



Review Article

www.ijrap.net



CONCEPTUAL STUDY OF MANOVAHA SROTASA: A REVIEW

Rashmi Gurao ^{1*} Omprakash Dadhich ²

¹Assistant Professor, Jupiter Ayurved Medical College, Nagpur, Maharashtra, India

²Professor, Dean (Academic) and H. O. D, P.G Department of Sharir Kriya, National institute of Ayurveda, Jaipur, Rajasthan, India

Received on: 28/08/17 Accepted on: 06/10/17

*Corresponding author

E-mail: drrashmigurao@gmail.com

DOI: 10.7897/2277-4343.0914

ABSTRACT

Ayurveda is an ancient science having its own concepts. Some concepts are clearly explained while few are concise and discretely mentioned. The elaboration these concise concepts and coherence of various excerpts related to them is the need of time. Srotasa is unique concept of ayurveda which deals with the various systems in the body. The word Srotasa is derived from the root "Sru Sravane" that means to flow or to move i.e. channels through which flow occurs. Mana is the entity that makes a person knowledgeable. It is the important link between the Aatma (soul) and Indriya (sense organs). Mana has to flow or move from one Indriya to another at a lightning speed for perception of absolute knowledge. Thus channels are required for this conveyance of Mana. Sharir Srotasas are mentioned in detail but a very brief description is available about Manovaha Srotasa that too mainly in the context of diseases like Unmada and Apasmara. But there are miscellaneous symptoms mentioned indirectly and discretely that bear resemblance to Manovaha Srotodushti. If these symptoms are addressed, early diagnosis of Manovaha Srotodushti can be done and their progression into severe mental disorders can be prevented. For this, thorough knowledge of Manovaha Srotasa is required with respect to Moolasthanana (site of origin), Dushti Hetu (causes of vitiation), Srotodushti Lakshana (symptoms) and Chikitsa (treatment). This article aims at interpretation and assortment of the various aspects of Manovaha Srotasa in Ayurvedic Samhita.

Keywords: Mana, Srotasa, Moolasthanana, Dushti Hetu, Srotodushti Lakshana

INTRODUCTION

Mana (Mind) is one of the nine karana dravya¹ which is difficult to understand. Ayurveda defines Dravya as an entity bearing Guna (qualities) and Karma (function) ². The meaning of word "Mana" is the entity that makes a person knowledgeable. It originates in 3rd month of intrauterine period³.

Mana is explained in detail in Ayurveda but a very few references are available about Manovaha Srotasa. For an entity in the body to be considered as Srotasa, it has to fulfil the criteria of conveyance of material. The other entities related to conveyance of material – Sira and Dhamani. This classification is mainly based on the type of material conveyed.

Sira mainly conveys Vata, Pitta, Kapha and Rakta from one place (organ) to another. Dhamani are filled with nourishing fluid transuding from outside. According to Dalhana, Dhamani conveys Shabda, Rupa, Rasa and Gandha. Srotasa are meant for secretion of nourishing fluid like Rasa. Secretion, active or passive in nature is indicative of nourishing the related structure⁴. The word 'Srotasa' is derived from the root "Sru Sravane" that means to flow or to move. This forms the basis of definition of Srotasa⁵. Srotasa is the entity in which Dhatu in the stage of biotransformation is conveyed. All Srotasas are conveyers of body entities, which are under the process of bioconversion. Each of the body entities is generated and replenished in their own Srotasa.

Philosophical Aspect of Mana

Mana is Nitya (eternal) ⁶, therefore it doesn't require nourishment but Mana is the important link between the Aatma (soul) and Indriya (sense organs). It is also known as

"Atindriya" as it performs many more functions along with Indriya janya Karya (sensation)⁷. The Lakshana (characteristic) of Mana is the presence and absence of knowledge. Indriya are unable to receive their respective Vishaya (sensation) in the absence of Mana.

For perception of knowledge, Mana flows or moves from one Indriya to another at a lightning speed. This is possible because Mana possesses two Guna (qualities) – Anutva and Ekatva. Mana has microscopic structure (Anutva) due to which it easily and quickly conveyed between various body parts. Mana is one (Ektva). One is often confused about the magnitude of Mana since it performs its function so speedily⁸.

Srotasa (Channels) are required for the efficient migration of Mana. Any obstruction in these passages results in altered functions of Mana. Therefore Manovaha Srotasa is mentioned in Ayurveda in the context of diseases. Sharir Srotasas are described in details with reference to Srotomoola, Srotodushti Hetu, Lakshana and Chikitsa. So it is important to study Manovaha Srotasa in above context for better understanding and treatment of related diseases.

