

Review Article on Pragma Apradha W.S.R to Mental Disorder in Vedic Context

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Abstract

In Ayurveda Mind is considered as dual organ means as Sensory and motor in nature, so the diseases of mind are affecting both mind and body. The mind is an essential internal instrument, required to conjugate the subject. *Prajnapradh* is willfully ignoring one's inner knowing & going against norms intuitions & common sense. It is the root cause for all diseases. Involving in verbal, mental or physical activities which are unfavourable to self, harms both body & mind. Actions generated by *prajnapradh* aggravates *tridosha* & stimulate *rajas* & *tamogunas* allowing disease to be established. Mental illness is a broad term which includes almost all the disorders of mood behavior which cause by faulty perception, emotion, thinking and attitude. If we take a look in *Ayurveda*, so in *Ayurveda* also mental health has a great importance for all over health personality. *Ayurveda* deals with four aspects of lifestyle which can ensure good health in us. These include right food (*Ahara*), right recreation (*Vihara*), right routine (*aachara*), right thinking (*Vichara*). Observing certain practices ensures a healthy and happy life. There are lots of discussion regarding *Aachar Rasayana*, *Sadvrutta*, *Pranayams*, *Aasnas*. All these are helpful to maintain proper mental health as well as to tackle mental illness.

Keywords: *Prajnapradh*, *manodosha*, mental health, *aaharaj*, *viharaj*, *Ayurveda*.

Introduction

The word *prajna* literally means understanding sagacity, or cognitive acuity. It is the wisdom that is able to extinguish afflictions & bring out enlightenment. The word *apradh* means offence, fault or misuse. Thus the word *prajna* & *apradh* together constitute *prajnapradh* which means faulty conceptions. *Dhi* (intellect), *dhriti* (retention) & *smriti* (memory) are the three components which constitute *prajna*. A person who's intellect, retention & memory are impaired, subjects himself to *prajnapradh* by the virtue of its act. This aggravates all three *shaaririkadoshas* & *mansikadoshas* resulting in various disorder. Health is refers to a state of physical, mental, social and spiritual well being of an individual. Thus, mental health is one of the components of the broad concept of health. It is concerned with an optimum level of emotional and behavioral adjustment of the individual. Mental illness is a broad term which includes almost all the disorders of mood behavior which cause by faulty perception, emotion, thinking and attitude. Mood disorders are a group of clinical conditions characterized

by a loss of that sense of control and a subjective experience of great distress.

Mental Disorder

Mental disorders or mental illness is a psychological or behavioral pattern generally associated with subjective distress or disability that occurs in an individual, and which is not a part of normal development or culture. Mental health describes either a level of cognitive or emotional well-being or an absence of a mental disorder. Concepts of mental health includes subjective well-being, perceived self-efficacy, autonomy, competence, inter-generation dependence and recognition of the ability to realize one's intellectual and emotional potential. Mental health is an individual and personal matter. As human beings we require to maintain sound mental health. The symptoms persist for weeks or months and are bad enough to interfere with our work, social life and family life.

1. Psychological symptoms include: * continuous low mood or sadness * feeling hopeless and helpless * having low self-esteem * feeling tearful * feeling guilt-ridden * feeling irritable and intolerant of others * having no motivation or interest in things * finding it difficult to make decisions * not getting any enjoyment out of life * feeling anxious or worried * having suicidal thoughts or thoughts of harming yourself
2. Physical symptoms include: * moving or speaking more slowly than usual * change in appetite or weight (usually decreased, but sometimes increased) * constipation * unexplained aches and pains * lack of energy or lack of interest in sex (loss of libido) * Changes to your menstrual cycle * disturbed sleep (for example, finding it hard to fall asleep at night or waking up very early in the morning)
3. Social symptoms include: * not doing well at work * taking part in fewer social activities and avoiding contact with friends * neglecting your hobbies and interests * having difficulties in your home and family life.

Three basic forms of mood disorders - 1. Major depressive disorder 2. Dysthymic disorder (a chronic, mild depression) 3. Bipolar disorder (also called manic depression)

Mano Gunas: *Anuis* 'very minute'. *Eka* is 'one'.

