



## MANASIKA CHIKITSA IN VISHA- A REVIEW

### Review article

<sup>1</sup>Sumanth Shenoy H

<sup>2</sup>Chandini Mahendran

<sup>1</sup>HOD & Professor, <sup>2</sup>PG Scholar, Department of Agada Tantra Alva's Ayurveda Medical College and Hospital, Moodubidire, Karnataka

### ABSTRACT

*Chikitsa* (treatment) is defined as any methods or approach which alleviates or destroy a disease and bring about an equilibrium in the *Shareerika Doshas* (*Vata*, *Pitta*, and *Kapha*), *Manasika Doshas* (*Rajas* and *Tamas*) and *Sapta Dhatus* (7 tissues of the body) by destroying the pathological deviation in the form of abnormal decrease or increase. In *Ayurveda*, both *Shareerika* and *Manasika* line of treatments are practiced in all *Manodaihika Vikaras* (Psychosomatic disorder). *Visha* is derived to cause *Vishada Roga* (Depression) along with *Shareerika Vyadhi* so it categorized under *Mano-shareeraadhistitha Vyadhi*. To get rid from any *Visha*, both *Chikitsa* plays an important role. This paper is an attempt towards understanding the significance of *Manasika* line of treatment in *Visha*.

**Key Words:** *Chikitsa*, *Manodaihika Vikara*, *Visha*, *Manasika Chikitsa*

**INTRODUCTION:** In *Ayurveda*, to manage all types of diseases which includes *Shareerika* (physical disease), *Manasika* (mental disease), and *Mano-shareeraadhistitha Vyadhis* (psychosomatic disorder)<sup>1</sup>, *Chikitsa* (treatment) is divided into three categories namely, *Daivavyapashraya* (Divine therapy / Spiritual therapy), *Satvavajaya* (Psycho therapy), and *Yuktivyapashraya Chikitsa* (Rational therapy)<sup>2</sup>.

*Daivavyapashraya Chikitsa* (Divine therapy / Spiritual therapy) - The term *Daiva* refers to godly/ divine/*Karma* done in past life. This *Chikitsa* is based on *Purvajanma Karma* (past deeds) and related to blessings and influence of god which includes *Mantra* (hymns), *Aushadi* (contact with some potent herbs worn as amulets), *Mani Dharana* (wearing auspicious gems or precious stones, exerting their influence has been mentioned for securing fortune), *Mangala* (Benediction or influence of auspicious ceremonies in obtaining the blessing of

others), *Bali* (offering to god), *Homa* (sacrifice of *Ghrta*, fragrant and disinfecting substances are accompanied by auspicious prayers), *Upahara* (gift), *Niyama* (Practice of healthy habits and religious observance), *Prayachitta* (atonement of evil deeds), *Upavasa* (fasting), *Swastaayana* (chanting auspicious hymns), *Pranipata* (surrendering before God), and *Yatragamana* (visiting sacred places of pilgrimage)<sup>2</sup>. It is best for treating physical, mental and psychosomatic disorder. To get the greater effect and faster healing of such diseases, he/ she should first strongly belief in this therapy. *Satvavajaya* (Psycho therapy) is the combination two words i.e., *Satva* (excellence) and *Avajaya* (over coming) which refers to the strength of the mind. So the treatment that is given for enhancing the *Satva Guna* and elimination of *Mano Doshas* (*Rajas*, *Tamas*) is termed as *Satvavajaya Chikitsa*<sup>2</sup>. In *Ayurveda*, this is one of the special method of *Chikitsa*

