

UNDERSTANDING THE RELATION BETWEEN MANSIK BHAVAS AND VYADHI
UTPATTI W.S.R. IMMUNITY

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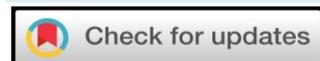
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ABSTRACT

Whenever there for time of crisis in pandemic (like corona in present time), indication to ‘do not panic’ are always given to society. Why?. Is there any relation of doing panic and getting the disease? Is there any possibility of *Mansik Bhavas* like anger (*Krodha*), grief (*Shoka*), anxiety (*Chinta*), fear (*Bhaya*) can be the cause or precipitating factor of infection to any person?

Both *Ayurveda* and modern point of view agrees to the statement that different *Mansik Bhavas* like *Chinta*, *Shoka*, *Kama*, *Krodh*, etc. can lead to or can act as *Hetu* for any disease and hence there is existence of relation between these *Mansik Bhavas* and *Sharirik Vyadhi Utpatti*.

Immunity is a condition of being able to resist a particular disease especially through preventing development of a pathogenic microorganism or by counteracting the effects of its products¹. It means that whenever any disease occurs there must be some loss of immunity in the related system and the factors responsible for the disease are the cause for lowering the immune response which ultimately indicates the effect of different psychological behaviors on immunity of the body.

Ayurvedic texts are full of examples where *Mansik Bhavas* are mentioned as *Hetu* in many diseases. *Acharya Charak* mentioned in *Vimanasthan* chapter 6 that there is a relation between *Sharirik* and *Mansik Doshas*.

In this review article we will understand the Role of *Mansik Bhavas* in *Sharirik Vyadhi Utpatti* with different reference given in *Ayurvedic* texts and what can be the probable cause of that in terms of immunity according to modern researches.

Keywords: *Mansik Bhavas, immunity, Ayurveda, Bhaya, Shoka, Krodha, Chinta.*

INTRODUCTION

Ayurveda is the science of life. It deals with Physical, Psychological as well as Spiritual wellbeing of an individual. It covers every possible aspect which can affect the *Ayu* (age) in any possible way. And hence it focuses on both- “*Swasthasyawaasthrakshanam and Aatursayavikaarprashamanam*”. Grossly there are two types of disease *Sharirika* (Somatic) and *Manasika* (Psychic) according to the location of disease. *Acharya Charak* mentioned about the involvement of *mansik* and *sharirik dosha* in each other with time. *Chakrapani* further interprets and elaborates their context and strongly postulates the psychosomatic concept of *Ayurveda* as *ShariranamSharirena, ManasanamManasena, ShariranamManasena, ManasanamSharirena*. Immunity is a condition of being able to resist a particular disease especially through preventing development of a pathogenic microorganism or by counteracting the effects of its products. It means that whenever any disease occurs there must be some loss of immunity in the related system and the factors responsible for the disease must be the cause for lowering the immune response. This is why Various *Manasika bhavas* (Emotions) are described in *Ayurveda* as the root cause of many diseases. Lust (*Kama*), anger (*Krodha*), greed (*Lobha*), delusion (*Moha*), jealousy (*Irsya*), grief (*Shoka*), anxiety (*Chinta*), fear (*Bhaya*) etc. are various *Manasika Bhavas* and disturbance in these *Manasika Bhava* disturbs the homeostasis of both body and mind by vitiating *Manasdosha, Sharirikadosha & Agni*.

Manasa Bhavas and Their Effects on Body²-

Bhaya (Fear): It is a condition precipitated by dreadful act. It develops due to facing unwanted situation. *Rajodosha* is mainly involved. *Bhaya* is a human emotion which makes person incapable of doing anything as a result of which *mana* of a person becomes restless. Increase in *Bhaya* further leads to increase in

Vatadosha which can lead to *Anidra*. The victim of *Bhaya* can suffer from Diarrhoea. *Acharya Charaka* has mentioned *Bhayaja Atisara* among its 6 types. Its intensity is examined by *Vishada*. In fear the punishment center of the limbic system is activated. It turns on the autonomic response of fight-or-flight response. Stimulation of a thin zone of periventricular nuclei of thalamus, located immediately adjacent to the third ventricle usually leads to fear. Tremors in the body parts, dryness of mouth sweating, giddiness, *Moha* are the symptoms of *Bhaya*. A sudden exposure to *Bhaya* may lead to many physical and mental diseases.

