



Review Article

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THE EFFECT OF PSYCHOLOGICAL FACTORS (*MANAS HETU VIKARA'S*) IN THE ADVANCEMENT OF *MANAS VIKRUTI* (MENTAL DISEASES)

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ABSTRACT

Introduction The terms Vyadhi and Roga are most frequently used to refer to sickness or disease in ancient Ayurvedic literature. In Ayurveda, diseases go by a variety of names, including Vikara, abadha, 'papa-dukha,' amaya, yaksma, gada, atanka, and so forth. Rogas has been dubbed all of these titles due to his influence on the karmic, psychological, somatic, and metaphysical planes. The mind (manas), body (sharira), and senses (Indriyas) (vedana) are the place or base (Adhisthana) of ailments, according to Charka. In this case, Manas Vikara is acknowledged as a psychosomatic disease trigger variable. Three factors have been recognized by Charaka as the cause of illness onset.

Methodology - The material of *manas Vikara* collected from various authentic articles, literature, websites etc. **Discussion** Ayurveda treats a number of illnesses that are mostly caused by mana but show up as systemic symptoms. Based on the concerned Manasika Vikara, the names Shokaja Jvara, Kamaj Jvara, Krodhaja Jvara, Bhayaja atisara, Shokaja atisara, and so forth. **Conclusion** Medical conditions associated with psychological diseases are known as psychosomatic disorders. A physical illness known as a psychosomatic disease is characterized by an innate structural alteration in the body that is brought on by or exacerbated by stress.

Keywords: *Manas Vikara, Manas Vikara, Psychiatric disorders, etc.*

INTRODUCTION

Psychological stress impairs physiological (somatic) functioning, leading to suffering, in a condition known as psychosomatic disorder, also called a psycho physiologic disorder. Organ malfunction or structural damage results from improper activation of the internal secretory glands and involuntary nervous system. When explaining the Janopadhvamsa (many people become ill and the entire region is devastated, i.e., epidemic illnesses), Acharya Charaka said that Manas Vikara, the main cause of Adharma, is the source of all diseases. Many diseases arise from the vitiation of Sharirika doshas brought on by Manas Roga.¹

Ayurvedic literature emphasizes the connection between the mind and body in several areas while discussing illness and well-being². Ayurveda views illness as a more complex psychological experience, even while the vitiated doshas, dhatus, and malas remain the physiological cause of disease.³ In addition to these three mostly physical doshas, Ayurveda also recognizes rajas and tamas, two additional primarily psychological doshas (Manasika doshas). There is an increase in confusion, dishonesty, and ignorance. "Knowledge comes from sattva, rajas desire comes from rajas, and tamas comes from tamas." Pure consciousness in a harmonious, natural condition is known as sattva.⁴

Rajas and Tamas are the psychic (Manasika) doshas⁴. The doshas of the body (Sharirika) are identical to vata, pitta, and kapha. Diseases can arise from psychological doshas that upset our natural state of equilibrium. Strong rajas and tamas are associated with a high likelihood of mental illnesses. When one with high rajas and tamas and low sattva comes into contact with the causes, the rajas and tamas get inflamed, leading to unpleasant thoughts, frightened memories, mistaken perception, irrelevant thinking, and an inability to suppress bad ideas and memories. This sequence of events keeps happening, leading to mild to severe illness. Achintana and Harsha aggravate Kapha, whereas Kama and shoka irritate vata, Krodha and shoka aggravate pitta.⁵

When the body, mind, and speech are employed improperly, dosha equilibrium is lost. Anger, fear, despair, greed, and confusion are a few instances of deviant mental states. Anger, fear, excitement, and anxiety set off the body's 'fight or flight and fright reflex'. Stress hormones like cortisol and adrenaline are released by the adrenal glands and overwhelm the body. The

brain moves blood away from the intestines and into the muscles. In order to get ready for physical work, when breathing, heart rate, and blood pressure increase, the body temperature rises and perspiration occurs on the skin.⁶ The mind is now more focused and more aware. Unchecked anger's steady surge of stress hormones and the ensuing metabolic alterations can eventually damage a number of physiological systems.

The immediate and long-term health effects of mismanaging anger and other emotions include headache, digestive problems, stomach pain, insomnia, elevated anxiety and depression, high blood pressure, skin diseases including dermatitis, heart attack, and stroke. In emotional circumstances, the nervous system inhibits stomach secretions.⁷ The mandagni syndrome appears to be caused by an inhibitory effect on stomach secretions, which is caused by the sympathetic nervous system being activated on the one hand and a reflex increase in adrenaline secretion on the other. psychological factors affect the neuro-hormonal system that controls general metabolism, produces digestive juices, and produces enzymes, 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

This is a useful categorization of stress factors that lead to stress and psychosomatic diseases, according to an examination of the characteristics of these three types of aetiological variables. All diseases stem from "Pragyapradha," or incorrect judgment or lack of discernment, which either directly or indirectly vitiates all doshas (Sharirika and Manasika). *Ayurveda* outlines a number of Manasika Vikara¹⁰ that cause different diseases to arise.⁸

- *Krodha*

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

DESCRIPTION OF MANAS VIKARA

Kama - It is seen as essential to survival and well-being and is one of the four goals of human life. When this aim is pursued in combination with the other three objectives of Dharma, Artha, and Moksha, it is called Purushartha.⁹ The word Kama refers to the desire to get desired things. It alludes to desire, longing, or yearning in Indian writing. The Kama frequently conveys lust for women. Nonetheless, whether or not there are overtly sexual overtones, the term kama is used to characterize any desire, ache, passion, longing, sensory pleasure, artistic appreciation of life, tenderness, or love.

