

## Management of psychiatric disorders in context to Charaka Samhita- a brief review

Rajesh Kumar K. Mishra<sup>\*1</sup>, Nandadeep V Chodankar<sup>2</sup>, Shraddha V Kalekar<sup>\*3</sup>

1. Associate Professor and HOD, Dept. of Kayachikitsa  
Mob. No.9421234606, Email- [dr.rajeshmishra64@gmail.com](mailto:dr.rajeshmishra64@gmail.com)
2. Assistant Professor, Dept. of Kayachikitsa;  
Mob No. 9420259566, Email- [dr.chodankar@gmail.com](mailto:dr.chodankar@gmail.com)
3. BAMS (Intern), Mob. No. 7841875589, Email- [sandykalekar@gmail.com](mailto:sandykalekar@gmail.com)

Bhaisaheb Sawant Ayurved Mahavidyalaya, Sawantwadi, Maharashtra, India

**\*Corresponding Author** - [sandykalekar@gmail.com](mailto:sandykalekar@gmail.com) Mob. No. 7841875589

### ABSTRACT:

Mental health issues have always been the talk of the day amid the hue and cry of an ever-changing world. A 2019 report says that 1 in 8 people in the world is living with one or other mental disorders. Even in the Vedic era, mental health was of utmost importance. Ayurveda being the science of life, deals with both physical and mental illnesses. A systematic analysis of the mind can be found in Charak Samhita, written about 200BCE. It talks not only about the functions, location, and characteristics of the mind but also gives a systematic treatment plan to tackle these disorders. Acharya Charaka goes one step further to explain different ways to keep these conditions at bay. He describes it all in Achar Rasayana, Sadvritta Palan. Since Ayurveda considers the body as a whole rather than an accumulation of

various distinct bodily systems, many treatment options from Yuktivyapashraya Chikitsa work on the imbalance of Manasik Dosha as well as Sharirik Dosha.

Ayurveda focuses on all aspects of healthy living, physical, mental and spiritual. In Daivavyapashraya Chikitsa, Charaka discussed faith-based interventions. While in Sattvavajaya Chikitsa, the psychotherapeutic route is studied thoroughly. Along with these interventions to manage mental disorders, tools for prevention like Aachara Rasayana, and Sadvritta Palan can prove extremely helpful in leading a healthy life. In this article, we have studied Charaka Samhita and referred to various research-based articles depicting the efficacy of Charaka's way of treating psychiatric disorders.

**Keywords:** Mind, *Manasroga*, *Manas*, *Sattva*, *Sattvavijaya*, *Daivavyapashraya*, *AacharRasayana*

## INTRODUCTION:

In the year 2019, it was observed that 1 in 8 people are living with some kind of mental disorder, globally. <sup>[1]</sup> The pandemic has struck a very serious blow to everyone on the face of the earth. We are now facing very trying times when it comes to mental health. The number of stressors has increased, many relationships suffered, certain expectations haven't been met, important-unimportant plans have been cancelled, and well, fear of contracting the deadly illness is always looming over our necks. Even before the pandemic, a considerable number of efforts have been taken toward addressing mental illnesses like WHO's 'Depression- let's talk' <sup>[2]</sup> theme and many other awareness movements. All this has happened in the past couple of centuries. Ever wondered how people dealt with these mental disorders in the past? Ancient Indians were always so keen on mental health and it can be seen through various ancient scriptures like the *Gita*, *Vedas*, *Shastras*, and of course *Ayurveda*. Westerners added mental and spiritual aspects to the definition of health very recently <sup>[3-4]</sup> whereas *Ayurveda* has always seen mental health as an integral part of healthiness.

The great *CharakAcharya* was no exception when it came to addressing mental disorders. In *Charak Samhita* (200BC <sup>[5]</sup>) one can find many references which explain in detail what these mental illnesses are, how they are caused (*Samprapti*) what causes them (*Hetu*),

and their symptomatology (*Lakshanani*), and their thorough management scheme. He has discussed many fundamental aspects of the mind at length, like what is *Manas*, its form, what are its '*Gunas*', '*Dosha*' and functions, where it is located, etc. He has also explained in detail about sleep in the 21<sup>st</sup> *Adhyaya* of *Sutrasthanam*. Saying "*YadatuManasi Klante...*" <sup>[6]</sup> he has clearly stated the close relationship between the mind and sleep. While various mental disorders are taking a terrifying shape, we sure can take a page or two from this wisdom to help people suffering from these disorders. All these considerations are important while dealing with *Manas Roga*.

