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**A CRITICAL REVIEW ON INFLUENCE OF MANAS BHAVA ON
MANIFESTATION OF RASAVAHA SROTODUSHTI VIKAARA
AN OBSERVATIONAL STUDY**

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ABSTRACT

Ayurveda the ancient science of medicine and rightly said as the science of life. It not only gives the remedies for *vyadhi* but also explains how to free from the *vyadhi* and prevention aspect. Aim of Ayurveda *paripaalana* of *swasthya* of *swastha* and *Vikaara prashamana* of *Aswasthya*. In the context of the *Athura* the *vyadhi* is of two types, *Shareerika* and *Manasika*. *Doshas* responsible for the *vyadhi utpatti* in *Shareera* and *Manas* are *Vatadi doshas* & *Rajas-Tamas* respectively. Considering these *doshas* the *Rasavaha Srotodushti* is the *shareerika* but *manasika bhavas* are the *Vikaara* of *Manasika doshas Rajas* and *Tamas*. The seat of the *Manas* and *Rasavaha srotas* is *Hrudaya* a common place. The *Adhara adheya bhavas* (*Astang sangraha, Sarvangasundari*) and *Ashraya Ashrayee bhavas* (*Ah.Su.11/26*)¹, the *hrudaya* is a common seat for the *Manas* and *Rasavaha Srotas*, so the impact of either of any ones will make an impact on *Rasavaha srotas*.

It is a unique concept that the influence of the *Manasika Bhavas* in the manifestation of the *Rasavaha Srotodushti Vikaara*. The objectives of the study are detail understanding of *srotas*. *Rasavaha srotas, manas, manasika bhavas* and influence of the *manasika bhavas* in the manifestation of *rasavaha srotodushti vikaara* is also studied.

The concept of *manasika bhavas* influencing in the manifestation of *rasavaha srotodushti vikaara* is observation made.

Keywords: *Srotas, Rasavaha Srotas, Rasavaha Srotodushti Vikaara, Manasika bhavas, Krodha, Shoka, Bhaya* and *Chinta*.

INTRODUCTION: Ayurveda is an eternal science and is upaveda of Atharvana Veda. The Science explanations about the *Ayu* as *Hitayu, Ahitayu, Sukhayu,* and *Dukkhayu* that is Ayurveda.^{2,3} The main theme of Ayurveda is protection of health of a normal person and subsiding or treating of disease of patient by *dhatu samya kriya*,⁴ which is the main *prayojana* of Ayurveda.^{5,6} *Purusha* is made-up of *Panchamahabhootas, Tridosha, Sapta Dhatu, Trimala* are constitutional elements of *Shareera*⁷ The *dhatu*s formed in body

by *ahaara* according to *poshana* of *uttarottara dhatu poshana krama*.⁸ Among *sapta dhatu, Rasa Dhatu* is prime one, followed by *Rakta, Mamsa, Meda, Asthi, Majja* and *Shukra* respectively. Any deformity in the formation of *dhatu* leads to the impaired functioning of that *dhatu* leading to *rogotpatti in shareera*.

Among *Tridanda, satva* is one element, which mentioned first,⁹ some of the *Manasika bhavas, are Dharaneeya Vegas,* due to their non-suppression, afflicts

manas, leading to diseased condition in *purusha*.

As “*satvamanumeeyathe shareeram; shareeramanumeeyathe satvam*”¹⁰ the mind and body are interrelated to each other, any change in mind leads to particular change in body and vice versa.

Therefore, the change in *Manasika Bhavas* leads to change in the regular functioning of *Srotas*, as *shareera is Srotomayam*. The *manasika bhavas* mainly influence on *rasa, rakta* and *shukravaha srotas*. Example: - As *ati chinta* leads to *alpa raktata, rasa kshaya, shukra kshaya* and *sukha* leads to *vruddhi* of *dhatu*s in *shareera*. According to W.H.O., Health is defined, as “Health is a state of complete physical, mental, and social well being and not merely the absence of a disease or deformity”¹¹. Any impairment in the state of mind will have impact on the physiological process of body, leading to many disorders. Hence, “Sound mind in a sound body, leads to healthy body”.

