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Music - A remedy in Psychological Disorders (*Manas Vikara*)

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ABSTRACT

One in four people in the world will be affected by psychological disorders (*manasvikara*) at some point in their lives - Geneva (WHO). Around 450 million people currently suffer from such conditions, placing psychological disorders (*manas vikara*) among the leading causes of ill-health and disability worldwide. Depressive disorders are already the fourth leading cause of the global disease burden. They are expected to rank second by 2020, behind ischemic heart disease but ahead of all other diseases. Constant exposure to severely stressful events, dangerous living conditions, exploitation, and cut-throat competitions, mismanaged life style are some main causes of *manas vikara* at present era. During the past few months, mental health has received public and media attention in an unprecedented manner. This was related to the release of the report of the National Mental Health Survey (NMHS). So mental illnesses are a real health issue, which means you can't treat them with lifestyle changes alone. In conjunction with a healthy lifestyle, though, your treatment options will work more effectively and you'll see more rapid change. Among all these there is a concept that music can play a tremendous role in *manas vikara chikitsa* which is also mentioned in our Ayurvedic compendias. Music is an age-old part of Ayurveda. Great composers of Indian classical music have attempted music therapy down the years. Legend has it that classical music Maestro Thyagaraja brought a dead person back to life with his composition.

Key words: Psychological disorders, Psychosomatic disorders, Manas vikara, Doshas, Indriyas, Atma, Mana, Sattva.

INTRODUCTION

Geneva (WHO) - One in four people in the world will be affected by psychological and psychosomatic disorders at some point in their lives. Around 450 million people currently suffer from such conditions, placing mental disorders among the leading causes of

ill-health and disability worldwide. Treatments are available, but nearly two-thirds of people with a known mental disorder never seek help from a health professional. Stigma, discrimination and neglect, prevent care and treatment from reaching people with mental disorders, says the World Health Organization (WHO). Where there is neglect, there is little or no understanding. Where there is no understanding, there is neglect. The responsibility for action lies with governments, says WHO. Currently, more than 40% of countries have no mental health policy and over 30% have no mental health program. Around 25% of countries have no mental health legislation.

The perfect balance of mind, body and soul is considered as complete health in Ayurveda. Music is a technique of complementary medicine that uses music prescribed in a skilled manner. Music Therapy is

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a branch of Ayurvedic science where music is used as an effective management for numerous diseases. Music therapy follows the principle that a sound (*naad*) generates some vibrations that tend to move in space and in the process produce some healing effects in the human body. The *sharirik doshas* i.e. *vata*, *pitta* & *kapha* and *mansik doshas* i.e. *raja* & *tama* are balanced by *raga chikitsa*. Medicine act primarily on *sharirik doshas* and then *mansik doshas* are pacified. But music act primarily on *mansik doshas* and then *sharirik doshas* are also pacified.

We have seen that the desires and passions form the root-cause of mental disturbance, as they tend to disturb the balance (the state of equilibrium) of mind. As a result, they create sorrows and sufferings in life - both for the individuals as well as for their family or society. Music is capable of improving peace happiness, health and concentration. Thus, music can be an effective treatment in various mental problems. Regular experiments are required to find out further therapeutic dimensions of music.

From the very beginning of existence of life in the universe man has striven to live a physically and mentally healthy and comfortable life. Ayurveda is an ancient science which mainly focuses on preventing and treating diseases based on the knowledge of the *dosha* or humors or constitution of the person. According to Ayurveda health is a combination of a healthy body i.e. *Sattva*, *Aatma*, and *Indriyas*. In Ayurveda, various psychological conditions like greed, grief, fear, anger, envy, excessive attachment, etc., have been considered to play a role in the precipitation of diseases. It is advised that one must control these emotions (*Manas Bhavas*) or else it may lead to various *Manasika vikaras*.

The Concept of Manas

The word *Manas* is derived from Sanskrit root, "*Manajane*" which is taken in the meaning of 'to think', 'to analyze', 'to anticipate' etc. The main function of the *Manas* is the sense of feeling of existence, or 'Ego' or 'I' to the Soul. *Mana* is involved in thinking, discrimination, reasoning and conclusion.