Chinta (Worry): There is increase in *Sukshmaguna* of *vata* due to *Atiyoga* of *Chinta* which causes increase in mental vibrations. Hence mind becomes restless leading to lack of *Nidra*. Sometimes individual suffer from an emotional disorder, which is psychologically just as disabling as the more extreme forms of fear but in which the individual really does not know, of what he is afraid, this is known as *Chinta*. Neurotic anxiety is perhaps the most important of all the symptoms in the sphere of emotions of psychopathology. The physiological concomitants which characterizes anxiety are increase blood pressure, tachycardia, increased respiration, tremors and sweating.

Krodha (Anger): One of the evils found within human mind. *Krodha* originates from the *Rajoguna* and the main feature is to do harm to others. It vitiates *Vata* and *Pitta* and produces symptoms accordingly. This causes *Daha* in whole body and stimulation of *Mana*, further causing *Anidra*. The degree of anger can be measured on the basis of intensity of *Droha* found in a person. Some people, when they are angry, have stomach trouble at the same time or grow red in the face. Their circulation is altered to such a degree that a headache ensues. This condition affects one's body organ like heart by several psychosomatic mech-

anisms. So that heartbeat, blood circulations etc. are found to be increased due to excessive activation of sympathetic nerves. Symptoms of anger include teeth grinding, fist clenching, flushing, paling, prickly sensation, numbness, sweating, muscle tensions and temperature changes. Here the punishment center of the hypothalamus is stimulated from the external stimuli. As a result, there will be surge of catecholamines occur. The release of catecholamines triggers the fight-or-flight response in the individual through activating the autonomic system. Stimulation of the lateral hypothalamus sometimes lead to overt rage and fighting.

Shoka (Grief): It is mental state precipitated by the loss of objects which are more beloved and in it *Rajo Dosh* is mainly involved. *Vatadosha* aggravates first then *Pitta Dosh* aggravation. The distress caused by *Shoka* can lead to many ill effects. Continuous exposure to *Shoka* for longer period can cause different physical diseases, emaciation and *Agnivikriti*. The victim suffering from grief is seen with weeping, feeling of self-insult, with dry mouth and throat, anemic and flaccid body having regular and long expirations. The degree of *Shoka* can be measured on the basis of intensity of *Dainya*. The victim of *Shoka* can suffer from diarrhoea, diabetes mellitus, insomnia and pyrexia etc. A man of “*Hina Sattva*” can pass into “*Murchha*” or even death due to the acuteness of *Shoka* persisting for a long time.

Pathophysiological aspect of mansik vikara³

Shadkriyakalaja aspect-*Manasikavikara* as repressed negative thoughts and emotions vitiate *Tridosha* as a result these *Doshas* aggravate in their places called *Sanchaya* after this if causative factors are not prevented these *Doshas* start to affect brain and nervous system called *Prakopa*. This causes improper secretion and flowing of neuro-hormone (*Prasara*) to immune cells (*Sthanasamsraya*) affecting to body organs (*Vyakta*) and ultimately leading to physical diseases (*Bheda*). That is Psychic phase – *Sanchaya*, Psychoneurotic phase - *Prakopa* and *Prasara*, Psychosomatic phase – *SthanaSamsraya* and *Vyakti* and Advanced organic phase – *Bhedavastha*.

Mind (Emotions) and Body (Diseases) Relation-As *Acharya Vagbhata* said that every disease occurs due

to disturbance in digestive fire and *Mansik Bhavas* effects the digestive fire hence causing *Sharirikvyadhi*. Whenever *Mansik bhavas* like *Krodh*, *Bhaya*, *Harsh*, *Chinta* etc. (Anger and fear, excitement and anxiety) triggers the body’s ‘fight or flight and fright response’. The adrenal glands flood the body with stress hormones, such as adrenaline and cortisol. The brain shunts blood away from the gut and towards the muscles, in preparation for physical exertion. Heart rate, blood pressure and respiration increase, the body temperature rises, and the skin perspires. The mind is sharpened and focused. Constant flood of stress chemicals and associated metabolic changes can eventually cause harm to many different systems of the body causing short and long-term health problems. Mental tension, stress and strain, emotional instabilities like fear complexes (Phobias), etc. have tremendous somatic impact in bringing down the digestive power.

