



MANASIKA HETU: A PIVOTAL CULPRIT FOR STREE VYADHIS

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ABSTRACT

In the contemporary era, specialization in various aspects of human body, has led to limitations in the outlook of physicians to their own specialized area. Consequently, *Manasika hetus* like *krodha*, *Atichinta*, *Bhaya*, in female patients are often overlooked whereas more emphasis is given on localized treatment. Though being subtle in nature, *Manasika hetus* are mentioned as the *hetu* for almost all *Sharirika vyadhis* in *Ayurveda*. *Artavavaha srotasa* in females is not an exception to this. The Classics of *Ayurveda* have always held up the consideration of *Manasika hetus* as one of the causes for the diseases in *Stree rogas* as well. They are explained as *Dharaniya vegas*, which give rise to *manasika* and *sharirika vyadhis* if not withheld. Such *hetus* are frequently found in females at all stages of their life which ultimately manifest as a range of conditions like *Yonivyapadas*, *Artava vyapadas*, *Vandhyatva*, *Garbhini vyadhis*, *Sutika vyadhis* or *rajonivritti janya vyadhis*. Thus, it is crucial to equally assess *manasika bhavas* in the diagnosis and treatment of *Stree-roga*, *Garbhini* and *prasuti* related *vyadhis*. The present article aims at exhibiting the key role of *manasika bhavas* as *hetus* in female diseases on the basis of review of principles stated in *Ayurveda* classics.

Keywords: *Manasika hetus*, *Dharaniya vega*, *Vandhyatva*, *Garbhini vyadhis*, *Sutika vyadhi*

INTRODUCTION: The female body is bestowed with a *Vishishta srotasa*, the *Artava vaha srotasa*, which makes her unique anatomically and physiologically. A *prakrut avastha* of *Artava vaha srotasa* is a prerequisite for the production of *shuddha aartava* which is in turn a prerequisite for *Garbhadharana*, *Poshana* and *Apatya prapti*. Any *vikruti* in *Artava vahasrotasa* presents in the form of various *Stree-rogas* at different stages of life. Owing to the growing competition in career, struggle for earning a living and drastic changes in lifestyle, *Manas* is an entity, getting severely afflicted in every human being. Newer diseases are emerging with the cause allegedly said to be idiopathic, wherein it is concealed in the form of *Manasika hetus*. *Ayurveda*

explains *Manasika hetus* in almost all the *Sharirika vyadhis*. *Artava vaha srotasa* is not an exception to this. Thus, it becomes crucial to understand the role of *manasika bhavas* as *hetus* for *stree-vyadhis* and to evaluate the *samprapti* accordingly, as a foundation for an accurate treatment.

MATERIALS AND METHODS: All Classical references of *Manasika bhavas* and *Stree vyadhis* involving *Manasika hetus* were collected from *Brihatrayees* and other *ayurvedic* literature. These references were critically analyzed and an attempt was made to present the same.

Necessity of Considering *Manasika hetus* in *Chikitsa*:

- *Manas* being the controller of entire body, resides in all the *srotas*. (Ch.In.5/41 (Chakrapani teeka).^[1]

- *Panchabhautikatva* of *Manas*: In the *Srushti utpatti krama*, origin of *Manas* is said to be from *Ahankaras*.^[2]
- *Manas* is called *atindriya* and is said to be originated from *rakta* and *kapha*.^[3]
- *Tesham kaaya manobhedat adhishthanam api dwidha*|| (A.H.Su.1).^[4]
- *Manas* is stated to be the *adhishthana* of *Vyadhis*.
- ‘*Dhatuamyam*’ is the ultimate aim of *Chikitsa*.^[5] *Acharya Charaka* in *Vimanasthana* 8/89 states ‘*Vikaropashamanam*’ as *lakshana* of *Dhatuamyam Kriya* and elaborates its *parikshana* by two points: *Rugupashamanam*(Relief from the

disease) and *Avyapatti* (healthy condition) of *Manas ,buddhi and indriyas*.^[6]

- Amongst the *trividha roga nidanas* – *Asatmya indriyartha samyoga, Pradnyaparadha* and *kala* , former two involve *manasika* factor.^{[7],[8]}
- *Vishado Rogavardhananaam*: This indicates that *vikruta manasika bhavas* are responsible for accelerating the of progress of *rogas*.^[9]

What are *Manovritti/ Manobhavanas*?

