

“Principles of Ayurvedic Psychiatry in Caraka Samhita: Review article.”

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Abstract:

Ayurveda is only medical science which is known as science of life (Ayu). The concept of *hitaayu*, *ahitaayu*, *sukhaayu* and *dukhaayu* refers its unique wholesome approach for healthy life of a person. It focuses not only personal physical health but also gives more emphasis on mental health. *Caraka Samhita* covers all the aspects of life like personal (both physical and mental values), social, occupational, emotional, and spiritual values with its principles of *ahaar*, *vihaar*, *achaar*, *indriyopkramniya* and *sadvritta*. It describes a general healthy and universal outlook especially for mental health with the help of its philosophical approach of both mind and body. This article assembles basic principles of *Caraka Samhita* related to Ayurvedic psychiatry.

Keywords:

Ayurvedic psychiatry, Principles, mental faculties, eight *vibramas*, *Caraka*

Introduction:

Studies of W.H.O. show the better result of combined effect of biomedical and Ayurvedic treatment procedures in mental disorders. Research emphasizes on pluralistic healing approach of Ayurveda for the treatment of mental diseases. Many studies show better outcome of treatment of mental patients in India in comparison to western countries which promote the efforts and prove use of principles of Ayurvedic psychiatry in mental health.⁽¹⁾ Indian culture is very different from western culture due to its rich history, values, traditions and philosophical approaches. Western psychiatry is not much useful for Indian psychiatry so Ayurvedic philosophical concepts play an important role to develop Indian model of psychiatry for mental health.⁽²⁾ Ayurveda recognise unitary between body and mind but conventional medical science shows the dichotomy of mind and body. Sankhya Darshan has the principle of prakriti and purusha in which prakriti

denotes material and purush is non material self. All the mental functions related to brain functions in neuroscience research. But in mental disorders it shows that mental functions is disturbed in adequate brain functions.⁽³⁾ Ancient Indian medicine is not only a physical medicine but immense theoretical concepts

show concern to life with constant modification and infused religion and philosophy to develop possibilities in the later natural sciences.⁽⁴⁾ *Ayurveda* is regarded the oldest medical system in the world which deals with a philosophical approach in the person and the disease with great emphasis. *Ayurvedic* medical science is mainly based on principle of subjective assessment for both patient and disease. Many useful principles and practices are given in *Ayurveda* for the assessment of mental illness.

Objective:

To conclude all the principles of *Ayurvedic* psychiatry in *Caraka Samhita* and comprehension of Philosophical approach with scientific explanation to understand psychophysiology of mental process at different level of mental faculties in *Ayurvedic* psychiatry.

Material and Method:

Caraka Samhita is the oldest literature of *Ayurveda* which was written by *Agnivesha*, a disciple of Acharya *Caraka* in 1000 B.C. The *Ayurvedic Caraka Samhitas* is the academic source for this review article.

Origin and aim of Ayurveda:

Ayurveda is the type of Alternative Complementary Medicine, originated from *Vedas* and based on *Upanishadic* concepts with philosophical approaches of *Samkhya Darshan* and *Nyaya darshan*. *Caraka Samhita* is the best

compilation of Medicine practice for general physicians in *Ayurvedic* literatures (*Carakastu Chikitsate*). Homeostasis of all *Dhatus* (*Dhatusamyata*) is the main aim of *Ayurveda* because *Dhatuvaisamya* is the disease. It classified disease according to *ashraya* i.e., *sharira* and *satva* means physical and mental diseases. Three main causes of diseases are described in *Caraka Samhita* in which *astmyaindriyarthasamyoga* is three types i.e., excess use of sense organs to their respective subjects, less use of sense faculty with its subjects and misuse of *indriyas* and their *arthas*. This is the reason for vitiation of *Doshas* (*doshakopa*) which is favourable for disease condition.

When our intellect or mind cannot perceive knowledge in right way means sometimes it perceives right knowledge and sometimes it perceives wrong knowledge (*vishama vigyanam*) and sometimes it performs in wrong way for doing its works means it works in improper way (*vishama Pravritti*) are the characteristics of *pragyapradha*, the second cause of disease.

