

**CONCEPT OF TRIDOSH AND MANOVAHA SROTAS WITH
RELATIONS TO PSYCHOLOGICAL DISORDERS****Dr. Jyoti Shukla^{1*} and Dr. S. K. Mulay²**

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ABSTRACT

Ayurveda, the ancient science of life, health and cure originating from India adopts its own holistic biology based on the theory of *Triguna, Tanmatra, Tridosh, Saptadhatu, Ojas, Agni, Ama, Marma, Srotas and Mana*. It is distinctly different than the conventional modern biology which is largely based on reductionistic approach of classical Newtonian physics, in contrast to *Ayurvedic* biology- seems to be based on an integrative vision resembling quantum logic of modern science. Research is the prime need of contemporary *Ayurveda*. *Ayurveda* needs research designed to test and validate its fundamental concepts as well as its treatments. In this context, if *Ayurveda* is to be truly explored and

validate in all its aspects, scientific inputs should conform to *Ayurveda*'s principles and philosophy. Such research will require teamwork between scientists and *Vaidyas* based on truth and trust. In present research methodology is attached with *Ayurveda* so that we can validate the basic principles and fundamentals of this precious medical system. Hence evidence based research is highly needed for global recognition and acceptance of *Ayurveda*. This paper will focus a light on Tridosh and *Manovaha srotas* and its relation with psychological disorders.

KEYWORDS: *Triguna, Tridosh, Manovaha srotas*, psychological disorders.

INTRODUCTION

Ayurveda, the ancient science of life, health and cure originating from India adopts its own holistic biology based on the theory of *Triguna*, *Tanmatra*, *Tridosh*, *Saptadhatu*, *Ojas*, *Agni*, *Ama*, *Marma*, *Srotas* and *Mana*.

Srotas – Ayurvedic classics proclaim “*Srotomayam hi Shariram*” means that living body is a channel system and/ or is comprised of innumerable channels which are designed as inner transport system for divergent function, gross and subtle, biological and energetic. Ordinarily the word *srotas* is used as a generic term indicating all the macro and micro channels and pathways operating in the living organism.^[1]

- 1) **Srotas or shrotas means** - the current, stream, torrent, channel, course in *Ayurveda*.
- 2) **Total counting** - Body- mind- spirit organization has as many *srotansi* as the number of life factors operating in the life process^[1] “*Yawantah purushe murtimanto bhavavisheshah tavante vasmin srotasam prakara visheshah*”^[2]

3) Classification

1) *Suksma* (subtle) - innumerable, body-mind-spirit system has as many as *srotansi* as are the no. of life factors operating in the life process.

2) *Sthula Srotas* are divided in to 2 groups-

(a) *Bahirmukh* – 9

(b) *Abhyantar / Yogavahi* – Acharya Charak – 13, Acharya Sushruta - 22.

These are major gross *srotansi* simulating the major physiological systems of the body as known in conventional modern system of medicine. In addition to these channels another important channels is *Manovaha srotas* which carries impulses of thoughts and emotions.^[1]

4) Function – “स्रवणात् स्रोतांसि |”

The body contains numerous channels through which the *dhatu*s, *dosh*as and *malas* circulate, known as *srotas* in Ayurveda. These consist of both grand channels as well as the more subtle channels. Through one the digested forms of the consumed items are circulated from the gastro- intestinal tract to the cells and the tissues. This nourishes the body. This highway also carries the right proportions of *dosh*as (constituted of *mahabhutas*) and the other basic tissue elements from one portion of the body to another. Other pathway transports the waste products produced by the body to be finally eliminated naturally via *malas*.

5) Characteristics of *srotas*^[5]

- 1) Colour- Similar to that of *dhatu* they carry.
- 2) Size- *Anu* (atomic in size or microscopic), *sthula* (gross or macroscopic).
- 3) Shape- *Vritta* (cylindrical), *dirgha* (long), *pratan* (reticulated).