Among *sapta dhatu*s and *srotas* the prime *dhatu* is *Rasa dhatu*, *srotas* is *Rasavaha srotas*. It is a first *dhatu* transformed from mother to foetus, since conception to death circulate in the *shareera*. Its site is *hrudayam, dasa dhamanya*, and in same way, *Manas adhisthana* is *hrudayam*. Change in *manas* directly affects on *hrudaya* and *rasavaha srotas*. Among *Manasika bhavas*¹² *Bhaya, Krodha, Shoka* and *Chinta* are influencing more towards the *vikruti* in *rasavaha srotas* leading to its *dushti*. (as in inclusive criteria) On considering the *Rasapradoshaja vikaara* most of the causative factors are *ahaara* and *vihaara janya*. The *ati-chinta* is prime causative factor in *manasika bhavas*. However, *manas adhisthana* is *hrudaya*, also *moola* of *rasavaha srotas*. A close

interrelation between the *manas* and *rasavaha srotas* are responsible for influencing on each other. The changes in either of these leads to changes in *Manas* and *Rasavaha srotas*. The *manasika bhavas* not only the *Chinta* other factors like *Bhaya Krodha* and *Shoka* are also have impact on *Rasavaha srotas* and *Manas*.¹³ In modern era, people are concern with responsibility and new adopted theory of life. All these contribute a lot to make the impairments in of *Manasika swasthya*. This leads to *ragadi* in *manas* mainly *Bhaya, Krodha, Shoka* and *ati-chinta* then leads to *srotodushti* in *manas* and the *rasavaha srotas*, then finally to *rasavaha srotodushti vikaara*.

According to W.H.O Unipolar, depression was the third most important cause of disease burden worldwide in 2004. Unipolar depression was in “Eighth place in low-income countries, but first place in middle- and high-income countries.” The estimated lifetime prevalence of any anxiety disorder is over 15%; while the 12-month prevalence is more than 10%. It is more in developed countries than developing countries. More than 1 out of 20 Americans of 12 years age and older were suffering with depression in 2005-2006.¹⁴ The *dhatu*s are vitiated by *ahita ahaara vihaara* and in turn does the *dosha* vitiation leading to *sroto dushti*.¹⁵

The *Charaka, Vagbhata, and Arunadatta* explained same concept in regard to *srotodushti prakar*.^{16, 17} There are mainly four kind of *srotodushti* that has been explained, those are as follows,

1. *Ati pravrutti* :- Excessive actions
2. *Sangha* :- Complete or partial obstructions of *srotas*
3. *Sira granthi* :- Nodules, tumors, new growth inside the *srotas*

4. *Vimargagamana*.:-Leaving its own path and entering into other path.

After formation of *rasa* from *ahaara* it gets into circulation in *srotas* and *hrudaya* is the main site of it. According to *Charaka Acharya*, the *Rasavaha srotas mool* is *Hrudaya* and ten *dhamanis*, which arise from *hrudaya*. The *chakrapani* in his *Ayurveda Dipika* commentary of *charak*, he explained *hrudaya* is the *sithaan* (site, place) of *rasavaha dhamanis*. In *sushruta*, *Rasavaha srotas* have their root in *Hrudaya* (heart) and *dasha dhamani* (ten vessels).¹⁸ According to *sushruta acharya*, *Rasavaha srotas* are two in number and they origin from *hrudaya* (heart) and *rasavaha dhamani* (*rasa* carrying channels).^{19, 20, 21}

The *hrudaya* is a *Matruja Bhavaja anga*, it is *mrudu* in nature and it produced by the essence of *Shonit* and *Kaph*, also produce the *dhamanis* which are related to *hrudaya*.^{22, 23} In *Charaka Samhita* the *Mano Lakshanas* have been mentioned as – “*Lakshanam manaso jnaanasyaabhavobhava eva cha*.”²⁴ *Jnaanasya bhaava* – Getting the *jnaana* along with the *samyoga* of *Atma*, *Indriya* and *Artha*.

Jnaanasya abhaava — Not getting the *Jyanaana* due to the *asamyoga* of *Atma* *Indriya* and *Artha*.

Mano Arthas: These are infinite in number but practically *Acharya Charaka* explains five *Arthas* of *Manas*

These have been described in detail by *Chakraapani* in his commentary.^{25, 26} These *Arthas* are as follows

- i) *Chintya*.
- ii) *Vicharya*.
- iii) *Uhya*.
- iv) *Dhyeya*.
- v) *Samkalpya*.