Manovaha Srotasa Moolasthanana

The Moolasthanana of any Srotasa are the organs that are involved in either production or conveyance of that entity or diseases related to it (diagnostic purpose). The Moolasthanana of Manovaha Srotasa is not mentioned directly but the site of Mana is said to be the whole **Chetanavat Sharir**⁹ i.e. Mana resides in the living body and not the dead one. This is because the Vedana (perception of sense) occurs when the Vishaya comes in contact with Mana. If Vishaya is Sukhada (favourable), it results in

pleasure and if it is Dukhada (unfavourable), results in displeasure¹⁰.

Mana resides in Hridaya (heart) along with Aatma. The Rasavaha Srotodushti Hetu¹¹ includes “Chintyanam Chaatichintanaat” i.e. constant worry or stress. Chintya (to think) is the Vishaya (subject) of Mana therefore Atichintana ultimately results in Dushti (vitiation) of Mana. In the Samprapti (pathology) of Unmada, it is clearly mentioned that Manovaha Srotasa are Dhamani related to Hridaya¹². Modern science has also accepted the role of stress and tension on heart.

Bhel Samhita has mentioned the site of Mana **between Shira** (head) **and Talu** (palate)¹³. The brain lies in this portion. According to modern science, memory, intelligence, sensation and the reflex action are the functions of Nervous system which comprises of brain and spinal cord. The effect of stress is also seen on brain.

So it can be said that Mana is conveyed from Hridaya via Dasha Dhamani into throughout Chetanavat Sharira. Hridaya and area between Shir and Talu is **Parikshana Sthana** for Manovaha Srotodushti. Therefore the Moolasthana of RasavahaSrotasa, **Hridaya** and **Dasha Dhamani** along with area between **Shira** and **Talu** (brain) can be considered as Moolasthana of ManovahaSrotasa.

Manovaha Srotasa Dushti Hetu

All Sharirik Vyadhi exhibit some Manasik Lakshana and vice versa. This is because the Sharirik and Manasik Dosha are interrelated. Rajobahulta is seen in Vata Dosha, Pitta comprises of Satva Guna and Kapha consist of Tama¹⁴. Satva Guna strengthens the Mana. Increase in Raja and Tama Dosha results in wear off of the Mana. This makes Mana susceptible to Sharirik Dosha (Vata, Pitta and Kapha) and Aagantu (external factors like Pragyaparadha, etc.) Hetu.

Table 1: The Physiological Functions of Mana¹⁵

Sl. No.	Functions of Mana	Meaning
1.	Indriya Abhigraha	To control Indriya from indulging in sinful matters e.g. Mana controls Rasanendriya from over eating.
2.	Swasya Nigraha	Self control; Mana controls itself from indulging in undesirable subjects.
3.	Uhya	Analytical review of the subject.
4.	Vicharya	Taking decision after judicious thinking.

The factors, Sharirik or Manasik that adversely affect the above functions of Mana are the Dushti Hetu. The Hetu or causes of Srotodushti are mainly divided into two categories Aaharaj Hetu and Viharaj Hetu.

Aaharaj Hetu

Aaharaj Hetu includes consumption of Rajasik and Tamsik Aahara i.e. Aaharathat increases Raja and Tama Dosha of Mana. **Rajasik Aahara** means excessive Katu (spicy), Amla (Sour), Lavana (salty), Atiushna (hot), Tikshna (pungent), Ruksha (dry) and Vidahi (spicy) food stuff. These foods are less nourishing and evoke negative emotions like Bhaya (fear), Dukha (sorrow), Shoka (agony), etc.

Tamsik Aahara means eating Yata Yama (stale) Gatarasam (tasteless), Puti (rotten), Paryushitam (polluted), Uchchhishtam (leftover) or Amedhya (impure) food.¹⁶

Consumption of Viruddha (Foods with opposite potencies), Ashuchi (unhygienic), Ahita (harmful), Malina (polluted food) Aahara are also the causes of Manovikara.

Viharaj Hetu

The main Hetu of Manasik Vyadhi is the accomplishment or failure to achieve desired things¹⁷. Accomplishment of desired things results in Kama (more desire), Harsha (extreme happiness), etc. And getting undesirable things results in Shoka (agony), Krodha (anger) etc.

(i) Aprashsta Manasik Karma¹⁸

In Charak Sutrasthana, following karma or actions are condemned.

