



Journal of Research in Indian Medicine
An Official Publication of Bureau for Health & Education Status Upliftment
 (Constitutionally Entitled As Health-Education, Bureau)

Ayurvedic Management of Psychiatric Disorders in Geriatrics)

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Abstract:

21st century is the country of Psychosomatic Disorders and SADD syndrome (Stress, Anxiety, Depression and Disease). The real meaning of healthy life is seven dimensional equilibrium, Bhautik (physical), Bouddhik (Intellectual), Bhavanatmak (Emotional), Samajik (Social), Adhyatmik (spiritual), Vyavsayik (occupational), Paryavaran (environmental). According to ayurveda ageing is in evitable outcome of kala or Parinaam, healthy balance of the mind and body is given utmost importance in Ayurveda. Geriatrics is a progressive irreversible phenomenon of body rather than disease in which the body loses its ability to respond to a challenge to maintain homeo-stasis.

In Ashtanga Ayurveda “Jara” is incorporated at 7th number among its eight branches. Major causes of more morbidity and mortality among geriatrics is chronic inflammatory and degenerative conditions such as arthritis, diabetes osteoporosis, hypertension, diabetes depression psychiatric disorder, Parkinson’s disease and age-related pathies. Conventional system of medicine is not very satisfactory in this problem has lack of holistic and comprehensive approach towards psycho somatic metabolic diseases. Ayurveda has potential and interventions to resist disease occurring in degenerative face and improves physiological processes that influence metabolic and immunological status and Compensates age-related biological losses in mind, body altogether affords rejuvenating effect to a remarkable extent. mental health concern that may touch most people's life directly or indirectly, affecting 350 million people worldwide. It can affect an individual's ability to figure, variety of relationships, and destroy their quality of life.

Access this Article Online

Website: <http://heb-nic.in/jrim>

Received on 15/02/2023

Accepted on 17/02/2023 © HEB All rights reserved

Quick Response Code:



Introduction

Mind is the organ or seat of consciousness, the faculty or the function of the brain by which an individual becomes aware of his surroundings and by which he experiences feelings, emotions & desires and is able to attend, to remember, to-learn, to reason and to decide. For ages, mental health has been important to humankind. This is more so in the present century, which has been termed as the age of anxiety. Mental health is vital to individuals, families and society.

Manas roga

Manasa-Roga (mental disorder) generally refers to an abnormal mental condition in relation to mental functions. Based on information available in the Ayurvedic classics, Manasa Roga is an abnormal mental condition characterized by-⁽¹⁾

- Impairment of Manasa Karma (general mental functions) like Indriyabhigraha, Swasyanigrah, and Vichara.'
- Impairment of Buddhi, Smriti, Sangya Gyana, Bhakti, Sheela, Cheshta, Achara separately or in combination.
- Presence of Alpasattva (weak will power).⁽²⁾
- Vitiating of Dosha, specifically Manasa Dosha.
- Involvement of both Adhishtana viz. Manasa and Sharira or Manasa alone.

Etiological factor for Manasa- vikaar⁽³⁾

Ayurvedic approach towards understanding of illness is very fundamental and deep rooted.

- Basic 3 fold causes viz. Unwholesome contact of Kala, Buddhi and Artha i.e.
 - a) Parinama (time factor including chronological errors)
 - b) Pragyapradha (Intellectual blasphemy).
 - C) Asatmendriyarth Samyoga (Incompatible contact of sense organs with their objects).
- Sadvritta Apalana (not following good conduct).
- Vegavidharana.
- Purvajanmakrit.
- Prakriti Viparyaya.
- Ishtasyalabhat and Anishtasya Labhat.

Samprapti-

Aetiological factors primarily vitiate Rajasa and Tamasa (Manasa Doshas) which afflict Hridya (the seat of intellect) of Alpa Satva person (weak will power) and cause Manovaha Srotodushti (vitiating psychic centre emotions etc.) and give rise to Manasa Roga.