These two qualities are important due to which *mana* or mind is capable of all bestowed functions. If an individual concentrates on reading, he understands what he reads. If some other person speaks while reader is reading, in spite of keeping open ears, reader does not understand what is said to him. This is because his mind is busy in interpreting the read words. Unless he shifts his mind to 'what he heard', he will not be aware of what he heard. Obviously mind is able perform one function at a specific time. If individual is exposed to more than one stimulus, then mind will perceive only one stimulus on which that individual is concentrating. All other stimuli are then gone for a toss as they mean nothing for him. (C.SHA.1/19)

Mano Doshas: *Rajas* and *tamas* are the *doshas* of *manas* which have relation with *tridoshas*. In *vatarajoguna* predominates; in *pitta satwaguna* and in *kaphatamoguna*.

Even if *triguna* is one of the properties of mind, *raja* and *tama* are said to be *dosha* of mind as they are responsible for deviation of mind and generation of diseases.

Concept of Mano Vikara : According to *Ayurvedic* classics, *manovikaras* are being defined as a group of clinical manifestations normally affecting the persons with weak psyche.

Manovikaras are associated with behavioral changes due to several reasons-

- (A) Imbalance of *manodoshas*
- (B) Imbalance of *manovahastrotas* (channels of circulation)
- (C) Disturbed mental capacity.

Ayurveda divides the disease at two levels-

1. *Sharirika* (physical) diseases

2. *Mansika* (mental) diseases.

Nobody is in a position to study basic concepts of Ayurveda without undertaking connectivity between consciousness and mind. The gross and minute examination of physical and mental disease of mind in Ayurvedic system of medicine is a difficult subject.

Great Indian epics, Ramayana and Mahabharata have described *manasroga* like anxiety and depression. According to *Charak Samhita*, imbalance of *Tridoshas* results in physical diseases just like imbalance of *satva*, *rajas* and *tamas* results in mental diseases.

Ayurveda clearly says that negative feelings are nothing but emotional toxins. If they are given proper care and not eliminated from body, they give rise to mental disorders like anxiety neurosis, melancholia, mania, bipolar diseases, depression, etc. Ayurveda describes *unmada* and *apasmara* as an outcome of toxins produced at mental level. On the basis of mind-body interaction various *manasikvikaras* can be classified as follows-

1. *Manodhishthita Manas Vikara*- These include *vikaras* related only to *mana*. They are *Kama* (Desire), *Krodha* (Anger), *Lobha* (Greed), *Chittodvega* (Anxiety), *Chinta* (Worry), *Bhaya* (Fear).

2. *Nanatmaja Manas Vikara*- In these *vikaras* *manas* is vitiated by *sharirdoshas* and there are manifestations of *manasroga*. These include- *Ashabdashravan* (Auditory hallucinations), *Tama* (withdrawal), *Bhrama* (confusion), *Vishada* (malaise), *Atipralap* (prating), *Aswapna* (insomnia), *Anavasthitachittatva* (anxiety/fickleness), *Nidradhikya* (hypersomnia), *Tandra* (stupor).

3. *Sharir Manodhishthit Manas Vikaras*- In these, both *sharir* and *manasdoshas* get vitiated equally. These include- *Unmada* (insanity/psychosis), *Apasmar* (Epilepsy), *Atatvabhinivesha* (Anxiety/Obsessive compulsive disorder), *Apatantrak*, *Apataanak* (hysteria), *Mada* (Intoxication), *Murchha* (Fainting), *Sanyasa*

(Coma), *Madatyaya*

(Alcoholism), *Jalasantrasa* (Hydrophobia).

4. *Mano Sharir adhishthana Manas Vikar*- Examples- *Shokajwara* (Fever due to Grief), *Kamajwara* (Fever due to passion) and *krodhajwara* (Fever due to anger).

5. *Manas Vikaras* causing *other vyadhis*- In these *Manasvikaras* aggravate *sharirik vyadhi*. Like, *Bhaya* and *shoka* are involved in *Agantuja Atisar*, *Bhaya-shoka* - *chittodvega* are involved in *Sannipataj Atisar*, *Krodha* and *Irshya* are involved in *Pittaj Atisar*, *Udvega* and *shoka* are involved in *Vattajwara*, *Manasantap* is involved in *shirahshool*.

Charak Acharya in *Vimansthana* has described etio-pathogenesis of *sharirvikaras* on the basis of *Manasikbhavas*. According to him, *sharirvyadhis* originate from psychological factors like *lobha*, *kama*, *krodha*, *moha*, etc.

CAUSES- 1. *Aaharaja* (Dietary causes) :- *Tamasika Aahara* (including Irregular meal times or skipping meals, eating too late at night, Spicy food habits like pizza, burger, Chinese food, Oily foods, pickles, Salty and sour foods like chips, Over eating of stale, fermented foods etc.)

