

MANASA BHAVA IN THE ETIOPATHOGENESIS OF ANIDRA IN CONTEXT OF INSOMNIA

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ABSTRACT

Life is the complex union of *Satva*, *Atma* and *Sharira*. Thus, mind, body and soul influence each other. When the mind and *indriyas* get exhausted, they withdraw themselves from their objects and the individual sleeps. The production of *Anidra* is considered to be by the impairment of general mental functions, the presence of *alpa Satva*, vitiation of both *sharirika* (*vata*, *pitta* and *kapha*) and *manasa dosha* (*rajo* and *tama*) and also by vitiation of *manovaha srotasa*. Vitiated *vata* hampers the happiness of *Manas* and provokes *bhaya*, *shoka*, *moha*, *dinta* etc. These *Mansika bhavas* play vital role in the etiopathogenesis and exacerbation of the disease. *Manas* play an important role in the loss of sleep. The heart communicates with the brain and the rest of the body in following ways i.e. neurologically, biochemically, biophysically and energetically.

Keywords: *Anidra*, *Manasa*, *Manasa bhava*, *dosha*.

INTRODUCTION: Life is the complex union of *Satva*, *Atma* and *Sharira*. Thus, mind, body and soul influence each other¹. *Nidra* is considered as one of the basic instincts of life. *Sukha*, *pushti*, *bala*, *vrishta*, *gyan*, *jeevan* is achieved by proper sleep². Acharya Charak has mentioned that the controller and stimulant of mind is *Vata Dosha*³. *Chinta*, *Shoka*, *Bhaya*, *Krodha* and other disturbed *Manasa bhava* which can be termed as stressor, plays an important role in causing *Anidra*. *Anidra* comes under 80 types of *nanatmaja vatavyadhis*⁴. Vitiation of *vata* causes *Anidra* involving symptoms like *jrumbha*, *angamarda*, *tandra*, *shirogaurava*, *akshigaurava*, *jadyata*, *glani*, *bhrama*, *apakti*, *vata roga*⁵. *Nidan* can be defined as *adikarana* which means “*Mukhya karana*” i.e. main cause.⁶ The production of *Manas vikara* is considered to be by the

impairment of general mental functions, the presence of *alpa Satva*, vitiation of both *sharirika* (*vata*, *pitta* and *kapha*) and *manasa dosha* (*rajo* and *tama*) and also by vitiation of *manovaha srotas*⁷.

NIDRA: Quality sleep recharges and rejuvenates the mind, improving both short term and long term mental powers. When the mind and *indriyas* get exhausted, they withdraw themselves from their objects and the individual sleeps⁸. It keeps everyone lively, nourishes like mother, so called as *Bhutadhatri*⁹.

It is observed to have different stages: Rapid Eye Movement Sleep and Non-Rapid Eye Movement Sleep. Sleep is controlled by stopping waking mechanism of the brain and starting the sleep centers of the brain¹⁰. Hormonal changes also affect sleep¹¹. Hormones are linked with sleep in a number of ways¹²:

Hormones released in the brain during sleep

Growth hormone	Essential for growth and tissue repair Produced in the pituitary gland (in the brain) Released during sleep
Antidiuretic hormone (ADH)	Prevents the production of dilute urine Produced in the pituitary gland (in the brain) Level of ADH increases during sleep
Melatonin	Signals to the body that it is time to sleep Produced in the pituitary gland (in the brain) Released with increases darkness
Oxytocin	Involved in child birth, lactation and social behaviour Produced in the hypothalamus (base of the brain) Levels peak after 5 hours of sleep Levels may influence the content of dreams
Prolactin	Involved in over 300 functions including lactation, metabolism and immune system regulation Produced in the pituitary gland (in the brain) Levels are higher during sleep than in daytime

Hormones released in the body that relate to sleep

Ghrelin	Stimulates hunger Produced mainly by the cells that line the stomach
Insulin	Controls glucose level and how the body uses carbohydrates and fats in food Produced in the pancreas
Cortisol	Involved in metabolism, immune response and stress response Produced in the adrenal glands Levels peak just before waking, making us feel hungry and alert (wake-up signal)
Aldosterone	Helps regulate the levels of sodium and potassium in the body Produced in the Adrenal cortex Levels are high during sleep, which prevents us from needing to go to the toilet
Leptin	Regulates body weight by inhibiting hunger Produced in the adipose tissue(fat cells) During sleep levels of ghrelin in the body are regulated so that we do not become hungry

ANIDRA (INSOMNIA): Habitual sleeplessness or simply inability to sleep for a minimum period, which is necessary for a sound mental and physical health, is called Insomnia or Chronic inability to fall asleep or remain asleep for an adequate length of time is called Insomnia. It is the difficulty in initiating or maintaining sleep, waking up too early and unable to sleep again, or waking up with a feeling of lassitude and lethargy. Insomnia becomes a serious problem when it affects daytime performance and behavior.