Salient Geriatric Psychic Ailments Characteristics⁽⁴⁾

- Impairment of Manasa Karma (general mental functions) like Indriyabhigraha, Swasyanigrah, and Vichara.
- Impairment of Buddhi, Smriti, Sangyagya, Bhakti, Sheela, Cheshta, Achara separately or in

combination. ⁽⁵⁾

- Presence of Alpasattva (weak will power).
- Vitiating of Dosha specifically Manasa Dosha.
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Adjuvantly we can compose as ⁽⁶⁾

- 1- Vyamoha (Delusion)- state of false belief, commonly found in senile psychosis & Depressive state.
- 2- Avastu Bodhan (Hallucination) & Bhrama (Illusion) - State of false Perception
- 3- Pravartan (Regression)-State of childish behaviour in advanced age.
- 4- Manovaigyanik Kasth (Psychological Ailment)
- 5- Smriti Vyatikram (Memory Disorder)
- 6- sanvegatmak Vyatikram (Emotional Disorder)
- 7- Visaja Angika Pratikriya (Toxic Organic Reaction)
- 8- Antardrishti Abhav (Lack of Self Mirroring)

1-Disease due to primary involvement of Rajas and Tamas ⁽⁷⁾

These are emotional disorders. They may themselves act as diseases, symptoms of diseases or causes of various mental disorders.

Acharya Charaka has enumerated the following psychiatric symptoms caused by Rajasa and Tamasa.

- i) Kama (Lust)
- ii) Lobha (Greed)
- iii) Krodha (Anger)
- iv) Moha (Delusion)
- v) Irshya (Jealousy)
- vi) Mana (Pride)
- vii) Mada (Neurosis)
- viii) Shoka (Grief)
- ix) Chita (Depression)
- x) Chitodvega (Anxiety)
- xi) Bhaya (Fear or phobias) xii) Harsha (Euphoria).

Along with these diseases Vishada (anguish), Dainya (meanness), Abhyasuya (envy), Matsarya (malice) have been mentioned .

2-Diseases which are produced due to the involvement of Rajasa and Tamasa along with Vata, Pitta and Kapha.

- i) Unmada (Psychosis) ii) Apasmara (Epilepsy)
- iii) Atattvabhinivesha (Obsession)
- iv) Apatantraka (Hysteria)
- v) Bhrama (Vertigo)

- vi) Tandra (Drowsiness) vii) Kama (Neurasthenia)
- viii) Mada (Psychoneurosis) ix) Murchha (Fainting)
- x) Sanyasa (Coma)
- xi) Madatyaya (Alcoholism)
- xii) Gadodvega (Hypochondriasis)

3- Psychiatric illnesses related with personality defects-The patients of mental deficiency and personalities come under this category. The psychopathic personality, the characteristic feature of Rajasa Prakriti and Tamasa Prakriti includes individuals with mental deficiency like Sattvaheenta, Amedhata, Vikrita sattva, Psychosomatic Illness. Sometimes they are normal with this type of personality and very often among geriatrics mental-deficiency may occur due to a disease. The causative factors in these diseases are emotional factors or psychic factors with manifestation of clinical features predominantly at somatic level. These are as follows

- Bhayajatisara (Diarrhoea due to fear)
- Shokajatisara (Diarrhoea due to grief)
- Shokaja Jwara (Pyrexia due to grief)
- Kamaja Jwara (Pyrexia due to passion)
- Krodhaja Jwara (Pyrexia due to anger)
- Shokaja Shosha (Wasting due to grief)
- Dwishtartha Samyogaja Chhardi (Emesis due to unfavourable objects)
- Manasa Arochaka (Tastelessness due to mental disturbance) (8)

Examination of Geriatric Mental status

We do not have the precise tools to assess the state of mental health unlike physical health.

"Unmadam Punar Manobuddhi Sangyagyana Smriti Bhakti Sheela Cheshtachara Vibhramam Vidhyat'(9)

Ashtvidha Sattva Pariksha -(eight fold mental status examination has been prescribed to examine a psychiatric patient.,10.