especially for *Mano Vikaras* has been found very effective. The measures included under *Satvavajaya Chikitsa* are *Jnanam* (educating the patient), *Vijnanam* (cognition therapy), *Dairya* (moral boosting), *Smriti* (reviving the knowledge), *Harshana* (exhilarating therapy), *Ashwasana* (reassurance), etc<sup>3</sup>. *Yuktivyapashraya Chikitsa* (rational therapy)- *Yukti* refers to proper planning, is a treatment in which the medicines, lifestyle, and diet are skillfully planned and administered<sup>2</sup> for the elimination of both *Manasika* and *Shareerika Doshas*. In *Agada Tantra*, *Visha* is defined as “*Vishada Jananatwacch Visham Ithyabhidhiyate*” means the one which causes *Vishada* (depression) in people is termed as *Visha*<sup>4</sup>. And also it causes vitiation of *Rasadi Dhathus* and in turn hampering the health of a person. So both mind and body symptoms can be seen in condition of *Visha*. Hence to have a better understanding and practice of *Visha Chikitsa*, which includes not only the *Shareerika Chikitsa* but also the *Manasika Chikitsa* in *Visha*, it is necessary to be well-versed in this subject.

### MATERIAL AND METHODS

#### **Daivavyapashraya Chikitsa /Divine therapy / Spiritual therapy in visha**

*Daivavyapashraya Chikitsa* (Divine therapy / Spiritual therapy) is the modality of treatment based on past deeds and pleasing of god. *Charaka Acharya* explained *Chathurvimshati Upakramas* in condition of *Visha*<sup>5</sup>. In that first two *Upakrama* (treatment) i.e, *Mantra* and *Arista Bandhana* are considered as divine therapy.

*Mantra* is the collection of word or sound that is believed to have a special spiritual power, which is considered to be best and very effective among the treatments<sup>5</sup>. It is

mainly used for both preventive and curative aspects. According to *Sushruta*, the *Mantra* is the divine communion delivered with full energy by *Devarishi* and *Brahmarishi*. It will have immediate action than medicine even in terrible poisonous condition. Before reciting *Mantra* the person should worship the *Daiva* (god) by offering *Gandhamalaupahara* (perfumes, garlands) and do *Pooja* (sacrificial oblations) and *Mantra* repeatedly. The person one who chant the *Mantra*, he should be free from *Stri*, *Madhu* (honey), *Mamsa* (meat), and *Madya* (alcohol), and must follow *Mithaahara*, *Shuchi*, and sleep in *Kusha* grass. If *Mantra* is chanted in proper manner and with clear pronunciation, the person will get the desired effect, otherwise one should take the antipoisonous drug rather than *Mantra* to eliminate *Visha* from the body<sup>6</sup>. For eg: In *Alarka Visha* (Rabies), *Snana* (bath) should be done with appropriate *Mantra*<sup>7</sup>.

Second divine therapy in *Visha Chikitsa* is *Arista Bandana*<sup>5</sup>. *Arista Lakshanas* are the signs and symptoms which indicate the death of a person. The *Visha* after entering into the body, it first start to vitiates *Raktha*, next the *Doshas*, then reaches to *Hridaya* and spread all over the body leads to *Arista*<sup>8</sup>. So in order to prevent the further spreading of *Visha*, *Bandana* should be done along with *Mantra*, which is said to be more effective. So for ligature purpose we can use *Charma* (skin), *Plotha* (cloth), *Valka* (soft fiber) and it should be tied 4 *Angula* above the bite site by chanting *Mantra* to stop spreading of *Visha*<sup>9</sup>.

#### **Satvavajaya Chikitsa / Pshyco therapy in visha**

*Satvavajaya Chikitsa* (Pshyco therapy) is the approach aimed to control the mind

and restraining it from unwholesome stressors. *Harshana Chikitsa* (exhilarating measures) is given in case of *Madya Visha* (alcoholic poisoning) and *Shankha Visha* (pseudo poisoning).

*Madya Visha* is a psycho-somatic disorder arises due to improper consumption of alcohol. *Madya* have predominance of *Tamo Guna* which causes *Mada*<sup>10</sup> as well as *Shareerika Vikaras*. *Charaka Acharya* explained about three *Avastha* (stages) of *Madatyaya*, its types and treatment in 24<sup>th</sup> chapter of *Chikitsa Sthana*<sup>11</sup>. In that, one of the treatment is *Harshana Kriya* (exhilarating measures). The measures includes visiting beautiful park, seeing ponds with lotus flowers, pleasing companions, garlands, perfumes, wearing washed cloths, hearing of music, arrangement of talks and jokes, eating good foods and drinks etc. which is done to get rid of agitation of mind and other harmful effect of body caused by *Madya*<sup>12</sup>.

