

The Management of Psychological Disorders W.S.R to Ayurveda.**Vd. Shweta Apsingekar¹, Vd .Yogita Shrotriya²**

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Abstract:

In Today's era of competitive life are under influence of Rajas .Excessive travelling, over consumption of tea or coffee, preoccupied mind have depressing effect on mind leading to Psychological Disorder. Unhappy state of mind impacts our day today activities. Both body and mind are the locations of disorders as well as pleasures. The treatment (Chikitsa) of this Manas (Psychological) disorder is necessary for being healthy. Ayurveda recommends preventive medicine, correct behavior, balanced diet and non suppression of natural urges, Yoga Therapy following daily and seasonal regimens (Dincharya, Ritucharya). In this context detail description of Ayurvedic Management of Manas (Psychological) disorder are described.

KEYWORDS: Mana, Sadvritta, Sattvavajay Chikitsa, Achar Rasayan, Daivyapashraya Chikitsa

Introduction

Ayurveda is traditional science. The purpose of this science is to preserve the health of the healthy and cure the disease of the unhealthy. ¹ Both body and mind are the locations of disorders as well as pleasures. The balanced use (of the factors mentioned in previous verse) is the cause of pleasures.² Manas Roga or psychological disorder are associated with emotion, trauma, negative attitude, stress, personal loss, or some drug addiction. Manas Roga are caused due to disturbance in Sattva and when there is predominance of Raja and Tama Manas Doshas.

Their predominance and manifestations leads to disorders like *Kama* (lust), *Krodh* (anger), *Lobh* (greed), *Moha* (Delusion), *Irsha* (Jealousy), *Mana* (Pride), *Shoka* (Grief), *Chinta* (depression), *Bhaya* (Fear), *Matsarya*, *Vishad* (Sadness), *Dainya* (Affliction), *Unmad* (Psychosis), *Aptantrak* (Hysteria), *Apsasmar* (Epilepsy), *Attatvaabhinivesh* (obsession), *Chittovega* (Anxiety), *Murccha* (Fainting), *Anavasthit Chittatva* (Unstable Mind), *Tandra* (Stupor), *Nidradhikya* (Insomnia), *Klama* (Neuroasthnia), *Gadodvega* (Hypochondriasis) Psychological disorder occurs . As Stated in *Bhagwatgita* whenever and wherever the mind wonders due to its flickering and unsteady natures

we must bring it back under control of self chapter ³ mind can be controlled by constant practice and detachment . ⁴

The mind which is happy responsible for Happiness .⁵ Positive health can be achieved by following keys: Brahmacharya (celebrity), Jnana (knowledge), Dana (charity), Maitri (friendship), Karunya (compassion), Harsha (happiness), Upeksha (detachment) and Prashama (peace). One who assiduously follows these prescriptions is devoid of all diseases, lives for a hundred years and does not suffer from untimely death. ⁶ If it is proven that mind and intellect are like the soul, these cannot be sole cause of birth. Those who accept the theory of mind and intellect of parents as sole factor of birth .⁷

The people who follow the path of Dharma (eternal duty), they are devoid of fear, attachment, hatred, greed, confusion, vanity and all their mental defects are vanished, they have great knowledge. Their mind and intellect are functioning forever, such ancient and most ancient sages with their divine sight after careful observation has enunciated the theory of rebirth. Everyone should think over this and there should be no doubt. Some should concentrate mind on the path of eternal duty. Paths are to give service to the preachers/teachers/elders, studies, performing spiritual acts, marriage, producing children,

maintenance of servants, giving respect to the guests, giving donations, no greed for others money, penance, avoid jealousy, performing acts which do not affect physical, verbally and mind, introspection of body, sensual faculties, mind, intellect and self and meditation are included. Similar acts recommended by virtuous persons which are conducive for doing well in life, and attainment of heaven after death, means of livelihood should be done. By doing such acts one gains fame and attains heaven after death. Thus, the third basic desire is explained. 9

Three types of Vikalpa (Atiyoga, Ayoga and Mithyayoga) and three actions (speech, mind and body) come under category of deeds done of Prajnaparadha (intellectual defects). 10

Aims And Objectives:

- 1) To study Ayurvedic Approach of psychological Disorders.
- 2) To study *Chikitsa* mention in *Ayurvedic Granthas* for psychological disorders.

