



## THE ROLE OF NON-PHARMACOLOGICAL METHODS OF HEALING IN MENTAL DISORDERS

Dr. Smita Dutta Paul<sup>1</sup>, Dr. Ashutosh Kumar Jain<sup>2</sup>

<sup>1</sup>Professor, Rog Nidan Vikriti Vigyan Department, Rani Dullaiya Smriti Ayurved P.G  
College & Hospital, Bhopal, India.

<sup>2</sup>Associate Professor, Rog Nidan Vikriti Vigyan Department, Rani Dullaiya Smriti  
Ayurved P.G College & Hospital, Bhopal, India.

### Abstract

The progress of civilization in modern era witnessed physical as well as mental burden on society, this stress of current scenario results mental illness associated with anxiety and depression. Modern science presented many researches and information about the psychiatric diseases and progress is still continued. The general disorders of the mind are described by physician along with their treatment options. In some diseases, their treatment is very successful, but in some cases treatment does not seem to be fruitful. Ayurveda's approach to this subject is somewhat different as compared to modern medical science. Ayurveda recognizes two mental *Doshas* called *Raja* and *Tama* which causes mental disorders. The cases of schizophrenia and dementia described as resultant of *Manodoshavikar* in Ayurveda. Ayurveda suggested that one should balance *Manodosha* in order to get rid of mental defects. Present article summarizes role of non-pharmacological methods of healing in mental disorders.

**Key-Words:** *Ayurveda, Mental, Disorders, Manodosha*

## **Introduction**

Ayurveda described several concepts related to the diseases and their treatment; the concept of *Bhoot Vidya* or *Nana Grahaavesha* is one of them. Ayurveda described some therapies for mental disorders like *Daivyapashrayacikitsa* and *Satvavajaya* as an *Adravyabhoot Bhaisaja* [1]. *Mantra*, *Bali*, *Mangal Karma* and *Pooja* etc. have been described as the treatment in *Bhoot Vidya* for the management of *Unmad* and other psychological conditions. *Daivyapashrayacikitsa* has been mentioned not only for mental diseases, but also for the treatment of physical factors associated with mental factors [2].

There is a detailed description available in Ayurveda and *Darshana Shastras* about the mind. When *Sharirika Dosha* gets distorted, their symptoms become easily visible, these symptoms are *Praktykshagamy* which are detectable by sense organs [3], but in case of mental diseases, when the *Manasik Dosdha* gets distorted, the disorders are only sensed by *Anuman* (presumption) [4]. Apart from this mental factor like emotion, anger, fear and grief also triggers physical diseases [5, 6]. In *Samhitas*, *Bhagwat Geeta* and *Yoga Darshan* describes normal and distorted states of *Manovyapar* or *Mansikakaraka* (mental factors) and proper management of mental illness.

### **Common Etiological Factors:**

The root cause of many types of mental disorders that occur due to the jealousy, grief, fear, anger, pride and ego, etc. is *Pragyapradha* (crime of intelligence) [7]. *Buddhi* has knowledge of subjects, yet if a person commits heedlessness, he also bears the consequences [8]. It proves that the reason for *Sharirika* and mental diseases is the *Pragyapradha*. Common signs and symptoms of such types of conditions include *Hritakampa*, *Hridshunyata*, *Swedagaman*, *Akarana Dhyana*, *Murcha*, *Pramodta* and *Nidranash*, etc. **Table 1** depicted etiological factors and modern correlation of some *Manovikara*.

**Table 1** depicted etiological factors and modern correlation of some *Manovikara*

<i>Hetu</i>	<i>Manovikara</i>	Modern Name
<i>Raja &amp; Tamadosha</i>	<i>Kama</i>	Lust
	<i>Krodha</i>	Anger
	<i>Lobha</i>	Greed
	<i>Moha</i>	Delusion
	<i>Ersha</i>	Jealousy
	<i>Shoka</i>	Grief
	<i>Chinta</i>	Depression
	<i>Udveg</i>	Anxiety
	<i>Bhaya</i>	Fear
	<i>Harsh</i>	Euphoria
<i>Hetu</i>	<i>Vyadhi</i>	Modern Name
<i>Raja, Tama, Vata Pitta and Kapha</i>	<i>Unamad</i>	Psychosis
	<i>Apsamar</i>	Epilepsy
	<i>Atatvaabhinivesh</i>	Obsession
	<i>Mada</i>	Psychoneurosis
	<i>Murcha</i>	Fainting
	<i>Sanyasa</i>	Coma

**Treatment:**

In modern science, there is description of psychiatry drugs such as tranquilizers, depression, and sleeping pills. In Ayurveda, we do not find such type of medicines. Ayurveda described pharmacological and non-pharmacological methods for the treatment of physical as well as mental diseases under the *Dravyabhoot* and *Adravyabhootbhaisaja*.

