



*ijapc*

E ISSN 2350 0204

[www.ijapc.com](http://www.ijapc.com)

VOLUME 12 ISSUE 3

**MAY 10, 2020**

GREENTREE GROUP  
PUBLISHERS





## Psycho-Somatic Effects of *ManasaBhava* 'Lobha' in Contemporary World - An Ayurvedic Perspective

LakshmyDevi K<sup>1\*</sup> and Jitendra Kumar Sharma<sup>2</sup>

<sup>1</sup>Dept of RachanaShaareer, M.M.M Govt.Ayu.College, Udaipur, Rajasthan, India

<sup>2</sup>Dept of RachanaShaareer, M.M.M Govt.Ayu.College, Udaipur, Rajasthan, India

### ABSTRACT

Ayurveda is the science which deals both with health as well as the disease aspect; the focus being prevention of the disease rather than its cure. Ayurveda explains both *shareera* and *manasa* concepts; both these when in a healthy state, the person is stated 'swastha'. *Manas* is the prime factor among all the *Indriyas*. Vagbhata *Acharya* explains the *dhaaraneeya vegas* as *lobha*, *ershya*, *dvesha*, *matsarya*, *raaga* etc. These *Bhavas* if not contained leads to vitiation of *manasa doshas* and causes *manasika vikara*. Mind is having direct influence on the body, i.e. when *manasika doshas* are vitiated, it will affect the *shaareerika doshas*, so also inversely. The unending desire or longing for wealth, property, woman etc. is termed *Lobha*. Considered a synonym of *Raaga*, it ultimately has detrimental effects, bringing with it an array of diseases- be it, of the mind or of the body.

### KEYWORDS

*Greed, Manasabhava, Manasaroga, Satva*



**Greentree Group Publishers**

Received 21/04/20 Accepted 08/05/2020 Published 10/05/2020



## INTRODUCTION

Healthy body relies on a healthy mind. Hence since time immemorial, there have been efforts to maintain equilibrium of body and mind. *Manas* is weighed as the controller of all *Indriyas*; the competency of *Indriyas* derived from *Manas*. Importance of *manas* and their role in manifestation of *manasika rogas* has been obvious since the Vedic period. Ayurveda, the *upaveda* of *AtharvaVeda* considers *Satva*, *Atma* and *Shareera* as the Tripod of life (*Tridanda*)<sup>1</sup>. The importance of *manas* (Mind) and the need to control it has been in consideration since ancient times; the famous connotation from **Mahabharata** indicating thus:

**“Chakshu pashyathi roopani manasa, na  
thu chakshusha /  
Manase vyakule chakshu pashyannapi na  
pashyanthi ||”**

Also on scrutinizing the different definitions of health described in various *Samhitas*, *Satva*(psyche) is given importance along with *Shareera* (soma). The inter-relation of *satva* and *shareera* is evident since birth; *Douhridaavastha* being one classic example. “*shareeram hyapi satvamanuvidheeyathe satvam cha shareeram*”- a quote from Charaka *Shareerasthana* states that *shareera* follows *satva* and vice- versa. The mind and

body being interrelated to each other, any change in mind leads to particular change in the body. The *Manas* (mind) and *Shareera* (body) constitute the substrata of *vyadhi* (disease) and also *sukham* (happiness)<sup>2</sup>. *Doshavaishamya* ; being the cause of *vyadhi* (diseases); uncontrolled or overwhelming *Manasabhavas* aid in vitiation of *doshas* leading to diseases of mind and the body. This forms the basis of psychosomatic diseases.

