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Cross-Sectional Study: Assessment Of Manasa Sadanam By Satva Pariksha Among Population Suffering From Vataja-Grahani Attending O.P.D At Kolkata

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Abstract

Satva Pariksha means examination of mind. It include examination of mind status, mind strength, mental endurance and analysis of weak and strong mind in the patients. In a disease found frequently in the clinics presenting the symptoms of anxiety, tension, fear, insomnia, poor memory and depressed mood etc. This features in some extent correlates the symptomatology of Depression. In the treatise of Ayurveda during description of pathogenesis of *Grahani roga*, it is mentioned that dysfunction of *grahani nadi* is the main causative factor for origin of the disease. *Satva Pariksha* will be done in those selected cases, who are satisfying the subjective and objective criteria of *Vataja Grahani*. A total of 90 patients treated at OPD and IPD Level from 2022-24 for restoration of their health. On the basis of scoring of *Satva* (Psyche) under Qualities of *Satva Sara Purusa*, the result obtained as above i.e., $SD \pm 2.45$, $SE \pm 0.447$, $t' = 15.21$ which shows 'p' value 0.001. It has been evaluated that *Satva* indicates mental strength of an individual. Person with *Pravara satva* can tolerate serious diseased condition without much difficulty. As a result there are three groups of people based on how well, mediocrely, or poorly they can use their mental skills. Superior type mental faculties are characterized by the following traits:- excellent memory, devotion, gratitude, wisdom, purity, excessive enthusiasm, skill, courage, *valour*, fighting, absence of sorrow, proper gait, depth of wisdom, sincerity in actions, and virtuous deeds are among the traits of individuals with superior type mental faculties.

Key words: *Vataja-Grahani, Manasa sadanam, Satva pariksha.*

Introduction:

Manasa sadanam is a characteristic of *Vataja Grahani* that has been referenced in the classics of Ayurveda. The transformation of physical illnesses into psychological ones and vice versa is seen in the *Ayurvedic* treatise ^[1]. *Satva Pariksha* ^[2] will confirm the degree of *Manas-sadanam* in the chosen patients. In the recent era, the term *Manasa sadanam* is classified as depression and anxiety. Incidence of anxiety and depression in irritable bowel syndrome is reported by some authority. It had been reported that among the patients at O.P.D and I.P.D Level, Prevalence of Anxiety was 44 % and depression was 84 %.. A drug combating disease will be given along with a *Medhya Rasayan*. Hence, the study will be framed in a group. A routine *counselling* will be done in a group. To describe the appraisal in *Chikitsa* and the concept of *Satva Pariksha*, as well as to ascertain the frequency of patients *Aaswasana* ^[3], i.e., assurance will be given on a regular basis.

These are the ideas behind *Grahani Dosha*, *Grahani Roga* and *Grahani Gada*:

While describing the ailment as *Grahani gada*, *Acharya Caraka* used the name *Grahani dosa* in the chapter's nomenclature. *Acharya Chakrapani* explains the particular rationale behind this kind of description ^[4]. The term "*Grahani dosa*" implies the malfunctioning of *agni*. The *agni* is primarily located in the *grahani*. In the title of the chapter, no distinction is made between the '*aashraya*' (the substratum i.e. *Grahani*) & '*aashrayee*' (the substance i.e. *Agni*). Thus '*Agnidosa*' is implied by the term '*Grahani dosa*'; though in a secondary sense; *Grahani dosa* initiates *Grahani Roga*. *Acharya Caraka* described; the way of formation of

Grahani roga. *Durbala Agni* brings about *vidaha* (a part of which is digested the other part remaining without digestion) of *aahar*; which moves upwards & downwards in gastro-intestinal tract. *Grahani-gada* is the circumstance when the *aahara rasa* goes downward with the *pakva* (digested food) and *apakva* (undigested food) ^[5].

