

A CRITICAL EVALUATION ON THE ROLE OF MANASIKABHAVA IN THE ETIOPATOGENESIS OF GRAHANI -"AN OBSERVATION STUDY"

Dr. Vinuta Patil^{*1}, Dr. Venkatesha S.² and Dr. M. Subhash Chandra Bose³

¹P.G. Scholar, Department of Roganidana, JSS Ayurveda Medical College Mysuru, Karnataka, India.

²Reader, Department of Roganidana, JSS Ayurveda Medical College, Mysuru, Karnataka, India.

³Professor and HOD, Department of Roganidana, JSS Ayurveda Medical College, Mysuru, Karnataka, India.

Received date: 27 August 2020

Revised date: 17 September 2020

Accepted date: 07 October 2020

*Corresponding author: Dr. Vinuta Patil

P.G. Scholar, Department of Roganidana, JSS Ayurveda Medical College Mysuru, Karnataka, India.

ABSTRACT

Ayurveda explains about both *Shareera* and *Manas* concept, If both these are in healthy state the person is said to be *Swastha*, the *Shreera* and *Manas* are interrelated each other. Health is defined as equilibrium of *Tridosha*, *Dhatu*, *Agni*, *Mala*, *Prasannatma*, *Indriya* and *Manas*.^[1] *Ayurveda* explains about both *Shareera* and *Manas* concept, If both these are in healthy state the person is said to be *Swastha*, The *Shreera* and *Manas* are interrelated each other. *Grahani* as a *Tridoshatmaka* disorder of digestive system which occurs due to vitiation of *Agni*.^[2] *Grahani* is the seat of *Agni*. *Grahani* and *Agni* are having *Ashraya –Ashrayi Sambanda*. When *Agni* is vitiated *Grahani* will also be vitiated.^[3] Impaired *Agni* is responsible for the causation of *Grahani Dosh*. Present lifestyle and unhealthy habits like irregular eating, intake of unwholesome heavy, cold, adulterated food, improper sleep causes indigestion.^[4] Improper digestion also occurs due to altered emotional factors like *Bhaya*, *Chinta*, *Shoka*, *Kroda* which leads to *Agni Dushti*.^[5] *Manas* and *Agni* are both *Satwa Pradhana* these both are interrelated each other state of normal and abnormal conditions. As said earlier *Agni Dushti* plays a major role in the *Grahani* and *Manasikabhava* have a direct impact on *Agni Dushti*.

KEYWORDS: *Grahani*, *Agni*, *Manasika Bhava*.

INTRODUCTION

The *Apakawa Anna* when moves downward due to incapability of *Agni* meant for the proper digestion of food is consider as patho-physiological cause for *Grahani*.⁶ The person who does not make effort to get cured of diarrhoea becomes affected with *Grahani Roga*, even others who indulges food and activates which destroy the *Agni*.^[7]

The strength of *Grahani* is *Agni* and that *Agni* resides in the *Grahani*, hence when the *Agni* is vitiated, *Grahani* also becomes vitiated.^[8] Food consumed by person afflicted with jealousy, fear, anger, grief, and hatred, does not undergo digestion properly.^[9] *Manasikabhavas* are mentioned in *Charaka Samhita*.^[10] Hence, here is an attempt made to evaluate the role of *Manasikabhavas* in the etiopathogenesis of *Grahani* and the present study were taken up.

AIMS AND OBJECTIVES

To evaluate the role of *Manasikabhava* in the etiopathogenesis of *Grahani*

MATERIALS AND METHODS

Source of data

- Literary source:** All Classical literature and contemporary texts including the journals and websites about the disease were reviewed and documented for the study.
- Sample source:** Subjects were selected from OPD and IPD of JSS Ayurveda Medical College and Hospital and also from medical camps.

