

A REVIEW ON *HRIDAYA* -THE *MULASTHANA* OF *MANOVAHA SROTAS* IN DEPRESSION

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ABSTRACT

As we know that Depression is common condition in front of present scenario. In this competitive world many people are facing stress, anxiety. Sometimes this pressure will turns into depression. In our *Samhitas Manas rogas* are mentioned and *Manovaha Sroto Dushti* may be one among the causes of any *Manas roga*. In *Ayurveda Hridaya* (heart) is the 'seat' of consciousness .It is also the *Mulasthana* of *Manovaha strotas*. It is the site for *oja, mana, aatma budhi* etc. These all components have prime importance in causing number of mental and psychological disorders. So for prevention of any *Manasroga* one should avoid the imbalance in the *Mulasthana*. In modern criteria of diagnosis of depression almost all the symptoms have relation with any of above mention component of *Hridaya*. This paper is a brief review on all the important component of *Hridaya* and how they can cause a Depression.

Keywords: *Manovaha srotas*, Depression, diagnostic criteria's, components of *Hridaya*.

INTRODUCTION

The basic definition of health in *Ayurveda* is a state of physical and mental well-being. In our *Samhita granthas Sharir* as well as *Manas rogas* are mentioned. While looking at Depression it is a *Manasroga* according to *Ayurveda*. But the causes of this disease may differ which may ultimately leads to *Manovaha strotodushti* and can able to cause any *Manas vyadhi* according to the symptoms. Depression

is also called as Psychological or Lifestyle disorder as it may be caused due to inappropriate relation of peoples with their environment and disturbed daily routine.

In today's world peoples are living very fast and stressful life due to increasing competition in every field. There by most of people are sufferings from stress, anxiety and depressive type of disorders. According to WHO (World

Health Organization) at worst, depression can lead to suicide, and now the second leading cause of death among 15-29 year old. The theme of WHO 2017 World health day campaign is depression.

There are so many causes mentioned for depressive type of disorders. Some physiological causes should be studied as per *Ayurveda*. By understanding the components which are associated with *Hridaya* (Heart) like *oja*, and by giving awareness of Physiological causes of their depressed mood and by knowing the way to maintain good mental status we can prevent these disorders. Here *Ayurveda* can play an important role. *Acharya Sushruta* has mentioned that “*Hridayam Chetana Sthanam...*” which means the seat of consciousness is in heart. Therefore heart is having prime importance in this type of illness.

In modern literature there are some diagnostic criteria for major Depressive disorders and depressive episodes DSM IV criteria for major depressive disorder (MDD) and DSM V criteria etc. The attempt of this study is to give awareness of some important components related to *Hridaya* which may leads to *Manasroga* like Depression.

Aim: To evaluate the role of *Hridaya* in Life-style disorder Depression.

Objectives:

1. To study *Hridaya* in *Ayurvedic* text.
2. To study depression in modern science.
3. To find out relation between these two concepts.

Material and methods:

Authoritative *Ayurveda* text, Modern literature, available scientific information available on internet.

***Hridaya* in *Ayurvedic* prospective:**

Hridaya (Heart) is the ultimate abode of life and the *Shadanga-sharir* (six components of the body), *Vidnyana* (intellect), *indriyas* (sense organs) and their *arth* (their objects), *saguna aatma*, *Mana* and *chintaya* these all are described with almost importance in texts.¹

According to *Acharya Charaka*, *Sushruta*, *Vagbhata* and *Kashyapa* all *mrudu avayav* (all soft organs) of the body have its origin from *matruja* part (maternal part) and therefore *Hridaya* is called as *Matruja avayav*.

Balvik Bhishaka Kankayana explained that as the *Hridaya* (heart) being receptacle of *Chetana tatva* so it is differentiated first in fetal development. In view of *Dhanvantari* all organs like *hridaya*(heart) are formed simultaneously with *Bhavas* like *Oja*, *Mana*, *Aatma* and *Buddhi*. It is true that the *hridaya* (heart) is the origin of all the organs and the receptacle of above *Bhavas*. So, there is no room for the formation of these phenomena preceding the formation of *hridaya*(heart).²

According to *Charaka Prana* rests in *Hridaya* (Heart), also the *Oja (Para Oja)* has its place in heart³. *Prana* here refers to type of *Vayu*. Also *Chaitainya Dhatu* (soul) situated here. Though life pervades the entire body, that in *hridaya* (heart) is the most important one because *sparsha janana* (sensation) and *sharir dharan* (sustaining the body) depend on it. The *hridaya* (heart) is indispensable for all the

normal mental and physical activities because the entire sense perception representing animation depends on the heart. Moreover, hridaya (heart) is the substratum of the *Ojas* par excellence and it is also the controller of mind.

