



# THE SIGNIFICANT ROLE OF *MANAS HETU VIKARA*'S IN THE DEVELOPMENT OF *MANAS VIKRUTI* (MENTAL DISORDERS)

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## ABSTRACT

**Introduction** In ancient Ayurvedic literature, the names *Vyadhi* and *Roga* are the most commonly used terminology for disease or illness. Diseases are given many different names in *Ayurveda*, such as *Vikara*, *abadha*, '*papa-dukha*,' *amaya*, *yaksma*, *gada*, *atanka*, and so on. All of these names have been given to *Rogas* because of their impact on the somatic, psychological, karmic, and metaphysical levels. The location or base (*Adhithana*) of illnesses, according to *Charaka*, is the mind (*manas*) and body (*sharira*), as well as the senses (*Indriyas*) (*vedana*). *Manas Vikara* is recognized as triggering variables of psychosomatic disorder in this context. *Charaka* has identified three elements that are responsible for the onset of sickness. **Methodology** - The material of *manas Vikara* collected from various authentic articles, literature, websites etc. **Discussion** *Ayurveda* describes several ailments that are primarily caused by *mana* yet manifest as systemic symptoms. *Shokaja Jwara*, *Kamaj jvara*, *Krodhaja jvara*, *Bhayaja atisara*, *Shokaja atisara*, and so on are names based on the involved *Manasika Vikara*. **Conclusion** Psychosomatic disorders are medical illnesses that are linked to a psychological condition. A psychosomatic disease is a physical ailment that is defined by an intrinsic structural change in the body that is induced or made worse by stress.

**Keywords:** *Manas Vyadhi*, *Ayurveda*, *Manas Vikara* Psychiatric disorders, psychosomatic disease etc.

## INTRODUCTION

Psychosomatic disorder, also known as a psycho physiologic disorder, is a condition in which psychological stress hurts physiological (somatic) functioning, causing misery. Inappropriate stimulation of the involuntary nervous system and internal secretory glands causes dysfunction or structural damage in physiological organs. During the explanation of *Janopadhvamsa* (a large number of people get afflicted with diseases and the entire region is destroyed, i.e., epidemic diseases), *Acharya Charaka* stated that the origin of all ailments is *Manas Vikara*, which is the primary cause of *Adharma*. *Manas Roga* causes *Sharirika doshas* to become vitiated, leading to the development of numerous ailments.<sup>1</sup> In many sections, *Ayurvedic* literature emphasises the link between the body and mind in its approach to sickness and wellness<sup>2</sup>. Though the vitiated *doshas*, *dhatu*s, and *malas* are still the physiological basis of sickness, *Ayurveda* considers illness to be a more complicated psychological experience.<sup>3</sup> Apart from these three largely physical *doshas*, *Ayurveda* recognises two further predominantly psychological *doshas* (*Manasika doshas*): *rajas* and *tamas*. "Knowledge comes from *sattva*, *rajas* desire comes from *rajas*, and *tamas* comes from *tamas*."

Confusion, deception, and ignorance are on the rise." *Sattva* is a state of pure awareness that is generally natural and harmonious.<sup>4</sup> The psychological (*Manasika*) *doshas*<sup>4</sup> are *Rajas* and *Tamas*. The somatic (*Sharirika*) *doshas* are the same as *vata*, *pitta*, and *Kapha*. Psychological *doshas* can disrupt our natural state of balance, resulting in illness. Mental disorders are common in those with strong *rajas* and *tamas*. When a person with low *sattva* and high *rajas* and *tamas* comes into touch with the causes, the *rajas* and *tamas* get inflamed, causing unpleasant thoughts, scared memories, erroneous perception, irrelevant thinking, failing to keep negative memories and ideas at bay. This chain of events repeats itself, with slight to catastrophic sickness as a result. *Kama* and *shoka* exacerbate *vata*, whereas *Krodha* and *shoka* aggravate *pitta*, and *achintana* and *Harsha* aggravate *Kapha*.<sup>5</sup>