The idea behind *Manasa-sadanam* :

In relation to *Vataja Grahani*, the term "*Manasa sadanam*" is referenced in the *Charak Samhita* ^[6]. According to *Vijaya Rakshit* ^[7], "*Mansa sadanam*" is defined as "*Avasada*," an aberrant mental state that has recently been related to the symptoms of mental depression. Hence in chronic case of *Vataja Grahani* along with somatic disorders also the psychological condition get disturbed. *Ava-sāda*, as, m. sinking (as of a chair), *Susr.*; the growing faint (as of a sound),ib.; failing, ex- *Chaustion*, fatigue, lassitude, ib.; defeat, *Malav.*; want of energy or spirit (especially as proceeding from doubtful or unsuccessful love), L.; (in law) badness of a cause, L.; end, termination, L.; (cf. *nir-av.*) ^[8].

Mind is a factor for receiving happiness and sadness in an individual. The word *sadan* suggests "*Avasada*" ^[9] meaning the clinical manifestation of depression. This *hridaya* is also connected with *dasha mahamula dhamani* through which the *doshas* pervade the heart. Hence, there is exchange of mind & *dosha*. The mind is affected when *doshas* become excessively vitiated, and vice versa ^[10].

Methodology: In the present study the patients of *Vataja grahani* will be selected following the subjective criteria of *Vataja Grahani*. Those selected patients will be subjected for pathological examination of Stool i.e.; R/E and M/E of stool.

The selected patients of *Vataja Grahani* with altered stool will be *interogated* for *Manasa sadanam* with some specific questionnaires. *Satva Pariksha* will be done in those selected cases. Patients those who are satisfying the subjective and objective criteria of *Vataja Grahani* and *Manasa sadanam*.

Inclusion criteria:-

- i. Subjects of either sex between 12 – 60 Years of age.
- ii. Presence of cardinal sign and symptoms of *Vatajagrahani* with *Manassadanam*.
- iii. Patients presenting altered L.F.T, Sr. Amylase, Sr. Lipase.
- iv. Patients presenting altered R/E & M/E of stool.
- v. Patient satisfying the minimum criteria of HAM-A & HAM-D.
- vi. Willingness to give written consent to participate in the study.
- vii. Patients those who are not receiving any other therapies except research medicine.

Exclusion criteria:-

- i. Any malignant condition regarding colon disease.
- ii. Any systemic failure like Renal failure, Hepatic failure etc.
- iii. Any tubercular condition of colon.
- iv. Tropical pancreatitis or any pancreatic disease.
- v. Pregnancy
- vi. Co-existing chronic diseases.
- vii. Any other treatment related to this disease.

Manasa sadanam sequences psychological parameter in *Vataja Grahani*:

Patients with *Vataja Grahani* exhibit "*Avasada*" as evidenced by the very remark of *Caraka Samhita* in

"*Mansa-sadanam*" ^[11]. According to different *Acharyas*, the following different causative factors of *Avasada* in *Vataja Grahani* is mentioned as follows:-

1. According to the *Charaka Samhita*, *Prajnaparadha*, *Parinama*, and *Asatmedriyaartha Samyoga* are thought to be the general causes of all illnesses ^[12]. Among these etiological triad *Prajnaparadha* is very specific in the causation of "*Avasada*" in *Vataja grahani* patient.
2. According to *Maharsi Charaka*; vitiation of *manasika dosas* viz *Raja dosa* and *Tamo dosa*.
3. According to *Maharsi Charak*, the causes of *Manovikara* are the acquisition of undesirable items and the loss or non-acquisition of desired ones ^[13].
4. According to *Maharsi Susrutha*, the causes of *Mano-vikara* are *Manobhavas*, which include *Krodha*, *Soka*, *Bhaya*, *Harsa*, *Visada*, and *Irshya* among others ^[14].
5. Besides above causes According to *Maharisi Charaka*, *Avar Satwa* (weak psyche) has also been *recognised* as a necessary predisposing factor for the manifestation of *Avasada* in *vataja grahani* patients.

