

CONCEPT OF PSYCHOLOGY & THE MIND IN AYURVED**Maheshkumar Nilkanth Chaudhari**Dept. of Shalya-Tantra , Hon. AnnasahebDange Ayurveda Medical College ,
Ashta ,Sangli (Maharashtra) INDIA**ABSTRACT**

Psychology is the most important subject in the medical field & day to day fastly changing life style & fast food intaking plays a majour role in development of psychology. The subject of Psychology are well described in Ayurveda .Ayurveda, Yoga and Adhyatma the three is the tripod of life . 'Adhyatma' is the 3rd science of ancient India, which deals with and elaborates the non-material or spiritual side of the life . The entire Yoga science mainly deals with the subject of mind. Its purification and control on its fickleness and unsteadyness . Yoga advocates mainly the element '*satva*' or '*mana*' , thoroughly , *Adhyatma* science advocates & throws clear light on the supreme point consciousness or the soul i.e. *Aatma* . Ayurveda aims at the '*moksha*' through the basic need '*Aarogya*'. The subject '*manasvyadhi*' is the basic subject of *Yoga* science .Modern world knows very little knowledge regarding mind & soul .To achieve Moksh through Yoga &Adhyatma . Now it is timely need to do the deep study of Psychology by different way of Ayurveda. So this article must be helpful to understand the concept of Psychology & the mind in Ayurveda.

Keywords: Ayurveda, ManasVyadhi , Yog ,Adhyatma .**INTRODUCTION**

Pitiable plight that the science of psychology holds prominent place in the medical field by now. The statistical data regarding mental diseases states the increasing number of the patients in the dispensaries, clinics & hospitals. It is pitiable because this age is declared a danger of scientific progress in each and every subject. According to cause and effect theory, the scientists, research workers and the concerned authorities need keen and deep introspection , why in this age patients of psychosis and psychopathy are so rapidly increasing ? Among so many causes in its reply, the prominent, cause is the negligence of our ancient and eternal sciences by the modern world . One realises distinctness of the thought and action

fundamentally in both the sciences the ancient and the modern. The Indian ancient sciences in general and Ayurveda in particular. There are three well known Indian Sciences prevailing in the world; *Ayurveda* , *Yoga* & *the Adhyatma* (Probably no synonymical term in modern languages to interpret it exactly, one can say – the knowledge of the self and the universe and the relation of them with the Almighty.) All of them are meant to achieve the supreme goal in the life; the '*moksha*' completely free liberal state. *Dharma* – religious virtues and the sustaining of constructive in the life , '*Artha*'- acquire the wealth and prowess, '*kama*'- perform efforts, valours and achieve greatness and '*moksha*'. To ponder over these objects

and their range, no any other medical science has clearly stated such a supreme goal to achieve Ayurveda clearly says : -
[1] We know, the writer of this dictum Vagbhata, is supposed to be an authenticity in Ayurveda , Charaka, Sushruta, Ash-tangaSangraha and others support this statement. To achieve 'moksha' the highest object, the foundation of 'dharma' (for the time being to comprehend the concept, let us use the well-established term religion) is a must. *Dharma* teaches and preaches the best moral conduct, which is the essence of the purity of mind. If there is a religious foundation of mind, the behavior and all activities of the man are also solely pure.

[2] Those persons, who have overcome their faultful and fluctuating mind, whose mind is free from the predominance of 'Rajah' and 'tamah' doshas, due to their hard penances, possess the real knowledge and wisdom of the past, present and the future. The science of 'yoga' lays an emphasis on this point of mind.

The entire Yoga science mainly deals with the subject of mind. Its purification and control on its fickleness and unsteadiness. In depth study and the practice of Yoga creates steadiness of mind and so dispels off the 'rajah' & 'tamas' doshas. It is true and not a gossip such a mind holds so many striking and wonderful qualities, and potentials. It achieves the state of super human powers eight in number called 'siddhis'.

What more human life can expect? Such a surpassing thought is noted only in Indian ancient sciences . 'Adhyatma' is the 3rd science of ancient India, which deals with and elaborates the non-material or spiritual side of the life.

[3] Both these quotations from Charak clear up the concept of Ayurveda regarding the human life and the external world

which are the scope of Ayurveda. Not only the material form of the body, but along-with it the mind , soul and sense organs the spiritual potentials in the body are also taken in to consideration while diagnosing and treating the patient. It is because , our *Rishis - Munis* assumed that life is not merely a material thing; the other elements like mind sense organs and the soul are also dominant factors inseparably connected with the life.