Parinam is also known as *kala* (time/period). *Ayurveda* has a great contribution about the *kalaja* diseases which is related to *Doshas* vitiation period according to season, day, or night-time (*ritu* and *ahoratri* based). *Charaka* denotes the *kala samprapti* for the *sanchaya*, *prakopa* and *shaman* of *Doshas* according to season, so *parinam* is third causative factor for disease.

Concept of Mana-

Mana in *Ayurveda* is regarded as a part of the four components of life process, a constituent among the tripods of life, as a seat of two abodes of

diseases but conceives only one in number. It is atomic in nature like a substance that is its *dravyatva*.

Charaka describes *mana* as a *karana dravya* which is *achetana* but related to *adhyatma*. In *Ayurveda* *indriyas* are *bhautika* & *mana* is also considering an *indriya*. This sentence indirectly suggested its *bhautikatva*. *Acharya Charaka* has pointed out that the channels of the body carry the *tri-Doshas*, in the same way *mana* is transported through similar channels to provide *Chetana* to every one of the living cells of the body. the term *manovaha srotas* signifies the area of flow of mental behaviours. *Mana* plays an important role in the process of direct perception.

About its existence *Charaka* states that “the one and the most important proof of existence of *mana* is materialization or otherwise of direct perception. The contact of *mana* with objects, sense organ & *atma* is a sign of understanding objects while its absence leads to non-understanding of objects.” This is the important feature of *mana* which proves its existence.

Chintya (thinking), *Vicharya* (consideration), *Uhya* (hypothesis), *Dhyeya* (concentration/emotional thinking), *Sankalpya* (determination) or whatever can be known by mind, are considered as its objects. *Mana* is active but *achetana* (insentient) whereas the *atma* is inactive but *chetana* (sentient). The *mana* being *achetana* is said to be devoid of action even though it is possessed of action. *mana* cannot manifest independently. *Indriyabhi-graha* (control of sense organs), *Svasyanigraha* (self-restraint), *Uha* (speculation/hypothesis) and *Vichara*

(consideration), these are the functions of *mana*.

Role of *Doshas* in Psychology –

Ayurvedic concept regarding to formation of human body is basically based on philosophical approach where *satva*, *atma* & *shareera* are the basic component of this body and at the constituent level there is presence of *triDoshas*, *panchamahabhuta* & *sapta dhatu*. This body is mainly divided into two level i.e., physical level and mental level. There is a process of transformation occurs continuously, at both level in their respective *srotas* through the different energies & transformers. These energies categorized at two levels due to treatment point of view- Bio energy: *vata*, *pitta*, *kapha* and psycho energy: *sattva*, *raja*, *tama*.

Firstly, there is formation of *vata*, *pitta* & *kapha*, then it occurs at the level of seven *dhatu*s. The purest form of these *dhatu*s means *Saar* and lastly the *sattva* is formed. *sattva* is the purest biological form of bio-matter which works like a bridge between bio & psycho orbit. Basically, it is considered as psycho matter. This means *sattva* is the interconnecting link between higher level of body like intellect, ego, consciousness (mental level) & lower level of body like gross body organ (physical level). The functions of our body remain in balanced state with the help of both physical energies & mental energies because these are the sublimed stages. Means these *sattva*, *raja* & *tama* are understandable as the sublimed stage of *vata*, *pitta* & *kapha*. So, transformation starts from physical level but goes up to the intellectual level through the *sattva*. This is the reason for saying *malina*, *viruddha*, *dushata* & *ashuchi aahar* is also

described as the cause of vitiation of mental *Doshas* i.e., *raja* & *tama*.

Table 1: Manas Lakshana of Tridosha (Physical Doshas)

<i>Vaat dosha</i>	<i>Pitta Dosha</i>	<i>Kapha Dosha</i>
<i>Chanchala Chitta</i>	<i>Amarsha</i>	<i>Ajnana</i>
<i>Bhaya</i>	<i>Krodha</i>	<i>Alasya</i>
<i>Shoka</i>	<i>Mada</i>	<i>Tama</i>
<i>Dainya</i>	<i>Atripiti</i>	<i>Tripti</i>
<i>Asthana Hasya</i>	<i>santarjana</i>	<i>Dirghasutrata</i>
<i>Atishighra cheshta</i>	<i>Alpacheshta</i>	<i>Acheta</i>
<i>Adhriti</i>	<i>Arati</i>	<i>Naripriyata</i>
<i>Pralapa</i>	<i>vinagnabhava</i>	<i>Ekantapriyata</i>

