



Available online through

www.jbsoweb.com

ISSN 2321 - 6328

## Review Article

### MANASA (PSYCHE)- SHARIRA (SOMA) INTEGRATION : AN AYURVEDIC VIEW

Dhananjay V. Patel \*

Assistant Professor, Department of Kayachikitsa, Akhandanand Ayurved College, Ahmedabad, Gujrat, India

\*Corresponding Author Email: dhanvantarihcare@yahoo.com

Article Received on: 02/03/16 Accepted on: 06/04/16

**DOI: 10.7897/2321-6328.04215**

#### ABSTRACT

Now a day, the concept is accepted that the “men” as a whole and not the “organ” only. The “men” is made up of the “body” and “mind”, the two components being inseparable and having continuous interaction with each other. No physical symptoms can be regarded as adequately studied or treated unless a simultaneous study of the psychological aspect of the case is also conducted. Not only for psychiatric and psychosomatic illnesses, but also for physical evaluation of the personality of the individual, it is necessary. In Ayurveda system of medicine, there is no separate compartment of psyche and soma. Both affect each other and all the diseases have both somatic and psychic components. Practically in all the diseases excepting the Agantuja (traumatic injuries), for vitiation of Doshas certain mental factor also plays an important role. In description of Jwara, Raktapitta, Gulma, Kustha, Sosha, Atisara etc., vitiation in mental factors also leads to the disease. Considering the importance of integration of Sharira and Manasa, the review study has been made for the better understanding of physiological as well pathological condition and its utilization in the treatment too.

**Keywords:** Manasa, Psyche, Sharira, Soma

#### INTRODUCTION

Human birth is a very rare privilege. Only man has the possibility of living a conscious, wide-awake, controlled life. The human being possesses instinct and intelligence. All these things may not happen without the presence of Manasa (psyche) and Atma (soul). Therefore, our ancient legend of health – Ayurvedic science, which defines Ayu (life) as the combined state of Sharira (body), Indriya (senses), Sattva (psyche) and Atma (Soul).<sup>1</sup>

This way, Manasa is chiefly responsible for perceiving good healthy life. The signs of healthy person mentioned in Sushruta Samhita are also mentioned the same as:<sup>2</sup>

A healthy person is one whose humors (Doshas) and metabolic state (Agni) are in equilibrium, whose functional activities of the tissues are in balance and excretory systems are proper and the soul, senses and mind feel well. Therefore, stress-strain free and cheerful state of mind is essential for the good healthy life.

Manasa and Sharira are regarded as separate entities in Ayurveda but not in the sense of separation because an organism is the complex combination of mind, soul and body. So, technically speaking the Ayurvedic theory can not be regarded as a dualistic approach, firstly because the soul is also a part of the complex human organism, secondly the theory of Ayurveda is of integration and not of separate existence.

#### Sharirika and Manasika Doshas

The Sharirika and Manasika Doshas are found to be affected mutually each other. It seems that Ayurveda has followed the psychosomatic approach where more emphasis is given to the

integration aspect of these two factors. In somatic disease the psychological aspects have not been neglected similarly in psychological disease the organic affairs have been given due consideration. As told also:

Shariram Hiapi Satvamanavidheeyate, Sattvam Cha Shariram<sup>3</sup>  
Te cha Vikara Parasparmanuvartamanah Kadachidanuvadhanti  
Kamadayo Jvaradayshchal<sup>4</sup>

The pathology of any disease begins with provocation of Tridosha. Manasa plays an important role in disease formation, too. As it is said that Manah is influenced by Rajasa and Tamasa, then Dhee, Dhriti and Smriti Vibhramsha occur. It is called Pragyaparadha, which causes all three Dosha Prakopa leading to disease manifestation.<sup>5</sup>

