



NidanaPanchaka of Atatvabhinivesha- A Literary Review

¹Dr. Abhay M. Khot, ²Dr. Umakant N. Rabb

¹Asst.prof. Department of Rognidan, AcharyaDheshbhushanAyurved Medical College and Hospital Shamanewadi- Bedkihal Tal: Chokkodi , Dist: Belagavi Karnataka

²Asst. prof. Department of Dravyagunavijnana, AcharyaDheshbhushanAyurved Medical College and Hospital Shamanewadi- Bedkihal Tal: Chokkodi , Dist: Belagavi Karnataka

ABSTRACT

Ayurveda is not only an ancient science of life but a spiritual science too. The main aim of *Ayurved* is to attain *Mokshai.e* liberation. It not only deals with *SharirikaVyadhis* but *ManoVyadhis* also called *Mano-Vikaras*. The Mind directly connected with the both *Jnanendriya* and *Karmendriya*. The internal organ of perception and cognition or the instrument by which sense objects affects the soul is called as *Mana*. When the mind is linked with *Indriyas* leads to feelings of *Sukha*, *Dukha* etc. e.g when the *Sparshanendriya* contacts with *Agni* leads to formation blisters, but the feeling of heat is achieved by *Mana*. As per classics *Mana* is of three types viz; *Satva*, *Raja*, and *Tama*. These are also called *Gunas*. Among them the *Satva* is the *Guna* whereas *raja* and *tama* are its doshas. Mind is directly interlinked with *VataDosha* and vice-versa which leads to miss-interaction with the *Indriyas*. And produces various *Mano-Vikarase.gMada*, *Murcha*, *Sanyasa*, *Apasmara*, *Unmada*, *Atatvabhinivesha*. The present study reveals the *NidanPanchaka* of *Atatvabhinivesha* and its literary review according to various ancient *Ayurvedic* texts. The further scope of the study is to treat the patient according to *Ayurvedic* principles such as *SatvavajayaChikitsa* etc.

KEY WORDS: *Ayurveda*, *Mana*, *Indriya*, *Atatvabhinivesha*, *ManovahaStrotasetc*

INTRODUCTION

Ayurveda is not only an ancient science of life but a spiritual science too. The main aim of *Ayurved* is to attain *Moksha*¹.e liberation. It not only deals with *SharirikaVyadhis* but *Mano Vyadhis* also called *Mano-Vikaras*. The Mind directly connected with the both *Jnanendriya* and *Karmendriya*. *Atatvabhinivesha* is delusional disorders according to modern science. It one of the serious health ailment as per *Ayurveda*. It is the condition in which the patient assumes false interpretation of the particular object which is not present. Previously this condition is called as paranoid disorder, and is a serious mental illness called psychosis in which person cannot judge between what is real from what is imagined. Most of the *Acharyas* like *Charka*, *Sushruta*, *Vagbhatetc* were believed that, the mind is situated in *Hridaya* but experience/ perception is through the *ShirahPradesha*. Various activities can be seen in the body and by the body is because of mind when it is combined with *Indriyas*. If this combination hampers leads to improper cognition. When this *asatmendriyarthasanyoga* with *Dhi*, *Dhriti*, and with *Smriti* produces the mind in to delirium state which produces various *Mano-Vikaras*. The mind is mainly affected by the *Satvika*, *Rajasika*, and *TamasikaAhara* and *Vihara*. When the food is palatable, smells good it gives strength and happiness to the mind and *Indriyas*². (Ref- Cha sut 27/3). When the *Mano Anukula* food is taken it nourish the body as well as it also increases the life³. (Cha. Chi 30/333) As per *SushrutaAcharyaSatva*, *Raja*, *Tama* are the *Prana* of *Mana*. And

the *Prana* is depends upon *Anna*. By the *Anna* there will be nourishment of the *Dhatus* and *Manas*. Therefore *AcharyaCharaka* enumerated that the proper food which we consume directly affects our mood⁴. (Cha. Sutr 27/349/51) Not only *Anna* but also *Aushadha*⁵ have effect on mind. *Charaka* clarifies it under *Chikitsa* (Ref-cha. Chi 26/50). The *Asava*, *Aristha* give strength to *Mana*, *Sharira*, relieves *Anidra*, *Shoka*, and stimulates appetite.