Improper dietary habits like *samashana*, *Adhvasana* and *Vishamashana*. These may cause *Vishada* because of *Prajnaparadha*. These are more related with the lack of self-control over eating and show greedy nature in dietary habits.

2. *Viharaja* (Life style causes):- *Avyayania* (lack of physical and mental exercise) is the vital causative factor in pathogenesis of depression. The absence of physical challenge and overwhelming abundance of mental work is forcing more and more people to become victims of depression.

3. *Manasikakarana* (Psychological factors):- *Duhkha* produced due to loss of beloved one or any financial or

social loss, *Bhaya*, *Irshya*, *Dainya*, *Lobha*, *Chinta*, *Krodha* may lead to *Vishada*. (Anxiety and worry, Negative attitude toward self and others.

4. *Rogaja* (Secondary to medical conditions):- *Vishada* is observed as a symptom in *VatajaJwara* in the classics. But it can occur in all somatic disorders, because, if allowed to persist for long time.

S.No.	Names of Diseases of Mind	Classical Ayurveda Treatise	Prevalent-Equivalent
1.	<i>Aswpna</i>	<i>Charaka</i>	Insomnia
2.	<i>Ati-Pralap</i>	<i>Charaka</i>	Irrelevant Excessive talk
3.	<i>Unmada</i>	<i>Charaka</i>	Insanity (initial stages correlated with Schizophrenia, Alzheimer's diseases
4.	<i>Parushya</i>	<i>Charaka</i>	Cruel attitude
5.	<i>Bhirutva</i>	<i>Charaka and Kashyapa</i>	Weak mind-Coward
6.	<i>Vishad</i>	<i>Charaka and Kashyapa</i>	Sadist Nature
7.	<i>Vyudas</i>	<i>Kashyapa</i>	Depression
8.	<i>Matibhrama</i>	<i>Sharangadhara</i>	Confused mind
9.	<i>Atinidrata</i>	<i>Sharangadhara</i>	Excessive sleep
10.	<i>Mandbuddhitva</i>	<i>Sharangadhara</i>	Undeveloped mental faculty
11.	<i>Mada</i>	<i>Charaka</i>	Mania
12.	<i>Hrunmoha</i>	<i>Charaka and Kashyapa</i>	Mild Sanity

Discussion & Conclusion

Knowledge of Ayurveda is a gift for humanity. According to Acharya *Sushruta* ,“*PrassanaAtma,Indriya* and *Mana* beside the equilibrium of *Dosha*, *Dhatu* and *Mala* as *Swastha*.” fulfills every aspects of healthy being which clearly establishes the importance of mental health.Mental element is one of the basic concept of Ayurveda. Various causes, features and treatments are given in *Samhita* especially under title of “*Unmada*”. Sedentary Life Style Disorders are curse for unhealthy living. Our *Ayurvedic* classics have described a set of rules for nearly everything needed in life. That’s why it is known “science of life” nor a basically a source of medicine. Following them it is possible to lead a healthy life, depression like mood disorder can be tackled & kicked off life. Various *Yogas,Pranayama, Aaharas, Viharas* etc. can pave a way of health.

Manais a psychological entity of living organisms according to Indian philosophy. Balanced *manasdoshas* regulates emotion, while the disturbed *manasdoshas* play important role in pathogenesis of diseases. *Duhkha* (miseries) have three main reasons-*dhi-dhriti-smruti-vibhramsha, kaal* and *karma samprapti* and *asatmendriyarthamyog*. Amongst these three,one can keep away oneself from *dhi-dhriti-smruti-vibhramsha* and *asatmendriyarthamyog* merely by restraining *mana*. Two fold measures to restrain *mana* are Yoga and *Naishthikichikitsa* (i.e. sacrificing *upadha* or *trushna* or desires). Besides these two, one can also control the activity of *mana* by *Pranayam, Vyayam, Following dincharya, Rasayansevana, daan, etc.*

Ayurveda science has given equal place to *Mana* to that of *Sharir*. In *sharirvikarasmanas* cannot be ignored, while a due consideration is required towards untreated sharir affairs while treating *manasvikaras*. Various *sharirvikaras* are thought to worsen by *manas* factors like anxiety,

stress, and depression for example, heart diseases, etc. Thus, *sharir* and *mana* complement each other in physiological and pathological manifestations as well as in treatment modalities.

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