

## ATATVABHINIVESHA - A DELUSIONAL DISORDER

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### ABSTRACT

*Atatvabhinivesha* is described as *maha gada*<sup>1</sup> by *Punarvasu atreya*. In modern literature the term used for the same condition is "delusion". It means false interpretation of the truth or present object. Delusional disorder, previously called paranoid disorder, is a type of serious mental illness called psychosis in which person cannot tell between what is real from what is imagined.

**Key words-** *Atatvabhinivesha*, Delusion

### INTRODUCTION

**Atatvabhinivesha-** *Atatvabhinivesha* is made up of two words having meaning. *Atatva* means *ayathartha*, false, non-elementary having no existence and the term *abhinivesha* means interpretation, knowledge to take in sense or indulgence. In modern literature delusion is false and erroneous belief in something which is not a fact. Delusion or Delusional disorder, previously termed paranoid disorder, is a type of serious mental illness called psychosis in which person cannot tell between what is real from what is imagined.

Persistence of delusion must be present at least for 3 months. The various forms of delusion are: delusion of persecution being persecuted

against, delusion of grandeur inflated self-esteem and self-image, delusion of jealousy infidelity, somatic (hypochondriacal) delusions, erotomanic delusions of love, or other non-bizarre delusions - Absence of significant or persistent hallucination - Absence of organic mental disorders, schizophrenia and mood disorders.

#### **Aim and Objective:-**

To compare *Atatvabhinivesha* to delusion

#### **Methods:-**

Comparison of *Atatvabhinivesha* is done with the help of literary study of its concept to that of delusion.

## DISCUSSION

The common etiology of delusion appears to be an abrupt change in environment, e.g. in prison inmates, and immigrants (to a different culture), though stressors are not evident in several other cases. Like most psychiatric disorders, probably the etiology of delusional disorder is multifactorial. It is a disorder with usually a relatively stable and chronic course. It is characterized by presence of well-systematized delusion of non-bizarre type. The emotional response and behavior of the person often understandable in light of delusion is almost normal. Mind, mental diseases and mental temperaments etc, have been especially considered in *ayurveda*. Mind is one of the substratums of diseases having its own *doshas (raja and tamd)*. Mental diseases have been described separately and they have been further classified into *rajas* and *tamas* group<sup>2</sup>. Mental diseases and their causes have also been described separately<sup>3</sup>. The examination of *satva* (mind) has been greatly emphasized and determination of psychic personality is regarded essential to the treatment of the patient.

The examination of emotional factors (*mansikabhava*) and the importance of mental characteristic for determining the prognosis of disease have been vividly described in *ayurveda*<sup>4</sup>. The description of all these subjects related to mind and psychiatry reflect that the general methods of treatment of mental diseases in *ayurveda* are based on some fundamental postulates. The main feature of this disorder is an unshakable belief in something untrue or not based upon reality. People with delusional disorder generally experience non bizarre delusions which involve a situation that could occur in real life such as being followed, poisoned, deceived, conspired against or love from a distance.

Thus delusion usually involves the misinterpretation of perception or experience. In reality, however the situations are either not true at all or highly exaggerated. People with delusional disorder often can continue to socialize and function normally apart from the subject and do not behave in an odd manner. A delusion of an insane person is a symptom of brain disease; it is not in harmony with his education and surrounding and cannot be corrected by any amount of logic.

### Types of delusional disorder

There are different types of delusional disorders.

- 1 **Erotomaniac** - someone with this type of delusional disorder believes that mother person, often someone important or famous, is in love with him or her. The person might attempt to contact the object of the delusion and stalking behavior is not uncommon.
- 2 **Grandiose**: over inflated sense of work, power, knowledge or identity. The person might believe he or she has great talent or has made an important discovery.
- 3 **Jealous**: A person with this type of delusional disorder believes that his or her spouse or sexual partner is unfaithful.
- 4 **Persecutory**: People with this type of delusion disorder believe that they (someone close to them) are being mistreated, or that someone is spying on them or planning to harm them. It is not uncommon for people with this type of delusion disorder to make repeated complaints to legal authorities.
- 5 **Somatic**: A person with this type of delusional disorder believes that he or she has a physical defect or medical problem.
- 6 **Mixed**: People with this type of delusion disorder have two or more types of delusion.<sup>5</sup>

The effects of psychic or mental disorder on the body have been also mentioned in *ayurveda*. There are so many somatic diseases in which mental symptoms have been also described, whereas in the description of mental disease somatic characteristics have been mentioned. It is, therefore, *Charaka* mentioned *sanyas vyadhi*