- **Acute Insomnia:** This type of insomnia lasts for a short time – from several nights up to three weeks – and goes away on its own without treatment.

- **Chronic Insomnia:** Insomnia that lasts more than three weeks is classified as chronic insomnia. Nearly 1 in 10 people have chronic insomnia, which often requires some form of treatment to go away.

- **Primary insomnia:** Primary insomnia means that a person is having sleep problems that are not directly associated with any other health condition or problem.

- **Secondary insomnia:** Secondary insomnia means that a person is having sleep problems because of something else, such as a health condition (like asthma, depression, arthritis, cancer, or heart burn) pain, medication they are taking or a substance they are using (like alcohol).

Causes of Anidra :

- *Vitiated Vatadosha or Pitta Dosha.*
- *Sharirik and Maanasik Aaghaat.*
- *Dhatukshaya* – Due to improper diet and diseases.
- According to Modern Medical Sciences:- Physical pain from Arthritis, Ulcers, Migraines, Angina, Breathing

disorders like Asthma, and Respiratory problems such as cold and cough, irregular heart-beat or palpitation, cramps in legs, increased frequency of urination due to diabetes mellitus etc. leads to insomnia.

- Many types of drugs may lead to insomnia such as stimulants, sedative and antidepressants, drugs acting on thyroid, contraceptives etc. can cause insomnia. Alcohol consumption also causes disturbance in sleep. Both sleeping pills and alcohol lead to fragmented sleep and frequent early awakening instead of good sound sleep.¹³

SAMPRAPTI (PATHOGENESIS) OF ANIDRA

Dosha: *Manasa Santapa* like *Kama, Krodha, Shoka, Bhaya, Lobha, Moha* etc. lead to *Dosha Prakopa*¹⁴. *Dosha* involved in *Anidra* are *Vata* and *Pitta* which are in increased state while in case of *Kapha*, the *Kshaya* is usually observed.

Tarpaka kapha: It is an auxilliary – *dosha* of *kapha* and its function is to nourish the cells of brain, restful night sleep. When this *dosha* is not in balance the brain cells go unnourished, causing *anidra*.

Prana vayu: It is an auxilliary *dosha* of *vata*. It creates a sensitive nervous system and this together with an aggravated *prana vayu* cause *anidra*. It is also linked to depression, anxiety and Worries.

Sadhaka pitta: It is an auxillary *dosha* of *pitta* and is found in *hridaya*. It controls the psychological activities and emotional stress. Any imbalance creates problems such as working too hard and too long, which ultimately leads to *anidra*¹⁵. Chakrapani dutta described the functions of this *Pitta* are *Shaurya, Bhaya, Krodha, Harsha, Moha* etc. Acarya Susruta Says: ‘the *Pitta* located in *Hridaya* is to be known as the *Sadhakagni*, in as much as its function is to enable one to achieve one’s aspiration.¹⁶

Impairment of Basic Functions of Vata :

Fundamental functions of *Vata*, in connection with mental operations are Activation (*Pravartakaha*), Controlling (*Niyanta*) and Motivation (*Preraka*). These basic functions are impaired, while *Vata* aggravation takes place on account of specific *Nidanas*. Activation function is altered due to a more heightened state of activity. This results over indulgence of *Karmendriya*, leading to the absence of exhausted *Karmendriya* state. Consequently, *Mano-nivritti*, a necessary requisite for *Nidra*, is not at all ensued. An abnormality in the controlling function leads to a very active mind. This implies that, the *Rajoguna*, universal motivator of everything must have been overwhelming. In addition to this, over activity of mind, causes overactivation of *Gyanendriya* and *Karmendriya*, because, *Manasa* is *Ubhayendriya* and it is juxtaposed to both. As seen earlier, this again renders a state of *Mana* without exhaustion. This prevents revoking of mind from its objects.¹⁷

Vitiated *vata* hampers the happiness of *Manas* and provokes *bhaya*, *shoka*, *moha*, *dinta* etc¹⁸.

