

## ROLE OF MANAS VIKARA IN DEVELOPMENT OF PSYCHOSOMATIC DISORDERS

Saini Neera

Ph.D Scholar Department of *Roga Nidana & Vikriti Vigyana*, Faculty of *Ayurveda*, IMS, BHU, Varanasi, Uttar Pradesh, India

### ABSTRACT

*Vyadhi* and *Roga* are the most common terms used for disease or illness in ancient *Ayurvedic* literature. In *Ayurveda* a lot of synonyms are given to diseases as *jvara*, *vikara*, *abadha*, '*papa-dukha*', *amaya*, *yaksma*, *gada*, *atanka* etc. All these terms are given to rogas due to their effects either on the somatic, psychological, *karmic* and metaphysical aspects. As *Charaka* has said that mind (*manas*) and body (*sarira*) along with the senses (*indriyas*) are the place or basis (*adhithana*) of diseases (*vedana*). In this context *manas vikara* are known as causing factors of psychosomatic disorder. *Charaka* has described basically three factors are responsible for the origin of illness i.e. *asatmendriyarthasamyoga* (excessive utilization or non utilization or improper utilization of sense faculties i.e. unwholesome conjunction of sense organs), *pragyaparadha* (wrong utilization of speech, body, and mind i.e. sinful acts by speech, body and mind i.e. intellectual blasphemy) and *parinama* or *kala* (transforming or consequences i.e. excessive or lesser or improper manifestation of characters in respective seasons). Out of these *asatmendriyarthasamyoga* specially perverted use of *mana* plays crucial role in the production of psychosomatic disorder in present era.

**Keywords:** *Vyadhi*, *Manas*, *Sarira*, Psychosomatic disorder etc.

### INTRODUCTION

Psychosomatic disorder, also called psycho physiologic disorder, condition in which psychological stresses adversely affect physiological (somatic) functioning to the point of distress. It is a condition of dysfunction or structural damage in bodily organs through inappropriate activation of the involuntary nervous system and the glands of internal secretion<sup>1</sup>. During the description of *Janapadodhvansha* (mass of people get afflicted with diseases and destroy the whole region i.e. epidemic diseases), *Acharya Charaka* has described that beginning of all the diseases are *manasa vikara* only which are main cause of *Adharma*<sup>2</sup>. *Manasa roga*

causes vitiation in *sharirika doshas* resulting development of various diseases. *Ayurvedic* literature reiterates the interrelationship between the body and mind in its approach to illness as well as health at many places. Though the vitiated *doshas*, *dhatu* and *malas* remain the physiological basis of illness, illness itself is a more complex psychosomatic phenomenon according to *Ayurveda*. *Ayurveda* conceptualizes that apart from these three predominantly somatic *doshas*, there are two other predominantly psychological *doshas* too (*mansika doshas*) - *rajas* and *tamas*. "From *sattva* is born knowledge, from *rajas* craving, from *tamas*

arise confusion, delusion and ignorance". *Sattva* is a relatively natural and harmonious state of clear consciousness<sup>3</sup>. *Rajas* and *Tamas* - are the psychological (*manasika*) *doshas*<sup>4</sup> just as *vata*, *pitta* and *kapha* are the somatic (*sharirika*) *doshas*. Psychological *doshas* can spoil our natural state of harmony thus leading to ill-health. Persons with high *rajas* and *tamas* are prone to mental disturbances. When somebody with weak *sattva* and high *rajas* and *tamas* comes in contact with the causes, *rajas* and *tamas* become more aggravated, leading to recollection of negative thoughts, fearful memories, false perception, irrelevant thinking, failure to restrain from negative memories and thoughts. This sequence of events repeats and may result into minor to major illness<sup>5</sup>. The aggravation of *vata* by *kama* and *shoka*; aggravation of *pitta* by *krodha* and *shoka* whereas *achintana* and *harsha* aggravates *kapha*

