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CRITICAL REVIEW OF VARDHAKYA-JANYA MANOVIKARA WITH SPECIAL EMPHASIS ON THEIR SAMPRAPTI

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ABSTRACT

Pranavayu, Sadhaka Pitta and Tarpaka Kapha plays an important role in *Vardhakya Janya Manovikar Samprapti* as all three entities are related with *Buddhi, Mana* and *Indriya* as well as their *sthana* is also common i.e. *Mastishka*. Treatment of such condition is only possible when *Dushti* as well as *Dravya-Guna-KarmatahaKshaya* of specific entities are taken care of. When this etiopathogenesis behind psychological disorders in old age taken into consideration, it will clear our view for treatment planning not only with *Dhee, Dhairya* and *AatmadiVijnana* but also with *Ojovardhaka Dravyas*.

It is said that, old age is second childhood, so, at most care should be taken while dealing with old age people, because, as like small kids this age group also possess very sensitive mindset which need to be handle very gently, carefully and affectionately. Some changes on Psychological ground are expected, accepted and unavoidable in old age, that has to be taken care by family members with good communication, nutritious diet and healthy household atmosphere, but if the signs and symptoms cross the boundary line between physiological changes and mental illness and it should be treated by medication, diet and counseling.

Key Words – Ayurveda, Jara Chikitsa, Vardhakya Janya Mano Vikar, Mano Vikar Samprapti

INTRODUCTION

Acharya Sushruta mentioned *Jara* under *Swabhavabala Pravritt Vyadhi*¹. The etiopathogenesis and consequences of *Jara* are not clearly mentioned in Ayurveda; but as mentioned by Vagbhata, the gradual decline in *Dhatu* and the functions of sensory and motor organs (*Jnanendriya* and *Karmendriya*) in old age², we can understand its effect in *Sharira* and *Manas*. Geriatrics disorders management is an opportunity for Ayurveda science as conventional system of medicine has not having much to offer in this area, except symptomatic management.

Ayurveda is essentially the science of life and longevity. It presents a sound concept of aging, incorporates *Jara Tantra* as one of its *Ashtanga* specialities, which is exclusively devoted to nutrition, immunology and geriatrics. It is an unavoidable phase of life which ultimately ends into death.

At present elderly (60 years or above) constitute 8% population and among that 48% population is suffering from psychiatric problems like Anxiety, Depression, Insomnia, Dementia etc³. Mental illness is a common, though often ignored in older adults. The WHO found that, approximately 15% of adults over the age of 60 suffer from a mental disorder⁴. Unfortunately, many people confuse symptoms of mental illness with normal signs of aging. Proposed study is mainly designed to get clear cut idea about the etiopathogenesis of *Vardhakya Janya Manovikara*, so that *Dravyabhuta* and *Adravabhuta Chikitsa* can be planned as per need.

OBJECTIVE

- To study in detail about *Vardhakya Janya Manovikara Samprapti*

MATERIALS AND METHODS

Various Ayurveda and Modern classics and studies published in journals related to *Jara Tantra*, *Manovaha Srotas* and Psychological disorders in old age are reviewed and analyzed.

REVIEW

Jara is said to be Swabhavaja Vyadhi, when its nidana will be Kala Parinama, otherwise, with Aahara, Vihara and Kulaja Nidana AkalaJara Lakshana also seen. As mentioned earlier, with age progression, certain psychological changes will take place which are unavoidable. Here, we will review the normal psychological changes during old age when only Kala Parinama is Nidana and not triggered by Aharaja, Viharaja, Kulaja Nidana etc.

As mentioned in Vagbhat Samhita, Vriddhavastha is Vata-Pradhana stage of life⁵. Kapha Dosha in the body will have Dravya, Guna and Karmataha Kashaya. When this event starts progressing, it will start showing its effect on all over the body. Asthimajjagatattva of this aggravated Vata will cause Lakshana like AsthiParva Bheda, Sandhishoola, Mamsa Bala Kshaya, Aswapna, SatatRuja etc. which are commonly found symptom in old age. Likewise, when aggravated Vata Dosha having sthana samshraya in Mastishk, it will affect ShirasthaPrana Vayu and Tarpak Kapha, i.e. mainly their GunatahaKshaya, because if we are considering Dravya and GunatahaKshaya or Dushti, then every old age person has to get Pakshaghata, Shwasakashtata like symptoms which are not seen commonly. So, GunatahaKshaya of these two entities, Manovaha Srotas Dushti takes place. As mentioned by Acharya Bhela, in this context Mastishk has to be considered as Manas Sthana. In Charaka Samhita Chikitsa Sthana, 9th chapter, Manovaha Srotas has been mentioned clearly. With context to ChakrapaniTika on above references it is said that Hridaya and DashaDhamani are the site of Manas. Anatomically Hridaya is considered as Heart, but here, in this context heart cannot be considered as the site of Mana. Mana does mainly the functions of emotional, intellectual activities. All these are related to brain functions, so, here Hridaya is considered as brain not the heart. Hridaya name suggests the organ which takes something, gives something and transports something. The brain does same activity like responses to incoming sensory, outgoing motor and nerve conduction. Hridaya has also one more meaning i.e. centre place. Brain is the part of central nervous system. Functions of brain matches with functions of Mana mentioned in Samhitas⁶.

