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Concept of “Mann & Atman” of the Navdravya of Vaisheshik Darshan is the basis of Charak Samhita for Manas Rog - A Review

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ABSTRACT

The eastern particle system was based on 9 Elements also known as Nav Dravya. These Navdravya are Mann, Aatma, Kaal, Disha, Aakash, Vaayu, Agni, Jal and Prithvi. The theory of Navdravya was an exception as it assumes that each particle possesses Mann (Intelligence) and this Mann becomes the basis of Manas Roga. It also confirms the theory of Traya Sharir, i.e., Karan Sharir, Sookshma Sharir and Sthool Sharir working simultaneously. Each Sharir comprises of 5 Tatva thus manifestation of unique combination of 5 Tatva became the basis of Navdravya. The Karan Sharir which comprised of Mann, Aatma, Kaal, Disha and Aakash - Sookshma Sharir which comprised of Kaal, Disha, Aakash, Vaayu and Agni, and Sthool Sharir, the visible mass, took form with Aakash, Vaayu, Agni, Jal and Prithvi (Panch Maha bhoot). Any disturbance in coordination between Sthool, Sookshma and Karan Sharir became the basis of Manas Rog. Thus, Health is not simply about what you are eating, but also it is about what you are thinking and saying. Ayurveda Chikitsa is classified into 3 types Daivavyapashraya Chikitsa (Mantra Chikitsa), Yuktivyapashraya Chikitsa (Nidaan Panchak) and Satvavajaya Chikitsa (Apathya). ayurveda gives more stress to Sattvavajaya Chikitsa and Daivavyapashraya Chikitsa in managing Manovikaras as purity of thoughts, diet and physical exercise. This article will help readers to understand the role of Navadravya as the basis for resolving Manas Rog maintaining Manasika Swasthyam.

Key words: Ayurveda, Mental Health, Manas, Mantra, Chikitsa, Nav Dravya

INTRODUCTION

Hindu philosophy is divided in Astika and Nastika schools of philosophy, depending on one of three alternate criteria: whether it believes Vedas as a valid source of knowledge; whether the school believes in the premises of Brahman and Atman; and whether

the school believes in the premises of Brahman and Atman; and whether the school believes in afterlife and Devas.

There are six major schools of Vedic philosophy - Yoga, Samkhya, Vaisheshika, Nyaya, Mimamsa and Vedanta, and five major heterodox (sramanic) schools - Jain, Buddhist, Ajivika, Ajnana, and Charvaka.

Kanada (कणाद), was an ancient Indian natural scientist cum philosopher who founded the Vaisheshika school of Indian philosophy that also represents the earliest documented Indian Physics. Known for developing the foundations of an atomistic approach to physics and philosophy in the Sanskrit text *Vaisesika Sutra*. He used these ideas with the concept of Atman. He claims that these six are sufficient to describe everything in the universe, including observers. These six categories and their numbers are Dravya (substance-9), Guna (quality-24), Karmana (motion-5), Samanya

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(common), *Visesa* (particular), and *Samavaya* (cause and effect). There are nine classes of substance (9 *Dravya* or *Navdravya*), some of which are atomic, some non-atomic, and others are all-pervasive. The ideas of *Kanada* span a wide range of fields of knowledge and writing of scholars in other fields such as *Charaka* who wrote a medical text that has survived as *Charaka Samhita*. *Kanada* and early *Vaisheshika* scholars focused on the evolution of the universe by law. The text states: There are nine constituents of realities: *Prithvi, Jal, Agni, Vaayu, Aakash, Disha, Kāla, Atman* and *Manas*.

Due to various cultural and religious diversions in the Hindu Philosophy over passage of time, the buddhist and jain philosophers have written the commentaries on *Astika Darshan* (that are of mutually contradictory nature). Thus, the impact resulted in obscuring the true picture of *Atman* in the texts and often sometimes confusing. With the intention to filter the text and look for the true picture of *Atman*, a wide research is needed on texts where the influence of *Vaisheshik Darshan* can be observed like *Charak Samhita, Sushruta Samhita, Ashtang Hridayam - Brihat Trayi* one of the very basis of *Ayurveda* for a few hundred years.

The *Charaka Samhita* is premised on the Hindu assumption that *Atman* (soul) exists, and that it is immutable. On this premise the text defines physical and mental diseases as caused by a lack of correlation and imbalance in the body, or mind, or both, because of external factors (*Prakriti*, objects of senses), age or a want of correlation (appropriate harmony, equilibrium) between the three humors or the three *Gunas*.