According to *Charaka*, *Shanka Visha* is the condition where the person is bitten by non poisonous creature in darkness, but the fear of suspicious of being bitten by the poisonous animal causes symptoms of pseudo poison in the form of fever, unconsciousness, diarrhea, burning sensation fainting, vomiting etc<sup>13</sup>. According to *Sushruta*, *Sarpangabhihata* is the word used instead of *Shanka Visa* in which the person is afraid after touched by some part of the *Sarpa* accidentally, that fear leads aggravation of *Vata* and causing swelling at the site of touch<sup>14</sup>. For this condition also *Harshana Chikitsa* (exhilarating measures) is done with courageous words and pleasant things<sup>15</sup>.

***Yuktivyapasraya chikitsa* / Rational therapy in Visha**

*Yuktivyapasraya chikitsa* (Rational therapy) is the measure in which the physician advises the treatment after proper assessment / planning. It includes *Shodana*, *Shamana*, and *Pathya- Apathyas*. *Hridayavarana* and *Sanjnapathana* are the two *Upakramas* told by *Charaka* in condition of *Visha*.

*Hridayavarana* is the treatment which is done to protect the heart. *Manas* and *Ojas* are situated in *Hridaya* (heart)<sup>16</sup>. When the *Visha* entered into the body, first it vitiates the blood, then *Tridosha*. At last enters into *Hridaya*, spreads all over the body leads to *Ojakshya* which causes harmful effect of both mind and body, finally end up with death<sup>8</sup>. So protection of *Hridaya* in condition of *Visha* is very essential. According to *Vagbhata*, weakness of *Hridaya* occurs due to *Teeksha Guna* of *Visha*. So to overcome this, patient should drink *Ghrita* / *Ghrita* with *kshoudra* / *Ghrita* with *Agada*<sup>17</sup>. According to *Sushruta*, The *Mithras* of the king should be surrounded to cover his chest (to protect the heart) and give him to drink *Ajeya Ghrita* / *Amrita Ghrita*. Also make him to drink *Sarpi* (ghee), *Dhadi* (curd), *Paya* (milk), *Kshoudra* (honey), *Sheetala jala* (cold water) regularly. And add *Mamsa* (meat) and *Masmsarasa* (meat soup) of *Mayura* (peacock), *Nakula* (mangoose), *Godha* (lizard), *Prsata* (deer) in his diet<sup>18</sup>. *Sanjnapathana* is the important ancient procedure done by *Vaidya* in condition of *Visha*. The main aim of this therapy is helping to regain the consciousness of unconscious person which is caused due to *Visha*<sup>19</sup>. The state of consciousness of a person is controlled by his *Manas*. So this procedure which mainly includes *Pradamana Nasya* and *Upadhana Kriya*. *Pradamana Nasya* (inhalation therapy) is done by using the *Churnas* (powders) of

Pippali, Hingu, Vrischikali, Manashila, Shirisha Beeja, Apamarga, Japa, and Lavana<sup>20</sup>. This method indicated in loss of consciousness, upturned eyes, and dropping of the neck which are caused by Visha<sup>21</sup>. The other method to regain consciousness is Siravyadana (venesection) which should be done on head and extremities of the patient . if the blood does not come out, then must go for Upadhana Kriya in which the incision that resembles like Kakapada should be made on Moordha (scalp) region, then

place Churna or Kashaya of Charma-Vrksha / Burja Patra ( Betula Utilis) Mamsa of either Aja (goat), Go (cow), Mahisha (buffalo), and Kukkuda (hen) in the incision. This will absorb the Visha from the body. The procedure is followed by making sound around the patient by using Dundubhis (drums) which is smeared with anti-poisonous drugs. By this he will retrieve the consciousness, after that Shodanadi Kriya (Virechana and Vamana) have to be done<sup>22</sup>.