Manovaha Srotas – The science of *ayurveda* believes that the mind has an important role in our overall health. *Manovaha srotas* or the channel of the mind is one of the significant channels through which substances and energies move throughout our body. The *srotas* is in charge of thinking, questioning, investigating, mental activity which is based on past, present and future events, defining goals and targets and expressing thoughts and emotions.^[6]

Tridosha – The concept *ayurveda* is the theory that health exists when there is a balance between three fundamental bodily humours or *doshas* called *vata*, *pitta* and *kapha*. *Vata* is the air principle necessary to mobilize the function of the nervous system. *Pitta* is the fire principle which uses bile to direct digestion and hence metabolism in to the venous system. *Kapha* is the water principle which relates to mucous, lubrication and the carrier of nutrients in to the arterial system.

Psychological disorders – Also known as mental disorders, is a pattern of behavioural or psychological symptoms that impact multiple life areas and create distress for the person experiencing these symptoms. It's a syndrome characterized by a clinically significant disturbance in an individual's cognitive emotion regulation, or behaviour that reflects a dysfunction in the psychological, biological, or developmental process underlying mental functioning. Mental disorders are usually associated with significant distress in social, occupational, or other important activities. According to the National institute of mental health (NIMH), approximately 26 percent of American adults over the age of 18 suffer from some diagnosable mental disorder in a given year. NIMH estimates that in 2014, there were approximately 9.8 million adults in the U.S. with a serious mental illness.^[4]

DISCUSSION

In *ayurveda*, a complex system of diagnosis is employed to trace the root cause of disease. The diagnosis of all diseases is based on which of the individual doshas are compromised and which channels are obstructed. An excess of any one dosha can create a spill or split over effect in the body. The body channels carry solids, liquids, gases, nerve impulses, nutrients, waste products and secretions in and out of the human body physiologies. According to some

physicians human body is a network of appropriate nutrients and energies through the channels results in healthy mind and body. Any kind of blockage, deficiency or excess in the *srotas* can result in various diseases. If any *dhatu* get vitiated and even though it is in its *ashaya* and also in its *dhamani*, ultimately other *dhatu* get disturbed. Means *dhatwantara* disturbs.

The prevalence of mental disorders is staggering, with 26.2% of adult Americans, or 57.7 million people, suffering from mental disorder in year 2014. From an *ayurvedic* view point, this vast morbidity reflects two things. Firstly culture wide deficiencies in diet and life style are leading to impaired *agni*, the root of both physical and mental health or disease. Life span, complexion, strength, health, enthusiasm, corpulence, luster, immunity, energy... all these depend on *agni*. Secondly we inhabit a culture whose *rajasic* and *tamasic* nature is deleterious to our mental health.^[3]

Our consumer culture of getting and spending is inherently *rajasic* in nature and keeps us incessantly outer focused as we seek meaning in the biggest, the best, the latest, the newest. Sedentary life styles, junk food, recreational drugs, alcohol consumption and the mind numbing use of television foster *tamas* in the mind. Under the constant irritation created by *rajas* and the heavy dullness of *tamas*, inherent tendencies to mental disorders have fertile ground to flourish. *Manovaha srotas* is nourished by *sattva*. This begins with implementing a *sattvic* diet.

Manovaha srotas – It's the channel of the mind. The *srotas* is in charge of thinking, questioning and investigating, mental activity which is based on past, present and future events, defining goals and targets and expressing thoughts and emotions.^[6]

In *Brihatrayi Manovaha srotas* is not defined separately but in *unmada* disease *Acharya charak* have described the *awarana of tridosh on manovaha srotas* which results into *unmada vyadhi* (in *nidana and chikitsa sthana* both) and also in defining *Arishta in indriya sthana*.

मनोवहानि स्रोतांसि आवृत्य जनयति उन्मादम् | (च नि ७/४)

स्रोतांसि अधिष्ठाय मनोवहानि, प्रमोहयन्ति आशु नरस्य चेतः | (च चि ९/५)

मनोवहानां पूर्णत्वाद्दोषैरतिबलैस्त्रिभिः |

स्रोतसां दारुणान् स्वप्नान् काले पश्यति दारुणे || (च इ ५/४१)

Acharya Vijaya rakhita in Madhukosha teeka define the *unmargagata* term of Susruta in *unmada adhyaya* and said it is for *manovha dhamani* which is responsible for the *manas vikriti* by supplying *doshas* to *manovaha srotas*.