Materials And Methods:

In *Ayurveda*, there are various literatures available in Samhita's about a Management of *Manas Vikar* (psychological disorder) Ayurveda describes various principles and modalities for maintaining health like *Dinacharya*, *Ritucharya*, *Ratricharya*, *Rasayana therapy*, *Proper Aahara – Vihara*, *Vyayama*, *Sadvritta*, *Acharya Rasayana* etc. with the help of implementation of all this modalities Sharira Bala, Manasa Bala and *Vyadhikshamatva* also increases.

Review of Chikitsa:

Definition of Mana (Mind): Sometimes one understands a thing and sometimes one does not. This proves the existence of the mind as a separate sense organ. That is why, when there is no contact of the mind with sense organs and their objects, no understanding of things can occur. It is only when the required mental contact is there that one can understand things. 11

Types of Diseses (Vyadhi): There are three types of diseases – Nija (endogenous), Agantuja (exogenous) and Manasa (psychological). Nijayadhi (endogenous diseases) are caused by vitiation of body Doshas (Vata, Pitta and Kapha).

Agantuja (exogenous diseases) are caused Bhuta (invisible organisms), poisonous substances, wind, fire and trauma. Manasa (psychological diseases) are caused by conflict between not getting the desired things and getting non desired things. 12

Definition of Chikitsa- Sharira Dosha are pacified by remedial measures of divine and rational qualities while the Manas dosha can be treated with knowledge of self (Jnana), scientific knowledge (Vijnana), restraint/temperance (Dhairya), memory (Smriti) and salvation/concentration (Samadhi). 13

Types of Chikitsa: There are three kinds of treatment modalities-

Daivavyapashraya (divine or spiritual therapy), Yuktivyapashraya (therapy based on reasoning) and Satwavajaya (psychotherapy). Daivavyapashraya includes mantra chanting, medicine, wearing gems, auspicious offerings, oblations, gifts, offerings to sacred fire, following spiritual rules, atonement, fasting, chanting of auspicious hymns, obeisance to gods, visit to holy places, etc. Yuktivyapashraya includes proper dietetic regimen, medicine planning. Sattvavajaya is withdrawal of mind from harmful objects.

Mind is the link between Atman (soul), Indriya and Sharira (senses and body). It is responsible for the Pravritti (indulgence) and Nivritti (non-indulgence) in health promoting and health-degrading activities (Shubha or Ashubha Karmas) because thinking is the object of Manas. Samayoga (proper association) of these leads to fruitful results and Atiyoga (excessive correlation), Hinayoga (deficient/no correlation) and Mithyayoga (perverted correlation) leads to dreadful consequences. The Sattvavajaya treatments (restraining senses from harmful objects by controlling mind) form important component for psychiatric and psycho-somatic disorders. 14

1) **Sattvavajaya Chikitsa:** *Sattvavajaya* is withdrawal of mind from harmful objects. ¹⁵*Sattvavajaya Chikitsa* literally means controlling the mind, in such a way that it is not acted upon by various stressors making it prone to *Prajnaparadha*. Acharya Charaka defines *Sattvavajaya* as withdrawal of mind from unwholesome objects. It includes

- *Mano nigraha*: regulating mind/subjugating mind from unwholesome interactions
- *Dhee-dhairyaatmadi Vijnanam*: It is providing a deeper level of understanding which helps ultimately in better control of mind. *Charaka* also explains the utility of replacing negative emotions with that of positive emotions that is beneficial to psyche. Thus *Satvavajaya* encompasses various aspects that deal with mind – its physiology, morphology, morbidity and also management of Psychological as well as Psychosomatic diseases.¹⁵

a) **Consumption of Sattvik Ahar** Since Vedic era, food has been given the prime importance. Three categories of *Ahara* are described in *Bhagvad Gita* are *Sattvika*, *Rajasika* & *Tamasika*. *Sattvika* persons prefers food which increases life span, nourishes *Sattva*, keeps body healthy, increases happiness and prosperity, which are pleasing and full of nutrients, unctuous in nature, providing stability and conducive for the heart and soul .

- Those persons who take foods which are very pungent, sour, salty, very hot, very sharp in taste, excessively dry, which causes burning sensation, and foods which causes sadness, depression and various diseases are *Rajasika* persons and thus such foods can be categorized as *Rajasika* .
- Food that is not freshly cooked, unhygienic food or food which is devoid of nutrients, foul smelling, stale, mixed with pollutants, dust etc. and left over food comes under the *Tamasika* food and which is appreciated and practiced by *Tamasika* persons .¹⁶

Habit of taking *Ahara* which is *non-Satvika* i.e. *Rajasika* or *Tamasika* (continuously for a long time) causes some sort of mental disturbances and later on causes serious mental illnesses like *Unmada* and *Apasmara*.