Being associated with the soul, the mind, or *satva* governs the body. They are classified as exceptional (*Pravara*), mediocre (*Madhyama*), or inferior (*Avara*) based on their level of strength. They are vulnerable to ego, delusion, fear, sadness, and greed. They disintegrate even when stones depict scenes of rage, fear, hostility, terror, and ugliness, or when they depict images of human or animal flesh or blood ^[15]. People who possess "*Avar Satva*" are impacted by *Manovikara* ^[16], or

"Avasada" in *Vataja Grahani*. In other words, persons with high rajas and *tamas* and *Avar satva*, if comes in contact with the causes of Raja & Tama became sufferer and this leads to recollection of fearful and negative or disturbing memories along with false perceptions, wrong recognition, failure to restrain from negative memories and thoughts. When the consequences of *Manasa sadanam* occurs in the patient of *Vataja Grahani*; then it should be assumed that the *Vataja Grahani Roga* is along with *Avasada*. In both the disease, the main responsible factor for initiation of pathogenesis is *Agnimandya*. The *srota* towards the various directions of the system containing the *Rasadi dhatus* gradually get obstructed with the *ama*. According to *Maharsi Charak*; *Hridaya* is a seat of *rasa*, *vatadi*, *satvas*, *buddhi*, *indriya*, *atma* and *ojus* also emphasize that the seat of 'Antaramana' is *Hridaya*. According to *Maharsi Charak*, *Hridaya* is home to *Dasa Mahamoola dhamanis*, *Prana*, *Apana*, *Mana*, *Buddhi*, *Chetana*, and *Mahabhutani* in the context of *Trimarmiya* ^[17].

