



Manasik bhavas as a Nidana in Samprapti of Prameha

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Abstract:

Ayurveda is an ancient Indian medical science which aims to maintain the balance of a healthy individual and cure the disease of an ill person. Ayurveda education includes many branches like *Kriya Sharir*, *Rachana Sharir*, *Dravyaguna*, *Rasashastra*, *Bhaishajyakalpana*, *Agadatantra*, *Roganidan* etc. *Roganidan* describes the pathophysiology of any disease. It covers causative factors, prodromal symptoms, symptoms, its pathogenesis etc.

Mana or mind is an integral part of a human being. It is one of the factor included in the definition of health by *Acharya Sushruta*. The expressions emerging in *mana* can be grossly divided into two categories, namely *Sukhakar* and *Dukhakar*. *Sukhakar bhavas* are those which give positive or pleasant feelings while *Dukhakar bhava* are those

which give negative or unpleasant feelings. These *Dukhakar manasik bhavas* when exist in high quantity or intensity are responsible for formation of disease. These *manasik bhavas* can cause vitiation of *Doshas* and *dhatu*s and give birth to diseases like *Prameha*. In fact, *Acharya Vagbhata* has mentioned them as one of the *Dushya* factor in *samprapti* of *Prameha*. So present study is an attempt to conceptually review *manasik bhavas* as a *nidana* in *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 100 000 population; the age-adjusted suicide rate per 100 000 population is 21.1. During 2012 to 2030, the economic loss due to mental health conditions 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 and so also the specific psychological, genetic and personality-related factors. Raising awareness and mobilizing efforts in support of mental health is necessary for addressing the situation.

There is a complex relationship between abnormal mental expressions 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 responsible for causing 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 concept of *manasik bhavas as nidana* in *Prameha* in detail.

Objective:

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

Material and Methods:

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

Review of literature:

Prameha is one of the metabolic disorders described in *Samhitas*. It is mentioned as '*Yapya Roga*'. If anyone has family history of *Prameha*, he should be advised to strictly follow '*nidan 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 starts developing in 3rd intrauterine month. Mind is tool for sense organs to perceive, hence it is called *atindriya*.³ Even if every individual has only one mind, it can take up all colours and shades of feelings and emotions. Many times one wonders if there are more than one minds!⁴ Heart is a location of *mana* according to Ayurveda.⁵ *Mana* has two main 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 make certain resolutions. (*Samkalpa*).

There are four functions of *mana*, as follows⁸

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

Sattva, *Raja* and *Tama* are three properties which can influence *mana*.⁹ In this, *Sattva* is *guna* while *Raja* & *Tama* are described as *Manodosha*. These *manodoshas* lead to *mano vikara* such as *kama*, *krodha*, *Lobha*, *moha*, *shoka*, *harsha*, *Chinta*, *udwega*, *bhaya* etc. In *Charak Samhita* in *Trividhrogavishavidnyaniya Adhyaya* in *Vimansthana*, we get very accurate

description of *manas hetus* or causes of stress. Stress is a feeling that is created when one reacts negatively to a particular event. But It can also be the body's way of rising to a challenge and preparing to meet a tough situation with focus, strength and stamina. An incident that provokes stress is known as stressor.

▪ **Manasik Bhavas:**

Acharya Charaka has given brief explanation of examination of *Manasa Bhavas* as follows:¹⁰

- 1) *Mana - Artha (Avyabhicharena)* By proper perception of specific objects through *chintya*, *uhya* etc *manas vishaya*.
- 2) *Vidnyana - (Vyavasayena)* - By proper reaction to activities.
- 3) *Raja - (Sangena)* - By attachment.
- 4) *Moha - (Aidnyanena)* - By lack of understanding the subject.
- 5) *Krodha (Abhidrohena)* - By revengeful disposition.
- 6) *Shoka (Dainya)* - By sorrowful disposition.
- 7) *Harsha (Amodena)* - By happiness.
- 8) *Priti (Toshena)* - By satisfaction.
- 9) *Bhaya (Vishadena)* - By apprehension.
- 10) *Dhairya (Avishadena)* - By fearlessness or confidence.
- 11) *Virya (Utthanena)* - By initiation of action.
- 12) *Avasthana (Avibhramena)* - By stability of mind.
- 13) *Shraddha (Abhiprayena)* - By keeping faith.
- 14) *Medha (Grahena)* - By the power of comprehension.

