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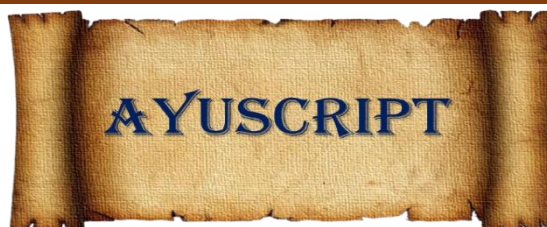
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Evaluation of Manas bhava 'Krodha' as a Vyadhi hetu (etiological factor) and It's Management with Ekal Dravya (Single herb)

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ABSTRACT:

According to Ayurveda Life is a conglomeration of Sattva (Mana), Atma (Consciousness) and Sharir (Body). They are complementary to one another. The mind-body connection is highly emphasized in Ayurveda. Anger, passion, greed, and other psychological factors called as Manas Bhava, would impact our body's physiology involving various body systems. Krodha i.e. anger is one of the powerful emotions and is included in Dharaniya vega (urges to be withhold) in Ayurveda. Acharya Charak has mentioned assessment of Krodha by Abhidroha i.e. to hit or hurt someone or to throw things. Various scales are developed in modern science to assess Anger. These scales can be effectively used for the diagnosis and management of anger and the diseases caused by it. Various databases like PubMed, Scopus and classical texts like Charak Samhita, Sushrut Samhita, Ashtanga Samgraha, and Ashtanga Hridaya have been searched for the collection of data. After review of various literature, we found that Dharniya vega Krodha (anger) can cause various diseases involving multiple body systems (strotas) and could be very harmful for body and mind both. So, it should be efficiently managed by everyone through Sadvritta (proper code and conduct), medhya rasayan, meditation which are described in detail in Ayurveda. Krodha is one of the important dharaniya vegas which if not managed properly could be a cause for various physical and mental illnesses. Various ekal dravyas (single herbs) are mentioned in Ayurveda to treat the physical and mental effects of Krodha.

Keywords: Anger, Dharaniya vega, Krodha, Manas bhava.

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Introduction:

Anger is a complex emotional state. Its manifestations are interrelated in terms of cognition and excitatory behaviour, expressive and motivational elements, environmental and individual differences, and psycho-physiological (particularly neuroendocrine) elements. Anger appears to be as old as humankind and is one of the strongest emotions a person may experience. Every piece of existent ancient and historical literature expresses anger in some manner and emphasizes its management. Philosophers were interested in human emotions and their positive and negative impact on life. Eventually, with enough time, those became issues that worried psychiatrists. Later on, it moved progressively to psychiatry, though not in a pure form as "Anger Emotion," but with its ensuing behavioural implications, primarily in the form of depression: investigating persistent mental (and physical) disruption. However, as of right now, rage is less observed in a therapeutic setting. Conversely, we have discussed anger in this article from an Ayurvedic perspective to highlight its powerful impacts on a range of bodily processes and the ability to alter normal physiology. Anger has an important etiological component in the course and outcome of many diseases. Another mental disorder that interferes with a person's social, physical, and spiritual life is anger. Using ancient mentions, we have logically concluded that Krodha is a transient or sporadically persistent secondary emotion that occasionally causes more than just mental

ailments but plays a significant part in the stages at which different diseases evolve.

The Ayurvedic perspective on Krodha, or anger:

At the level of Trigunas, which are the three fundamental components of thought (Sattva, Rajas, and Tamas), anger, or Krodha, is an expression of heightened Rajas Guna¹ According to Ayurveda, Pitta Dosha and Rajas guna have an impact on Krodh. According to Paanchabhautikavta, Krodh, or anger, is called 'Aagneya'. Anger chiefly causes vitiation of pitta dosha which in turn is the cause of many disease manifestations like fever, hypertension, insomnia etc.² Anger, yet often anger stays hidden in the mind in a latent form. It can be evaluated based on the desire or action of "Abhidroha" (hurt another person) directed towards the source of anger³. Chakrapani defines Abhidroha as follows: Anger is a strong emotion that leads to harming other people. Anger is defined as jealousy, which burns the soul like a fire and is also known as 'Krodhaha Pradvesho yena Prajvalitam Iva aatmanam manyate'.

Methodology:

After searching various databases and ayurvedic classics like Charak Samhita, Sushrut Samhita, Ashtanga Samgraha, and Ashtanga Hridaya, we found that Dharniya vega Krodha (anger) can cause various diseases involving multiple body systems. (Table 1). Anger has a particularly negative impact on a person's family, social group, and self. Because of this, rage is classified as Dharaneeya Vega⁴ (mental emotions that must be controlled and managed, such as lust, fear, anger, greed, etc.).

