A CLASSICAL APPROACH TOWARDS UNDERSTANDING OF MANOVAHA SROTAS

K.A. Sri Nagesh
Associate Professor, Department of PG studies in Samhita and Siddhanta, Sri Sri College of Ayurvedic Science and Research Hospital, 21st Km, Kanakapura road, Post. Udayapura, Bengaluru-560082

ABSTRACT
Mental disorders are a bane for the medical fraternity by the virtue of its complexity in handling them. Manas remained a mystery and very few attempts to understand it was made. Manovaha srotas, which is an essential channel for the hauling of Manas throughout the body and its accessibility out of the physical body, must possess a definite physical structure. In classics, we do not find the word ‘Manovaha srotas’ while describing about different srotas but psychological disorders. Keeping the existent srotas in to account, we can claim that the regular srotas only can act as Manovaha srotas. Thus we can understand the relevance of such understanding by cross checking the references. Though Pranavaha srotas is concerned with respiration, it also is apprehensive with sensory and motor activities of the body. Pranavaha srotas extends from Hridaya till shiras which helps in comprehending the data. Mind can traverse elsewhere in the body by other srotas as well.

Keywords: Manas, Hridaya, Pranavaha srotas, Vikaras.

INTRODUCTION: Manas remained as a mystery though its existence is evident. One can neither find it physically nor can it be measured in any units. But it exists. It exhibits its existence by many ways. A student though is physically present during a lecture, looking at the teacher perceives nothing if his mind is elsewhere. This example shows that there must be an entity apart from physique. Manas is notorious being unstable. It has accessibility to almost everywhere. But Manas needs a body for its functioning, a pathway for its movement and a location to situate. In human body, it’s location is in Hridaya, proximity to the location of atma, buddhi and indriyas. The testimony for its existence is perception of knowledge itself. Mano vikaras are due to three dosha and agantu. Perhaps a disturbed bodily factor (dosha) can spoil mind and a disoriented mind will spoil the body. Thus, mind as well as body is interlinked. Epidemiological studies reveal that prevalence rate for psychiatric disorders is varying from 9.5 to 370/1000 population in India. These varying prevalence rates of mental disorders are from both Indian and international studies. Despite variations in the design of studies, available data from the Indian studies suggests that about 20% of the adult population is affected with one or the other psychiatric disorder.

STATEMENT OF THE PROBLEM: Any given situation is analyzed based on the basic information available. Shaareera, the structural and functional aspects are essential to analyze in any disease. A normal structure and function of dosha, srotas and mind should be understood to analyze mental disorders. The basic platform for the development of mano vikaras need to be understood.
METHODOLOGY: The work is a type of literary research. Source of data: The literary source is from classical texts of Ayurveda, and published articles in reputed journals. The available literary information is analyzed critically correlated with contemporary classical texts for authentication.

LITERARY REVIEW: Ayurveda believes in harboring the mind inside the Hridaya, thus, it becomes essential to understand Hridaya prior to the understanding of mind and mental disorders. Modern science explains us about the impulses which traverse across the body through the dedicated pathways called as nerves. In Ayurveda, the same pathways are named as srotas. In Ayurveda, Hridaya is given more importance than mastishka as it is said to be the storehouse of many entities in the body.

It is understood that mind can traverse across whole body and even beyond. Though it can move around, it has a location exclusively set for it. Hridaya is the seat of mind it shares the location along with other entities such as shadanga, Vijnana, indriyas, arthas and atma. Hridaya is not just an organ which pumps blood alone. It is a junction through which many srotas cross through. In Hridaya, dasha dhamanis, prana and apana, Manas, buddhi, chetana and mahabhoota are present in the form of wheel and axle. Pranavaha srotas and Rasavaha srotas have their roots in Hridaya. Pranavaha srotas thus begin at Hridaya also it is said that pranavata is situated in shiras. It means, pranavata moves through kantha and uras and does dharana of buddhi, indriyas, Hridaya and dhamani. Hridaya acts as a support for buddhi etc. Moreover, while explaining the importance of shiras (head) charakacharya has said that, indriyas, indriya-pranavaha srotas are situated in shiras like an aura of sun.

