

DEPRESSION FROM THE POINT OF VIEW OF CHIKITSA AND KRIYA SHARIR

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ABSTRACT

The *Manas* (psyche), Soul and *Sharira* (soma) are the tripods for the existence of life. In the other words life is the combination of *Sharir*, *Indriya*, *Sattva* and *Atma*. Thus mind body and soul ascendancy each other. There are two types of diseases *sharirik* and *manasik*. Depression is mentioned in Ayurvedic text in various scattered references. Depression having the two states that is state of emotions (*manasik bhavas*) and a disease (*manasik vyadhi*). As there are some correlation, understanding the pathophysiology of depression by means of Ayurvedic basic principle such as *Sharir dosha* (bodily

humor), *Manasik dosha* (attributes of psyche), *Satwa Bala* (strength of mind), *Agni* (biological fire), *Dhatu* (tissue sustaining the body), *Srotas*, *Ojas* (vital essence of life) is essential. Since ancient time Ayurveda has already told the interrelationship between psyche and soma, while describing *Sattvavajaya Chikitsa*.

KEYWORDS: *Manas, sharira, Indriya, satwa, depression, sattvavajaya.*

INTRODUCTION

Ayurveda stands by its definition of health, in which a healthy mind plays an important role. Being holistic science, Ayurveda explores the symbiotic relationship among the mind, body, soul, the senses and their workings. The human being is constitution of the mind, body, soul and senses also called *Manas*, *Sarira*, *Atma* and *Indriya* respectively.^[1] This includes psychological senses (*gyanendriya*) and physical organs (*karmendriya*). The dynamics of these primary constituents govern the health of a person. *Manas* is a constitution of three operational qualities *Satva*, *Rajas* and *Tamas*. These define the character of a person. *Satva*

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gunas having the self control, knowledge, power to determine right and wrong in life. The characteristics of *Rajas guna* are to be in motion, violent, desirous and confused. The qualities of *Tamas* are being dull, inactive, lazy and drawsy or sleepy.^[2] Of these *gunas* *Rajas* and *Tamas* are referred as *Manodoshas*. The imbalance of *satva*, *rajas* and *tamas* are responsible for mental illness, known as *Manovikaras*.

According to Ayurveda Depression is correlated with *Vishada*^[3] or *Chittavasada*.^[4]

Depression is common mental disorder also called as mood disorder that causes a persistent feeling of sadness and loss of interest also called major depressive or clinical disorder. Globally, more than 300 million people of all ages suffer from depression. Depression is different from usual mood fluctuations and short lived emotional responses to challenges in everyday life. Depression may become a serious health condition. It can cause the affected person to suffer greatly and function poorly at work, at school and in the family. At its worst, depression can lead to suicide. More women are affected by depression than men mental health survey carried out in 17 countries found that on average have about 1 in 20 people reported having an episode of depression.

DEPRESSION AND SHARIRIKA DOSHA

Most of the cardinal symptoms of depression are due to the vitiation of *vata*. Among the five types of *vata*, *Prana vata* is the controller and motivator of *manas*.^[5] it has the property of *Buddhidharana*(retaining intellect) and *Manodharana*(control of mind). So when intellectual, emotional and motor activities are devastated, there will be vitiation of *dosha*. *Udana vata* is also responsible for memory and motivation.^[6] few symptoms are due to *kapha*, the *dosha* which support and lubricate the mind and body. Along with this *Vyana vata* and *Sadhaka pitta* situated in *Hridaya*, seat of mind which is responsible for emotions are also vitiated.^[7]

DEPRESSION AND MANASIK DOSHA

There are two *Manasika dosha* that is *Rajas* and *Tamas*. *Manasika dosha* generally vitiates the mind and causes different psychological conditions. *Tamas* is the predominant *dosha* in depression it is characterized by inactivity, ignorance and apathy. Showing the symptoms fatigue, excessive sleep, loss of interest, hopelessness.^[8] So depression is a condition of *Tama* predominance over *Rajas*.

