



**Review Article**

**MANASIKA BHAVAS AND ROGA - A BIOPSYCHOSOCIAL MODEL**

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**ABSTRACT**

Ayurveda reiterates the relationship between the body and mind in its approach to health as well as illness. Though the vitiated *Doshas*, *Dhatus* and *Malas* remain the physiological basis of illness, the illness itself is a more complex psychosomatic phenomenon. Ayurveda has followed biopsychosomatic approach where more emphasis is given to the aspect of integration body and mind. In somatic diseases the psychological aspect cannot be neglected, similarly in psychological diseases somatic affairs are given due consideration. Social factors also play a major role in the inter relationships, financial support etc. Modern medicine accepted the biopsychosocial approach towards health recently. *Manasika bhavas* mentioned in Ayurveda such as *Bhaya*, *Krodha*, *Soka* etc., can cause or aggravate several diseases and hence there is a relation between these *Bhavas* and *Roga*. These *Manasika bhavas* act as stressors as it become the cause of several diseases. Body's response to stress has been widely studied in the branch of Psychoneuroimmunology. Recent research suggests that the mind and body share bidirectional influences, and the science of Psychoneuroimmunology identifies specific mechanisms by which these mind-body changes are mediated. Hence it is important to consider psychological factors along with biological and social factors in all diseases, assess and identify them in a timely manner so as to have effective management.

**INTRODUCTION**

Life is the combination of *Sarira*, *Manas*, *Indriya* and *Atma*. The combination of *Sattva* (mind), *Atma* and *Sarira* (body) is tripod of whole universe including *Purusha* i.e., the human being consists of combination of physical and mental aspects.<sup>[1]</sup> Thus, living being is a psychosomatic entity. Keeping this view in mind, *Susruta* has defined *Svastha* as a state of physical, mental, social and spiritual equilibrium.<sup>[2]</sup> *Hridayabodhika* commentary of *Ashtanga Hridaya* compared this concept to ghee held in heated mud pot. *Acharya Charaka* mentioned considerable importance to the intimate relationship between the mind and body, disturbance in one affects the other and causes diseases.<sup>[3]</sup>

Mind and body are considered as the seat of diseases. *Vata*, *Pitta* and *Kapha* are the *Saririka doshas* and *Rajas* and *Tamas* are the *Manasika doshas*.<sup>[4]</sup> Disorders brought about by *Rajas* and *Tamas* are *Kama*, *Krodha*, *Lobha*, *Irshya*, *Moha*, *Soka*, *Chintha*, *Udwega* and *Bhaya* which are the *Manasika vikaras*.<sup>[5]</sup> Diseases in Ayurveda are determined by many physiological factors including *Agni*, *Tridosha*, *Ama*, *Srotas* and *Ojas*. Even though physical and mental diseases are discussed separately in the science, influence of the psychic factors can be seen in the above mentioned physiological factors also.

*Charaka* has finely described the contribution of psychological factors in vitiating the *Saririka doshas* viz. *Kama*, *Soka* and *Bhaya* vitiate the *Vata dosha* and *Krodha* vitiates *Pitta dosha*.<sup>[6]</sup> Excessive crying and laughing are included in aetiological factors leading to the vitiation of *Udana vata* and *Bhi*, *Harsha* and *Vishada* in the vitiation of *Vyana Vata* by *Vagbhata*. *Charaka* very clearly establishes that under circumstances a mental disease may be converted into a bodily illness and vice versa with *Chakrapani* stating four possibilities.

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1. Bodily disease causing another bodily disease (eg., *Jwara* causing *Raktapitta*).
2. Mental disease causing another mental disease (*Kama* causes *Krodha*).
3. Bodily disease causing mental disease and
4. Mental disease causing bodily disease. (*Kamadi* causes *Jwara*).<sup>[7]</sup>