In most of the diseases, *Mansik Bhavas* like *Chinta*, *Bhaya*, *Shoka*, *Krodha* are mentioned as causative factor (*Nidana*) which shows the relation explained in *Ayurveda* texts. For example-

- *Shoka* in *Gulm nidana*⁴
- *Bhaya*, *Shoka*, *Harsh* in *Unmad Nidana*⁵
- *Krodh*, *Shoka* in *Arsh Nidana*⁶
- *Kaam*, *Chinta*, *Bhaya*, *Shoka* in *Pandurog* and *Kamala Nidana*⁷
- *Krodh*, *Chinta* in *Kaasa Nidana*⁸
- *Krodh*, *Irshya*, *Bhaya*, *Shoka* in *Atisaar Nidana*⁹
- *Shoka*, *Bhaya* in *Vaataj Chhardi Nidana*¹⁰
- *Kshobh*, *Bhaya*, *Shoka*, *Krodha* in *Trishna Nidana*¹¹
- *Chinta*, *Bhaya*, *Trasa* in *Hridayarog Nidana*¹²
- *Krodha*, *Chinta* in *Pratishyay Nidana*¹³
- *Shoka*, *bhaya*, *Krodha* in *Aruchi Nidana*¹⁴
- *Krodha* in *Vaatrakt Nidana*¹⁵
- *Atishoka* in *Shosha Nidana*¹⁶
- *Chinta*, *Shoka*, *Bhaya*, *Krodha* in *Ajirna*¹⁷
- *Krodha*, *Bhaya*, *Shoka* in *Madatyay*¹⁸
- *Shoka*, *Chinta*, *Bhaya* in *Beejopghatjanya Napun-sakta*¹⁹

These are some examples and many more examples are there. Additionally, *Ayurveda* texts are mentioned

the role of *Mansik Bhavas* in different physiological abnormalities which ultimately leads to different diseases. like-

- in *Ojakshaya* the treatment to reverse *Kshaya* is '*Pariharya visheshen mansahdukhahetvah*' is given.
- In *Dushti of Rasavahsrotas Atichinta* is given as *Hetu*.²⁰
- In *Vaatprakopak Kaaran, Krodh, Bhaya* is included.²¹

Some *Mansik Bhavas* are indicated as *Pathya – Apathya* and even for *Chikitsa* like

- *Harshani Kriya* in *Madatayay* patients,²²
- *Krodh* is *Apathya* in *Visha*,²³
- in *Vranchikitsa Rogi* is indicated to be prevented from *Glani*.²⁴

This also implies that *Mansik Vikaras* not only causes diseases but can complicate the existing disease. Hence there is detailed description present on ancient *Ayurveda* texts which can specify the presence of relation between immunity and *Mansik Bhavas*.

Mansik Bhavas, Immunity and Vyadhi Utpatti²⁵ -

Immunity is a condition of being able to resist a particular disease especially through preventing development of a pathogenic microorganism or by counteracting the effects of its products. It means that whenever any disease occurs there must be some loss of immunity in the related system and the factors responsible for the disease must be the cause for lowering the immune response. Is there any relation existing between *Mansik Bhavas* and immunity? How can *Mansik Bhavas* like anger (*Krodha*), grief (*Shoka*), anxiety (*Chinta*), fear (*Bhaya*) etc. can manipulate immune system? Behavioral and neuroendocrine mechanisms provide explanation about these questions. First, stress is associated with the activation of several neuroendocrine systems, including the hypothalamic - pituitary - adrenal (HPA) axis and the sympathetic nervous system (SNS). The activation of these two particular pathways results in elevated serum levels of Cortisol and catecholamines. Immune cells have receptors for these hormones, implying that they play a role in immune system modulation. Serum levels of Cortisol, epinephrine, and norepinephrine are

also directly associated with various indicators of immunity. Recent evidence suggests, however, that the SNS is associated with alterations in human immune function before the HPA axis has had sufficient time to respond with an increase in Cortisol. Thus, in the case of certain immune responses (e.g., Lymphocyte proliferation) it may be that the SNS plays a greater role in stress induced immune alteration than the HPA axis. It is also possible that other endocrine systems activated by stress play roles in altering immune responses following stressor exposure. These systems include prolactin, growth hormone, and the opioids.

