

ROLE OF MANASBHAV IN PRODUCTION OF AMA – A CRITICAL REVIEW**Dr. Ramesh M. Bansode*¹, Dr. Meenu Kaushik² and Dr. S. S. Sant³**¹Professor (Kriyasharir), Government Ayurved College, Nanded 431601.²PG Scholar (Kriyasharir), Government Ayurved College, Nanded 431601.³Head of Department (Kriyasharir) Government Ayurved College, Nanded 431601.Article Received on
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ABSTRACT

Ayurveda not merely science of medicine but also helps in maintenance of swasthya i.e. paripaalana of swasthya of swastha. Vyadhi is considered as of two type-sharirka and manasika vyadhi. Sharirka and manasika vyadhi are correlated to each other and affects each other. Vitiating of Rajas and Tamas are the cause of manasika vyadhi. And the pathogenesis of several diseases are also related to Manas. This can be manifested through dominant trait of Mana like over ambitious, Hippocratic etc. And may create a complexity in Kama, Krodha...etc like manasikabhavs; which in aggregation called as manobhitapakara bhavas this terminology is represented by Charaka Acharya in the

context of Ama utpatti. In many of the metabolic disorders like Prehmaeha, Amavata the role of manasikabhavs has been elaborated in ayurveda. In Charaka Vimana Sthana, hetu like Kama, Krodha, lobha, moha, irishya, shoka various factors are given along with other causes for the formation of ama visha in body.^[1] Agni is key factor of all biotransformation. Until the Agni is not impaired paka or transformation goes as normally without causing any hazardous. On the other hand if Agni is vitiating, it results in formation of Ama. Ama can be described as- unprocessed matter, uncompleted digested matter or partially metabolised substance which requires further parinama and if it retained as such may produce some impairment in channels (strotas) of body. Acc. To Ayurveda, Ama is the main cause of all disease. Manasbhav may alter the Agni which result in formation of Ama leading to several diseases.

KEYWORDS: Sharirkvyadhi, manasikavyadhi, manasikabhavs, Agni, Ama.

INTRODUCTION

Since the time immemorial, Ayurveda is being used as an important measure of healthy and happy life. According to ayurveda, all the diseases are due to hypo functioning of agni.

Mandagni occurs due to the imbalance of tridosha and by physical and mental habits carried on by individuals like

- Improper eating habits.
- Eating at irregular times (vishmashana).
- Eating lot of fried foods, over eating.
- Emotional disturbances like stress, grief and anxiety.

It is not only the various components of diet that direct the human toward health or disease, but also several other factors including, state of mind and environment during food intake play a role in digestion. Acharya Charak had described clearly that, “Even salutary food taken in an appropriate quantity does not get digested, if the person is in state of chinta, shoka, bhaya, Krodha etc.”^[2] Even a good followed diet does not get digested due to Kama, Krodha, lobha, moha etc manas bhavas.

Acharya Sushruta, also described that “the food is also not properly digested if taken by a person who is emotionally upset due to jealousy, fear, anger or greed.”^[3]

Influence of rajas and tamas tends to derangement at status in Manas. Various manas bhavas are krodha, shoka, bhaya, harsh, vishada, irishiya, dainya, matsarya, kama, lobha, devesha etc are 16 manas bhava acc. to Acharya Sushruta. Relation of various Manasbhavs and its effect on body is obvious. Like bhaya, shoka, chinta have their effect on vata; Krodha, matsarya have effect on pita; Harsha has its effect on vata. By the influence of these factors the potential power of Manas is geared, which influences the function of Agni and digestion. Until and unless Agni is not impaired paka/parinama or transformation goes as normal way. If the Agni is impaired by some factor it may lead to production of Ama. Ama is considered as an undigested substance which requires further parinama and if retained as such may lead to impairment in body.^[4]

According to modern physiology a variety of transforming substances are present in the body like enzymes, hormones, catalysts etc. When these are unable to function properly, different metabolites are formed which are not required by the body. On further process they accumulate

in different system, affecting normal functioning of the system. These may be considered as Ama. Ama is the main cause of all diseases.

Aim

Role of Manasbhavs in production of Ama.

Objective

1. To understand the concept of mana and Manas bhava.
2. How Manasbhav effect the Agni and produce Ama.

MATERIAL AND METHODS

For this study Ayuvedic literature is collected from classical text of Ayuveda.

Conceptual study

Manas one of the eternal reality derived from Manas – to think, to imagine, to believe. Knowledge is perceived by the proper combination of Atma, manas, Indriya and artha. Without the completion of that channel the knowledge is not perceived.^[5] Acc. To Sabdastomamahanidhi, Manas is a special internal organ by which knowledge of sukha, dukha and the process of sankalpa, chintya etc are obtained as Antahkarana.

Manas can be concluded as

- A very minute feature of body.
- Generally known as sattav, chitta etc.
- Helpful for both gyana and karma.
- A nityadravya which always work with Atma.

Responsible for consiousness, ego, learning, knowledge, intellect, memory, perception and all other emotional factors.

HOW MANAS ACT

Indriya receives Artha as if stimulated by Manas. This perception needs a chain of Artha-Indriya.

- Manas-Atma. Mana and Sharir

As “satvamanumeeyatheshareeram; shareeramanumeeyathe satvam” the mind and body are interrelated to each other, any change in mind leads to particular change in body and vice

versa. According to W.H.O., Health is defined, as “Health is a state of complete physical, mental, and social well being and not merely the absence of a disease or deformity”.^[6] Any impairment in the state of mind will have impact on the physiological process of body, leading to many disorders.

