

AYURVEDA AND PSYCHOLOGY***¹Dr. Manish Walia and ²Himanshi Singh**¹Pg Scholar Ras Shastra, MMM. Ayu. Colg. Udaipur (Raj.).²M.Phil Clinical Psychology, PGIMS Rohtak (Haryana).Article Received on
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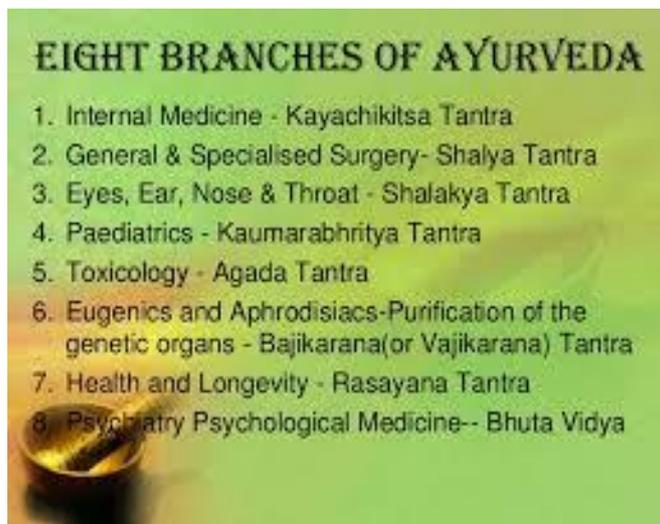
Corresponding Author*Dr. Manish Walia**Pg Scholar Ras Shastra,
MMM. Ayu. Colg. Udaipur
(Raj.).**ABSTRACT**

The name Ayurveda was given to the ancient healing tradition of India. It is often translated as the "science of life," from ayus (life) and veda (knowledge). It is an ancient science of body, mind and spirit which has stood the test of time for over 5,000 years. One of the branch of ayurveda as per ashtanga ayurveda is Graham chikitsa or Ayurvedic psychology. It is also called bhut vidya and deals with psychology and psychiatry. Ayurvedic psychology addresses mental imbalances and how to treat them with holistic methods so that patients may return to their inborn state of mental equilibrium. Manas vikruti

can be classified by the three doshas or Ayurvedic body types: Vata, Pitta and Kapha. The imbalances in vatta, pitta and kapha and past karmas, "past deeds" are said to be the major cause for mental illness. Treating mental disorders naturally through the principles of Ayurveda still influence people from all over the world. Learning the relationship between Ayurvedic treatment and contemporary medicine can help a person in understanding the development of psychiatric medicine.

KEYWORDS: Ayurveda, bhoot vidya, psychology, doshas, ashtanga ayurveda.**INTRODUCTION**

Ayurveda is an ancient science of body, mind and spirit which has stood the test of time for over 5,000 years. It has eight branches. One of these branches is Ayurvedic psychology, also known as graha chikitsa or bhuta vidya.



Ayurvedic psychology addresses mental imbalances and how to treat them with holistic methods so that patients may return to their inborn state of mental equilibrium. The mind is known as *manas* (phonetically *mun-us*) in Sanskrit.

The *Charaka Samhita* establishes that the causes of psychological disorders are due to the wrong use of the mind.

“Thinking is an object for the mind (it can be observed). Thus the wrong use of the mind creates abnormal mental conditions. The right use of the mind creates mental *Charaka Samhita* stability.” *Charaka Samhita*, *Sutrasthana*, Ch 8, 16.

Elements of Ayurvedic Psychology in *Charaka Samhitha*

Charaka in his treatise *Charaka Samhita*, describes eight essential psychological factors that are negatively affected in various ways in all psychiatric disorders. The psychopathological condition is a function of these factors, which are *manas* (mind), *buddhi*, *smriti* (memory), *srijna jnana* (orientation and responsiveness), *bhakti* (devotion), *shila* (habits), *cheshta* (psychomotor activity) and *achara* (conduct). Compared to other major ayurvedic texts like *Sushruta Samhita* and *Ashtanga Hridayam*, *Charaka Samhita* gives more emphasis to the view of life as a self-aware field of pure consciousness and natural intelligence where the knower and the known are one.