Method of collections of data

a) Sample size

100 subjects fulfilling the inclusion criteria were selected for the study.

b) Diagnostic criteria

- Subjects suffering from signs and symptoms of *Grahani*.
- Muhurbadda-Muhurdrava MalaPravritti*
- Udarashoola*
- Trishna*
- Arochaka*

c) Inclusion criteria

- Subjects with signs and symptoms of *Grahani*.
- Subjects between the age group of 20 to 70 years were selected.
- Subject consenting to participate in study were taken.

d) Exclusion criteria

Subject not fulfilling the inclusion criteria.

e) Assessment criteria

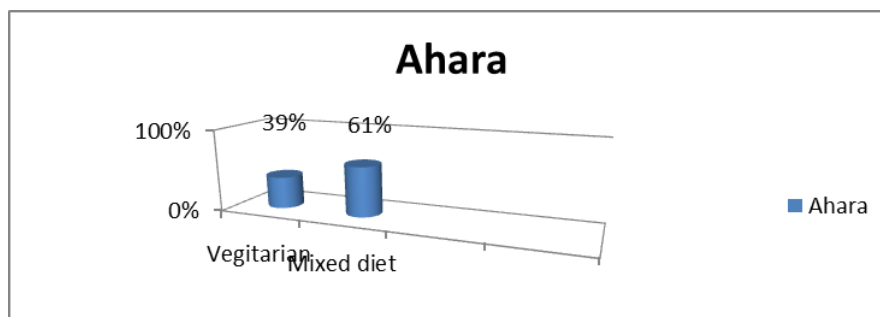
Manasika Bhavas as *Krodha*, *Bhaya*, *Shoka*, *Dwesha*, *Chinta*, were Considered and the symptoms were Graded as:

- Always present -3
- Often present -2
- Rarely present -1
- Never-0

RESULTS

Table 1: Distribution of study subjects based on Ahara.

Ahara	Frequency	Percent%
Vegetarian	39	39.0
Mixed diet	61	61.0
Total	100	100.0

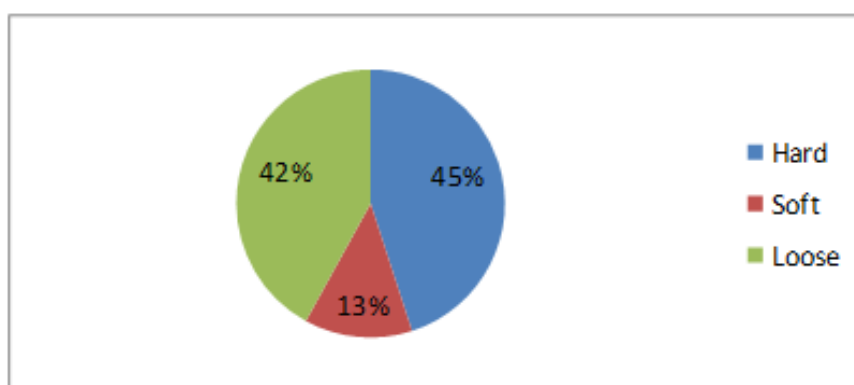


Graph 1: Distribution of study subjects based on Ahara.

Out of 100 subjects in the study 61(61%) were mixed diet and 39(39%) were Vegetarians.

Table 2: Distribution of study subjects based on Bowel at the time of study.

Bowel	Frequency	Percent %
Hard	45	45.0
Soft	13	13.0
Loose	42	42.0
Total	100	100

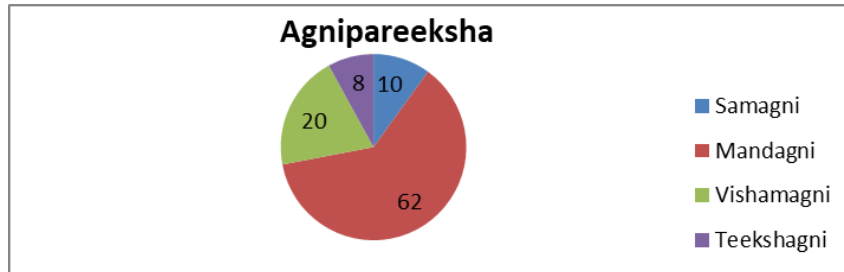


Graph 2: Distribution of study subjects based on Bowel at the time of study.

Out of 100 subjects in the study 45(45%) had hard stool, 42 (42%) had Loose stool and 13(13%) had soft stool.

Table 3: Distribution of study subjects based on Agni pareeksha.