Twenty four dhamanis which take origin in nabhi are disseminated in different directions. Among them, ten Dhamanis which move upwards (from nabhi) goes to Hridaya and divides into three each, thus become thirty (30). Among those, eight dhamanis grasp shabda, roopa, rasa and gandha (two for each).

Manas, due to its anutva and ekatva, it cannot engage itself in to all these (arthas) at once. Thus perception of each takes a minimum difference in time. From shiras, where Manas is perceiving shabda etc will be carried to chitta sthana (Hridaya) the movement must be happening through the same channels as mentioned earlier, as each arthas are provided with two dhamanis each.

In Unmada nidana, doshas will enter location of budhi (Hridaya) in a person with upahata satva, and situate in Manovaha srotas and spoils the chetas.

DISCUSSION: It has been observed that vata is the dosha essential for the activities running through in the body. Vata dosha being responsible for regulation of Manas does maintain and support Hridaya while travelling through its respective srotas. Pranavaha srotas is accommodating the movement of pranavayu, and Manas. Manas has no independent and dedicated pathway for its movement, but it is authorized to traverse through any srotas in the body.

The whole body shall be acting as pathway and location for Manas. This endorses Manas to recognize any sensation across the body.

As all the indriyas are unified in shiras, pranavaha srotas can be identified as the...
main pathway for Manas for the perception of knowledge. 

Pranavaha srotas is a physical structure whereas pranavata and Manas are invisible entities.

The same Pranavaha srotas will be called as Indriya -Pranavaha srotas in shiras. This is because; the indriya’s buddhi (after its perception) will be navigating through the similar and parallel pathway. The same pathway (Pranavaha srotas) near the indriyas is called as indriyas Pranavaha srotas.

How the knowledge is perceived?

Knowledge is perceived through a coordinated activity between different entities. It is perceived in presence of Manas which is in connection with atma, engaging with indriyas, connecting with arthas.

Regulator for the Manas is vata and hence, the pathway through which perceived knowledge is carried towards the location of buddhi (Hridaya) is Pranavaha srotas. A typical and uninterrupted movement of vayu regulates the body functionalities.

Significance of Manovaha srotas in mano vikaras: The basic factor essential for the mano vikaras is inconsistent satva. Dosha, be it shareerika (Vata, pitta and kapha) or mano doshas (rajas and tamas) would need inconsistent satva to create mano vikaras.

A strong mind would resist and deal with annoyance of dosha.

The pathway through which Manas moves in the body for the perception of knowledge should be free from distorted dosha. Also, the knowledge perceived shall be carried through the srotas which are free from doshas.

Similarly, distorted Manas would spoil the srotas and would perceive the knowledge in a distorted way itself.

Collectively we can say that, Manas while going towards shiras/indriya’s adhisththana would get spoiled due to dushta srotas. Also, the knowledge which is carried towards Hridaya would get spoiled due to dushta srotas. Distorted Manas would perceive the knowledge wrongly and distorted Manas would spoil the normally functioning srotas as well.

This explains the basic structure of any mano vikaras. Shareerika doshas can involve Manas and can lead to mano vikaras. Similarly, mano doshas can involve shareera and lead to mano vikaras.

CONCLUSION: The Pranavaha srotas can be called as Manovaha srotas while regulated vayu does the regulation of Manas. Shareerika doshas also can spoil Manovaha srotas and lead to mano vikaras and flawed satva is a basic essentiality for the onset of mano vikaras.

REFERENCES:

Corresponding Author:
Dr. K.A. Sri Nagesh
Associate Professor, Department of PG studies in Samhita and Siddhanta, Sri Sri College of Ayurvedic Science and Research Hospital 21st Km, Kanakapura road, Post. Udayapura, Bengaluru-560082
Email:ayurnags@gmail.com

Source of support: Nil
Conflict of interest: None Declared