In Ayurveda, *Lobha* is considered as a *Manasabhava* and is included in the category of the *Dharaneeya vegas*. These *vegas*, if not controlled leads to diseases. Acquisitiveness has been stated as excessive thirst and has been advised to be forsaken. “*Yat prithvyaam vreehiyam hiranayam pashava: sthriya: / Ekasyapi na paryaptham thadithyathitrisham thyajet*”<sup>3</sup> ||

Greed is omnipresent and its instances are encountered in everyday life. According to psychoanalytic thinker Melanie Klein, Greed is a powerful emotion. He postulates that greed starts in the 3<sup>rd</sup> or 4<sup>th</sup> month of infancy<sup>4</sup>. Greed comes in various guises and wreaks havoc on the individual and also to the society. Its detrimental effects have been described in stories (Goose that lays golden egg, Greek myth of King Midas) and even through cartoons.



Though there are numerous studies on the negative or psychosomatic effects of other *Manasabhavas*; rarely does one come across such a study on *Lobha*. Various literatures provide a conceptual basis in understanding the dynamics of greedy, empirical research on greed is rare though. Future studies should aim as to how greed can be manipulated for productive use.

## MATERIALS AND METHODS

The article is based on the review of Ayurvedic texts. Materials relevant to psychosomatic diseases, *manasabhavas*, greed and other related topics have been collected. The main texts referred are Patanjali *Yoga Darsana*, *CarakaSamhita*, *AshtangaHridaya*, *SusrutaSamhita*, *MadhavaNidana*. Various research articles and web sites related to the topic have also been searched.

## LITERARY REVIEW

The word 'Manah' originates from the root 'Man njaane' which implies "Manyathe Njyathe anena ithi Mana:", i.e. mind is the means of attaining knowledge. *Satva*, *Rajas* and *Tamas* are assigned as the three qualities of *manas* while *rajas* and *tamas* are attributed as the *doshas*; the vitiation of which causes *manasa vikaaras (vyadhi)*. In *Brihatrayee*, *Manasa Prakriti* is classified

into 3 major types, viz. (1) *Satvik* (2) *Rajasik* (3) *Tamasik*. These are further categorised on the basis of mutual relation of body and mind to *Yoni Bheda*, *Shareera Bheda* and *Taratama Bheda*. The mutual relation of *Shareera* and *Manasaroga* has been thence stated by Chakrapani as : (1) *Shareeravyadhi*: Somatic diseases (2) *Maanasikavyadhi*: Psychic Diseases (3) *Shareera-MaanasikaVyadhi*:

Psychosomatic Diseases. The last one includes both, diseases of body caused due to diseases of mind and diseases of mind due to bodily disease<sup>5</sup>. *Manasaroga* has been again classified into: (1) *Doshajanya* and (2) *Agantujanya*. *DoshajanyaVyadhi* includes *manodoshajanya* attributed to the vitiation of *raja* and *tama doshas* + *shareeradoshajanya* attributed to the vitiation of the 3 bodily humors *Vata*, *Pitta* and *Kapha*. *AgantujanyaVyadhi* includes *Grihotpanna* + *Bhutabaadhotpanna* diseases. The *manasaroga* may also be considered of *IcchaJanya* and *Dweshajanya* types. Vasishta Acharya in *NirvaanaPrakarana* of his book *LaghuYogVasisht* classifies diseases into two main categories: *Aadhija* (Psychosomatic) and *Anaadhija* (infection etc.) and the treatment of *Aadhijavyadhi* is by correcting body – mind disharmony<sup>6</sup>. This indicates that equilibrium of body and



mind has been given importance throughout ancient times.