According to *Charaka*, following are the *vishyas* of *Manas*^[1]: *Chintan* (thinking), *Vichara* (consideration), *Uha* (speculation). *Gunas* of *Manas*^[2]: *Sattva*, *Rajas* and *Tamas* are three basic *Gunas* of the *Manas* (mind). The *Trigunas* are responsible for each and every psychophysiological event in an individual. *Sattva* is responsible for spiritual pleasure, correct knowledge and light (*prakash*), *Raja* is responsible for functional entity of an individual and *Tama* for inertia and darkness. In ancient treatises of Ayurveda we found the terms *Unmada*, *Apasmara*, *Attavabhinivesha*, *Pragyapradha* are general terms for *Manasa Vikara*. *Manasa Vikara* according to Ayurvedacharyas is wandering about of mind, intellect, consciousness, knowledge, memory, inclination, manners, activities and conduct. *Manasa Vikara* considered to be generated by impairment of general mental functions the presence of weak psyche (*alpasattva*), vitiation of *sharirika* and *manasik dhasas* (*Raja* & *Tama*) and also by vitiation of *manovaha srotas*.

For healing purposes, we must also consider individual's habits, tendencies, influences and desires, which create the pattern of our lives down to the subconscious and instinctual levels. We must willfully change the way we live, breathe, see and think, altering our very ego or sense of self in a positive way. This may be done through various tools provided in our ancient scriptures such as Yoga, Music and *Mantras*. In India, music originated from *Gandharva Veda*, thousands of years ago. Even today its basic principles of depicting aesthetic mood, lead to the stunning creativity by its master musicians. Music is well recognized for its entertainment value throughout the world. The Greeks, Hebrews and Persians used music systematically as a therapy. Music and other sounds have a significant effect on the body and mind. A close interdependence among the physical and psychological components exists, if one component is out of balance, the others are also out of balance. Along with the other benefits of music nowadays it is used as a therapy also. Music therapy is one of the complementary methods of healing as prescribed in Ayurveda, which works as Mind-Body

Medicine. The Indian melodies or *Ragas* which brings out positive emotions, warding off the negative ones, helps to change one's thought patterns. It is an emerging field in health care system. So at a present time there is an emerging need to look how music can be beneficial as a supplementary treatment according to Ayurveda point of view.

MATERIALS AND METHODS

Classification of Manas Vikara

There is no definite pattern of classification of *Manas Roga* in *Ayurvedic* texts. Descriptions of *Manas Roga* are found in scattered form at different places in texts of Ayurveda. *Charaka* has mentioned *Unmada*, *Apasmara* and *Atattvabhinivesa* in two separate chapters in *chikitsasthana* of *Charaka samhita* as major mental illnesses.^[3] *Susruta* has described *amanusopasarga*, *apasmara* and *unmada* in separate chapters in *Uttaratantra*^[4]. *Astanga Sangraha*, *Astanga Hridaya*, *Bhela Samhita* and *Madhava Nidana* also followed the same pattern. *Manas vikara* caused by *Kama* (excessive desire), *Shoka* (grief), *Bhaya* (fear), *Krodha* (anger), *Harsha* (delight), *Irshya* (jealousy), *Moha* (greed).^[5] Following is a classification of *manas rogas* described in Ayurveda as depicted in *Ayurvediya manas vignana*.

Table 1: Classification of Manas vikara.^[6]

A.	The Disease Primarily Due to the Involvement of <i>Rajas</i> and <i>Tamas</i> , which are Considered as True <i>Manasa Roga</i> , <i>Manas Vikara</i>	<i>Kama</i> (Lust) <i>Krodha</i> (Anger) <i>Lobha</i> (Greed) <i>Moha</i> (Delusion) <i>Irshya</i> (Jealousy) <i>Mana</i> (pride) <i>Mada</i> (Neurosis) <i>Shoka</i> (Grief) <i>Udvega</i> (Anxiety) <i>Bhaya</i> (Flat) <i>Harsa</i> (Euphoria)
B.	The Disease Produced Due to the Involvement of	<i>Unmada</i> (psychosis) <i>Apasmara</i> (Epilepsy)

