



# INTERNATIONAL RESEARCH JOURNAL OF HUMANITIES AND INTERDISCIPLINARY STUDIES

( Peer-reviewed, Refereed, Indexed & Open Access Journal )

DOI : 03.2021-11278686

ISSN : 2582-8568

IMPACT FACTOR : 6.865 (SJIF 2023)

## *Manas Nidan in Garbhadan: A critical review*

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DOI No. **03.2021-11278686** DOI Link :: <https://doi-ds.org/doilink/04.2023-41391415/IRJHIS2304010>

### **Abstract:**

*Ever-changing lifestyle and food habits have a vast impact on one's mental state. The increasing crises in each aspect of life has led to a rat race which has adverse effects on mental health. The work pressure and at the same time managing one's household has led to increasing stress and related symptoms in all age groups. Marital life is also got affected to a great extent. Upbringing a progeny in such situations has become a tough job. Here a retrospective analysis has been done in context of Manas Nidana i.e. mental causes which hinder the pregnancy (Garbhadan) and there after result in primary or secondary infertility.*

**Keywords:** Manas Nidana, mental health, Garbhadan

### **Introduction:**

Hurry, worry and curry have become the life style of majority of the masses. The urban population has got affected by this pace of life hugely. Each aspect of life demands attention and due time, which has become a tough thing nowadays. The quest of achieving all the worldly things has sidelined the urge of humans to procreate the progeny. The increasing stress has resulted in disturbed physical and mental health. Also the faulty foods habits and addictions have led to weakening of mind and body. Lack of physical exercise has developed sedentary lifestyle and thus caused many major non-communicable disorders like diabetes and hypertension. Overuse of gadgets like cell phones, televisions, laptops causes abusive use of senses and thus lowers the physical as well as mental health. Ayurveda has described *Mana-* as an *Indriya* and it has its own set of *Karya*

(functions). It is said to be the mediator between sense organs and the perceptive *Atma*, by its virtue one can perceive the external things. Also, it is the seat for thoughts, emotions and feelings. This is beautifully described by Ayurveda as *Manas Karma* which are, *Chintya* (Thoughts), *Vicharya* (Analysis), *Uhya* (Deduction), *Dhyeya* (Concentration) and *Sankalpa* (Ambitious imagination / resolution). For the purpose of delivering healthy progeny – *Garbhadana*, there are many factors which play important role.

ध्रुवंचतुर्णासान्निध्याद्गर्भः स्याद्विधिपूर्वकः।

ऋतुक्षेत्राम्बुबीजानांसामग्र्यादंकुरोयथा।।

- Su. Sharir. 2

The zygote / *Garbha* formed after fertilization of sperm and ovum gets anchored in *Garbhashaya* and this process of implanting live zygote into the womb is termed as *Garbhadana*. *Garbha* – womb, *Adana* – receiving or getting pregnancy. Here both the meanings are expected i.e. formation and proper plantation of *Garbha* for getting healthy progeny.

In *Agreya Samgraha* of *Charaka Samhita*, *Acharya* has mentioned the prime factor for *Garbhadana* is '*Soumansya Karanam*' i.e. healthy conjugation of mind, happy state of mind or undoubted loving nature of mind in healthy relationship.

सौमनस्यंगर्भधारणानां... |

- Charak. Su. 25/40

Here *Soumansya* is the pleasantness of mind which is the reflection of one's own state of mind, his/her relationship with the partner, healthy family atmosphere at living place and sound stress free atmosphere at workplace too.

*Manas Dosha* – as mentioned in classics, *Raja* and *Tama* have been mentioned as *Dosha* of *Mana* while *Sattva* is considered as *Mana Guna*. Dominance of two *Doshas*, viz. *Raja* & *Tama* can cause mental problems while dominance of *Sattva guna* keeps mind healthy.

The mind plays a vital role in digestion and metabolism. A positive mental attitude and concentration of the mind on food are crucial for proper digestion. Happy state of mind has an aphrodisiac effect. Tranquilized and happy state of mind is the first and foremost factor necessary for conception while a depressed mental state increases the susceptibility and severity of diseases. The psychological state can directly influence immunity through neuro-endocrine axis. As mentioned earlier, improper food habits and changed life style increase *Raja* & *Tama Dosha* in one's mind. A person with the dominance of *Raja* in the psyche, is generally impatient, always dissatisfied, ruthless, egoistic, anxious, hyperactive and has excess anger, pride & other emotions. A person with the dominance of *Tama* in the psyche is characterized by lethargy, ignorance, poor intelligence, ill-temper, atheist & unreligious attitude (not believing in God) and excessive sleep. Aggravation of *Raja* or *Tama* can trigger a variety of mental disorders.

The disorders in which only the mind is involved are as mentioned below:

1. Desires or lust (*Kama*)
2. Anger (*Krodha*)
3. Greed (*Lobha*)
4. Confusion (*Moha*)
5. Envy (*Irshya*)
6. Pride or egoism (*Maana*)
7. Intoxication or substance dependence (*Mada*)
8. Grief (*Shoka*)
9. Anxiety (*Chittodvega*)
10. Fear (*Bhaya*)
11. Exhilaration (*Harsha*)
12. Depression (*Vishada*)
13. Envy or indignation (*Abhyasuya*)
14. Affliction (*Dainya*)
15. Jealousy (*Matsarya*)

All the above psychiatric disorders are caused due to various types of desires (*Ichha*) and hatred (*Dvesha*). *Raja* and *Tama* are responsible for these mental disorders. *Pradnyaparadha* (intellectual error) is the root cause of all the disorders.

The growing sense of independence among to be married couples tends to increase the ego/self-factor. This develops a cozy comfort zone around themselves and they do not like its violation by any one. The nuclear family culture, overambitiousness, financial independence and refusal for adjustment in relationship tends to trigger intellectual errors/ *Pradnyaparadha*. This results in unhappy state of mind which causes hindrance in copulation and unsuccessful attempt for getting pregnant.

*Acharya* had very nicely addressed the treatment protocol for all sorts of *Manas Hetu*. It can be accomplished by maintaining sound and happy environment in the family as well as nurturing the happy mind with appropriate food and thoughts. The principle for prevention and management of mental disorders are,

1. *Jnana* (spiritual knowledge)
2. *Vijnana* (scriptural or scientific knowledge)
3. *Dhairya* (courage or patience)
4. *Smiriti* (memory)
5. *Samaadhi* (meditation)

Also the threefold treatment protocol is as follows;

1. *Daivavyapashraya Chikitsa* – Spiritual therapy
2. *Yuktiyapashraya Chikitsa* – rational therapy
3. *Sattvayajaya Chikitsa* – controlling mind

The above mentioned are the principles for the health of mind. By implementing these principles, some drugs and formulations which can be used in such cases are as follows; *Dashamoolarishta* – mentioned in *Vajikaran Adhikaran* and also is an *Arishta* which is *Soumansyakarak* by the nature, *Sandhaniya Mahakashaya* – mentioned in *Charaka Mahakashaya*, *Chandraprabha Vati*, *Phala Ghruta*, *Mahakalyanaka Ghruta*, *Ashwagandharishta*, *Drakshasava*, *Mahayograj Guggulu* etc.

#### **Inference:**

All aspects which have effect on developing healthy progeny have been addressed by Ayurveda. The *Manas Hetu* by virtue of which the couple are unable to copulate and give birth to healthy progeny are studied in a different perspective. Also the treatment principles which can help in this situation are been mentioned in Ayurveda classics. Moreover, the drugs which work on these principles and tend to have happy state of mind & body have been discussed. This perspective will definitely give results in patients affected by such situation.

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