



A CRITICAL APPRAISAL OF MANOVAHA SROTAS

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ABSTRACT

Srotas are the network of channels in the body, that act as a passage for the convection of various *doshas* and *dhatu*s within the body. In the description of the various *srotas*, there is no mention of *Manovaha srotas* but in the pathophysiology of various *Mansika vyadhis*, there is a clear indication of vitiation of *manovaha srotas*. The description of *srotas* elucidates its causes, symptoms of vitiation, and the diseases caused by them. In the same way, *Manovaha srotas* can be described, as it plays an important role in the pathophysiology and manifestation of *mansika vyadhis*.

Keywords: Manovaha srotas, Manovaha srotodushti, Manas roga.

INTRODUCTION

Srotas are the network of channels in the body, that act as a passage for the convection of various *doshas* and *dhatu*s within the body. In the description of *srotas*, Acharya Charaka¹ has described 13 types of *srotas* viz., *Pranavaha*, *Udakavaha*, *Annavaha*, *Rasavaha*, *Raktavaha*, *Mamsavaha*, *Medovaha*, *Asthivaha*, *Majjavaha*, *Shukravaha*, *Mutravaha*, *Purishavaha* and

Swedavaha whereas Acharya Sushruta² has mentioned 11 pairs of *srotas* including *Artavavaha srotasa* & excluding *asthivaha*, *Majjavaha* & *swedavaha srotas*. In the description of the various *srotas*, there is no mentioning of *Manovaha srotas* but in the pathophysiology of various *Mansika vyadhis*, there is a clear mention of vitiation of *manovaha srotas*. Acharya Charaka

during the description of *srotas* has described the causes along with the symptoms of vitiation of these *srotas*.

Objectives: This study is attempted to describe *Manovaha srotas* on the same lines as other *srotas* described in the Classical texts, as the vitiation of *Manovaha srotas* plays an important role in the pathophysiology of *mansika vyadhis*.

Materials and Methods: Literary review of *Manovaha srotas* from Classical texts like *Charak Samhita*, *Sushrut Samhita*, and *Ashtanga Hridayam* along with relevant textbooks, peer-reviewed journals, and relevant articles & websites.

Observation

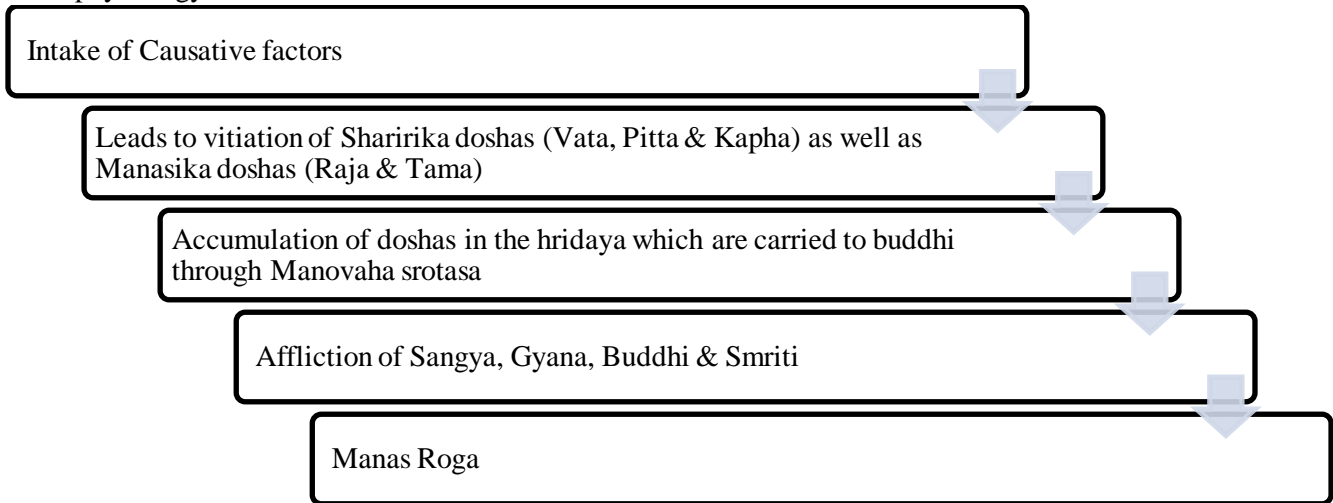
As the *srotas* are described by mentioning the causes & symptoms of vitiation and the diseases caused by

them. In the same way, *Manovaha srotas* can be described as follows:

Causes of vitiation of *Manovaha srotas*³:

1. Fearfulness, sadness & accumulation of *doshas*.
2. Filthy, perverted, contaminated, and inappropriate food items ingested improperly.
3. *Tantra prayoga* (Occult rituals) is performed in an immoral way.
4. Performing improper body movements & gestures.
5. Fickle-mindedness or afflicted with *kama*, *krodha*, *lobha*, *harsha*, *bhaya*, *moha*, *aayasa*, *shoka*, *chinta*, and *Udvega*.
6. Affected with trauma (physical or mental).
7. Suppression of Natural urges.

