



## Understanding of Manasikabhava in the manifestation of Annavahasroto Vikara-A Review

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### ABSTRACT

*Ayurveda, the science of life considers an individual's physical, psychological and spiritual wellbeing. It covers every possible aspect as a whole, which can affect Ayu in any potential way and by focusing on both "Swasthya swasthya rakshanam and Aatursaya vikaara prashamanam". Grossly, there are two types of diseases, Sharirika and Manasika. Now a days, though there are no much visible physical causes leading to disorders, people suffer from a myriad of psychological unrest. This unrest may manifest as feelings of loneliness, not being loved or appreciated, anger, stress or anxiety and even may lead to physical symptoms. Stress is recognized as the number one proxy killer disease today. American Medical Association has noted that stress is the basic cause of more than 60% of all human illnesses. As we are in the era of fast foods, irregularity in food timings, changing food style and sedentary life style coupled with mental stress, these bring about pathological changes in Agni, which in long run bring about anatomical changes in the aashaya, leading to Annavahasroto vikara. Here is an attempt made to understand the role of manasikabhava in annavahasroto vikara.*

**Keywords:** Sharirika, Manasika, Stress, Manasikabhava, Annavahasroto Vikara.

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### INTRODUCTION

*Srotas* are the inner transport system of the body-mind-spirit, which provide platform for activities of important bio- factors like *Tridosha*, *Saptadhatu*, *Oja* and the *Agni* etc. The entire range of life processes in health and disease depends on integrity of *Srotas* which is prone to lose its integrity due to imbalance in the *ahara* and *vihara* which aggravates the *doshas* and which are having properties opposite to *dhatu*s [1]. Among several *srotas* *annava* *srotas* is related to ingestion, digestion and absorption of food which is governed by three *shareeka dosha* under the influence of *manasika bhava*. It is the part of *Koshta* which is also called as *Maha srotas*, *Shareera madhya*, *Mahanimna* [2]. Two factors plays a major role in proper digestive process viz. *Ahara* and *Agni*. As Acharya Charaka as stated the food taken in right quantity and time certainly provides strength, complexion, happiness and longevity so one should follow *ahara vidhi vidhana*, among them *Tanmana bhunjitam* [3] is an important factor, if we have our food with proper attention, it will help *mana* to connect with their respective *guna* through the *indriyas* leading to nourishment of *shareera*, *manas* and *Agni*. Strength of *Agni* closely depends on the nature of the food taken and the status of *manas*. It also mentioned that all the diseases are the result of *Mandagni* [4]. Thus, *Agni* is an important entity for the sustenance of good health of an individual and so is aptly termed as the base of life [5]. There are various factors which are responsible for *Agnidushti* and *Manas bhava* are also mentioned among them [6].

*Manasika Bhava* like *Chinta*, *Bhaya*, *Shoka*, *Krodha* influence strongly on the process of digestion and also have an upper hand in the disease causation process which highlights the firm relation between *Agni* and *manas*.

For example-

*Irshya*, *Bhaya*, *Krodha* are considered as *Ajirna nidana* [7]

*Bhaya*, *Shoka* are mentioned in *Atisara Nidana* [8]

*Shoka*, *Bhaya* are found in *Chardi Nidana* [9]

*Shoka*, *Bhaya*, *Krodha* are noticed in *Arochaka Nidana* [10]

**CONCEPT OF MANAS:**

After *sannikarsha* of *Atma*, *Indriya* and *Artha*, the main factor whose presence or absence determines the *Gnanotpatti* is *Manas* [11]. *Charaka* says that *Manas* is one of the *nava karana Dravya* [12]. *Ubhayatmaka* and *Atiindriya manas* is *Achetana* but *Kriyavan*. The functions of *Manas* are

1. *Chintya* (To think)
2. *Uhya* (To understand out the meaning of subjects and treatises skill fully and understand their precise meaning),
3. *Vichara* (to have a thought process and reasoning about accepting or rejecting a thought)
4. *Dheya* (to have goal/aim)
5. *Sankalpa* (Strong determination)
6. *Indriabhigraha* (To indulge the sense organs in their respective objects)
7. *Svasyanigraha* (To control self and keep detached from undesired subjects) [13].

*Manas* has two *Guna*– *Anutva* and *Ekatva* [14]; two *doshas* – *Rajas* and *Tamas* [15] and three bhava *Satvika*, *Rajasika* and *Tamasika* and sixteen types of *Manasika Prakriti* are described [16]. It may be said that *Rajasika* and *Tamasika* prakriti persons are more prone to psychosomatic disorders due to excess of *krodha* and *moha* respectively. In the same way in *Sharirika Prakriti*, *Paittika* and *Vatika prakriti* are more prone to psychosomatic disorders as their *Manas* is easily affected by *krodha*, *shoka* etc. In comparison, *kaphaja prakriti purusha manas* is not affected or affected minimally, or after a long duration by these *manobhava* [17].