According to Charaka Acharya *Manasabhavas- Bhaya, Shoka, Krodha, Lobha, Moha, Mana, Ershya* are cited as the perverted use of mind<sup>7</sup>. (i) *Kama* (ii) *Krodha* (iii) *Lobha* (iv) *Moha* (v) *Ershya* (vi) *Maana* (vii) *Mada* (viii) *Shoka* (ix) *Chinta* (x) *Chittodvega* (xi) *Bhaya* (xii) *Harsha*—these 12 are stated as the vikaras of manodoshas<sup>8</sup>. These *manasabhavas* have been categorized accordingly into *adhaaraneeya vegas* (those urges that need not be controlled) and *dhaaraneeya vegas* (those urges which are to be suppressed) respectively. In Hindu Theology, *Lobha* is included among the *ArishadVargas* or *ShatRipu's-Kama, Krodha, Lobha, Moha, Mada, Matsarya*. According to Buddhism, *Lobha* is one among the 14 *AkusalaCetasika*, which being unwholesome causes soiling of mind<sup>9</sup>. According to Yoga Darsana of *Maharshi Patanjali*, most of these *bhavas* are included within the 3 categories: (1) *Raaga* (2) *Dwesha* (3) *Abhinivesha*. Unwise manipulation of these urges becomes the source of mental as well as physical diseases. **“Roga: sarveapijaayanthe vegodeeranadhaaranaai:”**<sup>10</sup>. *Prajnaparadha* (intellectual blasphemy) and *Sadvritta Ananupalana* have also been

stated as cause of diseases. Hence, an understanding of these *Bhavas* is essential to comprehend the aetiology of diseases.

### **“Para dhanasthreeyaadhi grahaneccha”**

The desire or longing for others wealth, property, woman etc. is termed *Lobha* (Greed)<sup>6</sup>. According to *Pavitra Jeevanam*, *Lobha* has a *rajasa* origin. Charaka Acharya in *Janapadodhwamsaneeya Adhyaya* of *Vimanasthana*, explains the origin of *Manasabhava 'Lobha'* from *Adharma* (unrighteousness). During the descent of *Kritayuga (satyayuga)*, due to overindulgence, heaviness of the body (*Shareera Gaurava*) resulted in those individuals with better living circumstances. Heaviness further lead to fatigue, lassitude, hoarding and greed. Thus, the 1st *Manasabhava* i.e. *Lobha* came into being at the end of *Satya Yuga*..

A *Tamo Vikara*, *Lobha* is considered as a cause of *Mano Dukha* by *Madhava Acharya*:

**“Rajastamaschamanasoudoshou Tamovi kaarakamakrodhalobha....Manasena cha dukhena sa cha panchavidhomatah...”** .

Here *Panchavidha* indicates *Shokadi Pancha-Shoka, Bhaya, Kama, Krodh, and Lobha*. *Lobha* is included under *Ichha Janya* type of *Manasa Vyadhi*; *manasavyadhi* as there is aggravation of *Raja* and *tama dosha*. *Lobha* is also included under the *Pancha Vritti* that



produces *Klishta* i.e. undesirable effects on body and mind. The *Panchavritti* which is the cause of *klesha* is cited from *Yoga darshanathus-* “**Vritthaya:panchathavya: klishaaklisthaa:**” ||

**Avidhyaasmitharagadveshaabhiniveshaa kleshaa**” || *Lobha* is also considered a synonym of *Raaga* which is defined as ‘*Sukhanushayi*’. The famous quotation of *MaharshiPatanjali* elaborates the meaning “**Sukhabhijnyasyasukhaanusmrutipoorva :sukhetatsaadhaneva, yo gardhastrihnaa lobha sa raagaiti**”||

Lord Krishna describes *Kama*, *Krodha* and *Lobha* as the self ruinous gate to hell. (Bhagavatgita verse16-21). Anything, though appearing enchanting initially, in excess only brings negative effects, as rightly said in Bhagvad Gita: “**Vishayendriyasanyogaadyaatyadamruth opamam** / **Parinaamevishamivatatsukhamraajasams mritham**” ||AdiShankaracharya in his text *Shatashloki* (verse18) describes *Kama*, *Krodha* and *Lobha* as the cause of *samsara* which is the store house of all sorrows. He further describes *Lobha* as the care, concern and anguish to protect the obtained sense objects which can only be overcome by *Adhyatmayoga*<sup>11</sup>.