Acharyas have specified certain expressions created in *Manas* which are to be wisely controlled. They are called *dharaniya vegas*.^[10,11]

Table .1

<i>Acharya Charaka</i>	<i>Lobha,Shoka,Bhaya,Krodha,Maana,Nairlajja,Irshya,Atiraag,Abhidhya.</i>
<i>Acharya Sushruta</i>	<i>Kama, Krodha, Bhaya, Harsha, Vishad, irshya, Asuya, Dainya ,matsarya, kaama, lobha.</i>
<i>Acharya Vagbhata</i>	<i>Lobha,Irshya,Dweshya,Matsarya,Raaga</i>

Dharaniya vegas, tabulated above need to be controlled from their expression. If not withheld they become a cause for *Sharirika vyadhis*.^[12] *Rajas* and *tamas* are responsible for their expression. These *Krodhadi manasika bhavas* are frequently expressed by females of all age groups on a chronic basis. Thus unknowingly *manasika bhavas* become a strong cause for *aartavavaha srotasa dushti* and consequently a range of *vyadhis* like *Yonivyapadas, Aartava vyapadas, Garbhini vyadhi, Prasav vyapadas ,Sutika rogas* or *rajonivriitti janya vyadhis* arise. *Acharya Chakrapani* in his commentary has mentioned that though *Manovaha srotasa* is not explained separately, it is ‘*kevalam chetanavasthitam shariramayanabhutam*’ and occupies all the *Srotasas* of the body^[13] This explains

the existence of *Manas* in *Aartavavaha srotasa* as well. So it can be inferred that vitiation of *manas* will have adverse effects on *Aartavavaha srotasa*.; *Manasika dosha dushti* can be very logically looked upon as a *hetu* for *Aartavavaha srotasa dushti* , from the basic *rogotpatti karanas*, concepts of *pachana, dhatu utpatti and sharir dosha dushti*

Manasika hetus may affect *Aartavavaha srotasa* in following ways:

- Directly* : by *dushti* of *Rasavaha srotasa*
- Indirectly*: 1)by becoming a *hetu* for *Agnimandya, Asamyak pachana, Ajirna.*
2) Through *Sharir dosha dushti*

Direct effect of *Manasika dushti* on *Artavavaha srotasa*:

Artava and Stanya are formed as Upadhatus of Rasa dhatu . Prakrit Rasa dhatu can thus be considered as the backbone of Stree Sharir kriya.^[14]Hence any vikruti in Aartavavaha srotas physiology, has roots in Rasavaha srotasa dushti.

Acharya Charaka has stated Atichinta(manasika hetu) as a direct hetu for rasa-vaha srotasadushti.^[15]Atichinta refers to overthinking or anxiety. Any kind of mental stress inevitably brings about worry, anxiety and overthinking. Such a picture is seen quiet commonly in females of today's era. In such cases Rasavaha srotasa is directly affected due to atichinta leading to symptoms of rasavaha srotasa dushti which further conglomerate into Aartav dushti.The result of which, is manifested in the form of aartava vyapadas like Aniyamita aartava, Atyartava, Kshinaartava, kashtaartva, beejadushti to name a few.

Indirect effect of Manasika hetus :

The manasika bhavas become an indirect cause for vyadhis :

- 1) Affecting Ahara pachana
- 2) Affecting Sharir doshas

1) How do manasika bhavas affect Ahara pachana ?

The base of a prakrut Rasa dhatu formation is prakrut condition of Rasa Dhatvagni, Ahara Rasa, Jatharagni and Vidhivat ahara sevan in a retrospective view. Hence, the core hetu of Aartavavaha srotasa dushti points towards discrepancy in Ahar ashana vidhi, Asamyaka pachan, Agnimandya and Ajirna, all of which have Manasika factors included. A great importance to manasika bhavas while consuming food is described by our Acharyas at various places. Acharya Charaka had quoted the effect of consuming Ahara with Ishta

Varna,Gandha , Rasa, Sparsha and Vidhi vihita anna. He says that such ahara imbibes Urja(Strength) to Manas.^[16]In Chikitsa sthana. 30\33, prime importance is given to Mano-anukoolata (well-being of manas) and its positive effects are mentioned .Acharya Charaka had emphasized on vitality of Manasika bhavas over all other factors, in the causation of Ajirna in Vimanasthana 2 in which it is mentioned that even though one consumes food which is in an adequate quantity and which is pathyakara , it does not get digested if the hetus like Chinta, Shoka, Bhaya ,Krodha are associated.^[17]A very clear explanation about relation between manasika dushti and its effects on Ahara pachana is given by Acharya Sushruta too. He has quoted that the food consumed with a manas flooded with Irshya, Bhaya, Krodha, or with manas inflicted by lobha, ruja(pain), misery or with a manas flooded with dwesha bhavana ; such food does not undergo Samyak Pachana due to Agnimandya and leads to Ajirna,^[18] a preliminary stage of Amotpatti and subsequent vyadhis. This highlights the effects of manasika avastha in poshana of both sharir and manas. Thus, Manasika vrittis have a striking impact on Ahara pachana and have a major role in forming a vicious cycle of jatharagnimandya ,Ajirna, Ahara rasadushti, Aama utpatti, Rasa dhatvagni mandya, Rasa dushti and ultimately Aartava-vahasrotasa dushti. Such a condition lays a foundation for Sharir vyadhis as well as manasika vyadhis in females. Amongst school going adolescent girls and working women consuming food under work pressure, peer pressure, work stress is found, due to which bhavnas like Bhaya, Krodha, Dwesha, Irshya are expressed frequently and inevitably.In case