**Aurvedic and Modern Non-pharmacological Methods:** [1, 2, 10]

*Mantra* (sacred word), *Mani* (Gems), *Mangal* (holy deeds), *Bali* (sacrifice), *Uphara* (gifts), *Homma* (spiritual fumigation), *Niyama* (rules), *Prayachita* (atonement), *Upvasa* (fasting), *Swastayana* (prayer), *Pranipata* (bow down), *Gamana* (travelling), *Gyana* (knowledge), *Vigyan* (special knowledge), *Dhaira* (endurance), *Smriti* (memory), *Samadhi* (meditation) *Bhayaadarshan* (fear vision), *Vismapana* (obliteration),

*Vismarana*, *Shobhana* (giving pain), *Harshana* (feeling joy), *Bhartsana* (reproach), *Bandhana* (binding), *Swapana* (sleep) and *Swmahana* (convection), etc.

*Mantra* is a sacred word, sound or phrase, often in *Sanskrit*, recited within a wide variety of religious and spiritual traditions such as Hinduism, Buddhism and Yoga. The word *Mantra* is derived from two *Sanskrit* roots; *Manas* meaning 'mind' and *Tra* meaning 'tool'. *Mantras* are considered to be "tools of thought," used as a means of harnessing and focusing the mind. Any sound, word or phrase that alters consciousness through meaning, tone, rhythm, or physical vibration when chanted with devotion, certain utterances are thought to create powerful vibrations within the body and mind, enabling deep states of meditation [11].

*Ratna* (Gems) are the precious stones which symbolize wealth and power, *Dharana* (wearing) of *Ratnas* can be such a boon to cure disease. The effect of respective gems to specific *Grahas* is well described in *Jyotish* (Astrology) [12, 13]. **Table 2** depicted correlation of *Ratna* along with associated *Graha* with their modern terminology.

**Table 2: *Ratna*, their modern terminology and correlation with *Graha***

S. No.	<i>Graha</i>	<i>Ratna</i>	Modern Translation
1	Sun	<i>Padmaraga</i>	Ruby
2	Moon	<i>Mukta</i>	Pearl
3	Mars	<i>Vidruma</i>	Coral
4	Mercury	<i>Marakata</i>	Emerald
5	Jupiter	<i>Pushparāga</i>	Yellow Topaz
6	Venus	<i>Vajra</i>	Diamond
7	Saturn	<i>Indranīla</i>	Blue Sapphire
8	Rahu	<i>Gomeda</i>	Hessonite
9	Ketu	<i>Vaidūrya</i>	Cats eye

These gems can draw energy from their particular *Graha* and channelize them into the body. Every *Graha* gives out a particular type of radiation that is received by Gems and focusing in wearer's respective fingers, which is absorbed by body. Thus they correct the deficit aura and inside the body they help to subside the disease.

Human mind is influenced by many things like the good, as well as the bad things. In between sensing a situation and responding to it, chemicals called neurotransmitters and hormones help our brain to understand, evaluate and communicate what we are experiencing. These various neurotransmitters and hormones have specific functions each being activated in a certain way, signaling certain emotions and stimulating certain areas of brain. When it comes to happiness, in particular, the primary signaling chemicals include: Serotonin, Dopamine, Endorphins and Oxytocin. Some simple activities like exercising, cooking and listening to music can help to boost the production of feel-good hormones. Fear initiates two hormones; adrenaline and cortisol. Adrenaline increases heart rate, increases breathing rate, dilates blood vessels to the lungs and muscles. Adrenaline also decreases blood flow to the brain and decreases digestion.

Cognitive behavioral therapy (CBT) is a talking therapy that can help to manage patient's problems by changing the way he/she think and behave. This therapy commonly used to treat anxiety and depression, but can be considered useful for other mental and physical health problems [14].

Psychodynamic therapy focuses on unconscious processes as they are manifested in the patient's present behavior. The goals of psychodynamic therapy are patient self-awareness and understanding of the influence of the past on present behavior [14].

Psychoanalytic theory says that childhood experiences and unconscious desires influence behavior. Human personalities have memories, beliefs, urges, drives, and instincts that we are not always aware of and that make up unconscious. These all aspects used to manage behavioral problems.