## NEED FOR STUDY/AIMS:

*Acharya Charak* has always given equal importance to the physical body and mind; he says there are two hosts for any disease; the physical body, and the mind. <sup>[7]</sup> Together these harbour diseases, which can be either physical manifestation like *Jwara*, *Prameha*, *Shotha*, etc or mental manifestation like *Unmad*, *Apasmara*, etc. Sometimes aetiology of mental origin can lead to a physical illness, like *BhayajaAtisar* and vice versa. *Charak Samhita* deals with a variety of psychiatric disorders which present themselves these days as well, for example, *Madattyaya* (Alcoholism). *Unmada*, *Apasmara* present with both physical and mental symptoms. It is interesting to know that even in olden times mental illnesses weren't viewed as a mere madness or incurable but a definite system was established with the help of which *Vaidya* (doctor) could help the *Rogi* (patient). We want

to acknowledge these various ways by which *Manasroga* used to be dealt with and to provide relevant instances of how effective they can be even in today's world.

## MATERIALS USED:

For this article, we have used *Charak Samhita* as a principal reference book. Apart from this, various books, both on *Ayurveda* and modern medicine were referred to. We have also searched different research articles published in reputed medical journals.

## LITERATURE :

**Manas:** That, which is responsible for thinking and acquisition of knowledge is *Mana*<sup>[8]</sup>. It's *Achetan* but receives *Chetana* from *Aatma*. It's only one still sometimes it may seem there are multiple minds because it's not stationary, it's always interacting with its *Vishaya*, *Indriyarth* or *Guna* (*Sattva*, *Raja*, *Tama*)<sup>[9]</sup>. It's also called *Atindriya*<sup>[9]</sup>, meaning it works beyond sensory perception and that it's both a *Karmendriya* (*Vak*, *Pani*, *Paad*, *Payu*, *Upastha*) and a *Jnanendriya* (*Shrotra*, *Sparshanendriya*, *Chakshurendriya*- eyes, *Rasanendriya*, *Ghranendriya*) it's an *Ubhayendriya*. Like *Sharir*, *Mana* has *Doshas* which play a vital role in *Samprapti* of mental disease, these are, *Raja* and *Tama*.<sup>[10]</sup> Of these two, *Raja* is more potent and *Tama* cannot work without the provocation of *Raja*. *Tama* creates a kind of heaviness and no excitement in doing anything. Whereas *Raja* is a promoter, it gets things done. *Sattva* cannot be called a *Dosha* of *Manas*; it is more of a *Guna*. It

creates liveliness in the body and *Indriya*.

## Functions<sup>[11]</sup>

1. *Indriyabhigraha*- sensory and motor perceptions and control,
2. *Svasyanigraha*- self-control,
3. *Uha*- speculation,
4. *Vichara*- thinking

## Subject Matters: <sup>[12]</sup>

1. *Chintya*- thought about,
2. *Vicharya*- discriminated from,
3. *Uhya*- speculated upon,
4. *Dhyeya*- aimed at,
5. *Sankalpyam*- decided upon

## Guna:<sup>[13]</sup>

1. *Anutvam*- atomic nature,
2. *Ekatvam*- unitary nature,
3. Also *Sattva*

## Location:

*Manas* is said to be located throughout the body (except for the nails and hair).

But its principal seat can be said to be, between *Shira* (head) and *Talu* (hard palate). Its location is also associated with *Hridaya* (heart).

## Examination Of Manas:<sup>[14]</sup>

For assessment and treatment of a mental disorder, the *Sattva Pariksha* (examination of the mental constitution) of the patient becomes important. There are 3 types of *Manas*-

1. *Pravar Sattva* (*Sattvik*),
2. *Madhya sattva* (*Rajasik*),
3. *Heen sattva* (*Tamasik*)

*Sattva* has secured a very high place in *Ayurveda*. The prognosis of a disease

depends upon how *Sattvavan* the *Rugna* (Patient) is. *Sattvasarata* is described in *Vimanshana* of *CharakSamhita*. *Sattvasarata* means determining the quality of mind. A *Sattvasar* person is *Smritimant* (with great memory), *Bhaktimant* (Spiritual), *Krutadnya* (grateful), *Pradnya* (Intelligent), *Shuchi* (with clean mind and body), *Mahotsaha* (Enthusiastic), *Daksha* (aware), *Dheera* (Patient), Brave, *Tyaktavishad* (without any sadness), carrying all physical and mental tasks with ease and dedication, and extremely helpful towards the society.<sup>[15]</sup>

