

**CONCEPTUAL STUDY OF MANASIK HETU IN DISEASES OF
AYURVEDA****¹*Dr. Kshitija Bhagwan Nikhate and ²Dr. Aishwarya M. Ranade**¹Final Year Post Graduate Scholar, Department of Rognidan, Tilak Ayurveda

Mahavidyalaya, Pune, Maharashtra, India.

²Guide and Assistant Professor, Department of Rognidan, Tilak Ayurveda Mahavidyalaya,
Pune, Maharashtra, India.Article Received on
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Corresponding Author*Dr. Kshitija Bhagwan
Nikhate**Final Year Post Graduate
Scholar, Department of
Rognidan, Tilak Ayurveda
Mahavidyalaya, Pune,
Maharashtra, India.**ABSTRACT**

Acharya Charaka in Sutrasthana has mentioned that Sharir, Indriya, Mana, Atma constitutes "Ayu" and Mana, Sharir, Atma together called as Tridanda (pillars of life). Mana forms a bridge between Indriya (Sense organs) and Atma (soul). Normal and balanced functioning of Mana helps individual to obtain knowledge, gives capability to think, to be mentally healthy. Mana has Satwaguna and Raja and Tama Doshas. Abnormality of Manasik Doshas causes Vitiating of Vata, pitta, Kapha Dosha which leads to Pragyaparadha. Vitiating of all these factors result into disease. In Ayurvedic Manuscripts like Bruhatrayi, Laghutrayi Samhitas, there is a reference of Mana as a specific cause in vitiating of Agni, Strotas, Dhātu etc. In various diseases Acharyas has mentioned Manas Bhavas as one of the important Hetu like

Unmada, Apasmara. Manasik Hetu refers to wide range of mental states like Kama, Chinta, Bhaya, Krodha, Irshya, Kshobha etc. Chinta, Shoka, Manodwega causes vitiating of Agni. Manasik Hetu is one of the important factor in the pathogenesis of Mahagada. e.g., Vatavyadhi, Kushtha, Udara etc. In Strotas like Udakavaha, Rasavaha, Swedavaha Manasik Hetu plays a role in Dushti. Jwara vyadhi i.e., Kamaj, Bhayaj, Shokaj Jwara, Pandu Vyadhi, Dwishtarthaj Chhardi, Medoroga, Aalasya, Vegasandharanaj, Dhātu- Kshayajanya Rajayakshama there is a reference of Manasik Hetu. Acharya Charaka in Sutrasthan has mentioned Three types of Chikitsa (treatment) where he has given equal importance to Satwavyajaya Chikitsa. So, Mana is important entity of body. This article shows the importance of Mana and Manasik Hetu in diseases of Ayurveda.

KEYWORDS: Mana, Manasik Hetu, Krodha, Shoka, Chinta.

INTRODUCTION

World Health Organization has defined Health as “a state of complete physical, mental, social, spiritual wellbeing and not merely the absence of disease or infirmity”.^[1] From Modern and Ayurvedic health sciences, we understand that psychological factors have a significant role in the maintenance of Health. Ayurveda is the most ancient science of medicine to accept the concept of Mana. Acharya Charaka in Sutrasthana has mentioned that an entity which is responsible for thinking is known as Mana.^[2]

In Ayurveda, the concept of Mana is mentioned. Various Manasik Bhavas (Emotions) are described in Ayurveda as a cause of diseases. Satwa is Guna and Raja and Tama are Doshas of Mana.^[3] When Raja and Tama are dominant in a person, it causes vitiation of Tridoshas. It may lead to many mental and physical disorders. Manasik Hetu refers to wide range of mental state that affect mood and behavior which includes Kama (Sexual desire), Krodha (Anger), Bhaya (Fear), Shoka (Grief), Chinta (Anxiety), Irshya (Jealousy), Udwega (Over excitement), Kshobha (Annoyance), Lajja (shame), Klesha (Tribution), Ghruna (Aversion to someone or something).

All these mental states can cause vitiation of Manasik doshas Raja, Tama which result into Pragyaparadha.^[4] Raja and Tama Doshas cause deprivation of Smriti and Buddhi. When a human mind is unable to take a wise decision between right and wrong, it is called as Pragyaparadha. It is one of the root cause of the disease. The history of Manasik Vikara dates back to Vedic era and it is still evident in modern times also. Acharya Charaka has mentioned Unmada, Apasmara and Attatvabhinivesha as Manasik Vikaras in Nidansthana and Chikitsasthana. In Unmada vyadhi Kama, Krodha, Bhaya, Moha, Ayasa, Trasa, Shoka, Chinta, Udwega are the factors responsible for occurrence of the disease. Apart from this, there are several diseases where Manasik Hetu plays an important role in formation of the disease.

AIM

To study the concept of Mana, Manasik Hetu in various diseases according to Ayurveda.