Signs of Mental Health as per Ayurveda

1. Good memory
2. Taking the right food at the right time

3. Awareness of one's responsibilities
4. Awareness of the self and beyond self
5. Maintaining cleanliness and hygiene
6. Doing things with enthusiasm
7. Cleverness and discrimination
8. Being brave
9. Perseverance
10. Maintaining cheerfulness irrespective of the situation
11. Fearlessness in facing situations
12. Sharp intellectual functioning
13. Self-sufficiency
14. Following a good value system
15. Ability to proceed steadfastly against all odds.

Ayurvedic doctors (vaidyas) or practitioners can determine a patient's current psychological state (manas vikruti) through the eight-fold examination process (ashta vidya pariksha). Manas vikruti can be classified by the three doshas or Ayurvedic body types: Vata, Pitta, and Kapha.

Tridoshas – vatta, pitta, kapha

According to Ayurveda, the human body (the physical entity) is composed of three fundamental categories called Doshas, Dhatus and Malas. The Doshas are three in number, the Dhatus are seven and the Malas are three. The three Doshas (Tridoshas) are Vata, Pitta, and Kapha. Their psychological correlates which play a role in the functioning and behavior of humans is the Trigunas–Sattva, Rajas and Tamas. Characteristic Guna/Prakriti which gives that matter its unique quality.

The Tridoshas are composed of all the five Mahabhutas, but one or the other is predominant, with the other four are in lesser dominance. There can never be a state when one or the other Mahabhuta is absent totally. All five are essential to sustain life. Proper balance among these three Doshas is essential for good health.

- Vata Dosha is composed of Akasa (ether) and Vayu (air) Mahabhutas.
- Pitta Dosha is composed of Tejas or Agni (fire) and Ap Mahabhutas.
- Kapha Dosha is composed of Ap (water) and Prithvi (earth) Mahabhutas.

Charaka and Sushruta recognize seven types or categories into which people can be classified, depending on the dominance of the Doshas in their body. Besides the basic seven types of Prakriti (Vata, Pitta and Kapha and their blends), Ayurveda recognizes 16 types of personalities based on the classical Guna theory. Both Charaka and Sushruta Samhitas have a description of these types. There are seven types of Sattva, six of Rajas and three of Tamas, totaling 16 types of personalities under which all people can be grouped. The seven types of Sattva are: Brahma Sattva, Mahendra Sattva, Varuna Sattva, Kubera Sattva, Gandharva Sattva, Yama Sattva and Rishi Sattva. The six types of Rajas Sattva are: Asura Sattva, Rakshasa Sattva, Paisaca Sattva, Sarpa Sattva, Praita Sattva and Sakuna Sattva. The three types of Tamas Sattva are Pasava Sattva, Matsya Sattva and Vanaspatya Sattva.

Vata psychology

People with Vata imbalances in Ayurvedic psychology, they will exhibit symptoms of fear, loneliness, extreme anxiety, nervousness, a very restless mind and ongoing insomnia. The patient will speak a mile a minute, quickly change topics during a conversation, have restless leg syndrome and crave ongoing external stimulation. The patient will have very dry skin, rough brittle nails and a shaky tongue.

Pitta psychology

Those individuals with Pitta imbalances in Ayurvedic psychology will be prone to anger, criticism, judgment, temper tantrums and never ending analysis. The Pitta person speaks sharply, impatiently and concisely and expects the same in return. The patient will often be balding or prematurely gray, be prone to moles, freckles and inflammatory conditions.

Kapha psychology

Patients who have Kapha imbalances in Ayurvedic psychology will exhibit a heavy type of depression, greed, attachment and lethargy. They enjoy routines and are quite caring and nurturing. Kapha patients walk and talk slowly and may be overweight. They may ponder a question for a while before answering or forming an opinion. Once they make up their mind, then it is difficult to alter their mindset.

Personality types based on Gunas

Seven kind of Sattvika, six kind of Rajasika and three kind of Tamasika are noted.

Brahma Type are pure individuals and have freedom from passion and envy, they are equal to all creatures. The individual with these characteristics are noted to be emotionally stable.

Arsa (Sharing the traits of Rsis)

The predominant characteristics are engaged in sacrifices, study, vow and celibacy. The intelligence and imagination are defining characteristics.

Aindra (Traits of Indra)

Happy go lucky individuals, brave, and outgoing are grouped under these categories. Incidentally this is an exception to the mention of company of women for the sake of pleasure especially in sattwik type of category.

