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Review Article

A CONCEPTUAL REVIEW ON MIND AS PER AYURVEDA

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ABSTRACT

Human being only possess extra abilities like intelligence and languages development. All these things may not happen without presence of *Manas* (psyche) and *Atma* (soul). But, sitting amidst the mountain of wealth and prosperity man lives a life of worry, anxiety and discontentment, which is a sad paradox. This state can be overcome by understanding *Manas*, which is mainly responsible for pleasure - pain perception.

A substance, which is responsible for the presence or absence of the knowledge, is called *Manas*. *Anutvam* (atomic dimension) and *Ekavvam* (uniqueness) are considered to be the two characteristics of the *Manas*. *Cintya* (things requiring thought), *Vicarya* (consideration), *Uhya* (hypothesis), *Dhyeya* (emotional thinking), *Sankalpya* (determination) or whatever can be known by mind, are regarded as its objects. The channels of the whole body transport the *Tridosas*, similarly *Manas* is transported through the same channels to provide *Cetana* to all the living cells of the body and it is called *Manovaha Srotas*. Physiological functions of *Manas* can be divided into three stages: Perception (Cognitive or Sensory), Discussion and Determination, Stimulation or Initiation (Conative or Motor). *Manas* is conjugated with *Atma* and the subtle *Vayu*, *Agni*, *Prithvi*, *Apa*, and moves from one body to another and leads to *Punarjanma*. *Manas* is considered as *Trigunatmaka* i.e. it consists of *Sattva*, *Rajas*, *Tamas* and accordingly three types of psychological traits or temperaments are formed.

Keywords: Mind, Ayurveda, *Manas*, *Karma*, *Artha*,

INTRODUCTION

Human being only possess extra abilities like intelligence and languages development. All these things may not happen without presence of *Manas* (psyche) and *Atma* (soul). But, sitting amidst the mountain of wealth and prosperity man lives a life of worry, anxiety and discontentment, which is a sad paradox. This state can be overcome by understanding *Manas*, which is mainly responsible for pleasure - pain perception. Therefore, for understanding the abnormal mind and psychopathology, knowledge about the normality of mind is essential. *Ayurveda*, the science of life, effectively explains about *Manas* and its functions and lays emphasis on the need of overcoming the impediments like, *Kama* (Desire), *Krodha* (Anger), etc. which are reflected in the form of psychological illnesses and also prescribes methods to ward off them effectively. Our ancient legend of health – *Ayurveda*, defines *Ayu* (life) as the combined state of *Sharira* (body), *Indriya* (senses), *Sattva* (psyche) and *Atma* (Soul)¹.

The first two are greater entities and easy to understand. The latter two are subtle and beyond the sensory experience, hence

difficult to understand. *Dharma* (Righteousness), *Artha* (Wealth), *Kama* (Desire), and *Moksa* (Salvation) are the prime aims of life, and for attaining these goals *Arogya* (Health) is essential and important².

A person is healthy one, whose humors (*Dosa*) and metabolic state (*Agni*) is in equilibrium, whose functional activities of the tissues and excretory systems are in balance, and the soul, senses and mind are clear³. Therefore, cheerful state of mind is necessary for the good healthy life. In today's metaphysical society, human life has become speedy, mechanized, less effectious and more centered, which contribute to more production of *Kama* (Desire), *Krodha* (anger), *Lobha* (greed), *Bhaya* (fear), *Shoka* (Grief), *Cinta* (Worry) and *Irsa* (envy) etc. like *Manas Vikara*.

Etymology of Manas:

The word “*Manah*” is derived from root “*Mana*” adding the suffix “*Asuna*”, with the following meanings: Which perceives, Which leads to knowledge, Which analyses by special knowledge, Essence of Lord Krishna in all *Indriyas* is *Manas*, Mind or psyche.

Definition of Manas:

A substance, which is responsible for the presence or absence of the knowledge, is called *Manas*. An instrument for the perception of happiness or miseries⁴. A substance which establishes the contact between the soul and body and which regulates the functions of the Indriyas is defined as *Manas*⁵. Which yokes the spirit with sentient organism on the immense, of whose departure virtually leaves the body, the inclination changes, all the sense organs distraught, strength wanes, diseases get aggravated, and finally on whose departure the organism is bereft of life and which holds the senses together is called as *Manas*⁶.

Characteristics of Manas:

Anutvam (atomic dimension) and *Ekatavam* (uniqueness) are considered to be the two characteristics of the *Manas*⁷. These are very basic characters of the mind, if it were not so, all kinds of perceptions would have occurred at a time. Other characteristics or properties of *manas* are: *Manas* is said to be *Suksma*. *Manas* is *Dravya*⁸, It is *Karana* or instrument of *Atma*, It is one of the 24 or 25 *Tattvas* from which *Purusa* is derived⁹, It is one among the *Adhyatma Dravya Samgraha*, The three *Mahaguna Sattva, Rajas, Tamas* are said to be the *Guna* of *Manas* or they are imposed on *Manas*, It is *Acetana* but does functions by getting *Cetana* from *Atma*¹⁰, It is dual faculty i.e. *Ubhayendriya* –both sensory and motor. *Manas* is considered as one of the *Antahkarana Catustaya*, *Manas* is considered as *Atindriya*, as it is subtle than *Indriya* and is considered to be superior than *Indriya*, *Cancalatva* (unstability) is a characteristic of *Manas*, *Manas* is *Avyapaka*¹¹

