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REVIEW ARTICLE

IMPORTANCE OF *ADRAVYA CHIKITSA* IN PRESENT ERA-A CONCEPTUAL STUDY

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ABSTRACT

The aim of Ayurveda is to cure the ailments of the diseased and to prevent the ill health and to maintain the health of the healthy (Svastasya Svastya Rakshanam and Aturasya Vikara Prasamanam). Measures calculated for the elimination of diseases by Angabheda are to be studied under two headings viz- Dravya Bhuta and Adravya Bhuta Chikitsa. The former involves the utilization of dietic (Ahara) and medicines (Oushadha dravyas), whereas the latter includes the measures other than the use of Dravyas. In Adravya Bhuta Chikitsa mode of treatment is by Upayas or measures employed for both physical and psychiatric disorders. So another name of Adravya Chikitsa is Upaya Chikitsa which consists of no Murta dravyas. The measures act indirectly on Dosh-Dhatu-Malas, break the pathogenesis and maintains the health. According to Susruta, diseases are classified into three. Adhyatmikam, Adhi Bhoutikam and Adhi Daivikam. Adhi Daivika Vyadhis or Karmaja Vyadhis are caused due to Papa Karmas in the past and manifest without any specific cause. Daiva is Adrishta. So according to Doshas, it cannot be treated. The treatment for Karmaja Vyadhis is to do Satkarma and reduce the effect of Papakarma. Here treatment consists mainly of Adravys. It acts indirectly. The physician tactfully incorporates the measures to create a well-balanced state of mind and body and bring about health.

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INTRODUCTION

Ayurvedic concepts regarding management of psychiatric disorders:

A psychiatric disorder is defined as a disturbance of cognition (thought), or conation (action), or affect (feeling). [1] Ayurveda aims at preservation and promotion of health, and prevention and cure of diseases through the concepts of positive physical and mental health. Management of mental disorders was an area of specialization even during Caraka's time. Ayurveda has duly recognized the individuality of psyche (*Manas*) and body (*Sarira*) and their inseparable and interdependent relationship in a living body. While defining 'Ayu' it is said that 'life is the combined state of body, senses, mind and soul. [2]

Causes of mental disorders: Emotional disturbances, volitional transgression, unwholesome food etc. are said to be the causes of psychiatric disorders in general.

Symptoms of mental disorders: For *Ubhayatmaka Vikara* like *Unmada*, *Apasmara*, *Mada*, *Murcha* etc. symptoms and signs have been described in detail, in the texts. But for *Nanatmaja Manasavikara* or *Kevalamanasa Vikara*, no descriptive details are available regarding their symptoms. This may be because of the fact that these conditions are well understood by the terms used to describe them. For example, *Krodha*, *Soka*, *Udvega* etc.

Classification of mental disorders: The different types of disease classification found in the classics mainly pertain to the physical illnesses, no description on classification of *Manasaroga* are readily available in the Ayurvedic works. Still, by studying the diseases wherein the *Manasa Dosh* viz., *Rajas* and *Tamas* are involved, it is possible to classify and enumerate the mental disorders described in Ayurveda. In *Manasika Vikara* namely, *Udvega Kama*, *Soka*, *Abhyasuya* etc., *Manas* is affected initially and *Sarira* later. Since the involvement of *Manas* will be predominant clinically they are also termed as *Manodhishthika Manasa Vikara*. Certain disorders like *Vishada*, *Tama*, *Asabdasravana* and others, are caused exclusively by one of the three *Sarira Doshas* viz., *Vata*, *Pitta*, and *Kapha*. These may be termed as *Nanatmaja Manasa Vikara*. In *Ubhayatmaka Vikara* like *Unmada*, *Apasmara*, *Madatyaya*, etc., which are also termed as *Manas Sariradhishthita Vikara*, both are involved. Yet another group of diseases like diarrhoea caused by grief (*Sokaja Atisara*), diarrhoea caused by fear (*Bhayaja Atisara*), fever caused by lust (*Kamaja jwara*), *Krodhaja jwara*, the initial impairment of *Rajas* and *Tamas* occurs first. They are relieved only when the *Manodoshas* are treated. Thus, a critical study of the classics offers certain clinically useful descriptions pertaining to the classification of *Manasavikara* in Ayurveda. The descriptions available in the chapters on *Dinacharya* (daily regimen), *Rtucharya* (seasonal regimen), *Sadvrita* (code of virtues, are grouped under *Sila*, *Cheshta* and *Achara*) to aid the clinical elicitation of these aspects.