**Causes of Diseases**

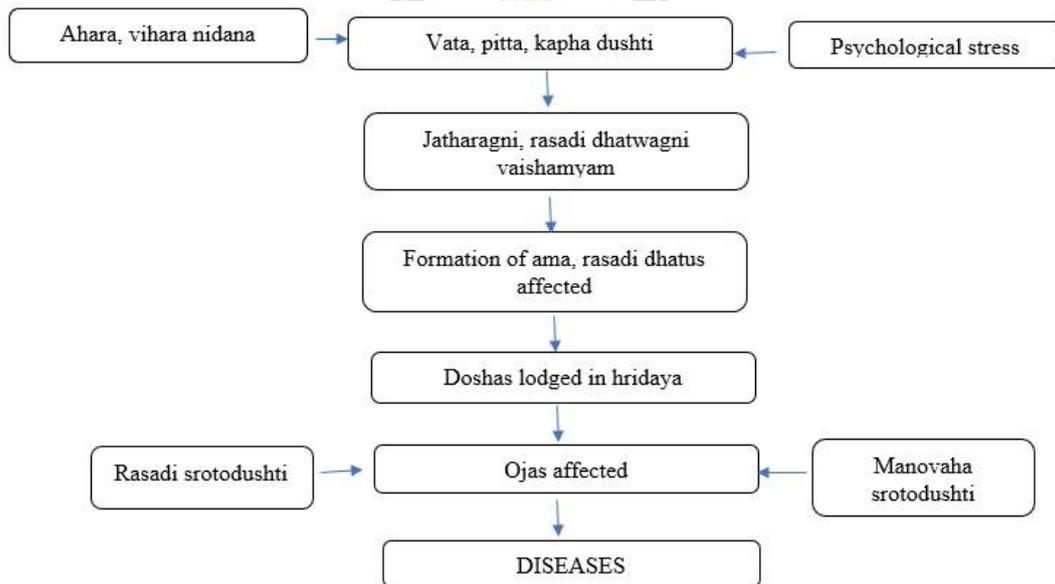
According to Ayurveda, no diseases can develop without the interaction of the bodily and mental influences. Three categories of the causes of illness (i) *Asatmyendriyarthasamyoga* (ii) *Prajnaparadha* (iii) *Parinama*.<sup>[8]</sup> Among these, *Prajnaparadha* is very important. An individual, whose *Dhi* or *Buddhi*, *Dhriti* and *Smriti* i.e., intellect and memory are deranged, indulges in to undesired acts. This is *Prajnaparadha* which leads to the development of an illness. For e.g., a person even after knowing alcohol is not good for health, indulges in alcohol intake leads to many systemic diseases. Also, *Irshya*, *Soka*, *Bhaya*, *Krodha* are caused by *Prajnaparadha* because the individual is unable to differentiate between right and wrong. *Asatmendriyarthasamyoga* indicates the physical entities by the excessive, deficient or altered use of *Indriyas* and *Parinama* by

the seasonal variations. These are all different stressful states which may lead to the development of various diseases.

Charaka considers psychic factors as a cause as well as aggravator of a disease.<sup>[8]</sup> In *Agrya dravyas*, *Vishada* is the most important among the factors aggravating a disease and *Harsha* provides growth and nourishment.<sup>[9]</sup> In the same context *Soumanasya* is considered as the most important factor helping in conception. In a study conducted by Louis et al on stress reduces conception probabilities across the fertile window in 2011 they concluded that stress significantly reduced the probability of conception, possibly exerting its effect through the sympathetic medullar pathway.<sup>[10]</sup>

Concept of *Guruvyadhita* and *Laghuvyadhita* is a direct indicator of the psychic involvement in the disease process. A person with big physique may perceive his mild disease as a severe one and a small physique person may perceive severe disease as a mild one. This is based on psychological strength i.e., *Satva bala*.<sup>[11]</sup> Assessment of *Satvabala* provide the stress perceived by the individual. A person with *Pravara satva bala* could effectively cope with stress.

Fig 1 :



Samprapti of diseases caused by psychological factors

Psychological factors aggravating the condition can be considered as stress.

**Stress in the Etiopathogenesis of Disease**

Stress is the non specific response of the body to any demand.<sup>[12]</sup> It is a feeling of emotional strain and pressure and type of psychological pain. Any physical or psychological stimuli that disrupts homeostasis result in a stress response. Human body reacts to stress with fight or flight response. It has physical and emotional effects on individual and creates positive or negative feelings. Positive feeling is called eustress

which compel one to action and it can result in new awareness. As a negative influence called distress, it can result in feelings of distrust, anger and depression which in turn can lead to health problems.

**Biopsychosocial Model of Disease**

George Engel proposes that while dealing with a physical disease, in addition to the biological factors, psychological and social factors should be addressed. Biological factors include age, gender, genetics, tissue

health etc. Sociological factors are interpersonal relationships, social support dynamics and psychological factors include mental and emotional health, beliefs and expectations.<sup>[13]</sup> These psychological factors or stress have significant effect on the immune system through the hypothalamic-pituitary-adrenal axis (HPA axis) and the sympathetic nervous system (SAM axis). During a stress or an immune response, the two get activated and signal the body of perceived threat. A slow response mediated by HPA axis and a fast response mediated by SAM axis.<sup>[14]</sup> Activation of SAM axis results in enhanced arousal, alertness, vigilance, cognition, focused attention and HPA axis results in suppression of insulin, immune-inflammatory response, delayed wound healing etc.

