

UNDERSTANDING EMOTIONAL ETIOLOGY IN FEMALE REPRODUCTIVE DISORDERS

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ABSTRACT

Ayurveda defines health as equilibrium of *Dosha*, *Dhatu*, *Agni*, *Mala*, and a balanced *Atma*, *Indriya*, and *Manas*. *Manovaha strotas* governs psychological and emotional functions. Its *strotodushti* leads to *manasa vikaras* like stress, anxiety, grief, and emotional instability. These mental disturbances significantly influence *stree roga*. Classical texts emphasize the close *Manas–Sharira* interrelationship. Modern science parallels this through psychosomatic and neuroendocrine pathways. Emotional imbalance contributes to disorders such as amenorrhea, dysmenorrhea, infertility, and menopausal distress. Understanding *Hetu* and *Samprapti* of *Manovaha strotodushti* is essential for holistic care. Management includes *Satvavajaya chikitsa*, *Rasayana therapy*, and lifestyle modification. Mind–body harmonization is vital for comprehensive gynecological health care.

KEYWORDS: *Manovaha strotodushti*, *Manasika vikara*.

INTRODUCTION

Ayurveda recognizes the human being as an inseparable union of *Sarira*, *Indriya*, *Sattva*, and *Atma*, wherein *Manasa* (mind) plays a pivotal role in maintaining health and precipitating disease. In women, whose physiology is governed by delicate cyclic hormonal and emotional

rhythms, the influence of *Manasa* becomes even more pronounced. The classical concept of *Manovaha Srotas* represents the functional channels responsible for mental activities such as cognition, emotions, perception, and psychological adaptability. Any derangement in these channels leads to *Manovaha Srotodushti*, manifesting as disturbances in emotional balance, behavior, and psychosomatic health.

In *Stri roga*, the intimate interrelationship between *Manasa*, *Artava*, *Garbha*, and Hormonal axis is well acknowledged. Conditions such as irregular menstruation, infertility, dysmenorrhea, PCOS, unexplained pelvic pain, and recurrent pregnancy loss often exhibit a strong psychological component, where mental stress acts both as an etiological and aggravating factor. Classical *Acharya* have emphasized that *Manasika Bhavas* like *chinta*, *shoka*, *bhaya*, and *krodha* vitiate *Doshas* and impair *Artavavaha* and *Rasavaha Srotas*, ultimately reflecting as gynecological disorders.

Clinically, a physician frequently observes that while the pathology described in textbooks remains constant, its manifestation varies widely depending on the patient's mental state. This underscores the importance of understanding *Manovaha Srotodushti* not merely as a theoretical construct, but as a living clinical reality encountered in daily OPD practice. Hence, an integrative understanding of *Manasa-sarira sambandha* is indispensable for effective diagnosis, management, and holistic healing in *Stri Roga*.

AIMS AND OBJECTIVE

Aim

To explore the role of *Manovaha strotas* and its *strotodushti* in the etiopathogenesis of female reproductive disorders, integrating Ayurvedic concepts with modern psycho-neuro-endocrine understanding.

Objectives

- To conceptualize *Manasa*, *Manovaha strotas*, and *Manovaha strotodushti* as described in Ayurvedic classics, including their *Hetu* and *Samprapti* in relation to *mānasa vikāras*.
- To analyze the influence of psychological and emotional disturbances such as stress, anxiety, and grief on female reproductive disorders like amenorrhea, dysmenorrhea, infertility, and menopausal distress, correlating Ayurvedic principles with modern psychosomatic and neuroendocrine mechanisms.

- To evaluate the role of Ayurvedic therapeutic approaches—including *Satvavajaya chikitsā*, *Rasayana therapy*, and lifestyle modification.

METHODOLOGY

Study Design

This study is a conceptual, descriptive, and analytical review based on classical Ayurvedic literature and relevant contemporary scientific sources.