MATERIAL AND METHOD

To fulfill the aim relevant Ayurvedic manuscripts like Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and their available commentaries are referred to review. Dictionaries like Amar kosha, various online peer reviewed scientific journals and online databases like PubMed and google scholar based on the related concepts are also reviewed for the study.

REVIEW OF LITERATURE ON 'MANA'

Mana Nirukti (Etymology)

According to Amarkosha, mind is the entity through which the knowledge is obtained, which is closely related with Aatma (soul) through which one can perceive knowledge. The site of Mana is Hridaya (heart)^[5]

Mana Sthan (Site)

According to Charaka, Hridaya is a residing place of Chetas i.e., Mana.^[6]
Sushruta^[7] and Vagbhata^[8] has clearly mentioned that location of Satwa is Hridaya.

Relation of Mana and Tri Dosha

Body and mind both are interrelated and interdependent. The Sharir dosha like Vata, Pitta and Kapha carry various functions related to the mind. Thus, they directly influence the mind. Vata is considered as the primary Dosha to influence mental activities. It is the controller, motivator, and regulator of all mental activities.^[9]

MANASIK BHAVA AS HETU

Acharya Charaka in Vimansthan, Strotovimana Adhyaya has mentioned Stroto Dushti Hetu. Manasik Hetu in those respective Strotas are as given below-

1. Udakavaha Strotas: Bhaya
2. Rasavaha Strotas: Atichinta
3. Swedavaha Strotas: Krodha

Acharya Charaka, Sushruta, Vagbhata has mentioned Ashtomahagada i.e., major disorders which may result into critical or fatal condition. The various diseases in Mahagada and their Manasik Hetu are given below

Sr. no	Ashtomahagada	Manasik Hetu	Acharya
1	Vatavyadhi	Atisantap, Chinta, Shoka, Dukkha	Sushruta Charaka
2	Kushtha	Atisantap, Bhaya	Charaka

3	Udara	Paap-karma, Pragnyaparadha	Charaka
4	Apasmara	Bhaya, Trasa, Shoka	Charaka
5	Rajayakshama	Krodha, Dukkha	Charaka

RESULT

Manasik Hetu and Agni

Agni is responsible for digestive and metabolic functioning of body.

It's a digestive fire serves to convert food into various bodily constituents. There are many factors which affects normal function of Agni. Acharya Charaka in Strividhakukshi Adhyaya of Vimanasthana has mentioned that if the person is in a state of Chinta, Shoka, Bhaya, Krodha, Dukkha-Shaiyya Prajagare the food taken, does not get digested. These Manasik Hetu cause vitiation of Doshas and Agni which cause Agnimandya. It leads to formation of Ama (Annavisha). Once Agni Dushti occurred it may result into Roga.

Acharya Charaka in Grahani Chikitsa Adhyaya explained that Mano-Anukul Aahar Sevana i.e., consumption of desired food helps Agni to work more efficiently by nourishing Pancha Indriyas in body. Agnimandya is the main causative factor for all disease formation. In the Agni Dushti Hetu there is a reference of Manasik Bhavas Bhaya, Chinta, Shoka, Manodwega etc.

Manasik Hetu and Diseases

Chinta (Anxiety): The word Chinta, is derived from the root meaning to think, to consider, reflect, ponder over; and by itself means – thinking, sad or sorrowful thought, anxiety. Chinta being one of the cause of Agni Dushti, vitiation of Doshas mainly Vata Dosha and Rasavaha Strotas Dushti. Chinta observed as Manasik Hetu in following diseases-

Raktapitta, Pandu, Madyapana, Vatavyadhi, Bijopghatjanya-Shurakshayaja-Manasik Klaibya, Agnimandya.

Bhaya (Fear): It is a Sanskrit word meaning “fear”, “horror”, “danger”, “distress”. It is often used in contrast to its opposite, “Abhaya”, which means “courage” or “fearlessness”. It develops due to facing of unwanted situation. Bhaya observed as Manasik Hetu in following diseases-

Jwara, Raktapitta, Kushtha, Unmada, Apasmara, Grahani, Pandu, Atisara, Chhardi, Trushna, Madyapana, Urustambha, Bijopghatjanya- Shurakshayaja Klaibya, Ajirna, Agnimandya.

Krodha (Anger): It is defined as an increase of anger that causes one to prepare to harm to self or others. In Krodha there is a vitiation of Raja, Vata and Pitta dosha. Vidroha, Udweha, Atisantap, Dwesha are intensified states of Krodha. Krodha observed as Manasik Hetu in following diseases-

Jwara, Kushtha, Dhatukshayajanya -Rajayakshama, Dvishtarth sanyogaj Chhardi, Trushna, Pittaja Madatyaya, Vatarakta, Karshya, Shukrakshayaj Klaibya, Pratishyaya, Ajirna, Agnimandya.