Hridaya- sthana of Chetana Dhatu:

Heart is the seat of *Chaitanya tatva* (soul). *Acharya Sushruta* explains Heart is place for *Chetna tatva*. Life flows to all over body by Heart. It has self excitation property. Also it is the seat for Mind or Mana.⁴ And when *Hridaya* is hampered by excess *tama guna* is will produce *nidra*(sleep) in the body. According to *Chakrapani Chaithanyasangraha* means that consciousness is concentrated in heart by controlling the mind and thus heart is also important from the point of yoga and hence to *moskha*.

Hridaya- sthana of trigunas:

Trigunas Satva, *Raja* and *Tama* are located here⁵, among these three *Rajas* and *Tamas* are called as *manas dosha* which are capable for causing *rogas* where *Satva* is *manas guna*.

Hridaya- sthana of para oja:

Apara oja situated all over body whereas *para oja* located in heart. *Arundatta* also stated heart as a seat for *Ojas* and Soul. *Mahat*, *arth* and *hridaya* are synonymous. *Mahaphala* is one of the synonym of *hridaya*, *Gangadhar* interprets the word *mahaphala* as ‘that which fruits *mahata*’ (heart e.g. *oja* seated in heart). *Yogendranath* says that they are called *mahaphala* because their function carrying *oja* is of great importance. *Oja* is of two types-*para* and *apara*. The former is in very small

quantity e.g eight drops while the latter also called as *Slashmika oja*, is in the quantity of half *anjili* and is located in vessels attached to heart. *Oja* is also the synonymous with *rasa*, in the present context that being the essence of all *dhatu*s in meant.

Hridaya- seat of all senses:

Acharya Bhela also explained heart as a seat of *Chaitanya tatva* and also of intelligence, mind and all senses.

Hridaya- sthana of Mana:

According to *Acharya Kritvirya* heart is place for intelligence and mind.⁶

Hridaya- sthana of pana vayu, udana vayu, vyana vayu, saddhaka pitta and avalambak kapha:

Prana Vayu:

The *Vayu*, that courses in (governs) the cavity of the mouth, is called the *Prana*, its function being to force down the food into the cavity of the *aamashya*(stomach), and to assist the different vitalizing principles of the body. Also it attends to the functions of maintenance of intellect, sense organs, heart, mind and vessels. *Dalhana* expressed *Prana karma* as it is self motivating. Heart having self excitable tissues and a pacemaker which sets cardiac rhythm may influenced by *Prana Vayu*.⁷

Udana Vayu:

Its function is manifestation of *Vakapravrutti* (speech), *prayatna* (effort), *Urja* (enthusiasm), *Bala* (strength) and *Varna* (complexion). It also motivates body’s physiological processes

and attends to the functions of activities (physical movement's actions).⁸

Vyan Vayu:

Vyana which is located in heart moves all over the body with great speed attends to functions such as movements (locomotion), expansion, contraction, upward and downward movements, opening and closing of eyelids, feeling of taste of food, clearing and cleansing or widening of channels or pores causing flow of sweat and blood.

The main function of *Vyana Vayu* is motivation to all organs, and its five types of movements help heart to contract, relax and pumped the blood through aorta to whole body. By its motivation heart relaxes and contracts, receives and pumps blood to upward, downward and in all direction. *Dalhana* explains its function to move *Rasa Dhatu*, where as *Chandrata* suggested its *Rasadi Dhatu*, means all *Dhatu* mainly *Rasa Rakta* circulation. *Mahajava* here suggesting its great speed which continuously flowing blood throughout the body.⁹

Sadhaka Pitta:

The *Pitta* located in the heart is called as *Sadhaka*, because it helps to achieve the aims of life by attending to functions such as discrimination, intelligence, pride and enthusiasm. As all the emotions and aim are perform by *Sadhaka Pitta* so it is a means of attending all endeavours of life.¹⁰

As we all know fire cooks food. There is an *Agni* in every cell of body and there is one associated with each *subdosha* as well. *Agni* associated with *Saddhaka pitta* is responsible for cooking or processing emotions. *Saddhaka*

pitta and *Oja* having same location supports *Oja* and it also attends to mental functions such as knowledge, intelligence and self consciousness.

Avalambaka Kapha:

The main function of *Avalambaka Kapha* is to support the heart by its function of maintaining proper nutrition.¹¹

Modern concept of depression:

Most people have felt sad or depressed at time. Feeling depressed can be normal reaction to loss, life's struggles or an injured self-esteem. But when feelings of intense sadness includes feeling helpless, hopeless, and worthless ...last for many days to weeks and keep you from functioning normally, you depression may be something more than sadness. It may very well be clinical depression. As mentioned earlier *Hridaya* related components may be disturbed due to any reason like disturbed *Di-nacharya* (daily regimen) so it would be called as a lifestyle disorder. Therefore to focus on *Hridaya* and Depression is necessary.