of housewives too, food is many a times not consumed with *prasanna manas*. Thus, *manovaishmya* during *ahara sevana* reflects as *Asamyak aartav utpatti* or *Artava dushti*.

2) How do Manasika bhavas affect Sharir doshas in the formation of Stree Vyadhis?

Our science has postulated the interrelation of *Sharirika doshas* and *manasika doshas*. *Sharirika doshas* Vata, Pitta and kapha are influenced by *manasika doshas*, *rajas* and *tamas*; and vice-versa. It is well explained by *Acharya Sushruta* while explaining the *laxanas* of *murchha*, *bhrama*, *tandra* and *nidra*. *Acharya Charaka* has also stated that *manasika bhavas* like *kama*, *shoka*, *bhaya* lead to *vata prakopa*, *krodha* causes *pittaprakopa*.^[19] Just like *Sharirika doshas*, *Sharirika vikaras* also affect *Manasika doshas* and vice-versa.^[20]

As the functioning of all types of three *doshas* occurs in synchronization, their vitiation by *Manasika bhavas* also shows effects in combination.

Prana vayu is seated in *Murdha* i.e. *Shira pradasha* and *dharana* of *Manas* is done by it. Proper functioning of *indriyas* is the function of *Prana vayu* and one of its *moolasthanas* is *Hriday*.^[21] If *manas* is afflicted by *Chinta*, *Krodha*, *Bhaya*, *Shoka* like *bhavas*, it vitiates *pranvayu*, *sadhak pitta*^[22] and *avalambaka kapha*^[23] situated in *Hriday*. Hence, *Pranavayudushti* leads to *dushti* of *Rasa-Rakta* in *Hriday pradasha*. Further, *Vyana vayu* plays a vital role in *Rasa-Rakta Samvahana* and its *sthana* is *Hriday*.^[24] So any derangement in *manasika avastha* directly leads to *Vyana vayu dushti* as well, resulting in *Rasa dushti* and causes adverse effect directly on *Artavavaha srotas*. *Vyana vayu dushti* also affects

Apana vayu while it moves around entire body. *Asamyakpachana* due to *manasika hetus* and other *aharaj* and *viharaj hetus*, is responsible for *dushti* of *saman vayu*, *Kledaka kapha* and *pachak pitta* located near the *jatharagni*. As a result, *asamyak sara kitta vibhajan* takes place leading to *asamyak malotpatti*. This causes *apana vayu dushti*. Hence, *nishkramana* (elimination) function of *apana vayu* is deranged. *Vata dushti* is a gold standard for *Yoni dushti*.^[25] This is exhibited in the form of *aartava vyapadas* & *yonivyaaadas*—*Kshinaartava*, *Kashtartava*, *Atyartava* and *aniyamita aartava*. Considering *Atyartav*, *Pitta dushti* along with *Apanvayu dushti* in the form of *Atipravritti* is seen. *Atichinta*, *Krodha* are the *manasika hetus* underlying *Atyartava*. *Kashtartava* is also a manifestation of *Atichinta* and *manasika dourbalya*. *Aniyamita artava* may either have a *srotorodhatmak* or *Vaataprapopak samprapti*. *Rajas* and *tamas* get affected by *vikruta manasika bhavas* leading to *Kapha* and *vata vikruti*. As a result, either *manda guna* or *rukshatva* is imparted to the *aartava vaha srotasa*. *Pittadushti* due to *manasika hetus* and other *aharaja* and *viharaja hetus* also takes place. These conditions together derange *aartavavaha srotasa* in terms of derangement in *Beejotpatti*, *beejotsarga*, *Rajovikritis* and *vikruti* in *Garbha dharana* and gradually culminate into *Kashtasadhya vyadhi* like *Vandhyatva*.

