

AN OVERVIEW OF SANGYAVAHA SROTOVIKARA AND THEIR MANAGEMENT

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ABSTRACT

Sangyavaha srotas refers to the channel associated with the higher mental function such as consciousness, orientation etc. In Ayurveda, *Sangyavaha srotas* is mentioned to explain the phenomenon of altered consciousness due to various psychosomatic factors. It is not enumerated in the general description of *srotas* but synonymously used along with *manovaha srotas* and *rasa* and *raktavaha srotas*. As there is no direct mentioning of the *sangyavaha srotas* in the chapter that deliberates *srotas*, we attempted to review all the relevant data from classical as well as electronic data base.

KEYWORDS: *Sangya, Sangyavaha srotas, Sangyasthapana gana, manovaha srotas.*

INTRODUCTION

Sangyavaha srotas refers to the channel associated with the higher mental function such as consciousness, orientation etc. In Ayurveda, *Sangyavaha srotas* is mentioned to explain the phenomenon of altered consciousness due to various psychosomatic factors. It is not enumerated in the general description of *srotas* but synonymously used along with *manovaha srotas* and *rasa* and *raktavaha srotas*. The role of *sangyavaha srotas* is seen in the pathology of *Unmada, Apasmara, Mada, Moorcha, Sanyasa*. In the formation of sleep, *sangyavaha srotas* involvement has been mentioned. Previous studies have associated

sangyavaha srotas to a pathway that connects the heart with the brain through a complex system of network of nerves, neurotransmitters, blood vessels, hormones and electromagnetic field which has its origin in the heart.^[1] As there is no direct mentioning of the *sangyavaha srotas* in the chapter that deliberates *srotas*, the present review attempts to contemplate all the references in classics and hypothesize it.

METHODS

The classical text books and electronic databases were searched for the relevant information related to *Sangyavaha srotas* and related diseases.

RESULTS

Definition of Sangya

Sangya Chetana / *Shabdakalpadruma* *Sangya* means consciousness or the higher consciousness.^[2]

Sangya Namollekhana Gyanam / *chakrapani on charaka Samhita, nidana sthana 7/5* *Sangya* as per *chakrapani* is the ability to comprehend (orientation).^[3]

Sangyavaha srotas: Moola sthana: Hridaya.^[4]

DESCRIPTION

- The source of *Sangya* is *manovaha dhamani*. The channel that carries *Chetana*, *sattva*, *rajasa*, *tamas*, etc throughout the body is appraised as *Sangyavaha srotas*.^[5]
- Through the seat of origin, *rasavaha dhamani*, *manovaha dhamani* and *sangyavaha srotas* is interlinked.
- Sleep forms when *hridaya* or *sangyavaha srotas* get occluded by *tamas* & *kapha*.^[6]
- When *Chaksuvaha* and other *Sangyavaha Srotas* are filled with aggravated *kapha* leads to Sleep. (*Bhela*)

Nidana (Etiological factors)

Table 1: General etiological factors of Sangyavaha Sroto vikara.

Aharaja	Viharaja	Manasika
Malina ahara	Malina Sheela	Heena sattva
Viruddha Ahara	Vega dharana	Bhaya
Rookshanna Sevana	Ati Vyayama	Chinta
Yavanna Sevana	Upavasa	Krodha
Guru Ahara	Shrama	Shoka

<i>Madya</i>	<i>Atimaithuna</i>	<i>Manah santapa</i>
<i>Matsaya</i>	<i>Abhigata</i>	<i>Prajnaparadha</i>
	<i>Abhichara</i>	<i>Guru vriddha apachara</i>

- ▶ *Panchakarma vyapat*
- ▶ secondary to the illness
- ▶ *vata & pitta prakruthi*
- ▶ *Ksheena Purursha*
- ▶ *Bahudosha lakshana*.^[7]

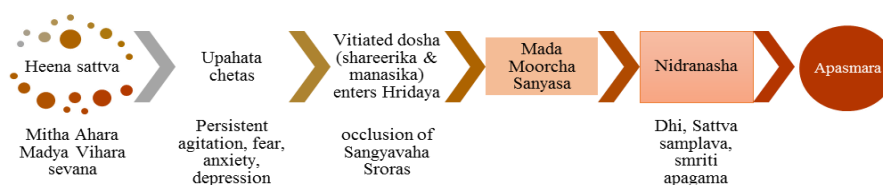


Figure 1: Pathology of Sangyavaha sotovikara.