Diagnosis:

According to the DSM-5, a manual used to diagnose mental disorders, depression occurs when you have at least five of the following symptoms for at least two weeks:

1. A depressed mood during most of the day, particularly in the morning
2. Fatigue or loss of energy almost every day
3. Feelings of worthlessness or guilt almost every day
4. Impaired concentration, indecisiveness

5. Insomnia (an inability to sleep) or hypersomnia (excessive sleeping) almost every day
6. Markedly diminished interest or pleasure in almost all activities nearly every day
7. Recurring thoughts of death or suicide (not just fearing death)
8. A sense of restlessness or being slowed down
9. Significant weight loss or weight gain

Symptoms:

According to the National Institute of Mental Health, people with depressive illnesses don't all experience the same symptoms.

DISCUSSION

1. *Oja* is the product of good digestion, when a person takes inappropriate diet this can't produce *Oja* which will leads to Fatigue or loss of energy, diminished interest or pleasure in almost all activities, depressed mood and a sense of restlessness or being slowed down. In modern science the concept of *Oja* is similar to immunity. A research gives outline that the causes and effects of immunological alterations and their link to reducing natural killer cells, enhancing inflammation and increasing susceptibility to various diseases. Also, the effects of an altered immune system on depression as a means to establish the immune system.¹²
2. Due to lack of inappropriate *oja* in the body and hampering in all *indriyas* and *mana* a person will not able to perform the daily task with enthusiasm and will unable to finish it on time which may be cause the feelings of worthlessness or guilt.
3. Heart is included in *sadhya pranahara marma* and also the location of *trigunas* also. When any physical or mental factor hampers the heart it will leads to *aaghata* of this *sadhya pranahara marma* and the symptom recurring thoughts of death or suicide may be due to it.
4. As we know *Trigunas Satva, Raja and Tama* are located in heart this *manas bhavas* in imbalanced state may cause disturbances in sleep as the increased *tama* responsible for *Nidra*. Therefore the conditions like Insomnia (an inability to sleep) or hypersomnia (excessive sleeping) develops.
5. Due to the disturbances in decision making property of *buddhi* there may be the improper management of diet which ultimately leads to weight loss or weight gain.
6. Heart is the seat of all senses and *Mana*. *Mana* having prime importance in *chintye, vicharya, uhiye, dhayey and sankalp* and it not work properly then it will leads to the symptoms like impaired concentration, indecisiveness.
7. *Manas Dosha Chikitsa: Sattvavajaya* means method of training one though in positive way to utilize his maximum energy.
 - i) *Jnanam: Jnanam adhyatmajnanm* -It means *Adhyatma Jnana*, i.e. spiritual knowledge that is absolute.
 - ii) *Vijnanam: Vijananam Shastrajnanam* -Knowledge of the scriptures and texts which takes the person towards true knowledge is *Vijananam*. It acts to gradually

diminish the *rajas* and *tamas* and increases the *sattvika Guna* of *manas*.

iii) *Dhairya*: *Dhairya Anunnatichetasah* - means calming down the vitiated or hyper excited state of the *manas* i.e. increasing the patience of the person by counseling or meditative procedure. It will give the person the courage to bear pain and other challenges in life.

iv) *Smriti-Smriti Anubhutarthasmaranam*-Trying to memorize the past incidence, as *Charakacharya* states that only if one remembers the real natures of things he gets rid of miseries. There are eight causes' gives for improvement of *smriti*, which could be practiced as therapeutic measure if the person has *alpa smriti*.

v) *Smadhi*- a condition where gaining complete contact with the *atma*, *manas* losses its contact with the external objects and conjunctions, only with the *Atma* is the *Samadhi awastha*.

These five aspects of *sattvavajaya Chikitsa* contain in it all other therapies advised for *manasrogas*.¹³

8. *Yogasanas*: From yoga sutras a famous aphorism says “*Yogastu chitta vruti ni-rodha*”.

In a study it is shown that several randomized control trails (RCTs) reported beneficial effects of yoga interventions for treating depressive symptoms.¹⁴

9. Daily exercise increases the power of *Agni* and help to improve processing power. A study shows that physical exercise is an efficacious treatment for depression.¹⁵
10. Proper diet should be taken. As *Oja* is the product of good digestion. According to a

study while making dietary recommendations, clinicians should consider a low-glycemic, modified Mediterranean diet rich in fruit, vegetables', whole grains and sea food(if not vegetarian) and low in processed, refined foods for optimizing mental health.¹⁶

By adapting these simple changes in daily routine one can easily manage the stress level and can be able to prevent many physical and psychological disorders.

CONCLUSION:

The entire components which are associated with *Hridaya* should be taken care with special attention. As it may helps in prevention and treatment of many of physical and psychological disorders. Depression can be effectively prevented and treated. Treatment usually involves either a talking therapy or antidepressant medications or combination of these according to WHO (World Health Organization). By adapting simple changes in daily routine by following *Dinachariya* (daily regimen), daily exercise and practicing Yoga, eating proper food as the *Oja* depends on the quality of food you take and with the help of *Sattvavajaya Chikitsa* we can manage depression before achieving clinical stage. But if once the clinical stage is achieved then it will needs Psychiatrists advice.

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