

# Role of Adravyabhuta Chikitsa in Manas Roga

**Dr.Vyomkesh ojha<sup>1</sup>, Dr.vivek Shrivastava<sup>2</sup>, Dr.pravanjan Acharya<sup>3</sup>,  
Dr.O.P. shukla<sup>4</sup>**

<sup>1</sup>MD Scholar Department of Sanhita Siddhant

<sup>2</sup>MD Associate professor Department of samhita siddhant

<sup>3</sup>MD,PhD & HOD , professor Department of samhita siddhant

<sup>4</sup>MD, Assistant professor Department of samhita siddhant Govt(auto) Ayurved college nipaniya rewa (mp)

**Abstract-:** Adravyabhuta is a type of Chikitsa that is classified based on the swarupa (Shape), these Adravyabhutas Chikitsa specially deals with non - dimensional things. Chikitsa includes all those treatments wherein no drug or pharmacological approach is involved.

A = no,. Dravyabhuta = drug/pharmacological dependent, Chikitsa = treatment.

So, adravyabhuta chikitsa means 'non-drug or non-pharmacological treatments / therapy. These treatments may be in different forms.

- Physical activities
- Mental / psychological activities
- Spiritual activities
- Religious activities

Adravyabhuta Chikitsa complements therapy for some diseases, but can also be the basis or part of the approach for certain diseases

**Example** – A part from medication and diet, ancient treatises advocated and emphasized constant physical activity and exercise, such as in Santarpanotha Rogas, i.e. Diseases caused by overeating such as prameha (diabetes), sthaulya (obesity), etc.

**Keywords:** Adravyabhuta, Dravyabhuta, chikitsa, non pharmacological

## Introduction:

There are two types of treatment: Dravyabhuta and Adravyabhuta chikitsa. Both types are of different importance in different places. The same name of Bhashaja as Pathya, Prayashcitta and Hita also indicates the importance of Adravyabhuta Chikitsa. Adravyabhuta Chikitsa is recommended for both Shaareerik Roga and Manas Roga. There is a need for adravyabhuta chikitsa and dravyabhuta chikitsa to achieve the desired result and best condition for various foods and to maintain normal physical condition. It can be used to cure disease and all that it can do is within the framework of an effective therapy.It's not like something non-pharmaceutical can cure "all diseases". It is selective and requires the ability and experience to translate this into therapy. Some "non-drug" medicines may treat some of the conditions they are intended for and may not treat other conditions or treat the same condition in another person. So Adravyabhuta chikitsa is also “personalized medicine”, like "What suits you is not right for me!".

According to the definition of medicine, anything that imparts balance (samyavastha) to dhatu should be considered chikitsa or treatment or therapy. If something that is not a cure can achieve this goal, then we can definitely call it a cure. Components of Comprehensive Treatment – With any disease, Ayurveda has always focused on the appropriate type of Ausshadha when explaining the treatment procedures, e.g. Volume. Drugs, Ahara (nutrition) and Viharas (lifestyle/behaviour). Viharas are non-pharmacological interventions. Among the synonyms for medicine are Pathya (beneficial to the transport channels in the body), Prayashitta (repentance) and Hita (beneficial) synonyms for Bheshaja (medicine). These are all non-pharmacological forms that define treatment. These synonyms underline the importance of non-drug therapy. Pathya also includes dietary recipes in the form of substances, but those that are formless and pursue the purpose of pathya are considered in this discussion. vaidyas should consider this treatment method as it is also inexpensive and often very important. Adravyabhuta and Dravyabhuta Chikitsa should be skillfully combined to get maximum benefit from the curative and preventive aspects of the treatment. It can be used alone or in combination to treat both physical and mental ailments and would therefore cover a wide spectrum. Meditation, yoga and marma therapies also come under Adravyabhuta Chikitsa. Likewise, in ancient times, the energies of the sun, water, air and other elements of nature were used for healing purposes. Even the forces of nature were considered deities and worshiped. Rituals such as fire sacrifices, offerings, etc. They were also performed for the healing effects. You are still following today. They can also be called Daivavyapashraya Chikitsa, i.e. Divine treatments, but as non-medical treatments they are classified as Adravyabhuta Chikitsa. Adravyabhuta Chikitsa in Nija Rogas (Somatic Disorders) – As mentioned above, these therapies also belong to the treatment of somatic disorders as well as mental disorders. These therapies are mentioned in both yuktivyapashraya chikitsa (rational therapy) and daivavyapashraya chikitsa (divine).

