. The practices of *Achara Rasayana* according to *Brihatrayee* include.

Charaka	Susrutha	Vagbhata
<i>Satya bhashana</i>	<i>Satataadhyayana</i>	<i>Hitaahara vihara sevana</i>
<i>Akrodha</i>	<i>Para tantraavalokana</i>	<i>Sameekshakaari</i>
<i>Nivritta madya & maidhuna</i>	<i>Vaadana</i>	<i>Vishayaasaktata</i>
<i>Ahimsa</i>	<i>Achaarya sevana</i>	<i>Daata</i>

<i>Prasaantata</i>	---	<i>Satya para</i>
<i>Anaayasa</i>	---	<i>Kshamatwa</i>
<i>Priya vaadinam</i>	---	<i>Aapta anusarana</i>
<i>Japa</i>	---	<i>Sama</i>
<i>Saucha</i>	---	---
<i>Dheeam</i>	---	---
<i>Daana</i>	---	---

Sadvritta

S. No.	Charaka	Susrutha	Vagbhata
1	<i>Naa dhira</i>	<i>Akrurata</i>	<i>Prajnaparadha tyaga</i>
2	<i>Naatyucchita satwa</i>	<i>Samvibhaga ruchita</i>	<i>Indriya upasanthi</i>
3	<i>Naa bhritya bhrityah</i>	<i>Kshama satva</i>	<i>Smriti</i>
4	<i>Naa visrabda swajana</i>	<i>Dharma</i>	<i>Desha, kala, atma vijñana</i>
5	<i>Naaika sukhi</i>	<i>Aastikata</i>	<i>Sadvritta palana</i>
6	<i>Naa dukkha sheelacharopachaara</i>	<i>Atma jnana</i>	<i>To avoid dasa-vidha papa karma</i>
7	<i>Naa sarva visrambi/ Naa sarva abhishanki</i>	<i>Budhi, medha, smriti & dhriti</i>	<i>(himsa; steya; anyata kama; parusha vak; anruta; sabhinna pralapa; vyapad; abhidya; iccha and drik viparyaya)</i>
8	<i>Naa sarva kaala vichari</i>	<i>Anabhishanga</i>	

Right association

Ayurvedic psychology emphasizes right association to ensure psychological well-being. We should always associate ourselves with those who elevate us, bring peace, and keep our minds cool and calm. Hence it is suggested to frequent the company of spiritually elevating people since their mere presence cools and calms the mind and heart.

Counseling

Counseling is probably the most important instrument in psychological treatment. However from Ayurvedic stand point it should not be a mere talk or discussion but a prescription for action. It should examine the causes of psychological imbalance and indicate how to correct them. Ayurvedic Counseling deals in four primary areas.

1. Physical factors - Diet, Herbs & Exercises
2. Psychological factors - Impressions, Emotions & Thoughts
3. Social factors - Work, Recreation & Relationship
4. Spiritual factors - Yoga & Meditation

Balancing

We often naturally try to counter psychological problems with opposite influences, but in a wrong way and therefore fail. Such external stimulants breed dependency and leave us more depressed when they are not at our disposal. The method we are trying is correct but our application is faulty. We are relying on substances that merely mask our condition but cannot resolve it. We should not cover the thoughts of unhappiness with the thoughts of happiness. Instead we must consciously create a positive energy within our own mind by changing our thoughts and actions. Ayurvedic psychology deals with four levels of treatment

1. Biological humours - Balancing of *Vata, Pitta & Kapha*
2. Vital essences - Strengthening of *Prana, Tejas & Ojus*
3. Impressions - Harmonizing Mind & Senses
4. Consciousness - Promoting the Correct functions

Balancing impressions for tridoshas

Impression	Vata (<i>prana</i>)	Pitta (<i>tejas</i>)	Kapha (<i>ojus</i>)
Nature	Sitting, walking quietly/peacefully by a garden, forest, lake, river, ocean where it is warm & bright	Sitting, walking by flowers, lake, river, ocean when it is cool. Walking at nights, gazing at night sky, moon & stars	Vigorous biking, walking in dry, desert regions, high mountains, open areas on sunny and windy days
Sound	Peaceful silence, calming chanting, classical music	Cooling & soft music like sound of flutes or water	Stimulating music, strong and energizing sounds and singing
Touch	Gentle/warming touch, massage using warm oils especially, sesame or almond oil	Cooling, soft moderate touch and massages with cooling oils like coconut or sun-flower	Strong, deep body massage with dry powders or stimulating oils like mustard oil
Sight	Bright & calming colours like combinations of gold, orange, blue, green or white	Cool colours like white, blue and green	Bright and stimulating colors like yellow, orange, gold or red
Taste	Rich & nourishing foods abounding in sweet, salty or sour tastes with moderate use of spices	Food that is neither too heavy nor too light abounding in sweet, bitter nor astringent with spices like coriander, turmeric and fennel	Light diet emphasizing pungent, bitter or astringent tastes with liberal use of spices and intermittent fasting
Smell	Sweet, calming, warming and	Cool and sweet fragrances like rose,	Light, warm, stimulating and penetrating

