



Literary review on Principles of Ayurvedic Psychiatry in Caraka-Samhita

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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 personlity 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. There is description about Basic principles of Caraka Samhita related to maintain normal state of mental health as well as categorization of mental symptoms of DSM IV-TR according to eight vibhramas.

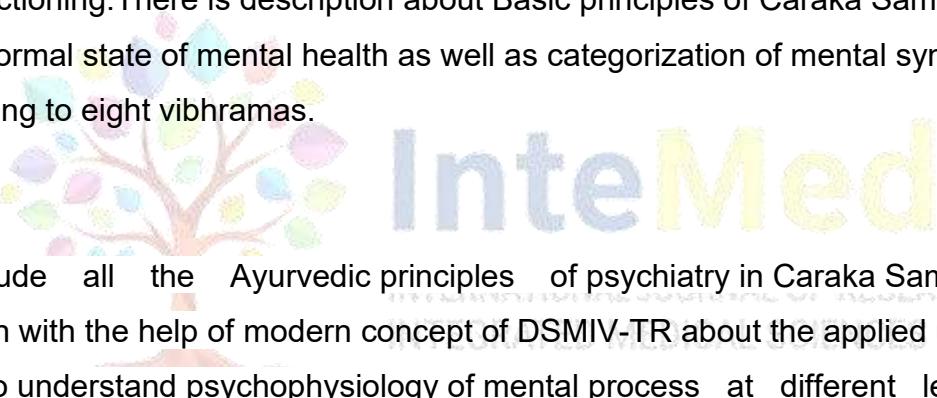
Keywords: Ayurvedic psychiatry, Principles, mental faculties, eight vibramas.

INTRODUCTION

Acharya Charaka provides a detailed and precise classification of Manas (the mind), identifying eight key components—Mana, Buddhi, Sangya-Jñana, Bhakti, Śīla, Ceṣṭā, and Āchāra—particularly in the context of understanding and managing mental disorders. Three main causes of diseases are described in Caraka Samhita in which Asatmyaindriyarthasamyoga and

Pragyapradh is directly related to our mental health and Parinam is also an important factor in the pathology of mental diseases. Many research studies show the efforts and prove use of principles of Ayurvedic psychiatry in the Indian system of mental health.(1) Indian psychiatry in the form of Ayurvedic Psychiatry is very rich and fruitful due to its philosophical approaches. Ayurvedic philosophical perceptions play an important role to develop Indian model of psychiatry for mental diseases and mental health. (2) All the mental functions related to brain functions in neuroscience research. But in mental disorders it shows that mental functions are 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)

This article presents an excellent integration of Ayurvedic perspectives with the modern DSM-IV-TR framework, highlighting how the eight mental faculties can be applied in understanding mental functioning. There is description about Basic principles of Caraka Samhita related to maintain normal state of mental health as well as categorization of mental symptoms of DSM IV-TR according to eight vibhramas.



Objective:

To conclude all the Ayurvedic principles of psychiatry in Caraka Samhita with scientific explanation with the help of modern concept of DSMIV-TR about the applied use of eight mental faculties, to understand psychophysiology of mental process at different level of eight Vibhramas as mental faculties.

Material and Method:

Caraka Samhita is the oldest literature of Ayurveda and DSMIV-TR are the academic source for this review article.

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.

The contact of mana with objects, sense organ & atma which results into direct perception, is a sign of existence of Mana.

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. Charaka used the term amsha where sattva is the part of kalyanamsha, raja is roshamsha & tama denotes mohamshas. 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 Tamathen 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:

The mental health depends upon following things:

1. Ahara cheshta
2. Satma indriy artha samyoga
3. Use of sadvritta
4. Use of achar rasayana
5. Prakriti specially manas prakriti

These all concepts are fully described in Ayurvedic literature.

Mental Illness

Mental illness is basically characterized by the perversion of mind (Manas) intellect (Buddhi), consciousness (Samjnajnana), memory (Smriti), desire (Bhakti), manners (Sheela), behavior (Chesta) and conduct (Achara). For an adequate understanding of mental disorders, it is compulsory to observe all these eight features. These Eight factors based on principle of Caraka Samhita Nidan Sthanam.

