



A CRITICAL REVIEW ON ANATOMICAL CONSIDERATION OF “MANOVAHA SROTAS”

Ayurveda

Vaidya Ashok Kumar Sharma

Associate Professor, Rachana Sharir, Govt Akhandanand Ayurvedic College, Ahmedabad, Gujarat.

Vaidya Manisha

M.O(SHALAKYA) CBPACS Daber Kheda Najafgarh, New Delhi.

ABSTRACT

As *Ayurveda* is the science of holistic health which deals with physical as well as in mental health. In the definition of healthy person it is incorporate to be happy *atma, indriya & mana*. *Manovaha srotas* is described by *Acharya charak* in *sharir-1, indriya- 5* and *chikitsa -9* except 13 *srotas* mentioned in *sroto-viman*. In definition of *srotas* these are the channels which secrets and transports the body constituents . Main components of *manovaha srotas* are *hridaya* and *dash dhamaniyan* . due to the vitiation of *manovaha srotas* some mental diseases occur *eg unmad, apsmar* ets.

Ayurveda consider to *mana* as *ubhyendriya* means work as *gyanendriya* and *karmendriya*. *Hridaya* is a place of *consciousness* . Characteristics of *mana* to be the knowledge or not to be the knowledge and it is minute and single .

In *ayurveda mana* can be considered as mind that seems to be placed in brain and work as conduction , transportation of our thoughts through the brain and cranial nervous.

In *manovaha-srotas* Brain (*buddhi-hridaya*) and cranial nervous (*dash dhamanya*) can be considered as *mana* control the functions of all ten *indriyas* as well as *self manovaha srotas* is a channel of production the rectified knowledge and conduction as well as control all the body function.

KEYWORDS

hridaya ,dash dhamniya,ubhyendriya ,Manovaha srotas.

INTRODUCTION -

Srotas are the channels which secrets and conduct the body constituents from one place to another place . *acharya sushruta* mentioned 11 pair of *yogvahi srotas*¹ ,hence *acharya charak* mentioned 13 *srotas* in *sroto-viman*. Beyond these *manovaha srotas* was also described by *acharya charak* in *sharir-1, indriya- 5* and *chikitsa -9* . *manovaha srotas* deals with the work of *indriyas* ie. *gyanendriyas* and *karmendriyas*. *Gyanendriyas*, which are responsible to receive their own subjects ,then finally a perfect knowledge is produced by mind. *karmendriyas* are responsible to perform their work respectively. Here *mana* is regulates the work of both *indriyas* that's why it is called *ubhyendria*² .in the complete process of perfect knowledge gaining ,the role of soul is also important. As *sushrut* says the place of consciousness is *hridaya* ,but final knowledge is not gain without the role of *buddhi* ie.brain.

In *manovaha srotas* the productive element is *nischyatmika buddhi*² and transportation roots are *indriyas* , brain and nerves which regulates the work of all sensory and motor organs. Here the principal roots of *manovaha srotas* can be considered Brain and cranial nerves. Here *hridaya* is considered as brain and *dash-damani* considered as first 10 cranial nerves. Here the transportation of informations and knowledge is done in the form of nerve impulse . during this process many thought comes ,then man filter these thought right or wrong , final with the help of soul and mind a perfect knowledge come out in the form of definitive intellectual ie. *param-buddhi*³.

Sroto-dusti of *manovaha srotas* take place when individual takes vitiated food , dishonour to his respective' s ie. God,teachers, intellectual persons, then doshas vitiates the place of intellectual which is brain (*buddhi-hridaya*) and nerves. in this situation individual can lost his mind as well as body control , not able to take decisions ,become unstable, loose control of *indriyas*. Final outcome of vitiation of *manovaha srotas* are the *unmad, apsmar, atavabhinives*⁴.