Improper utilization of speech, mind and body brings loss of homeostasis of *dosha*. Perverted use of mind refers to fear, grief, anger, greed, and confusion etc<sup>6</sup>. Anger and fear, excitement and anxiety trigger the body's 'fight or flight and fright response. The adrenal glands flood the body with stress hormones, such as adrenaline and cortisol. The brain shunts blood away from the gut and towards the muscles, in preparation for physical exertion. Heart rate, blood pressure and respiration increase, the body temperature rises and the skin perspires. The mind is sharpened and focused. Constant flood of stress chemicals and associated metabolic changes that accompany recurrent unmanaged anger can eventually cause harm to many different systems of the body. Some of the short and long-term health problems that have been linked to unmanaged anger

and other emotions include: headache, digestion problems, abdominal pain, insomnia, increased anxiety, and depression, and high blood pressure, skin problems such as eczema, heart attack and stroke<sup>7</sup>. Mental tension, stress and strain, emotional instabilities like fear complexes (Phobias), etc. have tremendous somatic impact in bringing down the digestive power. An inhibiting influence of the nervous system on gastric secretions encountered in emotional states is obvious. The mechanism of inhibition with emotions would seem to be stimulation of the sympathetic nervous system on one hand and a reflex increase in the secretion of adrenaline have an inhibiting effects on gastric secretions leading to *mandagni* condition. Neuro-harmonal mechanism responsible for the secretion of digestive juices, enzymes, and regulation of general metabolism is under influence of psychological factors *vice versa*. *Ayurveda* describes three categories of etiological factors viz. 1. *Asatmyendriyarthasamyoga*, 2. *Pragyaparadha*, 3. *Parinama*. A critical examination of the nature of these three categories of aetiological factors would indicate that this excellent classification of stress factors which are responsible for stress and psychosomatic diseases.<sup>8</sup> '*Pragyaparadha*' or erroneous judgment or lack of discernment is at the root of all illness directly or indirectly by causing vitiation in all *doshas* (*sharirika* and *manasika*)<sup>9</sup>. In *Ayurveda* a lot of *manasika vikara*<sup>10</sup> are described leading to generation of various diseases. These are

- *Krodha* (anger),
- *Chinta* (anxiety),
- *Shoka* (grief),
- *Lobha* (greed),
- *Bhaya* (fear)

- *Matsarya* (jealousy)
- *Harsha* (excessive feeling of happiness) etc.

All of these ultimately alter the physiology of body leading to various disorders.

#### **Detailed description of Manasa Vikara<sup>11</sup>**

**Kama (Lust)**- It is one of the four goals of human life and considered essential for life and being healthy. This goal when pursued along with other three goals i.e. *dharma*, *artha*, *moksha* together, known as *Purushartha*. Kama is described as the interest to get desired objects. It means desire, wish, longing, in Indian literature. *Kama* often connotes sexual desire. However, the word *kama* is more broadly refers to any desire, wish, passion, longing, pleasure of the senses, the aesthetic enjoyment of life, affection, or love, with or without sexual connotations.

**Krodha (Anger)**- This is a type of emotion and state of mind recognized as a spring of conation and is as such counted as one of the evils found within human mind. *Krodha* originates from the *rajo guna* and the main feature is to do harm to others. It vitiates *vata* and *pitta* and produces symptoms accordingly. *Krodha* expresses itself in several forms from silent sullenness to hysterical tantrums and violence. *Krodha* is the direct progeny of *kama*. The latter when thwarted or jilted produces the former.

**Shoka (Grief)** - It is mental state precipitated by the loss of objects which are more beloved and in it *rajo dosha* is mainly involved. *Vata dosha* aggravates first then *pitta dosha* aggravation. The distress caused by *shoka* can lead to many ill effects. Continuous exposure to *shoka* for longer period can cause different physical diseases, emaciation and *agnivikriti*.