Relationship between the Manas and the Body:It has been explained by *Charaka*

that *Satva* always follows the *Shareera* and *Shareera* follows the *Satva*.¹⁰

The same *bhavas* are explained by *Acharya Charaka* under the *Manasa dosha vikara* i.e. *Manasika Lakshanas/bhavas* caused by *Rajasa* and *Tamasa*. Those are,²⁷

- | | |
|-------------------|-----------------------|
| i) <i>Kama</i> | ii) <i>Krodha</i> |
| iii) <i>Lobha</i> | iv) <i>Moha</i> |
| v) <i>Irshya</i> | vi) <i>Maana</i> |
| vii) <i>Mada</i> | viii) <i>Shoka</i> |
| ix) <i>Chinta</i> | x) <i>Chittodvega</i> |
| xi) <i>Bhaya</i> | xii) <i>Harsha</i> |

All these are together known as *mithyahaaravihara*. They have been broadly classified under the following three major heads,^{28, 29}

1. *Asatmyendriyarthasamyoga*
2. *Prajnaparadha*
3. *Parinama*

Each has three *vikalpa*

- a) *Atiyoga*
- b) *Heenayoga*
- c) *Mithyayoga*

AIM & OBJECTIVES OF THE STUDY:

- Understand the concept of *Srotas*.
- To analyse the *Rasavaha Srotodushti*.
- Understand the concept of *Manasika Bhavas*.
- Determine the *Manasika Bhavas* in manifestation of *Rasavaha srotodushti Vikaaras*.

MATERIAL & METHODS: A minimum of 30 subjects suffering from *Rasavahasroto Dushti Vikara* were selected through clinical survey, patients attending the O.P.D/I.P.D of Post-Graduate studies in *Samhita Siddhant*, *Ayurveda Mahavidyalaya* and *Hospital, Hubli*. Subjects fulfilling the criteria of

diagnosis as per the Performa were selected for the study. A special case sheet pro-forma which included (The diagnostic criteria) of *Rasavaha srotodushti vikaara* was prepared. Evaluation of *Manasika bhavas* which (*Bhaya, Krodha, Shoka, Chinta*) had role in the *Rasavaha srotodushti vikaara* was done from the data obtained through the questionnaire of special case sheet pro-forma.

DIAGNOSTIC CRITERIA: A diagnosed *Rasavaha srotodushti vikaara* were selected on basis of *lakshanas* of *Rasavaha srotodushti*,

A. Rasavaha srotodushti Vikaara,

1. Ashraddha
2. Aruchi
3. Asyavairasya
4. Arasajnata
5. Hrullasa
6. Gaurava
7. Tandra
8. Angamarda
9. Jvara
10. Pandutva
11. Sroto Avarodha
12. Klaibya
13. Saada
14. Krushangata
15. Agni nasha/ Agnimandya
16. Ayatha kala Valaya Palita

B. Manasika Bhavas

1. Bhaya
2. Krodha
3. Shoka
4. Chinta

Method of examination of patients: In this study, the data were collected from the patients with the help of interview. The detailed data related to general history, history of past illness, present illness, family history, food habits, history of treatment taken so far etc was recorded in the pro-forma of the case sheet. The patient's systemic examinations were done and findings recorded as per the pro-forma. *Rasavaha srotodushti lakshana, vruddhi* and *kshaya* were also done to

confirm the diagnosis as per the *Ayurvedic* classical text.

Inclusion criteria:

1. Diagnosed cases of *Rasavaha Srotodushti vikaara*.
2. Subject between the age group of 20-50 years, irrespective of cast, religion and sex.
3. Subject affecting with the *manasika bhavas* like *bhaya shoka chinta Krodha* are assessed base on the questionnaires made in case pro-forma.

Exclusion criteria:

1. Subjects not fulfilling the inclusion criteria.
2. Patients with systemic disorders and other serious mental disorders.

OBSERVATION: A total of 30 subjects with *Rasavaha Srotodushti vikaara* fulfilling the inclusion criteria were taken for the observational study. All these 30 subjects were registered & have completed the schedule of the observational study. The data obtained from the observational study were analysed on various statistical parameters. The analysis of the obtained data was done under following headings:

1. Demographic profile
 2. Observational profile
 3. *Manasika Bhaavas* assessment profile
- The most focusing on the *Manasika Bhavas* assessment of Profile as the Subjects were more affected with the *manasika bhavas* in descending orders are *Chinta, Shoka, Bhaya* and *Krodha* respectively.

