



**ORIGINAL RESEARCH PAPER**

**Ayurveda**

**LITERARY REVIEW ON MANOAVSADA (DEPRESSION)**

**KEY WORDS:**Manoavsada, Mansika Vikara, Depression, Ayurveda

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**ABSTRACT**

Ayurveda has a unique holistic approach towards life, health & cure. Ayurveda believes health to be a balance of mental, physical, and spiritual wellness. Our physical and mental health is intertwined, and we must look at ourselves in this holistic light. Now a days psychological or mental disorder are increasing as stress, anxiety, insomnia & psychological factors. In all diseases Manoavsada (Depression) is common among all ages. There is no correlation as such found in Ayurveda text for this disease, but it can be considered in Mansika Vikara. Increase incidence of Manasika Vikara or mental illness is the main concern in today's world. Daiva vyapashraya, Yuktivyapashrya, Satvavajayacikitsa, Aachara Rasayana, Medhya Rasayana, Dinacharya and Yoga therapy is described in Ayurveda for resolving these ailments. Medhya Rasayana is claimed to promote cognitive function of the brain & help in regeneration of neural tissue beside producing antistern, memory enhancing effect.

**INTRODUCTION:-**

**समदोषः समाग्निश्च समधातुमलक्रियः।**

**प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते॥ (सु. सू. 15/48)**

One whose Dosas, Agni and functions of Dhatu and Malas are in the state of equilibrium and who has cheerful mind, intellect and sense organs is termed as 'Svastha' (healthy)<sup>2</sup>

मन्यते बुध्यतेऽनेनेति मनः॥

Mana is constituent of human body does not only represent the behavior of a person but also it helps to recognize a healthy state of a person. Ayurveda explained 3 types of Vyadhi- Nija, Agnatuja, Mansika. In Mansika Vikara, Rajja and Tama Dasha along with Vatadi Dasha produce disease or symptoms in Mana along with Sharira. Acharya Sushruta explained the various Manasa Rogas like Krodha, Shoka, Bhaya, Harsha, Vishada, Irshya, Asuya, Dainya, Matsarya, Kam, Lobha, Iccha, Dvesha and Bheda 2. Manoavsada is the one of Mansik vikara in which Rajas and Tamasa Doshas are increases. In modern science Manoavsada can be correlated with Depression.

**Modern Aspect :-** Modern man is living in the perpetual state of ever increasing stressful situations arising from the development of science and technology, environmental pollution,

highly ambitious and competitive life styles, over population, monotony and boredom of complex interpersonal relationships, job responsibilities and many other associated mental and emotional causes.

Depression symptoms can vary from mild to severe and can include:

- Feeling sad or having a depressed mood
- Loss of interest or pleasure in activities once enjoyed
- Changes in appetite — weight loss or gain unrelated to dieting
- Trouble sleeping or sleeping too much
- Feeling worthless or guilty
- Difficulty thinking, concentrating or making decisions
- Thoughts of death or suicide.

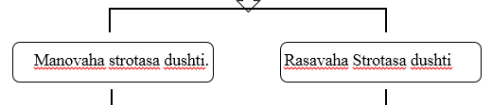
**Samprapti**

Nidana sevana (Malina, Ayogyo, Aahara Vihara, Pragyaparadha, Manoghata, Grahabadha, Asatmendriyartho samyoga etc.)



Vata Dasha and Rajas, Tamasa Prakopa

Sthana sanshraya at Hridaya (Mana sthana)



Symptoms related to

- Sharir
- Indriya
- Sattva

(Anidra, Atichintana, Bhaya, Pralapa etc)



Manoavsada-Vishada-depression

**Literary Review :-**

References in Samhitas	Explanation
Charaka Samhita	a) Mentioned as 80 Vata nanatmaja Vikara 4 b) Lakshana of Vataj jwara.5 c) In Agreya Sangraha : 'VishadoRogavardhananam'.6 d) Lakshana of Hina Satva Vyakti.7
Sushruta Samhita	a) Described as Manasa Roga. 8 b) Lakshana of Tamasa Prakruti.9 c) Development through the anger of Lord Brahma.10
Ashtang Sangraha	a) Mentioned as 80 Vata nanatmaja Vikara.13 b) Hetu of Vyana Vayu vitiation / Dushti.14
Ashtang hrudaya	a) Lakshana of Vataj jwara.11 b) Vishada explained as one of the Garbha bhava which is developed due to Tamasa guna .12