	<i>Rajas</i> and <i>Tamas</i> along with <i>Vata</i> , <i>Pitta</i> and <i>Kapha</i> . These are considered as Major Disorders of Mixed Nature	<i>Atattvabhinivesa</i> (obsession) <i>Bhrama</i> (Vertigo) <i>Tandra</i> (Drowsiness) <i>Klama</i> (Neuroasthenia) <i>Mada</i> (Psychoneurosis) <i>Apatantraka</i> (Hysteria) <i>Murccha</i> (fainting) <i>Sanyasa</i> (coma) <i>Madatyaya</i> (Alcoholism) <i>Gadodvega</i> (Hypochondriasis)
C.	Psychiatric Illness Related with Personality Defects	<i>Sattvahinata</i> (Inadequate personality) <i>Amedhata</i> (Mental Deficiency) <i>Vikrita Sattva</i> (Psychopathic personality)
D.	Psycho Somatic Illness (<i>Adhi-vyadhi</i>): these are characterized by psychic and emotional elements in the etiology with manifestation of clinical features predominantly at somatic level.	<i>Bhayaja</i> and <i>Sokajaatisara</i> (Diarrhea due to fear and grief) <i>Kamajajvara</i> and <i>Sokajajvara</i> (Nervous pyrexia)

Samprapti of Manas Vikara: *Charaka* has described the *samprapti* of *manasroga* in very systematic way. Accordingly the etiological factors primarily vitiate *Raja* and *Tama* (*Manas Doshas*), which affect *Hridaya* (the seat of intellect or brain) of an *Alpasattva* person and causes *Manovaha Srotodusti* (vitiates psychic center i.e. emotion etc.) and give rise to different *Manas Vikara*.^[7]

Dosha properties in balanced and imbalanced situation: As per Ayurveda, *Dosha* is defined as “*Dooshayantiitidosha*” (those which vitiate the other substances after getting themselves vitiated). Although *Tridoshas* – *Kapha*, *Pitta*, and *Vata* – give rise to a person’s specific, individual *Prakriti* (constitution) by birth, they are dynamic in nature and are affected by *Ahaara* (diet) and *Vihaara* (lifestyle) of

a person. *Doshas* are not only physical in nature; they are also psycho-spiritual and similarly affect mind and emotions.

Table 2: *Dosha* properties in balanced and imbalanced situation.^[8]

Psychological attributes of <i>Dosha</i>	Balanced	Imbalanced
<i>Vata</i>	low tolerance to pain and noise, austerity, discipline, and introspection	Indecisiveness, fearfulness, addiction, insomnia, paranoia, and restlessness
<i>Pitta</i>	Intelligence, adaptability, and alertness	Irritability, arrogance, self-centeredness, and violence
<i>Kapha</i>	Emotional stability, caring nature, security, forgiveness, calmness, contemplance, and tendency to nurture	Narrow-mindedness, stubbornness, neglect, laziness, inertia, and over-attachment.

Music and *Dosha*

Music removes fear which pacifies *vata dosha*. It removes anger which pacifies *pitta dosha* and it removes sadness and disgust which pacify *kapha dosha*. Thus, music removing the negative mental aspects pacifies *sharirika doshas* which ultimately provides mental health also. The body-mind relation has been mentioned in Ayurved. *Acharya Charak* has depicted that *vata* is aggravated due to *kaam* (extreme sexual desire) and *shoka* (sadness) and *pitta* is aggravated due to *krodha* (anger). *Acharya Charaka* has again mentioned that sometimes physical problems like *jwara* (fever) etc. and mental problems like *kaama* (extreme sexual desire) are cause of each other mutually. *Acharya Chakrapani* has elaborated this verse that physical problems create mental problems and mental problems create physical problems mutually.

