A CRITICAL REVIEW ON INFLUENCE OF MANAS BHAVA ON MANIFESTATION OF RASAVAHA SROTODUSHTI VIKAAKAARAN 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 paripaalanam of swasthyam of swastha and Vikaara prashamanam of Aswasthyam. 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 Duhkhayu 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 Shareera7. The dhatus 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”\textsuperscript{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 rakta, rasa kshaya, shukra kshaya and sukha leads to vruddhi of dhatus 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”\textsuperscript{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 dhatus 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, dasha dhamanya, and in same way, Manas adhisthana is hrudayam. Change in manas directly affects on hrudaya and rasavaha srotas. Among Manasika bhavas\textsuperscript{12} Bhaya, Krodha, Shoka and Chinta are influencing more towards the vikruti in rasavaha srotas leadings 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.\textsuperscript{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 namely 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.\textsuperscript{14} The dhatus are vitiated by ahita ahaara vihaara and in turn does the dosha vitiation leading to sroto dushti.\textsuperscript{15} The Charaka, Vagbhata, and Arunadatta explained same concept in regard to srotodushti prakar.\textsuperscript{16, 17} There are mainly four kind of srotodusri that has been explained, those are as follows,

1. \textit{Ati pravrutt}: Excessive actions
2. \textit{Sangha} :- Complete or partial obstructions of srotas
3. \textit{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 aahaara 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 sthaan (site, place) of rasavaha dhamanis. According to susruta acharya, Rasavaha srotas have their root in Hrudaya (heart) and dasha dhamani (ten vessels). In Charaka Samhita the Mano Lakshanas have been mentioned as –

Relationship between the Manas and the Body:

Jnaanasya bhava

Jnaanasya abhaava

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. These Arthas are as follows

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

<table>
<thead>
<tr>
<th>Manasika bhava</th>
<th>Average percentage</th>
<th>Mean Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinta</td>
<td>74.44%</td>
<td>75.33%</td>
</tr>
<tr>
<td>Bhaya</td>
<td>66.44%</td>
<td>66.67%</td>
</tr>
</tbody>
</table>
DISCUSSION: Keeping this in mind the concept of influence of Manasika bhavas in the manifestation of the Rasavaha Srotodushti Vikara as an observational study. As mentioned in Charaka Vimana sthaan 5th chapter Srotovimana Adhyaya, “Chintyanaam cha atichintanam”, the main cause for Rasavaha Srotodushti from Manasika vikruti as chinta. When we consider the Doshas of Manas, the Raja and Tamas have vikara¹² 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 Bhaktopagahata i.e, not feeling Ruchi in Ahaara. Most of the nidans are manasika vikruts, Shoka, bhaya etc. due to these factors. Vitiation of Bhodaka Kaptha then avarodhata in perception of rasa leads to Aruchi. As the bodak kaptha 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 dooshas 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: Hrullas, in this present study is seen to have evolved due to ahrudaya 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 Kaptha in shareera and tamas in manas get dooshana leads to vruddhi of prutvi tatva and also vrudi 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 sharreer santap. Due to the santapa by agantuju 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 Jvara.

10) Pandutva: In the present observation, the subjects were not shown the pandutva in the starting stage of rasa pradosha but it was there in later period of the rasapradosha. 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 manoavasada affects the manovahini, then khinna manoavasta and chitta vibhranta are the avarodha in manaovahini; leads to vishamata in nidra and bhuuksha. 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) Krushaanganta: Ati chintana, shoka, bhayaja lakshanayukta subjects presented with krushaangata. It is due to the vruddhi 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 vruddhi in avalambaka kaph causing karmataha agninisha and vikriti of Samana vata causing karmataha agninisha.

16) Ayatha kala valaya palita: 17
   a. Valaya: In the present study 9(30%) Subjects were valay. Most of valaya-affected subjects were krushangata 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- tama 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 srot 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 Gunas of mana. Dukha is a vikaara. Among 12 manasika bhavas some are dhaaraneeya Vegas and some are adhaaraneeya Vegas. On adharaana 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 Srotodushthi 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 Srotodushthi vikaara.
'\text{Shareeramhyyapi satvamanuvidheeyate Satvama cha shareeram} \ || \ ch.\text{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 shareeriaka 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 Vata-pitta 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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