



CONCEPT OF INTERRELATIONSHIP BETWEEN *MANAS* (PSYCHE) & *SHARIRA* (SOMA) W.S.R. TO AYURVEDIC TREATMENT

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ABSTRACT

The *Manas* (Psyche), soul and *Sharira* (Soma) are the tripods for existence of life. In other words, life is sum of soma, senses (*Indriya*), psyche and soul (*Atma*). Ayurveda considers mind and body as two pathways or substrata for manifestation of disease. Mind has in it three constituents or tendencies in *Satvam* (Balance), *Rajas* (Arrogance) and *Tamas* (Indolence). Later two are reactive tendencies which vitiate the mind leading to an emotional imbalance, culminating in a physiological disturbance. *Rajas* and *Tamas* hence are termed as two *Dosha* of mind, Likewise the three biohumors *Vata*, *Pitta* and *Kapha*, which are termed as *Doshas* of the body. Vitiates the body leading to metabolic disturbance which ultimately culminates in a somatic disturbance. Psyche and soma are always interrelated. Soma is combination of three *Doshas*, seven *Dhatus* and three *Malas* as well as *Manas*, and they all have their own way of functioning. They interact and influence each other jointly venture in the manifestation of a very large group of disorder aptly known as psychosomatic disorder, The so-called "pure" disorder arising out of singular involvement of either psyche or soma infact very few. Since ancient time Ayurveda has already focused on basics of interrelationship between Psyche and Soma, while mentioning *Sattvavajaya Chikitsa* (Psychotherapeutic Procedure). To reach an appropriate Ayurvedic management of psychosomatic disorder an individual should approach by understanding the concept of interrelationship of Psyche and Soma. Hence Ayurveda adopts a comprehensive psychosomatic approach by and large for the management of disease.

KEYWORDS: *Sharira*, *Manas*, biohumors, *Indriya*, *Sattvavajaya*.

INTRODUCTION

Much more information about *Manas* and *Manasroga* along with their management is available from the *Vedic* period. Also in *Samhita* period ancient scientists like *Charaka*, *Sushruta* and *Vagbhat* described about *Manas*, its *Roga* and management. In Ayurveda there are two parts of life i.e. somatic and psychic parts as *Shareera* & *Manas* respectively.

Sharira is basically biotransformation of *Panchamahabhuta* and it is seat of *Chetana*.^[1] *Manas* perceives knowledge through the medium of *Indriyas* (Senses).^[2]

The body and the mind have a separate set of etiopathological agents and hence all the diseases are categorised in two basic groups: Somatic and Psychological.^[3] According to *Acharya Charaka* the sequel of *Sharira* and authority of *Manas* over it is launch less. Till now no such moment has come when the world could remain featureless or mindless. It is just like a sea can never stay wave-free. *Atma*, along with four *Bhootas* except *Akasha*, *Manas*, *Ahamkara* and the *Karmas* travels from one body to another body. Actually, this another body (*Deha*) is selected on the basis of the *Tattvas* attached with *Atma*, especially *Mana* & *Karmas*.^[4] The relationship of *Sharira* & *Manas* is not limited to the processes of evolution and dissolution only, rather it extends from health to diseases and from diseases to death also. That is why *Acharya Charaka* says that "*Shareera-Sattvaprabhavastu Rogah*"

and the interrelationship of *Sharira* & *Manas* during diseased condition reveals the Psychosomatic approach of Ayurveda. Moreover, when *Manas* gets prepared to leave the *Sharira*, certain physical symptoms appear which once again prove the interrelationship between both of them. Such symptoms are *Sheelamasya Vyavarte*, *Balamhiyate*.^[5] This interrelationship gets manifested at the time of pregnancy also. During 4th month, heart of fetus starts developing which is the residing place of *Manas*. Hence the fetus expresses its wishes through its mother which are named as "*Dauhrida*" and believed to be fulfilled as not fulfilling them may cause harm to the fetus. This article brings to light the approach of *Manas*, *Sharira* and their interrelationship especially in its conceptual and clinical view.