	clearing fragrances like jasmine, rose, sandalwood and eucalyptus.	champak, sandalwood, vetiver & jasmine	fragrances like musk, cedar, myrrh, camphor or eucalyptus
Activity	Gentle exercise, <i>hata yoga</i> , tai-chi,, swimming, hot-tubs, relaxation and more sleep	Moderate exercises like walking, swimming, cooling <i>asanas</i> like <i>sarvangasana</i>	Strong aerobic exercises, jogging, sun-bathing, wind-bathing, sauna-bath and reducing sleep
Emotions	Cultivating peace, contentment, fearlessness, patience, support of family & friends, regular social interactions	Cultivating friendship, kindness and courtesy promoting, peace, forgiveness, compassion, devotion and releasing anger, hatred, resentment & conflict	Cultivating detachment, service to others, self-less love, releasing greed, attachment & clinging
Mental	Anti- <i>vata</i> mantras like ram, hrim, shrim, concentration exercises, strengthening memory	Anti- <i>pitta</i> mantras like shrim, sham or ma. Practicing non-judgment & acceptance, listening to other points of view	Anti- <i>kapha</i> mantras like aim. Krim or hum. Cultivating wakefulness, breaking with the past and mental exercises and games like chess
Spiritual	Meditation on peaceful deities like rama , krishna or protective divine mothers like durga or tara	Meditation on peaceful deities like shiva, vishnu or divine mothers like lakshmi, prayers for universal peace, cultivating surrender & receptivity	Meditation on active and wrathful deities like rudra or strong forms of divine mother like kali etc. Meditation on the void or inner light

DISCUSSION

Ayurvedic approach in managing mental disorders not only prevents the impairment of intellect, patience and memory but also brings them back to a normal state. Pharmacological therapy plays an important role in psychiatric conditions. But it is difficult to comply with the therapy due to side effects or access to medication. This has led to the development of wide range of non-pharmacological techniques and procedures to treat the most common neuropsychiatric pathologies.

The techniques of physiotherapy, *Daiva Vyapasraya Chikitsa*, *Adravyabhuta Chikitsa*, *Satwavajaya*, *Achara Rasayana* and *Sadvritta* of Ayurveda are framed under the term Non-Conventional Medical Therapies (NCMT). They relieve symptoms and improve quality of life and slowdown the disease progression. Hence they are employed either exclusively or in combination with drugs.

Though the Non-pharmacological treatments (NPT) have beneficial effects in many acute clinical conditions, they are mainly contemplated for chronic diseases. Implementing these measures would contribute to reduce the adverse effects of medicines, and also bring the healthcare expenditure down.

CONCLUSION

Management of mental disorders is a challenging task in any given circumstance since there is wide gap between the need and provision of treatment. They may also need support for educational programmes, so as to tackle stigma against people with mental illness.

Ayurveda has illustrated the role of Psychic factor in disease production is well illustrated centuries ago. It has a special branch for treating mental diseases by name *Bhutavidya*. Ayurvedic therapies for treating psychic disorders are multifaceted for improving mental well being and Physical and Social status of the person.

Complementary and alternative therapies like Yoga, Dietary Supplements, Life-style modifications, Massages, Meditation etc increase feelings of well-being, reduce anxiety, ease symptoms of depression, and aid relaxation and offer a comprehensive solution for *Manasika Roga*.

Though there are certain evidences in support of the benefits of these therapies for mental health problems, many aspects remain unclear in view of the limited research. Large-scale further studies would help determine the true benefit of these alternative therapies. They can be employed alongside regular medication in severe cases and as a replacement guided by personal preference for people with persistent sub-threshold depressive symptoms.

When we integrate the contemporary art of psychotherapy with the ancient science of Ayurveda, it becomes a powerful combination and brings about radical changes in our mental outlook and in physical health.

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