**Aims and objectives:-** To study of role of Adravyabhuta Chikitsa In manas roga to benifitial effect on mental disease

**Material and method:-** ,uta Samhita Classical texts of Ayurveda viz. Charaka Samhita, SushrAshtang Hridayawere consulted as research references of ancient ethical morals. Literature available regarding .modern ethical science was also collected

#### **Adravyabhuta chikitsa in mental disorders:-**

Adravyabhuta Chikitsa in Manasika Rogas (mental disorders) - Acharya Charaka has advised the below mentioned to be followed in the treatment of psychological therapy -

1. Gyana - spiritual knowledge
2. Vijyana - scriptural knowledge
3. Dhairya - nurturing patience
4. Smriti - evoking memory
5. Samadhi- meditation

All these fall in the territory of adravyabhuta chikitsa. It is administered using measures (upaya) which are formless (amurta) which includes the below mentioned methods

- creating terror or fear (bhaya darshana)
- surprising/shocking (vismapana)
- making one to forget (vismarana) causing (kshobhana) or exhilaration (harshana)

- threatening to kill (vadha)
- tying up a person (bandhana)
- inducing sleep (swapna)
- gentle massage / touching (samvahana) etc.

These measures are explained in the chapter on the treatment of Unmada (psychosis) and Apasmara (memory disorders).

### **Adravyabhuta Chikitsa and Trividha Chikitsa**

Trividha Chikitsa or triple treatments are popular strategies in Ayurveda for the comprehensive treatment of many physical, mental or psychosomatic disease. They are

1. Daivavyapashraya Chikitsa - spiritual therapies
2. Yuktivyapashraya Chikitsa - rational therapies (including treatments, medicines, regime)
3. Sattvavajaya Chikitsa – psychotherapy

Among these three curative formats, divine therapy and psychotherapy are formless treatment and do not use any substance for curative purposes. Therefore, most of the remedies contained in Daivavyapashraya and Sattvavajaya Chikitsa are subject to Aadravyabhut Chikitsa

### **Adravyabhuta Chikitsa and Chaturvidha Chikitsa**

Acharya Sushruta has listed four types of treatments that are used to completely treat diseases. These are Samshodhana (purification therapies), Samshamana - (palliative care) , Ahara (nutrition) and Achara (behavior) and lifestyle modification. Aadravyabhuta chikitsa includes an achara. Alternatively, we can say that many degrees of Aadravyabhuta Chikitsa fall under Achara

### **Adravyabhuta Chikitsa and forms of Shamana**

Shamana means palliative treatments treatments. The below mentioned shamana measures shall be considered as adravyabhoota chikitsa since no substance is used in these forms of treatment-

- Kshudha (nigraha) - controlling or pacifying the hunger (fasting).
- Trshna (nigraha) - controlling or pacifying thirst.
- Vyayama getting indulged in exercise.
- Atapa - exposure to heat of the sun.
- Maruta - exposure to the wind.

### **Adravyabhuta Chikitsa and Upashaya**

Upashaya is like a shaman. It is given in the hope of relieving the disease. In this case it continues and the upashaya itself becomes chikitsa or curing the disease. If not, the Vaidyas looks for an alternative course of action. If he aggravates the disease, it is considered anupashaya and the measure is discontinued. Upashaya is commemorated when a disease is not properly diagnosed or when there are many diseases and it is difficult to make an accurate diagnosis. In a way, Upashaya operates on a "trial and method" logic. It is one of the five diagnostic tools of Nidan Panchak. In Ayurvedic treatises, 18 types of Upashaya are explained. Three types of methods are used within the framework of Upashaya, namely Aushadha medicine, Ahara actions: eating and Vihara. They may be similar or antagonistic to the cause of the disease, the disease, or both. The permutations and combinations form 18 types of upashaya.