DISCUSSION

The reason why albums of pop artists sell in millions is, because people can tap into their music which sets the mood and channelize and articulate their

emotions with heightened sensitivity and proper articulation. Music is a major cultural phenomenon and perhaps the greatest invention of all time as people constantly turn to it- heart breaks or birthdays, music never lets people down. It should come as no surprise that music can be therapeutic in the literal sense and has been used in several cases to help with mental health conditions. Music therapy utilizes the ability of humans to connect to music to alleviate their emotional well-being. It also facilitates positive changes in the communication between the client and the therapist through live musical interaction along with improving self-confidence. It makes one more empathetic towards the needs of others while generating a sense of self-awareness. It is believed that music stimulates the pituitary gland whose secretions affect the nervous system and the flow of blood. Music helps one in relaxation and refreshment. Music improves the efficacy during working. Music also controls the negative aspects of the personality like anger, worry and bias. It helps to cure headache, abdominal pain, hypertension, autism, schizophrenia and epilepsy, etc. Music induces the peripheral production and release of nitric oxide (NO) which is an antibiotic and immunomodulator.

According to an ancient Indian text, *Swara Shashtra*, the seventy-two *melakarta ragas* control the 72 important nerves in the body. It is believed that, if one sings with due devotion, adhering to the raga *lakshana* and *srutishuddhi*, the raga could affect the particular nerve in the body in a favorable manner. Certain ragas do have a tendency to move the listeners emotionally, as well as physically. An unintended nod of the head, limbs or body could be manifest when lilting tunes are played. The real impact of sound is more evident when there is a metallic screech which nails the nerves and makes the body undergo a sudden shiver! Sample melodic structures, slow tempo, low-pitched notes which are repeated over and over again, as in bhajans and kirtans have been found to be soothing and relaxing. Such musical pieces are found to impart a sense of relaxed spaciousness, besides reducing stress, deepening breathing process, leading the listeners to

consciousness frequencies akin to the Earth's electromagnetic field.^[9]

While the descending notes in a raga (Avarohi) is found to create inward-orienting or introvert feelings, the ascending notes (Arohi) represent an upward or expansive mobility. Thus music played for the soldiers or for the dancers have to be more lively and uplifting with frequent use of Arohi content. More ascending notes are found in war music or in joyous dance music all over the world. Similarly, melancholic songs should opt for 'smooth' Avarohi. Although it may not be a rule as such, most of the Western tunes based on major keys play joyful notes, which those composed in minor keys tend to sound more melancholic or serious. Certain Indian ragas too have a direct impact on emotions, as they can create awe, joy, suspense or pathos. They can, depending on their form of gait, work even as a stimulant or a depressant.

Role of music in Manas Roga as per Ayurvedic point of view

1) Balancing of doshas by lye and rhythm of mantras: In Ayurveda especially in reference of *chikitsa* and *swasthvir* we found that there is explanation of huge number of mantras in *samhitas*. Special thing about these mantras is that, these mantras are advised to speak in lye. The reason behind to speak these mantras in lye is that vibration of these mantras play a role in relaxation and concentration of mind. For example when anyone simply speak the 'OM' *shabd* in lye even for a short duration vibrations generated from 'OM' make a harmonic and relaxing environment in which anyone feels calm. So these mantras have their effects when these are purely chanted in music. *Acharya Vagbhatta* has mentioned that sweat vocal and instrumental sounds which are pleasing to the mind pacify the *pitta*. Thus, lye and rhythm of music has efficacy for correcting the *samprapti* of *manas vikara*.

2) Balancing of doshas by raga: In music therapy, selection of music should confirm to patient's musical background and patient preference is one of the most important factors affecting the choice

of therapeutic music. Hence, we can use Indian classical music for our patient as it will be appropriate for their musical background and music preferences. In Indian classical music *ragas* are important part. Indian rishis discovered the *ragachikitsa* (music therapy), the therapeutic value of music. Samaveda, one of four Vedas also deals with music. *Ragachikitsa* has been explained in Ayurved also. The *sharirika doshas* i.e. *vata*, *pitta* & *kapha* and *mansika doshas* i.e. *raja* & *tama* are balanced by *raga chikitsa*. *Raga chikitsa* is based on the principle that a *naad* (sound) generates some vibrations that tend to move in space and this process produces healing effects in the environment. Dr. T. V. Sairam of New Delhi has discovered many dimensions of *Raga chikitsa*. The Raga research center in Chennai, India is doing a comprehensive study of Indian ragas and evaluating their therapeutic potential with the collaboration of musicians and doctors.

