

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 *Garbadharana*, *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 adhisthanam api dwidha*|| (A.H.Su.1).^[4]
- *Manas* is stated to be the *adhishtana* of *Vyadhis*.
- ‘*Dhatusamyam*’ is the ultimate aim of *Chikitsa*.^[5] Acharya *Charaka* in *Vimanasthana* 8/89 states ‘*Vikaropashamanam*’ as *lakshana* of *Dhatusamya 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 Vaghbata</i>	<i>Lobha,Irshya,Dwesha,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 *rajonivritti janya vyadhis* arise. Acharya *Chakrapani* in his commentary has mentioned that though *Manovaha srotasa* is not explained separately, it is ‘*kevalam chetanavasthitam shariramayanabhitam*’ 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 quite 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 *Aaartavavaha 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 *bhavas* 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, *manovaishamya* 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 pradesha* and *dharana* of *Manas* is done by it. Proper functioning of *indriyas* is the function of *Prana vayu* and one of its *moolasthana* 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 pradesha*. 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* & *yonivyaadas*—*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 *Vaataprakopak 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 *Kashtasadhy* *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 *dhatus* 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 *vriddhi* 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 vhara* 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 awastha*, Acharya *Kashyapa* has stated that *Irshya*, *Krodha*, *Bhaya* as *nidanas* for *Sutikavyadhis*.^[35] Acharya *Sushruta* had contraindicated *Kama*, *krodha* like *manobhavanas* 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, *Rajonivitti 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. *Manabhighata* is one of the *samanya nidanas* for *Unmad*. In *rajonivitti kaala* there is *dhaatuukshaya avastha*, gradual *vata vriddhi*, 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/nidanas* becomes the foremost and crucial step in *Chikitsa*.
2. Amongst the *trividha roga karanas* explained in classics, *Asatmya indriyartha samyoga* 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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