Deranged or unsettled conditions of Manah(mind), Buddhi (intellect or decision), SangyaGyana (orientation and responsiveness), Smriti (memory), Bhakti (desire), Sheela (habit or temperament), Cheshta (psychomotor activity) and Achara (conduct) result in manifestation of psychosis.

- Identity Basic Detail
- Psychiatric assessment
- Avedaka (Informant)
- Pradhana Vedana (Chief Complaint)
- edanavrittam (History of present illness)
- Purvavyadhivrittam (Medical history)

- Kulavrittam (Family history)
- Sheela (Habits, temperaments)
- Cheshta (Psychomotor activity)
- Achara
- Manah
- Buddhi (Decision)
- Smriti (Memory)
- Sangya Gyanam (Orientation and responsiveness)
- Bhakti (Desire)
- Prakriti (Constitution)
- Sattva – Parilisha (Mental Stamina)

Pathological & Radiodiagnosis - Routine Blood and Urine Screening

- Electrophysiological
- Geriatric depression scale (GDS)
- (EEG, EMG)
- Brain Imaging test (CT, MRI, PET) ⁽¹⁰⁾

Management & Measures

Samanya chikitsa -Nidana Parivarjan - The first and foremost principle in the management of any disease is to avoid and eliminate causative factors. The rules which are to be followed to avoid any disease have been summed up as follows: ⁽¹¹⁾

- a) Sadvritta-Palana (following good conduct) and Achara Rasayana.
- b) Samyaka Vega Dharana and Udirana (proper restraining and elimination of natural urges).
- c) Wholesome contact of Kala, Buddhi and Indriyartha.
- d) Observance of the rules of diet, lifestyle and exercise.
- e) Avoidance of of Pragyapradha

In Ayurvedic system of medicine chikitsa has been categorized into two broad divisions viz. Laukiki Chikitsa & Naisthiki Chikitsa.

A- Laukiki chikitsa (Swasthyadayini Chikitsa) -It refers to the treatment of a disease or ailment affecting an individual in mental and physical dimensions. The types of Laukiki Chikitsa as mentioned below:

- 1. Daiva Vyapashraya (Divine Therapy)**- To combat daivakrit diseases. It is a sort of faith therapy derived mainly from Atharvaveda. ⁽¹¹⁾
- 2. Yuktivyapashraya (Rational Therapy)**- Here the method of treatment is based on reasoning and proper planning. Hence, it is more scientific and rational therapy and it is planned treatment based on fundamental principles of Ayurveda. ⁽¹²⁾

Evident Based Medications-(13)

- 1- Shiro Abhyanga, Shiropichu, Shirodhara with Himsagar tail, Bramhi taila
- 2- Single Drug Bramhi, Sankhpushi, Jatamamsi, Giloy, Ashwagandha etc.
- 3- Churna- Shatavari Kalp, yasthimashu churna, Saraswati churna
- 4- Vati-Prabhakar, Chandraprabha, Bramhi
- 5- Bhasm-Muktapishti, Muktabhasm
- 6- Rasaushadhi- Yogendra rasa, Smritisagar, Vatakulantak rasa, Kamdugdha
- 7- Asava/Arista-Drakshasava, Aswagandharista, Saraswatarist
- 8- Tail/Ghrita-bramhi, kalyanak, Himsagar taila
3. Sattvavajaya (Psychotherapy)- To control the mind by withdrawing it from undesired objects.⁽¹⁴⁾

B-Naisthiki Chikitsa- Ideal therapeutic measures for the management of mental ailments can be as follows and while treating the patients especially mentally ill persons, the course of conduct related to Trivarga i.e. Dharma (virtue), Artha (wealth) and Kama (desire) should be followed. This is the spiritual dimension of ayurveda refers to absolute eradication of vedana (miseries) that can be attained by the elimination of desires (Upadha) which are root cause of miseries. (15)

Other supportive measures for prevention-

The Achara Rasayana guide laid out in Charaka Samhita encourages a moral path of integrity which directly relates to an individual's state of health. When our thoughts are positive, the actions we perform are conscientious, and the words we speak are uplifting we create a biome for our physical and mental bodies to function optimally. Achara Rasayana not only cleanse the subtle body, but they also refine the physical body by giving favourable impressions to the sense organs. This is something beautifully unique to Ayurveda, the idea that our thoughts, words, and actions have a paramount impact on the restoration of health and wellbeing. It sharpens the intellect thereby enabling the individual in restraining from prajnaparadha.