Sangyavaha sroto vikara

- When *rasavaha dhamani*, *manovaha dhamani* and *sangyavaha srotas* gets vitiated, vitiated dosha distress the mind and alter the sensorium leading to further impairment of consciousness (*Mada, Moorcha, sanyasa*).^[5] (*Charaka Samhita, sutrasthana 24/25*)
- When the vitiated doshas fade, so do *mada* and *Moorcha*. Without medical attention, *sanyasa* (coma) does not go away. In feeble individuals, a coma develops when vitiated doshas enter a critical organ (such as the heart or brain) and begin to impair speech, movement, and mental processes. A person in a coma looks to be dead or to be in a vegetative condition. If timely and efficient treatment is not received, death may result. The doctor should tend to a comatose patient in the same manner that a prudent person would swiftly retrieve a utensil that is sinking in deep water before it hits the bottom.^[8] (*Charaka Samhita, sutrasthana 24/43-45*)
- When *sangyavaha srotas* gets vitiated by doshas, *rajas* and *tamo* dosha dominates over *sattva* leading to *moodha* and *bhranta chitta* in *Apasmara*.^[9]

- The clinical presentation describes in cardinal symptoms of unmada i.e. sangyagyana, ability to comprehend/ orientation of the person.^[3]

Management of sangyavaha sroto vikara

Sangyavaha sroto vikara is manged in two ways. Vegakalina (emergency), and Vegantara (between the episodes). To manage the channel of consciousness, the drugs having the capacity to restore consciousness has to be used. Acharya charaka in sutrasthana 4th chapter mentions Sangyasthapana dashemani i.e, consciousness restoring 10 drugs. As per chakradatta, Sangyasthapana Aushadha are used in the conditions such as unmada, apasmara, moorcha, etc.

यत् संज्ञां स्थापयति तत् संज्ञास्थापनम् ।
उन्मादापस्मारमूर्च्छादिरोगेषु संज्ञास्थापनानां उपयोगः॥
(च. द.)

Table 2: Detailing Sangyasthapana gana.^[10]

S.no.	Drugs	Scientific name	Chemical constituents	Action/Indication
1	Hingu	Ferula narthex	Assafoetidin, fereocolicin	Antioxidant Indicated in Apasmara, Moorcha
2	Kaidarya	Myrica esculenta	Myricitrin, myricinol	Antioxidant Neuroprotective
3	Irimeda	Acacia farnesiana	Aromadendrin, Galloylglucose	Antioxidant Indicated in Apasmara, Moorcha
4	Vaca	Acorus calamus	Acorin, Eugenol Asaryl aldehyde	Antioxidant, Anticonvulsant, Antidepressant
5	Choraka	Angelica glauca	Angelicolide Archangelin	Antioxidant Anxiolytic
6	Vayastha (Brahmi)	Centella asiatica	Vallarine, Hydrocotylin, Ascorbic acid, Centellic acid	Antioxidant, Anticonvulsant, Antidepressant
7	Golomi (vaca)			Antioxidant, Anticonvulsant, Antidepressant
8	Jatamansi	Nordostachys Jatamansi	Valeranone, Nardol, Nardostachone	Antioxidant, Anticonvulsant, Antidepressant
9	Guggulu (palankasha)	Commiphora mukul	Guggulu tetral, Mukulol, Aliphatic esters, Diterpenoids,	Antioxidant Neuroprotective