Manovaha Srotas Dushti because of Prana Vayu leads to impairment of normal function of Buddhi, Hridaya, Indriya and Chitta, as prana Vayu karma is Dharana of these entities in

normalcy. Here, Hemadri clearly mentioned that, Hridaya is considered as Mano Adhishthana in the context of Pranavayu and not only the anatomical Hridaya. So, can be co-relate it with brain as Sthana of Pranavayu is also Mastishk.

Control over the Hridaya, Indriya and Manas is also one of the functions of Prana Vayu. In Vriddhavastha, when Pranavayu gets vitiated, Lakshana like confusion, instability of mind, uncertainty while taking decision etc. clearly indicates that Prana Vayu is loose in control over the ManasKarya i.e. Chintana, Vichara, Uhapoha and Nirnaya. Pranavayu is having hold on Buddhi, with the help of Prana Vayu, the actions of the mind are directed towards good things and to prevent them from misconduct. If we see the major signs and symptoms of Anxiety and Depression – sadness, excessive worry, feeling of hopelessness, increased use of Alcohol or drugs, suicidal thoughts, neglecting personal care etc. are nothing but impairment in the function of Prana Vayu. Chanchalatva, Bhaya, Nidranasha etc. will lead to increase in vataprakopa – Kama Shoka Bhayat Vayuhu. It can lead to suicidal tendency like major symptoms.

Hridaya is Sthana of Sadhaka Pitta. Sadhaka Pitta karya itself indicates that it acts on Mana. It does BahyaGrahana, Smarana and SamshayaNirakarana karma. In the context of Manovikara, here, Hridayashabda denotes ShirasthaSamvitaHridaya and not the UrasthaHridaya which does Rasavikshepana Karma. In normal state Sadhaka Pitta does Buddhishthita and Hridayasthita Dosha Apanodana i.e. it pacifies this Dosha and does Sthanashuddhi, Medha-Buddhi-Abhimana etc. gets activated and Mana becomes VishayaGrahanaSamartha. In geriatric psychological disorders like Anxiety, Depression, Bipolar Disorder, person worries about being a burden, feeling of worklessness or self-loathing, hopelessness, helplessness, lack of motivation and energy indicates Sadhaka Pitta vitiation or Karma Kshaya.