Result:

Table Showing the effect of four Manasika Bhavas which has been took under study as direct influence in the manifestation of Rasavaha Srotodushti Vikaara in 30 subjects.

<i>Manasika bhava</i>	Average percentage	Mean Percentage
<i>Chinta</i>	74.44%	75.33%
<i>Bhaya</i>	66.44%	66.67%

Shoka	62.33%	62.33%
Krodha	46.22%	49%

DISCUSSION: Keeping this in mind the concept of influence of *Manasika bhavas* in the manifestation of the *Rasavaha Srotodushti Vikaara* as an observational research profile. To explain on this basis the study was designed as observation study. As mentioned in *Charaka Vimana sthaan* 5th chapter *Srotovimana Adhyaya*, “*Chintyaanaam cha atichintanam*”, the main cause for *Rasavaha Srotodushti* from *Manasika vikruti* as *chinta*. When we consider the *Doshaas* of *Manas*, the *Raja* and *Tamas* have *vikaara*¹² and *sambandha* between the *Shareera* and *Manas*.¹⁰

It is stage of *poshak tatva* of *shareera* from *ahaara rasa*; it is the only *dhatu* which passes from *Matru* to *garbha* since the conception and first *srotas* formed in *garbhavasta*.

Rasavaha Srotodushti Karana: In this present study majority of subjects shown *Rooksha ahaara* sevena, *manoavasaada*, *Ati chinta*, *bhaya*, *krodha* and *shoka* are *karana* for *rasavahasrotodushti*.

Rasavaha Srotodushti lakshana result:

1) **Ashraddha:** Here *Ashraddha* on physical and mental activity even on *ahaara* have taken. Due to the *Tama avarana* in *manas* and *aama* in *rasavaha srotas* have lead to *Ashraddha*.

2) **Aruchi:** The *Aruchi* is as *Bhaktopaghata* i.e, not feeling *Ruchi* in *Ahaara*. Most of the *nidans* are *manasika vikara* ex. *Shoka*, *bhaya* etc. due to these factors. Vitiation of *Bhodaka Kapha* then *avarodhata* in perception of *rasa* leads to *Aruchi*. As the *bodak kapha* is *sthan* for the perception of *rasa* hence the patient is having the complaint of *aruchi* we can assess it as *dushti of bodaka kaph*.³⁰

3) **Asyavairasya:** The *asyavairasya* is a *virasa bhavata* of *mukha*. Here considering

the *Manasika* factors ex. *Shoka*, *chinta* and *manognata* etc. will make *dooshana* of *doshas* present in *mukha*, *hrudaya* then make *prasaran* to *rasavaha srotas* then leads to *virasabhavata* in *mukha*.

4) **Arasajnata:** *Ajnata* of *rasa* is mainly in *jivha*. Here mainly *avarana* by *vikruta bhodaka kapha* or even due to the *aama* formed in *rasavaha srotas arasajnata* is seen. *Manogna*, *shoka*, *chinta*, *bhaya* and *krodha* are considered as causitive factors for the manifestation of *aama* by *agnimandhya*.

5) **Hrullaasa:** *Hrullasa*, in this present study is seen to have evolved due to *ahrudya ahaara-vihara*, *shoka*, *chinta*. These leads to *dooshana* of *vata* and *kapha dosha*; also *dooshan* of *tamas* and *rajas*. *vikruta doshas* get *aashraya* in *hrudaya*. *Dooshan* in the form of *sanga* and *vimarga gamana* of *srotodushti* of *Rasavaha Srotas* leads to *hrullaasa*.

6) **Gaurava:** *Guruta bhava* in *shareera* and *mana* considered as a *Vikara*. *nidana* factor mainly as *Kapha* in *shareera* and *tamas* in *manas* get *dooshana* leads to *vrudhhi* of *prutvi tatva* and also *vrudhi* of *kapha*, leads to *aama* and *tama avarana* in *mana* and *hrudaya*, then *sanga* and *vimarga gamana* of *samadoshas* leads to *guruta*.

