A conceptual study of correlation between mind and body with special reference to suppressible urges.

Sadhale Varsha¹, Indulkar Prajakta², Sonambekar Vinay³

1. Assist. prof., Rachana Sharir, Ayurved Mahavidyalay, Nashik,
2. Asso. Professor, Rachana Sharir, Dr. D.Y. Patil Ayurved college, Pune 9970054130
3. Professor, Shalya Tantra, Ayurved Mahavidyalay, Nashik, sonambekar.chinyam@gmail.com, 9822624890

*Corresponding Author: shravavigirishkulkarni@gmail.com, 9822173345

ABSTRACT:

Understanding the mind and body relation is of prime importance these days because the cases of depression and anxiety are increasing in the society and such long lasting phase of diseased mind can lead to vitiation of body. Ayurveda has considered human body as a conjugation of panchmahabhuta (five basic components) and soul and mind. In many diseases the various bhav of mind are considered as causative factors which needs to be revealed while giving the treatment. In the present study the dharaniya vega (suppressible urge) and other manas bhav (psychological factors) mentioned in Bruhat trayee are studied to understand their effects on human body. These factors are seen to trigger the vitiation of dosha and there by affecting the Rasa Dhatu. Many symptoms related to Annavaha sroto dushti are seen. Swedavaha and Udakavaha srotodushti are seen due to non suppression of certain vega. Many diseases also show these psychological factors as one of the cause.

KEYWORD: Mind, Body, Dharaniya vega, manas bhav.
INTRODUCTION:

Psychosomatic disorders are such type disorders in which mental factors play a significant role in development, expression or resolution of physical illness. It involves both mind and body. Psyche stands for mind soma stands for body. Ayurveda considers human life as the conjugation of body, senses, mind and sole. So, while considering the aetiopathogenesis of any disease, role of mind should be given utmost importance. According to Ayurveda vitiation of dosha is the only cause of all diseases. So when we consider doshas, sharir as well as manas doshas should be considered. This means for understanding the course of disease, manas doshas are very important. Raja and tama are stated as doshas of mana. So, for being healthy one has to keep raja and tama guna in control. Kayik, vachik, manasik suppressible urges described by Charakacharya in ‘Na vegandharaniya adhyaya’ of sutrasthan serves the purpose if followed properly. Hence these Dharaniya vega and other manas bhav (psychological factors) are studied here in to evaluate their effects on human physic.

Aim: To study the effects of emotional language on human body.

Objectives: To compile the references of psychological factors from Bruhat trayi.

To establish a correlation between effect of mind on human body.

Materials and methodology:

- Review of literature was done from Bruhat trayi, to determine the psychological factors.
- The concept of mind and body relation in Ayurveda is revealed.
- Effects of not suppressing the dharaniya vega on human physic is studied.
- Effects of other manas bhav are studied.

Nowadays all are using whatsapp as a way of communication and in this, many emoji are used (digital image or icon used to express an idea or emotion in electronic communication). It is a way of communication and also a way of expressing the emotions. When we look at a smiley face online, the same parts of the brain are activated as when we look at a real human face. Our mood changes, and we might even alter our facial expressions to match the emotion of the emoticon. Essentially, social media culture has created a new brain pattern within us. They are changing our speech patterns. Both emoticons and emojis are recognized and processed by the brain as nonverbal information, which mean we read them as emotional communication, not words. The extensive use of these emojis tells us about the need of expressing the emotions. This is very much essential for a healthy mind and
healthy body also. But concept of Ayurveda differs here as it is said to suppress the urges of mind. Urges of mind refers to the various emotions. Proper channelization of these emotions is very much important which can be achieved through yoga ,meditation, and following code of conduct.

According to Ayurved vitiation of doshas is the only cause of all diseases. So when we consider doshas, sharir as well as manas doshas should be considered. Raja and tama are stated as doshas of mana. So, for being healthy one has to keep raja and tama guna in control. Kayik, vachik, manasik suppressible urges described by Charakacharya in ‘Na vegandharaniya adhyaya’ of sutrasthana serves the purpose if followed properly.

Need of the study:

The psychological factors needs to be revealed in every diseased condition. Now a days newer life style disorders are upcoming in the society and exact aetiopathogenesis is difficult to be trace. In such conditions the psychological history if taken carefully can help in knowing the causative factors.

