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 srotas. 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 other\textsuperscript{1}. Nidra is considered as one of the basic instincts of life. Sukha, pushi, bala, vrishta, gyan, jeevan is achieved by proper sleep\textsuperscript{2}. Acharya Charak has mentioned that the controller and stimulant of mind is Vata Dosha\textsuperscript{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\textsuperscript{4}. Vitiation of vata causes Anidra involving symptoms like jrumbha, angamarda, tandra, shirogaurava, akshigaurava, jadyata, glani, bhrama, apakti, vata roga\textsuperscript{5}. Nidan can be defined as adikarana which means “Mukhya karana” i.e. main cause.\textsuperscript{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\textsuperscript{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 sleeps\textsuperscript{8}. It keeps everyone lively, nourishes like mother, so called as Bhutadhatri\textsuperscript{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 brain\textsuperscript{10}. Hormonal changes also affect sleep\textsuperscript{11}. Hormones are linked with sleep in a number of ways\textsuperscript{12}.
### Hormones released in the brain during sleep

<table>
<thead>
<tr>
<th>Hormone</th>
<th>Function</th>
<th>Location</th>
<th>Release Pattern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Growth hormone</td>
<td>Essential for growth and tissue repair</td>
<td>Produced in the pituitary gland (in the brain)</td>
<td>Released during sleep</td>
</tr>
<tr>
<td>Antidiuretic hormone (ADH)</td>
<td>Prevents the production of dilute urine</td>
<td>Produced in the pituitary gland (in the brain)</td>
<td>Level of ADH increases during sleep</td>
</tr>
<tr>
<td>Melatonin</td>
<td>Signals to the body that it is time to sleep</td>
<td>Produced in the pituitary gland (in the brain)</td>
<td>Released with increases darkness</td>
</tr>
<tr>
<td>Oxytocin</td>
<td>Involved in child birth, lactation and social behaviour</td>
<td>Produced in the hypothalamus (base of the brain)</td>
<td>Levels peak after 5 hours of sleep</td>
</tr>
<tr>
<td>Prolactin</td>
<td>Involved in over 300 functions including lactation, metabolism and immune system regulation</td>
<td>Produced in the pituitary gland (in the brain)</td>
<td>Levels are higher during sleep than in daytime</td>
</tr>
</tbody>
</table>

### Hormones released in the body that relate to sleep

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

SAMPRAPTI (PATHOGENESIS) OF ANIDRA

Dosha: Manasa Santapa like Kama, Krodha, Shoka, Bhaya, Lobha, Moha etc. lead to Dosha Prakopa. 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 auxilliary 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. 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.'
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. Vitiated vata hampers the happiness of Manas and provokes bhaya, shoka, moha, dinta etc.21

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

Agni: Here, vitiation of Jatharagni takes place, because Nidra is said to enhance the Agni. 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. 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.

Kha-vaigunya and Srotodushti: Manasika bhavas like Anxiety, Grief are described as the main vitiating factors for Rasavaha srotodushti. 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. 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.

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 – Anutva 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. It may be said that Rajsika and Tamsika 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.

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.

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)

**MANASA BHAVA/VIKARA**

General Etiological Factors of Manas Vikara:

- Pragyaparadha, Asatmendriyartha samyoga and Parinama.
- Sadvritta apalana.
- Vegavarodha
- Purvajanmakrita 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, Manastaap, shoka, harsha cause anidra. Detailed description of Manasa Vikara 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 Vishada\textsuperscript{36}. 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 sukhsha 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\textsuperscript{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.\textsuperscript{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.

**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-arth 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. Vitiation 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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