DEPRESSION AND SATWA BALA

Ayurveda sees a strong connection between the mind and the body. According to *Charaka charya* 'Ayu' is comprised of four essential parts. The combination of *sharir* (body), *Indriya* (senses), *satwa* (mind), *atma* (soul). According to the *satwa bala* individuals can be categorized into *Pravara* (superior), *Madhyama* (medium) and *Avara* (inferior) psychic capacity. The person having *Madhyama satwa* and *Avara satwa* are prone to mental disorder. *acharya Charaka* stated that presence of debilitated mind will transform a mild disorder to severe.^[9]

DEPRESSION AND JYANENDRIYA

Ayurveda already focused on relation of mind and senses. For the process of perception these two factor plays major role. The senses together with mind get vitiated by excessive utilization, non utilization and wrong utilization of the object concerned, which have major cause of psychiatric illness.^[10] The disturbed link between mind and sense organ cause threaten perception leading to illusions and hallucination.

DEPRESSION AND AGNI

According to Ayurveda *Agni* happens to be the entity that is responsible for all digestive and metabolic processes in the human being. The psychological function like anger, fear, avarice excessive thought etc has direct influence in disturbing the function of *Agni*. If there is disturb state of mind a food taken even in proper time and right quantity does not get digested.^[11] in depression, the somatic symptoms like loss of appetite, reduced level of energy are due to reduced *utsaha* which is a function of *Agni*.^[12]

DEPRESSION AND DHATU

Equilibrium state of bodily *Dosha*, *Dhatu*, *Mala* along with *Atma*, *Indriya* and *manas* leads to health. So there is relationship *Dhatu* towards mind. An impaired *Agni* is not capable of metabolism and thus the top-tier *Dhatu Rasa* is not properly formed. This results in disturbing whole process of metabolism and diminution of further *Dhatu*. 'Chintyanam ati chintana' causes *Rasavaha sroto dushti*.^[13] *Hrudaya* is the seat of *manas* and *Rasavaha srotas*. Symptoms like palpitation, restlessness, loss of concentration are seen in depletion of *Rasa dhatu*.

DEPRESSION AND SROTAS

In depression the first etiology affects the mind. There is the involvement of *Manovaha srotas*. The vitiated *dosha* get situated in to the *Hrudaya* that is *Manosthana* having the symptoms of *Manovahasroto dushti*. So the concept of *Manovahasrotas* can be taken as the relationship with mind and body.

DEPRESSION AND OJAS

According to Ayurveda, there is a essence of all seven tissue in the body that govern aging, immunity, vigor, mood, sleep, digestion, spirituality and physical strength. This substance is called *Ojas*. *Ojas* as a biological substance that is the end product of digestion (*dhatvagni vyapar*). *Hrudaya* is the seat of *ojas*, combines with *Rasa* and circulates in body through vessels and do the *Tarpana*(nourishment). So there is the relation between *Ojas* and mind due to the same location. When *Ojas* is diminished the person having symptoms of fearfulness, weakness, worry, cheerlessness etc are similar to that of depression.^[14]

CHIKITSA

All the three *Sharir dosha* and *Manas dosha* have their separate way of functioning even though they influence one another. Ayurveda considers body and mind as two substrata for manifestation of diseases. Ayurveda mention three types of *Chikitsa* viz.,

- Daivavyapashraya Chikitsa
- Yuktivyapashraya Chikitsa
- Sattvavajaya Chikitsa.