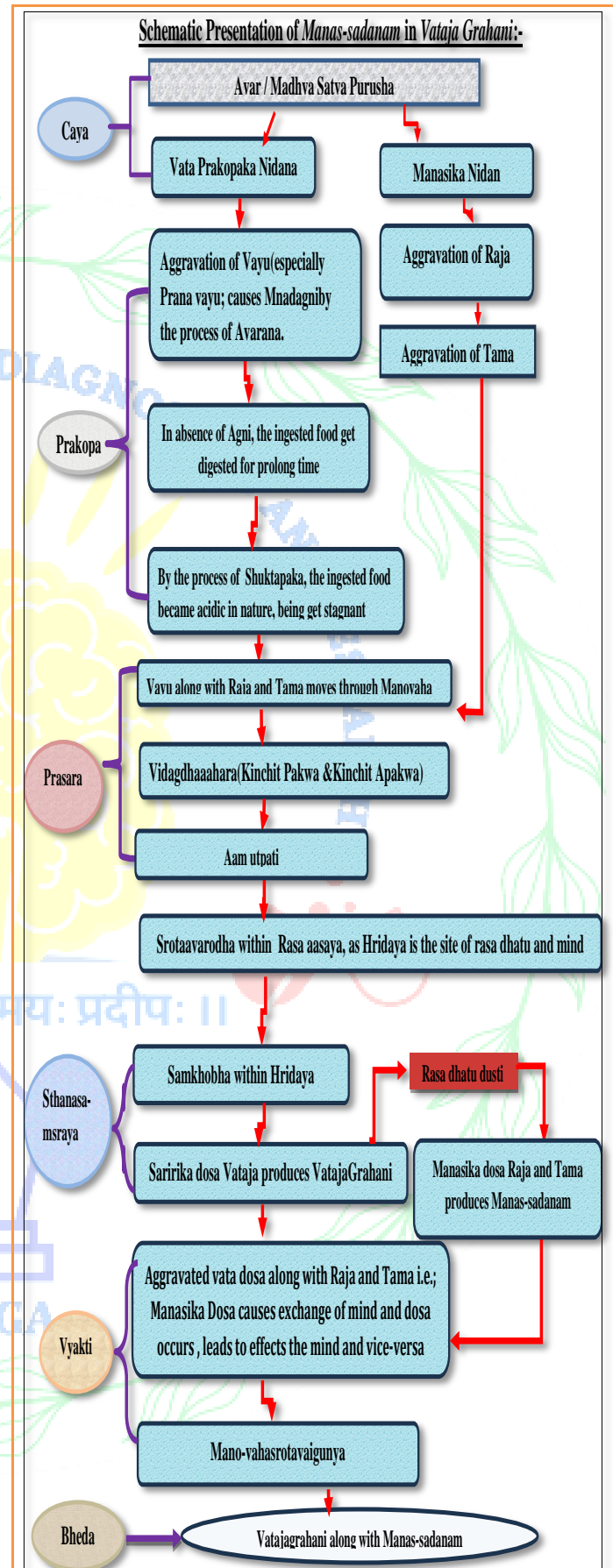


Figure No. 1:- Schematic Presentation of Manas-sadanam in Vataja Grahani

Satva Pariksha^[18]:-**1. Smriti (Memory) :**

(Question). In the recent past, recognition of any events ?

- Was well memorised – (*Pravara Satva*)
- Could be memorised with some support from the family and/or friends – (*Madhyama Satva*)
- Poor memory – (*Avara Satva*)

2. Bhakti (Devotion)

(Question). How satisfied are you with capacity for work?

- Very satisfied– (*Pravara Satva*)
- Neither satisfied nor dissatisfied – (*Madhyama Satva*)
- Very dissatisfied – (*Avara Satva*)

3. Krtajna (Gratefulness)

(Question). How satisfied are you with the support you get from your friends or, with your access to health services or, with your personal relationships?

- Very Satisfied– (*Pravara Satva*)
- Neither satisfied nor dissatisfied – (*Madhyama Satva*)
- Very dissatisfied – (*Avara Satva*)

4. Prajna (Intelligence)

(Question). How satisfied are you with your ability of judgement capacity towards right or wrong work ?

- Very Satisfied– (*Pravara Satva*)
- Neither satisfied nor dissatisfied – (*Madhyama Satva*)
- Very dissatisfied – (*Avara Satva*)

5. Suci (Hygiene)

(Question). How satisfied are you with your ability to perform daily living activities like bathing, wearing clothes, brushing, combing etc.

- ?
- Very Satisfied– (*Pravara Satva*)
- Neither satisfied nor dissatisfied – (*Madhyama Satva*)
- Very dissatisfied – (*Avara Satva*)

6. Utsaha (Enthusiasm)

(Question). How much do you enjoy life?

- An extreme amount– (*Pravara Satva*)
- A moderate amount – (*Madhyama Satva*)
- Not at all – (*Avara Satva*)

7. Daksha (Skill)

(Question). How satisfied are you with your ability to perform work?

- Very Satisfied– (*Pravara Satva*)
- Neither satisfied nor dissatisfied– (*Madhyama Satva*)
- Very dissatisfied – (*Avara Satva*)

8. Dhira (Patience)

(Question). Are you hopeful about your future?

- Always– (*Pravara Satva*)
- Sometimes – (*Madhyama Satva*)
- Never – (*Avara Satva*)

9. Vikrama (Valour)

(Question). How often do you have negative feelings such as blue mood, despair, anxiety and depression?

- Quiet Never – (*Pravara Satva*)
- often – (*Madhyama Satva*)
- Always – (*Avara Satva*)

10. *Tayakta Visada* (Sorrow Tolerance Capacity)

(Question). In the recent past, any event of crisis like

- Loss of family member/close friend.
- Loss of money/loss in business.
- Severe deterioration in health of self or a loved one.

How satisfied are you with your sorrow tolerance capacity?

- Was well tolerated – (*Pravara Satva*)
- Could be tolerated with some support from the family and/or friends – (*Madhyama Satva*)
- Was inconsolable – (*Avara Satva*)

11. *Gati* (Mobility)

(Question). Can you walk 100 yards?