“*Malinaharsheelasya vegaan praptannigrhnata:  
Sheetoshnasnigdharukshadyair hetubhischaatisevitaih  
Hrudayamsamupashritya manobuddhivaha sirah  
Doshah sandushya tishthanti rajomohaavrutatmanah  
Rajastomobhyaam vrudhabhyam buddhou manasi chavrute  
Hridaye vyaakule doshairath moodhoalpachetanah  
Vishamam kurute buddhim nityaanityaye hitaahite  
Atatvabhinivesham tamahurapta mahagadam  
Snehaswedopapannam tam sanshodhya vamaaadibhi  
Krutsasarjanam medhyairnnapanairupaacharet  
Brahmiswarasyuktam yat panchagavyamudaahrutam  
Tat sevyam shankhapushpi cha yaccha medhyam rasaayanam  
Suhrudaschaanukulaastam swaapata dharmarthavadinah  
Sanyojayeyurvidnyaandhairyasmrutisamaadhibhih  
Ch. Chi. 10/57-63 (Charak Samhita Part II)<sup>[7]</sup>*

The general principle of *manas roga* aetiology in Ayurved is very well stated as

“*Manasahpunha ishtasyalabhaat,  
labhaatchanishtasya upajayate*” Ch. Su. 11/45<sup>[8]</sup>

The root cause of any mental disorder is non-achievement of desired outcomes/things; while receiving of undesired outcomes/things.

#### **Chikitsa Tatwa:**

“*Manaso dnyanvidnyandhairyasmrutisamadhibhi: “Ch. Su. 1/58<sup>[9]</sup>*

Dnyan means adhyatma dnyan (spiritual knowledge), vidnyan means scientific knowledge, dhairyas means ununnatischetas means unperturbed mind, smruti means memory & samadhi means retirement of mind from its

to be psycho-somatic<sup>6</sup>. These references from *ayurvedic* texts reflect that a great stress has been laid by *ayurved* on psychosomatic approach towards the diseases.

The classical description of *Atatvabhinivesha* is as follows:

vishaya thereby causing mana to incorporate into atma.

“*Dhidhairyamamatmadividnyanam  
manodoshaushadham param*” Va. Su. 1/26<sup>[10]</sup>

The best remedy for psychic disorders is to counsel the patient and to make him realize his true identity and of the reality with the help of philosophy & religious scriptures.

The treatment modality of *Manas roga* includes:

- Satvavajaya chikitsa (Psychotherapy)
  - Yuktivyapashraya chikitsa (Medicinal therapy)
  - Daivavyapashraya chikitsa (Divine therapy)
- These measures may be used in isolation or in concurrence. The results may be encouraging if we try to understand OCD in Ayurvedic perspective and make use of the principle of

“dhidharyamatmadividnyanam” as propounded by our Acharyas.

● **Satvavajaya (Mental upliftment)**

**Chikitsa:**

This can be done with the help of showing sympathy, mental counseling, omkar sadhana, meditation, vipassana & atma-parikshan.

● **Yuktivyapashraya chikitsa (Medicinal therapy):**

This can be done with the help of panchakarma, sarvanga snehan & swedana, shirodhara, shirobasti, basti & nasya. The various useful kalpas are Brahmi ghrita, Shankhapushpi syrup, Brahmi siddha taila & Jatamansi siddha taila for Shirodhara, Kalyanaka / Maha kalyanak ghrita, Saraswat ghrita, Unmada gaja kesari rasa, Manas mitra vatakam, Brihat vata chintamani rasa & Suvarna bhasma.

● **Daivavyapashraya chikitsa (Divine therapy):**

Mantra, mani chikitsa (role of vedic astrology) & prayers.

In *ayurveda in manasvikaras* the word '*Hridaya*<sup>11</sup>' is used in the pathology or it can be said that in *ayurved* the brain action related to emotions are denoted as originated from heart and by the word heart it is meant "*Atma and manas* "*adhishtana*. Thus it can be said that *Atavabhinivesha* is a disease of malfunctioning neuro-chemistry in the brain. *Charak* used the term '*Mahagada*' for the same.

## CONCLUSION

In *ayurvedic samhita* mental disorders are explained as *manovaha stroto vyadhis*. *Acharya Charak* described *Atavabhinivesha* as one of the mental disorders apart from *Unmada* and *Apasmar*, but *Atavabhinivesha* can be compared to 'delusion' according to the above discussion.

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