The *Atharvaveda* contains chapters relating to medicine, surgery and magico-religious looking rites. This *Atharvaveda* layer of text was likely compiled contemporaneously with *Samaveda* and *Yajurveda*, or about 1200 BCE - 1000 BCE. *Dasgupta* and other scholars state that the *Atreya-Charaka* school and its texts may have emerged from this older tradition, and he cites a series of *Atharvaveda* hymns to show that almost all organs and nomenclature found in *Charaka Samhita* are also found in the Vedic hymns.

Why Maharishi *Kanad* was able to look for 9 *Dravya* may be because we have three *Sharir Sthool Sharir* (*Prithvi, Aapah, Agni, Vaayu* and *Aakash*), *Sukshma Sharir* (*Agni, Vaayu, Aakash, Disha* and *Kaal*), *Karan Sharir* (*Aakash, Disha, Kaal, Aatma* and *Mann*) combining the three *Sharir* we get absolute functioning of Human existence resulting from varying combinations of 9 *Dravya*. This yog of 3 *Sharir* may also be referred as first *Darshan* of *Yog Darshan* (answering the question who is holding the yog). Since *Yog* is the result of counting (*Sankhya*) thus we have the second *Darshan* being *Sankhya*, which primarily refers to the *Guna* of these 9 *Dravya* being 24 *Guna* and beyond 24 being God as the 25th Element (which is omnipresent, i.e., present in everything in the Universe and may be sometimes referred to denote the Cumulative Picture. Thus, the emergence of uniqueness or *Visheshta* in everything being a combination of 9 *Dravya*, 24 *Guna*, 5 Karma and 3 Relationship *Samaanya, Vishesh & Samvaaya* (Cause and Effect) leads to *Vaisheshik Darshan*. Having said it, what is the justification (*Nyaya*) of each *Padartha* leads to the 16 elements of Justification. These sixteen are: *Pramāṇa* (valid means of knowledge or knowledge sources), *Prameya* (objects of valid knowledge), *Samśaya* (doubt), *Prayojana* (aim), *Dr̥ṣṭānta* (example), *Siddhānta* (conclusion or accepted position/principle), *Avayava* (members of syllogism or inferential components), *Tarka* (hypothetical/suppositional reasoning), *Nirṇaya* (settlement or certainty), *Vāda* (discussion or debate for truth), *Jalpa* (wrangling or disputation), *Vitaṇḍā* (cavilling or destructive debate), *Hetvābhāsa* (fallacy or pseudo-proovers), *Chala* (quibbling or equivocation), *jāti* (sophisticated refutation or misleading/futile objections) and *Nigrahasthāna* (point of defeat or clinchers) being as unique as possible gives you *Nyaaya Darshan* which is like rules of Justification or validity. Once the justifications of Uniqueness are in place we get Pure Speciality in everything leading to its application, analysis and comprehension thus giving the next philosophy being *Mimamsa* as Critical Analysis. Post Critical Analysis, one gets only pure truth, where he is left only with the true magnificence of divine, the purity, the magic which mesmerizes, resulting into state of no speech *Vedant*. This linkage of the

Shaddarshan is an approach to understand better on *Vaisheshik Darshan* with 9 *Dravya*.

These 9 *Dravya* were further observed to constitute 24 properties called *Guna*. These 24 being Mann (4) - *Sukh, Dukh, Vibhaag* and *Sanskaar*; *Aatma* (6) - *Buddhi, Dharam, Adharam, Ichha, Dwesh* and *Prayatna*; *Kaal*(3)-*Sankhya, Paratva* and *Aparatva*; *Disha*(2)-*Conjunction* and *Disjunction*; *Aakash*(1)- *Shabda*; *Vaayu*(1)-*Sparsh*; *Agni*(1)-*Roop*; *Jal*(3)*Ras, Dravtv*, *Snehan*; *Prithvi*(3)- *Gandha, Gurutva* and *Pariman*.

The *Navdravya* and their *Gunas* were closely chosen as fundamentals for *Ayurveda Brihat Trayi - Charaka Samhita* (चरकसंहिता) was composed by *Agnivesa* (अग्निवेश) and later edited by *Charaka* (चरक). *Sushruta Samhita* (सुश्रुतसंहिता) was composed by *Sushruta* (सुश्रुत). *Ashtanga Hridayam Samhita* (अष्टाङ्गहृदयसंहिता) was composed by *Vagbhata* (वानभट) (fl. ca. AD 610, in Sindh).