The loss of *dosha* homeostasis is caused by improper use of speech, mind, and body. Fear, sadness, rage, greed, and perplexity are examples of perverted mental states. The body's 'fight or flight and fright reaction' is triggered by anger, fear, excitement, and anxiety. The adrenal glands produce stress chemicals like adrenaline and cortisol, which flood the body. Blood is shunted away from the intestines and towards the muscles by the brain. to prepare for physical effort, The body temperature rises and the skin perspires when the heart rate, blood pressure, and breathing increase.<sup>6</sup> The intellect has become sharper and more concentrated. The constant rush of stress hormones and related metabolic changes that come with unchecked anger can eventually impair a variety of physiological systems. Headache, digestive issues, stomach discomfort, sleeplessness, increased anxiety and depression, high blood pressure, skin disorders including eczema, heart attack, and stroke are some of the acute and long-term health consequences connected to mismanaged anger and other emotions.

The nervous system has an inhibitory effect on gastric secretions in emotional situations. The activation of the sympathetic nervous system on the one hand, and a reflex rise in adrenaline secretion on the other, appear to have an inhibitory influence on stomach secretions, resulting in the mandagni syndrome.<sup>7</sup>

Psychological variables impact the neuro-hormonal process responsible for the production of digestive juices, enzymes, and the control of general metabolism, and vice versa. *Ayurveda* divides etiological elements into three categories:

1. *Asatmendriyarth Samyoga*,
2. *Pragyapradha*,
3. *Parinama*.

**METHODOLOGY** - The material of *manas Vikara* collected from various authentic articles, literature, websites etc.

### HETU OF MANAS VIKARAS

An analysis of the nature of these three kinds of aetiological variables reveals that this is an effective classification of stress factors that cause stress and psychosomatic disorders. '*Pragyapradha*,' or erroneous judgement or lack of discernment, is at the basis of all illness, producing vitiation in all *doshas* directly or indirectly (*Sharirika* and *Manasika*). *Ayurveda* describes several *Manasika Vikara*<sup>10</sup> that lead to the emergence of various ailments.<sup>8</sup>

- *Krodha*
- *Matsarya*
- *Lobha*
- *Bhaya*
- *Chinta*
- *Shoka*

### Explanation on *Manas Vikara*

1. ***Kama*** - It is one of the four human life objectives and is considered necessary for survival and good health. *Purushartha* is the name given to this objective when it is pursued in conjunction with the other three goals of *Dharma*, *Artha*, and *Moksha*<sup>9</sup> *Kama* is defined as a desire to get desired items. In Indian literature, it implies want, yearning, or longing. The *Kama* often expresses sexual desire. However, the term *Kama* is used to describe any want, yearning, passion, longing, the pleasure of the senses, aesthetic enjoyment of life, affection, or love, whether or not sexual connotations are present.

2. ***Krodha*** - This is a form of feeling and state of mind that is recognized as a source of conation and is thus classified as one of the human mind's ills. *Krodha* comes from the *Rajo Guna*, and its major trait is to cause harm to others.<sup>10</sup> It aggravates the *vata* and *pitta doshas*, resulting in a variety of symptoms. *Krodha* manifests itself in a variety of ways, ranging from silent melancholy to furious outbursts and

violence. *Krodha* is *Kama's* direct descendant.

