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 srotas. It is the site for aja, 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 stodushii 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 Manasyoga like Depression.

Aim: To evaluate the role of Hridaya in Lifestyle 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 ayayav. Balhik 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 indispensible 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. 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 here, 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 dhatus 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.

**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.

**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). 

**Vyan Vayu:**
Vyan 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 Dhatus mainly Rasa Rakta circulation. Mahajava here suggesting its great speed which continuously flowing blood throughout the body.

**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. 

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 Sadhaka pitta is responsible for cooking or processing emotions. Sadhaka 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.

**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 Dinacharya (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) Dhairyā: Dhairyā Anunnaticetasah - 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 Anubhutaharamaramanam-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 aphorium says “Yogastu chitta vruti nirodha”.

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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