### **Manasrog: Hetu**

*Nijahetu*: Due to vitiation of *ManasDoshas*, *Raja* and *Tama*

*Bahyahetu*:<sup>[16]</sup> *Asatmendriyarthasanyoga*<sup>[17]</sup>

Happiness and sorrow: It is impossible to experience *Sukha* (happiness) and *Dukkha* (sorrow) without *Aatma*, *Indriya*, *Manah*, *Buddhi*, *Indriyarth* and *Karma*. It is also stated that two types of touch bring about happiness and sorrow, viz. Physical touch, mental touch (*SparshoManasa*). This shows the importance of the mind in maintaining emotional balance.<sup>[18]</sup>

- *Prajnyaparadha*<sup>[19]</sup> (Derangement of wisdom)- When a human commits unhealthy, inauspicious deeds with a disregard for one's *Buddhi* (wisdom), *Dhairya* (patience), and *Smriti* (memory), it's called *Prajnyaparadha*. This vitiates bodily (*Vata*, *Pitta*, *Kapha*) and mental *Doshas* (*Raja*, *Tama*) to give rise to physical and mental disorders. There are many aspects of

*Prajnyaparadha* from not taking one's body's care to insulting a wise, learned person or elders, not following *Sadvritta* and committing sins against society and one's own self etc. All these disrupt the balance of the psyche and give rise to ailments. Since all these are subjects of mind, *Prajnyaparadha* is possible via *Manah* only.

*Agantujhetu*: *Madakari* drugs (intoxicating substances, inebriants), *Abhighaat* (wounds), *Visha* (Poisons), *Shirobhighaat* (blow to the head), *Bhoot*, *Grahabadha*

**Aahara**: You are what you eat applies here too. Not eating proper food, not following *Aaharvidhivisheshayana*, *AaharVidhi*<sup>[20]</sup> will vitiate the *ManasDoshas*. Poor nutrition may be a causal factor in experiences of “bad” or “low” mood. Nutrition and mental health have gained considerable interest in the past few decades. High consumption of fruits, vegetables, nuts and legumes, moderate consumption of eggs and dairy, and occasional consumption of red meat- all these are associated with a reduced risk of depression<sup>[21]</sup>.

**Vegadharan**: *Lobha*, *Shoka*, *Bhaya*, *Krodha*, *Abhiman*, *Nirlajjata*, *Irshya*, *Atikamavasana*, and *Abhidhyathese Vega* (urges) should be suppressed to avoid mental disorders.<sup>[22]</sup>

### **Lakshana**- (symptoms)

Symptoms of diseases like *Unmad*, *Apasmara*, *Atatvabhinivesha*, and *Madatyaya* are described in the respective *Adhyayas* in the text. But *Lakshana* of *Kevala Manas Vikar* like *Krodha*, *Shoka*, *Lobha*, *Vilapa*, etc is not

described in detail in the text as they are self-explanatory in most cases.

•**SamanyaSamprapti** (pathogenesis):

Generally, a mental illness presents itself in a person with *Alpasattva* or *Heenasattva* (*Heenasattva* can be correlated with being Premorbid). There is *Dushti* (contamination) of *ManovahaSrotas* due to vitiation of *Doshas* like *Raja-Tama*, and *Tridoshas*. All these three entities come together and establish a psychiatric disorder in the human body. Involvement of *Manasik* or *SharirikDoshas* decides what kind of disorder it's going to present as, *Ubhayatmak* or *Keval* (*Nanatmaja*).

**Classification:** <sup>[23]</sup>

1.*Ekadeshiya*: (*Keval/Nanatmaja*)

*Kama*, *Krodha*, *Lobh*, *Moha*, *Irshya*, *Mada*, *Matsar*, *Vishad*, *Chinta*, *Udveg*, *Bhaya*, *Harsha*, *Maana*, *Asooya*, *Dainya*, etc<sup>[24]</sup>

More *NanatmajManovikara* are *Aswapna* and *Atinidra* (insomnia and excessive sleepiness), also different types of hallucinations- ex. *AshabdaShravan* (auditory hallucinations)

2.*Ubhayatmaka*: (*Sharir* and *Manas*)

*Mada*, *Moorchha*, *Unmad* (psychosis), *Apasmar* (epilepsy), etc.

**Management:**

Now turning to the most important part of the discussion, the treatment plan for these disorders described in the text is very systematic and effective in many ways.

*Nidanparivarjana*: Staying away from the stress-causing factors or the factors which led to the disease like extreme sadness, anger, etc. Also, avoiding *ViruddhaAahara* can help. Restrains of the mind are vital in this aspect of the treatment.