Yamya (Sharing the traits of Yama)

The traits are characterized as readiness for action, freedom from attachment and similar to God of death.

Varuna

Persons with these trait cluster are sobre and conservative. They are clean and brave.

Kauvera

The Kauvera is a God of wealth, hence the persons with these traits possess luxuries and have liking for pleasure and recreation.

Gandharva

Fondness for dancing singing and music are the predominant traits of people.

Thus, Sattvik types have been divided in above description. Rajasik types are dominated by wrathful disposition. The six types are enumerated in brief.

Asura

Such persons are deceitful, violent, and toughminded.

Raksasa

Intolerance, overeating, and indulging in sleep are defining characteristics.

Paisaca

The characteristic traits of these types are fondness for women, gluttonous habits and cowardice disposition.

Sarpa

Sharp reaction and bravery in wrath terrorizing are some of the defining traits.

Praita

They have excessive desire for food and have greediness. The undisciplined traits are also present.

Sakuni

Group dependent, tense and attachment with passion are noted in these types of individuals. Tamasik are described as under:

Pasava

They share the traits of animal, they are less intelligent sleep and indulge in sex excessively.

Matsya

The instability is the hallmark of this trait cluster. They are passionate and have wrathful disposition.

Mind influences the physiology and pathology of the physical body. This fact was realized by the founding fathers of Ayurveda. Therefore, Ayurveda is defined as a philosophy and science of life. The attempts have been made by Indian researchers to develop scale of measurement of Triguna.

AYURVEDA AND POSTULATES OF PERSONALITY

Ayurveda postulates that all living beings on the earth, including the nonliving too, are made up of these elements meant the five Mahabhutas—Akasa, Vayu, Tejas, Ap and Prithvi. The earth and man are made up of these five elements. These five elements combine with each other to form the three humors of Vata, Pitta and Kapha (also called as the Tridoshas in unison). Ayurvedic principles are drawn heavily from Samkhyan Philosophy. “In Ayurveda, the three Doshas are considered to be universal principles that function in all aspects of material creation, including the mineral, plant and animal kingdoms. The Doshas have been correlated with systems theory in the field of physics, providing a sound theoretical basis for

this Ayurvedic concept. A pilot study revealed the possibility of utilizing Prakriti to correlate phenotypes with genotypes in the human population, which could have wide ranging implications for healthcare.

Why psychological imbalance occurs

Manas vikruti in Ayurvedic psychology is attributable to a number of factors. These include following a diet which creates more vikruti, incompatible food combining, toxins from repressed emotions, unresolved emotions, stress, trauma and poor lifestyle habits.

Manas vikruti may be balanced through eating a proper doshic diet, meditation, following a daily routine to balance your dosha, and herbs. Ayurvedic also offers herbal remedies which can be used to calm the mind. If you are taking any allopathic prescription or OTC medication, please consult with your primary care physician before you begin taking any herbal supplements. It is also advisable to get a full Ayurvedic consultation to help you on the road to recovery. Some herbs traditionally used for the mind are Brahmi (in powder form or as an oil or as a tincture), Bhringraj (powder or as an oil), Bacopa (powder or as a tincture), and Shankhapushpi.

Manas prakruti is our inborn mental constitution in Ayurvedic psychology. This is determined by the sixth level of the pulse. It is described as an eight-petaled lotus. An adept Ayurvedic practitioner will be able to identify what the manas prakruti is through this refined pulse assessment. Each of the eight petals is linked to a Vedic deity and the attributes of that deity. These attributes will reveal qualities such as compassionate, introspective, judgmental, etc. Pulse assessment will identify which of these petals is activated.

Ayurvedic Treatment and Conclusion

Bhoot vidya suggests the use of different disinfectant herbs in the category of “Graha vidya dravya.” This recommends the fumigation of the germs from the surroundings. This is done using small plant sticks with disinfecting characteristics like samidha to enhance the atmosphere around the patient. Apart from that, psychiatric treatment also involves chanting mantras, diet modification and yogic treatments. Meditation and Pranayama mainly work on developing peace of mind.

Treating mental disorders naturally through the principles of Ayurveda still influence people from all over the world. Learning the relationship between Ayurvedic treatment and

contemporary medicine can help a person in understanding the development of psychiatric medicine.

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