In the modernage ,specialization is prevailing in every field . May it be the modern eye specialistis only concerned with his subject eye and the eye disease. He scarcely thinks of the concerned connected causes that exist in physiological disorder. Modern sciences have developed in a specialization of a subject as a separate branch of the body. Our medical sciences take it for granted, any branch is always inseparably connected with the tree and the roots of it . As Ayurveda simultaneously thinks of "*satvam – aatma – indriya – shariramcha /* " four points and their disorder, the modern emphacises only one – the body '*Sharira*' that is; only one fourth of Ayurveda !

As we see, Yoga advocates mainly the element '*satva*' or '*mana*', thoroughly , *Adhyatma* science advocates & throws clear light on the supreme point consciousness or the soul i.e. *Aatma*. The living element '*Aatma*' (the soul) in the body, is assumed as a potential part of all pervading supreme potential that exists in the (external) universe.

Ayurveda , Yoga and Adhyatma the three is the tripod of life. Each is contributory to the others . Amongst them Ayurveda deals with the material elements in the body. Ayurveda recommends and advocates '*Panchashodhana*' processes for cleaning the material substances or substantial matter in the body to make body-matter clean

and resistant. More over Ayurveda advocates Yogic therapies also to stabilize the mind. Charak states yoga so nicely:

[4] Happiness & miseries are realized because of the contact of the soul with mind sense organs – and objects of senses . Happiness and miseries disappear when the mind is concentrated and is established well in the seat of soul. In this condition the mind attains super natural powers . This state of mind is stable ,stable with sense organs and their objects and with the intellect, all become one with the soul, renders supernatural powers. These are nothing but ‘Siddhis’ of Yoga. With a little difference Charak quotes these ‘Siddhis’ are -

[5]When mind attains thesupernaturalpowers – (1) entering others’ body, (2) becomes able to read the thoughts in other’s body , (3) performs things at will , (4) gets super-vision (as in “*Geetahadiviyamadamitechakshuha*”) , (5) can listen to any thing needed to listen , (6) obtains extra ordinary memory, (7) uncommon brilliance and intellect , (8) invisibility also of the self at will Ayurveda says : Yogic practicing obtains these and all.

hing but ‘siddhis’ of Yoga . With a little differenceCharaka quotes these ‘siddhis’ as :-

“*Moksha*” the liberation or state of salvation , is says Ayurveda, nothing but absolute detachment of all the worldly contacts. More over the means for attainment of ‘*moksha*’ are also stated by Charaka. [6] To render services honestly with discipline to those noble personalities in the society, avoid contacts with ignoble, observe sacred vows-fasts etc., observance of good conduct, observance of religious principles, obtain scriptural and technological knowledge, liking for living lonely somewhere in remote and serene areas, absolute

control on the mind, desire to get away from mundane acts, be away totally from egoism and so on. Those who understand and undergo these rules and moral ethics are fully liberated, they never come back here in this world “*Gatahanapunaragataha* || ”

It is worth contemplating, what Ayurveda has stated regarding the characteristics of the yogi – who has the stage of last embarkment or destination. [7] Thus , one understands it well, Ayurveda aims at the ‘*moksha*’ through the basic need ‘*aarogya*’ – maintaining health in general and material health in particular, taking it as an integral part of the sound health and the life, Ayurveda advocates and recommends ‘*yoga*’ and ‘*adhyatma*’ as the sciences contributing the aim of achieving ‘*moksha*’. By now, the treatment of any disease is administered only to relieve the patient from the pain and make the signs and symptoms of the disease disappear. On the other hand, Ayurvedic science treats him thoroughly.

[8] Not only the medicines, but alongwith it diet restrictions and ‘*vihara*’ means good and beneficial behavior and conduct is also said, a must , good conduct and behavior includes not only the regimen of the patient , vaidya is expected to win the heart of the patient , convince him. Give proper guidelines to the patient. So that he may not fall a victim of ‘*Pradnya-aparadha*’ (blasphemy). It is rightly said,

[9] The teaching and preaching to the patient is thus said to be an essential quality of vaidya. Vaidya in real sense is not only a doctor for the patient, but a teacher, a guide a friend (*Jivalag*) also. [10] The term ‘*tatwa-smruti*’ is meant not for only the creation of memory, it implicits the particular memory of the past. The memory that inspires the patient to ‘*moksha*’ so that he remembers his origination

from the Almighty? That he is also a miniature part of the Nature and hence he should try and devote himself to the origin Almighty God. Because one with him to achieve the supreme peace 'moksha' – salvation .Such is the real concept pulsating in Ayurveda regarding the Chikitsa – treatment , only medicine would not do, only dietary restrictions would not do and only the good conduct wouldn't do. All of these three points are simultaneously to be observed and vaidya is supposed to be the 'Guru' of the patient . To eradicate the disease, no adverse effect should occur, uprooting of the disease should be to that extent, the patient should never commit mistakes & falls victim of any disease. The 'Chikitsa' that uproots the disease for ever , is described by Charaka 'Traikaliki' or 'Naishthiki' chikitsa . Unparallel thought of Ayurveda, in the entire field of medicine.