**General Adaptation Syndrome**

The mechanism of body’s response to stress is explained by General Adaptation Syndrome. It was first described by Hans Selye and it is a neurophysiologic reaction consisting of 3 phases:

1. **Alarm reaction-** In the first stage, body defences become alert about the stress.
2. **Stage of resistance-** characterized by the secretion of hormones against threat.
3. **Stage of exhaustion-** As the time goes, body becomes exhausted and acquired adaptation or resistance is lost. It leads to various diseases. This is the stage of exhaustion.

**Inflammatory Response to Stress**

Acute stressors seem to enhance immune function, whereas chronic stressors are suppressive. The chronic stressor disturbs the cytokines homeostasis through activating HPA axis, SAM axis, and vagus fiber, and they respectively promote the secretions of glucocorticoids, catecholamine, and acetylcholine to suppress the pro-inflammatory cytokines secretion while promoting the anti-inflammatory cytokines secretion. The involvement of CNS, immune system and endocrine system is studied under Psychoneuroimmunology. Some of the psychosomatic disorders are listed in the table below:

**Table 1: Psychological Factors Affecting Other Medical Conditions**

Gastro-intestinal disorders	Oesophageal reflux, peptic ulcer, ulcerative colitis
Skin disorders	Psoriasis, acne vulgaris, urticaria
Cardiovascular disorders	Essential Hypertension, coronary artery disease, migraine
Endocrine disorders	Diabetes mellitus, hyperthyroidism
Immune disorders	Autoimmune disorders- SLE, viral infections
Musculo-skeletal disorders	Rheumatoid arthritis, low back ache
Respiratory disorders	Bronchial asthma, hyperventilation

The above listed disorders are examples of diseases in which psychosocial factors are involved in the causation. In DSM V the disorders involving psychosocial factors are included in the section psychological factors affecting other medical conditions.

**Involvement of Manasika Bhava in Rogas**

**Table 2: Manasika Bhava as Etiological Factors**

<b>Roga</b>	<b>Nidana</b>
<i>Abhishangaja Jvara</i>	<i>Kama, Shoka, bhaya, Krodha</i>
<i>Gulma</i>	<i>Shoka, Krodha,</i>
<i>Kustha</i>	<i>Bhaya, Papakarma</i>
<i>Kilasa</i>	<i>Asatyabhashana, Guruninda, Papakriya</i>
<i>Rajyakṣma</i>	<i>Kama, Krodha, Bhaya, Irshya, Utkantha, Trasa, Shoka</i>
<i>Aruchi</i>	<i>Dviṣtartha Manasa</i>
<i>Udara Roga</i>	<i>Papa Karma</i>
<i>Vatarsa, Pittarsa</i>	<i>Shoka, Krodha, Asuya</i>
<i>Pandu Roga</i>	<i>Kama, Cinta, Bhaya, Krodha, Shoka</i>
<i>Pittatisara, Sannipatika atisara, Agantuka atisara</i>	<i>Krodha, Irshya, Bhaya – Shoka</i>
<i>Chardi</i>	<i>Shoka, Roga Bhaya</i>
<i>Trishna</i>	<i>Krodha, Bhaya, Shoka</i>
<i>Hṛdroga</i>	<i>Cinta, Bhaya, Trasa</i>
<i>Pratishyaya</i>	<i>Krodha</i>
<i>Aruci</i>	<i>Shoka, Bhaya, Atilobha, Krodha</i>

<i>Vata Vyadhi</i>	<i>Cinta, Shoka, Krodha, Bhaya</i>
<i>Vata shonita</i>	<i>Krodha</i>
<i>Shukra Dushti</i>	<i>Cinta, Shoka, Bhaya, Krodha</i>

Most of the *Rogas* involve *Manasika bhava* as causative factors, contributing factors and symptoms.

