STUDY OF MAANAS HETUS IN THE AETIOPATHOGENESIS OF GRAHANI.

Aim: Study of maanas hetus in the aetiopathogenesis of Grahani.

Materials and Methodology:

Materials:
1. 50 patients of Grahani vyaadhi.
2. Patient’s case record format designed on the basis of clinical and classical diagnostic criteria for Grahani vyaadhi.

Methodology:
1. Written and informed consent of the patient in both Marathi and English languages was taken for the study.
2. Patients were examined thoroughly.
3. Case record formats were filled with the help of collected information.
4. Collected data was placed appropriately in diagram.
5. From the collected data appropriate observations were evaluated to find the maanas hetus of Grahani. The maanas hetus found in the patients were given importance according to their chronicity and severity as well.
6. Relation of maanas hetus and lakshanas of Grahani was established.
7. The role of maanas hetus in the aetiopathogenesis of Grahani was established.

Results: Out of the patients registered for the study, Chinta is found in maximum i.e. 66% of the patients. Krodha is found in 24% of the patients. Bhaya is found in 12% of the patients and Ahankaara is seen in 6% of the patients. Shoka, low self-esteem and inferiority complex are the causes seen in 4% of the patients each. Superiority complex and Lobha was not found in any of the patients. The diagram below shows the incidence of maanas hetus in the patients studied.
Discussion:
The body and the mind are interrelated to each other. Vata dosha from the Tridoshas is responsible for the physical and psychological activities. Vata dosha controls the mind and encourages it to do various tasks. Vata dosha is responsible for giving the mind proper directions in different tasks. It is the one who provokes all the sensory organs to carry out their appropriate and specific jobs. The Tridoshas affect the doshas of the mind or mana i.e. Raja and Tama. These result in the psychological deformities like Kaama (lust/desire), Krodha (Anger), Chinta (Worry), Shoka (Sorrow), Lobha (Greed), Moha (Attachment), Mada (Arrogance), Matsara (Jealousy), Harsha (Happiness) and Bhaya (Fear) etc. which are ultimately responsible factors for Tridosha prakopa and Agnidushti or Agnimandya. These causes also lead to Ajeerna, which further manifests the production of Aama and vitiation of Grahanvi avayava.

Moreover, psychological causes like Ahankaara (Ego), low self-esteem, inferiority complex, superiority complex and over-thinking were found in some of the cases studied which were not described in the Samhitas as the causative factors. Overthinking i.e. Atichintana is also a hetu of vitiation of Rasavaha strotasas and hence, leads to lakshanas like Aalasya, Daurbalya, Sharir-Gaurava, Angsaada, Aruchi, Hirulasa, Jwara etc. These lakshanas are seen in both Rasa dhatu dushti11 and Grahanvi dushti12.

All the aforesaid psychological causes are responsible for Vata dosh pradhana Tridosha dushti as well as Agnidushti. The specific vitiation of Tridoshas can be elaborated as follows:

Chinta, Bhaya, Shoka, Lobha, and low self-esteem are responsible for Vata pradhana Tridosha dushti while, Krodha and Ahankaara are responsible for Vata-Pitta pradhana Tridosha dushti.

All the maanas hetus which were found in the patient as aggravating causes for the disease were only considered when they were found to be chronic and severe.

As seen earlier, physical and mental health are interrelated to each other. Mental health is an important component of total positive health. Every physical illness has an emotional component and every psychiatric illness has a physical component. Acharyas have also mentioned other diseases like Jwara and Atisara which have psychological causes eg. Bhayaja Jwara, etc.

Conclusion:
When various biological, psychological and social needs are not promptly and easily satisfied or met by any obstacle a person faces stress. Severe and prolonged stress produces adverse effects on one’s physical and psychological health which may be long-lasting and irreversible if not detected early and arrested effectively.

And hence, maanas hetus should be considered as associated causes in all diseases and specifically in diseases like Grahanvi as they play a significant role in the progression of the pathogenesis of the disease.

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