उन्मार्गमागता विमार्गमागता, मनोवहधमनीरनुप्राप्ता | (मधुकोश नि २०/१)

Acharya Bhela used the term *chetovaha* instead of *manovaha srotas* in case of vata apasmara *nidana*.

“रुद्धवा” चेतोवहं मार्ग संजा भ्रंशयते ततः | (भेल)

Above all references it can be said the when *manovaha srotas* get diffected through *tridosha* it will lead to *manas vyadhi* and also *arishtha lakshanas*.

- 1) *Mula – Hridaya* (Heart or Brain) including *Anahata chakra*, ten important sensory pathways.^[6]
- 2) *Marga –* The entire body.^[6]
- 3) *Mukha –* Sense organs and *marma* points.^[6]

The mind is divided in to 5 different states.^[6]

- 1) *Mudhana* (mad mind) – Deluded mind, rigid and hard to change.
- 2) *Kshipta* (active) – Flies from idea to idea, happens when prana is agitated.
- 3) *Vikshipta* (active- non active) - Lack of clarity and focus.
- 4) *Ekagra* (one pointed) – Focused mind, solves problems easily.
- 5) *Mukta* (liberated) – Attentive, aware and blissfull, meditative always.

Difference between *Mudha and Mukta* minds; goals differ in those two types, while *mudha* likes more mundane enjoyments like sex, power, prestige etc. The *mukta* mind is more into liberation, profound and superior goals.

The colour, size, shape etc. of *manovaha srotas* is similar to that organ/ *indriya* from which it is connected. Having connection with different system, organs, *indriyas* it's characteristics changes with connection and are multiple in counting according to connection.

This *srotas* may be divided in to two parts, the conscious mind and the subconscious mind. While normally we are using our conscious mind and it protects us from the subconscious

mind. During meditation and hypnosis we make the subconscious mind awaken and that is the way to deal with this system.

Objects of Mana^[10]

- 1) Chintyam (thinking) – The subject matter of thinking is called chintyam which has been done by mind like happiness, misery, desire, aversion, memory etc.
- 2) Vicharyam (planning) – Consideration of knowledge by full examination and discussion at mental level and to accept or reject a thing of the pros and cons of the subject matter.
- 3) Uhhayam (imagination) – The statement made by logical argument is called uhhayam. The statement itself is not the valid knowledge. It can only be valid through diff. Means of knowledge i.e. praman.
- 4) Dheyam (concentration) – It means to concentrate on a particular subject. The uninterrupted flow of mind towards the object is dheyam.
- 5) Sankalpam (determination) – Determination before performing the action to decide what to do and what not to do.

Functions of Mana^[10]

- 1) Indriyabhigraha (control of sense organ) – It means the mind controls both the motor and sensory organs of the body to act what to do and what not to do.
- 2) Manasahswasya Nigraha (self restraint) – The mind also controls over itself. Though the mind is defined as agile and inconstant but by different means viz. Intellect, wisdom and memory, strength of mind can be maintained.
- 3) Uhhya (hypothesis) – The logical conclusion made by diff. Observations is called uhhya which is done by mind itself.
- 4) Vichara (constructive thinking) – The mind help for the full examination of what to accept and reject by this action.

When Manovaha srotas gets dusti then Objects and functions of mana disturb which results in to different manovikara and psychological disorders.

Reasons for problems

- 1) Fear, anger, sorrow.
- 2) Confusion.
- 3) Over involvement in thoughts and emotions.
- 4) Weakness of the body.

- 5) Over sensitivity to food and environment.
- 6) Tridosha imbalance.

Symptoms

- 1) Negative thinking
- 2) Hard making decisions
- 3) Concentration problems
- 4) Lack of Understanding
- 5) Memory loss
- 6) No way in life

Psychological disorders

- (1) Symptoms- Agitation, anxiety, depression, mania, paranoia, psychosis.
- (2) Causes- Genetic, environmental factors

Diseases

- a) Alzheimer
- b) ADD/ ADHD
- c) Clinical depression
- d) Schizophrenia
- e) Epilepsy
- f) Anxiety attack

- (3) Medication- Antidepressants, antipsychotics, anxiolytics, mood stabilizers.

Depression and anxiety are the two main disorders among all psychological disorders.