In this context, Chakrapani opines four possibilities i.e.<sup>6</sup>

1. Shariranam Sharirena
2. Manasanam Manasena
3. Shariranam Manasena
4. Manasanam Sharirena

#### Psychosomatic Ayurvedic approach

We find a rich material in Ayurveda, which establishes that the Ayurvedic approach to disease is definitely psychosomatic in nature. So many instances where it has been shown that somatic disorders also affect the psychic conditions of human being e.g. with the increases of Vatika humour insomnia happened. An increase of Pitta causes Murchha and an increase of Kapha causes Tandra and Nidra.<sup>7</sup> The appearance of psychological symptoms due to decrease in Oja has also been mentioned by Sushruta.<sup>8</sup> Vata is considered as Niyatraka and Preraka of Manasa.<sup>9</sup> The concept of Sadhaka Pitta appears to be psychophysiological in outlook. This Pitta may be a substance

or a complex of substances, which seems to be essential in connection with some of the higher mental faculties and emotional states.<sup>10</sup>

There are so many somatic diseases where mental symptoms have been pointed out along with the physical symptoms. Various diseases like Jvara, Atisara, Vatika Shiroroga, Chhardi, Ama, Ajirna, Dhvajabhanga and Klaihya in males, Akamta in females, delayed healing of ulcers are produced due to emotional disturbances.<sup>11</sup> Along with these factors Oja-Kshaya and Dhatu-Daurbalya also form the base of the disease serving as associated causative factors. In Charaka Samhita, explaining the origin of diseases it has been emphasized that before the occurrence of physical disorders, vitiation of Manasika Doshas i.e. Rajas and Tamas takes place due to Krodha, Raga etc. Thus initially deformity occurs in Manasa, which further affects the behaviour and habits of man and in this way favorable conditions are developed for the origin of physical disorders.

In Ayurveda Manasa is considered as Tantraka-Niyamaka of body.<sup>9</sup> Physical and psychological disorders affect each other. This is explained by e.g. if hot Ghrita is poured into a bowl, then the bowl will also become hot and if Ghrita is poured into a hot bowl, then Ghrita will liquefy due to heat. The same conditions are for the Manasa and Sharira. If the heat i.e. disease is present in any one of them it will affect the other one definitely.<sup>12</sup>

#### Psychosomatic approach in Bhagavad Gita

Bhagavad Gita said - "Man, dwelling on Sense objects develops attachment for them, from attachment springs up the desire and from desire (if unfulfilled) ensure anger. From anger arises infatuation, from infatuation confusion of memory, from confusion of memory to loss of intellect, from loss of intellect one goes to complete ruin."

#### Psychosomatic approach in Rogotpatti

Looking to the whole description it can be inferred that during the Krit syga period, people are living in Aryanak or van (in present context, rural habitat), then localized and started living in colonies, the colonies then turn out to the towns and people started living and following Gramya habitat (urban habitat) with started to accumulate substances which leads to stress, that ultimately lead to diseases. These are the basic pathway of origin psychosomatic diseases.<sup>13</sup>

Satva is one of the important factor among "Tridanda Purusha" which governs metaphysical faculty of a person.<sup>14</sup> Definition of Swastha also emphasize equal importance to the mental state along with physical health.<sup>2</sup> Same way Sharira and Manasa both are considered as Rogadhisthana.<sup>3,4</sup> An imbalance at the mental level is usually reflected and re-enforced at physical level and vice versa. When allowed to persist for a long time, the psychic and somatic disorders get combined with each other.

**Classification of Vyadhi:** For the sake of convenience in treatment, Manasa Vyadhis are classified according to Dosh involvement and seat of manifestation. They may be divided as Kevala Manasika (purely psychic) and Ubhayatmaka (psychosomatic). Kevala Manasika Vyadhis are nothing but Vikaras or Vegas of Manasa.<sup>15</sup> Ubhayatmaka involve the Sharira Dosh and Manasa Doshas. The classifications can be listed as:

**Mano Adhithita Manasika Vikara** - Mental disorders where Manasika Doshas are only basically involved e.g. Kama, Krodha, etc.

**Nanatmaja Manasa Vikara** – Endogenous mental disorders caused by specific type of Sharirika Dosh e.g. Tandra, Bhrama, etc.

**Sharira Mano Adhithita Manasika Roga** - Mental disorders where both Sharirika as well as Manasika Doshas are basically involved e.g. Unmada, Apasmara etc.

**Mano Shariradhithita Manasa Roga** - Disorders basically caused by affliction of Manodosha subsequently leading to the involvement of the Sharirika Doshas e.g. Shokaja Jwara, Bhayaja Atisara etc.