- Fast without stopping – (*Pravara Satva*)
- Only with help – (*Madhyama Satva*)
- Impossible – (*Avara Satva*)

12. *Gambhir Buddhi* (Depth Of Wisdom)

(Question). Are you in good spirits most of the day?

- Always – (*Pravara Satva*)
- Sometimes – (*Madhyama Satva*)
- Never – (*Avara Satva*)

13. *Chesta Yukta* (Sincerity)

(Question). How satisfied are you with your Capacity for work?

- Very satisfied – (*Pravara Satva*)
- Neither satisfied nor dissatisfied – (*Madhyama Satva*)
- Very dissatisfied – (*Avara Satva*)

14. *Kalyana Abhinivista* (Virtuous Act)

during the last 3 months?

- ☐ Once a week or more – (*Pravara Satva*)
- ☐ Less than once a month – (*Madhyama Satva*)
- ☐ Never – (*Avara Satva*)

(Question). How often did you participate in social activities like charity, social gatherings etc.

15. *Vedna Sahisnuta* (Pain Intolerance)

(Question). To what extent do you feel that physical pain prevents you from doing what you need to do?

- Not at all – (*Pravara Satva*)
- A moderate amount – (*Madhyama Satva*)
- An extreme amount – (*Avara Satva*)

Assessment of *satva*/psyche :-

To assess the psychological status grading of above questionnaires, on the basis of following scoring by sum the score from the first 15 items as score 0 for *Pravara Satva*, score 1 for *Madhyama Satva* and score 2 for *Avara Satva*; range of total score of *satva* are as written below :-

- ♣ *Pravara Satva* ^[19] = 0 - 6
- ♣ *Madhyama Satva* ^[20] = 7 - 22
- ♣ *Avara Satva* ^[21] > 22

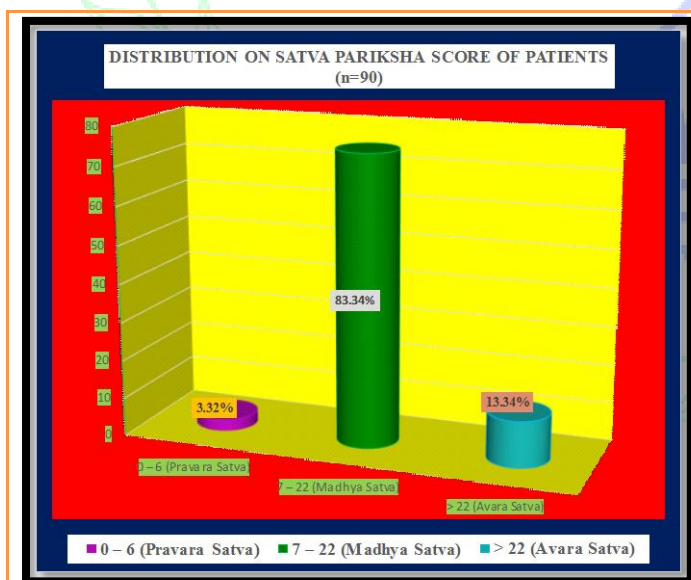
Importance :- According to *Acharya Charaka*, by observing the body of diseased person a physician may confuse as because some people having a small sized and emaciated body are seen to be strong. They are like ants who have a small body

and look emaciated but can carry a too much heavy load [22].

Table No. 1:- Shows the *Satva Pariksha* Score of 90 patients of *Vataja Grahani*.