From *Vaisheshik Darshan Charak* took the 3 methods of *Chikitsa - Daivavyapasraya Chikitsa (Aatma), Yuktivyapasraya Chikitsa (Buddhi-Ideation) & Sattwavajaya Chikitsa* (Winning over Mann – Austerity - Purity of Thoughts). These descriptions enable one to conclude that *Ayurveda* is based on 9 *Dravya* which incorporates *Aatman* and Mann as clear concepts about the psychosomatics and its approach towards mental illness.

Daivavyapashraya is literally translated to mean any therapy that depends on or linked to *Daiva (Aatma or unknown)*. “Occult practice”, “Faith practices” are terms which are generally employed to suggest this “*Daiva Vyapashraya*” treatment. In *Atharvaveda* and *Koushika Sutra*, the two authentic sources of this therapy, many “occult” methods have been described to deal with demons and witchcrafts because *Atharvans* were the first to establish relation between demons and diseases. The methods adopted are chanting of *Mantras* (in *Charaka Samhita* use of some sacred hymns having spiritual potency have been mentioned to alleviate diseases.), *Aushadi* (contact with some potent herbs worn as amulets.) Mani

(wearing auspicious gems or precious stones), exerting their influence has been mentioned for securing fortune, *Mangala* (Benediction or influence of auspicious ceremonies in obtaining the blessing of others), *Bali* (practice of sacrifice), *Upahara* (feeding of lower animals as a symbol of mercy), *Homa* (sacrifice of *Ghrta*, fragrant and disinfecting substances are accompanied by auspicious prayers.), *Niyama* (Practice of healthy habits and religious observances), *Prayashchita* (atonement of mis deeds), *Upavasa* (fasting as mean of self-purification), *Svastyayana* (chanting auspicious hymns), *Pranipata* (surrendering before God), *Yatragamana* (visiting sacred places of pilgrimage). This clearly identifies multiple properties (24 properties) in Each of *Navdravya*. Research studies are required to explain the efficacy of these measures but still we practice. These practices induce faith and confidence in the patients.

Yuktivyapashraya (Ideation): Nidaan is the causative factors of disease *Roga Pariksha* gives us complete knowledge about a disease from its start to complete manifestation of disease. There are five means of diagnosis known is *Nidanpanchak* i.e. (1)*Nidan*-Causative factors (2)*Purvarupa* – Pre- symptomatic features (3)*Rupa* – Sign & Symptoms of disease (4)*Upshaya*- Relieving and Aggravating factors (5) *Samprapti*- Pathogenesis of disease. Idea of concluding information not only about complete process of manifestation of disease but also about prognosis, treatment and differential diagnosis of the disease.

Manah Swaroopa: (Concept of Mann): According to *Charaka*, ‘that entity which is responsible for *Sukh* and *Dukh* thinking is known as *Manas*’. It is said to have been inherited from the previous birth (previous birth observer is *Atman*). It is *Achetana* (inactive) by itself but gets *Chetana* (activeness) from *atman* (soul).

Manasthana (location of Controller): *Manas* is said to be active throughout body its seat of control is said to be between *Siras* (head) and *Talu* (hard palate). It is also said that *Siras* is the seat of all senses. Since the senses are controlled by *Manas*, it is necessary to consider *Siras* in understanding *Manas*.

Gyaanotpatti (mechanism of knowledge): *Manas* indicates both presence and absence of cognition.

Knowledge occurs when the sequential relationship in the order of *Indriyarth* (sensory objectives), *Indriya*, (sense organ), and *Manas* with *atman* (soul) is established.

Manasaroga Samprapti (pathogenesis of mental disorders) for all types of mental disorders, *Alpasatwa* (weak mind), *Manovahasrota* (channels conveying *Manas*/conveyers of *Manas*), *Manasadosh* viz., *Rajas* and *Tamas* and *Tridosha* viz., *Vata*, *Pitta* and *Kapha* are said to be responsible, according to ayurveda. *Alpasatwa* which is the most important component is indicative of premorbid personality. Involvement of *Saririka Dosa* is more prominent in *Ubhayatmaka Vikara* like unmade *Apasmara* etc., than in *Manasavikara* viz., *Kama*, *Krodha*, *Abhyasuya* etc., similarly *Manadosa* will be more vitiated in the latter group than in the former.