Agni pareeksha	Number	Percentage
Sama	10	10.0
Vishama	20	20.0
Manda	62	62.0
Teekshna	8	8.0
Total	100	100

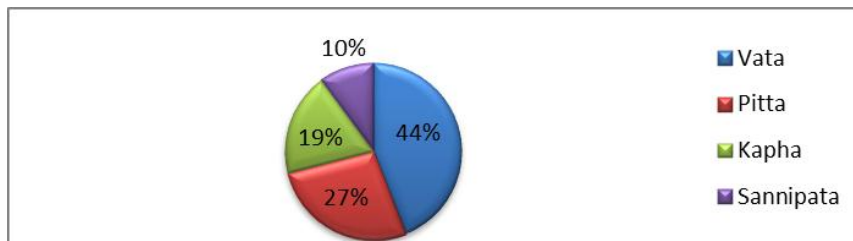


Graph 3: Distribution of study subjects based on Agni pareeksha.

Out of 100 subjects in the study 62(62%) had Mandagni, 20(20%) had Vishmangi 10(10%) had Samagni and 8 (8%) had Teekshagni

Table 4: Distribution of subjects based on the types of Grahani.

Dosha	Frequency	Percent%
Vata	44	44.0
Pitta	27	27.0
Kapha	19	19.0
Sannipata	10	10.0
Total	100	100.0



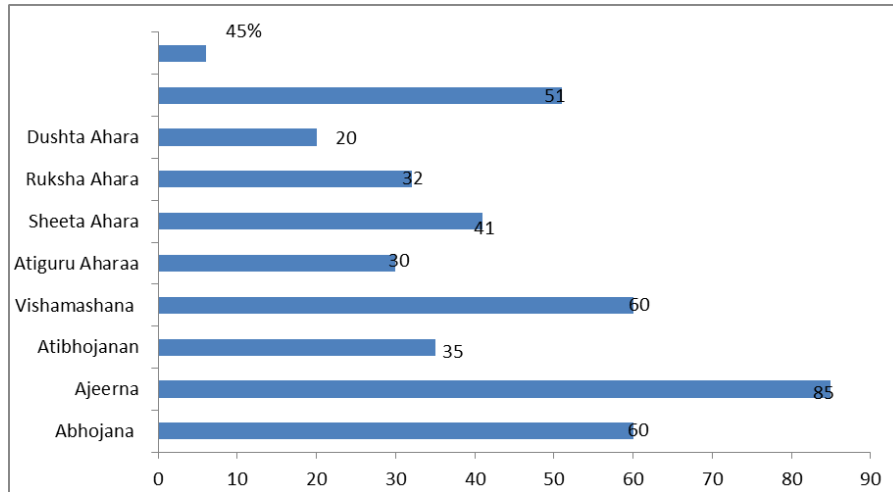
Graph 4: Distribution of subjects based on the types of Grahani.

Out of 100 subjects in the study 44(44%) were *Vataja Grahani*, 27(27%) were *Pittaja Grahani* 19 (19%) were

Kaphaja Grahani, 10(10%) were *Sannipataja Grahani* are seen

Table 5: Distribution of subjects based on the Causative Factors.

Causative Factors	Frequency	Absent
Abhojana	60	60
Ajeerna Bhojana	85	85
Atibhojana	35	35
Vishamashana	60	60
Asathmya ahara	51	51
AtiGuru Ahara	30	30
Sheeta Ahara	41	41
Ruksha Ahara	32	32
Dushta Bhojana	20	20
Vega Vidharana	45	45

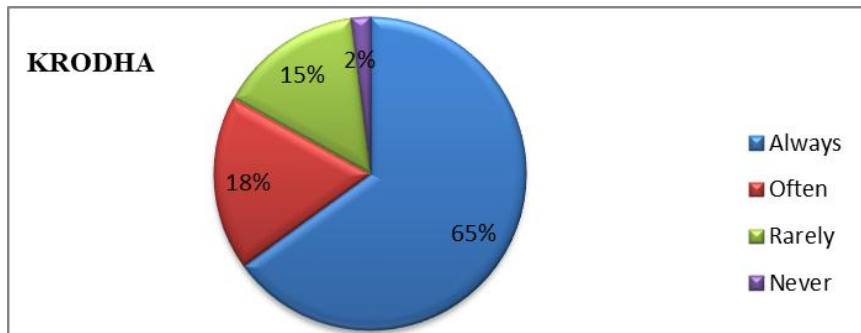


Graph 5: Distribution of subjects based on the Causative Factors.