**Bhaya (Fear)** - It is a condition precipitated

by dreadful act. It develops due to facing unwanted situation. *Rajo dosha* is mainly involved. *Vata dosha* aggravates in it and it is chief causative factor for *Unmada roga*. Tremors in the body parts, dryness of mouth sweating, giddiness, *moha* are the symptoms of *bhaya*. A sudden exposure to *bhaya* may lead to many physical and mental diseases.

**Lobha (Greed)**- The word *lobha* is usually interpreted to mean greed. The literal meaning of *lobha* is avarice, greed, appetite or gluttony. Persons suffering from *lobha* always having interest to possess the other and the root cause of it is *rajo guna*. *Lobha* can be manifested as desire for food, power, or wealth, and is considered as one of the *arishadvarga*.

**Matsarya (Jealousy)**- It is defined as being incapable of enjoying one's own possessions and other material objects, clinging to them and being unwilling to part with them to share them with others. It is an over concern condition with the material things in the life stemming from over attachment to wealth or honor, and it belongs to passion- lust.

**Harsha (Excessive feeling of happiness)**- Happiness is a mental or emotional state of well being characterized by positive or pleasant emotions ranging from contentment to intense joy. A variety of biological, psychological, religious and philosophical approaches have striven to define happiness and identify its sources. *Harsha* is produced by *sattva*, *raja*, and *tamo guna* depending on the objects that which belongs. Because of *harsha kapha* and *vata dosha* gets aggravated. The distress caused by *harsha* leads to *hridroga* and sometimes to death.

#### **MATERIAL METHOD**

Various *Ayurvedic*, modern literature, text books, articles, and journals are studied for this review work.

**RESULT-** It is a type of review article so any result cannot be drawn.

## DISCUSSION

Misuse of the powers and faculties of the 'mind-body' (*sharira* and *manas*) will result in ill-effects. There are a lot of diseases described in *Ayurveda* which are basically related to *mana* but produces systematic symptoms. These are named on the basis of involved *manasika vikara* as *Shokaja jvara*, *Kamaj jvara*, *Krodhaja jvara*, *Bhayaja atisara*, *Shokaja atisara* etc. Psychogenic fever (*Shokaja*, *Kamaj*, *Krodhaja jvara*,) is a stressful situation of "fight or flight," the body temperature also increases because sympathetic nerve activity increases to cope with stress. Therefore, stress-induced fever does not lower when a person takes cold medications or fever-reducing medications which suppress inflammation. Main reason that anxiety causes diarrhea is because of the way the body is reacting to the "fight or flight" system. Anxiety is the activation of the fight or flight system when no fears are present. That stress causes a rush of adrenaline that redistributes both water and blood flow. That redistribution means that our gastrointestinal tract is not filtering water correctly, leading to poor stool health<sup>12</sup>. Our body also slows the digestion of food, which contributes to diarrhea (*Bhayaja*, *Shokaja atisara*). *Susruta's* concept of *sat-kriyakala* has also been recently studied by the author and his associates in the context of psychosomatic diseases. In the light of the nature of biological response one may include the *six kriyakalas* within the above mentioned four phases of psychosomatic disease as per following scheme<sup>13</sup>. *Manasika vikara* as repressed negative thoughts and emotions vitiates *tridosha* as a result these *doshas* aggravate in their places called *sanchaya* after this

if causative factors are not prevented these *doshas* start to affect brain and nervous system called *prakopa*. This causes improper secretion and flowing of neuro-hormone (*prasara*) to immune cells (*sthanasamsraya*) affecting to body organs (*vyakta*) and ultimately leading to physical diseases (*bheda*). That is Psychic phase – *Sanchaya*, Psychoneurotic phase - *Prakopa* and *Prasara*, Psychosomatic phase - *Sthana Samsraya* and *Vyakti* and Advanced organic phase - *Bhedavastha*