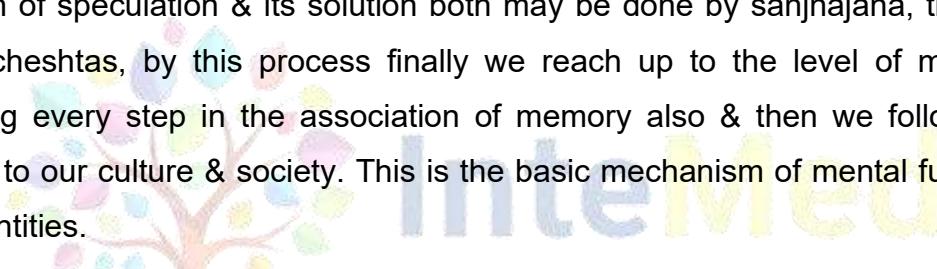
PRAKRIT STATE OF MENTAL FACULTY

There are mainly four stages are present, at that level any mental activity is performed i.e., mana, buddhi, sanjnajnana & smriti then they reflect through bhakti, sheela, cheshta & achara. Any mental process basically occurs in five procedural stages that are chintan, vichara, uhya, dhyeya & lastly making sankalpa after that mental activity occurs completely.

The mental course of action at gross level start with thinking which is mainly occurs at the level of mana. When mental doshas are present in an equilibrium state mana & budhhi work in a proper way & process reach upto the minute & higher level i.e., sanjnajnana & smriti. In that condition bhakti, sheela, cheshta & achara remain normal according to our personal, occupational, emotional & social values. In their homogenous state they produce only manas bhavas that are felt by all the individuals in our daily routine life due to different stress level. They do not produce manasa vikara in their normal state. When different types of vibhramas occur at variant mental levels then psychopathology takes place & this is the main reason for developing manasa vikaras.

Physiology of Mental functions-

Manovibhram chiefly occurs at the level of chintan & it basically associated with bhakti, same as buddhi works mainly for production of thought & consideration & it regulates sheela, Production of speculation & its solution both may be done by sanjnajana, then we do different types of cheshtas, by this process finally we reach up to the level of making sankalpa by considering every step in the association of memory also & then we follow an ideal achara according to our culture & society. This is the basic mechanism of mental functions at the level of these entities.



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When vitiation of mental doshas take place & procedure of vibhramas start from primary level of psychic faculty i.e. mana this is known as manovibhrama. This psychopathology follows a sequence of mana then buddhi (dhee & dhriti not memory), then conscious especially at subconscious level & memory can be affected lastly as memory is mainly related with subconscious part of mind. When psychopathology reaches up to the superior level (subconscious) then firstly it affects bhakti. When bhaktivibhramas takes place then sheela vibhramas starts. We do cheshta & achara according to our bhakti & sheela. So we can say that it is a sequential process & these are inter-related to each other.

In other words, manovibhram, buddhivibhrama, sanjnajanavibhram & smritivibhram are mainly responsible for psychopathology of different types of intellectual functions whereas bhaktivibhram, sheelavibhram, cheshtavibhram & acharavibhram are the denoting factors of behavioral pattern of psychic illnesses.

We can examine a mentally ill person in two phases, first one is superior/higher/minute/mental level i.e., related to intellectual activities & the second one is inferior/lower/gross/physical level i.e., associated to behavioral activities. We can assess both conscious and subconscious part of

manas of a person with the help of these eight ingredients of mental faculty. So subjective criteria based on this eight-fold examination of manas is the backbone of ayurvedic psychiatry.

Mano Vibhramsha:

Chakrapani commented on this that “mana does not think about thinkable objects & thinks about dissipate objects that are non-thinkable” as the specific characteristic of manovibhrama. The prime function of mind is thinking. If thinking becomes out of one ‘s control and in a bizarre manner then it will be called mano vibhramsha. It may be at the object level where person can think about waste things & can ignore the worth objects that are necessary for him or it may be defect at processing level of thinking in the form of excessive thinking, no thinking or dislodged thinking /misthinking.

Buddhi Vibhramsha

In buddhi vibhramsa the person cannot judge that what is wrong or right, what is useful or harmful. In buddhi vibhramsha there is development of confusion or just opposite determination between hita-ahita, priya-apriya and nitya-anitya etc.