DISCUSSION

A) Concept of Swastha and importance of manasa

सम दोषः समाग्निश्च समधातु मलक्रियाः । प्रसन्नात्मेन्द्रियमनाः स्वस्थ इति अभिधीयते ॥^[1]

A person is said to be healthy when: The *Tridoshas* are in a state of equilibrium ensuring physiological harmony and preventing disease processes. *Agni* functions optimally and absorption, assimilation, and cellular metabolism takes place properly. The *Sapta dhatus* are properly nourished and balanced. *Malas* are formed and eliminated appropriately ensuring internal cleanliness and preventing toxin accumulation. The *Atma*, *Indriyas*, and *Manas* are in a state of clarity and contentment. The *Atma* reflects inner well-being and harmony. The sense organs function clearly and accurately. The mind remains calm, stable, and emotionally balanced. Thus, mental well-being is essential, as without a balanced and serene mind, true health cannot be sustained even in the presence of physical equilibrium.

B) Concept of *Manovaha strotasa*

मनो वहानां स्रोतसां विशेषेण हृदय आश्रितत्वात् मनसः तत् आश्रिता दश धमन्यो मनो वहा अभिधीयन्ते ।

मनो वहानां पूर्णत्वात् दोषैः अति बलैः त्रिभिः । स्रोतसां दारुणान् स्वप्नान् काले पश्यते दारुणे ॥ (Charak Indriyasthana 5/12)

Manovaha strotasa is spread all over the body through *Dasha Dhamani* originating from Heart.

Inter connection of *Vata* and *Manas*

Vata Karma : नियन्ता प्रणेता च मनसः । सर्वेन्द्रियाणामुद्योजकः (Charaka sutrasthana 12/8)

Vata is the *Niyanta* and initiator/director (*Praneta*) of the mind and the activator of all sensory and motor functions.

नहि वातादृते योनिर्नारीणां सम्प्रदुष्यति

Vata is the controller of *Manasa* and the chief *Dosha* governing the female reproductive system. Emotional disturbances such as *Shoka*, *Bhaya*, *Krodha*, and *Chinta* vitiate *Vata*, particularly *Apana Vata*. Since *Apana Vata* regulates menstruation, conception, pregnancy, and labour, its derangement becomes a major pathogenic factor in *Stree Roga* and *Prasuti Tantra* disorders. Thus, the *Manasa–Vata* axis is a fundamental mechanism in the etiopathogenesis of many gynecological and obstetric diseases.

C) *Samanya Nidana of Manaovaha Strotodushti*

1) *Aaharaja Nidana*

Chandyoga upanishad says that “*Mana is annamaya*”

Ahara vidhi vidhana mentions about *Vidhi vihita anna*, *Ishat varna*, *Gandha*, *Rasa*, *Sparsha* such *ahara* provide *Urja* to *manasa*

Role of *Rajas* and *Tamas ahara*

आयुः सत्व बलारोग्य सुखप्रीति विवर्धनाः । रस्याः स्निग्धाः स्थिराः हृद्याः आहाराः सात्त्विकप्रियाः ॥८॥

कटुम्ल लवण अत्युष्ण तीक्ष्ण रूक्ष विदाहिनः । आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

यातयामं गतरसं पूति पर्युषितं च यत् । उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

Satvika ahara: *Laghu*, *Supachaka ahara* increases *Bala*, *Satwa*, *Arogya*.

Rajasika ahara: *Katu*, *Amla*, *Lavana*, *Atushyna*, *Ruksha*, *Vidahi ahara* Leads to *Dukha*, *Shoka*.

Tamasika ahara: *Puti*, *Paryushitam anna* increases the *Tamo guna* in body.

2) *Trividha Hetu*

इत्यसात्त्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणां; समयोगयुक्तास्तु प्रकृतिहेतवोभवन्ति ॥ चरकसंहिता-सूत्रस्थानम् ११/४३

1) सात्त्येन्द्रियार्थसंयोगः Unwholesome contacts with senses are the causative factor of mental disorder. They may be in the form of *Atiyoga*, *Ayoga* and *Mithyayoga* of sense organs.