Table2: Characteristics of mental trigunas-

<i>Sattva</i> (<i>Gyanvana</i>) (<i>Kalyanasha</i>)	<i>Raja</i> (<i>Kriyavana</i>) (<i>Roshansha</i>)	<i>Tama</i> (<i>Kriyanirodha</i>) (<i>Mohansha</i>)
Enlightening	Hyperactivity	Inertia
Efforts for more knowledge	Over expression of pain and pleasure	Excessive fatigue
Appreciates existence of almighty	Effort some	Ignorant
Straightforward dealing	Angry	Calm
Gratuitous	Greedy	Inactive
Polite	Egoistic	Inhibitive
Like to learn	Pretender	Commits mistakes
Good memory and intellect Serious	Jealous, Brave & Dynamic	Poor worrying
Welfare wisher	Tense & cruel	More Sleep
Cleanliness	Reading	Dirty

Existence of *Sattva*, *Raja* & *Tama*

The three *gunas Sattva*, *Raja* and *Tama* do not exist independently of each other. They exist simultaneously and act together. *Chakrapani* interpreted these three attributes as “*tribhagam manah*”, it suggests that these three *gunas* are the different parts or levels of *mana*. Our mental typology is basically based on the foundation of this *trigunatamaka* typology. *Charaka* used the term *amsha* where *sattva* is the part of *kalyanamsha*, *raja* is *roshamsha* & *tama* denotes *mohamsha* so these are the constituents of *mana*. excessive darkness is produced by *Tama* is countered by producing light by *sattva* and breaks inertia of *Tama* by hyperactivity of *Raja*. *Raja* supplies energy to *Sattva* to manifest the right action. When *Sattva* combines with *Raja*, they produce activity with knowledge (*jnanavana kriya*) while *Sattva* combines with *Tama* there is knowledgeable inactivity (*jnanavana akriya*). When *Raja* motivates *Tama* then there is presence of unknowledgeable activity in the presence of predominance of *Raja* (*ajnanavana kriya*) & when there is predominance of *Tama* present, then there is development of unknowledgeable inactivity (*ajnanavana akriya*).

Principles of Mental Health

There are four basic constituents for mental level i.e., sensory & motor organs (*indriyas*), their objects (*indriyarthas*), *sattva* (*mana*) & *buddhi*. *Chakrapani* says that *aharcheshta* and *acharcheshta* both are basic necessitate for maintaining physical and mental health.

The mental health depends upon following things:

1. *Ahara cheshta*
2. *Satmaindriyarthasamyoga*
3. *Use of sadvritta*

4. Use of *achar rasayana*

5. *Prakriti specially manas prakriti*

Unmad is the origin of *Ayurvedic* psychiatry, it is not a single mental disease. According to its derivation, it covers all the aspect of mental state of a person as well as symptoms of any mental disease is not out of this.

Eight factors based on following principle of *Caraka Samhita Nidan Sthanam*.

उन्मादं पुनर्मनोबुद्धिसंज्ञाज्ञानस्मृति
भक्तिशीलचेष्टाचारविभ्रमं विद्यात् ॥ च नि.7/5

This small sentence can re-evaluate the great contribution in psychological and psychiatric assessment of a mentally disabled person. These eight factors i.e. *Mana*, *Buddhi*, *Sangyagyan*, *Smriti*, *Bhakti*, *Sheel*, *Cheshta* and *Achar Vibhram* are assessable ingredients of mental faculty. *Ayurvedic* principles of mental functions describe the role of eight mental faculties *Mana*, *Buddhi*, *Sangyagyan*, *smriti*, *Bhakti*, *sheela*, *Cheshta* and *Acchar* in transforming sensory and emotional experiences into thoughts, emotions, and behaviour to maintain mental health by nourishing *Manas* (intelligence). Sensory organs (five Senses) receive raw sense impressions from external environment through *mana* (connecting link between physical and mental bodies) then information of these senses transforms into usable thoughts by *Buddhi* with the help of *Sangyagyan* and *smriti* after that *bhakti* and *sheel* develop emotions which reflects in behaviour through *Cheshta* and *Achaar*.

MANAS VIKRITI-

Prakrti is the balanced state of body and mind. It refers to natural /innate/inherent state of body & mind is termed as *Prakriti means Svabhav* & just

opposite to this deviant /disturbed /perverted state of physical & psychological components is known as *vikriti*. *Raja & Tama Doshas* are the main pathogenic agent for the *Manas Vikriti*.