Among these viharaja upashayas related to activities shall be considered under adavyabhuta chikitsa. They are –

- Hetu viparita vihara - activities antagonistic to the causative factors
- Vyadhi viparita vihara – activities antagonistic to the disease
- Hetu-Vyadhi viparita vihara - activities antagonistic to both cause and the disease
- Hetu viparitarthakari vihara - activities similar to the causative factors
- Vyadhi viparitarthakaria vihara- activities similar to the disease
- Hetu-Vyadhi viparitarthakari vihara- activities similar to both cause and the disease

#### **The essence of non-drug therapies from the Ayurveda classics -:**

**Adharaniya Vegas** - According to Acharya Charak Adharniya Vega, there are 13, reflexes in the body that should not be forcibly suppressed when the body is trying to express them. If not removed, they add to the removal and lead to many diseases.

towards comprehensive health. Below mentioned are those urges which should not be suppressed forcibly -

- Vata- fart and belch
- Vit – feces
- Mutra – urine
- Kshavathu – sneeze
- Trit- thirst
- Kshudha- hunger
- Nidra – sleep
- Udgaara- exclamation (Kasa – cough-:vag)
- Shrama shvasa - exertion dyspnea
- Jrimbha – yawning
- Ashru – tears
- Chardi- vomiting
- Retas-s ejaculation

Here no medicine or substance is used for maintenance of health. But it is advised not withhold these naturally manifesting urges.

**Dharaniya Vegas** - Similarly there are some urges which should be controlled and withheld. They are mainly the mental expressions / emotions. They are -

- Kama – lust
- Krodha anger
- Bhaya – fear
- Lobha - greed
- Matsara- envy

#### **Dinacharya/Rtucharyokta Vihara -:**

The physical activity recommended daily as part of Dinacharya, i.e. daily lifestyle, such as walking, exercising, getting up early etc should be considered as non-drug therapy. Likewise, the

activities that are recommended to be undertaken or practiced under Ritucharya at any time of the year, i.e. Seasonal trends must also be taken into account.

#### **Other inclusions -:**

**Nidana Parivarjana** - keeping away from the etiological factors (causative factors of a disease)

**Sadvritta** - observance of good conducts and noble deeds

**Achara Rasayana** - all those acts and deeds would bestow the benefits of rasayana (rejuvenators, immune modulators, anti-ageing medicines)

**Langhana** - all types of lightening therapies except shodhana - cleansing therapies, deepana digestive fire kindling medicines and therapies,

pachana - ama digesting medicine

**Niragni sweda** - all 10 kinds of sudation therapies wherein the contact of fire or heat generated from the fire are not used

**Vyayama** - exercise - helps in making the body firm, stable and strong, increases endurance - apart from many other benefits

**Nidra** - sleep is said to be one of the upastambha i.e. supporting pillar for maintenance of health in comprehensive way, is therapeutic in emaciation patients

**Brahmacharya** - celibacy is yet another upastambha i.e. supporting pillar for maintenance of health in a comprehensive way, helps in having balance of healthy semen and sperms in men, it bestows longevity and is also considered as an important pathway for salvation

**Sankalpa** - determination or decision to get indulged in sex is said to be the best aphrodisiac

**Vajikarana Viharas** - some activities, regimens and conducts are mentioned to have aphrodisiac effect in the chapter of Vajikarana

**Vidya** - knowledge/wisdom is said to be the best among the brmhana - bulk promoter/ promotes physical and mental nourishment Vata, Pitta, Kapha ahara Viharas - regimens activities to balance / pacify vata, pitta and kapha

**Harsha or delight**- exhilaratio is the root of cheer or delight

**Prashama** - tranquility is said to be the best among the pathyas i.e.wholesome regimes - those beneficial and conducive for the channels of the body.

