

APPLIED PSYCHO-PATHOLOGY

(A Post Graduate Thesis)

BY

D. M. R. B. DISSANAYAKE

D. I. M. S. (Ceylon)

Under the Guidance of

Prof. Vinayak J. Thakar

Kavyateerth, Sahityashastri A. M. S. (B. H. U.)

Head of the Department

AND

Dr. Madhusudan Shastry

Ayurveda Vachaspati, H. P. A. (JAM)

Department of Basic Principles

GUJARAT AYURVEDA UNIVERSITY

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By going through the comparative table of different psychological temperaments one can easily understand that except some specifications, Charaka and Sushruta both agree fundamentally with the number of these temperaments, and their characteristics. But on the other hand, Kashyapa has mentioned two more varieties of psychological temperaments and they are shown in the table.

Sushruta has tried to correlate the doshic and the manasic factors in describing the temperaments. In addition, he has also cited the names of some animals to give the picture of a particular man's temperament by way of comparison - as some people having Shlaishmika dosha prakriti are resembling Lion, Elephant, Horse or a Bull, some are resembling Jackal, Dog, Cow or Mouse and so on. Though we do not find any details regarding characteristics of different temperaments. These words in themselves are self expressive and are sufficient to denote and describe the personality of a man particularly his psychological pattern. They also indicate that combination of three gunās in different gradations constitute innumerable individual varieties, and these are some few examples which are well known. Another fact is also expressed here that the vāta etc. bodily factors have some mental expressions and conversely sattva etc. Mānas factors have also bodily expressions.

In Charaka and Sushruta, there are no Prajapati Sattva and Yaksha Sattva by these original names and hence Kashyapa

has separately introduced these two temperaments and thus the sattva predominant temperaments is comprising of eight varieties, Rajasa Sattva of seven varieties and Tamasa is having only three varieties.

In this manner we have described a few of the innumerable varieties to be met with in the three types of mind with examples are also cited with a view to support the general view to indicate the general nature of their characteristic behaviour for identification purposes and for the purpose of the treatment which should also be given differently in each type in accordance to their specific nature. Thus we have classified the sattvic type under eight heads, Rājasic type under seven heads and Tāmasic type under three heads, according to various Samhitās of Ayurveda.

In the foregoing pages, according to our original plan of the study, we have started from the definition of psychology and expounded various aspects of psychology mentioned in various texts of Ayurveda. The description is comprising of the definition of manas, properties of manas, arthās of manas, functions of manas, seat of manas, origin of manas, ~~functions of manas~~, relation between the manas and the body, relation between the manas and other sense organs, relation between the manas and the ātmā, the starting point of mental activities, study of manas in relation to age, sex, profession, religion, desha etc., reincarnation and personality; environmental circumstances and variations in the temperament due to manas etc.

In expounding the psychological ideas, the Ayurvedic literature has been expected as the base and wherever it was necessary, the ideology of Western psychology has also been quoted with a view to compare and to show the similarity between the ideas of the thinkers of the East and the West. Whenever it was thought necessary, adequate examples are also cited with a view to support the statement.

The first chapter of this thesis titled as "Sānāya Manovignāna" or "General Psychology" may be considered as the base of our main study of the Psychopathology which is to be dealt with in succeeding Chapters.

CHAPTER II

(vii) Manas is not five organs viz. Chintya, Vicharya,

CONCLUSION

Uhya, Dhreya and Sakalpya, along with the other

The subject contents of the main Thesis "Applied Psycho-pathology" are discussed in four sections of this Thesis. If we want to put a short and concise summary of the Thesis, a bird's eye-view will be necessary. Reviewing the whole Thesis, the following salient features may be presented in brief:

- (A) The first chapter deals with the general psychology in which we have tried to explain :-
- (x) The mental activities start during the intra-uterine stage of a human.
 - (i) The science which deals with the normal functioning of the psyche or the manas is called ectically "Psychology".
 - (ii) "Psycho-pathology" or signs of abnormal psychology is a sub-division of 'Bhoota Vidya'.
 - (iii) The manas is identified by the words Sattva, Chetas, Chitta, Hridaya, Swanta and Manasa, which are having identical meaning.
 - (iv) The manas is a product of ahankara, but on the basis of its nourishment, it is of bhautika nature also.
 - (v) Production or non-production of the knowledge, inspite of the presence of life elements, indicate the manas, which has been recognised as a definition of manas.
 - (vi) Manas has got two qualities viz. Anutva and Ekatva.

- (vii) Manas plays a great role in *Artha, Kama, Moha, Dharma, Arsha, Bhakti* and *Yoga* states.
- (viii) Manas has got five arthās viz. Chintya, Vicharya, Uha, Dhyeya and Samkalpya, along with the other unmentioned manorthās.
- (ix) Manas is very sensitive and delicate instrument of a living man and it can be affected easily and quickly by the environment, education, poverty, age, race and family, dharma, profession etc.
- (x) Arthasampat, Ātmasampat, Swārtha vyabhicharana, Indriyārtha-vyabhicharana, Samkalpa-vyabhicharana and combination of the manas with the qualities of sattva, rajas and tamas are the factors inciting the actions of the manas.
- (xi) The mental activities start during the intra-uterine stage of a child.
- (xii) The manas is situated in the heart but practically the whole body is considered as manovahā srotas.
- (xiii) The manas and the body are related with each other in health and disease conditions.
- (xiv) Because indriyās perceive the indriyārthās only when associated with the manas, it is concluded that manas and the other sense organs are related with each other.
- (xv) Manas is utilized by ātma as a tool for the activities and knowledge-production.
- (xvi) Manas plays an important role in 'Punarjanna' or reincarnation.
- (xvii) Different types of personality are having some psychological characteristics.
- (xviii) Manas is always liable to be affected by passions and emotions.