Even though such a treatment is stressed, even though 'moksha' is recommended for non-birth or rebirth, 'yoga' also achieves the same range of peace. Hence to distinguish 'moksha&yoga' : Charaka cites -

^[11] When through 'yoga' one achieves the extreme point i.e. *Samadhi*, no ailment is left; when achieves 'moksha' the salvation , no ailment is left and Felt . What difference then between the yoga finality and achieve?The answer is 'samadhi' in 'yoga', being one stage or condition, after a considerable time 'samadhi' stage vanishes and the performer again returns to his normaly and starts feeling of the halpiness and sorrow . While in the 'moksha', when one concursit ,never comes back. Becomes one with Almighty. The diseases and the ailments over come through recur come-back, when the state-'samadhi' is overand the diseases and ailments over come through 'moksha' never recur, never come back because the man – who is 'mukta'

doesn't come back . This distinctness is cleared in Ayurveda while the scope of mind - and soul is thoroughly discussed. There are eight branches of Ayurveda - '*kaya-bala-graha-urdhwang-shalya-danshtra-jaravrushtvam*'-iti / No mention of 'mental diseases' or 'psychology' anywhere as a separate branch number 9th. Yet one comes across '*manasvayadhi*' and other terms in Ayurveda. The subject '*manasvayadhi*' is the basic subject of *Yogascience*. 'Mano-vidnyanshastra' or '*BharateeyamanasaShastra*' is main subject of yoga, which includes: definition of 'mana', characteristics of 'mana' impurities of 'mana', how to purify if, how to stabilise it, how to control and improve the power of 'mana' , the basic functions and how to enhance them the way of diverting the mind toward 'moksha' and all that is naturally connected with the mind. Healthy mind in healthy body is the subject matter of yoga, which in the end inspires (not provokes) the mind is toward supreme point of *moksha* or salvation . One must keenly mark it, as Ayurveda aims at '*Naishthiki - TraikalikiChikitsa*' to achieve 'moksha', yoga also aims at the same , Ayurveda introduces yoga and *Adhyatma*and elaborates specifically the '*Bhoota-mayo deha*'. Same way yoga introduces *Adhyatma*and elaborates mainly the next subject of '*satva-mana*' the mind . In the third place *Adhyatma* elaborates specifically the un-known potential in the body-the spirit - the soul- the consciousness or the 'Aatma' .Thus all of these three sciences: Ayurveda ,yoga and *Adhyatma* are contributory to one another and if deeply studied tried- observed practically the whole life of such a man beomesrepletelysuccesstul. All the diseases disappear, all sort of ailments eradicated and unrootedfor ever and no recur-

rence of any grief - pain and ailment , because such a man has no rebirth.

Ayurveda is inseparably connected with the subject mind. Right from the very inception and upto the mark of concluding the ‘*Samhitas*’, we see the incessant flow of *chaitanya* along with the mind surpasses.

Just after introductory statement,

[12] There one comes across the statement regarding mind :

[13] Some type of statements in Charaka , Sushruta, etc. The purest form of mind is ‘*satva*’, and when it is in disorder form, it is afflicted by ‘*Rajah and Tamah*’. While described in the seat of the disease –

[14] Disease have two seats ; they body and the mind.

The medicine is also of kinds :

[15] The medicament ‘*shodhana*’ and ‘*shamana*’ is meant for the disease of the material body; and awakening of the patient’s intellect, firmness and boldness and knowledge of the self are the four pillars of the disease , which have the seat ‘mind’ in the body for the disease of the mind , these four are lanterns illuminating the entire sphere of “*manasvyadhis*”.

Causes of ‘*manasarogas*’ in the view of Ayurved -

[16] This aphorism imply much more mysterious meaning. Conjunction or contact of sense organs with their objects of the three types. The wholesome or in normal and natural way it is conducive , healthy. Contact in less or no contact at all (“*heena*”) and in excess or unwholesome way (is called “*atiyoga*”) these create pain and damaging to the organ concerned. Again, we see, mind in Ayurveda, is terminal ‘*antahkarana*’ meaning the connecting internal organ . When organ external is damaged the internal organ is also damaged. This causes the ‘*manasa*’ disease .