*SamanyaChikitsa Sutra*:<sup>[25]</sup> It says *ManasRoga* can be managed with

1.*Jnana*- it's self-knowledge and it can be brought about with the help of reading, awareness programs, motivational lectures, teachings, etc. This brings *SattvaGuna* to normalcy.

2.*Vijnana*- training and skills development of the patient, relieves symptoms

3.*Dhairya*- supportive therapy, encouraging words from family friends, positive attitude towards life and appraisals bring equilibrium to the mind and assure stability

4.*Smriti*- antistress approach, memory-enhancing with the help of various assignments or herbs or treatments like *Nasya*, *Shirodhara*, *ShiroBasti*, etc this enhances

5.*Samadhi*- *Yoga* techniques and meditation, awaken consciousness

The management includes three main techniques or types of treatment. They are as follows:<sup>[26]</sup>

1.*Daivavyapashraya* (spiritual therapy):

*Mantra* (incantation), *Manidharan* (wearing precious gems), *Homa* (sacrifice), *Bali* (oblation), *Niyama* (vows), *Swastyayana* (prostrations), *Pranipat* (bowing to

elderly and wise people, god or a higher power), *Upahara* (offerings), *Upavasa* (ceremonial fasting), *Prayaschitta* (penitence), *Gamana* (pilgrimage) etc. Many of these should be used according to patients' faith, belief and religious views.

Faith gives hope to the patient which in turn strengthens the mind. With the stresses of the advancing world, everyone is looking back to the spiritual aspect with hopes and expectations. In a study by Pardini et al., it was observed that in patients with substance abuse, the tendency of being religious or spiritual was more among those who were recovering.<sup>[27]</sup> Spirituality can be associated with a feeling of being positive, getting more social support, reduced levels of anxiety, and increased ability to cope with stresses and hardships presented in life. It is difficult to understand with existing technology how exactly these therapies work but their effects seem to be astonishing nonetheless. On a broader platform, some communities of the society may find it difficult to address mental health issues or to even access interventions for the same. In this scenario, a Faith-Based organisation can become a bridge to bring mental health services to their devotees.

## 2. *Sattvavajaya* (psychotherapy):<sup>[28]</sup>

Not letting the mind get sucked into such Food and other habits which are harmful to health is the main purpose of this technique. It also works on the principle of restrains. Following *Dharma*, *Artha*, *Kama* is an appropriate treatment in *Manasroga*. For this, the patient should stay in contact with a

*Manasrogtajna* and someone knowledgeable in *Dharma*, *Artha* and *Kama*. A patient should be made aware of his surroundings and his conditions. He should always be aware of what kind of *Prakriti* he has and what diseases he might contract, what kind of routine he should follow according to the weather conditions. Previously described *Jnana*, *Vijnana*, *Dhairya*, *Smriti* and *Samadhi* also fall under *SattvavajayaChikitsa*. *Charakacharya* has described many supportive techniques which can help in mental illnesses big time. Some of these are, *Ashwasana* (reassurance), *Suhrutvakya* (friendly advice and guidance), *DharmarthaVakya*, *Ishtavinashana* (changing the thought process), *Adbhutadarshana* (showing extraordinary things), *Tadana* (physical shock), *Trasana* (mental shock), *Santvana* (convalescence and reassurance).

*Ashwasanachikitsa*: (Reassurance): Reassurance helps in calming down a patient. The patient should be told about his condition and its severity in a reassuring tone and should be discussed the course of his treatment. He should be told that with proper care his illness can be cured or at least managed and that he will not have to suffer through the hardships alone, his friends, family and his physician are going to take care of him. These positive words lighten the burden of the disease from the shoulders of the patient and it should be the 1st step towards recovery. e.g. *UnmadChikitsa*<sup>[29]</sup>

*Mano KshobhaChikitsa* (Psychoshock therapy): It's a characteristic technique described elaborately in *Ayurveda*. It is

specifically indicated in *Unmad*<sup>[30]</sup>. It includes many methods like *Harshan*, *Tadana*, *Trasana*, gratification, astonishing, frightening, and terrorising. These work great in the field of delusionary and psychotic cases. It helps in redirecting the mind from the causative factors, like sadness, fear etc. In the texts many references for this are seen to be used, like frightening the patient with weapons or a lion (declawed or tamed), branding, surprising, applying *Mucuna pruriens* hair on the body to cause itches, using strong-smelling *Ghrit* to regain consciousness, etc.