Acharya Charaka says that the primary level of knowledge perception is through the Indriya with the support of Mana. Later Buddhi processes the perceived knowledge in terms of its merits and demerits and gives accurate information. So, in the abnormal situation of Buddhi individual gets puzzled about what is good or bad and will take incorrect or harmful decisions or there may be development of unjustified doubts.

Samjnajnana –Vibhramsha

In ayurveda samjnajnana considered for nama ullekhena and other subjects like sabda grahana, spersha grahana, rupa grahana, rasa grahana and gandha grahana. This is two types according to state i.e., tadaavasthika and anubandhika where tadaavasthika is related to present situation in which our conscious mind is involved. But anubandhika is related to our subconscious mind. The word Samjnana is related to the state of being able to use senses and mental powers to understand what is happening.

Some Acharyas believe Samjnajnana as the perception of heat etc. means the way of notice things, especially with the senses. Perceptions are basically two types one is sensory & second one is extrasensory perceptions; both are included under this term.

So perceptual activities, responsibilities of both personal & social sectors, sensory & motor activities, consciousness, awareness & orientation related to every aspect & phases of life are come under this.

Smriti Vibhramsha:

Smriti is responsible for storage of right valuable thoughts as well as recall those thoughts & then use those thoughts. Smriti works in three steps; firstly, listing of thoughts then retention of thoughts and third one is the recollection of thoughts. We can say that the mental registration, retention and recollection of past ideas, thoughts, events, experiences or sensations are known as smriti. So only smriti has the ability to incorporate new memories or recall the past memories and use prior ones. Due to perversion of memory either the individual does not remember anything or remembers things wrongly.

Bhakti Vibhramsha:

The word Bhakti means desire, likes or interest. In normal state of bhakti persons feel a strong wish to have or do something. In its abnormal state there will be appearance of dislike for the things which were desired by the individual and developed interest towards the things which was not liked before.

Symptoms related to following desires are included under this.

- 1-Physiological desires
- 2-Desires in relation (sexual behavior)
- 3- Desires in relation to entertainment
- 4-Desires in social behaviors
- 5-Emotional desires

Sheela Vibhramsha:

In general, the word sheela means “svabhava”. The common behaviors, nature, temper and mood is also a representative of person's sheela. In vibhramsha there is having moods that that change quickly and often without any particular reason. There is a regular period of being angry or impatient without any reasonable conditions or situations. Persons may be moody or short or bad tempered. Due to which patient shows exaggerated emotions at improper place and time or inappropriate reactions. - Calm and quiet person may change into a person with an arrogant attitude.

Chesta Vibhramsha:

The general meaning of chesta is activity which covers whole area of physical as well as mental activity with motor skills but chiefly it is related with psychomotor activity. Any type of activity, movement of any part of body, posture, gait, motion, gesture, move, particular reflex against specific stimuli, speech, sexual behavior, facial expression, motor skills etc. in a proper way is comes under uchit chesta but when these occur in abnormal way (anuchit chesta) then called as chesta vibhramsa.

Achara Vibhramsha:

Achara is an accepted way of behaving or of doing things in a society or in a community. Achara of a person is customary in nature which is basically based on his personal, religion, cultural, relational, spiritual and social conducts. Achara Vibhramsha consists of all the activities, which are unsuitable according to the society in which the individual lives and it includes all the behavior resulting from the failure of sense of social inhibitions.

SUMMARY

These eight aspects are sufficient for word designing the psyche or mental faculty of a person. The normal physical characters like Vata, Pitta and Kapha are classified on the foundation of Dosha theory, Agni, Panchabhauthika theory, size, natural look of the body etc. Similarly normal mental dispositions are classified according to the basis of these eight factors like mind, intellect, consciousness, memory, desire, manner, behavior and conduct. These eight factors can be used as parameters for examining the mental status of a person. Impairment of these factors is the fundamental psychopathology of all the mental illness as per Ayurveda. If these factors are within the normal restrictions, then the person is said to be normal. If these factors exceed the boundary resulting in social and personal distress or both, then the condition can be called as mental disorder.

Eight-fold examination of mental state based on these factors is necessary for each & every patient because most of the cases of physical illnesses are actually not only physical problems but those are undiagnosed mental problem or physical problem which is basically aggravated due to mental illness. So, it should be recommended by physicians in daily practice. It should be added in case record form same as other examination is necessary.

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.

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