When the mind gets affected by *tama dosha* there will be *SanjaNasha* stage. With the help of *Ushna Virya Aushadhis*, and *MedhyaRasayans* the *Tama Dosha* gets dissolved and there will proper coordination with the *Indriyas*. As per *Chandgyopanishat* through the consumed food has three parts. From the first part is of the food which is *Sthula* forms Mind, the second part forms *MamsaetcDhatus*, whereas the last part *Anu* or *Sukshma* part nourishes the mind. As per classical texts the main causative factors for *Manovikaras* are excess intake of *MalinaAhara*, *Vega Dharana*, *Sheeta*, *Ushna*, *Snigdha*, *Rukshaetc Ahara* and *Vihara Vatagets* aggravated. The aggravated *Vata Dosha* combines with *raja* and *tama* leads to *Monovaha Stroto Dusthi* and covers the *Hrudaya* and produces restlessness which leads to the disease called *Atatvabhinivesha*. In this condition the *Rogi* feels *Ahita* to *Hita*, *Nitya* to *Anitya* or vice-versa. It's a misinterpretation of the sense organs which makes the *Rogi* in delirium stage.

DISCUSSION

Mind is directly interlinked with *VataDosha* and vice-versa which leads to miss-interaction with the *Indriyas*⁶. (Ref:-susharir 7/14) And produces various *Mano-Vikarase.gMada*, *Murcha*, *Sanyasa*, *Apasmara*, *Unmada*, *Atatvabhinivesha*⁷ (Ref:- . Cha. Chi. 10/53). The word *Atatvabhinivesha* comprises of two words the *Atatva*-which is non-object or element or absence whereas the *Abhinivesha* is analysis and interpretation. In short it is termed as delusional dis order and paranoid ideas or thoughts. It is the confused state of the mind where patient is unable to differentiate the truth and the false. The *Atatvabhinivesha* false under following criteria viz;

- 1. Nidana of Atatvabhinivesha⁸- (Causes of Atatwabhinivesha)(Ch. Chi. 10/57-63)** Excess intake of *Malina*, *Apavitra*, *ApathyakaraAhara*, *Vega Dharana*, *Sheeta*, *Ushna*, *Snigdha*, *RukshaetcAhara*, excess *Krodha*, *Kama*, *Dukha*, *Harsha*, failure in life situations, affects the mind due to these factors *Vata* gets aggravated. The aggravated *VataDosha* combines with *Raja* and *Tama* leads to *MonovahaStrotoDusthi* and covers the *Hrudaya* and produces restlessness which leads to the disease called *Atatvabhinivesha*.
- 2. PurvarupaofAtatvabhinivesha-**
As per *Vagbhtacharya*; *Shirashunyata*, *Lalasarava*, *Nasasarava*, *Aruchi*, *Agni Mandya*, *Avipaka*, *Adhmana*, *Balahanai*, *Angamarda*, *Trushna*, *AshbdhaShravana* (Auditory hallucination) As per *SushrutaAcharya* this disease is considered under *ApasmaraVyadhi*. So the *Purvarupa* of *Apasmara* falls under *Atatvabhinivesha*. These are; *Hritkampa*, *Hrishunyata*, *Swedadhikya*, *AtiChinta*, *NidraNasha*, *IndriyaKriyaNasha*,
- 3. Rupa of Atatvabhinivesha-**
In the *Manovikaras* like *Atatvabhinivesha*. The clinical signs and symptoms presented to the impairment of *Mana*, *Buddhi*, *Smriti*, *Bhakti*, *Sheela*, *Chestha* and *Achara* individually or combination can be considered as *Samanyalakshanas*. The *Visheshalakshanas* are those which are caused due to the specific impairment of one or more of them. On the basis of classical and other references and clinical observations signs and symptoms can be worked out as follows;
A. Udvegalakshanas-

Bhaya, Asthairyā, Vepathu, Hritkampa, Shighrakopa, Svedabhuta, Tritbahula, Mukhashosha, Galashosha,

B. Vishadalakshanas-

Vishada, Utsahanasha, Shoka, Ashabhanga, Shoka, Apravartana, Anannabhilasha, Alpavak, Aplachestah, Anidra, Saada.