*PratidvandvaChikitsa* (replacement of emotions): In illnesses due to a specific emotion, the opposite emotion can be induced to conquer the previous. For example in a person with derangement due to *Shoka* or sadness, *Harsha* (happiness) should be induced to neutralize the sadness as they are said to be contrasting in the text. The contrasting pairs are as follows- *KamaShokaBhayaKrodhaHarsha* *IrshyaLobha* It's specifically indicated in *UnmadChikitsa*.<sup>[31]</sup>

*Sattvavajayachikitsa* of *Ayurveda* is the basis of the treatment of psychiatric disorders. Currently, it is not practised by many *Ayurvedic* physicians, but given its efficacy, it has a potential to be developed into a proper psychotherapeutic model, with proper research.

### 3. *Yuktivyapashraya* (logical therapy):

Logically prescribing *Aahara* (diet), *Aushadha* (drugs), and other treatments like *Shodhana*, while keeping the *Dosha*,

*Dushya*, *Desha*, *Bala*, *Kala* etc of the patient in the mind. From a dietary point of view, milk, *Ghrita*, *Brahmi*, *Draksha*, and other *MadhurRasatmak* (sweet) foods are said to be very beneficial for *Medha* and *Smriti*. In the case of drugs many preparations, single drugs and mixed concoctions are described under various titles in *Charaka Samhita* which combats impressively against many *Manovikara*. Some examples are as follows:

*Ghritas*: *Brahmighrit*, *Kalyanak-MahakalyanakGhrit*, *PaishachikGhrit*, *LashunadyaGhrit*, *PuranGhrit*, *PanchagavyaGhrit*, *Jeevaniyaghrit*, etc

*Arishta*: *Saraswatarishta*, *Ashwagandharishta*, etc

*Rasayana*: *MedhyaRasayana*<sup>[32]</sup>, *AindryaRasayana*<sup>[33]</sup> *Chyavanprasha*<sup>[34]</sup> etc.

*Others*: *Ashwagandhavaleha*, *ShatavariLeha*, *Sarpagandha*, etc.

### Current Research:

1. The randomized, double-blind, placebo-controlled study was conducted by Langade and colleagues, between November 2014 and March 2015. A total of 60 patients aged between 18 and 60 years with insomnia along with the level of anxiety were divided into two groups: Group Test of 40 and Group Placebo of 20 participants in a ratio of 2:1 for 10 weeks. The test group was administered capsules containing a high concentration of *Ashwagandha* root extract 300 mg, and the Placebo Group was given capsules containing starch. Both were given twice daily with milk or water for 10 weeks. All the subjects were

evaluated at the screening, baseline, 5th week and 10th week. Outcomes show significant improvement in different components of sleep quality and reduced anxiety was observed while using *Ashwagandha* root extract for the insomnia patients (Group A) compared to Group B. [35]

2. Ethanol extract of roots of *Sida cordifolia* for antistress, adaptogenic activity using cold restraint stress and swim endurance was studied. Swiss mice were divided into 4 groups of 6 animals each. Group I mice, were administered only distilled water and not subjected to stress. Group II mice, were administered only distilled water and subjected to stress. Group III mice were administered *Sida cordifolia* extract 100 mg/kg orally, for 7 days. Group IV animals were administered water-soluble powder of *Ashwagandha* 100 mg/kg orally. Mice with extract of *Sida cordifolia* showed significant improvement in the swim duration and reduced the elevated WBC, blood glucose and plasma cortisone. [36]

3. A female patient aged 52 years presented with disturbed sleep, sadness, worthlessness, helplessness, and death wishes for the past 33 years and was taking psychiatric medications, on and off for the past 15 years. So Patient was brought to *Ayurveda* Hospital for *Ayurveda* treatment. Predominant *Doshas* were *Tama* and *Kapha-Vata*. *Manapareeksha* revealed the derangement of *Mana*, *Buddhi*, *Smriti*, *Bhakti*, *Sheela*, *Chesta* and *Achara* components. The patient had *TamaPradhanaRaja* and *KaphaVatapradhanaTridhoshadushti* with the diagnosis of *KaphajaUnmada*

and severe Major Depressive Disorders. The patient was administered *Vamana*, *Snehapana*, *SnigdhaVirechana*, *Sarvanga*, *Abhyanga*, *MastiskyaChikitsaBashpaSweda*, *Shirodhara*, *Shirotalam*, *Katibasti* etc. Along with the use of *Panchakarma*, oral medications, *Satwawajaya* and *Daivavyapashraya Chikitsa* were also used. These *Ayurvedic* interventions were useful in dealing with *Kapha* and *VaataDushti* and *ManovahaSrotasDushti*. It also increased the patient's *Manobala*. The patient showed better compliance with the *Ayurvedic* interventions than the ones she had had before. [37]