One who is desirous of a healthy life need to control the urges that are to be controlled. Charaka Acharya and Vagbhata

Acharya laid special emphasis of the same in the *Sootrasthana* of their respective treatises (quotes7/27 and 4/25respectively). Vitiation of *mano doshas* results in *ShareeramanasaVyadhi*. Scriptures identify these *manasa vegas* as disease themselves as they affect functioning and health of mind, diverting one from attaining the four-fold purpose (*Purushartha*) of life. ‘GREED’ word originates from Old English word ‘graed’ or ‘graedig’ meaning hungry, voracious or eager to obtain<sup>12</sup>. Defined as an extreme desire for more, it is associated with insatiable striving for material or non-material resources. Greedy behaviour may be of acquisition or retention types or both<sup>13</sup>. Greed is argued as the Matriarch of the deadly clan, the ultimate source of pride, envy, sloth, gluttony, lust and anger (Phyllis.A.Tickle). Greed has a strong biological basis and even stronger social basis (Richard F.Taflinger). Studies provide evidence that greed comes at the expense of others and that there is a lack of behavioral adjustment to positive and negative stimuli in greedy<sup>14</sup>. Biologically like fear; covetousness results in the imbalance of Autonomic Nervous System i.e. there is a decreased parasympathetic activity and an increased sympathetic activity. Also, greed is fuelled by Dopamine, the influence of which extends from voluntary movement to



involuntary sex life. Greed results in the underactivity of GABA which is a primary neurotransmitter of inhibitory effect. This results in the fixation of bodily diseases. Hence from times memorable, the emotions of mind are categorised under those urges which are to be controlled.

## DISCUSSION

*Lobha* is a kind of *Trishna*(Thirst) and has only a negative impact. As how the sea does not seem to be full even after the emptying of waters from the rivers, so does a person afflicted with *Lobha*. The greedy person is never satisfied. Self-praise, competitiveness, harshness in talks, rude nature, suicidal tendencies, increased urges of senses and appetite – all these are the forms of expression of *Lobha*. *Lobha* is the seat and also the outcome of *Paap* (Sin) from *Adharma*(Unrighteousness). *Lobha* results in *Moha*(Enchantment) over a period of time. *Krodh*(Anger), *Dwesh*(Hatredness) and *Asahishnuta*(Intolerance) arises from *Lobha* which ultimately results in *Himsa*(Violence). Excess longings (Greed) only leads to instability of regimen (*Dinacharya*, *Ratricharya*, *Ritucharya*) which is the etio-pathology of many diseases. Caraka Acharya concluded that all the somatic diseases originated from the

psychological factors like *Lobha*, *Kama*, *Krodha*, *Moha* etc.

Extreme or excess desire of possessing something is harmful. For example; excessive eating leads to belly aches. So, greed was described as trait that one ought to desist. Greed may be a good trait for the individual but not for the society in which one lives. Unrestrained greed leads to callousness, arrogance and even megalomania.

A few diseases that manifest from *Lobha* are discussed:

Any cause producing vitiation of *manasa doshas* can lead to *Hridroga*<sup>15</sup>, *Hridaya* being the adhishtana of Manas. *Hridaya* is also the root of *Pranavaha* and *RasavahaSrotas*, hence these *Srotas* are more prone to vitiation from an overwhelming *manasabhava*. The result can be development of the diseases stated in the *Pranavaha* and *RasavahaSrotasdushti* like *Agni nasha*, *Amadosha*, so also *pandutva*, *klaibya*, *Akalajara* etc. These can be related to stress induced diseases like HTN, CVD, Obesity, Peptic ulcers, Bronchial Asthma and many more.

Greed always causes *Atiyoga* or *Mithyayoga* of senses- Excessive desire for electronics like computer, mobile, tablets, etc. results in its increased use which causes *Atiyoga* of *Chakshurindriya*. *Mithyayoga* of *chakshurindriya* occurs from seeing



computer games, watching mobiles or tv in the dark.