Pathophysiology of *Manovaha srotas* diseases:



Origin/Source of *Manovaha Srotas*⁴: *Hridaya & Buddhi*. As acharyas have considered *hridaya* as *aashraya sthana* of *manas* and *buddhi* as *kriya sthana* of *manas*.

Symptoms of *Manovaha srotodushiti*⁵:

1. *Buddhi & Mano vibhrama*.
2. Fickle eyes.
3. Impatience.
4. Irrelevant talk.
5. Delirium.

Diseases caused due to *Manovaha srotodushiti*:

A) *Keval manas/ Nanatmaja Manovikara*⁶: caused due to vitiation of *Raja & Tama*.

1. *Kama*, 2. *Krodha*, 3. *Lobha*, 4. *Moha*, 5. *Irsha*, 6. *Mana*, 7. *Mada*, 8. *Shoka*, 9. *Chinta*, 10. *Udvega*, 11. *Bhaya*, 12. *Harsha* etc.

B) *Samanyaja Manasika Roga*⁷: caused due to vitiation of *Raja & Tama* along with *Vata*, *Pitta & Kapha*.

1. *Unmada*, 2. *Apasmara*, 3. *Apatantraka*, 4. *Attavabhinivesha*, 5. *Bhrama* 6. *Tandra*, 7. *Klam*, 8. *Mada*, 9. *Murchha* 10. *Sanyasa*, 11. *Madatyaya* 12. *Gadodvega* etc.

C) *Manodaihika Roga*⁸: which originates at the mental level but is expressed at the physical level.

1. *Bhayaja & Shokaja Atisara*, 2. *Amavata*, 3. *Kamaja & Shokaja Jwara*, 4. *Tamaka shwasa*, 5. *Kushtha*, 6. *Kshaya*, 7. *Rajyakshma*, 8. *Trishna*, 9. *Pandu*, 10. *Klaibya* etc.

Treatment of *Manovaha srotas vyadhis*⁹: There are three modes of Management which include:

1. *Daiva vyapashraya Chikitsa*: It includes *Mantra* (Chanting hymns), *Aushadha* (Sacred herbs), *Mani* (Auspicious stones), *Mangal bali* (Sacrifice), *Upahara* (Offerings), *Homa* (Worshipping rituals), *Niyama* (Regulations), *Prayaschita* (Atonement), *Upavasa* (Fasting), *Swastayayana* (Reading religious books), *Pranipata* (Wishing sacred ones) and *Gamana* (Pilgrimage).

2. *Yukti vyapashraya Chikitsa*: These methods involve the usage of Pharmacological as well as non-pharmacological means, which includes

A) *Dravyabhuta Chikitsa*: by pharmacological means as-

- a. *Shodhana* – through *Vamana*, *Virechana*, *Niruha basti*, *Anuvasana basti*, *Nasya & Raktamokshana*.
- b. *Shamana* – Oral medication like *Kalyanaka ghrita*, *Mahakalyanaka ghrita*, *Mahapaishachika ghrita*, *Purana ghrita*, *Siddharthaka ghrita*, *Panchagavya ghrita*, *Mahapanchagavya ghrita*, etc.

B) *Adravyabhuta chikitsa*¹⁰: by non-pharmacological means like *Bhaya darshana*, *Vismapana*, *Vismarana*, *Kshobhana*, *Harshana*, *Bhartsana*, *Vadha*, *Bandha*, *Svapna*, *Samvahana*, etc.

III) *Satvavjaya Chikitsa*: It involves abstaining from indulging in unfair means & deeds.

DISCUSSION

As it is clear from the above observations that unlike other *srotas* the description of *Manovaha srotas* is not given in a single place but a scattered form, as per the situation and involvement of *manovaha srotas* in the manifestation of diseases. *Acharyas* have clearly mentioned that when *srotas* are in normal condition, the individual will be healthy but when *srotas* get vitiated, it will lead to the manifestation of diseases in the related systems¹¹. So, the *Manovaha srotas* vitiation

causes & symptoms are very important in the diagnosis of *Manas rogas* and the management of them should be planned accordingly.

CONCLUSION

As in the present era, the majority of diseases are psychosomatic in nature involving both physical as well as mental factors, the knowledge of *Manovaha srotas* is equally important as any other *srotas*. In *Ayurveda*, the mind has been given equal importance as the body, so the *acharyas* have given a detailed description of *Manovaha srotas* vitiation causes & symptoms, though in scattered form, as well as different modalities of management of *Manas rogas*. This knowledge will be helpful in treating *Manas rogas*.

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