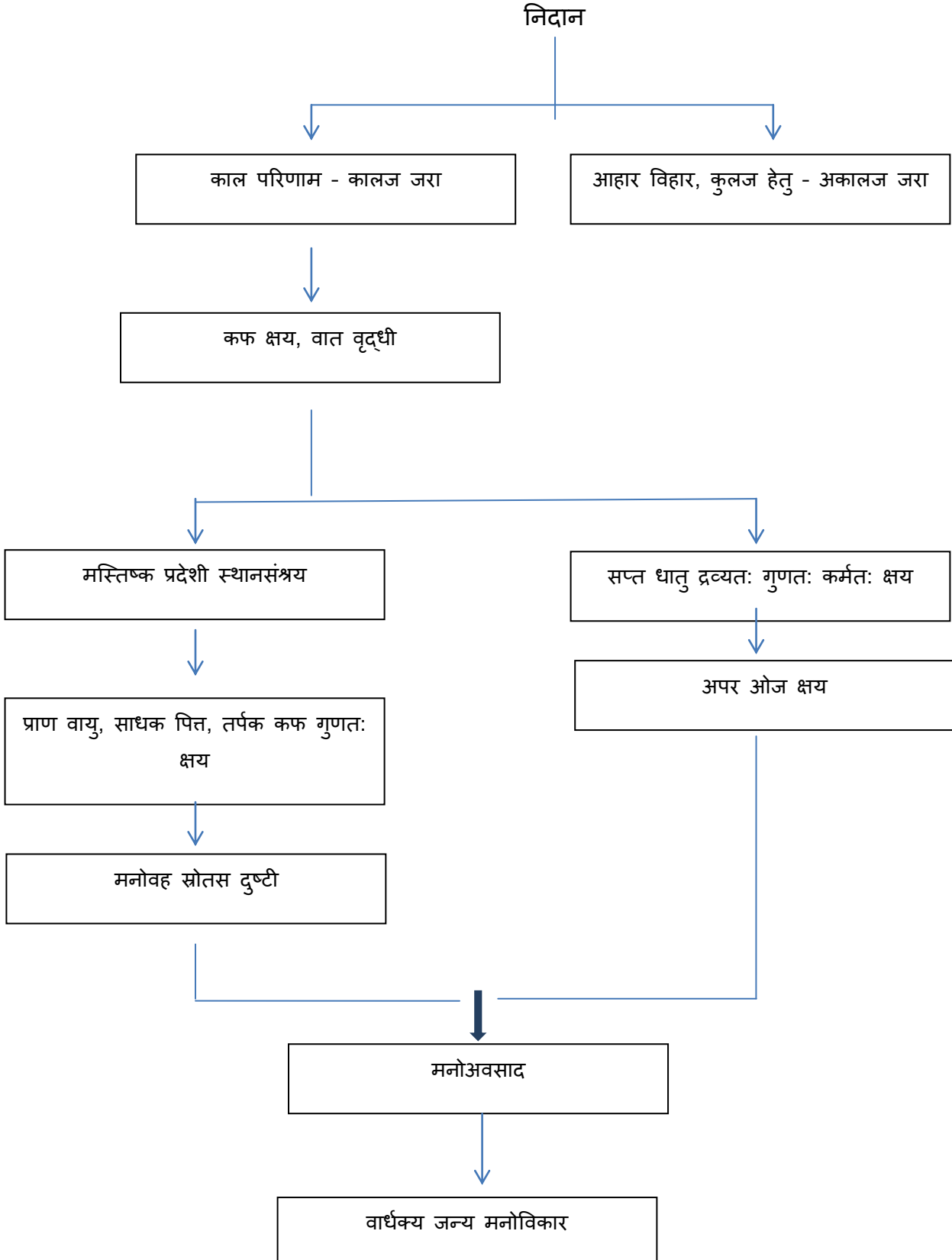
During Vriddhavastha, with Kala Prabhava, when vata gets aggravates there will be Sapta Dhatu Dravya, Guna and KarmatahaKshaya take place which leads to Aparajata Oja Kshaya as Oja is essence of all seven Dhatu – ओजस्तु तेजो धातुनां | Hence the symptoms of

Manovikara like Bhaya, Manodaurbalya, AtiChinta, Vyathitendriyata, Kashamataetc are seen mostly in Vardhakya Janya Manovikara.

In old age, normalizing function of Sadhaka Pitta is very much important as it does the function of ManahPrasadana, ManaSanyama which reduces the prasadabhuta, sarabhuta Shukra vyaya and of course Ojo Vriddhi takes place which is the important event to control unnecessary fear, weakness of mind and body, excessive worries, sense impairment, depression in short, Oja Kshaya Lakshana in Manovikara. Hence, Sadhaka Pitta is known as Medhakara Pitta as well as Ojokara Pitta.

As old age is Vata pradhan avastha, Tarpak Kapha undergoes GunatahaKshaya i.e. SnehaGunaKshaya, so, it affects its main Karma i.e. IndriyaTarpana which affects Indriya-Indriyarthasamyoga and DnyanaPraptiKriya. In the process of gaining knowledge, first event is AatmaManasahaSamyujyate – There will be connection between Manas and Aatma. Here, one more thing should take in consideration that, Dhriti, Buddhi, Smriti, Ahamkara are Aatmaj Bhava i.e. derived from Aatma. With Manovaha Srotas Dushti, connection between Manas and Aatma become impaired, resulting in diminished Smriti – memory problems, increased forgetfulness, confused state of mind, loss of interest in socializing, sadness etc. Here, in relation with old age, we have to consider one more entity i.e. Udana Vayu which is also responsible for PoorvanubhootasyaArthasyaSmaranam i.e. Smriti. So, normalizing Udana function is also important in Manovyadhi Chikitsa. When this first step in DnyanpraptiKriya is hampered, it affects further connection – ManahIndriyena and IndriyaArthena. Hence, slowly signs and symptoms of demensia will progress and leads towards Alzimer's like condition. In Ayurvedic interpretation, this condition leads to Pradnyaparadha – 'DheedhritiSmritiVibhamsha' leads to TridoshaPrakopa and various Sharirika and Manasika Vyadhi.

