SATVAVAJAYA CHIKITSA AND DEPRESSION: THE ROLE OF AYURVEDA IN MENTAL HEALTH OF ADOLESCENTS

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ABSTRACT

In adolescent state, children have physical changes entering puberty. During this time, they have emotional, eating and childhood behaviours which have different type of characters such as emotional behaviours means anger, sadness, fear of lost etc. Hyperactivity and inattention indicate childhood behaviour and eating behaviour also affect of adolescence due to harmful eating. These all characters co-exist with depression. Mental modification or fluctuation of Chitta causes physical and mental diseases like depression is emerged. By 2020, WHO expects that the Depression is the 2nd frequent cause of morbidity in the world. Patients are required to be screened for it that can affect mood dangerously. This literature review seeks that draw parallels between these 2 areas of study i.e. Ayurveda and Modern; and high-light the importance of Mansik-Chikitsa as a Satwavjaya Chikitsa.

Keywords: Mana, depression, emotional-behaviour, Satwavjaya-Chikitsa.

INTRODUCTION

Adolescence is the crucial period between 10 -21 years of age for developing and maintaining social and emotional habits important for mental wellbeing. These include adopting healthy sleep patterns; taking regular exercise; developing coping; problem solving interpersonal skills, and learning to manage emotions. Supportive environment in the family, at school, and in the wider community are also important. Adolescents are exposed to the more risk factors and have the greater potential impact on their mental health. They show different types of behaviours like as emotional/eating/childhood - behaviour etc. Factors which can contribute to stress include a desire for greater autonomy, pressure to conform with peers; exploration of sexual identity; increase access and use of technology. It is estimated that 10-20% adolescents experience mental health conditions, yet these remain underdiagnosed and undertreated. According to Ayurveda, Mana is said to be Chanchal in Balyavastha i.e. upto 30 years of age¹, so emotional behaviour such as anger, sadness, fear of lost and love commonly emerge, childhood behaviour due to hyper activity and inattention which affects education sometimes also associated with judicial symptoms, eating behaviours are detrimental to health which coexist with depression due to harmful eating during this stage of life. In addition to depression or anxiety, emotional behaviour disorders can also experience excessive irritability, frustration or anger. It may additionally develop emotion related physical symptoms such as stomach-ache,
headache or nausea. Emotional disorders can be profoundly disabling to an adolescent’s functioning, affecting school work, attendance, avoidance of family or the community can exacerbate isolation and loneliness. At this worse condition, depression can lead to suicide. In Ayurvedic classics, depression are mentioned in scattered references. It is present as emotion (Mansik bhava) as well as a disease (Mansik Vyadhi). Previous research studies correlate it with Vishad Awasad, Manodukhaj Unmad and Kaphaj-Unmad. Depression is one of the main leading causes of illness and disability and prevalence rate estimated about 21.4% in India. So, this is an unavoidable disease. This review indicates that Ayurveda has a vast knowledge to regulate emotional, childhood etc. behaviour of adolescents with the help of Satvavajaya-Chikitsa which could helpful in establishing additional proper treatment of adolescents.

**Review of literature:**

There are three physical Doshas (vitiated element) i.e. Vata, Pitta, Kapha; again 2 mental Doshas i.e. Rajas and Tamas, they vitiated the mind and vitiation of mind-body results in the manifestation of diseases. Mana is said that it is made up of three different qualities or character traits, these are referred to as the three Gunas i.e. Satva, Raja and Tama: Satva-Gunais associated with positive qualities such as self-control, wisdom, spiritual awareness, patience, and happiness; Raja-Guna is linked with anger, greed and violence; Tama-guna is associated with qualities such as lethargy, depressive symptoms and selfishness. Mental illness is thought to result when an imbalance occurs in these 3 Gunas and chittavrutti. Chitta means comprehensive designation of collocation of 5-vital Vatas, 11 indriyas including Mana, other like Ahankar, Buddhi (by Sankhya-Yoga) and if these vrutties i.e. prama, viparyay, vikalp, Smruti, Nidra are not controlled resultant in sadness, happiness, love, unsatisfactory feeling, anger. Sometimes, Chitta gets vitiates crosses the limits of Vrutties due to Ayoga, Atiyoga, Mithayoga of Asatmedriyarth-sanyog, Pragyapraadhdh and Parinaam. Pragyapraadhdh is Dhi, Dhruti, Smriti-Vibhransh result in vitiated Sharirik and MansikDoshas due to abnormal Karmas. Mental modification or fluctuation of Chitta causes physical and mental diseases like depression is emerged.

In modern, depressionis characterised by persistent and pervasive sadness that lasts for at least 2 weeks andit may be associated with other features like fatigue, anhedonia (lack of interest in pleasurable activities), alteration of sleep/wake cycle, appetite, negative cognitions, psychomotor retardation and even suicidal ideas and attempts. The most prominent symptoms of depression are usually sad or irritable mood and/or loss of interest in all or most activities; Patients may also experience guilt despite having done nothing worrying, feeling hopeless, wanting to die, kill or otherwise harm themselves also; It shows physical symptoms also like as tiredness and low energy level; travels sleeping particularly early morning waking, sleeping too much; aches or pains, especially headaches, muscle’s cramps, digestive problems. It has both types of sign and symptoms - physical and mental, because Mana follows the body and vice-versa. According to modern, there is no specific causes of depression but a widely accepted theory is a change in brain structure and chemistry specifically substances called neurotransmitters are out of balance in depressed patients resulting in physical sign and symptoms. But, Ayurveda said that it happens due to Mana’s vikruti.

