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

Dhimdhime R.S1, Pawar K.B2, Kodape D.T3, Dhimdhime S.R4, Prashant Baghel5
1Professor and H.O.D, 2Asst. Professor, 3Asso. Professor, 4PG Scholar, 5Friya Sharir Dept. Govt. Ayurved College, Osmanabad, Maharashtra.

ABSTRACT
The Manas (Psyche), soul and Sharira (Soma) are the tripods for existence of life. In other words, life is sum of somas, 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 Sattvam (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. Vitiate 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 Dhatu 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. Manas perceives knowledge through the medium of Indriyas (Senses).

The body and the mind have a separate set of etiopathological agents and hence all the categories 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 Bhoota 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 Vyavare, 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, Shairra 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 inhibition 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 Dasha, having Sattvaguna dominancy (quantitatively) and Teekshnaaguna (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 Prakritiand 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 Dhatus which is the prime source of nutrition, too. Decrease in its proportion will initiate the sequel of all Dhatushkahya in Anuloma direction as happening in the Samprapti of Rajayaksha. This will cause provocation of Vata which in turn may create mental imbalance. Rasa also acts as a transporter between Aharan and Manas. It transports nutritious particles to Manas and hence initiates the dissolution phenomenon.

**Rakta**

Raktakhiraya 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 Siras-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**

Decrase 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 Dhanaminaprichchayya.

**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 Snidha 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\(^{[1]}\):

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

_Daiyavayapashryarefers 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._

_Yuktivyapashryaand 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\(^{[1]}\) designed to effect mind control. Translated literally as defined by Charaka who first propagated the concept is withdrawal of mind from unwholesome objects (Ahitarth)._

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 – Vairagym
- 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 2. Drugs

1. **Traditional practices**

These can be studied under the following heads\(^{[2]}\):

- *Murdhinitaalam*- Application of oil on head by various methods, such as abhyanaga, pichu etc.\(^{[3]}\)
- *Nasya*- Instillation of medicine into nose.
- *Dhupana*- Fumigation
- *Anjana*– Instillation of medicine into eyes.

2. **Drugs** - Classification based on current research\(^{[4]}\):

- *Anxiolytic* – Ashwagandha, Brahami, Datura
- *Antidepressant* – Ashwagandha, Brahmi, Vacha, Puga
- *Tranquilising* – Jyotishmati
- *Sedative* – Shankhapushpi, Mandukaparni
- *Anticonvulsant* – Shankhapushpi, Shigruru, Ustukhudas
- *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\(^{[5]}\). 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 Dhatus as they, when in balanced state, hold on the body by performing all their functions properly. When in extremely worse condition, they become useless and need to get expelled out of the body as otherwise they start harming the body by their Mala swaroop; 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 / Adhisthanaaani 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-Dosas 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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*Address for correspondence Dr.Dhimdhime R.S
Professor and H.O.D, Kriya Sharir Dept, Govt. Ayurved College, Osmanabad.
Email: rutusama1964@gmail.com
Mob No.: 09422370031