			Triterpenoids	
10	Ashokarohini	Pichrorhiza kurroa	D-Mannitol, Kutkisterol, kutkiol, picrohizin	Antioxidant Anxiolytic

VEGAKALINA CHIKITSA

Acharya charaka further mentions ways to recover from unconsciousness/ to regain consciousness. Colyriums, drops, smokes, blowing, needling, burning, inflicting pain by letting the patient lie on a nail bed, plucking hair from the patient's body and head, biting the patient, and rubbing with the hairy fruits of atmagupta (*Mucuna prurita* Hook) are all suggested and thought to be useful methods for helping someone come out of a coma. In addition, a patient with syncope should be given a variety of potent alcoholic beverages that have been combined with a lot of strong flavours.^[11]

Similarly, to facilitate restoration of consciousness, a mixture of dried ginger, sauvarchala (black salt), hingu (a resinous compound derived from *Ferula foetida* Regel), wine, and sour juice or vinegar should be given. Following his return to consciousness, the patient should be provided a light diet and amused by memoirs, captivating talks, captivating songs, live music, and vibrant surroundings. In addition, he ought to be given purgation, emesis, gargles, collyriums, bloodletting, exercise, and body rubs. His mind needs to be adequately shielded from anything that could be upsetting or confusing.^[12]

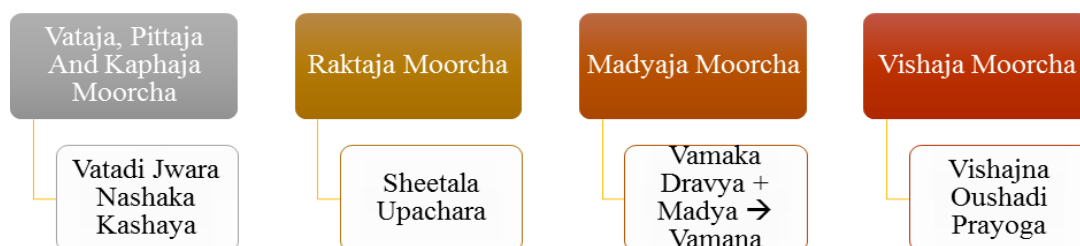


Figure 2: Moorcha measures.

Regaining consciousness in Apasmara is accomplished through the irritative action of Dhmapana Nasya, which is the blowing of fine powder such as Damanaka (*Artemisia vulgaris*), Sigrū (*Moringa oleifera*), and Marica (*Piper nigrum*). Anjana has also been mentioned in Apasmara to regain consciousness. The prepared Gutika/Vataka of Sarshapa (*Brassica campestris*), Kanchanara (*Bauhinia variegata*), Ajamutra (Goats urine) is applied as

Anjana to eye lids. Dhupana with root of Vacha (*Acorus calamus*) and fruit of Marica (*Piper nigrum*) to nose, anjana & Nasya from the equal parts of the powder of roots of Madhuyasti (*Glycyrrhiza glabra*) and Vaca (*Acorus calamus*), rhizome of Tagara (*Valeriana wallichii*), bark of Sirisa (*Albizzia lebbeck*) and bulb of Rasona (*Allium sativum*). Abhyanga with Sarsapataila (oil of *Brassica campestris*) boiled in 4 times goat's urine and prepare taila by taila Paka method. Svarasa of whole plant of Brahmi (*Bacopa monnieri*) is to be taken in 14 to 28 ml. doses with 4 to 6 g. honey twice a day. Bulb of Rasona (*Allium sativum*) is to be taken in 1 g. dose with 5 ml. Tila taila twice a day. Powdered root of Madhuyasti (*Glycyrrhiza glabra*) is to be taken in 3 to 6 g. dose with 7 to 14 ml. Svarasa of fruits of Kusmanda (*Benincasa hispida*), twice a day for three days.^[13]

VEGANTARA CHIKITSA

Nidana parivarjana

The primary management of any illness is to identify and stop the disease-causing substances. Nidana parivarjana prevents further vitiation of dosha and stops disease reaching Chetana.