- Practices of Yoga -"Yogo Moksha Pravartakah" ie. by Yogic practices one can attain the state of Moksha, Process of increasing Sattva and decreasing Rajasa & Tamasa
- Relaxation -Relaxation is a mean of getting free from stress. Meditation, Shavasana and Yoganidra have been found very effective in alleviating stress and ultimately resulting in good mental health.
- Saddvritta Palana (Good conduct)- Acharya Charaka has laid down the rules that are to be followed and by which one can attain good health and control over sense faculties.
- Vega Vidharana-The impulses of greed, fear, anger, jealousy, excessive attachment and malice are the emotional factors that should be overcome.
- Manokshobha Chikitsa-
Psycho-shock therapy-To manage acute episodes of Unmada by inducing physical pain and mental shock bring deranged mind back to normalcy.

- Samadhi (Mental equanimity or concentration)-Gyana-Vigyana or Atmadivigyana altogether concentrating or fixing the mind into the soul after withdrawal of mind from its objects.

Dravyabhuta Chikitsa⁽¹⁶⁾

Antah Parmimarjana	Bahih Parmimarjana	Shastra Prannidhana
Shodhanchikitsa	Sneha	Shastrakarma
Shanamana chikitsa	Sweda	Rakta Mokshana
	Anjana	
	Nasya	
	Dhupana	

Aravyabhuta chikitsa ⁽¹⁶⁾

DAIVA VYAPASHR AYA	SATWAVAJAYA	LIFESTYLEMODIFICA TION
Mantra	Assurance	Nidana parivar jana
Oshadhi	Emotion Replacement	Satmya kala-Buddhi- Indriya- Artha sannikarsha
Mani Dhaarana	Regulation of thought	Samyak vega Dharana
Mangala	Retrainingthe ideas	Udeerana
Bali	Channelizing Presumption	Upadha
Upahaar	Guidance	Practice ofyoga
Homa	Advice indecision taking	Relaxation
Niyama	Control of Temperament	Sadvritta & Sadaachara
Upavasa	Shock Therapy
Prayashchitta	Fear Therapy

Preventive Measure for promotion of Mental Health in Geriatrics --(Manasa Swasthya)⁽¹⁷⁾

The practices described for promotionof mental health i.e. purity of Manasa and its activity in Ayurvedic texts include-

- Sadvritta Palana
- Achara Rasayana Sevana
- Dharniya Vega Vidharana
- Promotion of Gyana & vigyana
- Replacement of emotions (Pratidwandwatmaka)
- Medhya and Divya Rasayana Sevana
- Yoga Sadhana
- Ashvasana, Suhrid-vakya,
- Santvana
- Naishthiki Chikitsa
- Promoting Mental Health

Conclusions

Rapid changes-in globalizing world associated with urbanisation in the new millennium have resulted in newer type of stressors and the streamlining of an inclusive society towards patients of psychiatric illness is critical as a social web.

Ayurveda called jara (old age) as swabhavika vyadhi. It is a natural phenomenon of physiological change since birth, these metabolic changes have a significant impact over nervous system which manifest several disorders in geriatrics. Atherosclerotic changes in advance age leads to poor perfusion of blood in tissues which hamper's significant nutrition and changes pathology which leads to ailments. In advanced age people comprising of financial as we all as poor health which if a predisposing cause of disorders among them. The Basic difference between the modern and Ayurvedic approach is that, while modern system promote relaxation by blocking awareness of a stressful event, ayurvedic approach as described earlier makes one to realize the situation and adopt suitably to solve the Geriatric mental problems in a refreshing way for ever. The only key available to solve these problems of Manas is to adopt Ayurveda as a way of life. Its humanistic and holistic approach covers all the shades of life and living.

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