

A Review Study of Nidanpanchaka of Manas Vikara In Ayurveda w.s.r. to Atatvabhinivesha

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ABSTRACT

Title: A Review Study of *Nidanpanchaka* of *Manas Vikara* In Ayurveda With Special Reference to *Atatvabhinivesha*

Ayurveda being a science of life, encompasses the mind, body and soul within Health. *Vikara* is an unhealthy state of the body. According to Ayurveda, *Vikara* are classified as *sharira* and *Manas vikara*. Route cause of any type of *vikara* is *Pradnyaparadha*. In present scenario these *manasa vikara* are increasing day by day.

Atatvabhinivesha is mentioned as a type of one of the *Manas Vikara* in which perception of the things goes wrong. It happens due to increase in *manodosha* i.e. *Raja* and *tamo dosha*. Ancient *aacharya* included it in *Ashtomahagada*.

Out of the eight branches of Ayurveda (*Ashtang Ayurveda*), *Graha Chikitsa* is

related to *Manas Vikara*. Ayurvedic Medicine is the oldest medicine system which sees each individual as having unique Body-Mind constitution. Ayurveda is becoming increasingly popular in *Manas Vikara* in involving Medicine, Yoga, Diet, Panchakarma and regulation of life style.

Keywords: *Pradnyaparadha*, *Atatvabhinivesha*, *Ashtomahagada*, *Grahachikitsa*

Introduction:

Ayurveda an ancient traditional system of medicine which gives knowledge about aayu which means human body, mind and spirit using comprehensive holistic approach. to *Prayojan* of Ayurveda is maintainance of good health and treat the diseased person restore healthy life. Ayurvedic *aacharyas* clearly defined what is mean by health? A person is said to have good health when they enjoy a balance of physical

and psychological elements (*sama dosha*), tissue in a organ (*sama dhatu*), combined with proper elimination of wastes (*sama mala*), a happy soul (*prasanna aatma*), a happy and functioning of five senses (*prasanna indriya*). When all these elements are not in their proper state, they do not perform their function leading to various disorders. There are mainly three types of disorders described in Ayurveda – 1) Innate (*Nija vyadhi*): arises due to bodily doshas. 2) Exogenous (*Agantuja*): caused by poisoned air, fire, trauma etc. 3) Psychic (*Manas vyadhi*): caused by non fulfillment of desires and facing of the undesired

Total number of patients of mental disorders are increasing day by day. According to the latest WHO report almost 7.5% of Indian suffer from major or minor mental disorder that requires expert intervention. This report states that depressive disorders are characterized by sadness, loss of interest or pleasure, feeling of guilt or low self worth, disturbed sleep or appetite, feeling tiredness and poor concentration. Neuroscience in Bengaluru (NIMHANS) released a mental health survey that said that incidence of depression is roughly one in every 20 Indians that is 5% of the population.

Atatvabhinivesha is one of the type of *manas vikara* (mental disorder) in which patients have little sense and confused with interpretation of the objects. Patients is not able to decide the difference between eternal and non-eternal things besides having good physical condition. All these types of *manas vikara* which are described in

Ayurveda have three causes-Excessive, negative and perverted uses of sense objects, actions and time.

In all types of *manas vikara* early intervention is better for good prognosis of the disease. WHO reports also said that inaccurate assessment was another barrier to effective care. People of *manas vikara* are often not correctly diagnosed and other who do not have *vikara* are too often misdiagnosed and prescribed antidepressant. So correct diagnosis of mental illness is very important thing for better recovery. In Ayurvedic text there are full description about causes, symptoms and treatment about various types of *Manas vikara* which is very important for diagnosing a mental illness for today's scenario.

AIM

To study the *Nidan panchak* of *manas vikara* with special reference to *Atatvabhinivesha*

OBJECTIVE

- 1) To collect the information about *manas vikara* from different Ayurvedic *samhita*
- 2) To review and study about the *Nidanpanchak* of *Atatvabhinivesha*
- 3) To study the Ayurvedic perspective of treatment for *Atatvabhinivesha*

MATERIAL

Material for the review study is collected from ancient Ayurvedic *samhita*, different websites and various Ayurvedic journals.

METHOD

Mind, self and body- these three make a Tripod on which living world stands. Both the body and the mind are the location of the types of disorder as well as pleasure. The balanced use of the above three tripod is a cause of pleasure. *Mana* is also counted as in *Ekadasha indriya*. Ayurveda has described the three *guna* that is *satva*, *raja* and *tamo guna*. also called as *Maha gunas*. Each *guna* is responsible for particular function. Together these three are said to give rise to all phenomena in nature and they have influence on the body and the mind. *Satva guna* support clarity of the mind where as most mental disorders can be attributed to an imbalance in *raja* and *tama*.