‘*Pradnyaaparadha*’ is intellectual derailment. This is intellectual blasphemy.

When one already knows bad consequences of any action and still one persists to do it, it is transgression against the intellect. Such a tendency prevails at every step in the life. Allurements, lust, passions craving – all these are the intellectual blasphemy factors. “*Chanchalam hi manaha*” (“*krushnapramathibalavatdrudham*”) . The nature of mind is originally to be fickle , unstable , changeable. Just like a butterfly mind flutters swiftly to and fro. In the whole world there we visualise every day thousands of crimes having the base of this draw back of mind = intellectual blasphemy. Present situation of the world is deteriorating rapidly, due to lack of the control on mind and the sense organs.

There are so many diseases which are completely related with “*Pradnyaaparadha*”.

[17] , [18] Exogenous diseases produced by evil spirits, poison, wind, fire and external assaults all these are essentially the results of the draw-backs of mental faculty. Craving for, lamentation, fear anger, agony, self-conceit and hatred contemptuousness all these are said to be diseases of mind. ‘*Trishna*’ is said to be the genuine and prime cause of any disease. The thought of Ayurveda is a significant salient feature of Ayurvedic concept . *Trishna* could be translated as a desire in deep, willing , longing for something to obtain. If one longs to have a particular thing, and doesn’t get it or get it not to satisfaction, frustration, tension starts, ultimately it creates mental disorder and disease. Hence, one is advised to be away from will desire and longings. This thought of Ayurveda is exactly similar to the thought in “*BhagwatGeeta*” , “ *karmanyevadhikarste ma phaleshukadachan* ||” . Cultivation of such a habit avoids hundreds of illnesses and helps to maintain sound health.

[19] The body and then entire physiology follows the mind; accordingly if mind is pure such a man gets divine strength , extraperceptory powers and what not? Same way, the mind also follows the body , if it is afflicted by ‘ *rajah and tamah* ’ doshas . Therefore , There we can visualise human beings have heavy influence of their type of mind. As in Ayurveda ,physiologically atominated constitutions are considered deeply, there are varieties of mental faculties also as; *Satvik* mental faculty, *Rajas* mental faculty and *Tamas* mental faculty. Mind and body being intimately involved, have their effects on each other. When one is sick, the other has also to suffer. In spite of the diseases “*lobha ,krodha, dvesha*” and others mentioned above, there are some other mental diseases too as ; “Unmad” (insanity) and its various types, and – “*Apasmar*” (epilepsy) and its various types.

Common Factors to recognize them:-

- Contraction and blinking of eyes ,
- Excessive discharge of saliva and nose running ,
- Non inclination or excessive inclination for food ,
- Complaint of giddiness frequently ,
- Abnormal speech and behavior ,
- Instability of fingers and feet ,
- Untimely anger and rath for the trifles& some time shyness unnecessary ,

The treatment ‘*mano-dosha&vyadhis*’ in general is :-

[20] As per specific requirements, of the condition of ‘*manasvyadhi*’, strong elimination and alleviation therapies are to be employed.

When such ‘*manasroga*’ is associated with exogenous – extrinsic or external causative factors,alongwith intrinsic or internal medicaments particular ‘*mantras*’ (chantings , etc.) also will be useful and not only oral medication.

(This important point, ‘external associan’ is elucidated later on)

[21] ‘*Manasvyadhi*’ medicine/treatment is stated in this couplet clearly. Drug use is not mentioned here in this context, one must note this.

On the disturbed mind of the patient, following points are to be inculcated; importance of the situation and the condition of the patient at present, possible turning point and the deteriorating condition in the near future, why and how the patient should search out for his betterment ? the three objects to achieve in the life; the wealth and prowess with pure business, the climax of virtues and pure and plain mundane life. The patient should be taught render his utmost and humble services to those who are worthy and deserving. To understand himself well and the situation around, he should be given good guide lines so that he may awake, know himself as an epitome or the smallest part of that Almighty. On this line, patient is to be congoled and convinced.

These and such ‘*manas*’ treatment is nothing but some important and necessary moral ethics are to observed by the patient. All ‘*manasvyadhis*’ fall under two categories; ‘*daivavyapashraya and yuk-tivyapashrayachikitsa* | ’ *Charak Su.11/54* Our of three types of therapies, spiritual therapy and psychic therapy these two are associated with ‘*manasvyadhis*’.