**“*dwishtabhairavabibhatsadooraatislishta darshanatamasanaam cha roopanam ...*”** ||

Ca.Sa, 1/123 || In children especially, Atiyoga occurs, as they continue watching games and rely more on computer. This brings in mood-related disorders and disturbances in their routine which, over a period of time, can cause sleep disorders and attention deficits. Now-a- days there is an increased desire for junk foods resulting in *Mithyayoga* of *Rasanendriya*. Children due to excess use of mobiles, T.V etc. ingest food even beyond the need of the body leading to gastric problems. Obesity, quite common these days, is the outcome of such a practice. **“*Athimaatrampuna: sarvaanaashudoshanprakopayeth*”** ||

A.H.Soo, 8/4 || *EindriyaVyadhi* (Diseases pertaining to sensory organs) always becomes a cause of *Sareerika* and *ManasaVyadhi*.

A person who is greedy does not abide by the guidelines of *AshtaAhara Vidhi Vidhaan*, stated by *CarakaAcharya* in *Vimanasthana*. So, there is a habitual intake of incompatible foods etc. causing *ama*.

**“*Virudhaadhyashanaajernasheelinovish alakshanamAmadoshammahaghoram....*”**

” || A.H.Soo, 8/13 || In *Ashtangahridaya*, *VagbhataAcharya* describes *ALASAKA* and *VISHOOCHIKA* in a person with

uncontrolled mind.

**“*Vishtambhayanthoalasakamchyavayant hovishoochikaam*”** /

**“*Adharottharamaargaabhyamsahasavaaji taatmanah*”** || A.H.Soo, 8/5 ||

In *MadhuKosavyakhya* of *MadhavaNidana*, the cause of *Unmada*(PSYCHOSIS) is stated as *kama, krodha, lobha, soka* etc. He also cites ‘*Chintaadidushtamhridayam*’ as one of the reasons in *vatika* and *PaitikaUnmada*. Mental and physical over-exertion (Stress) has been briefed as *Samprapti* of *Unmada* (Psychosis).

What is the role of *Lobha* here? The relevant answer in this regard is found in *UttaraTantra* of *SusrutaSamhita*: **“*Chorairendrapurushairaribhi:tathaanya ivitraasitasyadhanabhaandhavasankshay adva / Gaadamkshatemanasi cha priyayariramSORJAAYATEHOTKATATAROMANA SOVIKARAA*”** || Implies excess or extreme desire for resources esp. property in the form of money, estate or any other symbol of wealth may push the person to an extent that when he is unable to reciprocate the same, his mental stability is lost leading to serious mental disorders like psychosis, convulsions etc.

*Lobha* is also stated as the *nidana* of *Apasmara* by *MadhavaAcharya*:

**“*Chintasokhaadibhirdosha: krudhvahritsrotasisthitha:*”** /

**“*Kritvasmriterapadwansaapasmaarampra*”**



*kurvate* ” ||Ma.Ni, 21|| CarakaAcharya also points out that *Lobha* is one among the causes of *Apasmara*.

*Mada* (Intoxication) and *Moorcha* (Fainting) also are caused due to *lobha*. A person due to ignorance of adverse effects of alcohol considers it as a source of happiness. Due to greed, he indulges himself in alcohol and is deprived of *Satvik* qualities. He becomes intoxicated in such a way that he loses happiness of life. Illusion, intoxication, fainting, grief, fear, anger, diseases like insanity, epilepsy, convulsions, etc. are caused by alcoholism. Thus, *Lobha* in the long run results in manifestation of other diseases. Hence; it is advised to maintain the purity of mind by controlling the urges of mind.

Greed is an emotion with a motivational component in which motivation does not disappear after goal is achieved. A person consumed by cupidity becomes utterly fixated on the object of greed, reducing life to little more than a quest to accumulate and hoard as much of the cravings whatsoever. The anticipation of reward shoots off dopamine making one feel good initially. But later, a win will actually cause a let down. The timing of reward, whim of injustice and lethargy that sets in when the race is over, all these influence greedy behaviour. Deception, loss of judgement is the common outcome of greed. It is

associated with stress, anxiety, depression and also with maladaptive behaviours like theft, scavenging, hoarding. Excess hoarding may accompany other disorders like OCD, ADHD etc. Four scales of measuring individual differences in greed have been developed in recent years; indicating the topic as a contemporary issue.