Kashaypa Samhita	Mentioned as 80 Vata nanatmaja Vikara.15
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**Chikitsa Of Manoavsada :-**

प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपश्रयैः।

मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः॥ (च. सू. 1/58)

The former (pathogenic factors of the body) are reconciled any therapies based on religious rites and physical propriety : the latter ones (pathogenic factors of mind), by spiritual and scriptural knowledge, patience, memory and meditation. 1

दैवव्यपश्रयं, युक्तिव्यपश्रयं, सत्वावजयश्च। (च. सू 11/54)

Daivavyapashraya Chikitsa	Yuktivyapashraya Chikitsa	Satvavajaya Chikitsa
a) Mantra Uccharana	It includes ; Shodhana & Shamana Chikitsa	'Satvavajaya' comprises two words 'Satva' and 'Avajaya'
b) Aushadha Sevana	a) Shodhana	where, Satva refers to intellect,
c) Mani Dharana	Chikitsa : Vamana,	consciousness or mind, while
d) Mangala Vachana	Virechana, Nasya,	Avajaya is control over it.
e) Bali	Virechana, Nasya,	a) Manonigraha – Avoid
f) Homahavana	Basti,	Krodhadi bhavas.
g) Yagyapujana	Raktamokshana.	b) Santawana – Speak with
h) Devatarchana	b) Shamana	good & Kind words.
i) Upavasa	Chikitsa: It is a type	c) Ashwasana Chikitsa –
j) Pranipata ( Devatadinam Namaskara )	of 'Vyadhiviparita Chikitsa'	Manobodhana / Hitopdesha.
k) Prayah: schitta	.Abhyanga -	d) Chittaprasadana/ Praharsana
l) Tirthagamana	Shirobhyanga, Sarvang abhyanga. Shirodhara Jatamansi, Brahmi, Yashtimadhu etc. siddha taila. Chrita – Brahmi ghrita, Saraswata ghrita, Kalyanaka ghrita, Panchgavya ghrita, Purana ghrita, Ashtang ghrita, Kushmand ghrita, Chaitsa ghrita, etc. Aarishta –Saraswatarishta, Ashwagandharishta.	e) Practice of Ashtang Yoga. f) Meditation g) Aatnavigyana – Feeling & appreciation of self knowledge. h) Manovyayama – like Chintana, Manana, Uhapoha, etc.
	Kwatha – Arkadi kwatha, Mansyadi kwatha. Ekala dravya – Jatamansi, Brahmi, Yashtimadhu, Vacha, Mandukparni, Parasika yavani, Jotishmati, Shankhpusphi, Guduchi, Kushmand, etc. Rasakalpa / Vati –Vasantkusumakar a rasa, Anandabhairava rasa, Makardhvaja rasa, Smritisagara rasa, Amar sundari vati, etc	

**Ekala Dravya:-**

This Rasayana helps to maintain Vata, Pitta and kapha Doshas in the state of equilibrium, so that individual has physical and mental balance.

Rasa-panchak	Shankhpusphi	Guduchi	Yashtimadhu	Mandukaparni
Rasa	Kashaya Katu, Tikta	Tikta, Kashaya	Madhura	Tikta, Kashaya, Madhura
Guna	Snigdha, Pichhila	Laghu	Guru, Snigdha	Laghu
Virya	Ushna	Ushna	Sheeta	Sheeta
Vipak	Madhura	Madhura	Madhura	Madhura
Karma	Pittahara, kaphahara, Rasayana, Medhya, Balya, Mohanasaka , Ayusya	Laghu Tridosas maka, Samgrahi, Balya, Dipana, Rasayana, Raktasho dhaka, Jvaragha na	Vatapittajit, Raktaprasada na, Balya, Vrsya, Varnya, caksusya	Kaphapitta hara, Hrdya, Medhya, Swarya, Rasayana, Dipana, Varnya, Visaghna, Ayusya, Balya, Smratiprad a.