Spiritual therapy : - is *dai-vavyapashrayachikitsa* , chanting of vedic or some other humans, talisman, “*tait in Marathi*” , drugs, gems, auspicious performances, oblations, gifts, performing ‘*yadnyas*’. Atonements (‘*prayashchitta*’), fasts, scriptural rituals, salutations to the dignities and going on pilgrimages.

All these and alike observances are contributory and helpful creating confidence in the mind of the patients. There

are physical therapies intimately connected with their effect on mind. These are in the modern view scientifically base-less. They remark this way, because the scope of these is beyond the reach of modern science .

Satva-awajaya; is withdrawal of mind from the objects which are causative factors of 'manasvyadhis'. This treatment is a phycictreatment prescribed by Ayurveda. Only the 'pandit' well versed in yoga science can administer it systematically.

People in ancient ages, were quite conscious of their own. They were alert enough about the scope and limits of their own subject. They did not discuss beyond their limits.

“Atradhanvantariyanamadhikaraha ,atahanauchyate / ” Charak

Same way the subject of mind is introduced and elucidated in Ayurveda sufficiently and not thoroughly as it is in yoga science.

Medicinal treatment of 'mind and mental diseases -

There are so many medicines which hold their source and resource in the material potentials. We can classify them in three groups ; those which alleviate 'vata-dosha', (nervous system) , those which alleviate 'pitta – dosha' (blood circulation system) and those which alleviate 'kaphadosha'(lymphatic system) . These modern terminologies interpret the round about meaning of Ayurvedic terms.

What so ever mental or 'manasroga' it may be when there are signs and symptoms of vata. We may be characterised as : He will most often dance , cry aloud, make a laughter, various gestures and will become emaciated. For him - snehana' (internal oleation) of 'til-tail' (sesam oil) and external 'abhyanga' (massage) of the same or of some particular prepared oil having the equal properties as (NarayanaTail ,etc.)

is a must. Along with this mild 'shodhana' (Purgative or laxative) like castor oil , etc. is recommended. After this body-cleaning process for 'vatadosha', some 'vata' pacifying drugs are necessary.

VataGajankush and VasantKusumakar Rasa or some other medicines are to be given.

Dietary restrictions for Vata : - When needed, when the patient feels hungry : All normal diet. It should be processed mixing mit dry giner, garlic, black paper, paper longum etc. Water also warm and processed with these same drugs.

Activities recommended for Vata : -The patient is expected to go out by evening and morning for a walk . *Yogasanas* particularly *Padmasana*, *Baddhapadmasana* , *Naulipawanamuktasana*, deep breathing , etc.

For Pittaj and KaphajManasroga signs & symptoms and treatments, we can also refer the Ayurvedic original scripture like Charaksamhita . Most of the references are collected & selected from ancient scripture of Ayurveda. Yoga & Adhyatma also from BhagvatGita .

From above citations, it makes very clear that Ayurveda , the science of life is not only the science of treatment but also the science of *Adhyatma* and very close relations between the mind & the health .

REFERENCES

[1] & [12 to 15] SarthVagbhat – Sutra Sthan , Author – Dr. Ganesh K. Garde , 1st edition , Reprint 2003 , Anmol Prakashan , Pune .

[2&3] & [16 to 18] CharakSamhita , VaidyaManorama –Sutra-Sthan , Hindi Vyakhya – Part- I , By AcharyaVidyadharShukla , Prof. RavidattaTripathi , Chaukhambha Sanskrit Pratisthan , Delhi , 1st edition , Reprint .

[4 to 7]& [9 to 11], [19],[21] CharakSamhita , Vaidya–Chandrika - Sharir Sthan ,

Hindi Vyakhya – Part- II , By Dr. BrahmanandTripathi

,ChaukhambhaSurbharatiPrakashan ,
Varanasi ,1st edition , Reprint 2001.

[3] SushrutaSamhita – Ayurveda
TatvaSandipika – Hindi Vyakhya – Part-I
&

II , by Kaviraj Dr. AmbikadattaShastri ,
Chaukhambha Sanskrit Sansthan ,
Varanasi , 11th edition 1997 .

[8 & 20] Madhav-Nidan

CORRESPONDING AUTHOR

Dr. Maheshkumar Nilkanth Chaudhari

Dept. of Shalya-Tantra , Hon.

AnnasahebDange Ayurveda Medical

College , Ashta ,Sangli (Maharashtra)

INDIA

E-mail : nilvasu2010@rediffmail.com