Sl. No.	<i>Satva Pariksha</i> Score	No. of patients	Percentage (%)
1.	0 – 6 (<i>Pravara Satva</i>)	03	3.32%
2.	7 – 22 (<i>Madhya Satva</i>)	75	83.34%
3.	> 22 (<i>Avara Satva</i>)	12	13.34%

Table No. 1: Shows that the assessment of psychological status i.e.; mind strength, mental endurance and analysis of weak and strong mind was found in the range of 83.34% patients suffering from mediocre psyche symptoms i.e.; *Madhya satva*, 13.32% patients suffering from inferior psyche symptoms i.e.; *Avara satva* and 3.32% patients.



Graph No. 1: Shows the psychological status i.e., mind strength, mental endurance, and analysis of weak and strong mind symptoms in 90 patients of *Vataja Grahani*.

Psychiatric co morbidity: Psychiatric disorders, such as anxiety disorders, depression are more common in patients with IBS; even mildly symptomatic patients. However, stress plays an important role in exacerbating IBS symptoms in IBS patients. In depression; the Hypothalamic-pituitary adrenal axis is hyperactive, as evidenced by a non-suppressed response to the dexamethasone suppressor test. Major depressive disorder is characterized by one or more episodes of idiopathic major depressive syndromes such as Depressed mood, Irritability, Anxiety, Loss of interest or pleasure, Worthlessness, Guilt, Hopelessness, Helplessness, Thought of suicide, Change in appetite or weight, Change in sleep, Decreased libido, Trouble concentrating, Diurnal variation, Ruminative thinking, Somatoform symptoms, Psychotic symptoms. Many be of the anxiety disorders may be understood as inappropriate triggering of the stress response system, which is commonly referred to the “Fight or Fright” response [23].

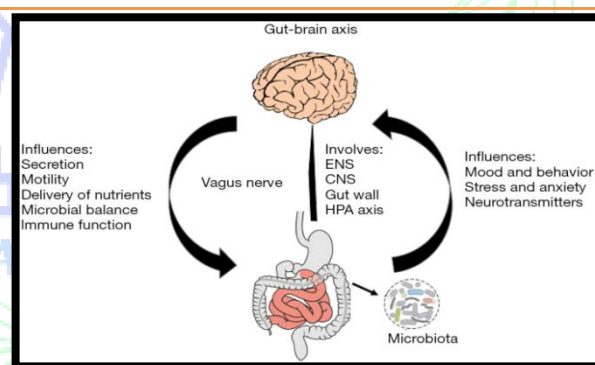


Figure No. 1:- The gut-brain axis. The vagus nerve provides a link between the gut and the brain. This connection involves the ENS, the CNS, the gut wall at the periphery, and the HPA axis. Alterations in the gut microbiota can influence mood, behavior, stress, anxiety, and neurotransmitters. Imbalance of the gut microbiota affects the signals sent by the gut to the brain, resulting in alterations in secretion, motility, nutrient delivery, microbial balance, and immune function. Together, these disruptions contribute to IBS symptoms. ENS, enteric nervous system; CNS, central nervous system; HPA, hypothalamo-pituitary-adrenal; IBS, irritable bowel syndrome.

Effect Of Drug By Assessment Of Satva / Psyche: - Paired 't' test is done in individually to assess the therapeutic efficacy of the drugs. Before treatment (BT) and After treatment (AT) results of Satva/Psyche by assessment of the psychological status grading of Qualities of Satva Sara Purusa.

Table No. 2: Shows BT & AT results (Paired 't' test) of Satva (Psyche) are taken as assessment criteria and the result of the same are computed as below of patients of Vataja Grahani: -

Sl. No.	Satva Pariksha	Mean Score		S.D.	S.E. M	't'-Value	'P'-Value
		B T	A T				
1.	Satva Bala	39	18	2.4	0.44	15.2	<0.001
		1	8	5	7	1	01

