



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume - 5, Issue - 12

Dec 2024



IJIM

INDEXED



International Journal of Indian Medicine

International Category Code (ICC):  ICC-1702International Journal Address (IJA):  IJA.ZONE/258276217634

MANAS BHAVA IN YOUNG WOMEN: AN AYURVEDIC PERSPECTIVE

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ABSTRACT:

Ayurveda recognizes the intricate interplay between physical and mental health, emphasizing that mānasa bhāvas (mental states) are deeply interwoven with the disease process. The deteriorated states of mānasa bhāvas, such as chinta (excessive worry), shoka (grief), and bhaya (fear), have been identified as significant contributors to health imbalances. This influence is particularly evident in young women, a population often vulnerable to mental health stressors and nutritional deficiencies due to their unique physiological and psychological dynamics. During youth, women experience a critical phase marked by profound biological, emotional, and social changes. These transitions make them especially susceptible to the impacts of adverse mānasa bhāvas. Ayurveda's holistic health model underscores the role of mental states not only in maintaining psychological well-being but also in supporting physical health. A harmonious balance of mānasa bhāvas is vital for their overall health, yet this demographic often faces challenges in achieving and maintaining such equilibrium. Systematic investigation into the interplay of mental health stressors, nutritional imbalances, and their cumulative effects on the health of young women is essential. By integrating the Ayurvedic perspective with contemporary approaches, we can better understand and address the multifaceted challenges faced by this population, ensuring their physical and mental resilience during this transformative stage of life.

KEYWORDS: Ayurved, Mānasa bhāvas, Caraka Samhitā, Ayurveda

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How to cite this article: Sultan P., Patil P., Puradkar. Manas Bhava in Young Women: An Ayurvedic Perspective. Int J Ind Med 2024;5(12):06-09 DOI: <http://doi.org/10.55552/IJIM.2024.51202>

INTRODUCTION:

Manas bhavas refer to the emotional and psychological states that arise from the interaction of the mind (manas) with sensory inputs and internal thought processes. The classical texts identify several core mental attributes, including:

1. **Priti** (happiness): In Ayurveda, Priti is a positive manasa bhava (mental state) that represents joy, love, satisfaction, and contentment. It is classified as one of the desirable or sattvic emotional states that contribute to mental well-being and overall health.

2. **Soka** (grief): In Ayurveda, Shoka (grief or sorrow) is recognized as a significant manasa bhava (mental state) that can adversely affect both mental and physical health. It is categorized as a tamasic emotion when it becomes prolonged or excessive, leading to imbalances in the doshas and contributing to the pathogenesis of various diseases. Shoka refers to a state of emotional suffering, distress, or sadness that arises due to loss, unfulfilled desires, or adverse situations.

3. **Bhaya** (fear): In Ayurveda, Bhaya (fear) is a significant manasa bhava (mental state) that arises from uncertainty, insecurity, or perceived danger. It is considered a rajasika emotion, which, when excessive or prolonged, leads to imbalances in the doshas, particularly vata dosha. Ayurveda emphasizes that fear not only disturbs mental health but also significantly impacts physical well-being through its effects on the nervous system and metabolism. Bhaya refers to an emotional response triggered by the anticipation of harm or adverse outcomes, often resulting in restlessness and distress.

4. **Krodha** (anger): In Ayurveda, Krodha (anger) is a significant manasa bhava (mental state) that arises from frustration, unmet expectations, or perceived injustice. It is categorized as a rajasika emotion, which, when excessive or uncontrolled, disrupts the harmony of the doshas and contributes to the pathogenesis of physical and mental disorders. Ayurveda views anger as a normal human emotion, but prolonged or extreme krodha can have detrimental effects. Krodha is described as an intense emotional reaction involving displeasure, irritation, or rage. It can manifest as mild annoyance or uncontrollable fury, depending on the individual's constitution and mental state.