Daivavyapasharaya Chikitsa

The term *daiva vyapashraya* is concerned with all the unknown circumstances, which are beyond the pureview reasoning. In Ayurveda, *Deva* has been used various senses like unknown past deeds, etc. as Ayurveda accepts *purva janma*, it is rational need to device method, which can effectively deal with *daivakrut* diseases. *Charaka* stated *karma* that has done in *purvajanma* is considered as *daiva*. These *daivavyapashraya* methods produce confidence and remove fear and pessimistic tendencies. This consist of measurs like *Mantra*, *Aushadhi*, *Mani*, *Mangala*, *Bali*, *Homa*, *Upahra*, *Niyama*, *Prayschitta*, *Upavasa*, *Swastyayana*, *Gamana*, etc.^[15]

Yuktivyapashraya Chikitsa

Yukti vyapashraya Chikitsa is the most commonly used method of treatment comprising of drug and diet therapy. There are three different modes administering the therapy, namely

- *Bahi parimarjan Chikitsa*: Which involves external application of drugs.
- *Antah parimarjan Chikitsa*: Which involves internal use of drug and can be further classified into two different types-
Purification treatment
Palliative treatment
- *Shastra pranidhan*: is used when the disorder is due to organic cause.^[16]

Ahara consists of *Ksira*, *Ghrita*, *Draksha*, *Panasa*, *Brahmi*, *Mahishmamsa*, *Vastuaka*, *Kapitha*, are recommended in various mental disorders. Under drug therapy there is *dosha shodhana* or *stroto shuddhi* has to be done by adopting various *shodhana*. After cleaning *samanaushadha*(palliatives) and *rasayana* (tonics) are given in order to bring normalcy of *manas*. There use of *Brahmi ghrita*, *Kalyanaka ghrita*, *Sarasvatarishta*, *Ashvagandha*, *Chyavanprasha*, *Brahmi Rasayana*. *Satavari leha*. etc.

Satva vajaya Chikitsa

Satva vajaya Chikitsa is a nonpharmacological approach aimed at control of mind and restraining it from unwholesome *Artha*. Withdrawal of the mind from unwholesome object is known as *Satvavajaya Chikitsa* or it is treatment by self control. *Charaka* defines it as mind controlling therapy, it includes all the methods of *Manonigraha*, *Ashwasanadyaha*, *Pratidvandibhava*, *Manokshobhanam*, *Sadacharah*, *Abhyas*, *Vairagya*, *Pranayama* *Adhyatmavidya*.^[17]

DISCUSSION

Depression is one of the most common emotional disorders. It may be manifested in varying degrees from feeling of slight sadness to utter misery and dejection. Depression is a very unpleasant malady and is far more difficult to cope with than a physical crisis. The mental stress and strain of day to day life usually leads to this disorder. At worst, depression can lead to suicide. From an Ayurvedic perspective, Depression is primarily caused due to imbalance of *kapha dosha*. This vitiates *vata dosha* which in turn vitiates *pitta dosha*, causing imbalance in the ideal functioning of nervous system. Hence, all the function in body start with and end at *Tridosha*. Same way, the starting and end point of psychological events are *Trigunas* viz.,

satva, Raja, Tama. Sharir, Manas and *doshas* are the rudimentary principle of Ayurveda., which have close relationship with one another. *Sharir* and *Manas* are the *Athistanani* for *sharir* and *manas Doshas*. Hence, it would be better to first know about their respective *Athishtanani* to know about their particular *Doshas*. It is repercussion of derangement of vital factors of the body consist of *Tridosha, Triguna, Rasadhatu, Manovaha srotas, Satwa, Jyanendriya, Agni* and *Ojas*. Disease can be correlated to *Avsada, Vishada, Manodukhaja Unmada and Kaphaj unmada*^[18] according to etiopathology and can be treated accordingly seeing all factors.

CONCLUSION

Sharir and Manas are closely related with each other through their rudimental functional forces that is *Tridosha* and *Triguna*, respectively. In Ayurveda, imbalance in psychic energies that is *Satva, Rajas, Tamas* supported by imbalance of physical energies that is *Vata, Pitta, Kapha* are belived to causes mental disorders. For inaugurating the relation at the level of *sharir kriya* (functioning), normal function of *sharir doshas* have been compared with that of *manas doshas*. After comparing the normal functions of these two *doshas* and observing them neatly, it was fond that *vata dosha* has empathy with *rajas* and *tamas dosha* while *kapha dosha* with *satva*.

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