3) Biorhythm theory of Music and Ayurvedic doshas^[10]

Our ancient scholars and musician adhered strictly to bio rhythm or cyclical time theory while singing a particular *raga*. *Sangita Makarandaby Sri Narada*, says that *raga* sing at the proper time brings happiness; otherwise it disturbs the environment. The source of this concept dates back to Vedas, especially *Yajur Veda*, which deals with prescription of time and rules for the performance of *ragas*, or religious ceremonies. Ayurveda also emphasis the importance of these natural cycles of the day and season. Listening to the right *raga* at the right time is said to smooth the natural transitions and attune the body and mind to the circadian cycle. Also, specific *ragas* are prescribed to balance specific *doshas*. It is of great importance for our study of music that Ayurveda also recognizes multiple cycles of time and distinguishes specific balance between the *doshas* existing in each section of each cycle. These factors are taken into account in diagnosis, healing as well as guidance for preventing disease. During the diurnal cycle, each *dosha* is found to predominate twice. *Bhatkhande* has classified the *Ragas* based on the time of singing, which may be

utilized during therapeutic applications. To establish the recital times of each *raga*, he divided the day into eight *praharas* or watches, each of three hours' duration, using 4 a.m. as his starting point. He then allocated each *raga* to a specific *prahara* according to its basic tonal characteristics. There are many points of this nature that would have to be brought out in order to arrive at a complete explanation of timerelated performance practices.

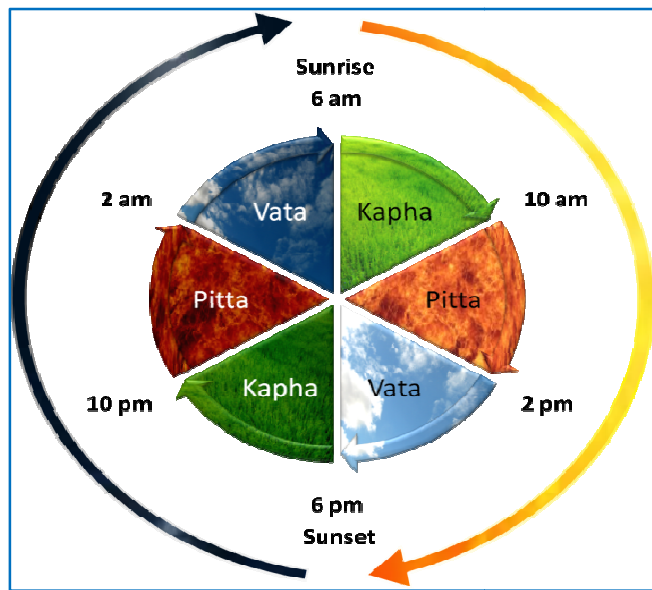


Fig 1: Cycle of predominant *Dosha* and time

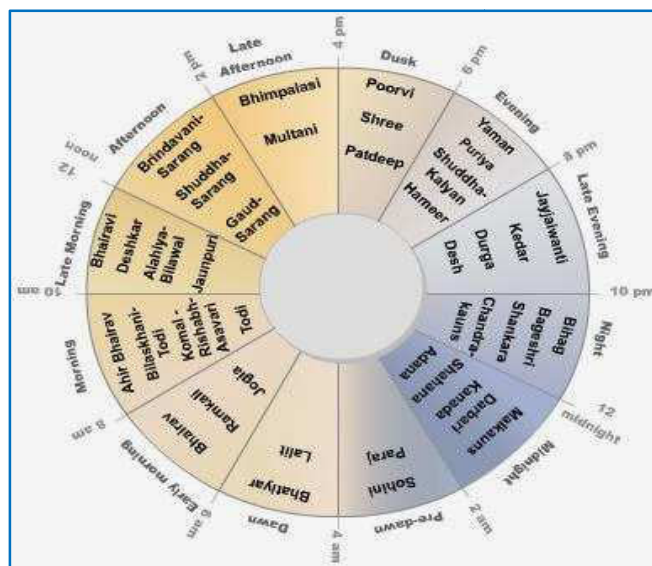


Fig 2: *Raga* and circadian rhythm

Different ragas: Now, here we have correlated the disagreeable *rasa*, which is the cause of disturbed

dosha, with the Indian *ragas* which instills agreeable *rasa* within the listener.