Acharaya Charaka has specified '*Mano-Abhitapa*' as a *hetu* for *Vandhyatva*.^[26] The *sampraptis* (pathogenesis) at *doshic* level lead to *dushti* of succeeding *dhatu*s and consequently a *vyadhi* or *vyapadas* composed of multiple symptoms are formed. Such *dosha dushti* affects the physiological changes at different stages of life too. In *Charaka Samhita*, *Sutrastahan*

25, *Soumanasya* is attributed as *Agrya dravya* among all the *dravyas* for *Garbhadharana*.^[27] In *Garbhadhana vidhi* we find reference of *manasika* wellbeing as a prerequisite for it. A balanced condition of *manas* in *Garbhini avastha* is necessary for proper *vridhhi* and *Sanskara* of *Garbha*. *Acharya Charaka* had mentioned that dominance of *Satvika*, *Rajasika* or *tamasikabhavas* decides *manasika prakriti* and thereby the desirable and undesirable characters imbibed in *Garbha* depend upon psychological status of the mother and father and topics heard by the mother.^[28] All the regimens to be followed in *Garbhini Paricharya* - *nitya prasannachitta, mangalacharana, hridya*, *hitakara ahar sevan* and all the favourable activities have a basic ideology of maintaining a stable state of *manas*.^[29-31] *Shoka, Bhaya, udwega*, unfavourable *ahar vvara* are described as *Garbhopaghatakara bhavas*.^[32-34] This reference indicates that the *manasika dushti* in mother directly affects the foetus. *Acharya Harita* had elicited *manasika hetu* in the *samprapti* of *Yamala Garbha* (Twin pregnancy) by mentioning that if a couple with *bhranta chitta* observes intercourse, the instability of mind influences the *doshas*, resulting in the birth of twin. (*Harita Samhita*, 6th *sthana*, 1/38,39) Further, in *Sutika avastha*, *Acharya Kashyapa* has stated that *Irshya, Krodha, Bhaya* as *nidas* for *Sutikavyadhis*.^[35] *Acharya Sushruta* had contraindicated *Kama, krodha* like *manobhavan* in *Sutika avastha* (Su.Sha.10/17). The formation of *Stanya* is said to be from *Rasa dhatu* and its *pravartana* (expression) is due to *Darshan* (site), *sparsha* (touch), *smarana* (thought) and continuous affection. Hence, we

find a major role of *manasika bhavas* in *Stanyotpatti* and *Stanya pravartana*. Also, *Rajonivritti kaala* is not an exception for *manasika hetu janya vyadhis*. Though a direct reference is not available, it can be understood from the principles stated in *Unmad Chikitsa*. *Unmad* is a psychological disorder in which extreme behavioural patterns are seen. *Mano-abhighata* is one of the *samanya nidanas* for *Unmad*. In *rajonivritti kaala* there is *dhaatukshaya avastha*, *gradual vata vridhhi*, symptoms like irritability, depression and extreme mood changes. Thus, can be correlated to some extent with *Vataj unmad laxanas*.

DISCUSSION :

1. *Ayurveda* holds the principle of '*Nidana parivarjanam*'. Thus, identification and critical analysis of the underlying *hetus/nidas* becomes the foremost and crucial step in *Chikitsa*.
2. Amongst the *trividha roga karanas* explained in classics, *Asatmya indriyarthasamyoga* and *Pradnyaparadha* involve *manasika hetus* also. In present scenario, the preponderance of these two *rogakaranas* is seen which are opening a gateway for a number of diseases.
3. Having a glance at the necessity of studying *Manasika hetus*, we find that *Manasika bhavas* underlie all the physiological and pathological functions of female body. A number of scattered references of *Manasika bhavas* as a *hetu* for *Stree vyadhis* highlights the importance of its consideration in *Chikitsa*.
4. Due to subtleness of *Manas*, its role in these functions is often overlooked by the *Vaidya* as well as the *Rugna*. Moreover, in the contemporary era, females are prone to *Manasika dushti* due to inevitable stress from external or internal causes in the form of *Chinta, Bhaya, Shoka, Krodha*

etc.in every stage of her life, The reflection of which is evident by the ever-growing incidences of *Stree vyadhis*.

CONCLUSION:

Manas and Sharir are given equal importance in Ayurveda. Manas has a pivotal role in the undisturbed functioning of artava vaha srotasa. However, Swsthya(healthy condition) of body and mind has become a challenge in today's era as the changing lifestyle is continuously creating nidanas for manas dushti through various sampraptis stated above and are exhibiting either as acute or chronic stree vyadhis ranging from aartava dushti to rajonivrittijanya vyadhi. It thus becomes indispensable to examine Manasika factor exclusively in every patient as a routine protocol, which will ensure a wholesome treatment.

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