Satvika Ahara not only consists of food with proper nutrition but also it indicates the rules of taking food should be followed. For eg. *Ashtaaharavidhi Visheshayatana (Charaka)*,¹⁷ *Dwadashashan Pravicharana (Susruta)*¹⁸. In the treatment aspect also, specific food along with health-conducive routines/regimens plays an

important role along with medicines. Somatic or psychic food plays an important role as a preventive factor, causative factor and as a curative factor. Proper diet helps a healthy person to stay healthy/improve it and prevent illness. *Ayurveda* owns clear and scientific concepts in this regard. The influence of digestive system on the emotional aspects of human beings is another domain of related study in modern research. Gut is considered as the second brain due to the intrinsic neuronal networks. The age old medical system, *Ayurveda* elaborated the same concepts eons before.

Pathya Ahara in Mental Illness: The foods with the qualities like color, smell, taste and touch can be pleasing to the sense organs and conducive to the health if taken in accordance to the rules is the very life of living beings. If proper, it kindles the digestive fire, promotes mental as well as physical strength, complexion, and strength of tissue elements and is pleasing to the senses, otherwise they are harmful. Consumption of *Madhura*(sweet) food produces Happiness of Mind ,*Harsh* .after food intake individual should do the things which made him happy like hearing songs do the things which are good in *Shabda*(to hear),*Sparsh*(to touch),*Rupa*(to visualize),*Rasa*(inTaste),*Gandh*(in smell).¹⁹

b) **Pathya Viharas in Mental Illness**

- **Dinacharya** :²⁰ *Ayurveda* promotes a lifestyle that's in harmony with nature.
 - It is advisable to wake up during *Brahma Muhurta* (preferably between 4.00 a.m. to 5.30 a.m.).
 - Drinking water early in the morning according to one's capacity cleanses the body by enhancing the elimination of toxic wastes.
 - One should attend the nature's calls.
 - The soft brushes made out of twigs of *Khadira*, *Karanja*, and *Apamarga* etc. Tongue should be cleaned by a long flexible strip of metal or plant twig. It not only cleanses the tongue but also stimulates appetite and digestion. Mouth should also be cleaned properly.
 - Eyes should be cleaned with fresh water to prevent eye diseases and promote vision. Also wash eyes with *Triphala Phanta* every day for clarity of vision and prevention of eye diseases.
 - Chewing of betel leaves with small pieces of *Areca nut (kramuka)* and fragrant substances like cardamom, cloves, refreshes the mouth and enhance digestion.

- It is necessary to massage whole body with oil every day. Oil massage ensures softness and unctuousness of skin, free movement of joints and muscles, peripheral circulation and elimination of metabolic wastes.
- Regular exercise is essential for perfect health. It builds up stamina and resistance against disease, clears the channels of body (*Srotas*) and increases the blood circulation. It enhances efficiency of body organs, promotes appetite, digestion and prevents obesity.
- Bathing improves enthusiasm, strength, sexual vigour, appetite, span of life and removes sweat and other impurities from the body. After bath one should wear clean clothes and smear the body with perfume.
- **Ritucharya**²¹: In *Ayurvedic* classics, there has been a thorough consideration for seasons, besides the dietetic regimens for days and nights. Whole year is divided into six seasons and detailed regimen for these seasons is prescribed.
- In spring season (*Vasant*), bitter, hot and astringent diet is advised while salty, sour and sweet food should be avoided. Wheat, barley, honey syrup, fruits like mango, jack fruit-etc. and meat of forest animals are advised.
- In summer season (*Grishma*) due to hot climate, aggravation of *Pitta* occurs. Hence *Pitta* pacifying cold, liquid, sweet and oily diet is advised. Excessive hot, spicy, sour salty diet should be avoided. Intake of rice, milk, ghee, sugar, grapes, coconut water etc is advised.
- In rainy season (*Varsha*) aggravation of *Vata* occurs, hence *Vata Shamaka* sweet, sour and salty food and drinks are preferred. The food should be hot, dry, fatty and easily digestible. Preserved rice, wheat, barley and mutton soups are advised.
- In pre winter and winter season (*Shishir & Hemant*) *Vatadosha* aggravates due to cold, dry, chilly atmosphere hence *Vataghna*, *Pittavardhaka* diet is recommended. Hot, sweet, sour and salty food, milk, sugarcane, rice, oils and fats are advised
- In autumn season(*Sharad*) aggravation of *Pitta Dosha* occurs. Therefore, it is ideal to

take ghee processed with bitter drugs; purgation, bloodletting, coolant, and light diet are advice. Diets dominant in Bitter, sweet, pungent diets are good.

