MANASIK 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 vega, which give rise to manasika and sharirika vyadhishis 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 vyadhis

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 in turn a prerequisite for Garbhodharana, 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 hetu. 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 Brihattrayees 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.
‘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

<table>
<thead>
<tr>
<th>Acharya Charaka</th>
<th>Lobha,Shoka,Bhaya,Krodha,Maana,Nairlajja,Irshya,Atiraag,Abhidhya.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acharya Sushruta</td>
<td>Kama, Krodha, Bhaya, Harsha, Vishad, irshya, Asuya, Dainya ,matsarya, kaama, lobha.</td>
</tr>
<tr>
<td>Acharya Vagbhata</td>
<td>Lobha,Irshya,Dwesha,Matsarya,Raaga</td>
</tr>
</tbody>
</table>

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 
shariramayanabhetum’ 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:

i. Directly : by dushti of Rasavaha 
srotasa

ii. Indirectly: 1)by becoming a hetu for 
Agnimandya, Asamyak pachana, 
Ajrna.

2) Through Sharir dosha dushti

Direct effect of Manasika dushti on 
Artavavaha srotasa:
Artava and Stanyas are formed as Upadhatus of Rasa dhatu. Prakrit Rasa dhatu can thus be considered as the backbone of Stree Sharir kriya. 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. 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 aartav 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 prakrit 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. In Chikitsa sthana, 3033, 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. Acharya Sushruta too. He has quoted that the food consumed with a manas flooded with Irshya, Bhaya, Krodha, or with manas inflicted by lobha, rujha (pain), misery or with a manas flooded with dwesha bhavana; such food does not undergo Samyak Pachana due to Agnimandya and leads to Ajirna, 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, Dvesha, 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 pittaparakopa. Just like Sharirika doshas, Sharirika vikaras also affect Manasika doshas and vice-versa.

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 moolasthanas is Hriday. If manas is afflicted by Chinta, Krodha, Bhaya, Shoka like bhavas, it vitiates pranavayu, sadhak pitta and avalambaka kapha 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. 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 aharaja and viharaja 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 derranged. Vata dushti is a gold standard for Yoni dushti. This is exhibited in the form of aartava vyapadas & yonivyaadas—Kshinaartava, Kashtartava, Atyartava and aniyamita aartava. Considerng Atyartav, Pitta dushti along with Apanavayu 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 Vaataparakop 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 srotas. 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, beesotsarga, 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. 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 Garbhnī avastha is necessary for proper vṛiddhi 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 Garbhī 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 bhṛanta citti 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 manobhavanās in Sutika avastha(Su.Sha.10/17). The formation of Stānya 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 Stānya 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-abhīghāta is one of the samanya nidanas for Unmad. In rajonivritti kaala there is dhautakshaya avastha, gradual vata vṛiddhi, 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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