So, the treatment of Mana for this disease is necessary. There are three types of Chikitsas mentioned i.e. Daivavyapashraya, yuktivaipashraya, MansikChikitsa i.e. Gyan, Vigyan, Dhairyra, Smriti and Samadhi. These can be used as Satvavajaya-Chikitsa. Gyan means Adhyatma-gyan i.e. sacred knowledge and knowledge leading to liberation; Vigyan means Shastra-gyan; Dhairyra means absence of manodvega.

Smruti means remembrance, recollection memory; Thinking of, calling to mind, understanding. Samaadhi is the deep state of meditation where a person forgets about everything including himself unaware of surroundings. In modern, there are 2 types of treatment i.e. medications and psychotherapy. Apart from medications, psychotherapy has an important therapeutic role in
mental disorders. It includes cognitive behavioural therapy, interpersonal therapy, psychodynamic therapy. Cognitive behavioural therapy aims at helping patient identify the negative thoughts and beliefs and challenges them with rational thoughts and explanations. Interpersonal therapy aims at helping the patient to deal more effectively with current interpersonal problems and improve social function through more effective communication. Psychodynamic therapy aims at developing insight about the cause and developmental genesis of the cognitions related to depression.

DISCUSSION

In adolescent state, children have physical changes entering puberty. Due to it, they are quite emotional resulting in mental changes. They have low self-esteem; mood swings, aggression and even depression are common. They become more willing, able to think about the future, striving for independence, think about forming romantic relationship. All these things make stressful individuals. Stress results in sadness gradually. Long-time sadness converts in depression. Threshold of emotional behaviour decreases in this age. So, symptoms frequently aggregated with high reaction. If it happens for a long time, they become emotionally sick due to *Rajas* and *TamasGunas of Mana’s* balance disturbances. Vitiated *rajas* and *tamasdoshas* disturb *ShareerikDoshas*. So, maximum functions of body get disturbed like as endocrine secretions, hormonal imbalance, so decrease the level of GABA, serotonin and activity of dopamine increase the activity of alpha-2 noradrenergic receptors in depression. *Vatais Rajo-bahula* resultant in irritable mood, travels sleeping particularly early morning waking; aches or pains, especially headaches, muscle’s cramp etc. *Pruthvi-mahabhuta* is *Tama-Bahula* which *Guru, Mand, Sthir, Shhula* etc. resultant in sleeping too much, hopeless, lake of physical activity, low energy level tiredness, sadness etc.

So, for balancing of *Raja* and *Tamadoshas for Chitta-vrutt-Nirodh* is necessary. It is attained by *Satvava-jaya-Chikitsa*.
**Samadhi:** Concentration of Chitta or Pragya on a single object with a view to stopping all dispersiveness. During meditation, where there is only consciousness of the object and no concurrent consciousness of mind. At lower states of meditation, the object’s deeper reality shows itself slowly. During this state, self-consciousness of mind disappears, so that the object (mana) and subject (soul) become one. Once Samaadhi has been attained you can still live practical life, things remain the same but the background changes, and your vision is completely purified. It overcomes suffering and achieves everlasting happiness by removal of vitiated Raja-TamaGunas. So, 5-vital Vatas, 11 Indriyas including Mana, other like Ahankar, Buddhi work properly which can improve the level of neurotransmitters with hormones and enhancing Satva-Guna of Mana; relieve in symptoms in which Patients experience guilt despite having done nothing worrying, alteration of sleep/wake cycle.

So, it can be said that Vigyan is better than Gyan, Dhairya is better than Vigyan, Smruti is better than Dhairya, Smaadhi is better than Smruti.

**Gyan > Vigyan >Dhairya> Smruti> Samadhi**

Hence, all these five steps of Chikitsa help in normalisation of mental symptoms with physiological functions by balancing Doshas or hormonal level or neurotransmitters of body. So, there is no doubt or any wrong statement, if it is said that Ayurveda has many methods as comparison to modern and other one thing is that, depression can be treated without medications.

**CONCLUSION**

Nowadays, in adolescent’s stress age, psychosomatic disorders like depression are gradually increased. It is clear that a disorder is the end product of disturbed body metabolism resulting from a defiled mind with a weak mental state. It’s not a sign of weakness or a character flaw. It’s a real and treatable medical illness. Ayurveda strongly advocates mental health care for keeping sound mental hygiene. One becomes wise by proper holding his mind under control. An uncontrolled mind goes astray and provokes disruptive activities. Otherwise, controlled mind leads the body in a proper orderly manner. For this purpose, it must be learnt how to withdraw the mind and bring it closer to the inner-self. So, Gyan is used as insight oriented; Vigyan is learning oriented; Dhairya is tolerance oriented; Smruti is cognitive oriented; Samaadhi is psycho-philosophical oriented approach. Hence, it can be concluded that Satvavajaya-Chikitsa is a non-pharmacological approach and its aim is to control the mind from unnecessary objects and also physiological disturbances. It’s tried to establish of detailed additional proper treatment of adolescent’s depression and suggested that if research work is done on it, it will be effective in clinical form and literary form because Satvavajaya Chikitsa is present in scattered form in Ayurveda texts.

**REFERENCES**


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