Table.1 Clinical manifestation of Krodha (Anger)

Sr.no	Roga (disease)	References
1.	Apasamar	Ch.ni.8/4
2.	Hatatva manasa	Ch.ni.10/5, Ch.vi.2/8
3.	Unmada	Ch.chi.8/86
4.	Graha Roga	Su.U. 7/6,11
5.	Balgraha	Su.U.3/8
6.	Agantuj unmad	Ch, chi.7/11

7.	Buddhi, Smruti nash	Ch.Chi.1, va.2/3
8.	Nidra nasha	Ch.su.21/55
9.	Mada	Ch.chi.8/24, Va.ni.6/13
10.	Nirutsah,tandra,glani, sadasya	Cha.chi.1, va.2/3
11.	Aagantuj unmad	Ch, Chi.7/11
12.	Pittaj shiroroga	Ch.Su.7/22
13.	Anna Apachana	Ch.vi.2/9
14.	Ajirna aamdosha	Va.su.8/33
15.	Pittaj Gulma	Cha.chi.5/12
16.	Arsha pittaj	Ch.chi.14/15
17.	Arochaka	Ch.chi.26/124
18.	Pittaj atisar	Ch.chi.19/6
19.	Kaphaj kshaya	Va.su.7/62
20.	Pittaj kasa	Ch.chi.18/14
21.	Nasa roga, Pratishyaya	Ch.vi. 26/104
22.	Pinasa	Su.su.18/68
23.	Nasya vyapad	Su.su.29/15
24.	Anjana vyapada	Su.su.32/16
25.	Avilatvaysa netra	Su.su.32/16
26.	Timira,todasya netra	Su.u.18/68
27.	Rujaya,ragasya netra	Su.u.18/68
28.	Palitya,ushna sharira	Su.ni.13/37,
29.	Jwara	Ch.chi.3/114
30.	Pittaj jwara	Ch.ni.1/22
31.	Jwara Asadhyatva	Su.u. 39/159
32.	Gambhira jwara vega	Su.u.39/159
33.	Kshudra roga, neelika vyanga	Su.u.36/27, Va.u.31/25, Su.ni.13/45
34.	Twacha shosha	Su.su.18/68
35.	Kandava (mukhalepasya vyapada)	Su.su.32/16
36.	Pandu	Ch.chi.16/9
37.	Pitta prakopa	Va.ni.1/16, Su.su.2/21
38.	Rakta pittaj dushti	Su.u.45/3
39.	Pittaj hrudrog	Ch.su.17/32
40.	Rakta vidaha	Ch.chi.1, va2/3
41.	Oja kshaya	Su.su.15/23
42.	Stroto dushti	Ch.vi.4/22
43.	Mamsa shaithilya	Ch.chi.1, va2/3
44.	Karshya	Ch.su.21/12
45.	Pittaj prameha	Ch.chi.4/24
46.	Sandhannasha, Asthi Majjasu	Ch.chi.1, va 2/3
47.	Asamartha chestha	Ch.chi.1, va.2/3
48.	Vata Rakta	Ch.chi.29/7
49.	Vata vyadhi	Ch.chi.29/17

50.	Alasya	Ch.chi.1
51.	Klaibya	Ch.chi.30/181
52.	Shukra dushti	Ch.chi.30/181
53.	Maithuna nash	Su.U.50/14
54.	Garbhapat, Garbhastrav, Garbhashosha,	Va.sha.8/24, Va. sha1/45
55.	Stanyanasha	Va.U.1/17, Su.sha.10/30
56.	Sannipataj Raktapradar	Ch.chi.20/220
57.	Vishasya vriddhi	Va.U.35/61

Ekal Dravya (medicinal plants) in the management of clinical conditions caused due to Krodha (anger):

Ayurveda has advocated use of medicinal herbs in the management of clinical condition occurred as an effect of Anger or Krodha. The material body made up of five mahabhutas cannot experience the pain or pleasure and neither does the atman (soul). Manas (mind) being related to both the body and soul, experiences these pain and pleasure when it is in contact with the body. These pain and pleasure are the causes of Raga (attachment) and dwesha (hatred) respectively. This is the Rajoguna which increases lobhadi vikar i.e. diseases like greed, anger etc. Thus moha (incomprehension in judging right and

wrong) emanating from raga and dwesha is the Tamoguna. Raga, dwesha and Moha causes vitiation of vata, pitta and kapha respectively. Medicines that increase the sattva guna and reduce the rajo and tamo guna, are to be prescribed in the clinical conditions caused by anger.