Influence of *Sharira* *Dosha-Dhatumalas* on *Manas*

Influence of *Vataon Mana*

Vata and *Manas* move hand in hand and influence each other, complement one another and contribute their mutual achievements.^[6]

Vata is *Raja*-dominant and hence any action which may be of either inspiration or inhibition type, is subordinated to *Vata* only. But this action requires a definite direction. Likewise, when *Manas* is promoted towards any undesired subject it is necessary to control it. Same way, whenever needed, *Manas* is to be inspired to go

towards desired subjects. This is what the function of *Vata*. It is the peculiarity of *Vata* that it can perform two opposite functions, sometimes simultaneously and sometimes discretely or one by one.

Influence of Pitta on Manas

Manas-prasad and *Medha* (Intellect) are the functions carried out by *Pitta*.^[7] Moreover, though hunger and thirst are the physical phenomenon, mental desire is also associated with them. Thus the basic tasks of *Pitta* involve many of psychological as well as psychosomatic functions.

Hridaya is the residence of *Atma & Manas*. The functions having their roots in this organ mainly require *Sattvaguna* for their performance. Hence *Avarana* (Obstruction) of *Tama* can greatly hamper such functions. Thus, the *Dosha*, having *Sattvaguna* dominancy (quantitatively) and *Teekshnaguna* (to cut off all types of *Avaranas*) should reside here. The great Almighty, that's why, has put here a type of *Pitta* i.e., *Sadhaka Pitta*.^[8] It is associated with various psychological functions and acts as an aid (*Sadhana*) for their fulfillment.

Influence of Kapha on Manas

Though quantitatively being *Tama*-dominant, the influence of it on *Manas* is comparatively the best. The mechanism behind it is difficult to understand but it is proven for sure. The fundamental functions of *Kapha* are positive to the extent that can help to live an ideal life i.e. *Hitaayu*. A person having *Kapha Prakriti* is not only physically fit but psychologically saint-like too.^[9] As *Tama* acts as a controller, such people are always mentally stable and strictly believing in ethics.

Hence, it becomes very clear that all the *Sharira Doshas* are closely related to *Manas Doshas* in the aspect of both *Prakriti* and *Vikriti*. That is why while narrating the treatment of *Manasarogas Acharya Kashyapa* specifies nothing new rather suggests to do the same as the treatment of *Sharirarogas*.

Influence of Dhatus on Manas

Dhatus are grosser substances than *Doshika* elements and aimed mainly to hold on and support the body to remain steady as well as to perform its natural physio-biological functions. Hence it is merely not possible that these substances can directly create any impact on *Manas*, but their unavoidable role in the physiology of the body makes it sure that they indirectly impress *Manas* in either positive or negative manner.

In this way, increase, decrease or vitiation of *Dhatus* affect either Heart and its attachment's like arteries, veins & *Srotases* (Channels) or certain psychological processes which ultimately affect *Manas*.

Rasa

Rasa is the very first *Dhatu* which is the prime source of nutrition, too. Decrease in its proportion will initiate the sequel of all *Dhatukshaya* in *Anuloma* direction as happening in the *Samprapti* of *Rajayakshma*. This will cause provocation of *Vata* which in turn may create mental imbalance. *Rasa* also acts as a transporter between *Ahara* and *Manas*. It transports nutritious particles to *Manas* and hence initiates the dissolution phenomenon.

Rakta

Raktakshaya immediately causes provocation of *Vata* which will cause *Manas Rogas* in above mentioned way. Moreover, *Rakta* is essential for the nourishment of *Hridaya* which being the *Ashraya* will pass the effect to its *Ashrayees* viz. *Manas, Oja and Sadhaka Pitta*. *Oja* and *Sadhaka Pitta* also impress *Manas*. Hence, any disturbance in the supply of pure *Rakta* will highly affect *Manas*. Decrease of *Rakta* causes *Sira-shaithilya* while increase causes *Sirapurnata*. Both the conditions will once again be harmful to *Hridaya*.