Table 1: Showing Pathya Ahar –Vihar in Manas Vikara

Ahar			Vihar
Sattvik	Rajasika	Tamasik	
<ul style="list-style-type: none"> • Food having Ashtaaharavidhi Visheshayatana (Charaka), • Dwadashashan Pravicharana (Susruta). • Dwadashashan Pravicharana (Susruta). • Food which is freshly Cooked, Having vegetables, Fruits, Milk, • Ghee, tasty which creates happy mind should consume 	very pungent, sour, salty, very hot, very sharp in taste, excessively dry, which causes burning sensation, and foods which causes sadness, depression and various disease do not consume	Not freshly cooked, unhygienic food or food which is devoid of nutrients, foul smelling, stale, mixed with pollutants, dust etc. and left over food do not consume	<ul style="list-style-type: none"> • Follow the <i>Ayurvedic</i> regimen of <i>Dincharya</i> • Follow the <i>Ayurvedic</i> Regimen Of <i>Ritucharya</i> • I o the things which are good in <i>Shabda</i>(to hear), <i>Sparsh</i>(to touch), <i>Rupa</i>(to visualize), <i>Rasa</i> (in Taste), <i>Gandh</i>(in smell).

2) **Daivayapashraya Chikitsa**: It includes Chanting of Mantras and performances of Homes (Yadnya/Hawan) are integral part of Daivayapashraya Chikitsa It gets revives normal functioning of Sattva and removes obstacles of Rajas.²²

3) **Acharya Rasayana** : An individual who is truthful, free from anger, abstaining from wine and women, non violent, relaxed, calm, soft spoken, engaged in meditation and cleanliness, perseverance, observing charity, penance, worshiping gods, cow, Brahman's, gurus, preceptors and elders, loving and compassionate, is vigilant and sleeps in balanced way, consumes routinely ghee extracted from milk, considering the measure of place and time with

propriety, un-conceited, well behaved, simple, with his senses well concentrated to spirituality, keeping company of elders, positivist, self restrained and devoted to holy books should be regarded as using the rasayana for ever. Those, who, endowed with all the auspicious qualities, consumes rasayana, gets all the aforesaid benefits of Rasayana treatment.²³

- Sadvritta' -Sadvritta' means good code of conduct. It is indicated in preservation of health and prevention of diseases. It fulfils two objectives – maintenance of positive health and control over sense organs.
- One should worship God, cows, Brahmins, preceptors, elderly persons, highly accomplished persons and teachers
- One should honor fire with oblation, should put on auspicious herbs
- One should bathe twice a day, and one should clean his excretory passages and feet frequently
- Cutting of hair, shaving & nail cutting should be done thrice a fortnight
- One should always wear untorn clothes, should be cheerful, and use flowers and fragrance. The attire should be gentle and style of hair should be as commonly in practice
- One should apply oil to head, ear, nose, and feet daily and should resort to (healthy) smoking
- One should take an initiative during discourses and remain pleasant faced.
- One should save persons in dire situations or distress
- Should offer oblation, perform religious sacrifices, donations, pay respect to road crossings, offer bali (religious offerings or ritualistic sacrifices)
- Should offer hospitality to guests, offer Pindas (rice balls) to forefathers
- One should timely speak useful, measured, sweet & meaningful words
- Should be self controlled & virtuous
- One should be zealous to the cause but not be anxious about the result/outcome
- One should be free from anxiety, fearless, shy (from committing bad deeds), wise,