4. An Open Randomised Controlled clinical trial to assess the effectiveness of *Ayurvedic* therapy for managing major depressive disorder was conducted by Fulzele et al. A total of 30 patients diagnosed with depression were divided into two groups. Group A was given the standard drug fluoxetine 20mg orally BD for 42 days. Group B was given herbal preparation orally for 42 days with *Shirodhara* by medicated plain *Ashwagandha* oil for 14 days. All the subjects were evaluated at baseline day, 14thday, 28thday and 42nd day of study. Both the groups showed improvement and no side effects in Group B. Selected Herbal preparation and *Shirodhara* therapy can be used in major depression. [38]

5. Madhukar et al., published a study on the relation of *Prakriti* with academic stress. For this, school-going children of age between 10–16 years were considered. It was deduced that the maximum number of patients with

academic stress belonged to *Vata–Pitta Prakriti*. Academic stress is most commonly seen in *Vata Prakriti* as compared to *Pitta* and *KaphaPrakriti* and multiple approaches including *Medhyadrug*, *Shirodhara* and *Prakriti*-based *Ayurvedic* counselling are effective in Academic stress.<sup>[39]</sup>

6. On reviewing the research from the year 2001 to 2012 Y S Deole and colleagues found that *Ayurvedic* formulations like *Aamalakyadi* and *MedhyaRasayanaGhrita*, *RasayanaGhana* tablets, *Rasona* tablets, *BrahmiGhrita*, and *Ashwagandharishta*, *Shirodhara*, *Saraswatarishta* are moderately effective in managing or treating Psychiatric disorders. It was also found that *AyurvedicMedhyaRasayana* can be used as a preventive measure.<sup>[40]</sup>

• *Panchakarma*:

Since these ailments are caused due to vitiation of *Doshas*, it's always beneficial to have these *Doshas* purified (*Shodhan*). *SharirikDosha* when vitiated, helps *Raja* and *Tama* produce symptoms more grievous. Following processes can be used in treating these diseases: In the case of *Vata*, *Snehan* is advised. But when there's the presence of *Kapha* and *Pitta* and there's *Margavrodh* due to them, *SnehayuktaMriduShodhan* is advised (Ch. Chi.9/25) <sup>[41]</sup>

1. *Pittaj* disorders can be managed with *Virechan*
2. Disorders with the dominance of *Kapha* can be dealt with by *Vaman*.
3. Along with these, *Niruha* and *Shirovirechan* also play a vital

role in *Shodhana* of the bodily vitiated *Doshas*.

Due to the use of *Panchakarma* techniques, due to the purification of *Hridaya*, *Indriya*, *Shira* and *Koshta*, the mind feels fresh and the person becomes full of conscience and his memory is sharpened.<sup>[42]</sup>

Other techniques like *Abhyanga*, *Dhara* (*Takradhara*, *Kshirdhara*, *Taildhara*), *Nasya*,

*Mastishkya* and *Shirolepa* also prove to be very beneficial. *Nasya* among which provides a direct route to the brain, being "*Nasahi ShirasoDvaram*"

**Preventive measures:**

*SadvrittaPalan* and following *AacharRasayana* should keep most of the mental disorders at bay. *Ayurveda* has always been keen on establishing an ailments-free society and it didn't ignore the importance of a happy atmosphere in the society which can be brought about if everyone follows the rules of *Sadvritta* and *AacharRasayana* can bring health and happiness to everyone's life.<sup>[43]</sup>

*AacharRasayana*:<sup>[44]</sup>

Following *AacharRasayana* involves, leading a life devoid of lies, staying away from alcohol and excessive sexual activities, not exerting oneself beyond the capability, staying calm, loving, and participating in religious activities like *Japa*, *Daan*, etc. One should also stay *Dhairyavaan* in the face of adversities at all times. Sleep is given a very important place throughout *Ayurveda*. *Divaswaap*, Daytime sleeping is frowned upon except in *Grishma* (summer) *Ritu*. Similarly, A

person who takes optimum sleep and wakes up on time can also draw benefits from following *AacharRasayana*. In an interesting study by Varghese et al.,<sup>[45]</sup> workers of either gender, between 19 to 25 years from the textile industry in Hassan city were selected for this research. Around 150 workers were involved in this research MBP (*ManasikaBhanaPoriksha*) was the assessment criteria. MBP represents a unique *Manasika Bhava* namely, *BhayamVishada*, *Krodha*, *Shoka*, *Dvesha*, etc. *Ratrijagarana* interferes with the health & well-being of individuals which causes the inability to commence work, decreases productivity and psychobiological disturbances. To reverse the effect of *Ratrijagarana* industrial leaders implemented *Pranayam*, *Yoga*, *Aasanas*, etc. to work in a peaceful, comfortably to execute their work productively and comfortably.