Mamsa

Vishama condition of *Mamsa* can cause *Dhamanishaithilya* and other complications like Hypertension.

Meda

Decrease in *Meda* can cause *Glani* etc. mental sensations but otherwise is not much harmful to *Manas* or *Hridaya* as compare to its increase which causes lethargy and *Dhamanipratichaya*.

Asthi

Though *Asthi* has no much impact on *Manas* directly, it can affect it to some extent due to its *Ashrayatva* to *Vata*.

Majja

Majja is very *Snigdha* and hence its *Kshaya* can cause provocation of *Vata* and thus may affect *Manas*. Still the role of *Majja* in maintaining or despairing mental balance is not clearly understood.

Shukra

Shukra has very much to do with the condition of *Manas*. Actually, in the interrelationship of *Shukra* and *Manas*, *Manas* is superior and acts as a Governor of *Shukra*. Though *Shukra* is spread all over the body it depends totally upon *Manas* for ejaculation. *Acharya Charaka* mentions that *Shukra* gets decreased due to *Chinta* etc. Sexual capacity of a person depends upon mental desire and strength.

Influence of Malas on Manas

Excavation of *Malas* at proper time and in proper manner purifies the *Srotases* and keeps *Vata* moving in *Anuloma* direction. Hence, *Manas* can work properly.

Interrelationship of Sharira Doshas & Manasa Doshas at the level of functioning

Interrelationship of *Sharira Doshas & Manasa Doshas* at the level of origin is very much important in regards of the *Dravyas* causing aggravation, provocation or decline of them. The *Doshas* may work in the manner envisaged through their composition but it is not the case every time. Functioning of *Doshas* is complex to such an extent that drawing its Inference on the basis of selected parameters is not possible every time. The combinations and permutations of *Trigunas* and *Panchamahabhootas* are so variable that functioning of them cannot be fixed within any restricted frame. Hence here an effort has been made to guess about the interrelationship of both kinds of *Doshas* at the level of functioning by interpreting the related references.

All the three *Sharira Doshas* as well as the *Manas Doshas* have their own way of functioning; even though they influence one another. This influence can be envisaged on the basis of some classical references regarding Physical cause & its Psychological manifestation, Psychological cause and its Physical effect etc.

Sattvavajaya Chikitsa

Ayurveda considers Mind and Body as two pathways or substrata for the manifestation of diseases. The body and the mind have a separate set of etiopathological agents and hence all the diseases are categorized under 2 basic groups – Somatic and Psychological. However, it is difficult to schedule such a watertight compartment for the disease grouping.

Psyche and Soma are always interrelated. They interact and influence each other and jointly venture in the manifestation of a very large group of disorders arising out of singular involvement of either psyche or soma in fact are very few.

Ayurveda has advocated 3 categories of approaches to treatment^[10]

1. *Daivyavyapashrya* - Magico-religious practices
2. *Yuktivyapashrya* - Psychological method
3. *Sattvavajaya* - Physio-pharmacological method

Daivyavyapashrya refers to act of past life and the disease linked with such acts are treated under this category. It represents empirical application of magico-religious practices. It is derived basically from *Atharvan* literature like chanting of sacred hymns (*mantras*) etc.

Yuktivyapashrya and *Sattvavajaya* however are more rational in their approach and are aimed to tackle the disease of physiological and somatic origin respectively. “*Yukti*” refers to reasoning and *Sattvavajaya* literally translated refers to conquest of mind. *Yuktivyapashrya* is based on rational and scientific outlook.

Sattvavajaya^[11] designed to effect mind control. Translated literally as defined by *Charaka* who first propagated the concept is withdrawal of mind from unwholesome objects (*Ahitartha*).