Besides these, the patient's behaviour during interview is observed and recorded. If the patient is non cooperative and not communicative due to his disease condition, his close relatives who are familiar with his premorbid nature and his disease conditions are interrogated in order to elicit the state of these eight aspects. This scheme of mental examination is supposed to be of immense help particularly to the Ayurveda doctors. Generally, for all types of mental disorders, *Alpasatwa* (weak mind), *Manasadosh*a viz., *Rajas* and *Tamas* are said to be responsible, according to Ayurveda. [3]

Treatment of mental disorders: Ayurvedic treatment for the mitigation of the diseases has always been through 'holistic approach.' Ayurveda recommends three types of *Chikitsa* viz., Divine therapy (*Daivavyapasraya Chikitsa*), logical therapy (*Yuktivyapasraya chikitsa*), and psychotherapy (*Satwavajaya chikitsa*), for treating psychiatric disorders as well.

1. **Daivavyapasraya Chikitsa:** This refers to measure like incantation (*Mantra*), wearing sacred herbs (*Oushadha*), wearing precious gems (*Mani*), propitiatory rites (*Mangala*), oblations (*Bali*), *Homa*, offerings (*Upahara*), vows (*Niyama*), *Prayascitta*, fasting (*Upavasa*), *Swastyayana*, *Pranipata* and pilgrimage (*Gamana*). These measures are recommended in mental disorders caused by *Agantu* factors and administered judiciously after considering the nature, faith, religiosity, culture and educational level of the patient.

2. **Yuktivyapasraya Chikitsa:** This refers to the use of diet (*Ahara*) and drugs (*Oushadha*). Thus, these and other descriptions available in the classics on *Ahara* particularly in relation to psychiatric disorders are worthy of scientific study. Depending upon the nature of their composition, they are also of two types, viz. those having material substrata (*Dravya bhuta*) and those without having any material substrata (*Adravya Bhuta*). Under drug therapy (*Dravya Bhuta*), *Dosha Shodhana* or *Srota Suddhi* has to be done by adopting various *Shodhana* (purificatory measures). When the cleaning is properly done, *Samanaushadha* (palliatives) and *Rasayana* (tonics) are given in order to bring back the deranged mind to normalcy. The following are some of the medicines (*Oushadha*), *Rasayana* and treatment processes (*Upakrama*) that are being used in treating various psychiatric disorders. *Brahmi Ghrita*, *Aswagandha*, *Kalyanakaghrita*, *Kusmanda Rasayana*, *Pancagavya Ghrita*, *Chyavanaprasha*, *Sarasvatarista*, *Brahmi Rasayana*, *Asvagandharista*, *Asvagandhavaleha*, *Sarasvata Curna*, *Satavari Leha*, *Smritisagara Rasa*, *Caturmukha Rasa*, *Manasamitra Vataka*, *Brahmyadiyoga*, *Ksirabala Taila*, *Dhanvantara Taila*, *Asanabilvadi Taila*, *Vaca*, *Sarpagandha*, *Jatamamsi*, *Bala* etc. Treatment processes include purgation *Virecana*, *Basti*, *Nasya*, *Abhyanga*, *Takradhara*/*Ksiradhara*/*tailadhara*, *Kasayadhara*, *Sirolepa* etc.

Base Source (<i>Moolam</i>)	<i>Dravya Bhouma, Audbhida, Jangama</i>	<i>Adravya</i> Not included
Formula (<i>Kalpana</i>)	<i>Kalka, kvatha, lehya, ghrita</i> etc.	Not <i>Kalpana vidheya</i>
<i>Sevanam</i>	<i>Panam, Nasyam</i> etc.	No intake of anything
Dosage (<i>Mathra</i>)	Having particular dosage	No fixes dosage.

Difference between *Dravya Chikitsa* and *Adravya Chikitsa*
Treatment with drugs which come under *Bhouma, Audbhida* and *Jangama* are called *Dravya Chikitsa*. Treatment without

using any kind of above drugs are called *Adravya Chikitsa*. *Dravya Chikitsa* has some source, formulary, dosage etc. But *Adravya Chikitsa* has no such qualities. It is based on *Upayas* and mode of action is different. *Dravya Chikitsa* is *Murtha Chikitsa* and *Adravya Chikitsa* is *Amurta Chikitsa*.