2) प्रज्ञापराधः When a persons *Dhi*, *Dhruti* and *Smruti* get impaired, he performs inauspicious deeds that lead to aggravation of all *Dosha*. This is called *Pradnyanapradha*. It causes various types of improper physical action and mental disorders.

The mental disorders mentioned as result from defects in ones intellect are Jealousy, grief, fear, anger, egoism and hatred, etc. and all other.

3) परिणामश्चेति: Time factor is also considered as the cause of mental disorder. Ayurveda explains that result of all improper deeds will mature in time and when matures, the person will be afflicted with particular disorder. It is seen in some physical disorders and all mental disorders.

Understanding *Nidana* in today's era

Nidana	Activities
सात्त्विकेन्द्रियार्थसंयोगः	<i>Rasanendriya</i> = Binge eating, <i>Akala jevana</i> , <i>Ati madhura</i> , <i>Katu sevana</i> <i>Chakshu</i> = Excessive screen time, <i>Ghrana</i> = Inhaling strong perfumes, Chemicals, Smoke <i>Sparsha</i> = Overuse of A.C <i>Shrotra</i> = Continuous use of headphone
प्रज्ञापराधः	Not following <i>Rajaswala Paricharya</i> Continuing smoking / alcohol despite health advice Using OCP without medical advice

D) Role of *Dharaniya vega*

धारयेत्तु सदा वेगान् हितैषी प्रत्य चेह च लोभ ईष्यद्विषमात्सर्यरागादीनां जितेन्द्रियः अ.ह.सू. ४/२४

Dharaniya Vega are impulses arising in the mind and behavior that require mindful control to maintain both physical and mental health.

<i>Lobha</i> = विषये अनुचिता प्रार्थना (Greed or desire to acquire more than a need)
<i>Shoka</i> = शोकः पुत्रादिविनाशजं दैन्यम् (Grief or Sadness due to loss of dear one.)
<i>Bhaya</i> = भयम् अपकारकानुसंधानजं दैन्यम् (Fear of facing harmful things)
<i>Krodha</i> = क्रोधः प्रद्वेषो येन प्रज्वलितमिवात्मानं मन्यते (Prepare one to harm other)
<i>Maana</i> = मानः सदसद्गुणाध्यारोपेणात्मन्युत्कर्षप्रत्ययः (Self esteem or feeling of superiority)
<i>Nairalajya</i> = जुगुप्सितगोपनेच्छा लज्जा, तदभावो नैर्लज्ज (Desire for things that one is not able to achieve)
<i>Irshya</i> = समाने द्रव्ये परसंबन्धप्रतिषेधेच्छा ईर्ष्या (Desire for this belonging to others)
<i>Atiraga</i> = <i>Uchita Eva Vishaye Purah Punah Pravartanam Eccha</i> - too much attachment.
<i>Abhidhya</i> = अभिध्या मनसा पराभिद्रोहचिन्तनम् (Planning in <i>Manas</i> to Cause agony to others)

E) Concept of “*Vishado Rogavardhanam*” (Charaka sutrasthana 25)

Vishada sarvada manah kheda (Gangadhara)

The statement “*Vishado Rogavardhanam*” means “grief, stress, anxiety, depression, or prolonged sadness aggravates diseases.” It is described in *Ayurveda* as a significant *Manasika Nidana* that disturbs the equilibrium of *Doshas* and weakens the body's resistance.

In women, emotional disturbances have a profound influence because the female reproductive system is closely regulated by the *Manas*.