## **Conclusion:**

In Ayurveda, *Doshavaishamyā* is considered as disease and *Doshasamyā* is considered as optimum status of health. *Doshasamyā* means the equilibrium of three *Sharirika Doshas*, two *Manas Doshas*, seven *Dhatu* and *Mala*. According to *Sushruta*, instead of considering only arrangement of *Dosha-Dhatu-Mala* as health; happiness of mind, soul and senses (*Indriya*) has been considered as the root cause of health. In this way *Dhatu Samyā* is prerequisite along with the mental, spiritual and sensorial happiness, etc. This principle is applicable in psychiatric treatment. *Daivvyashraya*, *Yuktivyashraya* and *Satvavajayachikitsa* are three categories of treatment. In *Daivvyashraya* *Manidharana*, *Mangalkarma*, *Bali*, *Uphara*, *Homa*, *Niyama*, *Prayashchita*, *Upvasa* and *Svastayana*, etc. is described. In *Satvavajaya*, removing the mind from the desire thoughts is called *Manovighraha*. It is attained through spiritual knowledge, philosophy and meditation. *Acharyas* had proved these nonpharmacological methods of treatment for mental diseases many years back. They knew very well the scientific reason behind them. These non-pharmacological methods affect our mind and ultimately affect the physical environment of the body which is operated by endocrine glands. The major centers of action of above methods are the endocrine glands i.e.; pineal body and pituitary gland. These all methods affects functioning of neurotransmitters and hormones thus balances functioning of mind and helps to treat behavior problems.

## **References:**

1. Tripathi B (Ed), Charak Samhita of Agnivesh, Charak Chandrika Hindi commentary, part -1, Chaukhamba SurbhartiPrakashan, Varanasi III ed ,Cha. Vi. 8/87.pg 755.
2. Tripathi B (Ed), Charak Samhita of Agnivesh, Charak Chandrika Hindi commentary part -1, ChaukhambaSurbhartiPrakashan, Varanasi III ed ,Cha.Su. 11/54.pg 248.
3. Tripathi B (Ed), Charak Samhita of Agnivesh, Charak Chandrika Hindi commentary part -1, ChaukhambaSurbhartiPrakashan, Varanasi III ed ,Cha. Vi. 4/7.pg 692.

4. Tripathi B (Ed), Charak Samhita of Agnivesh, Charak Chandrika Hindi commentary part -1, ChaukhambaSurbhartiPrakashan, Varanasi III ed ,Cha. Vi. 4/8.pg 693.
5. Trikamji J (Ed) Charak Samhita of Agnivesa, Ayurved -Dipika commentary by Cakrapani, ChaukhambaSurbhartiPrakashan, Varanasi (Reprint 2005),Cha. Vi. 6/8.pg 254.
6. Tripathi B (Ed), Charak Samhita of Agnivesh, Charak Chandrika Hindi commentary part -2, ChaukhambaSurbhartiPrakashan, Varanasi III ed ,Cha. Chi 9/85, 86.
7. Tripathi B (Ed), Charak Samhita of Agnivesh, Charak Chandrika Hindi commentary part -1, ChaukhambaSurbhartiPrakashan, Varanasi III ed ,Cha. Su . 7/52.pg 185.
8. Tripathi B (Ed), Charak Samhita of Agnivesh, Charak Chandrika Hindi commentary part -1, ChaukhambaSurbhartiPrakashan, Varanasi III ed ,Cha. Sha 1/109.pg 823.
9. Trikamji J (Ed) Susrut Samhita of Susruta, NibandhaSangrha commentary by Dalhan, ChaukhambaSurbhartiPrakashan, Varanasi (Reprint 2003),Su.Ut.61/7.
10. Trikamji J (Ed) Charak Samhita of Agnivesa, Ayurved -Dipika commentary by Cakrapani, ChaukhambaSurbhartiPrakashan, Varanasi (Reprint 2005),Cha. Su. 1/58pg 16.
11. Deva Raja Radha Kanta, Shabdakalpdrum, Part -3 Chaukhamba Sanskrit Series Office Varanasi, pg- 564.
12. Deva Raja Radha Kanta, Shabdakalpdrum, Part-4 Chaukhamba Sanskrit Series Office Varanasi, pg- 88.
13. Mishra S., Rasendrachudamani, Siddhiprada Hindi commentary, Chaukhamba Orientelya, Varanasi 2<sup>nd</sup> edition, Ras. Chu.-12/2.
14. <https://www.apa.org/topics/psychotherapy/approaches> accessed on 04/07/2023.