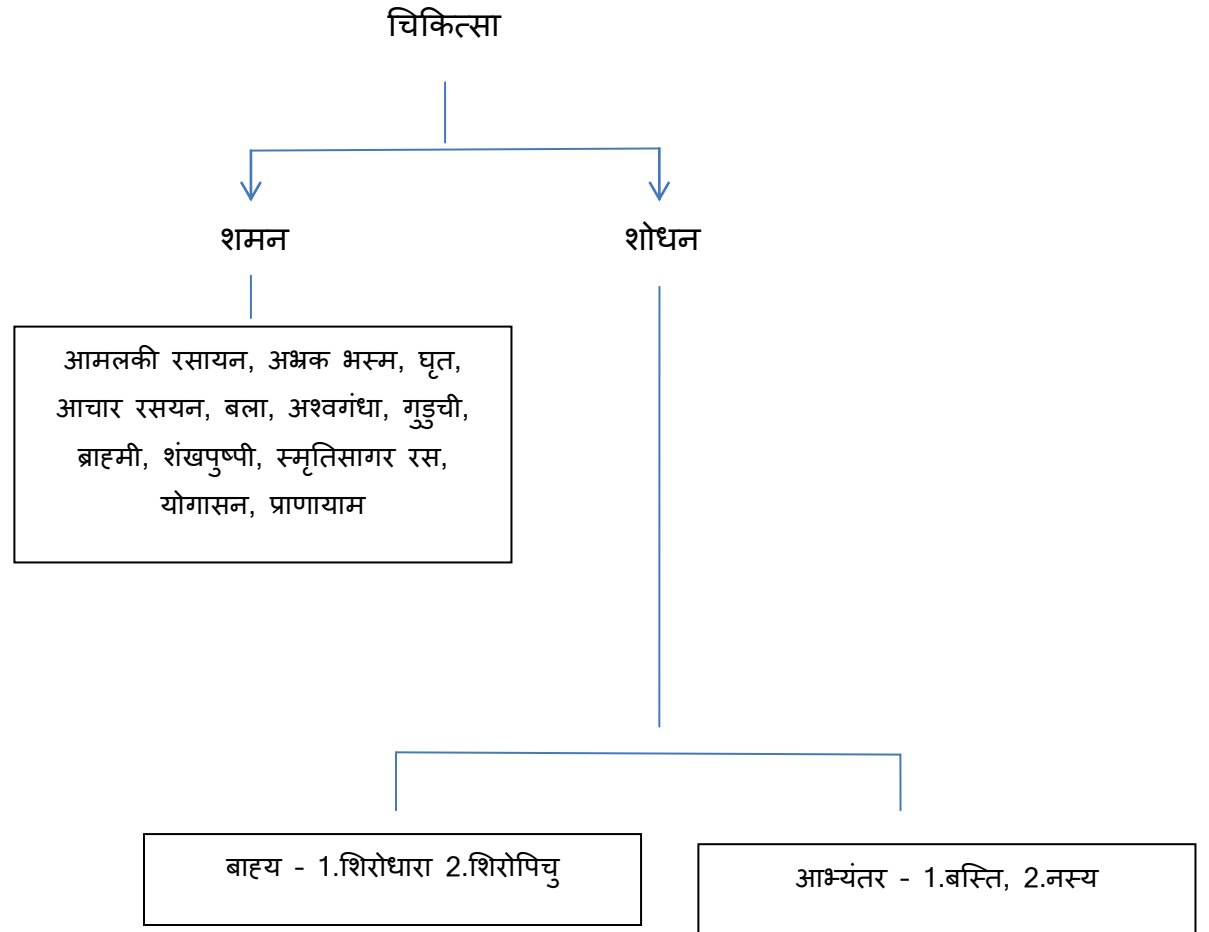
SAMPRAPTI



Treatment Aspect in Brief

Though, till some extent these changes are unavoidable as it is Swabhava Bala Pravritta Vyadhi, Rasayana Prayoga will help to delay the progression of Jara related vyadhi – RasayanamTu Tad Dnyeyam, Jara Vyadhi Vinashaman. Also, in Rasayana Prashasti Acharya Charaka has mentioned it is Smritikara, Medhakara and IndriyaBalakara.

To prevent Manasodbhava Vyadhi in old age mainly Aajasrika Rasayana like Ghrita, Aamalaki Prayoga will be beneficial as well as to cure Manasika Vyadhi SahasraputiAbhrakaBhasma Prayoga can be done as Naimittika Rasayana.



CONCLUSION

During old age there will be marked reduction of cellular metabolism, decreased immunity power, general weakness etc. The Psycho-Neuro-Immuno-endocrine axis (P.N.I axis) of the human body will get altered. Rasayana dravyas are more potent for managing these abnormalities by enhancing the PIN axis of the body (by nourishing Dhatu, by eliminating and alleviating Dushita Pitta and Kapha and by rectifying Dhatvagni Mandya).

Ayurveda has proven the preventive efficacy of Vardhakya Janya Vikara, as well as curative efficacy of Manasika Vikara. By combining knowledge from both the aspects, Vardhakya Janya Manovikara can be managed with Ayurvedic Chikitsa Paddhati.

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