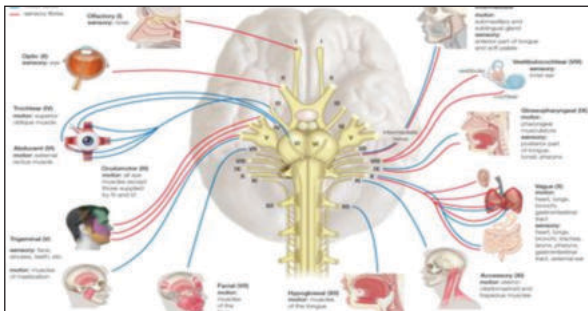


Diagram no.1

Like other *srotas*, *manovaha srotas* is receives the subjects via *gyanendria* , produce the thought , filter the thoughts , produce perfect knowledge with the help of soul and mind, perform the actions via *karmendrias* . this business of *manovaha srotas* continued without any interruption until body ,mind,soul are in-vitiated.

METERIALAND METHOD -

Manovaha srotas topic is taken from *charak sharir 1, charak chikitsa 9, and charak indriya*⁵. *manovaha srotas* is elaborated peculiarly by *acharya charak* which is very much important for the mental health point of view.

Here i tried to elaborate the *manovaha srotas* ,its roots ,and its function WSR to modern medical anatomy consideration. It is not possible to correlate exactly but up to some extant it can be correlate with brain and 10 cranial nerves.

DISCUSSION -

Here *manovaha srotas* is the channel which is responsible for production and conduction of the thought refined by the soul and mid. Control the sensory and motor functional organs . finally it seems that *manovaha srotas* described by *Charak* is having extra intellectual element ie.soul with modern anatomical structure, central nervous system. This basic difference between *manovaha srotas* described by *charak* and modern medical science, leads to *ayurveda* as “science of life”. the concept of complete health is come out from this peculiarity of *manovaha srotas* described by *charak*. Main moto of *charak* was to describe this important topic to fulfill the complete health of individual which is not possible by modern medical science.

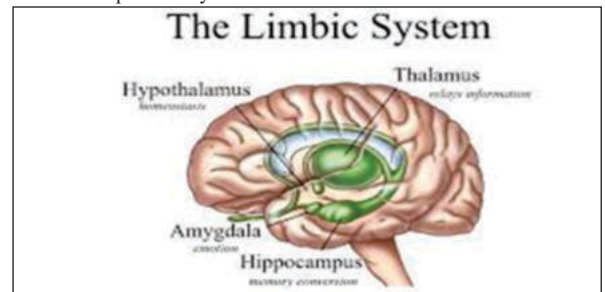


Diagram no.2

In *ayurvedic* texts lot of described about *mana* and its function .*mana* can control one *indriya* at a time but it works too fast that many time it seems that *mana* can control many *indriyas* at a time . it is like a needle prick the thousands of petal of lotus one by one but seems that all are pricked same time⁶.

Mind of human being can consider similar to the functions of limbic system⁷ i.e. behavioral, emotional etc.

Acharya Sushrut consider *mana* as moon it may due to thinking concept of mind⁹.

Brain is the controlling power of all the activities occurs in the human body and nerves are the connecting pathway's to the functional areas.

Central nervous system also performed the same function like *manovaha srotas* but there isn't any involvement of '*atma*'.

As *mana* works as a bridge between *indreeya* and *atma.indria* is controlled by the central nerves system and *mana* is the main source to gain the knowledge to the *atma.acharya charak* mentioned *manovaha srotas* in *nidansthan* and *sangyavah srotas* in *chikitsa sthan*¹¹.

CONCLUSION-

Mana is *ubhyendriya*, it's control and conduction to all *indriyas*, receive their respective subjects and finally production of rectified knowledge, all these are the business of *manovaha srotas*. In other hand *atma* is also involved in this phenomena.

Here Brain can be considered as intellectual heart and 10 *dhamniya* as ten principal crainial nervous.

Finally it can be conclude that *manovaha srotas* is more vast and help full tool to maintained the mental health as per *Ayurvedic* concepts.

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