Criteria for selection of Ekal aushadhi in anger related disease manifestation:

The Dravya (medicinal plant) to be used in such conditions should possess Madhura, Tikta, Kashaya rasa, shita virya, Madhura vipak, Manda guna (as opposed to Tikshna guna or pitta), Medhya rasayan or rasayan in general, Ojo increasing property, increasing Sattva guna and decreasing Rajah-tamah manas guna. (Table 2)

Table 2: Selection of ekal Dravya in diseases caused by Krodha (Anger)

Sr.no	Ekal dravya	Roga (disease)
1.	Arjun (<i>Terminalia arjuna</i>)	Pittaj hrudrog
2.	Ashok (<i>Saraca ashoka</i>)	Pittaj atisar, Raktapradar
3.	Amalaki (<i>Emblica officinalis</i>)	Rakta dushi, Vidah, Pittaj shukradusti, Klaibya, Pittaj Prameha
4.	Brahmi (<i>Bacopa monnieri</i>)	Pandu, Smruti nash, Apasmar, Unmad
5.	Bala (<i>Sida cordifolia</i>)	Varna nash, Pittaj atisar, Mamsa shaithilya, Asamartha chestha, Vata vyadhi, Alasya, Balahani
6.	Chandan (<i>Santalum album</i>)	Vishavruddhi, varna nash
7.	Dadima (<i>Punica granatum</i>)	Pittaj atisar
8.	Gokshur (<i>Tribulus terrestris</i>)	Balahani, Klaibya
9.	Gambhari (<i>Gmelina arborea</i>)	Garbhapat, Garbhastrav, Garbhashosha,
10.	Guduchi (<i>Tinospora cordifolia</i>)	Vata Rakta
11.	Indrayav (<i>Holarrhena pubescence</i>)	Pittaj arsha, Jwar
12.	Jatamansi (<i>Nordotachys jatamansi</i>)	Nidranash, Smruti nash, Graha, Balgraha,

13.	Kushmanda (<i>Benincasa hispida</i>)	Pittaj unmada, Pittaj kasa
14.	Kiratatikta (<i>Swertia chirayita</i>)	Vrana
15.	Musta (<i>Cyperus rotundus</i>)	Amapachan, Pittaj atisar, Jwar, Arochak
16.	Nimba (<i>Azadiracta indica</i>)	Vrana, Jwar
17.	Shatavari (<i>Asparagus recemosus</i>)	Stanyanash
18.	Sariva (<i>Hemidesmus indicus</i>)	Vishavruddhi, Pittaj kasa, Pittaj atisar, Varna nash
19.	Vidari (<i>Peuraria tuberosa</i>)	Mamsa shaithilya, Maithuna nash, Shukra dushti, Klaibya
20.	Yastmadhu (<i>Glycerrhiza glabra</i>)	Shukra dushti

Arjun (*Terminalia arjuna*): Arjuna being Kashayaa, shita and hridya (cardiotonic) is useful in Pittaj hrudroga.⁵

Ashok (*Saraca ashoka*): Ashok has tikta kashaya rasa, shita virya due to which it is useful in Pittaj atisar, Raktapradar.⁶

Amalaki (*Phyllanthus emblica*): Amalaki has five rasas (except lavan), madhura vipak and shita virya hence used in Rakta dushti, Vidah, Pittaj shukradusti, Klaibya, Pittaj Prameha.⁷

Brahmi (*Bacopa monnieri*): Brahmi being Tikta, Kashayaa, Madhura and shita is used for Pittaj Pandu, Smruti nash, Apasmar and Unmad.⁸ It Enhances cognitive function, calms the mind, and reduces aggression.

