



Manasika Nidanas Of Contemporary Times Leading To Ardita

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INTRODUCTION

Health and ailing, Pleasure and pain, are inborn properties of human life. Centuries and centuries succeeded in the struggle between man and the disease. Mankind has suffered from many types of physical and mental changes which may lead to diseases. Medicine helps human bodies to fight and sustain against disease.

Our body is made up of tridoshas, and these tridoshas are always in motion.¹ Doshas have the inbuilt character of vitiating others when they themselves become impaired from their balanced state. That is why doshas are defined as “ Dooshayantiti doshah”.²

Ardita is a most distressing disease which interferes with the facial expressions of an individual and renders one disable for communication as well as eating and drinking. Although it cannot be considered as a serious condition, it can cause extreme stress, embarrassment and inconvenience to the patients. In classics Ardia has been included in the Nanatmaja diseases of Vata³ also Ardia is mentioned as a Vata Vyadhi. When vitiated, vata becomes ashrita in ardha bhaga of mukha causes vakrata of half part of mukha along with pain and discomfort then it is called as ardia⁴.

Ardita can be compared with facial paralysis including Bell's palsy. Ardia is very troublesome disease and about one in every 60 or 70 persons are affected by it⁵

Bell's palsy is the most common form of facial paralysis with the acute onset which is attributed to non suppurative inflammation of the facial nerve within the stylomastoid foramen. The compression impedes the signals of nerve conduction resulting in loss of muscle control and tone leading to paralysis of all the muscles of facial expression.

Various meanings of 'Ardita' are - injured, pained, afflicted, tormented, wounded, killed, destroyed of a disease and name of a disease where spasm of the jaw bone is seen.⁶ Different acharyas have different openions regarding doshanubandhata in Ardita but all of them agree that there is predominance of vata dosha dushti which is affecting the diseased.

Vata dosha has its own nidanas for kopana. All samhitas have explained about different nidanas involved in vata prakopa. Acharya charaka mentions elaborately about nidanas involved in vata dosha prakopa but direct explanation of nidanas involved in production of Vataja nantmaja vikaras was not explained. So nidanas for vata kopana can be considered as nidanas of nantmaja vata vikaras. But the list of nidanas of vata prakopa is scattered. Most of the important nidanas are given in Vatavyadhi chikitsa adhyaya but also mentioned few of the nidanas in Navegandharaneeya adhyaya, vatakalakaliya adhyaya and jwara nidanadhyaya and many more.

All available nidanas can be explained under following headings.

➤ Aaharaja Nidanas –	➤ Viharaja Nidanas-
Ruksha, sheeta , katu, tikta,khara , vishada dravya sevana, alpa and laghu anna sevana, Aama, Shushka shaka, shushka mamsa, varaka, uddalaka, kodo, etc ^{7,8,9}	Ati vyavaya, Niyuddha(fighting) Ati ratri jagarana, Dosha and asrik ati sravana, Langhana, Plavana, Adhwa gamana, Ati vyayama, Ati cheshta, Sleeping and sitting in improper posture, Divaswapna, Vega sandharan, Abhojan,Marma ghata, Too much travelling on gaja, ushtra, ashva and falling from them, Atyuccha bhashana, Ati sheeta vayu sevana , Anashana, Ati adhyayana, Ati upavasa, aadhyashana, vishama bhojana, Ati dhavana, etc. ^{7,8,9}
➤ Manasika Nidanas –	➤ Asamyak chikitsa –

Ati chinta, Ati shoka, Ati Krodha, Bhaya, Udvega ¹⁰	Vamana atiyoga Virechana atiyoga, Basti atiyoga Nasya atiyoga Atiyoga of raktamokshana ^{7,8,9}
➤ Aagantuja Nidanas –	➤ Others
Abhigata	Roga Atikarshana

Table showing Nidanas of Ardirita

Samanya	Vishesha			
	Karmaja	Dhatukshaya	Panchakarma vyatikrama	Abhigata
Ruksha sheeta and laghu anna ati sevana Gramyadharma Atisevana Ati ratri jagarana Vegadharana, Ati vyayama Ati chinta shoka Rogaatikarshana Ati kopa, Bhaya Consuming concentrated aasava and madhya	Ati Uchchaivyaaaharan ¹¹ Kathina bhakshana ¹¹ Atihasanam ¹¹ , Ati jrumbhana ¹¹ , Ati Jihva Nirlekhana ¹¹ Shirasobhar vahana ³¹ Visham shayan, , Ati Netra, Nasa, Karna Vigharshana ¹¹ Vishama upadhanat, ¹²	Garbhini, Sootika, Bala, Vriddha, Kshina, Asrik kshaya.	Nasya atiyoga, Atiyoga of Siravyadha, Ati Chhardana, Ati langhana ¹¹	Abhigata Netra-Karna Nasa Vighata, Marma Samchedana,

Involvement of Nidanas seen during contemporary times

Aaharaja –	Viharaja –
<ul style="list-style-type: none"> Bakery products like bread, biscuits, cake, most of the maida preparations which are rooksha in nature. Fast foods, Ati Katu rasa pradhana aahara sevana 	<ul style="list-style-type: none"> Too much Dieting , Too much travelling on cycles, motor cycles, vehicles, Exposure to Air conditioners and coolers continuously , Vishama kala bhojana, watching TV excessively, Nastikata(Not following prescribed rules properly), Too much Stress and tension in

- routine work,
- Too much desire for name, fame and prestigious life style,
 - Too much accumulating character(Ati sanchaya pravrutti) ,
 - Fear of losing name fame and prestigious lifestyle,
 - Insecure feelings towards family& friends,
 - Family quarrels, Smoking, use of addictive drugs.⁵⁰
 - Excess Screen time & mobile usage.