**Treatments for psychosomatic disorders include<sup>14</sup>:**

- Lifestyle guidance,
- Adjustments to one's environment,
- Medication,
- Relaxation techniques such as autogenic training,
- Psychotherapy, and
- Treatments of coexisting diseases

## CONCLUSION

Psychosomatic diseases basically are physical diseases that are related to a psychological process. A psychosomatic disease is a physical disorder with two major aspects: caused or made worse by stress and is characterized by on organic structural change in the body. The body and mind are hinged together like a bellows. Each responds to the other dynamically. Constipation leads to insomnia and anxiety, on the other hand fear leads to digestive discomfort<sup>15</sup>. Chronic situations which affect mind also produce physical disease.

## REFERENCES

1. Psychosomatic disorders. <http://www.britannica.com/EBchecked/topic/481834/psychosomatic-disorder>.
2. Kashinath Shastri, Gorakhnath Chaturvedi: Charaka samhita, Vimana sthana

- (Janpadoddvanshavimaniyadhaya 3/24). Varanasi: Chaukhambha Bharat academy; 2004.
3. Manasa Vikara in Ayurveda. <http://www.karmicrhythms.com/ayurveda2.htm>
  4. Atridev gupt: Astanga Hridayam Sutra Sthana (Ayushkamiyadhaya 1/21). Varanasi: Chaukhambha prakkashan; 2009.
  5. Subhash Ranade: Manasa Roga, Kaya Chikitsa. Ist edition. Varanasi: Choukhambha Sanskrit Pratisthan; 2001.
  6. Kashinath Shastri, Gorakhnath Chaturvedi: Charaka samhita, Vimana sthana (Trisesniyadhaya 11/39). Varanasi: Chaukhambha Bharat academy; 2004.
  7. S. Neera, Pal Pradeep Kumar, Byadgi PS. Role of *Viruddha Chesta* in development of *Amavata*. Journal of AYUSH: Ayurveda, Yoga, Unani, Siddha and Homeopathy 2015; 4/1:52-54.
  8. Singh R. H. The Psychosomatic disorders and their Management in Ayurveda. Ancient Science of Life 1981; 1/1: 41-48.
  9. Kashinath Shastri, Gorakhnath Chaturvedi: Charaka Samhita, Sharira sthana (Katidhapurushiyadhaya 1/102). Varanasi: Chaukhambha Bharat academy; 2004.
  10. Priya Vrat Sharma. Susruta Samhita, Sutra Sthana (Vedotpattiadhaya 1/24). Varanasi: Chaukhambha publication; 2010.
  11. Byadgi P.S, Pandey A.K. Manas Roga Prakarana, Kayachikitsa Vol.3. 1<sup>st</sup> edition. Varanasi: Chaukhambha Sanskrit Sansthan; 2014.
  12. S. Neera, Pal Pradeep Kumar, Byadgi PS. Role of *Viruddha Chesta* in development of *Amavata*. Journal of AYUSH: Ayurveda, Yoga, Unani, Siddha and Homeopathy 2015; 4/1:52-54.
  13. Singh R. H. The Psychosomatic disorders and their Management in Ayurveda. Ancient Science of Life 1981; 1/1: 41-48.
  14. Babu SS. The Psychosomatic Axis in Ayurveda treatment. Varanasi: Chowkhambha Krishnadas Academy; 2003.
  15. [http://www.ayurvedabr.com/index.php?subaction=showfull&id=1203221807&archive=&start\\_from=&ucat=13&l=en](http://www.ayurvedabr.com/index.php?subaction=showfull&id=1203221807&archive=&start_from=&ucat=13&l=en)

#### CORRESPONDING AUTHOR

##### Dr. Saini Neera

Ph.D Scholar, Department of *Roga Nidana & Vikriti Vigyana*, Faculty of *Ayurveda*, IMS, BHU, Varanasi

**Email:** dr.neerasaini@gmail.com

*Source of support: Nil*

*Conflict of interest: None Declared*