Discussion: References of psychological factors are scattered in samhita. In Charak samhita there is description about Dharaniya vega. Manasik Suppressible urges i.e. Dharaniya veg as described by Charakacharya are Lobha (greed), Shoka (grief), Bhaya (fear), Krodha (anger), Maan (vanity), Nairlajja (shamelessness), Irsha (jealousy), Atiraga (too much attachment) and Abhidhya (malice).

Here in this chapter Charakacharya has not described ill effects of non suppression of suppressible urges in detail. But if we go through the samhitas, we can see that these urges are described as hetus for various diseases. Chinta (worry) is another bhava of mana which is described as a hetu in the rasavaha srotodushee. These psychological factors are responsible in the initiation, progression, exacerbation, predisposition or reaction to a disease. Chinta (worry) is another bhava of mana which is described as a hetu in the rasavaha srotodushee.

These psychological factors are responsible in the initiation, progression, exacerbation, predisposition or reaction to a disease.

Non suppression of dharaniya vega lead to dosha prakopa, thereby affecting saptadhatu. References regarding vitiation of rasavaha, raktavaha, swedavaha,
udakavaha and mainly of annavaha srotodushtee are seen in various samhitas.

Generalised Aetiopathogenesis of annavaha srotas can be summarized as follows:

Non suppression of dharaniya → vega Raja and tama gun →
Agnimandya → Aam utpatti - ajirna, arochaka

These prakupita dosha and sam rasa dhatu are the root cause of all the diseases. Various diseases can be seen according to kha vaigunya and combination of other hetu.

From the above references and aetiopathogenesis it is very clear that if these causative manas bhava are not properly investigated and counseled in a proper way they can lead to more serious conditions.

References about nairlajya, abhidya and atiraag are not found in samhita hence only Lobha (greed), Shoka (grief), Bhaya (fear), Krodha (anger), Maan (vanity), Irsha (jealousy), chinta (worry), are discussed here.

1. All the six dharaniya vega if not suppressed can lead to tridosha prakop.
2. All the six dharaniya vega have significant role in vitiating Rasa dhatu.
3. Lobha, shoka, bhaya, krodha leads to Rakta Vidaha.
4. Lobha, shoka can cause Mamsa shaithilya (laxity), vitiation of Meda dhatu, sandhi vimochna and can also lead to decreased sandhan karma of Majja.
5. Lobha, shoka, bhaya, krodha, irsha leads to shukra and oja dushhti and kshaya.
6. Maana and Chinta causes klaibya.
7. Shoka, bhaya, and krodha leads to Swedavaha srotodushhti.
8. Bhaya causes udakavaha srotodushhti.
9. These dharaniya vega have effects on mind also, e.g Glani, Tandra, vibhrama and Niruitsaha are seen.
10. Twakshosh is seen due to kshaya.
11. Following diseases show psychological factors as on of the cause; Apasmar, unnad, Arochaka, Shwas, Ars, Chardee, Jwara, Atisar, Pandu, Rakta pitta, Gulma, Kushth, Prameha, Klaibya and Rajayaksha.

Conclusion:

From the above references and aetiopathogenesis it is very clear that if these causative Manas Bhava are not properly investigated and counseled in a proper way they can lead to more serious condition like Buddhinasha, Tandra, Glanee and even death.

Non suppressing of Lobhadee manas doshas, the suppressible urges described by Charakacharya are the root cause of various diseases.

So, one should always try to control expression of these urges and increase satva guna by Pranayam, Yoga and Sadvrutta Acharan.

References:

2. Priyavrat Sharma, Susrut samhita, Choukhamba
4. Dr. Ganesh Krishna Garde, Ashtanga Hriday, Chintamani printers, 6th edition
5. Ayurvedacharya Venumadhav shastree Joshi, Ayurvediya Shabdakosh, Ayurved visharad Narayan Hari Joshi, Maharashtra Rajya Sahitya our SamskritiMandal

Cite this article:
A conceptual study of correlation between mind and body with special reference to suppressible urges.
Sadhale Varsha, Indulkar Prajakta, Sonambekar Vinay