Effect of Vishada Avastha of Manas on Tridosha	<i>Vishada</i> increases <i>Vata Dosha</i> due to fear, anxiety, worry, and mental instability. It may also cause <i>Kapha</i> vitiation leading to loss of enthusiasm and fatigue. Chronic stress can disturb <i>Pitta</i> , causing irritability, anger.
Effect of Vishada Avastha of Manas on Agni	Impairs the <i>agni</i> leading to <i>Vishamagni</i> , <i>Agnimandya</i> .
Effect of Vishada Avastha of Manas on Artava vaha strotasa	<i>Ati chinta</i> , <i>shoka</i> affects the <i>rasavahastrotas</i> leading to <i>rasavahastrotodushti</i> and <i>upadhatu artava dushti</i>

F) Manasa Pareeksha

Trividha Pareeksha – Prashana

Systematic questioning of the patient to understand symptoms, history, diet, lifestyle, and mental status.

Chaturvidha Pareeksha – Anumana

Diagnosis based on logical inference from observed signs and symptoms.

Dashavidha Pareeksha – Satwa

Assessment of the patient's mental strength and psychological resilience.

Classified as *Pravara*, *Madhyama*, and *Avara Satwa* based on coping ability.

Role of manasa in Prasuti tantra

1) Role of saumanasya garbhadharana (Charaka sutrasthana 25)

Saumanasya

Derived from *su-manas*

Su = good, balanced, pleasant

Manas = mind

Saumanasya therefore denotes a calm, positive, emotionally stable, and stress-free mental state.

Garbha-dharana

The process of conception and *dharana* of *Garbha*.

According to *Ayurveda*, conception is a multidimensional event involving.

Sukra (sperm), *Soṇita / Artava* (ovum), *Atma*, *Manas*, *Indriya* and *Indriyārtha*

After union of *shukra* and *shonita* with integration of *atma*, *manasa garbha* forms.

Effect of psychological state during coitus

Bhela Samhita states that the mental state of the couple at conception influences the predominance of *Sattva*, *Rajas*, or *Tamas* in the offspring; therefore, a calm and cheerful mind is considered essential for healthy progeny.

Psychological state during coitus	Effect on progeny
प्रसन्नमनसौ	सात्त्विकः
व्यायस्तमनसौ	राजसः
प्रदीनमनसौ	तामसः

2) Psychological significance of *Garbhini paricharya*

Ayurveda clearly recognizes that manas of mother directly influences *Garbha*, hence *Garbhini paricharya* is designed to keep mind calm, *Satvika*.

<i>Garbhini paricharya</i>	Explanation
<i>Garbhini ahara</i>	<i>Madhura, Snigdha, Drava ahara</i> Nourishes ojas, Pacifies vata
<i>Garbhini vihara</i>	<i>Prasana Chitta, Mano harsha, Mangalacharana</i>
<i>Douhridaya</i> stage of <i>garbhini</i>	Fulfilling the <i>douhridaya avastha</i> of <i>garbhini</i> helps for mental satisfaction, <i>Vata shamana</i>

If *Garbhini Paricharya* is not followed as advised, it leads to aggravation of *Vata* and *Rajas*, causing anxiety, irritability, and mental distress in the *Garbhini*. Disturbed Manasa results in neuroendocrine imbalance and increased stress hormones, adversely affecting uteroplacental circulation. Suppression of *Dauhrda* and improper *Ahara–Vihara* create emotional dissatisfaction and psychological stress. This disturbed mental environment hampers proper *Garbha Samaskara*, leading to poor *Satva guna* in the fetus. Consequently, both maternal mental health and the physical and psychological development of the *Garbha* are negatively affected.

