



THE CONCEPT OF MANAS IN AYURVEDA

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ABSTRACT

Sharira and *Manas* are the two main constituents of living being. *Mana* (mind) is the one which makes man intelligent and makes them to stand differently among all animals. *Ayurvedic* literature explains the concept of *Manas* in various context. It is one among the *Navakaranadravya*. It is very important factor for the perception of knowledge. Health is not only about physical health, it is mental and spiritual health also. *Sharira* and *Manas* are closely related. Any problem on one, causes damage to other also. *Manas* is the bridge between *Indriya* and *Atma*. It is responsible for the functions like perception, thinking, understanding, taking right decision etc. It is responsible for attaining *Sukha*, *Dukha*, *Hita* and *Ahita*. Here an attempt is made to explain the various aspects of *Manas* like *Utpatti*, *Sthana*, *Guna*, *Karma*, etc

KEYWORDS: *Manas*, *Sharira*, *Jnana*, *Laxana*, *Guna*, *Karma*.

INTRODUCTION

Ayurveda has given equal importance to *Manas* along with *Sharira*. Aim of *Ayurveda* is *Swastasya Swastya Rakshanam* and *Aturasya Vikara Prashamanam*,^[1] here along with *Sharirika Vikaras*, *Manasika Vikaras* are also included. *Charaka* explains *Ayu* as combination of *Sharira*, *Indriya*, *Satwa* and *Atma*.^[2] *Manas* is invisible and imperceptible to *Indriya*, so it is called as *Ateendriya*. And it is superior to *Indriya*. But it is no doubt a *Sukshma Dravya* because it possesses *Guna* and *Karma*. The health of *Manas* is as important as the health of *Sharira*. *Manas* is the main factor through which man is exposed to pain and stress.

As per *Ayurveda*, health is the state of equilibrium between *Sharira*, *Manas* and *Atma*.^[3] It is a tool for both *Jnanendriya* as well as *Karmendriya*. According to *Sankhya* system of philosophy *Manas* is originated from *Satwika Ahankara* along with *Rajasika Ahankara*.

Nirukti

Manu Avabhodane / Man Jnane - Entity which makes a person knowledgeable or which gives knowledge.

Synonyms

Chitta, Manas, Satwa, Hrud, Hruth, Antahkarana, Ateendriya, Ubhayendriya, Shatindriya these are the synonyms of *Manas*.

Swaroopa of Manas

- *Chanchalam Manasa*^[4] - *Manas* is *Chanchala*
- *Ateendriyam Punarmanaha*^[5] - *Manas* is superior to *Indriya*
- *Ubhayatmakaha Manaha*^[5] - It is both *Jnanendriya* and *Karmendriya*.
- *Manas* though doesn't possess *Sparsha Gnana* but capable of performing *Jnanotpatti Karma* with the *Sannikarsha* of *Atma*, *Indriya* and *Artha*.^[5]

Mano Laxana^[6]

1. *Jnanasya Bhava* - For attaining the *Jnana*, *Sannikarsha* of *Atma*, *Manas*, *Indriya* and *Artha* should be existed
2. *Jnanasya Abhava* - If the presence of *Manas* is not there along with *Atma*, *Indriya*, *Manas* and *Artha*, the knowledge cannot be perceived.

Indriyas get the knowledge of objects with the help of *Manas*

Mano Guna^[7]

Anutvamatha Cha Ekatwam Cha Dwaugunou Manasaha Smrutaou

- *Anutva* – Subtle / Minute
- *Ekatwa* – Single factor

At a time *Manas* cannot perceive more *Vishayas* of different *Indriya*, it is due to its *Ekatwa Guna* but many *Vishayas* or objects appears to be perceived at a time due to its *Anutwa*.

Mano Sthana

Hridaya – Sushruta Samhita^[8] and *Ashtanga Hridaya*^[9] explains the place of *Manas* as *Hridaya*.