**Relationship between *Manas* & *Shareera*:**

*Shareera* and *Manas* are mutually interdependent and *Shareerika vyadhi* have impact on *manas* or psychological factors and vice versa [18]. *Acharya Charaka* has mentioned about the involvement of *mansika* and *sharirika dosha* in each other with time & *Chakrapani* further interprets and elaborates their context and strongly postulates the psychosomatic concept of *Ayurveda* as *Shariranam Sharirena*, *Manasanam Manasena*, *Shariranam Manasena Manasanam Sharirena* [19]. This is why various *Manasika bhava* (Emotions) are described as the root cause of many diseases. *Kama* (Lust), *Krodha* (Anger), *Lobha* (Greed), *Moha* (Delusion), *Irsya* (Jealousy), *Shoka* (Grief), *Chinta* (Anxiety), *Bhaya* (Fear) etc. are various *Manasika Bhava* and disturbance in these *Manasika Bhava* disturbs the homeostasis of both body and mind.

***Manasbhava* and their effects on *Shareera*:**

***Bhaya*:** It is a condition precipitated by dreadful act. It develops due to facing unwanted situation & *rajadosha* is mainly involved. *Bhaya* is a human emotion which makes person incapable of doing anything as a result of which *mana* of a person becomes restless. Increase in *Bhaya* further leads to increase *vata* which can lead to *anidra* and in turns impact on *agni*. Its intensity is examined by *Vishada* [20]. In fear the punishment center of the limbic system is activated. It turns on the autonomic response of fight-or-flight response. Stimulation of periventricular nuclei of thalamus, which is located adjacent to the third ventricle usually leads to fear. Tremors in the body parts, dryness of mouth sweating, giddiness, *moha* are the symptoms of *Bhaya*. A sudden exposure to *Bhaya* may lead to many physical and mental diseases [21].

***Chinta*:** It is a feeling of uneasy or being overly concerned about a situation or problem. Due to *atiyoga* of *chinta*, there is increase in *sukshma guna* of *vata* which causes increase in mental vibrations. Mind becomes restless. Neurotic anxiety is the most important of all the symptoms in the sphere of emotions of psychopathology. *Atichintana* or overthinking is the cause of vitiation of *rasavaha srotas* [22]. *Chinta* is the reason for impaired digestion of food, as we consider *dushya* of any gastrointestinal disorders are *rasa* & *ama*.

Harvard Mental Health notes the relationship of psychological or mental stress with gastrointestinal distress and stress can trigger and worsens gastrointestinal symptoms and viceversa. This is bidirectional activity [23].

***Krodha*:** It is a type of emotion and state of mind recognized as a spring of conation. *Krodha* originates from *rajoguna* and main feature is to do harm to others. It vitiates *vata* and *pitta* and produces symptoms accordingly. Degree of anger can be measured on the basis of *Droha* found in a person [24]. This causes *Daha* in whole body and stimulation of *Mana*, further causing *Anidra* & in turns impact on *Agnidushti*. Here the punishment centre of the hypothalamus is stimulated from the external stimuli. As a result, Stimulation of the lateral hypothalamus leads to convert rage and fighting, as a reaction it provokes stomach parietal cell to produce excessive acid making a person victim of gastric ulcers and gastroesophageal reflux disease [25].

***Shoka*:** It is mental state precipitated by the loss of objects which are more beloved. Here *Rajo dosha* is mainly involved. *Vata dosha* aggravates first, followed by *Pitta dosha* aggravation. The distress caused by *Shoka* can lead to many ill effects. Continuous exposure to *Shoka* for longer period can cause different physical diseases, emaciation and *Agni vikriti* as well. The victim suffering from grief is seen with weeping,

feeling of self-insult, with dry mouth and throat, anaemic and flaccid body having regular and long expirations. The degree of *Shoka* can be measured on the basis of intensity of Dainya [26].

#### **Examination of *Manasikabhava* by *Anumana pareeksha*:**

As *manas* is not directly perceivable by *prathyaksha pramana*, *manas* and its attributes *manasikabhava* are understood through *anumana pareeksha* functioning of *mana* or mental perception can be assessed by absence of altered perception by the sensory organs indicate the rightful functioning of *mana*, *rajo guna* or affection can be assessed by involvement in a pleasures or attachments, *moha* or ignorance can be assessed lack of knowledge, *krodha* or anger can be assessed choosing measures for revenge or revenging attitude, *Shoka* or sorrow can be assessed by inability to think critically or sorrowful disposition, Harsha or happiness by level of pleasure, *Preeti* or love can be assessed by level of satisfaction, Bhaya or fear can be assessed by duration and severity of anxiety, *dhairya* or strength/patience of mind can be assessed ability to face the adversities without fear, Stability of mind can be assessed by absence of doubts and confusions, *dvesha* or hatredness can be assessed by repulsion or disinclination towards the thing<sup>26</sup>.