MANAS VIKARA:

Mental illness is caused by imbalance in *satvadi guna* as well as *vatadi dosha*; leading to clouding of the perception and loss of the understanding. *Adhithana* of *manas vikara* is mind (*mana*). so disturbance in proper functioning of mind takes place like *bhudi vibhram*, *smruti vibhram* etc.

HETU:

Main reasons behind disorders are

- 1) *Asatmedriyatha sanyoga* means unwholesome conjunction of sense organ
- 2) *Pradnyaparadha* means intellectual error
- 3) *Parinaam* means consequence

Dhi *dhruti* *smruti*
vibhransh: *samprati*: *kalkarmanaa*
m

Asatmyarthagamashcheti
dnyatavya dukhahetva: ||

Cha.sha.1/98

- 1) Derangement of intellect, Restraint and memory
- 2) Advent of time and actions
- 3) Contact with unsuitable sense objects should be known as the cause of misery

Samprati:

Pradnyaparadha → vitiation of →
dosha → imbalance in *Mahaguna*
 that is *satva*, *raja* and *tama*
 Derangement of *Dhi*, *Dhruti* and
Smruti loss of understanding
 Mental illness.

Lakshane:

- 1) *Budhi bhransha* (Derangement of intellect)
 Patient is adhere to the wrong discrimination between eternal and non-eternal as well as wholesome and unwholesome.
- 2) *Dhruti bhransha* (Derangement of Restraint)
 Patient's control over the mind is not possible in getting sensual pleasure from the unwholesome objects
- 3) *Smruti bhransha* (Derangement of memory)
 When patient's mind is covered by *raja* and *tamo guna*, recollection of the knowledge of reality is impaired

Classification:

A) Disease with primarily mental origin and predominantly mental symptoms.

e.g. *Lobha, Kama, Krodha, Moha, Irshya, Dvesha, Matsarya, Raga, Bhaya, Harshya, Vishada, Asuya, Dainya* .

B) Disease with primarily mental origin and predominantly physical symptoms.

Initially there is imbalance in manas dosha which finally involve vatadi sharira dosha so symptoms seen only in sharir level.so it may be called as mano-sharirika disease or psychosomatic disease.

e.g. *Unamada, Apasmara, Aptantraka, Bhayaj and Shokaj atisara, Kamaj and shokaj jwara, Nidranasha.*

C) Disease with primarily physical origin and predominantly mental symptoms

Etiology and pathogenesis of these disease are found due to vatadi sharirika dosha but the nature of the symptoms is of psychological in origin so may be called as sharira-mansika disease i.e. somatopsychic.

e. g. *Atatvabhinivesha, mada*

D) Disease with idiopathic origin and predominately physical and mental origin. We are not able to give scientific logic behind the pathogenesis of these disease .

e. g. *Agantuja unamada , Grahabadha.*

Atatvabhinivesh :

Atatve abhiniveshaha yasmin sa:

Nirukti- Na tatvam abhita : nivishate

Due to vitiation of vatadi dosha ,mind is totally covered by *Rajas* and *Tamasa* guna .In absence of *Satva guna* , *smruti*

and *buddhi nash* takes place patients always in some type of *Bhrama* .This mental disorder is called *Atatvabhiniveasha*. Ayurvedic *acharya charaka* included it in *asthomahagada*. *Asthomahagada* is a group of eight disease which are difficult to treat(*Duschikitsa*).

Hetu:

Malinaharashilasya *vegan*
praptannigrahta/

Shitoshann *snigdha* *ruksha*
vdyairherubhishcha Aatisevitai://

Person who regularly eat *malin aahara*(*sanyogadi viruddha aahar puti aahar dusit aahara ameddhya and parushit aahar*), person who always suppresses his natural urge like urination ,urge of sneezing , coughing etc; person who is always uses too cold and to hot food in his diet, too mach dry or *snigdha aahar*.

Samprapti:

Due to this *ahitkar aahara* and *vihara*



Leads to vitiation of *vatali dosha*



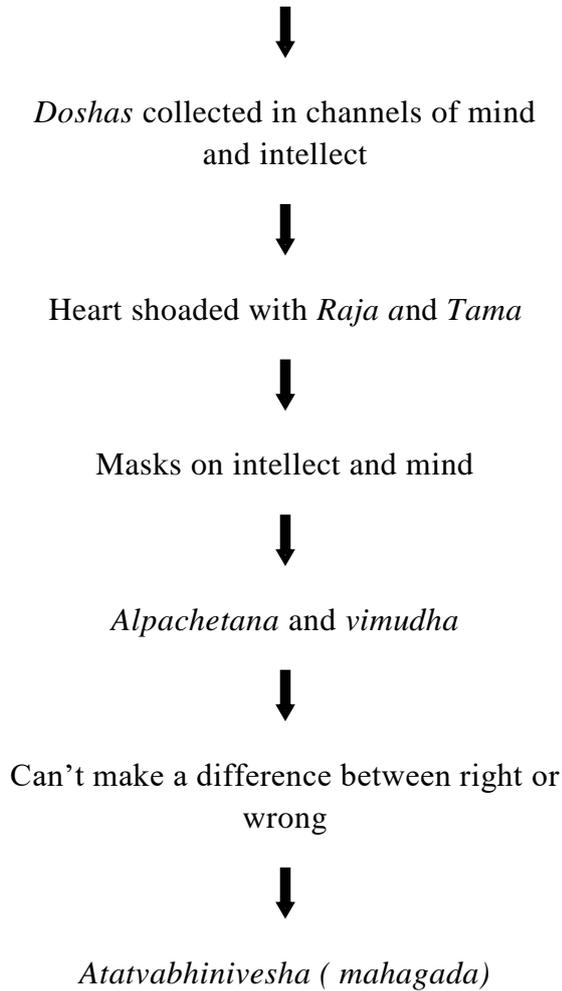
Goes into heart



Affect on channels connected with mind and intellect of the person whose



Attma is covered by *Rajas* and *Tamas*
guna



Lakshana:

*Vishamakurutebuddhi nityaanityehitahite
atattavabhinivesham tamahurapta
mahagadam / cha chi 10 /59-60*

Thus on masking of intellect and mind by increased *Rajas* and *Tamas guna* and bewildment of heart by *dosha* ,the patient confused and having very little sense. He interprets entemal-nonentemal and wholesome-unwholesome wrongly. This is known as attachment to unreality or great disease i.e. *mahagada* .

Patient physical condition is not affected by the disease .His mental condition (except some typical concept) may also be fine .

Line of treatment of *manas vikra* :

1] *Daiva vyapashrya* –Devine therapy.It includes chanting of *Mantras*, performans of *Homas* etc are integral part of *Daiva vyapashrya*.It largely revives normal functioning of *Satva guna* and removes obstacles of *Raja*.

2] *Yukti vyapashrya* – Medicinal therapy;aaushadhi dravya ,diet, Panchakarma

3] *Satvaavajaya* – Psychotherapy; It aimed at regaining the normal mental activity by conducting practise of *Yama,Niyama ,Aasana* and *Pranayama*. These remedies ensure free circulation of *Prana vayu* throughout the body resulting in removal of blockage of channels of circulation linked to mind.

- Preventive aspects

- 1) Aavoidance of *pradnyaparadha* (*Nidanparivarjan*)
- 2) *Indriyopshaman*
- 3) *Sadvrittapalana*

- Curative aspects

1]*Dravya chikitsa* –*shodhan* and *shaman chikitsa*

2]*Adravya chikitsa* –*ashvasan chikitsa*

Atatvabhinivesha

*Snehaswedopapannam ta sashodhya
vammanadibhi :*

*Kruttasansarjanamaheyairannapanairup
acharet || cha chi 6*

As regards to management the patient should be evacuated with emesis etc after unctien and sudation .Thereafter proper dietic regimen should be given to him .Then *panchagavya ghrita* and combined

with *brahmhi ghrihta* should be taken .Moreover ,he should take *shankhapushpi* and other *medhya dravya* [intellect promoting] *Rasayana*

Very close ,trusted and favourite friends speaking about righteousness and purpose should make him devoted to understanding perserverence memmory and concentration.

“Dhidhairyamaatmaadi vidnyanm manodeshoushadham param]”

The best treatment of *manas vikara* is to counsel the patient and to make him realize his true identity and of the reality with the help of philosophy and religious scriptures.

Aushadhi Yog in atattvabhinivesh :

- 1]Til tail + Lashun kalka
- 2]payasa +shatavari
- 3]bhahami rasa
- 4]vacha(bal)+Madhu
- 5]Mitha kushta + milk

Pathya:

Laghu,dipan .pachak aahara, hridaya aahara/

Result :

In different ayurvedic *samhita* , detail study of *Nidanpanchak* of *manasvikara* is done . Ayurveda treats *manasvikara* in a Holistic manner.

Discusion :

After knowing the *Nidanpanchak* of *Manasvikara* , we can treat it in better manner . In ayurveda *Nidanparivarjan* is also a part of treatment . But in *manas vikara* ,after complete avoidance of

causative factor there is no complete relief from the disease . Ayurvedic treatment work not only on symptoms but also on the route cause of the every disease. So *manas vikara* like *Atattvabhinivesha* should be treated with different ayurvedic panchakarma ,yoga therapy , medicines to complete recovery from *manas vikara* .

Conclusion:

Diagnosis of mental illness is become easy after studding *nidanpanchak* of that diseases according to ayurveda. In the other hand ayurveda is being considered on alternative care for mental illness. By ayurvedic line of treatment like spiritual and psychotherapy one can able to treat mental diseases effectively.

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