**Table 3: Symptomatic Involvement of *Manasika Bhava***

<i>Roga</i>	<i>Lakshana</i>
<i>Jwara</i>	<i>Vaicitayam, Arati, Glani</i>
<i>Kamaja Jwara</i>	<i>Dhyana</i>
<i>Shokaja Jwara</i>	<i>Bashpa Bahulam</i>
<i>Bhayaja Jwara</i>	<i>Trasaprayam</i>
<i>Vataja grahani</i>	<i>Manasa- sadanam</i>

## Management

Ayurvedic approach in the management of diseases includes both preventive and curative aspects. Preventive aspects consist of *Dinacharya*, *Ritucharya*, *Sadvritta palana* and *Achara rasayana*. These practices have positive influence on physical and mental health. Some of social conduct and behaviour will be endowed with all the qualities mentioned in *Achara Rasayana* (rejuvenating regimens) therapy.<sup>[15]</sup> Curative aspects include *Daivavyapasraya chikitsa*, *Yuktivyapasraya chikitsa* and *Satvavajaya*.

- 1) *Daivavyapasraya Chikitsa***- Chanting of *Mantras*, *mani dharana* etc. are included in this therapy. A study conducted by Kalyani B G et al concluded that during 'OM' chanting significant deactivation of brain areas were observed along with limbic deactivation.<sup>[16]</sup> These therapies tend to decrease the stress level, helps in improving confidence and enhances mental wellbeing.<sup>[17]</sup>
- 2) *Yuktivyapasraya chikitsa*** - Based on fundamental principles of Ayurveda viz. *Panca mahabhuta*, *Tridosha*, *Samanya Visesa* etc. causes of diseases are identified and appropriate measures are adopted for the cure. *Nidana parivarjana* plays an important role in the process of treatment. Pathogenesis is eliminated by the administration of appropriate medicines and by prescribing suitable diets. *Pratidwandwa chikitsa* described especially for involvement of *Manasika bhavas* in diseases like *Jwara*.
- 3) *Satvavajaya*** - *Satva* means *Manas* and *Avajaya* means control over it. So, by doing *Satvavajaya* the patients will be able to control his/her emotions. *Sattvavajaya* in principles is a Psycho-behavioral therapy, means a method of restraining or withdrawal of the mind from unwholesome objects (*Arthas*) by *Jnana*, *Vijnana*, *Dhairya*, *Smriti* and *Samadhi*. It prevents the impairment of intellect, memory, also brings them back to a normal state, whenever they are impaired. Thus *Satvavajaya* plays a significant role in the maintenance of a harmonious state between these three important

factors- intellect, memory and patience, ultimately leading to a happy healthy state of the individual.<sup>[18]</sup>

Ayurveda have always emphasized the importance of mental and social health along with physical health. Codes of conduct to be followed in social, psychological and ethical aspects of life are discussed in *Sadvritta*. Proper diet and lifestyle regimen helps in preventing disease and maintain health. Psychological factors play an important role in the causation of many diseases which can be prevented by following these good conduct. Social networks can influence health outcomes in direct and indirect ways, including 1) social influence, 2) social engagement and participation, 3) prevalence of infectious disease and 4) social support.<sup>[19]</sup>

While considering the disease in biopsychosocial model, treatment can also be described as biological, psychological and social factors. Management of conditions such as chronic pain can be clearly defined by the biopsychosocial approach. Symptoms produced by the biological factors needs medications. Social factors like difficulty in work need a supportive therapy and the psychological factors need to be addressed as well with appropriate medications and therapies. Multidisciplinary approach in the management of chronic pain provides improved pain coping methods, reduced mental distress, pain management and improvement in the quality of life.<sup>[20]</sup>

Biological factors are dealt by *Yuktivyapasraya chikitsa* and psychological factors by *Satvavajaya*. Social factors are dealt by following *Sadvritta* and *Achara rasayana*. The measures discussed under *Sadvritta*, *Achara rasayana*, *Dinacharya*, *Ritucharya*, *Chikitsa* are aimed at curing the disease as well as maintaining physical, mental and social health.

## CONCLUSION

Ayurveda has laid great emphasis on the fact that all diseases are influenced by biological, psychological and social factors explained as biopsychosocial model. Psychological factors are *Manasika bhavas*. They influence *Saririka vyadhi* in all

aspects and can be considered as stressors. The role of burden of stress in the development of diseases is well known. Individuals face environmental, social and psychological stresses which they cannot cope such as loneliness, social withdrawal, unemployment etc. adversely affects health. Long term stress produces many physical diseases which implies the need of holistic approach in treatment process. It is necessary to address the beliefs, perceptions and attributes of an individual about their health and illness. Ayurveda has given importance in this regard from *Hetu* to *Chikitsa* for better management and outcome. Researches on the influence of these factors in disease are needed for the proper understanding of the process.

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