3) Manasika nidana mentioned in Prasuti Tantra

Roga	Nidana	Reference
<i>Garbhapata, Garbhaupaghatakara bhava</i>	<i>Krodha, Shoka, Asuya, Irshya, Bhaya, Trasa</i>	Charaka sharira 8/24
Reason: <i>Krodha, Shoka, Asuya, Irshya, Bhaya</i> , and <i>Trasa</i> vitiate <i>Manasika doshas</i> , mainly causing <i>Vata–Pitta</i> aggravation, leading to <i>apana dushti</i> . This leads to uterine instability, reduced fetal nourishment, or contractions, increasing the risk of <i>Garbhapata</i> .		
Modern view: Chronic stress increases cortisol, which suppresses the HPO axis and disrupts progesterone support for pregnancy. It also causes vasoconstriction and reduces uteroplacental blood flow, impairing fetal nourishment. These changes increase uterine instability and the risk of Spontaneous abortion.		

Roga	Nidana	Reference
<i>Stanyadushti</i>	<i>Krodha, Shoka, Irshya, Bhaya, Trass</i>	Charaka chikista 30/235
Reason: <i>Nirantara sneha</i> between mother and baby is considered as main hetu for <i>stanya srava</i>		
Modern view: When a mother experiences high psychological stress or negative emotions, her body reacts by activating the hypothalamic–pituitary–adrenal (HPA) axis, raising stress hormones like cortisol. This hormonal shift can interfere with the normal release of key lactation hormones—prolactin and oxytocin — because stress diverts physiological resources and alters neuroendocrine signaling. Elevated cortisol is associated with altered prolactin dynamics and reduced prolactin availability, which may contribute to lower milk synthesis		

Roga	Nidana	Reference
<i>Sutika roga (Pralap, Unmada, Moha, Prajagarana)</i>	<i>Irsha, Krodha, Shoka, Bhaya</i>	Kashyap khilasthana 11
Reason : <i>Sutika</i> is considered as <i>shunya shareera</i> , hence chances of <i>vata dushti</i> are more When women get inflicted with <i>krodha, shoka, bhaya</i> chances of manifesting <i>sutika roga</i> are more		
Modern view: After delivery, puerperal women are biologically and psychologically vulnerable, Hormonal levels drop sharply after childbirth, which already affects mood regulation; when combined with psychological stress, this can overstimulate the HPA stress axis, increasing cortisol. Elevated cortisol interferes with oxytocin and prolactin, affecting bonding, breastfeeding, and maternal calmness. As a result, women may experience postpartum blues, postpartum depression, anxiety, sleep disturbance, irritability, and reduced maternal responsiveness		

Roga	Nidana	Reference
<i>Mudhagarbha and Mrutagarbha</i>	<i>Irsha, Krodha, Shoka, Bhaya, Trass</i>	Charaka Sharira 8/30
Reason: Emotional disturbances cause <i>Vata Prakopa</i> , Vitiated Vata affects <i>Rasavaha</i> and <i>Artavavaha Srotas</i> and Maternal nutrition becomes inadequate and Placental-fetal circulation is disturbed leading to <i>garbhopaghata</i> , Severe and prolonged disturbance may culminate in <i>Mruta Garbha</i>		
Modern view: Chronic stress increases cortisol and catecholamines. Uteroplacental blood flow may decrease. Fetal growth restriction and fetal hypoxia can occur. Severe cases may contribute to fetal demise.		

Role of *manasa* in *Stree roga*

Roga	Nidana	Reference
<i>Vandhyatwa</i>	<i>Manaso abhigata</i>	<i>Charaka sharira 2/7</i>
Reason: Along with <i>Rutu, Kshetra, Ambu, Beeja, Manasika sthiti</i> of couple plays a very important role, <i>Manaso abhigata</i> can be major reason for <i>vandhyatwa</i> .		

“Dourmanasyaa avrushyanam”: Among the factors that impair sexual and reproductive function, mental distress (*Daurmanasya*) is a major cause.