(xviii) Manas plays a great role in jāgrata, swapna, sushupta and tureeya states.

(xix) Mind is very sensitive and delicate component of a living man and it can be affected easily and quickly by the environment, education, poverty, age, race and family, desha, profession etc.

(xx) Psychological temperaments are of three kinds viz. pure, passionate and ignorant and they can be further expanded to various sub-divisions of each kind.

(B) The second chapter of the Thesis deals with fundamentals of psycho-pathology and psychic disorders. After discussing the role of manas in the four types of lives, the psychopathological ideologies are described and it has been established that :

(i) All the aetiological factors of psychic disorders may be given a single title 'Pragnāparādha'

which is defined as the derangement of the three components of pragnā viz. Dhee, Dhriti and Smriti.

(ii) The study of the causes and nature of mental diseases or abnormal behaviour is called 'Psycho-pathology'.

(iii) According to Ayurveda, the pathology of psychological disorders can be interpreted in the following stages - Moha, Ichcha or Dwesha; Karma

(3) and abnormality, and rajas and tamas are the basic factors responsible for all these events.

- (iv) Psychological disorders are grouped under two headings - purely psychic abnormalities and psycho-somatic diseases.
- (v) Purely psychic disorders are interpreted with different aspects by different authorities, such as: Sushruta has labelled them as 'Manasa Rogas' and in modern psychology, there are different types of 'feelings', while dramatists call them 'Vyabhichāribhāvās'.
- (vi) Out of the purely psychological disorders, some are sensory feelings while others are ideal feelings.
- (vii) Mmāda, Apasmāra, Mada, Moorchcha, Sanyāsa etc. are the psycho-somatic disorders.

(C) Third Chapter of this Thesis deals with the psychic abnormalities in somatic disorders. In this Chapter, it will be observed that :-

- (i) A classified list of various psychic abnormalities in somatic or psycho-somatic disorders, based on Mādhava Nidāna, is presented.
- (ii) In all 22 psychic abnormalities, in various diseases are described by Mādhavakara.
- (iii) After presenting the tables, relationship between body humours, psychic abnormalities and the somatic disorders have been discussed.

(D) Fourth Chapter deals with the practical approach to some somatic disorders. It will be observed, by going through this section, that :-

- (i) Four diseases viz. Swapnadosha, Amlapitta, Udāvarta and Pravriḍḍha Raktachāpa are selected for the practical study which are abundant in Jamnagar.
- (ii) (a) 50 OPD and 20 IPD patients suffering from Swapnadosha were of the age between 16 to 45 years and all were males.
- (v) (b) It was observed that most of the patients were having the abnormal sex psychology and sex hunger along with the abnormal sex satisfaction as the main aetiological factor.
- (iii) It was noticed that these patients were having different types of manifestations, but psychological symptoms were restricted to 16 and Heena-manobhāvanā, Saritihrāsa, Asthirachittatā, Tandrā and Swapnabahulatā, Anidrā, Lajjadhikya Kamechchābhāva, Vyavāyabheeti, Kshiprakopitā etc. were the main symptoms present in considerable number of patients. It is well-known and a just established fact that all these symptoms are prevailing in Swapnadosha due to the affliction of Manas.
- (iv) (a) 15 male and 10 female patients of Amlapitta are studied.

- (b) The aetiological factors comprise all sorts of irregularities in routine life as well as worries, anxiety etc.
- (c) Though various physiological symptoms are also seen in Amlapitta, but number of psychological symptoms is beyond expectation.
- (d) About 15 psychological symptoms are recorded in the studied cases of Amlapitta and out of them Vikshubdhatā, intolerance, krodhālutā, Arati, Tamodarshana, Nidralpatā, Tādana, Bhrama were seen in considerable number of patients
- (v) (a) Study of Udāvarta includes 14 male and 6 female patients belonging to all age-groups.
- (b) Only 40% patients were having the aetiological factors of psychic nature but almost all the patients had functional disturbances in terms of aetiology.
- (c) In total 8 psychological symptoms were recorded in studied cases of Udāvarta - out of which Nidralpatā, ill nature, krodhālutā, Swapnabahulatā, Manovibhrama, Moha etc were recorded in 50% or more cases.
- (vi) (a) Study of Pravridharaktachāpa is based on 10 male and 10 female patients.
- (b) Raktachāpādhikya was reported in the patients of age between 16 to 60 years.

(c) Most of the patients had predominantly a condition of anxiety which was supposed to be an outcome of various types of dissatisfactions, disappointments, burdens, worries etc. Hence the aetiological factors were mainly of psychological nature.

(d) In all, 10 psychological symptoms were recorded, out of which Anidrā, Tamodarshanā, Bhrama, Shiroshoola, Krodhālutā, Asahishnutā, Samvedanasheelatā and Arati were seen in considerable number of patients.

(viii) After presenting the records, each and every topic has been touched and discussed in a short or detailed form.

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