As discussed before, food also influences mental health. *AacharRasayana* also recognises this and states following a time-place appropriate diet with regular ingestion of Milk and *Ghee*. It also speaks of being spiritual, a theist and studying religion.

Following a lifestyle like this is said to give benefits of longevity and physical and mental health.

### **Yoga And Meditation:**

"*YogahChittavrittiNirodhaha*"<sup>[46]</sup> meaning, *Yoga* restrains minds *Vritti*. It is evident that by following yogic practices one experiences lesser stress and its adverse effects which in turn helps build a healthy lifestyle. Meditation and *Pranayam* help calm the

chaos in one's mind and help give a clear perspective on life. In a review article by Vithalani et al., the ideal *Dinacharya* (daily routine) *Palan* in the context of prevention of mental disorders has been discussed<sup>[47]</sup>. Following the right daily routine brings about, eating the right food at the right time, in the right amount, taking care of the circadian rhythms, and allotting specific time for a specific activity or task. This creates harmony in life and protects the mind from wandering away from its functions. With a little help from these preventive measures, one can avoid many *Manasroga*s and to some extent many physical illnesses like *ManovikarjanyaAjeerna*, *BhayajAtisar*, *Kamajwar* etc

### **CONCLUSIONS:**

The mind as per *Ayurveda* can give rise to mental as well as physical disorders. Preventive interventions like following *AacharRasayana*, *Dinacharya*, *Ritucharya*, and *SadvrittaPalan* can help stay mentally fit. Also *Yoga* and Meditation aid in managing and preventing both types of illnesses, physical and mental. *Ayurvedic ChikitsaPaddhati* including various *Panchakarma* procedures is proving to be helpful in management. Drugs like *Ashwagandha*, *Brahmi*, *Sarpagandha* and many more indicate the untapped potential of *Ayurvedic Pharmacopeia*. More innovative interventions like *Daivavyapashraya* and *ManakshobhaChikitsa* need to be studied minutely to reap their benefits. More rigorous research has to be conducted to bring these therapeutics into practice as a legitimate way to treat psychiatric

disorders all over the world. Also, to test the efficacy and potency of the various drugs described in the text should be standardized accordingly. Great efforts should be taken to bring this stream of *Ayurveda* into the light once again.

