

Role of Mana as a hetu in Samprapti of Prameha

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Abstract:

Ayurveda is a branch of science which deals with maintaining healthy status and treating the diseased condition of the body. It has many branches like Kriya Sharir, Rachana Sharir, Agadatantra, Roganidan etc. Roganidan describes the pathophysiology of any disease. It contains causative factor, prodromal symptoms, symptoms, its pathology etc. Mana is an integral part of the body. It is one of the factor described in the definition of health by Acharya Sushruta. The abnormal conditions or bhava of mana are responsible for formation of disease in the body. In today's era of Civilisation, stress is an unavoidable phenomenon in life. But it leads to progression towards some diseases like Prameha. So present study is an attempt to conceptualize the role of mana as a hetu in the Samprapti of Prameha.

Keywords: Ayurveda, Mana, Hetu, Samprapti.

Introduction:

Mental health is an integral part of health; it is more than the absence of mental illnesses. ¹ It is the foundation for well-being and effective functioning of individuals. It includes mental well-being, prevention of mental disorders, treatment and rehabilitation.

WHO estimates that the burden of mental health problems in India is 2443 disability-adjusted life years (DALYs) per 100 00 population; the age-adjusted suicide rate per 100 000 population is 21.1. The economic loss due to mental health conditions, between 2012-2030, is estimated at USD 1.03 trillion.

The Mental Health Policy, 2014 upholds a participatory and rights-based approach for quality service provisions. The Mental Healthcare Act, 2017 provides the legal framework for providing services to protect, promote and fulfil the rights of people with mental illnesses.

Determinants of mental health include individual attributes such as the ability to manage one's thoughts, emotions, behaviours and interactions with others. In addition, social, cultural, economic, political and environmental factors have a role to play as do specific psychological and personality, and genetic factors.

Raising awareness and mobilizing efforts in support of mental health is necessary for addressing the situation.

There is a complex relations between stress and mental health. It is the point of our concern and less reached factor. It is clear that it affects the metabolic activities of the body. It is responsive for formation of metabolic disorders like Prameha. Due to this, it is important to focus on mental health with the general conditions of the body. So in this study, we will enumerate the different manas hetus in Prameha.

Aims –

- To study in detail the concept of manas hetus in Prameha.

Objective:

1. To take various references related to *Prameha* in various *Ayurvedic Samhitas*.
2. To take various references related to *manas hetus* in various *Ayurvedic Samhitas*.
3. To understand the *manas hetus* in Prameha.

Material and Methods:

- Compilation of different reference form texts, dictionary and Samhita related to topic.
- Explore and elaborate the concept of means hetus described in Prameha Prameha according to various referring books, papers, samhita etc.

Review of literature:

Prameha is one of the metabolic disorder described in Samhitas. It is mentioned as 'Yapya Roga'. If anyone has family history of Prameha, he should be advised to strictly follow 'nidana parivarjan'. It means avoidance of all causative factors that may lead to Prameha. In this, along with aharaj – viharaj hetus, manas hetus are also equally important.

Mana is a matter difficult to understand. Entity, which makes a person knowledgeable, is Mana. ² It originates in intrauterine month in 3rd month. Mind is tool for sense Organs to perceive, hence it is called atindriya. ³ Even if every individual lodges only one mind, it takes up all colours and shades of the work and emotions. It is wondered, therefore whether there is more than one mind. ⁴ Heart is a location of mana. ⁵ Mana has two chief properties, namely anutwa (very minute) and ekatwa (one). ⁶

There are five objects of mind described in Charak Samhita. ⁷ They are as follows

1. To think practically as well as impractically. (Chintya)
2. To consider right or wrong with previous experience. (Vicharya)
3. To take judgement about near future that certain thing may happen. (Uhya)
4. To keep an objective (Dhyeya)
5. To decide certain things. (Samkalpa).

There are four functions of mana, as follows ⁸

1. To keep control on all Organs
2. To keep control on self
3. To judge
4. To think

Satva, Raja and Tama are three main properties of mana. ⁹ In this, Satva is guna and Raja & Tama are described as Manodosha. These manodoshas leads to mano vikara that are kama, krodha, Lobha, moha, shoka, harsha, Chinta, udwega, bhaya etc. In Charak Samhita Tisrishaniya adhyaya in Sutrasthana, we will get very accurate description of mana hetus or causes of stress. ¹⁰ It is very clear that most of us lives at very fast speed. Stress is a feeling that is created when one reacts to particular event. It is the body's way of rising to a challenge and preparing to meet a tough situation with focus, strength and stamina.

Such an incident that provokes stress is known as stressors.

People who are always anxious and under pressure; are under stress. Most of these people shows symptoms of Agnimandya means loss of appetite. Generally in this anxious state, people reach to not so healthy and easily available food like junk food. It can take in the form of chocaletes or sweets often in between meal. There may be also incidence of intake of alcohol or smoking.

Stress is the main cause for improper Ahar Vidhi vidhan, changing lifestyle and food habits. ¹¹ Even if we take healthy food routinely, it is not properly digested and absorbed. Stress factor is same, but it comes with different faces. It is always challenging for physician to identify the same. Many people, who are under stress, turn to food as a source of getting relax. Over the period of time, it causes Rasavaha srotas. ¹² The term Chintyanam ati chintanat is beautifully explained in viman sthana of Charak Samhita. Avyayam and Diwaswapna are commonly seen in people who are under stress. Further, it causes Mamsavaha and Medovaha srotodushti. It leads to abadha meda, shleshma and Kleda Vriddhi. These are susceptible factors for Prameha.

The Nidana of Prameha itself comes as a shock to patient and is a stressful time. Changes in lifestyle including restricted diet, stoppage of smoking completely and learning to manage timings of injection or tablets may all help in the management of manasik hetus of Prameha. There are chances of unmasking of Prameha while giving treatment of other diseases. This is often seen in treating the heart attack or stroke, we will encountered with raised blood sugar level.

Prameha is a chronic disease. In this, we have to consider the hetusatatya, means prolonged intake of causative factors. In this, we should consider the manas hetus also. They are equally important because we will see ojo- dushti or specifically ojo- kshaya lakshanas. Ojo kshaya shows symptoms like bibheti, durbalo bheekshanam dhyayati wyathithendriya, durmana etc. Normally, such patients shows less manas sarata due to weak mana and can susceptible to stress.

Discussion and Conclusion:

Stress is the one of the main causative factor for Prameha. Stress management is possible after the assessment of functions of mind, as it is karmendriya. Stress management is possible only through seeing the satva sarata. Satva sara people do not experience stress, because of some qualities like smrutivant, Krutadnya, Mahotsaha, Daksha, Dheer, Tyaktavishada, Sthira and many more. We have to assess the strength of mana and avoid the causative factors of Prameha. Stress is the triggering factor for progression of Prameha. Stress shows its effects over a long period of time. So mental health should not be ignored while assessing the Prameha.

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