Shoka (grief); Shoka is caused by determinants such as death of the beloved one, loss of wealth or desirable or useful objects, experience of sorrow. In Shoka, Vata and Pitta doshas gets vitiated. Continuous exposure to Shoka for a longer period could result into different physical and mental illness. A person with Heena Satwa can pass into Murchha or even death if Shoka prolonged for longer duration. Shoka observed as Manasik Hetu in following diseases-

Jwara, Raktapitta, Unmada, Apsmara, Pandu, Karshya, Vataj Chhardi, Karshya, Vatavyadhi, Bijopghatjanya- Shukrakshayaja Klaibya, Agnimandya, Anidra, Shoka-Shosha.

Kama (Sexual Desire): It is a mental condition in which unfulfilled desire of sexual activities result into Mana Kshobha. This state of mind leads to disease formation. The diseases in which Kama could be a cause are-

Kamaj Jwara, Pandu, Kamala, Hikka, Shwas.

Pragyaparadha: When a person's Dhi, Dhruti, Smriti gets vitiated which turns into doing inauspicious Karma (doing) which causes vitiation of Vata Dosha. Such Karma called as Pragyaparadha. In Pragyaparadha, Raja and Tama Doshas are responsible factors for Buddhi Nasha (vitiation of intellect). Paap-Karma (sin deeds), insulting God-goddess, Teachers, Brahmana or backbiting of any holy person leads to Pragyaparadha.

In Udarachikitsa Adhyaya, Acharya Charaka has mentioned Paap-Karma as specific Hetu. In Kushtha vyadhi, disrespecting Spiritual leader or Teacher is leading Manasik Hetu. Unmada, Apasmara, Shwitra these are diseases explained by Bruhatrayi in which Pragyaparadha is mentioned.

Other Manasik Hetu

Irshya (Jealousy), Udweha (Over excitement), Kshobha (Annoyance), Lajja (shame), Klesha (Tribution), Ghruna (Aversion to someone or something) these Manasik Hetu perform leading role in vitiation of Doshas which turns into physical or mental disorders.

- Vegsandharana Rajayakshma- Lajja, Ghruna, Bhaya.
- Dhatukshayajanya Rajayakshma - Irshya, Utkantha, Lalasa, Bhaya, Krodha, Shoka.
- Unmada- Manoaghata, Harsha
- Dwishtarthaj Chhardi – Manoghna, Dwesha
- Medoroga – Nitya Achintana
- Vatarakta- in patients of Heena Satwa.
- Aalasya- in Aalasya when Mana is precipitated by Tama Dosha. There is a feeling Dukhadwesha, Lalasa.

DISCUSSION

When Sharir and Mana are in a state of equilibrium are responsible for our overall well-being.

‘Mana’ has three components Satwa, Raja and Tama. Raja and Tama are said to be Manasik Doshas i.e., contaminants of mind. Vitiation of these Doshas leads to Pragyaparadha and Smriti-Bhransha. Manasa Bhavas (various psychological conditions) like Kama (sexual desire), Krodha (Anger), Bhaya (Fear), Shoka (Grief), Chinta (Anxiety), Irshya (jealousy), excessive attachment, etc., plays an important role in the formation of disease.

Strotas are channels through which the transportation of nutrients takes place for nutrition of Dhatus (body tissues). Strotas are the internal transport system of the body which provides assistance for significant bio- factors like Tridoshas, Sevan Dhatus. In several places Acharyas have mentioned Manasik Vikaras as etiological factors for vitiation of Strotas.

The term Mahagada is used as “Visheshana” (attribute) for few diseases in various Ayurvedic Samhitas. The term Mahagada is useful to decide prognosis of diseases. It is a group of diseases having incurability primarily due to involvement of multiple Doshas and Dushyas and for the development of morbid complications. In the present study, it is observed that Manasik Hetu is one of the important factor in the pathogenesis of Mahagada. e.g., Vatavyadhi, Kushtha, Udara, Grahani and Rajayakshma etc. Manasik Hetu in most of the cases in Nija Vyadhi may act as associating factors or exaggerating factors in these diseases.

Agni in Ayurveda has a significant role to maintain body homeostasis, metabolism and balanced functioning of body. Imbalance in the physiology of Agni is the main reason in many diseases. It is significantly observed that Vitiating of Mana, Manasik Hetu causes Agni Dushti.

Diseases like Jwara, Atisara, Shosha, Chhardi has types based on Manasik Hetus like Kamaj, Krodhaj, Shokaj and Bhayaj Jwara, Shoka-Shosha, Shoka-Atisara, Bhaya-Atisara. This is also evident of undeniable role of manasik Hetus in disease formation.

When it comes to treatment part, Acharyas has given concept of Manochikitsa through Harshan, Santwana, Aashwasana, Trasana. Also Acharya Charaka has mentioned three types of Chikitsa where he has given equal importance to Satvaavajaya Chikitsa.^[10]

CONCLUSION

Mana working in a balanced state is an essential and integral part of body. Its abnormality in Manas Doshas (Raja and Tama) turns into vitiation of Sharir Dhoshas. The Manasik Bhavas when over expressed play as Hetu in Diseases. Manasik Hetus are etiologies for disease related to both body and mind.

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