Objects of Manas:

Cintya (things requiring thought), *Vicarya* (consideration), *Uhya* (hypothesis), *Dhyeya* (emotional thinking), *Sankalpya* (determination) or whatever can be known by mind, are regarded as its objects¹² *Cintya*: Thing requiring thought, to think about to do or not to do with purposeful or purposeless manner. *Vicarya*: It is a distinct analysis, which is enough to direct the mind to accept or reject a thing. *Uhya*: It is a speculation, hypothetical self-discussions and logical thinking about a thing. *Dhyeya*: It is an emotional thinking about distinct thing. *Samkalpya*: It is consideration, determination of mind about a thing. *Yatkinchit Jneyam*: Any of the emotions like *Sukha, Dukha*, etc. perceived by *Manas* are called as objects of mind¹³.

All these objects of *Manas* are having central theme of thinking with different views. In general the object of mind is thinking. Other than these, *Sankalpana* (Determination) and *Vikalpana* (Analysis) are also objects of *Manas* mentioned in *Sharirikopanisada*. *Manoartha* into two types: *Swartha*: Which are pertaining only to *Manas* and they are obtained with the conjugation of *Atma* and *Manas*. *Bahya Visayartha*: The functions, which are performed by *Manas* with the conjugation of *Indriya*¹⁴.

Functions of Manas¹⁵

Indriyabhigraha (control of sense organs), *Svasyanigraha* (self restraint), *Uha* (hypothesis) and *Vicara* (consideration) represent the functions of mind.

Indriyabhigraha: *Manas* sends the impulses and inspirations to the cognitive senses and facilitate them for the perception of objects. *Svasyanigraha*: Controlling of own functions or self-

restrain is another function of *Manas*. As *Manas* is called *Cancala* it is necessary to have *Svasyanigraha* for the perception of desired objects and retraction from those after the purpose is fulfilled and from those unwanted. *Uha*: *Uha* means, knowledge of perceived objects, which produced by complete analysis by mind. *Vicara*: Thinking upon perceived object for its reception (*Upadeya*) or rejection (*Heya*) is *Vicara*. Other than this, *Manas* stimulates the *Karmendriya* to perform their functions. Also, to feel different types of emotions and their manifestations over body is under the purview of *Manas* only¹⁶.

Manovaha Srotas

The channels of the whole body transport the *Tridosas*, similarly *Manas* is transported through the same channels to provide *Cetana* to all the living cells of the body and it is called *Manovaha Srotas*. *Manovaha Srotas* is spreaded all over the body, but the main location of *Srotas* can be considered as *Hridaya* and ten *Dhamanis*, which are related with *Hridaya*. In the context of *Unmada* and *Apasmara*, also in other contexts like *Mada, Murccha*, and *Sanyasa* different other terms like “*Cetanavahi Srotas*,” “*Samjnavahi Srotas*” are used. These terms can be taken as synonyms for *Manovaha Srotas*¹⁷.

DISCUSSION

Physiological functions of *Manas* can be divided into three stages: Perception (Cognitive or Sensory), Discussion and Determination, Stimulation or Initiation (Conative or Motor).

Perception (Cognitive or Sensory): In this stage, *Indriya* receives *Artha* if it is stimulated by *Manas*. *Caraka* also explains that *Manas* is a key factor of *Indriyas*, if it wants to perceive *Artha*. If perception has to occur the connection between *Atma, Indriya, Manas* and *Artha* is very essential.

Discussions and Determination: After the perception, the procedure of actual analysis starts. These processes i.e. *Cintya, Vicarya, Uhya, Dhyeya, Samkalpya* etc. highlight the various objects of mind. According to its capacity, it gives the determination to the perception.

Stimulation or Initiation (Conative or Motor): This part of physiology of *Manas* is related with *Karmendriya*. *Manas* is called *Ubhayendriya* because it connects *Jnanendriya* and *Karmendriya*. After the determination of knowledge perceived by *Jnanendriya*, *Buddhi* (Intellect) takes the decision and initiates *Karmendriya* for desired action. In this way, beginning from cognitive and sensory perception up to stimulation of motor reflexes, *Manas* is playing a key role

CONCLUSION

Manas is said to the base or cause for the binding of life and for the Moksa. The life is dependent upon the combination of *Manas* and *Atma* with Body and Senses. *Manas* is the Substratum for the disease. *Jnana* (Knowledge), *Buddhi* (Intelligence), *Smriti* (Memory) are the outcome of mental activity. *Manas* is conjugated with *Atma* and the subtle *Vayu, Agni, Prithvi, Apa*, and moves from one body to another and leads to *Punarjanma*. *Manas* is considered as *Trigunatmaka* i.e. it consists of *Sattva, Rajas, Tamas* and accordingly three types of psychological traits or temperaments are formed.

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