Upashaya of Atatvabhinivesha-

Ayurveda recommends three types of treating mental illness. Viz;

1. *DaivaVyapashraya*⁹- Which is Spiritual therapy or Divine therapy-(Ch. Su 11/54)
 - A. *Mantra*-Inchantment of sacred hymns or words having spiritual potency. Eg. *Vishnu SahasraNamaPatahana* acts as *Jwaragna*etc
 - B. *Aushadhi*¹⁰- Using certain type of herbs which contact with skin used as amulet(Chsu 8/18) E.g tying *Sahadevamula* to head cures *vishamajwara*. Etc
 - C. *Mani*¹¹- Wearing gems influences of actinic rays of radioactive substances is probably indicated. (Ch Chi 3/ 262)
 - D. *Mangala*- Influence of auspicious ceremonies invoking the blessings and good wishes of others.
 - E. *Bali*- Practice sacrifice- Oblations
 - F. *Upahara*- Offerings to lower animals, poor acts as symbol of mercy.
 - G. *Homa*-Sacrifices of ghee and other fragrant substances by auspicious prayers.
 - H. *Niyama*- Practice of ealthy habits and religious observances and self-control.
 - I. *Prayaschitta*- Atonement for evil deeds committed in the past either knowingly r unknowingly.
 - J. *Upavasa*- Fasting as a means of self-purification of the mind and the body.
 - K. *Swasthyayana*- Benediction after presentation of offerings.
 - L. *Pranipata*- Self surrender
 - M. *Yatragamana*- Visiting sacred piligrimage
 - N. *Rakshavidhan*¹²- as bali, pooja etc. (Su chi 1/30)
2. *Satvavajaya* – Psychobehavioural therapy-
 - A. *Ashwasana*-Assurance
 - B. *Manobuddhismritisamyojana*
 - C. *Manaprasadakriya, Yatharthajnyanasamyojana,*
 - D. *UdvegakariKriyas.*
 - E. *Bhayavimshayadi*
 - F. *Sanjnaprabodhana,*
 - G. *Pratidwandwachikitsa*
 - H. *Peetamanasa*
 - I. *Mata granthapathana*
 - J. *Satsanga*
 - K. *Bodhana*- Counselling.
 - L. *Dhyana*
 - M. *Samadhi* etc.
3. *YuktiVyapashraya*^{13, 14}- Rational therapy.(Chsu 11/54), (Ch. Vi 8/87)
 - A. *Dravyabhutachikitsa*
 - B. *Adravyabhutachikitsa.*

The *Ahara* and *Aushadha* are incorporated with *DravyabhutaChikitsa*. E.g foods like *Dugdhs*, *Ghrita*, *Mamsa*, etc. *Aushadha* are the drug therapy using medicinal herbs like *BramhiMandukaParni*, *Vacha*, *Jatamansi* etc. In *AdravyabhutaChikitsa* generally drugs are not recommended. Only specific measures are adopted called *Upayas*. Viz;

1. *Bhayadarshana*
2. *Vismaapana*
3. *Vismarana*
4. *Kshobana*
5. *Harshana*,
6. *Bharthsana*
7. *Vadha*
8. *Bandhana*
9. *Swapna*, *Samvahana*.

Samprapti of Atatvabhinivesha-

Samprapti refers to the process of disease production and manifestation. On the basis of the classical description the samprapti can be presents as follows;

Due to *Mithyaahara* the *SharirikaDosha* gets effected and *PrakopaAvastaha*. Due *MithyaViharatheManasikaDosha* gets aggravated. Both these leads to *ManovahaStrotoVaigunya* leads to *Mano-Vikriti* ultimately produces *Mano Vikara* like *Unmada*, *Apasmara*, *ATATVABHINIVESHA*.