Thus, Ayurvedic texts describe a range of mental disorders, which seem to include all kinds of neurotic, psychotic, convulsive and personality disorders as known today.

#### DISCUSSION

Again concept of evolution, Purusa, definition of Swasthya and Vikara, Sharira-Manasa Doshas, Prakruti, concept of psychic factors in the etiology and symptomatology of a large number of diseases, Sadvritta, Acara Rasayana are also indicated the psychosomatic approach. The two main constituents of living being called Manasa and Sharira are so interrelated and interdependent that there is nothing exclusively psychic or exclusively somatic. Everything is psychosomatic.

#### CONCLUSION

Being a health science with the holistic approach, Ayurveda looks the mind and body as an integral part of life and health, thus recommends to look as a whole whether a healthy or diseased condition for the better understanding life.

#### REFERENCES

1. Charaka Samhita, Chakrapani commentary by Acharya J.A., Sutrasthana, Dirdhajivitiya Adhyaya 1, Verse 42. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.8.
2. Sushruta Samhita, Ayurveda Tattva Sandipika commentary by Shastri K.A., Sutrasthana, Adhyaya 15, Verse 48, Varanasi: Chaukhambha Sanskrit Sansthan; 2003. p.64.
3. Charaka Samhita, Chakrapani commentary by Acharya J.A., Sharirasthana, Dirdhajivitiya Adhyaya 4, Verse 36. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.323.
4. Charaka Samhita, Chakrapani commentary by Acharya J.A., Vimanasthana, Dirdhajivitiya Adhyaya 6, Verse 8. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.254.
5. Charaka Samhita, Chakrapani commentary by Acharya J.A., Sharirasthana, Dirdhajivitiya Adhyaya 1, Verse 102. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.297.
6. Charaka Samhita, Chakrapani commentary by Acharya J.A., Nidanasthana, Dirdhajivitiya Adhyaya 4, Verse 4. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.212.
7. Sushruta Samhita, Ayurveda Tattva Sandipika commentary by Shastri K.A., Sutrasthana, Adhyaya 15, Verse 18, Varanasi: Chaukhambha Sanskrit Sansthan; 2003. p.59, 60.
8. Sushruta Samhita, Ayurveda Tattva Sandipika commentary by Shastri K.A., Sutrasthana, Adhyaya 15, Verse 28, Varanasi: Chaukhambha Sanskrit Sansthan; 2003. p.61.
9. Charaka Samhita, Chakrapani commentary by Acharya J.A., Sutrasthana, Dirdhajivitiya Adhyaya 12, Verse 8. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.79.
10. Ashtanga Hridaya, translated by Munshi V.D., Sutrasthana, Adhyaya 12, Verse 13, Ahmedabad: Sastu Sahitya; 1986. p.112.

11. Sushruta Samhita, Ayurveda Tattva Sandipika commentary by Shastri K.A., Sutrasthana, Adhyaya 23, Verse 21, Varanasi: Chaukhambha Sanskrit Sansthan; 2003. p.99, 100.
12. Mana and Manasa Roga by Prof. Vinayaka Thakar, Delhi: Vishwa Bharti Prakashana; 1998.
13. Charaka Samhita, Chakrapani commentary by Acharya J.A., Chikitsasthan, Dirdhajivitiya Adhyaya 1, Pada 4, Verse 3. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.387.
14. Charaka Samhita, Chakrapani commentary by Acharya J.A., Sutrasthana, Dirdhajivitiya Adhyaya 1, Verse 46, 47. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.11.
15. Charaka Samhita, Chakrapani commentary by Acharya J.A., Sutrasthana, Dirdhajivitiya Adhyaya 7, Verse 27. Varanasi: Chaukhambha Surbharati Prakashana; 2000. p.50.

**Cite this article as:**

Dhananjay V. Patel. Manasa (psyche)- Sharira (soma) integration : An Ayurvedic view. J Biol Sci Opin 2016;4(2):59-61  
<http://dx.doi.org/10.7897/2321-6328.04215>

Source of support: Nil; Conflict of interest: None Declared

Disclaimer: JBSO is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the contents published in our Journal. JBSO cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of JBSO editor or editorial board members.