Table 2: Aprashsta Manasik Karma

Sl. No.	Aprashsta Manasik Karma	Meaning
1.	Lobha	Improper materialistic desire
2.	Shoka	Agony or grief due to loss of child etc.
3.	Bhaya	Anxiety or fear of dire consequences.
4.	Krodha	Fierceness due to hatred
5.	Maana	Ego or arrogance
6.	Nirlajja	Shameless or vulgarity
7.	Irshya	Envy or jealousy
8.	Atiraga	Excessive indulgence in particular matters.
9.	Abhidhya	Greed for other's wealth

(ii) Atiyoga, Ayoga and Mithayoga¹⁹

The Vishaya or subject of Mana is Chintya i.e. to be thought. Like other Indriya, Mana also shows Ayoga, Atiyoga and Mithayoga symptoms:

Table 3: Atiyoga, Ayoga and Mithyayoga

Sl. No.		Meaning
1.	Atiyoga	Excessive thinking about particular subjects
2.	Ayoga	Absent- minded or without any thought
3.	Mithyayoga	Evil thoughts or thinking wicked.

Manovaha Srotodushti Lakshana

In the first stage, there is predominance of Raja and TamaDosha in Mana. The manifestations depend on the dominant Manasik Dosha and are as follows²⁰

Table 4: Symptoms of Predominance of Raja Dosha

Sl. No.	Symptom	Meaning	Sr. No.	Symptom	Meaning
1.	Dukhabahulta	Excess sorrow	7.	Dambha	Hypocrite
2.	Atanshilita	Wandering nature	8.	Maana	Arrogance
3.	Adhruti	Impatient	9.	Harsh	Ardent Desire
4.	Ahamkara	Ego	10.	Kama	Lust
5.	Aanrutik	Con / Deceiver	11.	Krodha	Rage
6.	Akarunya	Unsympathetic			

Table 5: Symptoms of Predominance of Tama Dosha

Sl. No.	Symptom	Meaning	Sr. No.	Symptom	Meaning
1.	Vishaditva	Depression	5.	Agyana	Ignorant
2.	Nastikya	Unspiritual	6.	Durmedhatvam	Wicked
3.	Adharmashilta	Characterless	7.	Akarmashilta	Lazy
4.	Buddhi Nirodh	Foolish	8.	Nidralu	Sleepy

Predominance of Raja and Tama Dosha makes Mana prone to Nija (Sharir Dosha) and Aagantu (Bhuta, Visha, etc.) Hetu. Due to this, following symptoms are seen.

Table 6: Symptoms of Manodushti due to Nija and Aagantu Dosha

Sl. No.	Symptom	Meaning
1.	Tandra	Lassitude with absent mindedness; originates due to Tama, Vata and KaphaDosha.
2.	Klama	Lethargy without any cause. IndriyaPrabadhak (Sense organs unable to do their normal function of sensation)
3.	Glani	Tiredness
4.	Bhrama	Vertigo; It is caused due to Raja,Pitta and VataDosha.
5.	Mada	Inebriated state of mind
6.	Murchha	Giddiness; It develops due to Pitta and TamaDosha.
7.	Unmada	Unsteadiness or disturbance of Mana (mind), Buddhi (intellect), Samgya-Gyan (knowledge), Smriti (memory), Bhakti (desires), Sheel (character), Cheshta (deeds) and Aachara (behaviour) ²¹ .
8.	Apasmara	Vikriti (disorder) of Smriti (memory), Satva (mind) and Buddhi intellect associated with convulsions and unconsciousness (Epileptic fits). ²²
9.	Atatvaabhinivesha	Paranoia
10.	Sanyasa	Coma, final stage of Manovaha Srotodushti. It results in death.

Tandra, Klama and Glani are various types of exhaustion differentiated on the basis of cause and associated symptoms.

TREATMENT OF MANOVAHA SROTODUSHTI

The treatment of choice for Manovaha Srotodushti is Satvavajaya²³ along with Samshodhana (Cleansing process - Panchakarma) and Sanshamana (drugtherapy). It includes following steps:

Table 7: Treatment of Manovaha Srotodushti

1.	Nidana Parivarjana - To give up Pragyaparadha, to stop Indriya from indulging in sinful Vishaya, etc.
2.	Recall of rightful things or Smriti.
3.	Pragmatic knowledge of Desha, Kala and Aatma.
4.	To practice Sadvrittacharya ²⁴ i.e. good moral behaviour.
5.	Chittaprasadana Kriya ²⁵ (Activities of mental recreation)
6.	Yogasana like Swastikasana, Padmasana, etc. Pranayama, Dhyana and Dharana practices.
7.	Aaushadhi Kalpa – Medhya Rasayana, Saraswatarishta, Abhrak Bhasma, Rajat Bhasma, Mauktik Bhasma, Kalyanaka Ghrita, Mahapaishachik Grita, Panchgavya Ghrita, Mahapanchgavya Ghrita, Brahmi Vati, Smritisagar Rasa, Yogendra Rasa, etc.