Out of 100 subjects in the study 85(85%) Ajeerna Bhojana, 60(60%) Abhojana , 60(60%) vishamashana , 51(51%) Asathmya Bhojana,45(45%) Vega Vidharana 41(41%) Sheeta Aahara, 35(35%) Atibhojana, 32(32%) Ruksha Ahara, 30(30%) Atiguru Ahrara, 20(20%) Dushta Ahara, causative factors are seen.

Table 6: Distribution of subjects based on the prevalence of Krodha.

Krodha	Frequency	Percent %
Always	65	65.0
Often	18	18.0
Rarely	15	15.0
Never	2	2.0
Total	100	100.0

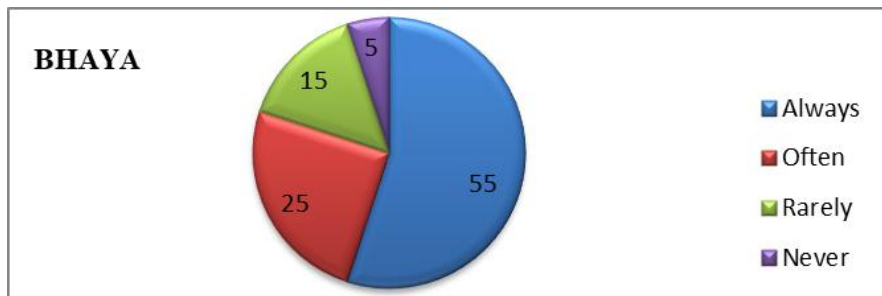


Graph 6: Distribution of subjects based on the prevalence of Krodha

Out of 100 subjects in the study for the questions related to *Krodha* 65(65%) answered as always, 18(18%) answered as often, 15(15%) answered rarely, 2(2%) answered as never.

Table 7: Distribution of subjects based on the prevalence of Bhaya.

Bhaya	Frequency	Percent%
Always	55	55.0
Often	25	25.0
Rarely	15	15.0
Never	5	5.0
Total	100	100.0

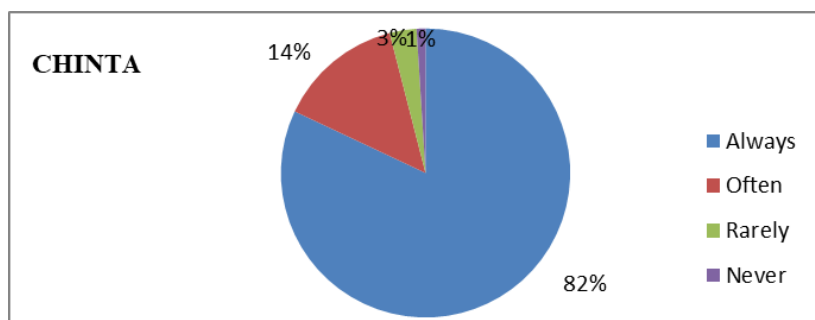


Graph 7: Distribution of subjects based on the prevalence of Bhaya

Out of 100 subjects in the study for the questions related to *Bhaya* 55 (55%) answered as Always 25(25%) answered as often, 15(15%) answered rarely, 5(5%) answered as never.

Graph 8: Distribution of subjects based on the prevalence of Chinta.