Shira – Bhela Samhita explains that *Manas* is located between *Shira* and *Talu*^[10]

Sarvasharira – Charaka gives one more opinion for *Sthana* of *Manas* as *Sarvasharira*.^[11]

From all these we can interpret the *Sthana* of *Manas* as

Vasthavika Sthana – Hridaya

Karya / Niyatrana Sthana – Shira

Sanchara Sthana – Sarva Sharira

Mano Karma^[12]

- *Indriyaabigraha*- To perceive the sense objects through *Indriyas*. The healthy *Manas* should control the *Indriyas* not to perceive *Ahita Vishaya*.
- *Swasya Nigraha*- Self control of *Manas* by *Satwa Guna* and without *Rajo Tamo Dosha*, then only it becomes capable to control the *Indriyas* from *Ahita Vishaya*.
- *Uhya*
- *Vichara*
- Other functions of *Manas* are *Iccha*, *Dwesha*, *Sukha*, *Dukha*, *Prayatna*.

Mano Vishaya^[13]

- *Chintya - Chintana* of *Purva Anubhava* or *Jnana* and applying it to the future act, whether to do or not
- *Vicharya - Guna Dosha Vicharana* of *Jnana*
- *Uuhya / Tarka* – It is to establish the probable reasoning after the enquiry of *Guna* and *Dosha* of *Jnana*
- *Dhyeya- Dhyeya* is to establish the concentration and fixation (*Ekagratha, Sthirata*) of fluctuating mind for *Yadārtha Jnana*
- *Sankalpa – Karthavya Akarthavya Nirnaya*

DISCUSSION

Manas originates in intrauterine life in 3rd month. It is the one through which knowledge is perceived or memorized. *Mananat Manushyaha* – humans are treated as the best among the living beings of creation for having *Manas* or *Chintana* capability before performing any activity. *Manas* is the causative factor for *Bandha* and *Moksha*. The cause of *Dukkha* in this world is for not controlling *Manas* from *Vishaya*.

Manas is *Murtha, Paramanu Rupa, Achetana* and *Kriyavaan*. Seeing the object is by *Manas* but not by *Chakshu*, *Chakshu* is the observing media but perception is by *Manas*. *Indriyas* get success in perception of its *Artha* by the influence of *Manas*. If the concentration of mind is elsewhere, the object before the eyes cannot be seen and even the greater sound cannot be heard and if the concentration is added we can perceive the pindrop sound also. It proves the importance of *Manas* in the perception of knowledge.

Owing to its *Anutwa* the *Manas* is able to operate swiftly in different sense organs and motor organs, creating it as an illusion that there are number of minds operating in all the sense organs at a time, but infact mind is one and owing to its unimaginable quickness, It passes from one organ to another and engages all those organs to work fastest.

Even if we consider *Hridaya* and *Shira* as the place of *Manas*, but *Manas* spreads in entire body through *Manovahasrotas*.

Like *Sharirika Doshas* *Manas* also contain 2 *Doshas- Raja* and *Tamas*.

Like *Sharirika Prakriti Acharyas* explained *Manasika Prakriti* also. *Satwa, Rajas* and *Tamas* by virtue of their influence give rise to seven types of *Satwika*, six types of *Rajasa* and 3 types of *Tamasika Prakriti*. *Manas* accepts something and rejects something, based on this the *Vritti* of *Manas* can be broadly grouped into Two 1. *Iccha* 2. *Dwesha*

Iccha includes *Harsha, Kama, Lobha*. *Dwesha* includes *Krodha, Bhaya, Earsha* etc.

For *Manasa Vikaras* many treatment methods are explained like *Satwavajaya Chikitsa, Daivavyapashraya Chikitsa* like *Mantra, Mani Dharana, Homa, Niyama* etc.

Mind becomes unstable due to *Rajas* quality but mind can control itself with the help of *Satwa Guna*. This self controlling capacity of mind in *Swanigraha*. Finally mind hands over its knowledge to *Buddhi* which takes the decision and determines on the basis of the information received from the *Manas*.

CONCLUSION

Manas is *Ateendriya, Ubhayendriya* and located all over the body. For perception of knowledge, combination of *Atma, Indriya, Mana* and *Artha* are necessary. It is the prime factor for *Jnana Sadhana* that means it is having major role in perception of knowledge. *Mana* is capable for the knowledge of past, present and future. Body and mind are inseperable. Health of the body and mind together considered as complete health. Hence normal state of mind is needed for absolute health along with physical health. So, one should maintain the health of *Manas* also.

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