Adravya bhuta Chikitsa/Adravya Chikitsa/Upaya Chikitsa

Charaka's <i>adravyas</i> <i>Bhaya darsana</i> <i>Kshobhana</i> <i>Harshana</i>	Samgraha's <i>adravyas</i> <i>Bhaya</i> <i>Kshobhana</i> <i>Harshana</i>
<i>Bhartsna</i> <i>Swapna</i>	<i>Bhartsna</i> <i>Swapna</i>
<i>Samvahana</i>	<i>Samvahana</i>
<i>Vismapana</i>	
<i>Bandha</i>	
<i>Vadha</i>	<i>Upavasa</i> <i>Anila seva</i> <i>Athapa seva</i>
	<i>Chaya seva</i> <i>Mantra</i>
	<i>Santwana</i> <i>Dana</i>
	<i>Trasana</i> <i>Jagarana</i>
	<i>Hasana</i>

Mainly *Vagbhata* and *Charaka* are mentioning *Adravya chikitsa* by using *Upayas*. [4] Both *Acharyas* described the same. But the number of items are more in *Samgraha*. In *Charaka, Vismapana, Vismarana, Bandha* and *Vadha* are mentioned, but not in *Samgraha*. *Upavasa, Anilaseva, Atapaseva, Chayaseva, Manthra, Santwana, Dana, Trasana, Jagarana, Harshana* and *Hasana* are mentioned in *Samgraha* but not in *Charaka*. The treatment is done without using medicines directly. The following are references of such treatment patterns. Terrorising, surprising, dememorising, shocking, exciting, threatening for murder, inducing sleep, massage etc. are the means employed in *Adravya Chikitsa*. In *Unmada chikitsa*, even after the body is cleansed, if the patient exhibits perversion of conduct, then he should be given *Adravya Chikitsa* like beatings which are useful for stimulating his mind, intellect and the body.

Adravya chikitsa in Charaka Samhita

Bhaya darsana: Creation of *Bhaya* is indicated in certain emotional situations. By creating *Bhaya*, the emotions will be diverted into another channel and long-standing adverse effects of persistent emotions will be subsided. So, the further treatment is easy. In *Kama Jwara* and *Krodha jwara*, *Bhaya* is mentioned as a treatment. In certain *Unmada*, creating *Bhaya* is a treatment. If the patient suffering from psychiatric disorder has a strong physique, and he is disobedient, then he should be tied tightly without hurting his body, with pieces of cloth, and kept confined to a dark room devoid of iron rods and wooden pieces. By showing the patient snake or *Rajapurusha* and telling him that 'you will be killed soon', his previous emotions will be diverted into another channel. *Charaka* also giving evidence to the same.

Vismapana: *Vismapana* means magical exhibition. It can change the emotional status and attitude of the patient. It is a kind of treatment in certain psychic disorders.

Vismarana: *Vismarana* is forgetting. It is a kind of auto suggestion. Here the patient will understand himself and try to change the causes of the problems. The patient forgets the incidents or events that caused the mental stress. This can be done by engaging in work or in entertainments.

Kshobhana: *Kshobhana* means shaking. By this, applying some mechanical force to remove the unwanted things from the body. In *Asmari Chikitsa*, *Kshobhana* is suggested in certain conditions.

Harshana: It means to create a happy mood. Actually, it is indicated in mood altering diseases. When a person is happy, several neuro chemicals such as adrenalin and nor adrenalin will be released. So the treatment *Harshana* will counteract the pathological changes happening by the ill effecting emotions. In *Kama*, *Soka* and *Bhaya Jwara*, *Harshana* is advised.

Bhartsna: *Bhartsna* means scolding. It is required in treating some of the psychiatric conditions. This procedure may cause sudden emotional changes in the patient and this may be necessary in violent cases.

Vadha: Here *Vadha* means terrorising the patient in order to divert his mind from *Ahita Karmas*.

Bandha: *Bandha* means to tie the patient with rope. It is a protection when the patient is in a violent stage. *Bandhana Karma* is beneficial, when the patient may damage the house hold things or beat anybody. In order to avoid these things, *Bandhana* is necessary.

Swapna: Sleep is a relaxation to the mind and body. When the mind and body are tired due to different causes, sleep will restore the normality of internal organs by recharging their functions. The qualities like *Sukha*, *Dukha*, *Pushti*, *Karsya* etc. depends upon proper sleep at night.

