



A CONCEPTUAL STUDY ON THE MANASIKA BHAVAS AS A CAUSATIVE FACTOR FOR THE VARIOUS DISEASES DESCRIBED IN THE CHARAKA SAMHITA: A LITERARY STUDY

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ABSTRACT:

The human life is a combination of the four components viz., *Sharira Indriya Satva* and *Atma*. The *satva* reflects in the human life as a *manasika bhavas*(emotional behaviours). The emotional behaviours affects to the human as psychological as well as somatically. The different *bhavas* has been described in the *Ayurvedic* classics. In the *Charaka samhita* the *manasika bhavas* are considered as the causative factor for the different diseases. The specific *mansika bhavas* for the specific diseases has been described as a *hetu* in the *Charaka samhita*. The *kama*, *krodha*, *bhaya*, *lobha*, *irshya*, *chinta* are the different *manasika bhavas*, which are responsible for the occurrence of diseases such as *jwara*, *atisar*, *shukradushti*, *prameha*, *kushta*, *arsha*.

Keywords: *Charaka samhita*, *Manasika Bhavas*, *Hetu*, *Satva*

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INTRODUCTION:

Ayurveda is the science of life which deals with the maintainance of health and prevention of diseases.¹ The health is considered as the equilibrium of the *Dosha, dhatu, mala* along with the *prasanna atma, indriya, mana*.⁽²⁾ Therefore the peaceful mind is very essential for the maintainance of normal health. This underlies the importance of the *manasika bhavas*. In the classification of diseases also described as the *Sharirika vyadhi* (Somatic) and *Manasika vyadhi* (Psychic).⁽³⁾

The different *manasika bhavas* has been described in the Ayurvedic classics in concern with the occurrence of diseases. In *Charaka vimanasthana* different *manasika bhavas* are being described.⁽⁴⁾ Apart from this in the *Charaka samhita* the *manasika bhavas* are considered as the causative factor for the different diseases, there is decription about the specific *mansika bhavas* as a causative factor for the specific diseases. There are different *manasika bhavas* are affecting the health of the person. *Krodha, Lobha, Irshya, Chinta, Harsha, Bhaya, Shoka, Santap* these are the *manasika bhavas* which leads to the occurrence of diseases.

Aim and Objective:

Aim: A literary study of *Manasika Bhavas* as a causative factor for various diseases described in a *Charaka samhita* .

Objective: Narration of specific *manasika bhava* with particular disease as a causative factor.

Materials and methods:

The method adopted for the present study is a literary study. The materials used for the present is *Ayurvedic* classical text, *Charaka samhita*.

Observations:

Manasika bhavas:

In *Charaka vimanasthana* different *manasika bhavas* and methods to rule out them has been described. The twenty two *manasika bhavas* are being described in the *charaka vimanasthana*, which are viz., *Manoarthā , Vidnyana, Raja, Moha, Krodha, Shoka, Harsha, Preeti , Bhaya, Dhairya, Veerya, Avasthana, Shraddha, Medha, Sanjna, Smriti, Hreeyam, Sheela, Dwesha, Upadhee, Dhrutee, Vashyata*.⁽⁴⁾

Effect of *Manasika bhavas and Dosha*: In the context of *Abhshangaja jwara* stated that *kama, Shoka, Bhaya* vitiate the *vata* and *Krodha* vitiate the *pitta dosha*.⁽⁵⁾

In the occurrence of *Janapadodhwamsa* due to battle situations the *lobha krodha, moha* are the responsible.⁽⁶⁾ In *nidanasthana* stated that the prime cause for all the diseases is *lobha, abhidroha and kopa*.⁽⁷⁾

A. Srinivas. A Conceptual study on the Manasika Bhavas as a causative factor for the various diseases described in the Charaka samhita: A literary study. Jour. of Ayurveda & Holistic Medicine, Vol.-XI, Issue-III (March 2023).

In *Charaka samhita* the different *manasika* described as follows.
hetus as a causative factor have been

Table no.:1 Different *Manasika Bhavas* as a causative factor for disease.