Modern view

Role of Psychological Factors in Conception and Infertility

1. Infertility as a Biopsychosocial Condition: Modern medicine recognizes it as a biopsychosocial condition, where: Biological factors (hormones, gametes, uterus) Psychological factors (stress, anxiety, depression) Social factors (relationship stress, societal pressure) interact continuously and influence reproductive outcomes.^[2]

2. Prevalence of Psychiatric Morbidity in Infertile Couples: Infertile couples have a high prevalence of psychiatric morbidity, with studies estimating that about 25–60% of them experience significant anxiety and depression.^[3]

3. Stress and Hypothalamic–Pituitary–Ovarian (HPO) Axis Dysfunction: Psychological stress can disrupt the hypothalamic–pituitary–ovarian (HPO) axis and impairs ovarian hormone production, leading to ovulatory dysfunction, menstrual irregularities, and reduced fertility.^[4]

4. Effect of Stress on Oocyte Quality: Psychological stress negatively affects oocyte quality by increasing cortisol and reactive oxygen species (ROS) levels, which impair granulosa cell function, trigger oxidative stress-induced apoptosis, and reduce estradiol synthesis, leading to poorer oocyte maturation, developmental competence, and reproductive outcomes in humans and mammalian models.^[5]

5. Stress and Endometrial Receptivity: Psychological stress can impair endometrial receptivity by altering endometrial function and blood flow, disrupting the local cellular environment necessary for successful embryo implantation, and is linked with reduced markers of receptivity and implantation failure in both clinical and experimental studies.^[6]

6. Immunological Effects of Psychological Stress: Psychological stress alters immune function through neuroendocrine pathways, triggering dysregulation of cytokines, suppression of cellular immunity, and increased susceptibility to infection and inflammation, which can disturb the delicate immune balance required for successful reproduction and implantation.^[7]

7. Neurotransmitters and Reproductive Function: Psychological neurotransmitters such as dopamine, serotonin, GABA and others play key roles in reproductive function by modulating hypothalamic-pituitary-gonadal axis activity, influencing GnRH and gonadotropin release, and integrating neural signals that affect sexual behavior, hormone secretion, and fertility outcomes.

Psychological stress activates the hypothalamic–pituitary–adrenal (HPA) axis, increasing cortisol levels, which suppress the hypothalamic–pituitary–gonadal (HPG) axis responsible for testosterone production. Reduced testosterone impairs spermatogenesis in the testes, leading to lower sperm count, poor motility, and abnormal morphology. Stress also increases oxidative stress, which damages sperm DNA and reduces sperm viability.^[8]

Roga	Nidana	Reference
Yoni vyapat, Artava vyapat	Bhaya, krodha, Shoka	Charaka chikista 30/7
Reason: Manasika Dushti caused by Shoka, Bhaya, Chinta, Krodha, and Daurmanasya leads to Dosha vitiation, predominantly Vata. Aggravated Apana Vata disturbs Artavavahastrotasa resulting in Artava Dushti and Yoni vyapat. Additionally, stress-induced Agnimandya, Ama formation, and impaired Dhatu nourishment contribute to reproductive dysfunction. Thus, Manasika Dushti is an important etiological factor in the pathogenesis of many gynecological disorders.		

Role of psychological factor in different gynecological disorder

Disease	Factor	Pathology
Amenorrhea	Chronic stress, Depression	Stress and psychological disorders can disrupt the HPO axis, reducing GnRH secretion, which lowers LH and FSH, leading to absent menstruation.
Dysmenorrhea	Anxiety, Depression, Chronic stress.	Stress and anxiety can heighten pain perception and alter prostaglandin levels, exacerbating menstrual cramps.
Premenstrual Syndrome	Anxiety, Depression, Chronic stress.	Emotional stress affects neurotransmitter balance (serotonin, GABA), worsening PMS
Polycystic Ovary Syndrome	Chronic stress, Depression, Anxiety.	Stress and depression can influence insulin resistance and androgen levels, worsening PCOS symptoms.
Sexual Dysfunction	Anxiety, Depression, Trauma, Stress.	Stress and depression reduce libido, arousal, and sexual satisfaction; hormonal changes may also play a role
Endometriosis	Depression, Anxiety, Chronic stress.	Stress doesn't directly cause endometriosis, but psychological stress worsens inflammation and pain perception.