Samvahana: Means smooth massage. This treatment stimulates the tactile receptors in the skin and a well-being stage is obtained and also it will improve the peripheral circulation. *Samvahana* is suggested in insomnia.[5]

Adravya Chikitsa in Ashtanga Samgraha

Upavasa: *Upavasa* means living without eating food for a certain time. *Upavasa roopa langhana* is advised here. It is quite apt to give *Upavasa roopa langhana* as a treatment till *Doshas* get *Pachana*. The principle behind it is giving time to the body for making *Ama pachana*, since *Ama* is the cause of most diseases. When *Ama* is metabolized, then all other physiological functions will be corrected.

Anila seva: In *Mada Moorcha Chikitsa*, *Marutha seva* is indicated. Now in this modern world people are doing morning walk and evening walk, this is also a kind of *Anila seva*.

Athapa seva: *Athapa seva* means sunbath. It is indicated in *Unmada*. The sun is the source of energy to the nature, and the sunrise contains a lot of curative substances and also it stimulates the body to correct several physiological functions. It increases the production of vitamin D also.

Mantra: *Mananat trayate iti Mantra*. This means it will protect the mind. The *Mantra prayoga* will effect psychologically and increase the self-confidence of the patient. It comes under behavioural therapy. By *Manthra sidhy*, the energy level in the body will increase. In *Unmada*, *Maha vidya manthra*, *Mayuri vidya manthra* etc. are suggested.

Santwana: *Santwana* means to console the patient. It is mainly a preliminary process, very essential for any sort of therapy to begin with. No cure is possible if the patient is hopeless. So we should console the patient. Then satisfactory result may get. When the patient is more anxious about his disease and if he is having more pain, it is essential to console the patient saying "don't worry, you will get well soon". It can be correlated with supportive psychotherapy.

Dana: *Dana* means to give worthy things to others absolutely free. By *Dana*, patient will relieve guilt complex and it can positively improve the emotional status of the patient. In *Bhoota Grahabadha Chikitsa*, *Dana* is recommended. The *Grahabadha* in which the patient likes to play and not having any intention to beat and kill others, *Dana* is advised. *Dana* can change the attitude of the patient. The patient may become more optimistic and that will effect psychologically to work more with a calm and satisfied mind. According to *Manusmriti*, there are particular *Dharmas* in each *Yuga*. They are *Thapa* in *Krithayuga*, *Atma jnana* in *Thretha yuga*, *Yajna* in *Dwapara yuga* and *Dana* in *Kaliyuga*. So in *Kaliyuga*, there is much importance of *Dana*.

Trasana: It is also a type of frightening by the administration of shock, and prompt the patient to confine within the limits of good conduct. *Trasana* is advised in *Unmada Chikitsa* and *Hikka Chikitsa*. It is mentioned in *Vatopakrama*.

Jagarana: *Jagarana* means not to sleep at night. It is indicated in *Kaphaja Madatyaya*, *Kanta roga* etc.

Hasana: *Hasana* means laugh. Behind the laugh there must be some humour. Humour in life has a great role in opening up the various psychological blockage in our mind. A good laughter completely decongests one's brain and an increased amount of blood rushes there, to nourish, those ill fed areas. Hence it is good to insert some humour and laughter deliberately in routine. Everybody knows that sadness and depression go away when we laugh more. Medical research has proved that during laughter body produces increased amount of hormones. This is how laughter helps in healing, also in addition to the psychological benefits like removal of depression, sadness, worry, helplessness etc. After a good laughter, the patient invariably feels more open and fresh.

Adravya chikitsa in Unmada in general: Shouting with anger, terrorising, offering gifts, exhilaration, consolation, fear and exhibition of surprising acts bring back the natural state of the mind by counteracting the causes of his loss of memory. If mental derangement is caused because of the loss of something which the patient loved, then he should be made to regain a similar object. Simultaneously, he should be consoled with pleasing assurances of friends as a result of which he becomes free from the ailment. If *Unmada* is caused by passion, grief, fear, anger, exhilaration, jealousy and greed then the exposure of the patient to mutually contradictory psychic factors (*Paraspara pratidwandva chikitsa*) will cure the ailment.