highly enthusiastic, skillful, fore bearing, religious, with positive attitude

- One should be devoted to the teachers, accomplished persons and to those who are superior in modesty, intellect, learning, clan and age.
- One should walk with an umbrella, stick, turban & foot wear, and look six feet ahead
- One should adopt auspicious conduct, should avoid places with dirty clothes, bones, thorns, impure articles, hairs, chaff, garbage, ash, and skull and one should bathe & sacrifice
- Should discontinue exercise before feeling of fatigue.
- Should behave like brother to all living beings (i.e., should be compassionate), should pacify the angry and the discontent, and console the frightened
- Should help the poor, be truthful & peaceful.
- Should be tolerant of harsh words, and should curb the practice of intolerance
- Should always concentrate on the qualities of peaceful life and should be the remover of the causes of attachment and aversion.²⁴
- **Behavioural code with preceptors**
- One should not speak ill of noble persons and preceptors.
- One should not perform spells, worship of sacred trees and superiors, and studies while remaining impure.²⁵
- **Codes for maintaining good psyche in society**
- One should always control the senses (mind & 5 sense organs) and should suppress the urges like Lobha, Irshya, Dwesh, Matsarya, Raga etc.²⁶
- One should not be impatient, or overexcited/over exhilarated.
- One should not be the person who does not support his attendants, confide in his kins, be happy alone and has unpleasant conduct, behaviour and attendance.
- One should not rely on everybody nor suspect all and should not be critical (too meticulous) at all times.²⁷
- **Code of conduct at work-place**
- One should not be submissive to his senses nor should let his fickle mind move around.

- One should not overburden his/her intellect or senses.
- One should not do things in a fit of anger or rejoicing.
- One should not be under continuous grief.
- One should not be conceited over achievements or desperate in loss.
- One should always remember his own constitution of mind (nature).
- One should have faith in the correlation of the cause and effect that is good and bad deeds and their corresponding results and should always act on it.
- One should not be despondent and assume that now nothing can be done.
- One should not lose spirit (give up courage) nor should remember his insults.²⁸

➤ **Codes of conduct for blissful well-being**

One who is desirous of well-being should not offer oblation to the fire with cow ghee, whole rice grains, Tila (Sesame indicum Linn.), Kusha grass (Desmostachya bipinnata Staff.) and mustard seeds while in impure condition. One should touch water, reciting mantra- Agnirne Na Apagachhet Sharirad, Vayurme pranam Aadadahatu, Vishnurme Balam Aadadahatu, Indro Me Viryam Shiva Mam Pravishantva Apa Apohishthetyapah Sprushet. After touching the lips and feet, one should daub water on all the orifices of the head (two nasal, one buccal, two auditory, and two ocular orifices), the seats of his soul (mentally), heart and head.²⁹

- Persons those who have not been able to free themselves from Rajas and Tamas (psychological Doshas), for them advice given by the learned sages in religious literatures is that they cannot attain salvation.³⁰

➤ **Aushdhi Chikitsa**

- Dravyas those increases the Medhya is known as 'Medhya'. Although this function is related with Mana, and due to Nadisansthan is the Visistha Adisthana of presence of Mana; this Medhya Karma is related with Nadisansthan. Nadisansthan are connected with Brain that's why the Medhya Dravya also known as brain tonic.
- The Medhya Karma is considered as Prabhava Jayna because some Medhya Dravya are Shita

Virya, Madhura Rasa and Madhur Vipaka e.g. Yashtimadhu; and some are Tikta rasa and Ushna virya e.g. Guduchi.

- These Medhya Dravya have more Medhya Karma present rather than a Samanya Dravya, so Medhya Karma is Prabhava Jayana...Consumption of Mandukaparni juice, the powder of Yashtimadhu with milk, the juice of Guduchi along with its roots and flowers and the paste of Shankhapushpi – these Rasayana drugs are life promoting, disease alleviating, promoters of strength, Agni, complexion, voice and are intellect promoting. Of them Shankhapushpi is specifically intellect promoting.³² Medhya Ramayana.

These four Rasayana enhance intelligence. Yashtimadhu is Shita, pacifies Vata-Pitta and maintains normal Kapha. It controls Rajoguna and increases Sattva, resulting in boosting intelligence. Yashtimadhu also nourishes Dhatus and ultimately increases Shukra and Oja.

As explained by commentator Chakrapani, effects on Indriya, Mana and Buddhi are mediated through Oja. Mandukaparni is Sheeta and it specially pacifies Pitta. It also controls Rajoguna and increases Sattva. Shankhapushpi is slightly Ushna, specially pacifies Vata.