## CONCLUSION

Greed is a core element in human subsistence. It leads to Tunnel vision due to which people may maximize their outcome in one domain but other goals are neglected. Greed if manageable are powerful motivators making the person elated and enthusiastic but if not constrained propels the individual to maelstrom of complicated emotions. Ayurvedic research must concentrate on to how greed leverages mind so that succor can be given to the person for a better decision making, eventually leading to euphoria.



## REFERENCES

1. P.V.Sharma (2008edition). Carakasamhita (Textbook with English translation), Sootrasthana vol-1. ChaukambaOrientalia. 1/46, pg6.
2. P.V.Sharma (2008edition). Carakasamhita (Textbook with English translation), Sootrasthana vol-1. ChaukambaOrientalia, 1/55, pg7.
3. MadhavanidanaMadhukoshavyakhya, NarendranathShastrimotilalbanarasidasVaranasi, 2002 edition.
4. Klafter (2015). Greed, Greediness, and Greedy Patients. Karnac Books, Chapter 8, pg 6.
5. Ed.YadavjiTrivikramji Acharya (1984).CarakaSamhitaChakrapaniDattaTee kha. Chaukamba Sanskrit Samathan.
6. Patanjala Yoga Darsana.
7. P.V.Sharma (2008edition). Carakasamhita (Textbook with English translation), Sootrasthana vol-1. ChaukambaOrientalia, 11/39 , pg76.
8. P.V.Sharma (2008edition). Carakasamhita (Textbook with English translation), Vimanasthana vol-1. ChaukambaOrientalia, 6/5, pg 335.
9. An Introduction to Meditation, BhikkuPesala, 2013 edition, pg1-2.
10. SreeTaradattaPantTippani. AshtangaHridayaSootrasthana. Chaukamba Sanskrit Series Office, Varanasi, 4/23, p23.
11. Setu-Sama, Arshavidya Newsletter (feb2017).
12. Seuntjens T.G. (2016). The psychology of greed. S.I. Ridder print, pg10.
13. H.S.Faust (2004). Complex Dance of Greed, pg 6-7.
14. Mussel.P, HewigJ (Jul29,2019). A neural perspective on when and why greed comes at the expense of others. SciRep, 9(1).
15. Dr. Anil PopatParekar&Dr.Vijay R. Potdar. Role of ManasBhava in Etiopathogenesis of Hridroga- A critical study. Ayurmanobodh Research Paper Book, Page 277-282.
16. Kannoli. Gollalappa&Joshi.J.R. (AUG 2017). A Critical Review On Influence Of ManasBhav On Manifestation Of RasavahaSrotodushtiVikaara - An Observational Study. IJAAR, VOLUME III ISSUE III .
17. Dr.Pankaj Kumar Jain (2016). The Concept OfManas In Ayurveda WSR Manovikar (Mental Diseases). WJPPS, Vol 5, Issue 03.
18. KambleSameeksha Shankar &KaknurkarVrinda (Mar.2018). A Literary Review of ManasRoga According to Ayurveda. IAMJ, Vol.6, Issue3.
19. Dr. Ramesh M. Bansode, Dr. MeenuKaushik and Dr. S. S. Sant



(2019).Role OfManasbhav In Production Of Ama– A Critical Review. WJPR, Vol 8, Issue 7.

20. SusrutaSamhita Translated by Dr. Keval Krishna Takral, ChaukambaOrientalia, 2016 edition.

21. LongWang, J Keith Murnighan (2011). On Greed. Academy of management Annals, 5(1), 279-316.

22. Harvey A Kaplan (1991). Greed: A psychoanalytic perspective. Psychoanalytic review, 78(4), 505-523.