- 15) *Sadnya (Nama grahena)* - By taking the names.
- 16) *Smriti (Smaranena)* - By the power of remembering.
- 17) *Hriyam (Apatrapanena)* - By bashfulness.
- 18) *Shila (Anushilena)* - By regular practice.
- 19) *Dvesha (Pratishedhena)* - By prohibition.
- 20) *Upadhi (Anubandhena)* - By subsequent manifestations.

- 21) *Dhriti (Alaulyena)* - By firmness or not to be greedy.
- 22) *Vashyata (Vidheyata)* - By compliance of others orders.

These *Bhavas* are broadly divided into two divisions – *Sukhakar* and *Dukhar bhava*. *Sukhakar bhava* like *Medha, Smriti, Shila, Dhriti* are helpful for doing proper mental activities. But excessive abnormal *dukhakar bhava* like *krodha, shoka, dvesha, moha* cause abnormality in mind and body. Hence they are called as *Manasik Vikaras*. They are as follows-

Sr. No.	ManasaVikaras	References
1	<i>Kama</i> (passion)	Ch. Vi. 6/5, Su. Sut. 1/33
2	<i>Krodha</i> (anger)	Ch. Vi. 6/5, Su. Sut. 1/33, A. Hr. Ni. 1/16
3	<i>Lobha</i> (greed)	Ch. Vi. 6/5, Su. Sut. 1/33
4	<i>Moha</i> (infatuation)	Ch. Vi. 6/5
5	<i>Irsha</i> (grief)	Ch. Vi. 6/5, Su. Sut. 1/33
6	<i>Mana</i> (pride)	Ch. Vi. 6/5
7	<i>Mada</i> (arrogance)	Ch. Vi. 6/5
8	<i>Shoka</i> (grief)	Ch. Vi. 6/5, Su. Sut. 1/33, A. Hr. Ni. 1/15
9	<i>Chittodvega</i> (anxiety)	Ch. Vi. 6/5
10	<i>Bhaya</i> (fear)	Ch. Vi. 6/5, Su. Sut. 1/33, A. Hr. Ni. 1/15
11	<i>Harsha</i> (exhilaration)	Ch. Vi. 6/5, Su. Sut. 1/33
12	<i>Vishada</i> (depression)	Su. Sut. 1/33
13	<i>Abhyasuya</i> (indignation)	Su. Sut. 1/33
14	<i>Dainya</i> (affliction)	Su. Sut. 1/33
15	<i>Matsarya</i> (jealousy)	Su. Sut. 1/33
16	<i>Chinta</i> (worry)	A. Hr. Ni. 1/15

(Ch.- *Charaka Samhita, Vi.- Vimanasthana, Su.- Sushruta Samhita, Sut.- Sutrasthana, A. – Ashtang, Hr.- Hrudya, Ni- Nidansthana*)

People who are always anxious and under pressure are at the risk of stress. Most of these people show symptoms of

Agnimandya means loss of hunger or appetite. Generally, in this anxious state, people tend to eat easily available food items like junk food. They tend to consume chocolates or sweets quite often in between the meals. There may also be intermittent consumption 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 if mind remains occupied by stress. 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 relaxed. Over the period of time, it causes *Rasavaha srotasdushti*.¹² Rasa is one of the *dushya* factor mentioned in *samprapti* of *Prameha*. 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 *vikruta meda*, *shleshma* and *Kleda Vriddhi*. These are susceptible factors for *Prameha*.

The *Nidana* of *Prameha* itself comes as a shock to patient and can generate lot of stress. So it becomes very important to pay attention to *manasik hetus* of *Prameha* and try to manage them effectively. It also happens many times that *Prameha* gets detected while treating some other diseases revealed by the patient. E.g. while treating heart attack, the physician notices that patient also has *Prameha*. Even in such cases too, attention should be paid to *manasik hetus*.

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 show less *manas sarata* due to weak *mana* and can be susceptible to stress.

Discussion and Conclusion:

Excessive abnormal *manasik bhavas* are causative factors 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 *sattva sarata*. *Sattva sara* people experience relatively less 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*. Excessive abnormal *manasik bhavas* are triggering factors for progression of *Prameha* and they show their effects over a long period of time. So mental health should receive adequate attention while observing *Prameha*.

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Conflict of Interest: Non

Source of funding: Nil

Cite this article:

Manasik bhavas as a Nidana in Samprapti of Prameha

Nilesh Dalvi, Abhijit Mhalank,

Ayurlog: National Journal of Research in Ayurved Science- 2023; (11) (03): 01- 06