Shankhapushpi also controls Rajoguna and increases Sattva. Shankhapushpi nourishes Majja. Whereas Guduchi is also slightly Ushna, pacifies all three Doshas, controls Tama and increases Sattva. Keeping in mind such peculiarities, specific Rasayana is chosen for a specific person. Many researchers have been conducted on these Medhya Rasayana.³³

- **Dharaneeya Vega:** An intelligent person should control greed, grief, fear, anger, egoism, shamelessness (impudence), jealousy, excessive affliction (in anything), and desire to acquire someone else's wealth.³⁴

- **Mano Vikara** (Psychological disorders) Jealousy, grief, fear, anger, egoism and hatred, etc. and all other mentioned mental disorders result from defects in one's intellect^{35, 36}

- Excessive indulgence in Dharaneeya Vega is the result of improper Atma-Indriya-Artha Samyoga and further impairs the synchrony of Manogunas. Thus, one can understand

that Manasika Vega is a result of vitiated Rajas and Tamas that cloud the mental faculties and cause it to form unwholesome association with objects due to impairment of the intellect and the other regulating factors.

4) Practicing Yogic lifestyle –

The literal meaning of *Yoga* is ‘to join’, that is joining of Mind and Body. *Yoga* advocates that every life form is interconnected and united the eight limbed path of *Yoga* includes: *Yama* (moral codes), *Niyama* (self-discipline), *Asana* (postures), *Pranyama* (breath practices promoting life force), *pratyahara* (sensory transcendence), *Dharana* (concentration), *Dhyana* (meditation) and *Samadhi* (state of bliss).

Happiness and miseries are felt due to the contact of the soul with the sense organs, mind and the objects of senses. Both these types of sensations disappear when the mind is concentrated and contained in the soul and the super natural powers in the mind and body are attained. This state is known as *Yoga* according to sages well versed in this science.

The application of *Yoga* as a therapeutic intervention began early in the twentieth century, taking advantage of the various psycho-physiological benefits of the component practices. The physical exercises (*Asanas*) may increase patient’s physical flexibility, coordination, and strength, while the breathing practices and meditation may calm and focus the mind to develop greater awareness and diminish anxiety, and thus results in higher quality of life. Other beneficial effects include a reduction of distress, blood pressure, and improvements in resilience, mood, and metabolic regulation. It has been found in many researches that *yoga* have positive effects on mild depression and sleep problems, and it improves the symptoms of psychiatric disorders like schizophrenia and ADHD among patients using medication. Some studies even suggested that *yoga* might affect the body in ways similar to antidepressants and psychotherapy. For instance, *yoga* may influence brain chemicals known as neurotransmitters (boosting levels of feel-good agents like serotonin), lower inflammation, reduce oxidative stress and produce a healthier balance of

lipids and growth factors — just as other forms of exercise do.³⁷

(1) Entering others body, (2) thought reading (3) doing things at will, (4) Super natural vision (5) super natural audition (6) miraculous memory (7) uncommon brilliance and (8) invisibility when so desired – these are the eight supernatural powers attained by those who practice *Yoga*.

All this is achieved through the purity of the mind. (Free from Rajas and Tamas)³⁸

In order to transcend this dichotomy, Patanjali described the following eight limbs of Ashtanga *Yoga*.

The first two aspects are *Yama* and *Niyama* to create social and personal discipline in the society. The next two, *Asana* and *Pranayama* are to achieve physical and mental strength and stability.

- *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi* are to achieve *Moksha* by detachment, focus, meditation and bliss. Each one of us has unique qualities and has different levels of existing skills provided by each of the limbs of *Yoga*. Therefore, some individuals may require a teacher or *Guru* to give guidance in the early stages.
- *Yama* (social restraints for relating to society) These are:
 1. Ahimsa: We should not cause pain to others by thoughts, words and actions. Show kindness and thoughtfulness to others.
 2. Satya: Truthfulness and honesty.
 3. Asteya or non-stealing: Tangible and intangible.
 4. Bramhacharya: Control over senses, appropriate sexual behavior.
 5. Aparigraha or non hoarding: Taking from nature what is needed.
- *Niyama*: (Personal restraints or conduct)
 1. Shaucha: Physical and mental cleanliness or purity.
 2. Santosha: Contentment
 3. Tapas: Self discipline.
 4. Swadhyaya: Self study
 5. Ishwara Pranidhana: Acceptance. Do karma and leave results to higher powers.
- *Asanas*: Means steady and comfortable posture. Improves health, strength, balance and flexibility. On a deeper level it is a tool

to calm the mind and move into the inner essence of being.