5. **Moha** (delusion): In Ayurveda, Moha (delusion or confusion) is a significant manasa bhava (mental state) associated with a lack of clarity, understanding, or discernment. It is classified as a tamasic emotion, indicating its connection to ignorance, inertia, and attachment. Moha can lead to mental and emotional imbalances that affect decision-making, perception, and overall well-being. Moha refers to a state of mental obscuration or delusion caused by attachment, misunderstanding, or a lack of knowledge. It can manifest as emotional dependence, ignorance, or an inability to perceive reality as it is.

6. **Chinta** (anxiety): Chinta refers to the mental state of continuous or obsessive thought, often leading to anxiety, stress, and restlessness. While occasional worry is natural, excessive chinta disrupts mental balance and causes physical ailments. In Ayurveda, Chinta (worry or excessive thinking) is a significant manasa bhava

(mental state) that arises from overthinking, fear of the future, or unresolved stress. It is primarily associated with vata dosha, leading to disturbances in both mental and physical health when prolonged or excessive. Ayurveda identifies chinta as a contributor to various psychosomatic disorder.

7. **Harsa** (joy): Harsa is a state of joy, exhilaration, or positive excitement that uplifts the mind and body. It is seen as essential for mental well-being and physical health when experienced in moderation. In Ayurveda, Harsa (joy or happiness) is considered a sattvic manasa bhava (positive mental state) that arises from contentment, success, or pleasant experiences. It plays a crucial role in promoting mental balance and physical health. Unlike negative emotions such as krodha (anger) or shoka (grief), harsa enhances harmony in the mind and body, increasing vitality and ojas (the essence of immunity and vitality).

Aim and Objectives:

1. To explore the influence of emotional and psychological states (manasa bhavas) on the health and well-being of young women.
2. To assess the prevalence of negative manasa bhavas (e.g., shoka, bhaya, krodha, chinta, moha) in young women and their role as potential hetu (causative factors) for diseases.
3. To Analyse the Psychological Patterns in Young Women.

Material and Methods:

This section outlines the materials and methods to be used for assessing the emotional and psychological states (manasa bhavas) in young women, with a focus on their role in the development or exacerbation

of diseases such as pandu vyadhi (anaemia) in the context of Ayurveda. The study will be designed to assess the prevalence of various manasa bhavas and their potential as causative factors in young women's health.

Review of Literature:

The review of literature aims to explore existing research and Ayurvedic principles related to manasa bhavas (mental states), their impact on health, and particularly how they contribute to conditions like pandu vyadhi (anemia) in young women. The review will focus on the scientific understanding of mental health in Ayurveda, the psychological-emotional factors affecting women's health, and the relationship between emotional imbalances and diseases.

DISCUSSION:

The exploration of manasa bhavas (mental states) in young women is crucial for understanding the intricate interplay between emotional health and overall well-being. In Ayurveda, manasa bhavas significantly influence both the physical and mental health of individuals. For young women, the impact of manasa bhavas is profound due to the emotional, social, and biological changes they undergo. These emotional states, when imbalanced, can not only lead to psychological disturbances but can also manifest as physical ailments, as seen in conditions like pandu vyadhi (anemia), digestive disorders, or hormonal imbalances.

In Ayurveda, health is not merely the absence of disease but a balanced state of doshas, dhātus, agni, and manas (mind). The mind (manas), influenced by mānasa bhāvas

(emotions), plays a critical role in maintaining this balance. Young women, due to physiological, hormonal, and psychological transitions, are particularly prone to disturbances in *mānasa bhāvas*, leading to both mental and physical health challenges.

CONCLUSION:

Understanding *manas bhava* in young women is pivotal for addressing their mental and physical health challenges. By integrating dietary, lifestyle, and psychological interventions rooted in Ayurveda, the balance of *manas bhavas* can be restored, promoting overall well-being and preventing disorders like *pandu vyadhi*. This holistic approach ensures not only the management of symptoms but also the cultivation of long-term health and happiness in young women.

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Source of Support: None declared

Conflict of interest: Nil

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