## REFERENCES:

1. Institute of Health Metrics and Evaluation. Global Health Data Exchange (GHDx). <https://vizhub.healthdata.org/gbd-results/> (Accessed 10th June 2022)
2. [www.searo.who.int/india/depression\\_in\\_india.pdf](http://www.searo.who.int/india/depression_in_india.pdf)
3. WHO (1978). Health for All, Sr.No.1
4. Park's Textbook of Preventive and Social Medicine (edition 25th)
5. Vd Vijay Shankar Kale (Marathi translation)Charak Samhita- Purvardha 1st Edition (Reprint), Delhi, Chaukhamba Sanskrit Pratishthan,2016,Pg No. 20
6. to 20. *ibid.* Ch.Su 21/36 Pg No.311, Ch.Su.1/55 Pg. No. 30, Ch. Sha.1/18Pg. No. 677, Ch. Su. 8/4,5Pg. No. 143,Ch. Su.1/57 Pg. No. 31, Ch. Sha.1/21Pg. No. 678, Ch. Sh.1/20Pg. No.677, Ch. Sha.1/19Pg. No. 677, Ch. Vi.8/119Pg. No. 654, Ch. Vi. 8/110Pg. No. 648, Ch. Sha.1/121-126Pg. No. 695-696, Ch. Sha.1/127 Pg. No. 696, Ch. Sha.1/132-135 Pg. No. 697, Ch. Sha.1/102-109Pg. No.693-694, Ch. Vi. 1/21-225 Pg. No. 553-559
- 21.Firth, Joseph et al. "Food and mood: how do diet and nutrition affect mental wellbeing?." *BMJ* (Clinical research ed.) vol. 369 m2382. 29 Jun. 2020, doi:10.1136/bmj.m2382
- 22.*ibid.* Ch.Su.7/27Pg. No. 132
23. Ramu, M G, and B S Venkataram. "MANOVIKARA (Mental disorders) IN AYURVEDA." *Ancient science of life* vol. 4,3 (1985): 165-73[https://www.researchgate.net/publication/224898710\\_Manovikara\\_mental\\_disorders\\_in\\_ayurveda](https://www.researchgate.net/publication/224898710_Manovikara_mental_disorders_in_ayurveda)
24. to 26.*Ibid.* Ch.Su.7/52Pg. No. 138, Ch.Su.1/58Pg. No. 36, Ch. Su.11/54Pg. No. 186
- 27.Pardini, D A et al. "Religious faith and spirituality in substance abuse recovery: determining the mental health benefits." *Journal of substance abuse treatment* vol. 19,4 (2000): 347-54. doi:10.1016/s0740-5472(00)00125-2.
- 28.*ibid.* Ch. Su.11/46-47 Pg. No. 184
- 29.Vd Vijay Shankar Kale (Marathi translation)Charak Samhita- Uttarardha 1st Edition (Reprint),Delhi, Chaukhamba Sanskrit Pratishthan, 2016, Pg NoCh.Chi.9/79Pg. No. 240
30. to 34. *Ibid.* Ch. Chi. 9/80-83 Pg. No. 240-241, Ch. Chi.9/86Pg. No. 241, Ch.Chi.1/III/30,31Pg. No. 29, Ch.Chi.1/III/24-29Pg. No. 28, Ch.Chi.1/I/ 63-69Pg. No. 12-13
35. Langade, Deepak et al. "Efficacy and Safety of Ashwagandha (Withaniasomnifera) Root Extract in Insomnia and Anxiety: A Double-blind, Randomized, Placebo-controlled Study." *Cureus* vol. 11,9 e5797. 28 Sep. 2019, doi:10.7759/cureus.5797.

36. Sumanth, Meera, and S S Mustafa. "Antistress, Adaptogenic Activity of Sida cordifolia Roots in Mice." Indian journal of pharmaceutical sciences vol. 71,3 (2009): 323-4. doi:10.4103/0250-474X.56027
37. Tubaki, Basavaraj R et al. "Ayurveda management of Major Depressive Disorder: A case study." Journal of Ayurveda and integrative medicine vol. 12,2 (2021): 378-383. doi:10.1016/j.jaim.2021.03.012
38. Fulzele, Ashwini Dr. et al. "OA01.41. Selective ayurvedic therapy for the management of major depressive disorder: A randomised control trial." Ancient Science of Life vol. 32,Suppl 1 (2012): S41.
39. Madhukar, Atika et al. "PA03.15. Study on relation of Prakriti with academic stress in school-going children." Ancient Science of Life vol. 32,Suppl 2 (2013): S84. doi:10.4103/0257-7941.123912
40. Deole, Yogesh Dr. et al. "PA01.73. A retrospective analysis of the efficacy of various ayurvedic formulations in psychiatric diseases." Ancient Science of Life vol. 32,Suppl 1 (2012): S123.
41. to 44. ibid. Ch. Chi.9/25Pg. No.234, Ch. Chi.9/28Pg. No. 235, Ch.Su. 8/17-28Pg No.149-154, Ch. Chi. Chapter1-4/30-35 Pg No.41
45. Varghese, Elgeena et al. "Ratrijagarana night wakefulness and its impact on Manasika Bhava mental characteristics among industrial workers: A descriptive cross-sectional study." Journal of Ayurveda and integrative medicine, vol. 13,2 100505. 20 Dec. 2021, doi:10.1016/j.jaim.2021.07.021
46. Swami Vivekananda "PATANJALI YOGA SUTRAS Sanskrit text with Translation and Commentary". Fingerprint Publishing, 1 October 2019, Page 9, Shloka No 2.
47. Vithalani, et al (2012). Mental Health And Its Preventive Aspects Through Ayurveda And Yoga. Asian Journal of Modern and Ayurvedic Medical Science Vol.1,no.1, July 2012 [https://www.researchgate.net/publication/331277193\\_1Mental\\_Health\\_July\\_2012](https://www.researchgate.net/publication/331277193_1Mental_Health_July_2012)

**Conflict of Interest: Non**

**Source of funding: Nil**

**Cite this article:**

*Management of psychiatric disorders in context to charaka samhita- a brief review*  
Rajesh Kumar K. Mishra, Nandadeep V Chodankar, Shraddha V Kalekar

Ayurline: International Journal of Research In Indian Medicine 2022; 6 (3):01-12