Eg: Madya in Mada; stressful events or psychological trauma caused due to negative emotions like worries, passion, fright, anger, grief, anxiety in Apasmara, being constant alert in Nidranasha.

Shodhana chikitsa

Following appropriate oleation and fomentation, patients with mada and murchcha should undergo five (evacuative) measures based on their dosha and the severity of their condition. Similarly, it's advised to provide paniya-kalyana, tiktashatpala, or mahatikta ghrita. Other useful remedies include pippali (*Piper longum*) or chitraka (*Plumbago zeylanica* Linn.) with milk, rasayana, triphala with ghrita, honey and sugar, shilajatu, and kaumbha (ten-year-old) ghrita. Bloodletting is one way to relieve mada and murchcha, as is making sure the sufferer is surrounded by honorable and knowledgeable people and is frequently entertained with stories from the scriptures.

Teekshna Shodhana is used to manage Apasmara by removing the Doshas, which removes the impediment. Vataja Apasmara-Basti, Pittaja Apasmara-Virechana, and Kaphaja Apasmara-Vamana is administered. Bloodletting from the veins in the temples (Sira Shankha Keshanthasandhi), the middle vein next to the jawbone joint (Hanu Sandhi), and the tips of the eyes (Apanga) is the prescribed treatment for epilepsy.^[14]

Shamana Chikitsa

After systematic bio purification therapy, it is advised to undergo shamana chikitsa to alleviate the residual vitiated dosha. Various herbal^[15], herbo mineral^[16], polyherbal formulations^[17] have been mentioned in classics to prevent derangement of higher mental faculties.^[18]

Table 3: Shamana chikitsa in Sangyavaha srotovikara.

Single herb	Churna yoga	Taila yoga	Ghrita yoga	Kwatha yoga	Asava-arishta yoga	Rasaushadhi
Vacha	Saraswata	Bala Taila	Panchagavya	Manasyadi	Aswagandha Arista	Chaturbhuja rasa
Hingu	Jatamansi	Shatavari	Kushmanda	Dasamula Kashaya	Saraswata Arista	Smritisagara rasa
Jatamamsi	Aswagandha	Shirisha	Brahmi			Unmada Gaja kesari Rasa
Lavanga	Sarpagandha		Mahapancha gavya			Tantupashana
Brahmi			Mahachaitasa			Kausheyashma Bhasma
Tagara			Purana			Apasmarari rasa
Kooshmanda						
Shankhapushpi						
Mandookaparni						
Tulasi						
Ashwagandha						
Yashtimadhu						

Bahirparimarjana chikitsa

- ▶ Abhyanga- Puranaghrita, Palankashadi Taila, Katabhyadi Taila, Godhaadhi Taila.
- ▶ Pradeha/ Utsadana- Apetaraakshasi, Kushta, Jatamamsi, Choraka should be triturated with gomutra and this paste is used as unction. Stool of leach, ashes of the bone of elephant etc.
- ▶ Avasechana- Sprinkling with Urine of Cow or Goat.
- ▶ Anjana- Shunapitta Collected in Pushya Nakshatra.
- ▶ Dhoopana- Mustadi Varti, Triphala, Vyosha, Pippali, Saindhava, Shigru, Sarshapa, Guggulu.^[19]

Rasayana chikitsa

Rasayana drugs possess antioxidant, neuroprotective and anti-stress effect act as scavengers helping to prevent cell and tissue damage. Rasayana drugs like Mandookaparni (*Centella asiatica*), Yashtimadhu (*Glycyrrhiza glabra*), Guduchi (*Tinospora cordifolia*), Shankhpushpi (*Convolvulus pluricaulis*), Brahmi (*Bacopa monnieri*), Kustha (*Saussurea lappa*) Swarasa or Vacha (*Acorus calamus*) with honey are beneficial in sustaining higher mental faculties.^[20]