Table 3: Disagreeable *rasa* treated with agreeable *rasa* the corresponding that and important *ragas* of the that.

Disturbed <i>Dosha</i>	Disagreeable <i>rasa</i> created	Substitute Agreeable <i>rasa</i>	Thaat	Some Important Ragas of the Thaat	Time	Timings	
Vata	Fear	Veera Rasa,	Kafi	Kafi	Any time		
				Peelu	Any time		
				Bhimpalsri	Afternoon	1pm - 4pm	
				Brindavani Sarang	Afternoon	1pm - 4pm	
				Shuddha Sarang	Afternoon	1pm - 4pm	
			Asavari	Asavari	Morning	7am - 10am	
					Adana	Mid Night	10pm - 1am
					Jaunpuri	Morning	10am - 1pm
					Darbari Kanada	Midnight	10pm - 1am
			Bhairavi	Bhairavi	Late Morning	10am - 1pm	
					Malkauns	Mid Night	10pm - 1am
			Todi	Bilakshani Todi	Morning	7am - 10am	

				Todi	Morning	7am - 10am
				Multani	Late Afternoon	1pm - 4pm
				GurjariTodi	Late Morning	10am - 1pm
				Madhuvanti	Dusk	4pm - 7pm
Pitta	Anger	Shanta and Karuna Rasa	Bhairav	Bhairav	Early Morning	4am - 7am
				AhirBhairav	Morning	7am - 10am
				Ramkali	Early Morning	4am - 7am
			Purvi	Jogiya	Early Morning	4am - 7am
				Purvi	Dusk	4pm - 7pm
				Paraj	Pre-Dawn	1am - 4am
Marva	Shri	Dusk	4pm - 7pm			
	Marva	Late Evening	7pm - 10pm			
	Puriya	Late Evening	7pm - 10pm			
	Bhatiyar	Early Morning	4am - 7am			
	Sohini	Pre-Dawn	1am -			

						4am	
Kapha	Sadness, Disgust	Shringara	Kalyan,	ShuddhaKalyan	Late Evening	7pm - 10pm	
				Kedar	Late Evening	7pm - 10pm	
				Hameer	Late Evening	7pm - 10pm	
				Bilawal	Yaman	Late Evening	7pm - 10pm
				AlahiyaBilawal	Late morning	10am - 1pm	
				Bihag	Night	10pm - 1am	
				Shankara	Night	10pm - 1am	
				Durga	Late evening	7pm - 10pm	
				Khamaj	Khamaj	Late evening	7pm - 10pm
					Jinjoti	Late evening	7pm - 10pm
Kalavati	Late evening	7pm - 10pm					
Desh	Late evening	7pm - 10pm					

Hence, there is an assumption that, *raga* can play an important role for *doshasamyta*. However no research work of this type on music has been done yet, so it is difficult to apply and generalize our results for patients with psychological disorders. Role of Indian classical music integrating Time Theory of *Ragas* and principles of Ayurveda as music therapy should be explored further to understand effects of different *Ragas* on normal and abnormal body physiology and to understand effects of different *Ragas* during different time periods.

Management of Manas vikara in one more aspect: In Ayurvedic texts the management of *Manas Roga* is described in a systematic way.^[11]

It is divided into two; 1. Pharmacological Management. 2. Non- Pharmacological Management.

It seems that in the past pharmacological management of *Manas Roga* was given less importance and non- pharmacological approach was predominant. Gradually in past few decades the pharmacological approach has emerged as the major part of treatment of mental illness and non-pharmacological part has remained ignored. Non-pharmacological treatment, now a days is equally important.