Psychotherapeutic procedures mentioned in the entire Ayurveda literature can be discussed summarily under the following head:

1. Mind control method – *Manonigraha*
2. Reconciliatory measures – *Ashwasanadyaha*
3. Replacement of emotions – *Pratidvandibhava*
4. Psychophysical shock – *Manokshobhanam*
5. Moral behaviour code – *sadacharah*

Techniques of mind control

- Constant practice – *Abhyas*
- Active renunciation – *Vairagyam*
- Association with pious – *Sadhusangati*
- Regulation of elan vital – *Pranayam*
- Abstract meditation – *Adhyatmavidya*

The concept of psychiatry in Ayurveda essentially consists of two components:

1. Traditional practices

1. Traditional practices

These can be studied under the following heads^[12]:

- **Murdhinitailam**- Application of oil on head by various methods, as *abhyanaga*, *pichu* etc.^[13]
 - **Nasya** -Instillation of medicine into nose.
 - **Dhupana**- Fumigation
 - **Anjana**- Instillation of medicine into eyes.
2. **Drugs** - Classification based on current research^[14] –
- **Anxiolytic** – *Ashwagandha*, *Brahmi*, *Dhatu*
 - **Antidepressant** – *Ashwagandha*, *Brahmi*, *Vacha*, *Puga*
 - **Tranquilising** – *Jyotishmati*
 - **Sedative** – *Shankhapushpi*, *Mandukapparni*
 - **Anticonvulsant** – *Shankhapushpi*, *Shigru*, *Ustukhudus*
 - **Neuroleptic** – *Jyotishmati*
 - **Neuroprotective** – *Ashwagandha*
 - **Antiepileptic** – *Jatamansi*, *Brahmi*, *Ashwagandha*
 - **Antiparkinson** – *Kapikacchu*

DISCUSSION

A scientific and logical discussion gives a vision to speculate the gained results and it helps diving deep into the selected subject. *Doshas*, themselves are a matter of debate since the ancient times. Some correlations are envisaged on the basis of modern physiology but they also seem to be more hypothetical and less scientific as physiology, according to Ayurveda, is not merely a system of codes & conducts but a process of alteration & Biotransformation of the substances due to changed *Bhautika* conjugation and configuration. This change is mediated by *Agni* which further depends upon *Doshas* for its potency and efficacy. Hence, all the functions in a body start with and end at *Tridoshas*. Same way, the psychological events also are radical and the starting as well as ending point is *Trigunas viz. Sattva, Raja and Tama*. That is why it is said that though flying in sky, a bird can never be detached of its shadow, just like that all the worldly objects are pervaded by *Trigunas* and all the diseases are caused by provoked *Doshas*^[15]. All the three *Gunas* are like filaments which weave all the worldly objects among which Three *Sharira Doshas* are also accommodated. Thus, relationship of both types of *Doshas* is like a connection between the filaments and the cloth made out of them. The three *Shareera Doshas* are also called as *Dhatu*s as they, when in balanced state, hold on the body by performing all their functions properly. When in extremely worse condition, they become unuseful and need to get expelled out of the body as otherwise they start harming the body by their *Mala swaroopa*; hence in this state they are called as *Malas*. *Sharira, Manas and Doshas* are the fundamental principles of Ayurveda, which have intimate relationship with one another. The *Sharira* and *Manas* are the residing places / *Adhithanaani* for *Shareera* and *Manasa Doshas*. Hence to know about the particular *Doshas*, it would be better to first know about their respective *Adhishthanani*; then one may go to search out or establish the relation between the *Sharira –Doshas* and *Manas-Doshas* and at the last one may understand their influence on physical as well as psychological illnesses.

CONCLUSION

1. *Sharira & Manas* are related with each other through their fundamental functional forces viz. the *Tridoshas & Trigunas*, respectively.
2. Considering all these facts it can be said that *Vata, Pitta* and *Kapha* are related with *Rajas, Sattva & Tama*, respectively, at the level of origin. The interrelationship at this level is of quantitative type.
3. There is need to understand Ayurvedic psychology before treating psychosomatic disorder.
4. For establishing the relation at the level of *Kriyatmakata* (functioning), normal functions of *Sharira-Doshas* have been compared with that of the *Manasa-Doshas*. After comparing the normal functions of both types of *Doshas* and observing them keenly, it was found that *Vata* has affinity with *Rajas & Tamas* while *Kapha* with *Sattva*.

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