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## Ayurvedic Review Article on Atavabhinivesha

Dr. Akash Chaugule <sup>1\*</sup>, Dr. Jyoti V Chopade <sup>2</sup>

<sup>1</sup> Post Graduate Student Department of Kayachikitsa SVNHT Ayurvedic College, Rahuri Factory, Ahmednagar, Maharashtra, India

<sup>2</sup> Associate professor Kayachikitsa department SVNHT Ayurvedic College, Rahuri Factory, Ahmednagar, Maharashtra, India

\* Corresponding Author: Dr. Akash Chaugule

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### Abstract

Ayurveda being a technological know-how of lifestyles, encompasses the thoughts, frame and soul with in Health. Vikara is an unhealthy country of the body.in step with Ayurveda, Vikara are categorized as sharira and Manas vikara. Course reason of any kind of vikarais Pradnyaparadha. In gift situation these manasa vikaraare increasing daily. Atavabhinivesha is referred to as a kind of one of the Manas Vikara in which notion of the matters goes incorrect. It takes place due to growth in manodoshai. e. Rajaand tamo dosha. historic aacharya protected it in Ashtomahagada. Out of the 8 branches of Ayurveda (Ashtang Ayurveda), Graha Chikitsa is related to Manas Vikara. Ayurvedic medicine is the oldest medicinal drug gadget which sees every person as having specific body-thoughts charter. Ayurveda is becoming increasingly popular in Manas Vikarain volving medicinal drug, Yoga, food regimen, Panchakarma and regulation of life fashion.

**Keywords:** ayurveda, mana, indriya, atavabhinivesha, manovaha stotra setc

### 1. Introduction

Mind is directly interlinked with VataDosha and vice-versa which leads to miss-interaction with the Indriyas <sup>[1]</sup>. (Ref:-susharir 7/14) And produces various Mano-Vikarase. Mada, Murcha, Sanyasa, Apasmara, Unmada, Atavabhinivesha <sup>[2]</sup> (Ref:-. Cha. Chi. 10/53). The word Atavabhinivesha 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 Atavabhinivesha false under following criteria viz;

1. Nidana of Atavabhinivesha <sup>[3]</sup> (Causes of Atavabhinivesha) (Ch. Chi. 10/57-63) Excess intake of Malina, Apavitra, Apathyakara Ahara, Vega Dharana, Sheeta, Ushna, Snigdha, Rukshaetc Ahara, excess Krodha, Kama, Dukha, Harsha, failure in life situations, affects the mind due to these factors Vata gets 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 Atavabhinivesha.
2. Purvarupa of Atavabhinivesha As per Vagbhatacharya; Shira Shunyata, Lalasrava, Nasasrava, Aruchi, Agni Mandya, Avipaka, Adhmana, Balahanai, Angamarda, Trushna, Ashada Shravana (Auditory hallucination)As per Sushruta Acharya this disease is considered under Apasmara Vyadhi. So the Purvarupa of Apasmara falls under Atavabhinivesha. These are; Hritkampa, Hrishunyata, Swedadhikya, Ati Chinta, NidraNasha, Indriya Kriya Nasha.
3. Rupa of Atavabhinivesha in the Manovikaras like Atavabhinivesha. 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 Samanya Lakshana. The Vishesh Lakshana Share 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, Asthairyaya, Vepathu, Hritkampa, Shighrakopa, Svedabhuta, Tritbahula, Mukhashosha, Galashosha,
- B. Vishada Lakshana Vishada, Utsahanasha, Shoka, Ashabhanga, Shoka, Apravartana, Anannabhilasha, Alpavak, Aplachestah, Anidra, Saada. Upashaya of Atavabhinivesha Ayurveda recommends three types of treating mental illness. Viz;

### 1. Daiva Vyapashraya <sup>[4]</sup>

Which is Spiritual therapy or Divine therapy-(Ch. Su 11/54)

- A. Mantra-Inchantment of sacred hymns or words having spiritual potency. Eg. Vishnu SahasraNama Pathana acts as Jwaragnaetc
- B. Aushadhi <sup>[5]</sup> 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 <sup>[6]</sup> 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-Sacrifies 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 <sup>[6]</sup> - as bali, pooja etc. (Su chi 1/30)

### 2. Satvavajaya – Psychobehavioural therapy

- A. Ashwasana-Assurance
- B. Manobuddhi Smriti Samyojana
- C. Mahaprasad Kriya, Yathartha Jnana Samyojana,
- D. Udvegakari Kriyas.
- E. Bhayavimshayadi
- F. Sanjana Prabodhana,
- G. Prati Dwandwa Chikitsa
- H. Poothamanasa
- I. Mata granth pathan
- J. Satsanga
- K. Bodhana- Counselling.
- L. Dhyana

M. Samadhi etc.

### 3. Yukti Vyapashraya <sup>[7, 8]</sup>

Rational therapy. (Chsu 11/54), (Ch. Vi 8/87)

A. Dravya Bhuta Chikitsa

B. Adravyabhuta Chikitsa.

The Ahara and Aushadha are incorporated with Dravyabhuta Chikitsa. E.g foods like Dugdhs, Ghrita, Mamsa, etc. Aushadha are the drug therapy using medicinal herbs like Bramhi Manduka Parni, Vacha, Jatamansi etc.

In Adravybhuta Chikitsa generally drugs are not recommended. Only specific measures are adopted called Upayas. Viz;

1. Bhagya Darshana
2. Vimlapana
3. Vismarana
4. Kshobana
5. Harshana,
6. Bharthsana
7. Vadha
8. Bandhana
9. Swapna, Samvahana.

Samprapti of Atavabhinivesha 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 Sharirika Dosha gets effected and Prakopa Avastaha. Due Mithya Viharathe Manasika Dosha gets aggravated. Both these leads to Manovaha Stroto Vaigunya leads to Mano-Vikriti ultimately produces Mano Vikara like Unmada, Apasmara Atavabhinivesha.

### Discussion

Dangerous dietary habits are properly quoted by means of Ayurveda inside the pathogenesis of intellectual problems such as Unmada, Apasamara, Atavabhinivesha and so forth although there's no direct class of Ahara in classical text based on Manasika Gunas but this can be properly understood with the relationship between Sharirika and Manasika Dosha. There are multiple social, mental, and organic elements determine the extent of mental fitness of someone at any factor of time <sup>[9]</sup> defective way of life and bad food regimen are recognized as one of the crucial risk elements for plenty intellectual ailments consisting of Dementia which includes Alzheimer's disease, despair, anxiety, Bipolar affective disorder, Schizophrenia and other psychoses and Developmental disorders, including autism <sup>[10]</sup>. Various modern research have truly established the affiliation of nutritional habits and mental issues. The look at achieved by way of Jacka FN et.al. Shows a habitually negative diet (e.g, multiplied intake of Western processed ingredients) is independently related to a greater risk for melancholy and tension. A selection of population research have related adherence to traditional dietary styles with decreased danger of hysteria or melancholy. The recent potential investigations displaying that more potent adherence to conventional healthy nutritional styles are associated with a 25 to 30%

lower risk of depression <sup>[11]</sup>. Both Ayurveda and latest research prove that Ahara has an critical function to play in our healthy mental fame <sup>[12, 13]</sup>.

### Conclusion

Diagnosis of intellectual illness is become smooth after studding nidana panchaka of that sicknesses in accordance to ayurveda. In the alternative hand ayurveda is being considered on opportunity care for mental illness through ayurvedic line of remedy like spiritual and psychotherapy one can in a position to deal with intellectual diseases effectively.

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