Bala (*Sida cordifolia*): Bala as it's name suggests is balya (strength promoting) due to its Madhura, snigdha and shita Varna nash, Mamsa shaithilya, Asamartha chestha, Vata vyadhi, Alasya, Balahani.⁹

Chandan (*Santalum album*): Chandan with it's tikta rasa and shita virya is helpful in Vishavruddhi and varna nash (loss of complexion).¹⁰

Dadima (*Punica granatum*): Dadima being Madhura, kashaya is used in Pittaj atisar and Pittaj hridroga.¹¹

Gokshur (*Tribulus terrestris*): Gokshur has Madhura rasa, Madhura Vipak and Shita virya hence it is useful in Balahani (General debility) and Klaibya (Sexual dysfunction).¹²

Gambhari (*Gmelina arborea*): Gambhari fruit has Madhura rasa, Madhura vipak and shita virya. Due to this, it is useful in Garbhapat, Garbhastrav, Garbhashosha.¹³

Guduchi (*Tinospora cordifolia*):

Guduchi is also known as Bhishakpriya i.e. very dear to physicians because of it's rasayan and restorative property. It pacifies all the tridoshas due to it's rasapanchak hence stem and guduchi sattva are used in Vata Rakta, Pandu and Jwar. Guduchi is also described as best drug as a sanshaman.¹⁴ Guduchi Strengthens immunity, detoxifies the liver, and balances emotions.

Jatamansi (*Nardostachys jatamansi*): Jatamansi has Tikta, Kashayaa, Madhura rasa and shita virya due to which it pacifies majjagat dosha and provide nourishment to majja dhatu. So it is beneficial in Nidranash (insomnia), Smruti nash (memory loss) and Graha.¹⁵ It Acts as a natural tranquilizer, reduces mental stress, and promotes emotional balance.

Kutaja (*Holarrhena antidysenterica*): Kutaja has tikta rasa, shita virya hence it is useful in Pittaj arsha, Jwar.¹⁶

Kushmanda (*Benincasa hispida*): Kushmanda has Madhura rasa, Madhura vipak and shita virya hence is useful in Pittaj unmada, Pittaj kasa condition.¹⁷

Kiratatikta (*Swertia chirayita*): Kiratatikta being tikta and shita, is used as raktaprasadan (blood purifier) in Vrana.¹⁸

Musta (*Cyperus rotundus*): Musta being tikta, kashaya rasa, shita virya is Amapachak and indicated in, Pittaj atisar, Jwar, Arochak.¹⁹

Nimba (*Azadiracta indica*): Nimba has tikta kashaya rasa, shita veerya and laghu ruksha guna due to which it pacifies kapha and pitta thereby detoxify blood. Hence it

is used in Vrana shodhak as well as vrana ropan (wound healing).²⁰

Shatavari (Asparagus racemosus): Shatavari has Madhura rasa, Madhura vipak and shita virya. Hence it is indicated in stanya nash and varna nash (loss of complexion).²¹

Sariva (Hemidesmus indicus): Sariva possesses Madhura rasa, Madhura vipak and shita virya. Hence it is indicated in Vishavruddhi, Pittaj kasa, Pittaj atisar, Varna nash (loss of complexion).²²

Vidari (Peuraria tuberosa): Vidari because of its Madhura rasa, Madhura vipak, snigdha guna and shita virya is indicated in Mamsa shaithilya, Maithuna nash, Shukra dushti, Klaibya.²³

Yastimadhu (Glycyrrhiza glabra): Yastimadhu has Madhura rasa, Madhura vipak, snigdha guna and shita virya due to which it is useful in Shukra dushti, Vrana. Varnanash.²⁴

Discussion:

In Ayurveda, Manas Bhava (mental attributes) play a crucial role in maintaining health and in the causation of disease. Among these, Krodha (anger) is regarded as one of the Dharaniya Vegas (suppressible mental urges) that should be controlled through self-discipline and cultivation of Sattva Guna. Uncontrolled or persistent anger is considered an important Vyadhi Hetu (causative factor of disease), as it disturbs both the mind and body. Classical Ayurvedic texts describe that excessive Krodha aggravates Pitta Dosha, while simultaneously increasing Rajas Guna and diminishing Sattva, leading to impaired mental stability, emotional imbalance, and physiological dysfunction. This disturbance affects the equilibrium of Tridosha, particularly Pitta, predisposing an individual to several psychosomatic and systemic disorders. Krodha manifests through increased heat, irritability, aggression, and loss of mental clarity, ultimately impairing normal bodily functions. Chronic or repeated episodes of anger have been associated with conditions such as hypertension, cardiovascular

diseases, hyperacidity, peptic ulcers, headaches, anxiety, insomnia, and stress-related digestive disorders. Continuous aggravation of Pitta also weakens Agni, disrupts tissue metabolism, and contributes to the progression of disease. Ayurveda therefore emphasizes preventive management of anger through Sattvavajaya Chikitsa, including meditation, Yoga, Pranayama, adherence to Sadvritta, a Satvika diet, and healthy lifestyle practices. The use of Ekal Dravya Chikitsa (single-herb therapy) is especially valued because of its simplicity, safety, and therapeutic effectiveness. Several medicinal plants such as Brahmi, Shankhapushpi, Guduchi, Jatamansi, Ashwagandha, and Mandukaparni possess Medhya Rasayana, adaptogenic, and calming properties that help reduce stress, balance Pitta, improve cognitive functions, and restore emotional stability. Thus, integrating these herbs with appropriate dietary and behavioral modifications provides a holistic approach to managing Krodha and preventing its harmful effects on overall health.