Daivavyapashraya chikitsa

Rudra homa is been mentioned in the classics. In homa, herbs used possess above said mentioned nootropic qualities.^[21]

Satvavajaya chikitsa

The subjects should be educated about their illness and precautions to be taken during the episode has to be explained (Jnana Chikitsa).^[22] The patients have to warned against going near fire, water, mountain, climbing trees, riding vehicles etc. The measures to maintain mental health has to adopted to prevent and sustain higher mental functions.^[23]

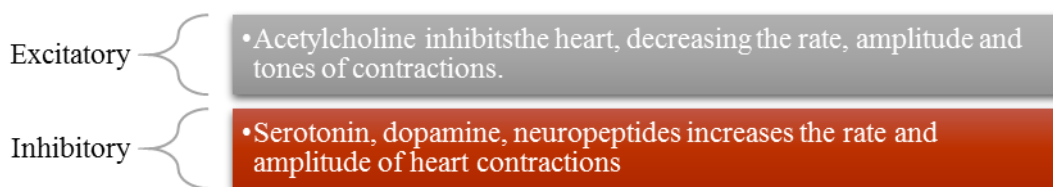
Yoga, Pranayama, dhyana etc also would be highly beneficial in this regard.^[24]

DISCUSSIONS

The recent theory supports interrelation between neurological and cardiac pathology. A cardiac manifestation in the neurological disorder and vice versa. Sangya Vaha Srotas may be comprehended as a pathway that connects the heart with the brain through a complex system of network of nerves, neurotransmitters, blood vessels, hormones and electromagnetic field which has its origin in the heart. There is a bidirectional communication between the heart and brain.^[1] The studies show that heart communicates with the brain in four major modes:



NEUROTRANSMITTERS AND CARDIAC ACTIVITY



Neurologically

Sympathetic stimulates heart thus increases heart rate and velocity; parasympathetic slows down the increased heart rate. Both are mediated by beta- adrenoceptors and muscarinic receptors respectively.

Energetically

Emotional information is carried by electric and hormonal processes. These are produced as low-frequency oscillations by the heart. The electroencephalogram's higher frequency oscillations, which are indicative of conscious perception and labeling of moods and emotions. Every time the blood pressure wave reaches the brain following a systole, an alteration in the brain's electrical activity is detected. There have been observed alterations in electrophysiological responses following specific types of autogenic meditation, as well as dynamic linkages between heart and brain rhythm.

Biomedical counterpart of *Sangyavaha Sroto Vikara***► Mada**

Intoxication or poisoning, particularly from alcohol or drugs, can relate to drug addiction.^[25]

► Moorcha

A brief, self-limited loss of consciousness caused by an abrupt global reduction of cerebral blood flow is known as syncope.

► Sanyasa

In a coma, a person remains unconscious, unable to wake up, unable to react properly to light, sound, or painful stimuli, unable to follow a regular waking-sleep cycle, and unable to take purposeful action. Comatose is the term used to describe someone who is in a coma.

► Apasmara

Sudden, brief disruption of the normal functioning of neurons in the brain.

CONCLUSIONS

Sangyavaha srotas is a pathway that carries Chetana and connected to Hridaya. When afflicted or clouded it results in clouded sensorium, disbelief, reduced consciousness to unconsciousness. The common factor involved are, tridosha, rajas, tamas, manasika dosha, buddhi, prajna, rasa, rakta dhatu, manovaha dhamani etc. the common factor is Chetana and buddhi. The drug that regains consciousness are helpful here. During episode free phase constant shodhana, shamana, and rasayana chikitsa would be beneficial to sustain the illness and to maintain the health. To the end, regular practice of Yoga, pranayama and Dhyana would benefit strengthen higher mental functions.

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