G)Role of Ayurvedic physician

1) Identifying *Manasika Nidana*

2) **Counselling and emotional support:** Educating the patient on *Aachara rasayana*.

3) **Correcting *Dinacharya* and *Rutu charya*:** Includes counselling regarding importance of *Nidra*, *Aahara*, *Vyayama*.

4) *Trividha aushadha chikitsa*

त्रिविधमौषधमिति-- दैवव्यपाश्रयं युक्तिव्यपाश्रयं सत्वावजयश्च तत्र दैवव्यपाश्रयं--
मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवा-सस्वस्त्ययनप्रणिपातगमनादि
युक्तिव्यपाश्रयं पुनराहारौषधद्रव्याणां यो-जना सत्वावजयः-- पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः ५४
(Charaka Sutrasthana 11/54)

Ayurveda recommends *Trividha chikitsa* for treating mental illness.

A) *Daivavyapashraya Chikitsa* = The word ‘*Daiva*’ refers to non physical causes, it also means destiny, fate or fortune that is unknown-‘*Adrista*’, which cannot be reasoned out and explained by the existing human knowledge. “*Purvajanmakrita karma tat daivimiti*”. This treatment refers to following measures.

B) *Yuktivyapashraya Chikitsa*

Yuktivyapasraya punarahar ausadha dravyanam yojana”

It is a rational thinking, so the therapeutic measures undertaken keeping in view the *Dosha-dushya Sammurchana*. For practical purpose *Yuktivyapasraya* divided into *Dravyabhuta* (*Ahara, Ausadha*) and *Adravyabhuta* (*Vihara*).

It includes *Shamana* and *shodhana*

Shamana aushadhi mentioned under *Manovaha strotovikaara****Shodhana***

Vamana, Virechana, Vasti, Nasya, Abhyanga,

Takradhara / Kshiradhara / Tailadhara, Sirovasti, Shiro pichu dharan, Shirolepa, Anjana

Reason: *Shodhana* plays an important role in *Manasa* by eliminating vitiated *Doshas* that affect mental functions, particularly *Prana Vata, Sadhaka Pitta, and Tarpaka Kapha*. It improves *Satva*, reduces psychological stress, enhances emotional stability, and helps manage psychosomatic disorders.

Samshamana	Drugs
Rasaaushadi	Brihatkasturibhairav rasa, Unmadagajakesari rasa, Smritisagar rasa, Cintamanichaturmukh rasa, Unmadagajankusha rasa etc
vati	Brahmi vati, Manasmitra vatakam, Brahmi vati, Dhanwantar gutika
Asavaarishta	Aswagandha arista, Saraswat arista, Srikand asava, Dasamoola arista
Choorna	Vacha, Aswagandha, Jatamamsi, Sankhapuspi, Jyotismati etc
Ghrita	Kalyanak ghrita, Pancyagavya ghrita, Mahapaisachik ghrita etc.
Taila	Kshirabala taila, Chandanadi taila, Himsagar taila, Asanmanjistadi taila
Rasayana	Chyavanprasha, Brahma rasayana, Satavari leha, Kusmanda rasayana etc
The choice of <i>Shamana Aushadhi</i> should be individualized after assessing the <i>Dosha Avastha, Manasika Sthiti, Satva Bala</i> , and the nature of the disease. Since psychological factors can influence <i>Dosha</i> balance and disease progression, medicines should be selected according to both the physical and mental health.	

C) Satwavajay Chikitsa (Psychobehavioral therapy)

“Satwavajayah punarhitebhyarthhe bhya manonigraha”

It means that restrain mind from desire for unwholesome objects. This is achieved by increasing satwa to sub due the exaggerated *Raja* and *Tama*. The best approach to achieve the goal of *Satwavajaya* is through the propagation of *Manas*, *Jnana*, *Vijnana*, *Dhairya*, *Smriti* and *Samdhi*.