Globally, it is estimated that 4.4% of the global population suffer from depressive disorder, and 3.6% from anxiety disorder according to WHO.^[7]

Depressive disorders cases	Million (%)	Anxiety disorders cases
African region	29.19 (9%)	25.91 (10%)
Eastern Mediterranean region	52.98 (16%)	31.36 (12%)
European region	40.27 (12%)	36.17 (14%)
Region of the americas	48.16 (15%)	57.22 (21%)
South east asia region	85.67 (27%)	60.05 (23%)
Western pacific region	66.21 (21%)	54.08 (20%)

According to NHMS in India different states have different prevalence of mental illness⁽⁸⁾

States	Life time morbidity	Current mental morbidity	Tobacco use	Suicidal risk
Kerala	14.0	11.2	7.0	12.5
Tamilnadu	19.3	11.8	8.3	6.7
Gujarat	9.7	7.8	18	4.1
Rajasthan	15.4	11.6	39.6	7.9
Punjab	18.1	13.4	5.4	5.2
Uttar pradesh	8.7	6.6	17.6	7.1
Chhattishgadh	13.5	11.6	27.8	2.2
Maddhya pradesh	15.6	12.7	31.2	7.2
Jharkhand	11.1	8.6	10.2	3.4
West bangal	15.1	11.8	13.9	5.3
Assam	8.1	6.0	27.8	5.5
Manipur	19.9	13.9	20.0	10.3
Total	13.9	10.5	18.9	6.4

According to *ayurveda mana* (mind) and *shareer* (body) both are evolved and nourished from food. If food is un homologous then it will cause imbalance in both *manas* and *shareerik doshas* resulting in many diseases.

The basic principle of *ayurveda* is “*Hetu Vipririt Chikitsa*” - treat the cause.

If *manovaha srotas* lacks its basic nutrition, our genetic tendencies to mental illness are more likely to manifest. Daily meditation provides a healthy meal for *manovaha srotas*.

Diseases of *manovaha srotas*

- 1) *Apasmara, Unmada, Atatwabhinivesha- Vishada, Anidra, Mada, Murchha, Sanyasa.*
- 2) Introduction to epilepsy, depression, anxiety, neurosis.

Menu for nourishing Mental health^[3]

- 1) Rise in *brahmamuhurta*
- 2) Personal hygiene time
- 3) *Pranayama*
- 4) Meditation or *kirtan*
- 5) Sunrise *agnihotra*
- 6) *Gayatri mantra*
- 7) Yoga
- 8) *Sattvika* breakfast of fruit and milk
- 9) Daily work done with devotion and tranquillity
- 10) *Sattvik* lunch of grains, vegetables, legumes, ghee.

- 11) Walk 1000 paces
- 12) Sip tulsi brahmi tea
- 13) Sunset agnihotra
- 14) *Sattvik* dinner
- 15) Family time (singing, playing, reading aloud instead of television)
- 16) Spiritual reading before bed.

The *sattvic* diet requires the basic components of *sattva*- purity and *ahinsa* (non violence). In terms of purity, food additives and preservatives, hormones and pesticides should be avoided in a *sattvic* diet. Many additives are inherently irritating to the brain and create *rajasic* states of mind.

CONCLUSION

According to *ayurveda mana* (mind) and *shareer* (body) both are evolved and nourished from food. If food is unhomologous then it will cause imbalance in both *manas* and *shareerik doshas* resulting in many diseases.^[9] The prevalence of psychiatric disorders in the community is of such magnitude that every doctor must be able to carry out psychiatric assessment. Many patients with emotional disturbance may present, not with overt psychiatric symptoms, but with more respectable physical symptoms. In some patients physical and psychiatric illness may co-exist like in *unmada rogi arochaka and pandu* co-exist because *sharir doshas* are also responsible for *manas roga*, not only *manas doshas*. Imbalance in *dosas* can be treated by way of yoga and *sattvic* therapy to counter the other two along with meditation and *pranayama*. We can reduce the no. of these patients by adopting *pathya ahara vihara, satwavajay chikitsa, yoga*, routinely *panchakarma* therapy and others treatments of *ayurveda*. The main reason behind *manas roga* is lack of peace, stress and other. *Ayurveda* is eligible to cover these causative factors by adopting its daily routine schedule i.e. *ahara, vihara*, and other therapies.

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