Krodha as a Vyadhi Hetu:

Krodha is an intense emotional response that leads to Pitta Prakopa (aggravation of Pitta Dosha), which affects both Sharira (body) and Manas (mind). Chronic anger has been linked to conditions

Conclusion:

Krodha (anger), when uncontrolled, is considered an important Vyadhi Hetu (causative factor of disease) in Ayurveda. It primarily aggravates Pitta Dosha and increases Rajas Guna, disturbing both mental and physical health. Persistent anger can lead to stress, anxiety, insomnia, hypertension, digestive disorders, headaches, cardiovascular diseases, and weakened immunity. Continuous emotional imbalance also affects decision-making, interpersonal relationships, and overall quality of life. Therefore, Ayurveda emphasizes early management of Krodha to prevent disease and promote holistic well-being. The management of Krodha

focuses on enhancing Sattva through Sattvavardhaka practices such as meditation (Dhyana), Pranayama, Yoga, adherence to Sadvritta, adequate sleep, and a Satvika diet. These measures calm the mind, improve emotional stability, and reduce stress. Ekal Dravya Chikitsa also plays a significant role in anger management. Herbs like Brahmi (*Bacopa monnieri*) improve cognition and reduce anxiety, Shankhapushpi (*Convolvulus pluricaulis*) promotes mental relaxation and memory, Guduchi (*Tinospora cordifolia*) balances Pitta and enhances stress resistance, and Jatamansi (*Nardostachys jatamansi*) acts as a natural sedative that relieves irritability and emotional instability. When combined with appropriate diet, lifestyle modifications, and regular meditation, these herbs help restore mental balance, prevent stress-related disorders, and support overall physical and psychological health.

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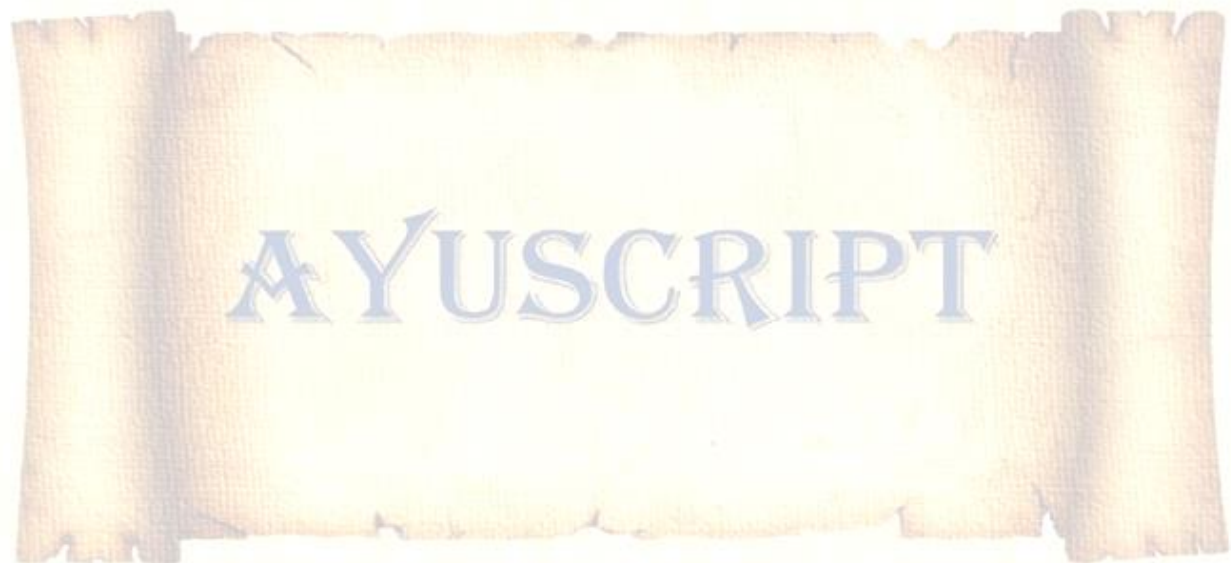
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