Manas Bhavas

In various samhitas, description of manas bhavas are given. Acc. to Acharya Sushruta, 16 manas bhavas are given.^[7] Acharya Vagbhata had described several bhavas which should be holded (Dharana) by the individuals known as dharaniya vegas like lobha, irishiya, devasha, matsarya and raga.^[8]

1. Kama : Desires for pleasurable sensation.
2. Krodha: Attitude to harm others.
3. Lobha: Tendency of squeezing others for wealth, greed.
4. Irsha: jealousy.
5. Mana: Ego, honour, pride.
6. Bhaya: Feeling expecting harm from other.
7. Moha: loss of consciousness, delusion, confusion.
8. Harsha: joy.
9. Vishada: depression of spirits dullness, sadness, sorrow.
10. Shoka: grief.
11. Aabhyasuya: finding faults in others.
12. Dainya: miserable state, poverty.
13. Matsarya: envy, jealous.
14. Mada: desire, passion.
15. Dambha: fraud.
16. Deenta: helpless.

By the influence of these factors the potential power of Manas geared, which ultimately influence the function of Agni and digestion.

Aetiopathogenesis of Manas Bhavas

A wide spectrum of nidans for Manasroga are available which concisely described as follows

- Trigunadushtikara.
- Disturbance at the level of Ahara, Vihara, Manas.

- Potential disturbances at the level of Manas itself.

Ahara

In Bhagwath Gita, there is description of specific Ahara, which accordingly classified as Sattvika, Rajasika and Tamasika. These Ahara should be considered as nidana of manasika roga.

Vihara

Overruling of Sadvrta and Acara Rasayan have direct role on Manasroga.

At the level of Manas

Emotional ups and downs like Istasyaalabhat(don't get what you desire), labhat ca Anistasya(get what we don't desire) are the most potent causative factors of Manasroga. Some emotions like sukha, dukha, kirti, priti etc. are present in a hapazard manner and with sudden outbreak become the Samavayikarana for Manobhitapakara(which affects the manas). Nearly all diseases as per Ayuvedic view have their origin from Amadosa. Even one of the synonyms of vyadhi – Amaya indicates it.

Etymology

Word Ama has its origin from root 'Am', with the suffix 'Ninj' having the meaning

- the substance which is not digested properly and needs further digestion.
- (As a prefix) near, near to.
- Poison.

So, Ama denotes a group of substance which is near to poison or acts like a poison.

Majority of the endogenous diseases actually begin with the formation of Ama, which has tremendous capacity to vitiate the dosas, thus disturbing the homeostasis (dhatu-samya). Deranged Agni, causing impaired digestion and metabolism, leads to availability of incompletely processed food components and metabolites in system. These substances which bear a threat to the Health of person, are designated as Ama.

In addition to hypo-functioning of Agni, Ama is formed due to

- Overeating.
- Irregular diet habits.
- Ill effects of panchkarama.
- Suppression of natural urge.

- Mental stress such as rage, grief, anger etc.

Ama is produced due to the hypofunctioning of Agni at three levels.

- Jatharagni
- Bhutagni
- Dhatavagni.

At jatharagni level: Due to inhibition of jatharagni ingested food is not properly digested. Impaired digestion occurs which is Ama.

At Bhutagni level: The physico–chemical aspect of digestion dealt with the Bhuthagnipaka. Whenever the supplied Ahara is unsuitable. Bhutagni accept it and digest it but gradual supply of this nidana changes in sarirantargata bhutagni and produces Ama.

At Dhatavagni level: Individual Dhatavagni has the capacity to act on individual poshaka Dhatu and Ama can be produced at this level too.

Ama is the intermediate bioproduct formed due to improper assimilation of nutrition by individual cell, which is more specific to Dhatugata Ama. Ama in Ayurveda is considered as the causative factor to all disease. Hence nowadays interest is focused on the prevention of production of Ama to avoid disease occurrence.

DISCUSSION

Manasikabhavas are the tools to assess the state of Mana. Among 16 manasika bhavas some are dhaaraneeya Vegas and some are adharaneeya Vegas. On the basis of Charaka Vimana Sthana Chapter-02. According to this reference Kama, Krodha, lobha...etc. Like mansaikabhavas when present especially during the taking of Ahara create Ama which is responsible for various disease production. This in a reverse way also become a cause to produce kamadi bhavas or other vyadhis as vyadhi Sankara. Special description of Manas and manasika bhavas in the context of Amotpatti indirectly indicates the role of Manas and Agni in any disease. Excessive desires to get more, high ambitious life, struggle for existence etc. By the frequent influence of the above mentioned human nature Manas expose repeatedly to kamadi bhavas. This create a bhava complexity called 'Manobhitapakara bhavas.' these bhavas causes the vitiation of doshas and Agni which result in Agnimandha and avipaka. It remains as it is in amaysha and produces shuktatva, which leads to formation of Annavisha.^[9] Thus, Amavisha produced disturbs the grahani and once it happened it

further produces the Amadosha and vicious cycle starts.

CONCLUSION

Hence, it can be concluded that psychology also plays a great role in maintaining the health of a person. An abnormal psychology of a person in terms of anxiety, anger, greediness etc. Would effect the physiology of digestion. These factors tend to affect the secretion of the gastric juice and by that; disturb the homestasis, which may lead to several diseases. Ama is a potent causative factor to diseases. Ama is an intermediate bioproduct formed due to improper assimilation of aahar by individual. So, for the treatment as well as prevention specific diet should be followed along with maintaining mental health.

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