

Control the Chariot of Mind by Ayurveda

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1. Introduction

As per the Ayurveda, the depression is termed as Vishaad, Avsada, Manovsada, Manodukhaj unmaad or Kaphaj unmada. For healthy and radiant lifestyle, the balance between the three aspects i.e. Mind, Body, and Soul are required. The imbalance in any one of these aspects can disrupt the life. In the present situation of COVID19 pandemic, both physical and mental wellbeing has become a serious concern. The sudden change in the lifestyle in pandemic has affected the mental health of human. The public is getting hopeless and depressed.

Ayurveda, have several branches that can help the people to get the rid of negative thought process. By adopting the traditional Indian methods and techniques as mentioned in *Charak Samitha* [1] and [2].

Rigveda (One among the four Vedas of Sanskrit literature) [3], [4] describes Depression as:

विशाद सर्वदा मनः खेदाः ।

असिद्धिभयात विविधेषु कर्मेषु अप्रवृत्ति विशाद ।

This means depression is the condition because of the failure and it brings imbalance between the functioning of mind and soul. This can be balanced by following Ayurveda remedies. As per Ayurveda, there are several factors that can lead to the depression such as *sharirik doshas* (Problems associated with Physical body), *dhatu* (body tissue), *strotas* (body channels), *satva bala* (psychotherapy), *agni* (cautery), *ojas* (immunity), *mansic dosha* (mental disorder), *gyanendriya* (Sense organ-involved in the acquaintance of knowledge) and *karmendriya* (body parts which help in daily routine works).

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2. Management of Depression Through Ayurveda

{*Charak Samhita, Sutrasthana-Chapter no 11 (trishniya adhya)*}

Ayurveda focuses on the healthy wellbeing of both body and mind. Henceforth, the treatment of depression includes treatment for both *sharer* (Physical health) and *mana* (mental health).

शरीरं सत्वसञ्ज्ञं च व्याधीनामाश्रयो मतः ।

तथा सुखानां, योगस्तु सुखानां कारणं समः ॥....च.सू.१/५५

The three types of treatment involved and that are as follows:

2.1 Devvyapashraya (Divine therapy)

It is basically a faith therapy; in this patient has firm belief in the medicine as well as the method of treatment. In *Charak Samhita*, some sacred hymns are mentioned to improve diseases, *Aushadi* (use of amulet in context to some potent herbs), *Mani* (wearing auspicious gems for securing fortune), *Mangla* (blessing through propitious ceremonies), *Bali* (practice of sacrifice), *Upahara* (feeding of animals), *Homa* (disinfecting substances by auspicious prayers), *Niyama* (Practicing religious and healthy regime), *Prayashchita* (atonement of evil deeds), *Upavasa* (fasting i.e. self-purification), *Svastyayama* (chanting auspicious mantra), *Pranipata* (surrendering before god), *Yatragamna* (visiting pilgrims). These practices induce faith and boost up the confidence in the patients.

2.2 Yuktivyapashraya (Scientific therapy)

It focusses on the physical body and deals with correcting the misalignment of the body components by giving drugs and proper diet to the alleviate disease. It is completely based on pillars of Ayurveda. It includes

Antahaparimarjana (Internal purification): It has two sub parts:

Firstly *Shodhana* (eliminate the *doshas* by *panchakarma*). This therapy includes series of procedures to eliminate vitiated *doshas* by *Vamana* (emesis), *Virechan* (purgation), *Niruha Vasti* (enema), *Asthapana Vasti* (enema), *Nasya* (Nasal drops). This is one of the most effective cure for *Manas Rogas*.

And second, is *samshaman* (to pacify the *doshas*), it includes various drugs, dietary and daily routine regimes.

- *Bhairparimarjana* (External purification): It includes *Snehana* (Oil or Ghee application) and *Swedana* (Sweating), which implies that medicated oils are used for massage and curing various types of depression disorders.
- *Shastrapranidhan* (Operative treatment): It includes, *Chedan* (cutting), *Bhedan* (puncture), *Dharan* (tearing), *Lekhan* (scrapping), *Uthpatan* (extirpate), *Sevan* (suturing) etc, it also include *Ksharakarma* (cautery), *Agnikarma* (cautery), *Jonk* (leach therapy).

2.3 Satvavajaya (Psychotherapy)

मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः ॥...च.चि.१/५८

It comprises of two words *Sattva* (means: *manas*, mind) and *Avjaya* (win over). It refers to the self-command. Thus, it means controlling of Mind. It is mentioned in *Charak Samitha* that the treatment to enhance *Satva guna* (positive, pure pleasure divine), balance *Rajas* (mixed selfish desires of humans) and *Tamas* (negative impure pain, demonic) *guna* for better *Dhyan* (self-knowledge), *Vigyan* (analytic knowledge), *Dherya* (confidence), *Smriti* (wisdom, memory), *Samadhi* (extreme concentration) are the methods to restrain mind from negative thoughts. The most imperative tool of *Sattvavajaya Chikitsa* is *Dherya*.

Thus, with proper *Dincharya* and *Rutucharya* (knowledge of living), Ayurvedic treatments can help maintaining balance within all the three pillars i.e. body, mind and soul. Henceforth, Ayurveda is science of life

शरीरिन्द्रिय सत्वात्मा संयोगो – चरक संहिता १/४२
*śarīrendriya satvātmā saṃyogo*1.42

The union of *Shareera* (body), *Indriya* (sense organs), *Satva* (mind) and *Atma* (soul) makes a healthy body.

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