7) **Tandra:** The *manas* get disconnection or *asamyakayoga* with *indriya* then *nidraluta* is called *Tandra*. The *viyogata* in *indriya samyoga* from their *arthas* and *mana*. This is due to the *Shrama*, *klantata* in *mana* or *indriya* by *tamasa guna*. *Tamasa guna* increases the *prutvi tatva* in *mana* and *Hrudaya*. By these factors *dooshana* of *kapha dosha* will take place and leads to *guruta* in *Shiras*. The *shrama* and *klama* due to the *karma* leads to the *viyogata*

from their *samyoga* causing *nidraluta*, or *tandra*.

8) Angamarda: The *chinta*, *krodhadi vikara* leading to the formation of *Ama* due to *agnimandya*, this formed *amarasa* circulating all over the body by the virtue of *Vyana vata* causes *Angamarda*.

9) Jvara: Acharya *charaka* told that *shokaadi* have direct involvement in the *Jvara utpatti*. *Jvara* is a *shareerika* and *manasika vyadhi* as it has *tapa* in both. *shokadi* will make *dooshana* of *Raja* and *tamas*. Interrelation between the *mana* and *shareera*, *tap* transformed in to *sharreeer santap*. Due to the *santapa* by *agantuja karana* will make *dooshana* of *nija dosha* in later. By these *dooshit dosha*, *sanga* and *vimarga gamana* will take place in *rasa* and *sveda vaha srotas* causing *Jwara*.

10) Pandutva: In the present observation, the subjects were not shown the *pandutva* in the starting stage of *rasa pradasha* but it was there in later period of the *rasapradasha*. The *krodha* make *pitta dooshan*; *shoka*, *bhaya* and *chinta* make the *vata dooshan* respectively. *Saman vata* and *vyana vata* along with *Pachaka* and *Bhrajaka pitta* leads to *aama utpatti*. By these *prakupit doshas Rasa-Rakta kshaya* will occur. Due to the *kashaya* and *prakopa* of *Rasa-Rakta dhatu tvak* will become *pandutva* in the later period of *rasavaha srotodushti*.

11) Srotoavarodha: In observed subjects the *vishamata* of *nidra*, *vishamata* in *Bubhuksha* and *vishamata* in *malapravrutti* were seen. The *Ati chinta*, *Bhaya*, *Krodha*, *Shoka manoavasaada* affects the *manovahini*, then *khinna manoavasta* and *chitta vibhranta* are the *avarodha* in *manaovahini*; leads to *vishamata* in *nidra* and *bubhuksha*. The *prakopana* of *apana vata* and *vyana vata* by the *aama utpatti* in the *amaashaya* and

saama rasa dhatu leads to *vishama malapravrutti*.

12) Klaibya: In the present observational study, no subject was affected with *klaibya*. In chronic stage of *rasavasrotodushti* will affect the *uttarottara dhatus*.

13) Saada: The *kshaya* or *kuposhana* of *rasa dhatu* will leads to the *kshaya* in *uttarottara dhatu*, due to improper *paka* by *dhatvagni*. The factors like *manoghna*, *shoka*, *chinta* of *manasika bhavas* leads to *dooshana* of *vata* and *pitta doshas* in *shareera*, *raja* and *tama* in *mana*. These *dooshita dosha* will make *sanga* and *vimarga gamanata* of *dhatus* leads to *kshaya* then *saada* of *Shareera*.

14) Krushaangata: *Ati chintana*, *shoka*, *bhaya* *lakshanayukta* subjects presented with *krushangata*. It is due to the *vrudhhi* of *vata dosha* leading to *kuposhana* of *dhatus*.

15) Agni saada or agnimandya: In the present study 16(53.33%) subjects with habit of *Guru*, *Snigdha ahaara* presented with *agnimadhya*. This is possibly due to *vrudhhi* in *avalambaka kaph* causing *karmataha agninasha* and *vikruti* of *Samana vata* causing *karmataha agninasha*.

16) Ayatha kala valaya palita:

a. Valaya: In the present study 9(30%) Subjects were *valay*. Most of *valaya*-affected subjects were *krunshangata* and *dhatu kshaya lakshana* in them. The *krodha*, *Manokinnata*, *Chinta*, *Shoka* and *bhaya* leads to *prakopata* of *pitta* and *vata doshas*. *prakupita pitta-vata* make the *dhatu pachana* then leads to *valaya*.

b. Palita: In present study, 17 (56.67%) subjects were having *Palita*. Most of subjects, who were affecting with the *palita*, were having *Krodha*, and

akaala bhojana. By these, the *pitta prakopa* will take place then *palitata* of *kesh*.