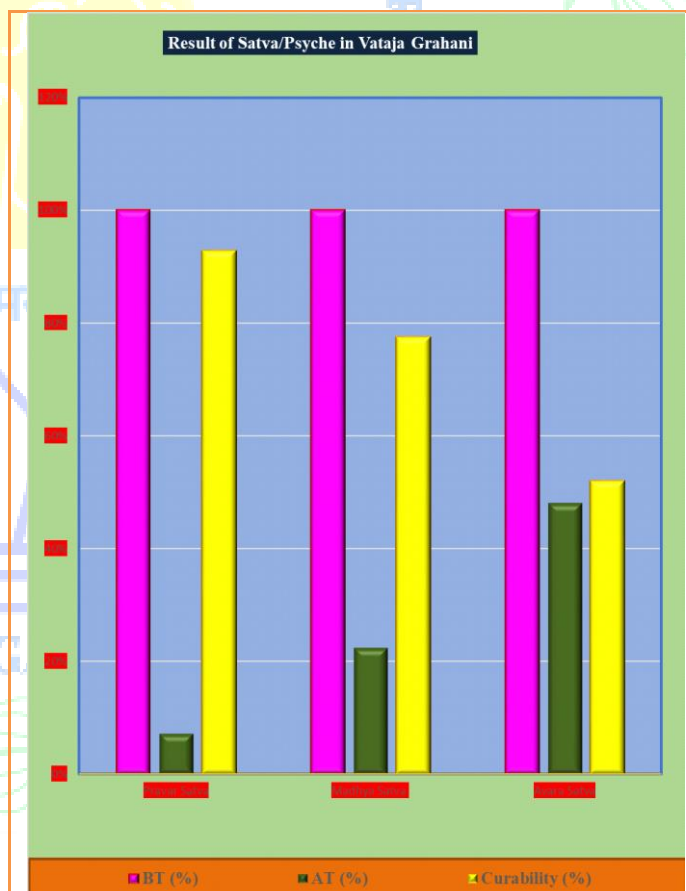
The above table shows that after computation of paired 't' test in the sample of Group A that is experimental Group. On the basis of scoring of Satva (Psyche) under Qualities of Satva Sara Purusa, the result obtained as above i.e., SD \pm 2.45, SE \pm 0.447, 't' = 15.21 which shows 'p' value 0.001. This obtained result reveals that obtained result is highly significant. Hence, it could be interpreted that Drug used is very much significant in the sample after comparing with the P value chart [24].

Effect Of Drug On Satva/Psyche:

Drug effect was evaluated by the percentage relief of Satva/Psyche mentioned under Lakshan of Satva Sara Purusha before and after treatment.

Sl. No.	Types of Satva	BT (%)	AT (%)	Curability (%)
1.	Pravara Satva	100%	7.23%	92.83%
2.	Madhya Satva	100%	22.51%	77.49%
3.	Avara Satva	100%	48.08%	51.92%

Table No. 3: Shows the effect of Drug which revealed that 92.83% curability was achieved in Pravara Satva Patients, 77.49% curability was achieved in Madhyam Satva and 51.92% curability was achieved in Avara Satva Patients in Vataja Grahani.



Graph No. 1: Shows the psychological status i.e., mind strength, mental endurance, and analysis of weak and strong mind symptoms in 90 patients of Vataja Grahani.

Results: A total of 90 patients treated at OPD and IPD Level from 2022-24 for restoration of their health. On the basis of scoring of *Satva* (Psyche) under Qualities of *Satva Sara Purusa*, the result obtained as above i.e., $SD \pm 2.45$, $SE \pm 0.447$, $t' = 15.21$ which shows 'p' value 0.001. This obtained result reveals that obtained result is highly significant. Hence, it could be interpreted that drug is very much significant in the taken sample after comparing with the P value chart.

Discussion:

Shows the effect of Drug which revealed that 92.83 % curability was achieved in *Pravara Satva* Patients 77.49 % curability was achieved in *Madhyam Satva* and 51.92 % curability was achieved in *Avara Satva* Patients in *Vataja Grahani*. Previously, it has been mentioned that *Satva* indicates mental strength of an individual. Person with *Pravara satva* can tolerate serious diseased condition without much difficulty.

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