Manoroga Nidana (Aetiology of mental disorders): Emotional disturbances, volitional transgression, unwholesome food are said to be the causes of mental disorders, in general. Most of these definitions are part of *Satvavajay Chikitsa* clearly indicating *Mann*, *Aatma*, *Kaal* (controller of *Aayu*) and *Disha* as how *Chikitsa* needs to be performed on Thought level, correctness or purity of Thoughts.

Manas Roga is *Rog* of *Karan Sharir* (*Sat*) and *Sookshma Sharir* (*Raj*) commonly called Mental Diseases in Allopathy. Associated with emotion, trauma, negative attitude, stress, sexual-abuse, personal losses or drug-induced addictions. *Manas Roga* are born out of disturbance in *Sattva* & *Raja*, two of the *Trigunas*. *Sattva* is largely information and *Raja* is energy responsible for inherent quality of the mind evident from depression, anxiety-neurosis, stress, sham-rage, schizophrenia and above all, melancholia.

Mantra Chikitsa helps by countering a negative thought (wish-desires) with positive thought (Purpose). By channeling the presumptions, by polishing the objectives, by proper guidance and advice for taking right decision, thus healing the mental illness. Ayurveda is part of Vedas - divine roots. *Samudra Manthan* gave *Dhanwantari* thus Ayurveda was born. *Daiva* in *Daiva Vyapashraya* is *Aatma* itself.

Aatma possess past and future life *Purva Janama*, which impacts the *Karan Sharir*. The diseases that are caused by *Mann*, *Aatma*, *Kaal*, *Disha* and *Aakash* are known as *Daivakrta*. *Mantras* which is a form of Divine Thoughts create confidence and remove the ill effects of *Nav Ras* - *Kaam Krodh* etc. This *Aatma* created *Karan Sharir* which created *Sthool* & *Sookshma Sharir*.

Madhav Nidaan describes *Rogas* caused through *Doshas* (*Vaat*, *Pitta* *Kaph*). In *Tulsidas Ramcharitmanas* there is interesting depiction of *Mann* and physical ailments. Accordingly, *Vaat* is caused by *Kaam* (Thought of Desires), *Kaph* is caused by *Lobh* (desires of holding) and *Pitta* is caused by *Krodh* (thought of Incomplete Wishes). Thus, plethora of diseases are caused due to *Agyaan* (Infatuation) which is the root of all ailments and from these again arise many other troubles. When all these three *Doshas* (*Vaat*, *Pitta* and *Kaph*) combine, it results in what is known as *Sannipata* (Paralysis). Cravings for the manifold pleasures of the sense, so difficult to realize, are the various distempers, which are too numerous to name. The feeling of mineness or accumulation corresponds to ringworms, envy represents itches while joy and grief correspond to a disease of the throat marked by an excessive enlargement of its glands. Grudging contemplation of others' happiness represents consumption; while wickedness and perversity of soul correspond to leprosy. Egotism is a counterpart of the most painful gout; while hypocrisy, deceit, arrogance and pride correspond to the disease known as *Dracontiasis* (which is marked by the presence in the body of a parasite known as the guinea-worm). Thirst for enjoyment represents the most advanced type of dropsy; while the three types of craving (those for progeny, riches and honour) correspond to the violent quartan ague. Jealousy and thoughtlessness are the two types of fever. Thus, every creature in this world is ailing and is further afflicted with grief and joy, fear, love and desolation. (Ram Charitmanas -UttarKand).

Every *Dosha* is a thought and *Dosha* is the causation of disease. But how can emotion be absorbed if the mere thought is not connected with the particle itself - So *Navdravya Mann* absorbs the *Ras* and thus leads to *Manas Rog*. Here, an attempt is made to develop

understanding the role of *Navdravya* its qualities, functions, faculties, on various *Manasroga* with their principles of prevention, treatment and management.

Nidan Panchak and *VyadhiKshamatva* are also a possibility when *Navdravya* exist. All the measures described in context of *Daivavyapashraya Chikitsa* (*Mantra Chikitsa*) are included in occult practices. In *Atharvaveda*, these practices have been described to deal with demons and witchcrafts because *Atharvanas* were the first to establish relation between demons and diseases. In *Agnipuraan* details of *Vish Chikitsa* by *Garuda Mantras* clearly describes the correlation. There are some mental diseases that are directly linked with demons. Usage of *Srimadbhagwatgeeta* 7th Chapter Mantras reduces spirited effects instantly. It seems that the concept of demons vanished except some remnants, which are in the form of *Grahas* and *Bhutas*.