Krodha - This type of emotion and mental state is acknowledged as a cause of conation and is categorized as one of the disorders of the human psyche. The primary characteristic of Krodha, who is descended from the Rajo Guna, is harming other people.¹⁰ It aggravates the doshas of vata and pitta, leading to a range of symptoms. Krodha can appear in many different forms, from quiet sorrow to violent outbreaks of rage. Kama's immediate ancestor is Krodha.

Shoka- is an emotional state resulting from the loss of more valuable items, which is mostly impacted by the Rajo dosha. The pitta dosha aggravates after the vata dosha first. Shoka's anguish might have a number of detrimental effects. Shoka exposure for an extended period of time might cause Agni Vikruti and emaciation, among other health problems.

Bhaya is a condition resulting from a horrifying deed. It emerges when one is faced with an uncomfortable situation.¹¹ The most crucial element is the Rajo dosha. The main reason for Unmada Roga is that it aggravates Vata dosha. Bhaya is characterized by tremors in different body parts, parched mouth, sweating, giddiness, and Moha. Bhaya exposure that occurs suddenly might result in a number of physical and emotional conditions.

Lobha - The translation of Lobha is frequently rendered as "greed." Lobha literally means gluttony, avarice, greed, and hunger. Rajo Guna is the primary source of the intense need for possession that characterizes Lobha sufferers. One of the ari-shadvargas is Lobha, which shows up as a desire for wealth, power, or sustenance.

Matsarya - is defined as the unwillingness to let go of or share one's possessions in order to share them with others, as well as the incapacity to appreciate one's commodities and other material stuff.¹² It's a condition linked to passion-lust that manifests as an overabundance of concern for worldly possessions, stemming from an overly strong attachment to wealth or prestige.

Harsha - A pleasant or happy state of mind or emotions, ranging from contentment to ecstasy, is characterized as happiness. Numerous biological, psychological, theological, and philosophical perspectives have been used to describe and categorize happiness. Depending on what they belong to, the gunas of sattva, raja, and tamo combine to form Harsha. The combination of Kapha and Vata dosha aggravates the other dosha. Hridaya Roga and, in severe circumstances, death are brought on by discomfort.¹³

DISCUSSION

Negative effects result from misusing the mind-abilities, bodies, and capabilities (Sharira and Manas). Ayurveda treats a number of illnesses that are mostly caused by Mana but show up as systemic symptoms. Based on the concerned Manasika Vikara, the names Shokaja Jwara, Kamaja Jwara, Krodha Jwara, Bhayaja Ati-sara, Shokaja Atisara, and so forth. Psychogenic fever, also known as Shokaja, Kamaja, or Krodhaja Jwara, is a stressful condition in which elevated sympathetic nervous activity results in an increase in body temperature.¹⁴ Therefore, treating fever brought on by stress with cold medications or fever-reducing therapies that lower inflammation has minimal impact. The primary cause of anxiety-induced diarrhea is the body's response to the "fight or flight" response.

Anxiety sets off the fight or flight response when there are no issues. Stress causes your adrenaline to spike, which changes the way blood and water flow. This change causes improper water filtering by our digestive system, which leads to unhealthy stools. Our bodies

also slow down the digestion of food, which exacerbates diarrhea (Bhayaja, Shokaja Atisara).¹⁵

In these locations, known as Sanchaya, Manasika Vikara causes tridosha to worsen due to suppressed unpleasant thoughts and emotions. If the triggering conditions are not avoided, these doshas start to affect the nervous system, or Prakopa, which is the brain. This damages body organs (Vyakta), causes improper neuro-hormone (Prasar) release, which then flows to immune cells (Sthansamshraya) and finally leads in physical diseases (Bheda).¹⁶ That's accurate. The psycho-somatic stages are Sthana Samsraya and Vyakti; the psycho-neurotic phases are Prakopa and Prasara; and the psychic phase is Sanchaya.

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

Medical conditions associated with psychological diseases are known as psychosomatic disorders. A physical illness known as a psychosomatic disease is characterized by an innate structural alteration in the body that is brought on by or exacerbated by stress. as the mind and body are intertwined. Each reacts to the other in a dynamic manner. Constipation induces anxiety and insomnia, whereas fear induces upset stomach. Chronic illnesses that affect the psyche are the root cause of physical sickness.

CONFLICTS OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

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