The *manasa* is *anutva* as it possesses the *sarva shareera sanchari* and *raja- tamas* are the *manasika doshas*. The *vikruti* in these *doshas* leads to the *vikruti* in *manas*. *Manas* make an effect on *mano adhisthana* i.e. *hrudaya, hrudayasta rasavaha srotas*. *Vikruti* of *rajas-tamas* will carry throughout the body as *manas* is *sarvashareeragata* and leads to *rasavaha sroto dushti* in *shareera*.

1. Discussion on the Manasika Bhavas: These *vikaaras* can be considered as *manasika bhavas*. *Manasika bhavas* are the tools to assess the state of *Manas*. According to the *Acharya Sushruta*, the *sukha* and *Dukha* are due to the variation in the *Guna* of *mana*. *Dukha* is a *vikaara*. Among 12 *manasika bhavas* some are *dhaaraneeya Vegas* and some are *adhaaraneeya Vegas*. On *adharana* of *dharaneeya Vegas* leads to *ahitata* in presence *jeevana* and even on after *mrutyu*. *Ahitata* in presence *jeevana* in form of *rogas* may be *manasika* and may be *shareerika*. *Hrudaya* is seat for *mana* and *moola* for *rasavaha srotas*, so the *Manasika bhavas* mainly *Bhaya, Krodha, Shoka* and *Chinta* are having the influence in the manifestation of *Rasavaha Srodusti vikaara* in the resent life and leads to *vikaara* in *karma shesha janya shareera*.

Therefore, the *Manasika bhavas* are having long effect on *Shareera* and *mana* from birth to the next upcoming *karmasheshaj shareera*.

2. Discussion on influence of Manasika Bhavas in the manifestation of the Rasavaha Srotodushti vikaara.

‘*Shareeramhyapi satvamanuvidheeyate Satvama cha shareeram* // ch.vi 6/5

That is *mana* always follows the *shareera* and *shareera* follows the *manas*. Thus, the change of *Manasika bhava* or *doshas* can influence the *shareerika dosha prakopa* and even in the manifestation of *shareerika vyadhi*. The various *manasika bhavas* are origin from *manasika dosha prakopa*. Considering *Bhaya, Shoka* and *chinta* are directly making a *prakopana* of *vata dosha* and *Krodha* make the *prakopana* of *Pitta dosha*.

When we view on *utpatti* of *Rasa dhatu* from *ahaara* is depends on *Pachana* in *Amashaya*. As *ahaara grahana* is depends on *manasika bhavas* and in *Amashayagata pachakapitta, bodhaka kapha* and *Samana vata*. These are mainly involve in the processes of *Grahana, Pachana, vivechana, munchana* and *pruthakarana* of *Saara* and *kitta*. *Rasa bodana anna grahana iccha* and *mana avasta* are very important in these processes. All these are related to *manasika bhavas* and *mana avasta*. *Manas* in *prasanna bhava* the *rasa bodhaka* etc will be in proper. If *manas* is affecting then will affects *rasavaha srotas* and leads to *Rasavaha Srotodushti vikaara*.

So the changes in *Manasika Bhavas* especially of *Bhaya, Krodha, Shoka* and *chinta* are become an influencing factor for the manifestation of *Rasavaha Srotodushti Vikaara*.

CONCLUSION: Analysing the *nidanas* of *Rasavaha Srotodushti vikaara* as it was found that not only *ahaara, vihaara* along with the *manasika doshas* like *Chinta, bhaya, Krodha* and *shoka* are responsible for the manifestation of *rasapradoshaja vikaara*.

1. Among the *Manasika bhavas*, the effect of *Ati chinta* (75.33%) has more influence on manifestation of the *rasavaha srotodushti vikaara*.

2. Effect of Bhaya (70.33%) and *shoka* (67.67%) are the causative factors in *Vatapitta prakruti* persons in the manifestation of *rasavaha srotodushti vikaara*.

3. The effect of *Krodha* (53.67%) is one of the causative factor in *pitt-kaph prakruti* and in the middle age group persons are more prone to *Rasavaha Srotodushti vikaara*.

4. *Tara tama of manasika bhavas* varies in each subject and influences the health constituents of *ahaara* and *nidra*.

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