#### **Role of *Manas bhava* in *Agni dushti*:**

*Charaka* while describing the *sthana* of *Agni*, he has mentioned the *prakruta* and *vikrutakarma* of *Agni*. In which he says *Bhaya* (Fear), *Krodha* (Anger), *Shoka* (Grief) etc. mental emotions depend on *Agni* [27]. If *Agni* is *Prakruta*, those *Bhava* are *Prakruta*, and if *Agni* is distorted, these *Bhava* also become distorted.

In *Grahani adhyaya*, Acharya said that *Agni* is the fundamental causative agent for Longevity (*Ayu*), Normal complexion (*Varna*), Strength (*Bala*), Good health (*Swasthya*), Enthusiasm (*utsaha*), Normal growth (*Upchaya*), Normal luster (*Prabha*), *Ojas*, *Prana* [28]. If *Agni* is *prakruta*, the *bhava* is *prakruta*, if there is a distortion of *Agni*, these *bhava* takes the distorted form i.e it causes *Agnimandya* (loss of digestive fire) and that leads to *Avipaka* (improper digestion) and in this stage even light diet cannot be digested. It remains as it is in *Amashaya* and produces *Shukratva*, which leads to formation of *Ama*. This *Annavisha* produces *Ajirna*. Hence, once *Agni Dushti* occurs it results in *Avipaka*, *Ajirna* & *Shuktapaka* of *Ahara*. Thus, it disturbs the *Grahani* and once it happens it further produces the *Amadosha* and a vicious cycle starts [29].

The strength of these *manasikabhava* depends on both mental and physical state of body. If a person's *Agni* is good, his/her mental strength will also be in good state and free from diseases. Thus, it shows that there is strong relation between *Agni* and *Manas*.

#### **DISCUSSION:**

*Acharyas* have mentioned different *Mansikabhava* as a *hetu* for *Shareerika* disease and vice versa. *Acharyas* have also mentioned how different *Mansikabhavas* leads to vitiation of *Shareerika* doshas like "*Kaamshokbhayad vaayu, Krodhath pittam, thrayomala*". How could psychological emotions "get inside the body" to affect the digestion? As Acharya Vagbhata said that every disease occurs due to *Mandagni*<sup>30</sup> and *Mansika Bhava* effects the digestive fire hence causing *Shareerikavyadhi*. Whenever *Mansika* bhava like *Krodha, Bhaya, Harsha, Chinta* etc. cause stimulation of sympathetic nervous system occurs which triggers the body's 'fight or flight and fright response i.e. adrenaline is released, it takes up a lot of the brain's resources, so to compensate it slows down parts of the brain that aren't as necessary, such as the muscles involved in digestion and shunts away the blood from the gut and move towards the muscles, in preparation for physical exertion so as to provide extra energy to body. Due to lesser blood supply to the gut, indigestion occurs which leads to *Mandagni*, because of its inhibiting effects on gastric secretions.

Neurohormonal mechanism responsible for the secretion of digestive juices, enzymes, and regulation of general metabolism is under influence of psychological factors vice versa (*Shareerika Manasika Paraspara Sambandha*). Neurotransmitters like Serotonin, GABA play a major role in the gut physiology sending signals to the gut from the brain. During anxiety or fear, Serotonin and GABA decreases, causes increase in gastric juice secretion and visceral hypersensitivity leading to improper digestion.

The influence of the CNS over gastric secretion was famously first described by William Beaumont in 1833 who noted that the acid secretion is affected by "fear, anger, and whatever depresses or disturbs the nervous system." The role of the vagus nerve in gastric secretion was later confirmed by Pavlov in 1902 who noted that the cephalic phase of acid secretion is mediated entirely by the vagus nerve [31].

Recent studies stated that the biological stress response is coordinated primarily by the Hypothalamus Pituitary Adrenal axis and Sympathetic Nervous System i.e.gut brain axis. Stressor-induced activation of the HPA axis and SNS stimulates the release of glucocorticoids, catecholamines and other hormones which have varied effects throughout the body including modulation of the immune system and of GI function [32]. Hence, anger, anxiety, sadness, elation - all of these feelings can affect the normal functions in the gut.

#### **CONCLUSION**

Thus, as famously quoted, "The abdomen is the sounding board of the emotion" and more than any other system in the body GIT reflects disturbances in the emotional sphere. Hence it is that from mouth to anus occurs a variety of symptoms included within the digestion, as "functional disorders of the gastrointestinal

tract". Not only proportionate diet keeps the person healthy, but also the integrity of mind is responsible for the same. Mental stress is the prime among the aggravators of diseases. So, the presence or absence of *Manasika Bhava* decides the normalcy of *Agni*, digestion of food, formation of proportionate body elements and ultimately disorders or health at the end.

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