Chinta	Frequency	Percent%
Always	82	82.0
Often	14	14.0
Rarely	3	3.0
Never	1	1.0
Total	100	100.0

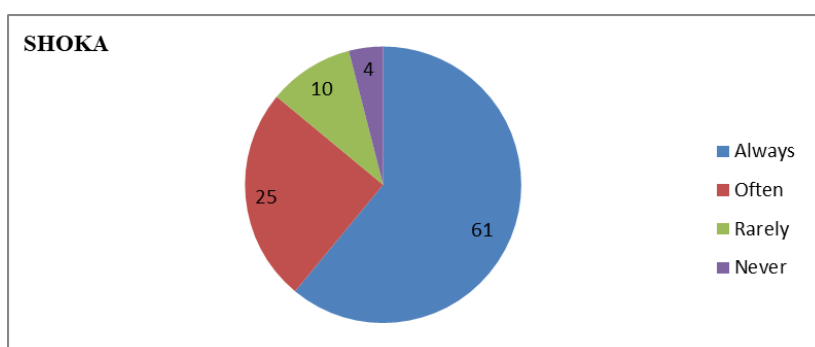


Graph 8: Distribution of subjects based on the prevalence of Chinta.

Out of 100 subjects in the study for the questions related to 82(82%) answered as Always ,14(14%) answered as often,3(3%) answered rarely,1(1%) answered as never

Table 9: Distribution of subjects based on the prevalence of Shoka.

Shoka	Frequency	Percent%
Always	61	61.0
Often	25	25.0
Rarely	10	10.0
Never	4	4.0
Total	100	100.0



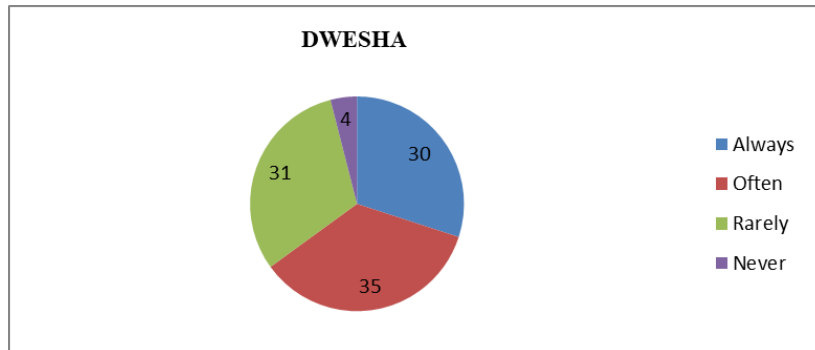
Graph 9: Distribution of subjects based on the prevalence of Shoka.

Out of 100 subjects in the study for the questions related to Dwesha 61(61%) answered as Always , 25(25%) answered as

often, 10(10%) answered rarely,4(4%) answered as never.

Table 10: Distribution of subjects based on the prevalence of Dwesha.

Dwesha	Frequency	Percent%
Always	30	30.0
Often	35	35.0
Rarely	31	31.0
Never	4	4.0
Total	100	100.0



Graph 10: Distribution of subjects based on the prevalence of Dwesha.

Out of 100 subjects in the study for the questions related to Dwesha 30 (30%) answered as Always, 35(35%) answered as often, 31(31%) answered rarely,4(4%) answered as never.

Vega Vidharana 41(41%) Sheeta Aahara, 35(35%) Atibhojana, 32(32%) Ruksha Ahara, 30(30%) Atiguru Aahara, 20(20%) Sandushta Ahara, 2(2%) causative factors are seen.

DISCUSSION ON OBSERVATION

Discussion is the logical reasoning of observations. It is the most important part of research work Discussion is essential to draw the conclusion from the findings and results obtained from the study Therefore, discussion is the core of any research work. Here an attempt is made to do discussion on observation.

Ajeerna Bhojana: Taking more quantity of food will cause Agni Vishamata leading to Annavaha Sroto Dusti manifest the disease.

Abhojana: It means not taking food which ultimately leads to Vata Prakopa and vitiates Annavahasrotas leading to disease.

Ahara: Among 100 subjects in the study majority 61(61%) were Non vegetarian and 39(39%) were Vegetarian This may be due to mixed food is more Rajo Guna Pradana and Due to fast food and irregularity in diet , all these causes disturbance of Agni, which results into causes for Grahani Roga.

Atibhojana: Taking more quantity of food will cause Agni Vishamata leading to Annavaha Sroto Dusti manifest the disease.

Gurubhojana: Guru Ahara means Matraguru, Swabhavaguru, and Pakathahaguru. Atiguru Aharasevana hamper the functioning of Agni thus impairing the process of Pachana.

