

“A CRITICAL REVIEW ON INFLUENCE OF *MANAS BHAVA* ON
MANIFESTATION OF *RASAVAHA SROTODUSHTI VIKARA*”
AN OBSERVATIONAL STUDY

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ABSTRACT

Ayurveda the ancient science of medicine and rightly said as the science of life. It not only gives the remedies for *vyadhi* but also explains how to free from the *vyadhi* and prevention aspect. Aim of Ayurveda *paripaalana* of *swasthya* of *swastha* and *Vikaara prashamana* of *Aswasthya*. In the context of the *Athura* the *vyadhi* is of two types, *Shareerika* and *Manasika*. *Doshas* responsible for the *vyadhi utpatti* in *Shareera* and *Manas* are *Vatadi doshas* & *Rajas-Tamas* respectively. Considering these *doshas* the *Rasavaha Srotodushti* is the *shareerika* but *manasika bhavas* are the *Vikaara* of *Manasika doshas* *Rajas* and *Tamas*. The seat of the *Manas* and *Rasavaha srotas* is *Hrudaya* a common place. The *Adhara adheya bhavas* (*Astang sangraha, Sarvangasundari*) and *Ashraya Ashrayee bhavas* (*Ah.Su.11/26*)¹, the *hrudaya* is a common seat for the *Manas* and *Rasavaha Srotas*, so the impact of either of any ones will make an impact on *Rasavaha srotas*.

It is a unique concept that the influence of the *Manasika Bhavas* in the manifestation of the *Rasavaha Srotodushti Vikaara*. The objectives of the study are detail understanding of *srotas*. *Rasavaha srotas*, *manas*, *manasika bhavas* and influence of the *manasika bhavas* in the manifestation of *rasavaha srotodushti vikaara* is also studied.

The concept of *manasika bhavas* influencing in the manifestation of *rasavaha srotodushti vikaara* is observation made.

Keywords: *Srotas, Rasavaha Srotas, Rasavaha Srotodushti Vikaara, Manasika bhavas, Krodha, Shoka, Bhaya* and *Chinta*.

INTRODUCTION: Ayurveda is an eternal science and is upaveda of Atharvana Veda. The Science explanations about the *Ayu* as *Hitayu, Ahitayu, Sukhayu,* and *Duhkhayu* that is Ayurveda.^{2,3} The main theme of Ayurveda is protection of health of a normal person and subsiding or treating of disease of patient by *dhatu samya kriya*,⁴ which is the main *prayojana* of Ayurveda.^{5,6} *Purusha* is made-up of

Panchamahabhootas, Tridosha, Sapta Dhatu, Trimala are constitutional elements of *Shareera*⁷ The *dhatu*s formed in body by *ahaara* according to *poshana* of *uttarottara dhatu poshana krama*.⁸ Among *sapta dhatu*, *Rasa Dhatu* is prime one, followed by *Rakta, Mamsa, Meda, Asthi, Majja* and *Shukra* respectively. Any deformity in the formation of *dhatu* leads