Sattvavjaya Chikitsa Sattva (Information) is synonym of *Manas* and *Avajaya* means to completely win over - Self Command or Complete control over involuntary thoughts of *Kaam*, *Krodh*, *lobh* etc. The knowledge of the multiplicity of the universe is science and progress from multipleness to oneness is knowledge. सृष्टि के

विाविात्व का ज्ञाि ष्टवज्ञाि विै और विाविात्व से एकत्व की ओर प्रगतत ज्ञाि विै।

Gyaan (Jo Kuch *Bhi Sharir* ke *Bheetar* hai and jo kuch *bhi Sharir* ke *Bahar* hai uske

beech ke *Sambandh* ko *Gyaan* kehte hain & *Jis Sambandh* se *Ishwar* ka *Pata Chale* use *Vigyaan* kehte hain. So the *Dravya* which gives you this information is *Aatma* - bearing 6 properties of *Buddhi*(ability or faculty of distinction - to Distinguish), *Dharam*, *Adharam*, *Ichha*, *Dwesh* & *Prayatna*. *Satya Buddhi* is the true knowledge or true understanding. One who sees equally the entire universe in one's own self and one's own self in the entire universe is said to possess *Satya Buddhi*. Identification of *Aatma* in our body and Universe and connecting the two is the basis of *Satyabuddhi*.

Samadhi (Mental equanimity) *Yogah Karmasu Kaushalam* who is controlling the wholesome it is the

Purposeful Action. Thus *Samadhi* is connection with

the wholesome. It is also applicable for treatment of emotional disorders and mental diseases. Concentrating and fixing the *Mann* (mind) into the *Atma* (soul) for a duration of time (*Kaal*) in a particular direction (Disha-Dik). Thus, *Samadhi* covers 4 *Dravya* out of *Navdravya*. Attention span is the innate potentiality of an individual, which determines how educable he is in any direction.

Elaborate description of psychotherapeutic procedures is mentioned in *Srimad Bhagavat Gita*. Lord Krishna gives Geetopadeshamin *Kurukshetra*. Lord Krishna advises *Arjuna* in *Kurukshetra* how to control mind and he gives a beautiful comparison of mind, body and soul with a chariot. Lord Krishna compares Body as chariot (*Panchbhoot* and *Indriyas*) as horses, Mann as reins of Chariot, Soul as the passenger, *Buddhi* as charioteer.

Navadravya are also the basis of *Ashtangayoga*. The fluctuations of mind can be suppressed by persistent practice of the eight fold path of Yoga (who is holding the Universe and the body) and *Vairagya* (Raag of the Creator domain which generates non-attachment). The *Yama* (*Panch Mahabhut* - Self-Restraint), *Niyama* (Following *Kaal*), *Asana* (Flexibility of Body - Posture), *Pranayam* (Creation of *Praan* through Breathing), *Pratyahara* (Beyond 5 senses -Withdrawal-Mann), *Dharana* (Attention- Absorption), *Dhyana* (Focus on Soul seat), *Samadhi* (Journey from Soulseat of self to Soulseat of *Vishnu* (Universe)) are the eight-fold path of *Yoga* for controlling *Mann* as part of preventing and curing mental ill health.

Thus, knowing self as a combination of *Navdravya* 24 *Gunna* 5 *Karma* and 3 *Sambandha* can be compared with psychological assurance, replacement of emotions, regulation of thought process, reframing of ideas, channelization of presumption, correction of objectives, proper guidance and advice and psycho- shock

therapy in modern medicine.

Application of *Navdravya*

Mantra (Thought manifested to *Sabdha* or Sound) is said to be a thought later expressed as Sign (*Mudra*), Written (*Lipi*) or the phonetic manifestation of the Supreme Reality. A Mantra is composed of certain letters arranged in definite sequence of sounds.

Mantra is a potent compelling force and is used for many purposes, divine and mundane in nature. “*Mantra Kovida* or *Mantra Visharada*” (a super specialization) and this was a necessary qualification to be nominated as a royal *Vaidya* as told in *Susrutha Samhita*.