Dushya: *Rasa Dhatus*, has its role in the *Dhatu* level of *Samprapti*. Because it provides *Tushti*, *Prinana* – both functions are evaluated by Acharyas in the psychic level¹⁹.

Agni: Here, vitiation of *Jatharagni* takes place, because *Nidra* is said to enhance the *Agni*²⁰. *Apakti* – one symptom of *Nidranasha*, also indicates its vitiation. *Manasika Bhavas* directly lead to indigestion i.e. *Agnimandya* as Acharya Charaka stated that the food eaten by one who is under *chinta*, *shoka*, *bhaya*, *krodha*, *dhukhashayya* and *ratrijagrana* though, it be the prescribed diet and is eaten with strict regard to measure, will fail to be

digested properly.²¹ However, in *Amotpatti*, also *Manasika Bhavas* are mentioned as a main causative factor.

Srotasa: The role of *Manovaha Srotasa* can be understood without any controversy. *Rasavaha Srotasa*, in this context, too has a pivotal role in the pathogenesis. Root of *Manovaha Srotasa* is *Hridaya* and *Hridaya* is substantiate to the seat of *Mana*. Moreover, etiological factor, responsible for *Rasavaha Dushti*, includes mental cause such as *Chintyanam Chatichintanat*²².

Kha-vaigunya and Srotodushti: *Manasika bhavas* like Anxiety, Grief are described as the main vitiating factors for *Rasavaha srotodushti*.²² The main mode of vitiation is *Atipravritti*. Since, the over indulgence of *Manasa* is a common feature of the disease.

Adhisthana and Udbhavasthana: *Hridaya* is the abode for these two factors. It is the plate form where the whole *Samprapti* process is supposed to be eventualised. As seen earlier, *Hridaya* is the bed rock for *Mana* and its role in *Anidra* is already defined by Acharyas.²³ So it can be said that some of the causative factors produce weakness of *dhatus* i.e. *Kha-vaigunya* and some produce *srotodushti*. Hence, all these four factors i.e. *Dosha Prakopa*, *Agnimandya*, *Kha-vaigunya* and *Srotodushti* ultimately lead to *Sthana Sanshraya* in *Hridaya* and cause impairment of basic functions of *vata* and *pitta* leading to *Anidra*. It can be ascertained that, all the three psychosomatic functions of mind, when impaired, restricts the detachment of *Mana* from *Indriyas* of both kind, seeking rest in *Nirindiryaya Pradesha* (Chakrapani), results the pathological state *Anidra*.

CONCEPT OF MANAS: After *sannikarsha* of *Atma*, *Indriya* and *Artha*,

the main factor whose presence or absence determines the *gyanotpatti* is *Manasa*. Charaka says that *Manasa* is one of the nine *Dravya*. *Ubhayatmaka* and *Atiindriya manasa* is *Achetana* but *Kriyavana*. The functions of *Manas* are *Indriabhigraha*, *Svasyanigraha*, *Uhya* and *Vichara*. It has two *Gunas* – *Anuttva* and *Ekatva*; two *doshas* – *Rajas* and *Tamas* and three types – *Satvika*, *Rajasika* and *Tamasika*. Sixteen types of *Manasa Prakriti* are described on the basis of types of *Manasa*²⁴. It may be said that *Rajasika* and *Tamasika prakriti* persons are more prone to psychosomatic disorders due to excess of *rosha ansha* and *moha ansha* respectively. In the same way in *Sharirika Prakriti Paittika* and *Vatika prakriti* are more prone to psychosomatic disorders as their *Manasa* is easily affected by *krodha*, *ksobha* etc. in comparison to *kaphaja prakriti* whose *Manasa* is not affected or affected minimally or after a long duration by these *Bhava*.²⁵

Manas play an important role in the loss of sleep. *Tamo Guna* of mind helps in creating sleep. It is associated with *Kapha Dosha* and helps in generation of sleep. When our mind gets disturbed due to any thought, it increases *Rajo Guna* which closely resembles with the *Vata Dosha*. Hence increase in *Rajo Guna* ultimately increases *Vata Dosha* & diminishes the effect of *Tamo Guna* ultimately landing the person in insomnia. Weakness may also cause the loss of sleep. According to Ayurveda weakness generally occurs due to the dominated *Vata Dosha*. Apart from this *Ruksha Guna* (dry property) of *Vata Dosha* causes weakness in the body.²⁶