The patient should be consoled by friends with religious and moral statements. They should announce the news of the loss of something which for patient loves and also should exhibit such things which cause surprise in him. Having smeared his body with mustard oil and tied with ropes he should be made to tie flat in the sun and his body should be rubbed with *Kapikachu* or branded with hot iron rods or burnt with hot oil or water. Having beaten with a hunter and tied properly, he should be kept confined to a lonely house as a result of which the perturbed mind of the patient regains composure. He should be terrorised by the biting of snakes having their fangs removed or with lions and elephants well tamed or by criminals as well as enemies with weapons in their hands. Alternatively, he should be terrorised by royal personnel having taken him outside and properly arrested with the threat of execution by the order of the king. *Susruta* has also indicated to pierce needles in the body protecting vital areas (*Marma pradesa*) and also frightening of him by immersing him in water or tying him up of with ropes. Keeping the mentally afflicted person in deep dug well without water or keeping such person in a house and setting on fire with due precautions not to cause any harm, putting him under water for some time and taking with the help of people who are strong and also know swimming. And also tying him to a rope fixing him at the roof of the house and keeping fire down him. The danger to life is taken more seriously than the fear of injury to the body. Therefore, the perverted mind of the patient suffering from *Unmada* gets distracted from all sides and regains composure through the above-mentioned measures.

DISCUSSION

Psychiatric disorders caused by excessive desire (*Kama*), grief (*Soka*), fear (*Bhaya*), anger (*Krodha*), delight (*Harsha*), jealousy (*Irshya*), greed (*Moha*) should be countered by inducing the opposites passion in order to neutralize the causative ones. The above two approaches can be said to be more useful in *Manasaroga* caused on account of certain external psychological reasons which refer to certain *Manasavikara* related to neurotic conditions. Apart from these, measures like calming the patient with assurances and words of religious and moral import, shocking him by announcing the loss of some thing he holds dear or showing him some wonderment, threatening him by physical torture have been mentioned. These are more useful in *Manosariradhishthita Manasa Vikaras*. The underlying principle is to create fear of physical torment which the patient may not like to bear, and fear of death, which is the strongest of all fears, in order to provide insight to the patient to regain mental equipoise. These are more applicable in excitatory conditions where disciplining that patient becomes unavoidable. Needless to add that these measures were told centuries ago considering the conditions that prevailed in that society. We may modify them suitably and perhaps find their underlying principles useful even today.

Prevention of mental disorders: In support of its concepts on preservation and promotion of health and prevention of illnesses, *Ayurveda* lays due stress on various measures to be adopted in order to promote mental health and prevention of health and prevent mental disorders.

These measures find lucid descriptions in the chapters devoted to daily regimen (*Dinacarya*), seasonal regimen (*Ritucarya*), code of virtues (*Sadvrta*), prevention of diseases (*Roganutpadana*) and rules pertaining to food and drinks (*Annapanavidhi*), in the classics of *Ayurveda*. In order to be free from mental disorders *Ayurveda* prescribes that one should not allow oneself to become a victim of impulses like greed, grief, fear, anger, jealousy, impudence, vanity etc. Further, it declares that, one who speaks truth, refrains from over indulgence in alcohol and meat, hurts none, avoids overstrain, fair spoken, always compassionate and given to wholesome eating, would enjoy the benefits of sound mental health. In fact, it would only be appropriate to consider the *Ayurvedic* viewpoints in this regard as a 'socio-moral value system' which if adopted with modifications to suit our needs without digressing from the core of these concepts, would be of great aid in warding off many a mental disorder, and promote the mental potentialities of mankind. It would also richly contribute in preventing and, treating many psychosomatic conditions like peptic ulcer, bronchitis, blood pressure, eczema and diabetes to mention a few. All these measures are aimed at bestowing relaxation and mental equipoise which are the basic prerequisites of a sound mind. They are particularly relevant to our times when we are forced to battle continuously against 'stress' and 'strain' for our very survival. Summing up *Vagbhata* states that one who introspects daily once and reacts to fellow beings and surroundings dawn to dark would modify his behaviour, remain free from grief, and enjoy perennial happiness. [6]

Conclusion: So, a wise person even if suffering from the mental diseases should very carefully consider again and again what is useful and what is harmful for health; he should strive for discarding the harmful or unwholesome regimens and adopt the wholesome ones in regard to virtue (*Dharma*), wealth (*Artha*) and desire (*Kama*). For fulfilling these, *Adravya Chikitsa* plays an important role. It is usually cheap, convenient and practical. We can minimise the treatment by incorporating *Adravya Chikitsa* with *Dravya Chikitsa*, thus we can simplify *Dravya Chikitsa* and can save money and time.

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