**Tattva Avabodha** - understanding the basics, truth and reality is said to be the best among the Harshana - those which promote happiness / bliss

**Indriyajaya** - control over one's senses / self control is the best among those which promote delightfulness

**Nivrutti** - means freedom (from liabilities), this is considered to be the best among those which induce / bestow nourishment of the body fresh air is said to be the best among - those which give vital strength - prana

**Dhee, Dhairya, Atmadi Vijnanam** - These are the threefold treatments preferred and highly advocated as the first line of approach towards handling mental disorders. This is the basis of psychotherapy in Avurveda. Dhee means promoting the intellect of person, Dhairya means instaling courage in the minds of the patient and atmadi vijnana includes making the person to understand the concept of self-worth and providing counseling. These measures are used in the modern psychiatry also.

#### **Examples Of Adravyabhuta Chikitsa-:**

**1) JWARA/FEVER-:**

Adavyabhuta chikitsa – langhana (fasting), vishnu sahasranama bandha (various (1000) names of Lord Vishnu or chanting the name of Lord Vishnu 1000 times Tying up the patient), Aveshana (arresting, driving out), pujan etc in Bhutabhishangaj jwara.

**2) RAKTA PITTA-:** Shita Upachara ( Cold comfort)**3) URUSTAMBHA -:** Tairana (swimming against the current of the river), Vyayam (physical exercise, walking on gravel etc to alleviate kapha)**4) ATIKRISHA/ EMACIATION-:**

Adavyabhuta chikitsa – Nidra (Sleep), harsha (being joyous), shayya \*comfortable bedding), sukha (being in a state of pleasure) etc

**5) ATISTHAULYA / OBESITY- :**

Adavyabhuta chikitsa-: Vyayama (Indulgence in physical and mental exercises), jagarana (wakening during night time), vyavaya (indulging in sexual act) etc

**6) PRAMEHA/ DIABETICS-:**

Adavyabhuta chikitsa - Vyayama (Exercise, bare foot walking, strolling)

**7) RAJYAKSHMA/ TUBERCULOSIS-:** Yagjya**8) UNMADA/ INSANITY/ PSYCHOSES-:**

Adavyabhuta chikitsa- Ashwasana (Counseling and Assurance), Bhaya (creating fear/ terror in the mind of the patient), Trasana (creating sudden terror), Pratidwandwa chikitsa (treatment by mutually contradictory psychic factors and worshiping), Rudra Puja (Lord shiva/rudra -in treating insanity/ psychoses caused by endogenous causes dosash) -in treatment of Nija Unmada Mantra ucchara etc - in treatment of agantuja unmada

**9) SHANKAVISH SUSPICIOUS POISONING-:**

Adavyabhuta chikitsa- Mantra ucchara ( Chanting holy / religious/ sacred hymns) Ashwasana (counseling the patients etc)

**10) ATISARA/ DIARRHEA-:**

Adavyabhuta chikitsa- Harshana – in bhayaja atisara,

Ashwasana – in shokaja Atisara

(Exhilarating -in the treatment of diarrhea caused by treatment of grief induced diarrhea (both these diarrheas can be compared with psychological diarrhea)

**11) MADATYAYA/ ALCOHOLISM-:**

Adavyabhuta chikitsa- Gandharva (Indulgence in music), Sahayascha praharshanah ( pleasing and delightful companie), harshani kriya (psychotherapy)

**12) ATATVABHINIVESH/ PSYCHIC PERVERSION-:**

Adavyabhuta chikitsa- Vijgnana (Friends of the patient should instill understanding) dhairya (patience), smrti & samadhi (memory and power of concentration)

Also, The below mentioned measures (non- pharmacological) are considered to be upayantras i.e. accessory instruments and hence useful in the treatment of diseases

- Harsha - exhilaration
- Pravahana - straining for evacuation
- Kala- time factor
- Bhaya- fear

The below mentioned non-drug therapies shall also be included in adavyabhuta chikitsa