In other words, general behaviour is considered abnormal and is suggestive of *manas vikriti* when it occurs without an understandable reason; it lasts for a longer time and causes disability to the individual or others.

Three characteristics of *manas vikriti* are:

- A. Recurrent changes in ones thinking, feeling, memory, perception and judgement resulting in abnormalities in talk and behaviour.
- B. These changes cause distress and suffering to the individual or others around him or both.
- C. The changed behaviour and the consequent distress cause disturbances in day-to-day activities, work efficiency and relationship with others (social and occupational disability).

SAMPRAPTI OF MANAS ROGA

Moha, ikccha, dvesha — pravritti



1. *Ahankar* (ego), 2. *Sang* (attachment) 3. *Sanshaya* (doubt)



Abhisamplav (viruddha gyan) *Abhyavapaat (mithya gyan)*



Vipratyaya

Avishesh

Anpaya



Mental disorders

Acharya Charaka states in first chapter of *sutra sthana* about the basic principle of treatment both for physical as well as mental illness. He states that physical *Doshas* can be treated with the help of *daivavyapashraya* and *yuktivyapashraya* methods of treatment while for mental *Doshas* he puts great emphasis on *gyan, vigyan, dhairya, smriti and Samadhi*. *Pragya* has divided into three parts based on its specific functions like knowledge, control and remember and these are related to intellectual, patience and memory. The main aim of treating mental diseases is to maintain proper functioning of *dhee*,

dhriti and smriti with a controlled *mana* and for this purpose there is necessity of educated knowledge that is used by patience and memory in the contact of controlled *mana* which also known as *Samadhi*. Thus *gyan* (knowledge), *vigyana* (educated and used knowledge), *dhairya* (patience), *smriti* (memory) and *samadhi* (control of *manas*) are the base for treating mental disorders.

In *Ayurveda* there are three types of treatment described for both physical and mental diseases- *daivavyapashraya, yuktivyapashraya and sattvavajaya*. In which *yuktivyapashraya* are specially used in physical diseases

whereas *daivavyapashraya* is used for *karmaja vyadhi* as told in *Dirghanjivitiya* chapter. *Sattvavajaya* is specially described for mental diseases in *Trisaishniya* chapter. But these all methods can be used in both two types of diseases like physical and mental diseases.

Sattvavajaya means victory on *mana* by controlling it from harmful sensory subjects of different sense organs as well as its own harmful subjects which are related to excessive or nil or misused of *chitya*, *vicharya*, *uhya*, *dhyeyam*, *sankalpa* etc. Thus, *sattvavajaya* is the great contribution of *Ayurvedic* psychiatry which is a special form of treatment for mental diseases.

Acharya Charaka tells the importance of *trivarga* for those persons who are suffering from mental diseases. It is very necessary to follow *Dharma*, *Artha* and *Kaam* (*trivarga*) for mentally persons. There are needs of knowing useful and harmful things in the context of their country, *kula*, *kaal*, *bala*, *shakti* and for themselves also. People who are suffering for psychic illness, it is compulsory for them that they know the useful and harmful things for themselves in all the references like use useful food materials and avoid harmful diet, follow the useful daily routine which provide fundamental nourishment to their health and avoid harmful thoughts. It is essential for them to follow social, cultural, and religious rule and regulations.

Conclusion:

Psychiatry is a branch of medical science where much more problems are subjective. The objective parameters, laboratory techniques and instrumental methods of diagnosis cannot approach to

the ongoing disease process of disabled mental level. Allopathic medical science considers only objective criteria for the diagnosis of mental disease which is not sufficient for psychiatric illness. So only scientific explanation based on objective criteria is not fruitful for psychiatry. Philosophical approach with scientific explanation is very necessary to understand disease process at different level of mental faculties. So *Ayurvedic* principles which are focused on subjective criteria are particularly useful for psychiatry. These are very crucial points for nurturing mental health, so it is important to do practice for these points. Not any other science gives focus on the behaviour of mentally ill persons. But *Ayurveda* gives special focus on their behaviour also by making *achara*, *vichar* and *cheshta* as a part of treatment also because they directly can create an effect on our mental *sattva*.

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