- Pranayama: Directing the life force produces heat (Tapa) and cleans the channels, strengthens the respiratory system, calms the mind to be able to concentrate and meditate.
- Pratyahara: This is a stage when withdrawal of senses occurs due to break in the link between senses and the mind. It facilitates the next three limbs of Yoga.
- Dharana: This is a stage of deep concentration of mind on one particular object, sound or thought and there is cultivation of inner awareness.
- Dhyana or meditation: This is the seventh step of Yoga and during this stage there is deep awareness but no focus. There may be very few thoughts or no thoughts.
- Samadhi: This is a stage of bliss where the subject and object merge as one. Person feels connected to all living beings and is at peace. Illusionary separation of “I” and “mine” is lost as mind does not distinguish between self and non-self.

All these have positive benefits to improve body-mind strength and harmony.³⁹

5) Exercise and the brain: Exercise help memory and thinking through both direct and indirect means. The benefits of exercise come directly from its ability to reduce insulin resistance, reduce inflammation, and stimulate the release of growth factors—chemicals in the brain that affect the health of brain cells, the growth of new blood vessels in the brain, and even the abundance and survival of new brain cells.

Indirectly, exercise improves mood and sleep, and reduces stress and anxiety. Problems in these areas frequently cause or contribute to cognitive impairment. Many studies have suggested that the parts of the brain that control thinking and memory (the prefrontal cortex and medial temporal cortex) have greater volume in people who exercise versus people who don't Exercise affects the brain on multiple fronts.

It increases heart rate, which pumps more oxygen to the brain. It also aids the bodily release of a plethora of hormones, all of which participate in

aiding and providing a nourishing environment for the growth of brain cells.Exercise stimulates the brain plasticity by stimulating growth of new connections between cells in a wide array of important cortical areas of the brain.From a behavioral perspective, the same antidepressant-like effects associated with “runner’s high” found in humans is associated with a drop in stress hormones.⁴⁰

Discussion:

Famous Saint Samarth Ramdas Swami said in his Granth Manache Shlok our evil desires are of no use, sinful thoughts should not come to our mind. we should always have ethics ,we should always know real truth in our mind .41If our mind get corrupted then we lose our reputation amidst people,so let say no to anger which makes us feel sorry ,let us not corrupt our mid with all sorts of desires ,let us not praise ourselves due to jealousy for others.⁴²

Let us have great patience ,let us bear the evil words spoken to us,let us always understand others.We should not bleed our mind with sorrow ,we should not been grossed with sadness &worries.so that we maintain our mental hygiene.⁴³

A wise person even if suffering from psychological disease should consider carefully what is beneficial and what is harmful for health. One should discard the harmful or unwholesome regimens and do the beneficial work regarding the Dharma (virtue), Artha (wealth) and Kama (desire). In this world happiness or sorrow cannot occur without these three. That is why one should try to indulge in doing beneficial work and discard the harmful one. One should serve the intellect. Also, try to acquire knowledge about Atman (self), Desha (place), and Kala (time), Bala (strength), Shakti (potential/capacity).

Thus, it is said that the treatment of psychological diseases is- to follow the conduct related to Dharma (virtue), Artha (wealth) and Kama (desire). To do service of persons who are having knowledge of psychological diseases and follow their instructions, to obtain the knowledge about self etc. 46

Conclusion:

The former ones (Sharira Dosha) are pacified by remedial measures of divine and rational

qualities while the latter ones (Manas Dosha) can be treated with knowledge of self (Jnana), scientific knowledge (Vijnana), restraint/temperance (Dhairya), memory (Smriti) and salvation/concentration (Samadhi).⁴⁷

Avoidance of improper activities of body, mind and speech by willful transgression of rules, control over senses remembering the previous experiences, knowledge pertaining to place, time and constitution, adherence to rules of good conduct as prescribed in Atharvaveda, propitiating unfavourable Grahas, Adopting ways to keep away from demons etc is treatment for Agantuja Vikara.⁴⁸

As said by Charakacharya Worry / grief (Shoka) leads to emaciating/ wasting (Shoshnanam), Grief (Vishad) leads to aggravation of diseases (Rogvardhananam, Unhappiness / Disgust (Daurmanasya) leads to loss of virility (Avrushyananam), Harsha gives delight (Prinananam).⁴⁹ One should be relieve all the worries and one should behave according to Sadvritta leads to Joyfull life and may achieve Dharma, Artha, Kama, Moksha and Health.

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