An alternative kind of pathway that could account for the relation between stress and immunity involves the association of stress with specific behaviors that modulate immune response. Distressed persons sleepless, exercise less, have poorer diets, smokes more, and use alcohol and other drugs more often than non-distressed people. These behaviors have all been shown to alter immune response. The association of stressor exposure with immunity might, therefore, be accounted for by the health practices of stressed subjects being different from those of control.

DISCUSSION

Ayurveda knows this thousand years ago and that is why *Acharyas* mentioned that "*Sharir* is related with *Manas* and *Manas* is related with *Sharir*". That's why *Acharyas* mentioned different *Mansik Bhavas* as a *Hetu* for *Sharirik* disease. *Acharyas* also mentioned how different *Mansikbhavas* leads to vitiation of *Sharirik doshas* like "*Kaamshokbhayadvaayu, Krodhapittam, Tryomala*"²⁶. Immunity of the body always plays role in defending the body from different diseases. Immunity is always the first line of defense and always try to protect the body. Occurring of any disease can be indicator of the failure of the immune response. Different emotional behaviors (*Mansik Bhavas*) hence leads to disturbance in the immunity of the body and causes the disease.

How could psychological emotions (*Mansik Bhavas*) "get inside the body" to affect the immune response? **First**, sympathetic fibers descend from the brain into both primary (bone marrow and thymus) and second-

ary (spleen and lymph nodes) lymphoid tissues fibers can release a wide variety of substances that influence immune responses by binding to receptors on white blood cells. Though all lymphocytes have adrenergic receptors, differential density and sensitivity of adrenergic receptors on lymphocytes may affect responsiveness to stress among cell subsets. For example, natural killer cells have both high-density and high-affinity β_2 -adrenergic receptors, B cells have high density but lower affinity, and T cells have the lowest density. **Second**, the hypothalamic–pituitary–adrenal axis, the sympathetic–adrenal–medullary axis, and the hypothalamic–pituitary–ovarian axis secrete the adrenal hormones epinephrine, norepinephrine, and cortisol; the pituitary hormones prolactin and growth hormone; and the brain peptides melatonin, β -endorphin, and enkephalin. These substances bind to specific receptors on white blood cells and have diverse regulatory effects on their distribution and function. **Third**, people’s efforts to manage the demands of stressful experience sometimes lead them to engage in behaviors—such as alcohol use or changes in sleeping patterns—that also could modify immune system processes. Thus, behavior represents a potentially important pathway linking *Mansik Bhavas* with the immune system.

“*Rogasarveapi mandeagnau*” implies that all the diseases have *Mandaagni* as a common factor. *Mansik Bhavas* also causes diseases by the same factor. Whenever *Mansik Bhavas* like *Krodh*, *Bhaya*, *Harsh*, *Chinta* etc. (Anger and fear, excitement and anxiety) triggers the body’s ‘fight or flight and fright response’. The brain shunts blood away from the gut and towards the muscles, in preparation for physical exertion and due to lesser supply to the gut, indigestion occurs which ultimately leads to disease.

CONCLUSION

There is existence of deep relation between *Mansik Bhavas* and immunity which clarifies the “*Paras-paranubandh*” between *Manas* and *Sharir*. Modern science also made some excellent progressions determining this relation under the psychoneuroimmunology. *Ayurveda* texts have hundreds of examples of

presence of this relation. That is why *Aacharrasayan* is explained in 1st chapter of *Chikitsasthan*, that is why there is explanation about *Dharniyavegas*, and there is existence of *Satvavajya* and *Daivyapashrya chikitsa* in *Ayurveda* texts because *Acharyas* always known to the fact that “mind effects body”.

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