CONCLUSION

The importance of mind in quiet evident in modern science so much is that a psychology, a separate branch of medicine is dedicated to it. However description of mind in Ayurveda is discrete; mainly in the context of diseases. The preliminary Manodushti Lakshanas are often neglected as the behavioural disorders. These initial stages of symptoms are curable but the prognosis is poor in case of Mada, Atatvaabhinivesha, Unmada, Apasmara and Sanyasa. However if these symptoms are tackled in early stages, their progression into serious disorders can be prevented. So, thorough knowledge of Manovaha Srotasa is necessary.

REFERENCES

1. Kushvaha Harishchandra, Charak Samhita, Sutrasthana, Chapter 1, Verse 48, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 19
2. Kushvaha Harishchandra, Charak Samhita, Sutrasthana, Chapter 1, Verse 51, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 21
3. Kushvaha Harishchandra, Charak Samhita, Sharirsthana, Chapter 4, Verse 11, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 792
4. Trikamji Yadavji, Sushruta Sushruta Samhita, Sutrasthana, Chapter 9, Verse 3, Varanasi, Chaukhamba Surbharti, 2008: 384
5. Kushvaha Harishchandra, Charak Samhita, Sutrasthana, Chapter 30, Verse 12, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 792
6. Verma Sunil & Dr. YadavJairam, Sharir Kriya Vigyana, Varanasi, Chaukhamba Orientalia, Reprint 2015: 351
7. Trikamji Yadavji, Charak Samhita, Sutrasthana, Chapter 8, Verse 4, Varanasi, Chaukhamba Surbharti, 2009: 55
8. Trikamji Yadavji, Charak Samhita, Sharirsthana, Chapter 1, Verse 18-19, Varanasi, Chaukhamba Surbharti, 2009: 288
9. Trikamji Yadavji, Charak Samhita, Vimanasthana, Chapter 5, Verse 7, Varanasi, Chaukhamba Surbharti, 2009: 250
10. Kushvaha Harishchandra, Charak Samhita, Sharirsthana, Chapter 1, Verse 133, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 742
11. Kushvaha Harishchandra, Charak Samhita, Chapter 5, Verse 13, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 633
12. Trikamji Yadavji, Charak Samhita, Chikitsa sthana, Chapter 9, Verse 5, Varanasi, Chaukhamba Surbharti, 2009: 468
13. Shukla Girijadayalu, Bhel Samhita Chikitsasthana, Chapter 8, Verse 2, Varanasi, Chaukhamba Bharti Academy, Reprint 2006: 157
14. Tripathi Brahmanand, Sharangdhara Samhita, Purva Khanda, Chapter 5, Verse 45, 47 & 52, cVaranasi, Chaukhamba Surbharti Prakashana, 2016: 42, 43
15. Trikamji Yadavji, Charak Samhita, Sharirsthana Chapter 1, Verse 21, Varanasi, Chaukhamba Surbharti, 2009: 288
16. Gunaji Nagesh, Sarth, Shrimad Bhagvad Geeta, Chapter 17, Verse 9- 10, 10th Edition, Mumbai, Keshav Bhikaji Dhavale Prakashana, Shri Samartha Sadan, 1997: 197
17. Kushvaha Harishchandra, Charak Samhita, Sutrasthana, Chapter 11, Verse 45, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 179
18. Kushvaha Harishchandra, Charak Samhita, Sutrasthana, Chapter 7, Verse 27, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 109
19. Trikamji Yadavji, Charak Samhita, Sutrasthana, Chapter 8, Verse 16, Varanasi, Chaukhamba Surbharti, 2009: 58
20. Trikamji Yadavji, Sushruta Samhita, Sharirsthana, Chapter 1, Verse 18, Varanasi, Chaukhamba Surbharti, 2008: 343
21. Trikamji Yadavji, Charak Samhita, Nidanasthana, Chapter 7, Verse 5, Varanasi, Chaukhamba Surbharti, 2009: 223
22. Trikamji Yadavji, Charak Samhita, Nidanasthana, Chapter 8, Verse 5, Varanasi, Chaukhamba Surbharti, 2009: 226
23. Trikamji Yadavji, Charak Samhita, Sutrasthana, Chapter 11, Verse 54, Varanasi, Chaukhamba Surbharti, 2009: 77
24. Kushvaha Harishchandra, Charak Samhita, Sutrasthana, Chapter 7, Verse 53, First Edition, Varanasi, Chaukhamba Orientalia, 2005: 119
25. Trikamji Yadavji, Sushruta Samhita, Uttartantra, Chapter 62, Verse 34, Varanasi, Chaukhamba Surbharti, 2008: 805

Cite this article as:

Rashmi Gurao and Omprakash Dadhich. Conceptual study of manovaha srotasa: A review. Int. J. Res. Ayurveda Pharm. 2018;9(1):13-16 <http://dx.doi.org/10.7897/2277-4343.0914>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.