- Yoga
- Meditation
- Marma Chikitsa

### Discussion-:

Adravayabhuta Chikitsa does not contain any herbs, medicines, foods or substances used to treat any disease. As non-drug therapies, they have an effect (positive effect) on parts of the body and their functions. Some of them have a therapeutic effect on the body and mind. Some of these non-drug treatments help prevent disease, others help maintain and balance health, and still others help fight disease—physically, mentally, or both. On a physical level, they help maintain physical health as well as dhatu, the balance of body tissues. They help to balance the body's doshas and thus keep all functions in balance. Example: exercising, sleeping and fasting, not restraining the body's natural needs, etc. Used primarily to maintain mental health, these non-drug therapies help to strengthen the mind's sattva quality while balancing the imbalanced qualities of rajas and tamas. This helps in the prevention and prevention of various biological problems and diseases. Example: psychotherapy, counseling, exhilaration encouragement, meditation, good company, etc. An imbalance between the physical and mental doshas can affect each other over time. Thus, non-pharmacological measures at the physical level would help maintain mental balance and treat mental disorders and vice versa. Non-drug therapies, including religious interventions and divine therapies, function primarily on the basis of prabhava, a special effect that cannot be explained logically. These activities also enhance and enhance the person's Sattva quality. It is believed that these therapies also affect the cosmic rays of different planets (Graha) and therefore act on exogenous forces.

From the point of view of diseases and their treatment: Even according to modern research, exercise helps control blood sugar and also improves insulin sensitivity. Helps prevent complications such as damage to the circulatory system. Ayurveda also emphasizes the integration of exercise in many metabolic diseases, including prameha/madhumeha related to diabetes. The study concluded that different types of exercise, such as aerobics, resistance exercise, yoga, etc. have shown beneficial effects on T2DM.

Finally, we can see that Adravayabhuta Chikitsa is an important part of the Ayurvedic treatment protocol, be it for mental, physical or psychosomatic ailments. Most of these remedies continue into modern times, some through practices spanning the entire evolutionary span, and some have been proven by scientific testing and research (although many of them have failed the hammer of scientific testing and been dismissed as absurd and unnecessary). In most of them, belief or trust is the working factor, and many are designed to work based on special effects for which many scientific tests have failed and been dismissed as absurd and unnecessary. the labor factor, and many are said to produce a special effect for which neither principle nor scientific basis has been studied. More importantly, any form or treatment should provide a cure or help prevent disease or maintain good health. The perfect and skillful combination of Dravyabhuta (treatments with drugs, diet, etc.) and Adravayabhuta (non-drug) Chikitsa is the best way to comprehensively treat many diseases in clinical practice. When this happens, the main goal of treatment, i.e. Dhatusamyā, surely to be largely attained.

**CONCLUSION-:**

The modern roots of cognitive behavioral therapy go back to the development of behavioral therapy in ancient Ayurvedic literature. Charaka was the only Ayurveda expert to explain the concept of Satwavajaya Chikitsa in Ayurveda. Therefore, there is no fundamental difference between Satwavajaya Chikitsa and the modern psychosomatic approach of cognitive behavioral therapy. Both are concerned with protecting the mind from harmful sense objects. In this way, knowledge of these two unique concepts helps us to rediscover critical knowledge about the mind and thus prevent mental illness. Satwavajaya Chikitsa is a unique non-drug approach to the treatment of mental disorders. It is the first of its kind and could prove very useful in its development. Satwavajaya helps to achieve a stable and harmonious balance between human beings and their environment, which is necessary to reduce human susceptibility to mental illness and enable them to lead more productive and fulfilling lives.

The principles of Sadvrita and Achar Rasayana defined in Ayurveda emphasize the importance of sociocultural factors in maintaining mental and social health. A stable and harmonious balance between people and their environment is necessary to reduce people's susceptibility to mental illness and to enable them to live more productive and fulfilling lives. Through the Ayurvedic treatment line with psychotherapy and spiritual therapy, mental disorders can be treated effectively.

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