



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

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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 soul. So, while considering the aetiopathogenesis of any disease, role of mind should be given utmost importance. According to Ayurved 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 *sutrasthana* 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 physique.

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 physique is studied.
- Effects of other *manas bhav* are studied.

Now a days 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.

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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 srotodushtee*. 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 srotodushtee*.

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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) ,vitiating of *Meda dhatu* ,*sandhi vimochana* and can also lead to decreased *sandhan karma* of *Majja*.

5. *Lobha, shoka, bhaya, krodha, irsha* leads to *shukra* and *oja dushti* and *kshaya*.
6. *Maana* and *Chinta* causes *klaibya*.
7. *Shoka, bhaya, and krodha* leads to *Swedavaha srotodushti*.
8. *Bhaya* causes *udakavaha srotodushti*.
9. These *dharaniya vega* have effects on mind also, e.g *Glani, Tandra, vibhrama* and *Nirutsaha* are seen.
10. *Twakshosh* is seen due to *tridosha prakop*.
11. Following diseases show psychological factors as on of the cause; *Apasmar, unmad, Arochaka, Shwas, Ars, Chardee, Jwara, Atisar, Pandu, Raktapitta, Gulma, Kushth, Prameha, Klaibya* and *Rajyakshma*.

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*.

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