Shankhpusphi (Convolvulus pluricaulis choisy)- it is the most effective among all four Medhya Rasayana drugs mentioned by Acharya Charaka. It has kashaya rasa and ushna guna may enhance the alertness and quick understanding and retention of experiences. The purpose behind giving Medhya Rasayana is to impact the Satvika Bhavas among the delinquents because the reduce stress, anxiety and promotes Satvikata. The pharmacological studies of herbs have shown varying degree of its hypotensive and tranquilizing effects of Convolvulus pluricaulis choisy on the patient of anxiety, the herb induces a feeling of calmness and peace good sleep and relieves anxiety, stress, mental fatigue, producing a significant reduction in level of anxiety, neuroticism arising due to various level of stresses. This property of shankhapushpi helps in reducing the negative thoughts & stress. The herbs appears to produce its actions by modulation of neurochemistry of the brain which improves the balance of vitiation in Kapha, Vatta, Pitta Doshas and the herb is astringent and bitter which helps to reduce the increased Pitta which is mainly responsible for mental factors like Krodha, Irshya, Devesha. Shankhpusphi modifies the process of GABA system at the level of synthesis of GABA mediators. As GABA are major inhibitors of pathway which is closely linked with behavioural disorders. The GABA action of Shankhpusphi is antianxiety activity.

Guduchi (Tinospora cordifolia) its extracts produces the anti-depressant effect by interaction with  $\alpha$ 1-adrenoreceptors dopamine D2-receptors, serotonergic and GABA receptors, hence increasing the level of neurotransmitters, serotonin and decreasing the level of GABA in brain. Extract of guduchi is very useful in the treatment of aggressive juvenile delinquents by inhibiting MAO-A and MAO-B, thus increasing the level of monoamines like noradrenaline, serotonin & dopamines. It is due to presence of berberine alkaloid which have anti-depressant like activities.

Yashtimadhu (glycyrrhiza glabra) amongst the four Medhya Rasayana licorice root is one the highly regarded herbs used to treat the conditions which diminished adrenal functions, licorise is known to have multiple pharmacological actions including adrencorticoid-like activities. This property is helpful in decreasing the aggressive behaviour of the delinquents as the adrenalin hormones secreted from adrenal gland play a key role in the physiology of aggression. Madhura and Shita properties, and Rasayana effects of these herbs brings about soothing effects and helps in bringing stability of mind.

Mandukaparni (Centella asiatica linn) According to

Ayurveda, it is Medhya by Prabhava. Is also reduces stress which is one among the factors leading to aggressive behaviour. It also shows immune modulatory activity, strong anti-oxidant activity as revealed by increased level of glutathione peroxidase and glutathione. It is generally health promoter. It helps neuronal dendritic growth stimulating property. Active principle like asiaticoside present in *Centella asiatica*, imparted anxiolytic activity. Thus helps in reducing anxiety which is one the main factors responsible for criminal behaviour.<sup>16</sup>

In this way all of these four drugs mentioned in four Medhya rasayanans are helpful in developing adjustment and reducing the aggressive tendencies among the juvenile delinquents.

Conclusion :- There are different treatment modalities in Ayurveda which gives promising results in the management of Manasik Vikaras. Acharya Charaka explained Trividha Aushadhi Chikitsa as includes Daivavyapashrya, Yuktivyapashrya & Satvavajaya are important for Chikitsa. Under Yuktivyapashrya Chikitsa Shodhana and Shamana Chikitsa has been indicated Therefore, management of Manovasada through Shodhana and Shamana Chikitsa gives auspicious results. we conclude that the Medhya actions of Medhya Dravyas on Manas Roga are ascribed to its Prbhava Janya Karma (special actions) i.e. actions exert due to combinations of Panchamahabhoota (five basic elements) in a way very unique to the specific Dravya only and not seen in others which similar Rasa, Gunna, Viriya and Vipaka.

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