The word Mantra is derived from Man+Tra, man -mana ---just by thinking of divine and tra—three we can protect ourselves. Means, just by thinking one can save him in the universe. I.e. it is saved from onset of disturbances. Mantras are the words (unique combination of Vowels, semivowels & consonants) loaded with power and sound capable of penetrating our body into deep levels. Mantra, a word or sound repeated to aid concentration in meditation. It is a sacred (thought) utterance, a numinous sound, a syllable, a word or group of word in Sanskrit believed by practitioners to have psychological and spiritual powers. Any utterance or thought that is used to invoke the divine creator (*Pukarna*) to affect either the inward state of a person’s soul or the world at large can be called a Mantra. These vibrations generate some neurotransmitter and brain wave which effect in our entire body. In Ayurveda, apart from herbal remedies for diseases, a stress is laid on Mantra recitation also to enhance the healing.

Mantra Veerya^[1]

अथ मन्त्रवृत्तिर्ममाणवृत्तिमभिमधीयते ॥

मन्त्रवीर्ययाषुष्टवद्वाभिमतरेषां वृत्तेशेकृत् ॥

मन्त्रा एकाक्षराः षट्पञ्चाक्षराः कर्तार्ययो द्व्यक्षराः षट्पञ्चाक्षराः ॥

वणारयं षमारभ्य विवाणावधध बीजकाः ॥

Ekakshar mantra is *Pinda*, Two *Akshar* Mantra is *Kartari*, three to nine *Akshar* are *Beejmantra*, 10 to 20 alphabet is *Mantra* and more than 20 alphabet is *Malamantra*.

So, *Mantra* family is defined.

Mantraveerya Which means out of all the 5 category is the total spectrum of *Mantra* (thought) but only few possesses *Mantraveerya*. Energy and energy required for creation are different. So, limited reproduction is everywhere but extreme reproduction is possible in

sperm cells only. मन्त्रवीर्यया has samas and constitutes two parts मन्त्र & वीर्यया giving 3 meaning 1. मन्त्र (thought) और वीर्यया (sperm) 2. मन्त्र का वीर्यया 3. मन्त्र ी वीर्यया गजसका. Last is most powerful term of thought itself is reproduction and *Shiv* is *Kalyan*. The mere thought of *Kalyan* of everyone is used in the essence of reproduction.

What causes *Mantraveerya* is Mantra with ष is known for carrying mantra *Veerya*. *Veerya* is the living material that is responsible for creation or material carrying on Reproductive genetic information of seeds. Mantra without *Veerya* cannot do creation (reproduction). Without creation mantra has energy but cannot do creation. Eg राम does not have creative energy but श्री राम possess. भशव doesn't have creative energy but षव has creative energy ऐं हं क्रं चामुणायै षवच्चे Doesn't have creative energy श्रीं हं क्रं चामुणायै षवच्चे Possesses excellent creative energy ॐ

िमाः भशवाय Doesn't have creative energy ष्वीं िमाः षवाय Possess perfect creative energy. त्र्क्ष्मीः त्र्क्ष्मीः षमीः त्र्क्ष्मीः कम् कम्ाये प्रषीद प्रषीद त्र्क्ष्मीः षमीः त्र्क्ष्मीः मिष्मयै िमाः the creative energy of the divine Mother who created the whole of universe *Maha Laxmi*. So *Durga Kali Lalita Radha Rukmani* etc are different terms for *Devi* but real power term is क्षक्ति षमीं etc. शक्ति is outer strength where as क्षक्ति is inner strength there are around 25 inner strength depiction in chapter 5 of *Durga Saptashati* श represents collection while ष represents divine creation and collection both. Eg in षवष the usage of ष represents creation of death or which create fear of death. Eg. कोश collection शब्दकोश कोष collection and creation both अथाकोष or *Panchkosha*.

DISCUSSION

The Western medical science, a development of a few centuries did not accept the phenomenon of Mann and

Aatman. This resulted into a vacuum in respect of mental illness. The psychologists provided a new area of enquiry into mental illness and its relation / dependence on Mann. The western medicine appears to be still groping in physical attributes of the mind like neurons etc. and has evolved a new subject series called Neuro Science. Still in absence of knowledge of Mann and its attributes and *Gunas*, the vacuum does not appear to close.

CONCLUSION

Ayurveda has the ability to treat all kinds of diseases/disorders that also include a special branch for treating mental diseases (which allopathy is unable at present) because of *Navdravya* which present system of medicine is not aware of. The present study shows that *Navadravya* is the reason for Ayurvedic

approach to prevent the impairment of intellect, patience and memory but also to bring them back to a normal state and plays a significant role in the maintenance of a harmonious state between these 3 factors through the three methods of treatment.

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