3. **Shoka**- is a mental condition brought on by the loss of more treasured possessions, and it is mostly influenced by the *Rajo dosha*. The *vata dosha* aggravates initially, followed by the *pitta dosha*. *Shoka's* distress might have a variety of negative consequences. Long-term exposure to *shoka* can result in a variety of health ailments, including emaciation and *Agni Vikruti*.
4. **Bhaya** - is a state brought on by a horrific act. It arises as a result of being confronted with an unpleasant scenario.<sup>11</sup> The *Rajo dosha* is the most important factor. It aggravates *Vata dosha*, which is the primary cause of *Unmada Roga*. The symptoms of *Bhaya* include tremors in various body parts, dry mouth, perspiration, giddiness, and *Moha*. Sudden exposure to *Bhaya* can cause a variety of physical and mental illnesses.
5. **Lobha** - The term *Lobha* is commonly translated as "greed." Avarice, greed, hunger, and gluttony are the literal meanings of *Lobha*. People who suffer from *Lobha* have a strong desire to possess others, and the fundamental cause of this is *Rajo Guna*. *Lobha* is one of the *ari- shadvargas*, and it manifests as a desire for food, power, or prosperity.
6. **Matsarya** - is described as the inability to appreciate one's goods and other material items, as well as the clinging to them and refusing to part with them to share them with others.<sup>12</sup> It is a syndrome characterized by excessive care for material things in life, resulting from an excessive connection to riches or honor, and it is related to passion-lust.
7. **Harsha** - Happiness is a mental or emotional state of well-being marked by pleasant or pleasurable feelings ranging from contentment to ecstasy. Happiness has been defined and identified through a range of biological, psychological, religious, and philosophical approaches. *Harsha* is created by the *gunas* of *sattva*, *raja*, and *tamo*, depending on the things to which they belong. *Kapha* and *vata dosha* is aggravated as a result of *Kapha* and *vata dosha*. discomfort causes *Hridaya Roga* and, in extreme cases, death.

## DISCUSSION

Misuse of the mind-abilities bodies and capacities (*Sharira* and *Manas*) will have negative consequences.<sup>13</sup> *Ayurveda* describes several ailments that are primarily caused by *Mana* yet manifest as systemic symptoms. *Shokaja Jwara*, *Kamaja Jwara*, *Krodha Jwara*, *Bhayaja Ati- sara*, *Shokaja Atisara*, and so on are names based on the involved *Manasika Vikara*. Psychogenic fever (*Shokaja*, *Kamaja*, *Krodhaja Jwara*) is a stressful scenario in which the body temperature rises as a result of increased sympathetic nerve activity in response to stress.<sup>14</sup> As a result, using cold drugs or fever-reducing treatments that decrease inflammation has little effect on stress-induced fever. The way the body reacts to the "fight or flight" mechanism is the main reason that anxiety produces diarrhoea. When there are no

worries present, anxiety causes the fight or flight system to activate. When you're stressed, your adrenaline rushes, redistributing both water and blood flow. Because of this shift, our gastrointestinal system does not filter water properly, resulting in poor stool health. Food digestion is also slowed by our bodies, which adds to diarrhoea (*Bhayaja, Shokaja Atisara*).<sup>15</sup>

As a result of repressed negative ideas and feelings, *Manasika Vikara* causes *tridosha* to aggravate in their places, known as *Sanchaya*. If causative circumstances are not avoided, these *doshas* begin to influence the brain and neurological system, known as *Prakopa*. This results in inappropriate neuro-hormone (*Prasar*) secretion and flows to immune cells (*Sthansamshraya*), damaging bodily organs (*Vyakta*), and eventually leading to physical disorders (*Bheda*).<sup>16</sup> That is correct. *Sanchaya* is the psychic phase; *Prakopa* and *Prasara* are the psycho- neurotic phases; *Sthana Samsraya* and *Vyakti* are the psychosomatic phases.

Treatments for psychosomatic disorders include

1. lifestyle counselling,
2. environmental adjustments
3. medication
4. relaxation techniques such as autogenic training
5. psychotherapy
6. concurrent illness treatment.

## CONCLUSION

Psychosomatic disorders are medical illnesses that are linked to a psychological condition. A psychosomatic disease is a physical ailment that is defined by an intrinsic structural change in the body that is induced or made worse by stress. Like the body and mind are connected. Each dynamically responds to the other. Insomnia and anxiety are caused by constipation, whereas fear causes digestive distress. Physical illness is caused by chronic conditions that influence the mind.

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