<i>Manasaika Bhava</i>	Disease
<i>Kama, Shoka, Bhaya, Krodha</i>	<i>Abhishangaja jwara</i> ⁽⁵⁾
<i>Shokodwega</i>	<i>Vataja jwara</i> ⁽⁸⁾
<i>Krodho</i>	<i>Pittaja jwara</i> ⁽⁹⁾
<i>Harshadhikya</i>	<i>Kaphaja jwara</i> ⁽¹⁰⁾
<i>Shoka</i>	<i>Vataja Gulm</i> ⁽¹¹⁾
<i>Krodha</i>	<i>Pittaja Gulma</i> ⁽¹²⁾
<i>Shok</i>	<i>Vataja prameha</i> ⁽¹³⁾
<i>Krodho</i>	<i>Pittaja prameha</i> ⁽¹⁴⁾
<i>Bhaya Shrama, Santap</i>	<i>Kushtha</i> ⁽¹⁵⁾
<i>Shoka, chinta, krodha, Irshya, Utkantha, Bhaya, Krodha</i>	<i>Rajyakshma</i> ⁽¹⁶⁾
<i>Kama, Krodha, Lobha, Harsha, Bhaya, Moha, Aayasa, Shoka, Chinta, Udwega</i>	<i>Unmad Nidana</i> ⁽¹⁷⁾
<i>Shoka</i>	<i>Vataj Arsha</i> ⁽¹⁸⁾
<i>Krodh, Shoka</i>	<i>Pittaja Arsh</i> ⁽¹⁹⁾
<i>Kaam, Chinta, Bhaya, Shoka and krodha</i>	<i>Pandurog</i> ⁽²⁰⁾
<i>Bhaya</i>	<i>Vataja Chardi</i> ⁽²¹⁾
<i>Krodh, Irshya, Bhaya, Shoka</i>	<i>Pittaja Atisaar</i> ⁽²²⁾
<i>Bhaya Shoka and chinta</i>	<i>Sannipatisara</i>
<i>Bhaya and shoka</i>	<i>Aagantukatisara</i>
<i>Krodha</i>	<i>Pittaja Kaasa</i> ⁽²³⁾
<i>Kshobh, Bhaya, Shoka, Krodha</i>	<i>Trushna</i> ⁽²⁴⁾
<i>Chinta, Bhaya, Trasa</i>	<i>Hridayarog</i> ⁽²⁵⁾
<i>Krodha</i>	<i>Pratishyaya</i> ⁽²⁶⁾
<i>Shoka, Bhaya, Atilobha, Krodha</i>	<i>Arochaka</i> ⁽²⁷⁾
<i>Chinta, krodha, Shoka</i>	<i>Vatavyadhi</i> ⁽²⁸⁾
<i>Chinta, Shoka, Bhaya, Krodha</i>	<i>Ajirna</i> ⁽²⁹⁾
<i>Krodha</i>	<i>Vaatrakta</i> ⁽³⁰⁾
<i>Shoka, Chinta, Bhaya, Krodha</i>	<i>Shukradushti</i> ⁽³¹⁾

These are the references where we can find out the importance of *manasika bhavas* as a causative factor in the occurrence of diseases. Apart from this the *Vishada* is considered as the supreme in the *Rogavardhana*(to flare up the disease).

Shankavisha is one of the concept described in the *Charaka samhita* in which actually patient is not hurted by any poisonous insect but the person presents the symptoms just because of *shanka*(doubt).

These all situation underlines the effect of psychological aspects over the body.

DISCUSSION:

The psychological equilibrium is very essential for the maintainance of health. In *Charaka samhita* different *manasika bhavas* are being described. In depth review of the causative factor of different diseases, the *manasika bhavas* are present as a causative factor among many diseases. *Shoka, Krodha, Bhaya, Chinta* these are common *manasika bhavas* present as a causative factor among many diseases. *Krodha* is found in *pittaja jwara, gulma, prameha, atisar*. This indicates that the *krodha* vitiates the *pitta dosha* and the *samprapti* of particular disease takes place. *Shoka* is found in *vataja gulma, prameha, arsha*. This indicates that the *shoka* vitiates the *vata dosha* and the *samprapti* of particular disease takes place. Apart from this

a specific causative factor is found, such as *Lobha* in *Arochaka, Trasa* in *Hradroga, Irshya* in *Atisara, Harsha* in *Kaphaja jwara* and *Unmada*. These factors even influences the reproduction system also as *Shoka, Chinta, Bhaya* as a causative factor for the *Shukradushti*. As the *doshas* are only responsible for the occurrence of disease, any *manasika bhava* affects the *doshas* of the body, then the vitiated *doshas* in turn generates the diseases as per the associated components in the body. The mind and body both are affecting to each other the disease of body affects to the mind and psychological disturbance affects the bodily health. As described in *jwara samprapti krodha vitiates the pitta dosha* and leads to the occurrence of *jwara*.

By reviewing all these data indicating the importance of *Manasika bhavas* as a causative factor for the occurrence of diseases.

CONCLUSION:

The *Manasika bhavas* are described vividly in the *Charaka samhita*. The *manasika bhavas* are also the causative factor among the occurrence of disease. *Shoka, Krodha, Bhaya, Chinta* these are the common *manasika bhavas* which is having maximum frequency as a causative factor among occurrence of many diseases.

A. Srinivas. A Conceptual study on the Manasika Bhavas as a causative factor for the various diseases described in the Charaka samhita: A literary study. Jour. of Ayurveda & Holistic Medicine, Vol.-XI, Issue-III (March 2023).

In *charakasamhita* the *Manasika bhavas* are found to be causative factor in the manifestation of *Jwara, Gulma, Prameha, Kushtha, Unmada, Rajayakshma, Unmada, Arsha, Pandurog, Chardi, Atisara, Kasa, Trushna, Hrudroga, Pratishyaya, Arochaka, Vatavyadhi, Ajeerna, Vatarakta, Shukradushti.*

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A. Srinivas. A Conceptual study on the Manasika Bhavas as a causative factor for the various diseases described in the Charaka samhita: A literary study. *Jour. of Ayurveda & Holistic Medicine*, Vol.-XI, Issue-III (March 2023).

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