Pureesha: Among of 100 subjects in the study 45(45%) had hard stool, 42 (42%) had Loose stool and 13(13%) had soft stool. Majority is having Hard and loose stool because Passing the stools sometimes hard due to vitiation of Vata and sometimes watery due to vitiation of Pitta and also because of Swabhava of Vyadhi.

Asatmyabhojana: Consumption of Asatmya Ahara leads to the impairment of Agni causes Tridoshadusti in body.

Vega Vidharana: Suppression and straining the natural urges like Mutra, Pureesha and aggravates Apanavata leads to Vshamata in Agni.

Agni Pareeksha: Among 100 subjects in the study 62(62%) were Mandagni, 20(20%) were Vishmagni, 10(10%) were Samagni, 8(8%) were Teekshnagni. Majority is having Mandagni because Manasika Bhavas leads to Mandagni.

Atiruksha, Sheetabhojana: This causes vitiation of Vata and there is improper secretion of Pachakapitta by which there is difficulty in digestion of food thus causing the disease.

Causative factor: Out of 100 subjects in the study 85(85%) Ajeerna Bhojana , 60(60%) Abhojana, 60(60%) Guru Bhojana, 51(51%) Asathmya Bhojana, 45(45%)

Sandustabhojana: This means contaminated food which causes *Vishamata* in *Agni* thus causing the disease manifestation.

Krodha: Out of 100 subjects in the study for the questions related to *Krodha* 65(65%) answered as always, 18(18%) answered as Often, 15(15%) answered as rarely, 2(2%) answered as Never. Intensity of *Krodha* is examined by “*Abhidrohena*” (Violent thoughts). *Krodha* causes Vitiating of *Pitta*, *Pitta* is responsible for all Sorts of Metabolic changes in the body, *Sadhaka Pitta* located in *Hridaya* which covers the *Manas* from *Rajo Guna*. And *Pachaka Pitta* which is main among all other *Pitta* nourishes the *Sadhaka Pitta*, When normal functions of *Sadhaka Pitta* gets vitiated it causes effect such as *Krodha*. When *Pachaka Pitta* gets hampered it leads to indigestion. When these two *Pitta* will get hampered it further causes the *Agni Dusti* this results in *Ajirna*. And even through when individual takes *Hita Ahara* and *Mita Ahara* in proper time if the person gets afflicted from *Manasika Bhavas* like *Krodha* the ingested food will not undergo complete digestion and it may end up with *Grahani Roga*.

Bhaya: Out of 100 subjects in the study for the questions related to *Bhaya* 55(55%) answered as always, 25(25%) answered as often, 15(15%) answered rarely, 5(5%) answered as never. *Bhaya* causes Vitiating of *Vata Dosh*, *Vata Prakriti* persons Are more prone to *Manasika Bhavas*. The Vitiating *Vata Dosh* Further more vitiating of *Manasika Dosh* by *Rajo Guna* which it turn causes *Agni Dusti*. Further It causes *Grahani Roga*.

Shoka: Out of 100 subjects in the study for the questions related to *Shoka* 61(61%) answered as Always, 25(25%) answered as often, 10(10%) answered rarely, 4(4%) answered as never. The degree of *Shoka* can be measured on the basis of intensity of *Dainyena* (Sorrow). *Manasika bhavas* like *Bhaya*, *Chinta*, *Shoka*, etc. causes *Prakopa* of *Vata*, particularly leads to the vitiating of *Prana vayu*. Being imbibed in *Murdha* (Brain), from where it executes its function, it has a direct relationship with the *Manasika bhava* like *Krodha Bhaya*, *Chinta* etc. *Prana Vayu* is controller of all other form of *Vata* physiologically. So, *Prakopa* of this *Prana vayu* leads to derangement of *Vyana*, *Apana* etc. There by vitiating *Samana Vayu* with the involvement of *Rajo Guna* further causes *Agni Dusti*.