The heart communicates with the brain and the rest of the body in following ways:

- Neurologically (through transmission of nerve impulses),

- Biochemically (through hormones and neurotransmitters),
- Biophysically (through pressure waves)
- energetically (through electromagnetic field interactions)²⁷

MANASA BHAVA/VIKARA

General Etiological Factors of *Manas Vikara*²⁸:

- *Pragyaparadha*, *Asatmendriyarthasamyoga* and *Parinama*.
- *Sadvritta apalana*.
- *Vegavarodha*
- *Purvajammakrita karma*.
- *Prakriti viparyaya*

However grossly there are two types of disease *Sharirika* (Somatic) and *Manasika* (Psychic) according to the location of disease. Chakrapani further interprets and elaborates their context and strongly postulates the psychosomatic concept of Ayurveda.²⁹

- *Shariranam Sharirena*
- *Manasanam Manasena*
- *Shariranam Manasena*
- *Manasanam Sharirena*

Acharya charak has given brief explanation of *manasa bhava* which are 22 in number. *Mansika bhava* like *bhaya*, *chinta*, *krodha*³⁰, *Manastaap*³¹, *shoka*³², *harsha*³³ cause *anidra*. Detailed description of *Manasa Vikara*^{34, 35} are given below:

Bhaya (Fear): It is a condition precipitated by dreadful act. It develops due to facing unwanted situation. *Rajo dosha* 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 *vata dosha* which ultimately leads 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 Vishada³⁶. In fear the punishment centre 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 *sukshma guna* 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 *rajo guna* 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*³⁶ 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 mechanisms. So that heart beat, 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 centre 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 dosha* is mainly involved. *Vata dosha* aggravates first then *pitta dosha* 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.³⁶ 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. *Manasika vikara* 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 - *Sthana Samsraya* and *Vyakti* and Advanced organic phase – *Bhedavastha*.

Insomnia has to do with something called the Stress Cycle. Whenever one feels threatened in any way the body has a mechanism called the fight or flight response that helps deal with the threat by increasing or decreasing the supply of various neurotransmitters which in turn produces dramatic changes in his physical and mental state especially emotional state, how he feels. Anger and fear, excitement and anxiety trigger 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 like insomnia. Mental tension, stress and strain, emotional instabilities like fear complexes (Phobias), etc. have tremendous somatic impact in bringing down the digestive power.³⁷

DISCUSSION: *Mansika bhava* adversely affect not only the mind but also almost all the systems of the body, may sometimes endanger the life of the individual. The root cause of impaired *atma-indriya-artha samyoga* is the *pragyaparadha*. Due to the lack of intelligence, memory and will power, man is prone to commit intellectual errors. It will vitiate all the *doshas* especially *vata*, which in turn vitiates *trigunas*. Vitiating of *tridoshas* and *trigunas* causes impairment of all the mental and physical function. All these effects result in the development of diseases. Hypertension, fever, diabetes mellitus, insanity, insomnia, diarrhoea, hysteria, *apatanaka* and so many other diseases are found originated by these emotional factors. A mental tension affects both the voluntary system and the vegetative nerve system. By means of vegetative system the tension is communicated to the whole body, and so, with every emotion, the whole body is itself in a tension. The manifestations of this tension, however, are not as clear at every point and we speak of symptoms only in those points where the results are discoverable. If we examine more closely we shall find that every part of the body is involved in an emotional expression and that these physical expressions are the consequences of the actions of the mind and the body.

CONCLUSION: *Mansikabhava* like *atibhaya*, *atichinta*, *atikrodha*, *manastaap* etc. plays vital role in the etiopathogenesis and exacerbation of the disease. To correct the deranged psychosomatic setup these *Mansika bhava* acting as a stressor should be pacified through meditation, and adopting *sadvritta* in daily life. These pacified *mansika bhavas*, by correcting the vitiated state of *vata*, corrects the whole

process of *Anidra* and results in proper functioning of the *Manas*. Ayurveda is essentially preventive in approach. Primary goal of treatment for this disease is associated with restoration of the underlying physiology. Quality of the mind is unbalanced by *manasik vikaras*, it has to be treated by controlling particular diet or habits, which play an important role in controlling rajas activity of mind and establishing a tama predominant state which is essential for *nidra*.

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