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 Ekatavam (uniqueness) are considered to be the two characteristics of the Manas. Cintya (things requiring thought), Vicarya (consideration), Uhya (hypothesis), Dhyyeya (emotional thinking), Sankalpya (determination) or whatever can be known by mind, are regarded as its objects. The channels of the whole body transport the Tridosha, similarly Manas is transported through the same channels to provide Cetana to all the living cells of the body and it is called Manovahana 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 Trigunatmak 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), Satvaa (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 effectuous 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 miseries. A substance which establishes the contact between the soul and body and which regulates the functions of the Indriyas is defined as Manas. Which yokes the spirit with sentient organism on the immense, of whose departure virtually leaves the body, the soul is bereft of life and which holds the characteristics or properties of the knowledge, is called Manas. The functions, which are performed by Manas, are said to be the base or cause for the binding of life and which holds the inclinations or desires of psychological traits or temperaments are formed.

**Characteristics of Manas:**
Svetam (atomic dimension) and Ekavam (uniqueness) are considered to be the two characteristics of the Manas. 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 Sukhasma. Manas is Dravya, It is Karana or instrument of Atma, It is one of the 24 or 25 Tatvas from which Purusa is derived. It is one among the Adhyatma Dravya Samgraha, The three Mahaguna Sattva, Rajas, Tamas are said to be the Gunas of Manas or they are imposed on Manas, It is Acetana but does functions by getting Cetana from Atma. It is dual faculty i.e. Udbhayendriya – both sensory and motor. Manas is considered as one of the Antarakarana 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 Ayapaka.

**Objects of Manas:**
Cintya (things requiring thought), Vicarya (consideration), Uhya (hypothesis), Dhveya (emotional thinking), Sankalpya (determination) or whatever can be known by mind, are regarded as its objects. 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. Dhveya: It is an emotional thinking about distinct thing. Sankalpya: It is consideration, determination of mind about a thing. Yatkicin Ineyam: Any of the emotions like Sukha, Dukha, etc. perceived by Manas are called as objects of mind.

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. Manoartho 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.

**Functions of Manas**
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 only.

**Manovaha Srotas**
The channels of the whole body transport the Tridosa, 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 spread 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 Apasmarra, 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.

**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, Dhveya, Sankalpya 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 Udbhayendriya because it connects Jnanendriya and Karmendriya. After the determination of knowledge perceived by Jnanendriya, Buddha (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), Buddh (Intelligence), Smriti (Memory) are the outcome of mental activity. Manas is conjugated with Atma and the subtle Vyayu, Agni, Prithvi, Apa, and moves from one body to another and leads to Puranjarmana. Manas is considered as Trigunatmak i.e. it consists of Sattva, Rajas, Tamas and accordingly three types of psychological traits or temperaments are formed.
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