1. Pharmacological Management of Manas Roga:

Out of three therapeutic streams mentioned in Ayurveda (*Daivavyapasraya*, *Yuktivyapasraya* and *Sattvavajaya Chikitsa*).^[12] Only *yuktivyapasraya chikitsa* falls under pharmacological management.

- *Yuktivyapasraya Chikitsa*: This is prevalent rational method of treatment is designed to treat mental and physical disease. It deals with proper administration of medicines and prescription suitable diets and other physiological and pharmacological methods.

2. Non- Pharmacological Management of *ManasRoga*: Ayurveda described the various types of non-pharmacological procedures. These are as follows: 1. *Daivavyapasraya Chikitsa*. 2. *Sattvavajaya Chikitsa*. 3. *Nidanaparivarjana*. 4.

Naisthiki Chikitsa. 5. Practice of Yoga. 6. Relaxation etc.

- *Daivavyapasraya Chikitsa*: It includes all those circumstances which are beyond the preview of reasoning. This *daivavyapasraya* method creates confidence and removes fear and pessimistic tendencies. *Daivavyapasraya chikitsa* are *mantras, aushadhi, mani, mangala, bali, upahara, homa, niyama, prayaschitta, upavasa, pranipata, yatragamana*.^[12] In *daivavyapasraya Chikitsa* only mantras can be considered under music therapy. Effect of *mantras* is found due to their lye as earlier explained.
- *Sattvavajaya Chikitsa*: *Sattvavajaya chikitsa* is aimed at the control of mind i.e. one should keep himself established in his oneself after knowing the real nature of the soul and attaining the height of spiritual wisdom.^[13] *Charaka* defines it as a method of restraining or withdraws of the mind from unwholesome *arthas*. Music can be an important part of treatment which can be considered under *Sattvavajaya Chikitsa*. So music plays role to increase the *sattva* of the person. As *sattva* of person increases, deformity which is happened by *heena sattva* which is a main cause for *manas vikara*, get helped to cure. We can consider music plays major role on *sattva*. A concise report was published regarding *sattvavajaya*, in which therapy is well designed from classics, is as follows:^[14]
 - (a) Assurance.
 - (b) Replacement of emotion
 - (c) Regulation of thought process
 - (d) Retraining of Ideas
 - (e) Channelization of presumptions
 - (f) Correlation of objective and ideals
 - (g) Proper guidance and advice for taking decisions
 - (h) Proper control of patience
 - (i) Fear therapy or psychoshock therapy.

CONCLUSION

Music therapy is known to be effective in various depressive disorders including major depression, seasonal affective disorders, depression in elderly, depression with neurological disorders (stroke, dementia) etc. Various forms of music therapy like receptive music therapy, improvisation, group therapy, singing, song writing, instrument playing, etc. have been used for treating depression. Music therapy Improves tridoshic balance and helpful to cure all type of manas vikaras due to multiple psychological mechanisms. Besides these, music therapy can be used effectively as a preventive measure, and it can be used as a supplementary to the main treatment after the onset of pathological conditions. The appropriate type of music, with specific tonal quality, played at suitable time, helps to drive out negative feelings like dependency and loneliness. Music creates an atmosphere of harmony and well-being. Music is one of among those lifestyle choices that may reduce stress, protect against disease, and manage pain.

Medicine is selected to pacify *doshas* involved in the disease. Similarly, music is selected to pacify *doshas* involved in the disease. Like medicine, music has also *dosha-shama/dosha-balancing* property. Therefore, various type of music can be used as medicine in various diseases. Medicine act primarily on *sharirik doshas* and then *mansik doshas* are pacified. But music act primarily on *mansik doshas* and then *sharirik doshas* are also pacified.

Though not widely prevalent, music therapy may be a breakthrough and even the therapy of future, while it is being pleasurablely aesthetic and meaningful. So it is concluded that music can be equally effective on a less invasive at deeply personal level. Although it is too early to make a generalized statement, in absence of adequate scientific evidence. Regular experiments are required to find out further therapeutic dimensions of music.

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