CONCLUSION

By the above discussion the *Atatvabhinivesha* is one of the *ManovahastrotoDushthiVikara*. Cause because of unhealthy foods and life style. The paranoid thoughts or delusional disorders can be taken as *Atatvabhiniveha*. To prevent such disorders one can indulge in *AcharaRasayana* and *SatwavajayaChikitsa*.

REFERENCES

1. AcharyaCharaka, CharakaSamhita, sutrasthana1stchapter 15th Shloka, Ayurveda-dipika commentary of Chakrapanidatta, edited by Yadvaji Trikamji, Sutrasthana Varanasi, Choukamba Vishwa Bharati, Reprint 1984.
2. AcharyaCharaka, CharakaSamhita, chikitsasthana 10th chapter Shloka no-53, Ayurveda-dipika commentary of Chakra-panidatta, edited by YadvajiTrikamji, Su-trasthana Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 477.
3. Acharya Sushruta, Sushruta Samhita commentary of Dalhanacharya ,Sharirasthana 7th chapter shloka no- 14, edited by AharyaYadavji and Trikamji, 7th edition Varanasi, Chaukhambhaorientalia 2002. Page no-124.
4. Acharya Charaka, Charaka Samhita, sutrasthana 27th chapter Shloka no-3, Ayurveda-dipika commentary of Chakra-panidatta, edited by Yadvaji Trikamji, Su-trasthana Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 152
5. Acharya Charaka, Charaka Samhita, chikitsasthana 30th chapter Shloka no-333, Ayurveda-dipika commentary of Chakra-panidatta, edited by YadvajiTrikamji, Su-trasthana Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 650.
6. Acharya Charaka, Charaka Samhita, sutrasthana 27th chapter Shloka no-349-351, Ayurveda-dipika commentary of Chakra-panidatta, edited by YadvajiTrikamji, Su-trasthana Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 174.

7. Acharya Charaka, Charaka Samhita, chikitsasthana 26th chapter Shloka no-50, Ayurveda-dipika commentary of Chakra-panidatta, edited by Yadvaji Trikamji, Su-trasthan Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 600.
8. Acharya Charaka, Charaka Samhita, chikitsasthana 10th chapter Shloka no-57-63, Ayurveda-dipika commentary of Chakra-panidatta, edited by Yadvaji Trikamji, Su-trasthan Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 477.
9. Acharya Charaka, Charaka Samhita, sutrasthana 11thchapter Shloka no-54, Ayurveda-dipika commentary of Chakra-panidatta, edited by Yadvaji Trikamji, Su-trasthan Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 77.
10. Acharya Charaka, Charaka Samhita, sutraasthana 8th chapter Shloka no-18, Ayurveda-dipika commentary of Chakra-panidatta, edited by Yadvaji Trikamji, Su-trasthan Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 58.
11. Acharya Charaka, Charaka Samhita, chikitsasthana 3rd chapter Shloka no-262, Ayurveda-dipika commentary of Chakra-panidatta, edited by Yadvaji Trikamji, Su-trasthan Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 422.
12. Acharya Sushruta, Sushruta Samhita commentary of Dalhanacharya ,chikitsasthana 1st chapter shloka no- 30, edited by Acharya Yadvaji and Trikamji, 7th edition Varanasi, Chaukhambhaorientalia 2002. Page no-377.
13. Acharya Charaka, Charaka Samhita, sutrasthana 11th chapter Shloka no-54, Ayurveda-dipika commentary of Chakra-panidatta, edited by Yadvaji Trikamji, Su-trasthan Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 77.
14. Acharya Charaka, Charaka Samhita, vimanasthana 8th chapter Shloka no- 87, Ayurveda-dipika commentary of Chakra-panidatta, edited by Yadvaji Trikamji, Su-trasthan Varanasi, Choukamba Vishwa Bharati, Reprint 2017, page no- 275.