**Table 1 The Pathya- Apathyas in condition of Visha are explained by Brihatrayee<sup>23,24,25,26</sup>**

	Charaka	Sushruta	Vagbhata
Pathya	Shashtikashali, Kodrava, Priyanga, Saindava lavana, Tanduleeyaka, Jeevanti, Vartaka, Sunishannaka, Manduka parni shaka, Karavellaka, Dhatri, Dadima, soup of Mudga and Harenu, Mamsarasa of Ena, Shikhi, Avi, Lava, Taittira, Parsha etc.	1.The Mamsa of Godha, Nakukla and Harina cooked with Palandi, Yastimadhu and Sharkara. 2. Mamsa of Mayura is cooked with Sharkara, Ativisha, and Shunti. 3. Mamsa of Prsata with Pippali and Shunti. 4.Yusha of Shimbi with Kshoudra and Ghrita	Food and medicine mixed with Ghrita is considered as best Pathya in all kinds of Visha.
Apathya	Virudda, Adhyashana, Krodha, Bhaya, Ayasa, Maithuuna, Divaswapna.	Phanita, Sigru, Sauvira,, Sura, Tila, Kulatha, Ajeerna, Adhyashana, Vyavaya, Vyayama, Krodha, Athapa	Bhaya, Ajeerna, Sura, Adhyashana, Krodha, kulatha, Virudda,.

**DISCUSSION:** Manasika Chikitsa is aimed to balance the Manasika Doshas Rajas and Tamas in any of the diseases where patients mental stability is disturbed and Visha (poisoning) condition is not an exception.

Daiva vyapashraya Chikitsa (divine therapy) helps to achieve the state of mental stability in moral front and spiritual front with the help of sacred hymns and rituals which also provides a positive mindset and energy in the patient.

Satvavajaya Chikitsa (psycho therapy) is more concentrated towards the preventive aspects and to controlling the mind from

the exposure to the food and habits which can worsen the illness or diseased condition. De-addiction therapy in case of Nicotine withdrawal, Alcoholism, drug addiction etc., have its role in making the patient mentally strong and helping him/her to coming out of the curious circle of various addictions.

Yuktivyapashraya Chikitsa (rational therapy) is not only the proper choice of indicated medicines but also selecting a proper combination of therapy inclusive of Daivavyapashraya and Satvavajaya along with the Visha Chikitsa proper as the

name suggests *Yukti* means "Yojana" or proper planning.

Psychotherapy, counseling, and *Harshana* (joyfulness) etc are not only relevant in the treatment of psychological disorders but also in case of *Visha* (poisoning) where mental state of the person is disturbed due to the anxiety, depression, agitation etc.

Proper selection of combination of treatment modalities explained in *Manasika Chikitsa* along with the line of treatment prescribed for *Visha* condition can help the patient recover faster than the normal course. Designing a treatment protocol for *Visha Chikitsa* by incorporating the aspects of *Manasika Chikitsa* is the need of the hour.

## CONCLUSION

*Visha* is a condition that can disturb the physical and mental health of an individual. Since it affects the *Manas*, there will be obvious involvement of *Mano- Doshas (Rajas & Tamas)* and it requires *Manasika Chikitsa*. *Daivavyapashraya* and *Satvavajaya Chikitsa* are mainly intended for developing a positive mindset in the patients with drug addiction and exposure to toxic elements accidentally or by habituation. *Yuktivyapashraya Chikitsa* is done in the form of *Vishaghna Chikitsa*. Likewise psychotherapy, counseling, and *Harshana* (keeping the patient joyfull) also have their own importance not only in the management of psychological disorders but also in *Visha*. Hence the integration of *Vishaghna Chikitsa* along with *Manasika Chikitsa* can provide a faster recovery to the patient suffering from *Visha*.

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**Corresponding Author:** Dr. Sumanth Shenoy H, HOD & Professor, Department of Agada Tantra Alva's Ayurveda Medical College and Hospital, Moodubidire, Karnataka  
Email:chandinimahendran7171@gmail.com

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