Acharya charaka mentioned vataja nanatmaja vikaras including few of the mano vikaras indicating influence of vata dosha on manas. In my previous article “VATA-THE NIYANTA AND PRANETA OF MANAS” we have seen how strongly and directly vata dosha can influence manas. Considering this here is an attempt to rule out which manasika nidanas can produce ardita in contemporary times.

Few important points to remember about manas^{13,14,15}

Mano Gunas¹³

Manas has 2 gunas anutva and ekatva.

Anutva- Minuteness of the manas makes it ateendriya.

Ekatva – Though one it works so fast with different indriyas at a given moment of time that we feel manas is multiple.

Satva , Raja and tamo guna are also said to be gunas of Manas.

Mano dosha –

Rajas and tamas are considered as manasa doshas. Satva is not dosha as it is kalyanamsha.(cha.sha)

Objects of Manas ¹⁴

The objects of Mana are Chintya (things requiring thought), Vicharya (consideration), Uhya (hypothesis), Dhyeya (emotional thinking), Sankalpa (determination) or whatever can be known by mind, are regarded as its subjects.

1. Chintya: Things requiring thought, to think about to do/not to do with/ without purpose.
2. Vicharya: It is a distinct analysis, which is enough to direct the mind to accept or reject a thing.
3. Uhya: It is a speculation, hypothetical self-discussions and logical thinking about a thing.
4. Dhyeya: It is an emotional thinking about distinct thing.
5. Samkalpya: It is consideration, determination of mind about a thing.
6. Other Subjects: Any other knowledgeable entity.

Functions of Manas

The functions of Mana are Indriabhigraha (control of sense organs), Svasyanigraha (self restraint), Uhya (hypothesis) and Vichara (consideration) represent the action of mind.

1. Indriabhigraha -Mana is called as the controller of senses because it indicates to receive and send the impulse and impels to cognitive senses for perception of objects.
2. Svasyanigraha - Controlling of own function or self control is another function of Mana. Manas is called Chanchala, so it is necessary to have Svasyanigraha to have right orientation towards desired objects and retraction from those after the purpose is fulfilled.
3. Uhya - Chakrapani explained in favor of Uhya that knowledge of imaginary objects, which produced by complete examination by mind is Uhya. It can be labeled as Alocana Gyana' and it is in form of 'Nirvikalpa Gyana'.
4. Vichara- Chakrapani stated that thinking upon perceived object for its reception (Upadeya) or rejection (Heya) is Vichara.

Stress is our body's natural physical and mental response to challenges or changes. It may help you overcome obstacles and push yourself to new levels of personal growth which is called as essential stress.

“Chintana” as important artha of manas

Though above said arthas are explained in relation to manas, chintana is considered as very important artha of manas. Chintana is to do (kartavya) or not to do (Akartavya) referring to a context.

Manasika Nidanas of contemporary times leading to ardita¹⁰.

Ati chinta, ati shoka and Ati bhaya are considered as main factors responsible for vata vridhhi in recent times¹⁰.

Ati chinta¹⁰ – Is defined as excessive thinking about some matter. It is individualistic and occurs without the knowledge of the person. Ati chinta is the most commonest of all nidanas as in this world of on going ere people have become more ambitious and desirous. They keep on thinking about newer ways to reach success and excessive thinking leads to vitiation of vata dosha and the samprapti starts.

Ati Shoka¹⁰ – Too much attachment with some one or some thing and sudden detachment / loss of the same due to any reason makes the person grief. When person mourns for something beyond some limit it vitiates vata dosha. This shoka can be understood to be present for quite a long duration before vitiating doshas.

Ati Bhaya¹⁰ – Lack of confidence / too much of fearfulness leads to vata vitiation(Kama shoka Bhayad vayuhu)

Ati Krodha¹⁰ – Inability to express feelings and emotions rendering the person feel very stressed, lonely and getting angry at small small things leads to vitiation of vata and pitta both.

Conclusion

The competitive world of the ongoing era, have made the people very ambitious , desirous , to work hard, to achieve more & more name ,fame and prestigious life style which leads to the aggravation of vata dosha by exposing them to too much of stress, tension, anxiety and depressions etc. leading to Ati chinta, Ati shoka, Ati bhaya and ati krodha making them more prone to develop ardita like vataja rogas.

Charaka Samihita gives a very good description of Manas Siddhanta including its normal and abnormal states, but all these descriptions are highly scattered. Seeds of Ayurvedic concept of Manas are found in different philosophical texts, but Ayurveda considers it in an applied way.

Manas is the connecting link between the Atma with Sharir and hence influences both. Manas also play a vital role in keeping healthy status as well as in disease production. Rajas and Tamas are the two dosha of Manas which play a major role in causing the diseases both psychological and somatic. The changes in lifestyle and circumstances have changed the face of modern man. For the successful survival of an individual, one has to face cut-throat competition in every field of life . This creates **tremendous stress** which further escalates into many physical and psychological diseases. Therefore, for the successful survival in this competitive world, there is a need of promotion of mental health, and Sattvavajaya Cikitsa through

Ayurveda can play a vital role in this field. Satvavajaya an unique Ayurveda approach, is the first of its kind and if developed can really prove much useful.

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