In *Satwavajaya* chikitsa *Dina charya*, *Ritu charya*, *Sadvritta* and *Achara rasayana* are very much essential.

Role of Ashtanga Yoga

According to *Ayurveda* and *Yoga*, *Manasa* plays a crucial role in health and disease.

Emotions such as *Shoka*, *Bhaya*, *Chinta*, *Krodha*, *Irsha*, and *Daurmanasya* disturb mental equilibrium, aggravate *Doshas*, and contribute to various psychosomatic disorders, including those seen in *Stree Roga* and *Prasuti Tantra*.

Ashtanga Yoga, described by *Patanjali*, provides a systematic approach to achieve mental stability, emotional balance, and enhancement of *Satva*.

Ashtanga Yoga		Mode Of Action
1)Yama	Ahimsa, Satya, Asteya, Aparigraha, Bramhacharya	Reduces guilt, anger, aggression, and interpersonal conflicts
2)Niyama	Saucha, Santosha, Tapas, Swaadhayaya	Develops self-discipline, contentment, and positive thinking
3)Pranayama	Regulation of breath	Calms the nervous system, reduces emotional instability, improves concentration
4)Asana	Physical postures	Relieves stress, improves relaxation, reduces anxiety
5)Pratyahara	Withdrawal of senses from external objects	Decreases distractions and sensory overload
6)Dharana	Concentration on a single object	Enhances attention and mental focus
7)Dhyana	Continuous meditation	Produces emotional balance and mental tranquility
8)Samadhi	State of complete absorption	Leads to ultimate mental peace and self-realization

CONCLUSION

Ayurveda considers *Manasa* as an essential component of health, functioning in close association with *Sharira* and *Atma*. Classical texts describe *Manovaha strotas* as the channel

responsible for the regulation of psychological and emotional functions. *Charaka Samhita* emphasizes that disturbances of Manasa due to factors such as stress, *shoka*, *bhaya*, and *krodha* lead to *manasa vikaras*, which in turn influence bodily *doshas* and *dhatus*, particularly *Artava* in women. *Sushruta* and *Vagbhata* highlight the bidirectional relationship between mind and body, stating that mental disturbances can initiate or aggravate somatic diseases, including *stree rogas*. Psychological imbalance is known to vitiate *Vata dosa*, which plays a key role in menstrual regulation, ovulation, and childbirth. Emotional stress is considered a significant etiological factor leading to *Artavavaha strotodushti* through *Manovaha strotas* impairment.

Modern scientific literature supports this concept through the understanding of the psycho-neuro-endocrine axis, where chronic stress alters hypothalamic–pituitary–ovarian (HPO) axis functioning. Studies have demonstrated associations between stress, anxiety, and reproductive dysfunctions such as menstrual irregularities, infertility, and menopausal distress, reinforcing the Ayurvedic view of mind–body interdependence.

Therapeutically, classical texts advocate *Satvavajaya chikitsa*, *Achara rasayana*, and *Medhya rasayana* for restoring mental equilibrium. Contemporary research also acknowledges the benefits of psychological counseling, stress management, yoga, and lifestyle modification in improving reproductive outcomes. Thus, existing literature collectively emphasizes that addressing *Manovaha strotodushti* is fundamental for holistic management of female reproductive disorders.

“Female reproductive health cannot be fully understood without considering the emotional milieu of a woman's life. Emotional disturbances such as stress, grief, and fear profoundly influence the neuroendocrine axis and disrupt reproductive function. These factors are not merely associative but etiological, translating psychological distress into somatic pathology. Thus, many gynecological conditions can be viewed as manifestations of underlying emotional disequilibrium. A holistic approach requires moving beyond symptom-based care to integrative, empathetic, and mind - body oriented management.”

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