Dweshha: Out of 100 subjects in the study for the questions related to *Dweshha* 30(30%) answered as Always, 35(35%) answered as often, 31(31%) answered rarely, 4(4%) answered as never. The degree of *Dweshha* can be measured on the basis of intensity of “*Pratishedhena*” (Adversary). *Dweshha* causes vitiating of *Pitta*. *Sadhaka Pitta* and *Pachaka Pitta* plays major role in causes of *Dweshha*. When These two *Pitta* will get hampered it further causes the *Agni Dusti* this results in *Ajirna* And even through when individual takes *Hita*

Ahara and *Mita Ahara* in Proper time if the person gets afflicted from *Manasika Bhavas* like *Krodha* the ingested food will not Undergo complete digestion and it may lead to *Ajirna*. This *Ajirna* may further lead to *Atisara* and *Vibahnda*.

Chinta: Out of 100 subjects in the study for the questions related to *Chinta* 82(82%) answered as Always 14(14%) answered as often, 3(3%) answered rarely, 1(1%) answered as never. *Chinta* causes vitiating of *Vata*. while explaining the *Srotodusti Nidana* for *Rasavaha Srotas*, *Ati Chinta* is one of the *Nidana* for *Rasavaha Srotodusti*. By *Rasavaha sroto dusti*, *lakshanas* like *Ashraddha*, *Aruchi*, *Aasyavyasya*, *Arasagnatha* are produced, by looking in to these *Rasa dusti lakshanas* one can infer *Agnidusti*. Further It causes *Grahani Roga*.

CONCLUSION

As it is the essence of the whole study, following conclusions were drawn based on the present study carried out. The Role of *Manasikabhavas* in *Grahani Roga* revealed that *Chinta* was having the dominance of 82% , *Krodha* had 65%, *Shoka* had 61%, and *Bhaya* had 55 % , *Dweshha* with effect of 30% . Hence The majorly found *Manasika Bhava* in *Grahani Roga* is *Chinta*.

On the basis of this study it can be consider as- *Manasika Hetus* plays an equal role in the manifestation of *Grahani Roga*. Hence, *Manasika Bhavas* like *Chinta*, *Krodha*, *Shoka*, *Bhaya* and *Dweshha* have a vital role in the manifestation of *Grahani Roga*.

REFERENCES

1. Acharya YT; et al; Sushruta Samhita with Nibandha sangraha and Nyayachandrika commentary, Chaukamba orientalia, Varanasi. Sutrasthana, Chapter no 15, Shloka, 41-75.
2. Prof K R Srikantha Murthy, Astanga Hridaya, English translation, Chaukamba orientalia, reprint edition 2010, Nidana sthaana chapter no8, shloka, 29-83
3. Acharya YT;ed; Charaka samhita, Ayurveda deepika commentary, Chaukamba Krishnadas Academy, Varanasi reprint.Chikitsa Sthaana, Chapter no 15,Shloka, 2013; 1-2: 512.
4. Acharya YT;ed; Charaka samhita, Ayurveda deepika commentary, Chaukamba Krishnadas Academy, Varanasi reprint Chikitsa sthaana, Chapter no 15,Shloka, 2013; 42-43: 517.
5. Acharya YT;ed; Charaka samhita, Ayurveda deepika commentary, Chaukamba Krishnadas Academy, Varanasi reprint.vimana sthaana, Chapter no 2,Shloka, 2013; 9: 238.
6. Acharya YT;ed; Charaka samhita,Ayurveda deepika commentary,Chaukamba krishnadas Academy, Varanasi reprint.Chikitsa sthana,chapter no 15, shloka, 2010; 51-52: 517.

7. Prof K R Srikantha Murthy, Astanga samgraha, English translation, Chawkabha oreintalia, reprint edition, Nidana sthaana chapter no8, shloka, 2012; 17: 196.
8. Prof K R Srikantha Murthy, Sushruta Samhitha, illustrated, English traslation, chowkambha oreintalia, reprint edition, Uttara Sthaana, Chapter no40, Shloka, 2012; 170-248.
9. Prof K R Srikantha Murthy, Sushruta Samhitha, illustrated, English traslation, Chowkambha oreintalia, reprint edition, Sutra Sthaana, Chapter no46, Shloka, 2010; 501-451.
10. Acharya YT;ed; Charaka samhita, Ayurveda deepika commentary, Chaukamba Krishnadas Academy, Varanasi reprint.vimana sthaana, Chapter no 4,Shloka, 2013; 8: 248.