

A CONCEPTUAL STUDY OF PHYSIOLOGICAL AND CLINICAL SIGNIFICANCE OF MANAS (MIND)

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Abstract

Ayurveda is science of life and its main aim is to maintain healthy status of living being means prevention of disease and treatment of disease. Body (sharira) and mind (manas) complement each other in physiological and pathological manifestation ie in state of health and disease. In classics, balance state between manas, indriya, satva and aatma is said as shariram. Ayurveda mentioned, person is said to be healthy (swasthya), when they enjoy balance state between sharirika and mansika dosha of body. Balance state of all biochemical reaction occurs at cell level (samagnischa) and balance state of all the tissues in the organs of different system (samadhatu) combined with proper and timely elimination of mala from our body (malakriya), a happy atma (prasannatma), happy functioning mind (Prasanna manaha) and proper functioning of five senses (sama indriyas) are called as swasthya. So healthy status of mind (manas) is as important as the healthy status of soma (sharira). Thus it becomes necessary to understand and review manas as it is very important aspect of health comprehensively. This article lays emphasis on the ancient wisdom of Ayurveda about the importance of manas i.e. physiological and clinical significance of manas. This article overview and light up the main study of manas already given in different ayurvedic texts and comparing it with today's era.

Keywords: Ayurveda; Body; Mind; Dosha; Aatma; Sharira; Manas.

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INTRODUCTION

Ayurveda, which is the most ancient documented science of life, and insists upon the prevention of the disease rather than adopting the curative measures.^[1] Every science has various basic fundamental principle on which science based. Likewise, the medical science of Ayurveda approves presence of the two factors i.e. shareera (physical body / Soma) and the manas (psyche / mind) as factors responsible for the health and disease.^[2]

Ayurveda mentioned, person is said to be healthy (swasthya), when they enjoy balance state between sharirika and mansika dosha of body, balance state of all biochemical reaction occurs at cell level (samagnischa) balance state of all the tissues in the organs of different system (samadhatu) combined with proper and timely elimination of mala from our body (malakriya), a happy atma (prasannatma), happy of functioning mind (Prasanna manaha) and proper functioning of five senses (sama indriyas).^[3] As per Ayurvedic science, Manas is most important part of life (Ayu) which is the combined state of Sharira (body), Indriya (senses), Sattva (psyche) and Atma (soul).^[4] Manas is one among most essential factors responsible for a healthy life. It is one of the tri danda (sattva, aatma and sharira) i.e. three basic supporting pillars on which the health of a person depends.^[5]

The study of manas (psychology) is an integral part of the basic thought of Ayurveda. The concept of manas is approved to be as significant as the somatic part. There is description of mano vaha srotus along with other srotus in classics.^[6] Description of manas prakriti (natural mental constitution) based on the manasika dosha and guna (three basic existents) of Sattva, Rajas and Tamas can be traced in classical texts. The three doshas Vata, Pitta and Kapha also have the predominance of the basic man gunas.

In today's materialistic world, human life has become fast, computerized or mechanized, careless and more self cantered, which contribute to more production of Kama (desire), Krodha (anger), Lobha (greed), Shoka (Grief), Bhaya (fear), Chinta (Worry) and Irshya (envy) etc mansika vikaras (disorders of mind). So accurate knowledge of manas are necessary to understand about nature of psychological health.

AIMS AND OBJECTIVES

To study the concept of manas.

To compile different opinions of manas together as explained in different Classical texts.

To study the significance of psychological health.

To study the physiological and clinical significance of manas.

MATERIAL AND METHODS

Since the present study is a literary research, different opinions available in classical literature on manas is compiled here. This was followed by collection of data regarding physiological and clinical significance of manas.

Literary review

Term mana is derived from man gyane dhatu, which means, which can convince an individual or which is responsible for getting true knowledge.^[7]

Which help us in getting the knowledge or Indriya which is responsible for sensation of pleasure & sorrow is known as mana.

Manas can be a object or substances which establish link between the atma (soul) and sharira (body) and which control the functions of the indriyas is called as manas.^[8]

Chittam, cheta, Hyrdayam, Hyrat and Mansam are synonyms of mana. Mana is one among nine karan dravya. Mana is also considered as ubhayendriya (it perform function of both gyanendriya and karmendriya).^[9]

Subject of mana sthana is controversial topic in Ayurveda. The body with 6 divisions, intellect, sense organs, five sense objects, soul, mana along with its objects are located in heart. According to acharya Bhela, mana is situated in mastiska i.e. between head and palate region. As regards vata, pitta and kapha move all over the body with in all the srotas, serving the purpose of their passage. Similarly for mana, which is transcending sense organs, the entire sentient body serve as passage as well as location.

Depending on above discussion, it can be said. Heart is the native place of mana because emotions depend on heart. Its administrative centre refers to head / brain because it is transcending sense organ. Its working field refer to whole body.^[10]

Anutvam (atomic dimension) and Ekatvam (oneness or singleness) are considered to be the two characteristic of the mana. Subtleness and oneness are known as two qualities of mana.^[11]

Objects of mana are two type, they are which require media of sense organ and which does not require media of sense organ. Objects which require media of sense organ are shabda (sound waves), sparsha (touch), roopa (visual objects), rasa (taste) and gandha (smell).

Objects which do not require media of sense organ are following. Objects of thinking, analyzing, reasoning, meditating, determination and whatever is to be perceived by mana are its object. The object of mana are Chintya (things requiring thought), Vicharya (consideration), Uhya (hypothesis), Dhyeya (emotional thinking), Sankalpya

(determination) or whatever can be known by mind are regarded as its subjects.

1. Chintya means thing requiring thought, to think about to do or not to do with purposeful or purposeless manner.
2. Vicharya means distinct analysis, which is enough to direct the mind to accept or reject a thing.
3. Uhya means speculation i.e. hypothetical self discussion and logical thinking about a thing.
4. Dhyeya means an emotional thinking about distinct thing.
5. Samkalpa means consideration, determination of mind about a thing.
6. Other subjects means any other knowledgeable entity.^[12]

The functions of manas are Indriabhigraha (control of sense organs), Svasyanigraha (self restraint), Uhya (hypothesis) and Vichara (consideration). Action of mana consists of control over sense, self restraint, reasoning and analysis.

1. Indriabhigraha: Mana is called as the controller of senses because it indicates to receive and send the impulse and impels to cognitive senses for perception of objects.
2. Svasyanigraha: Controlling of own function or self control is another function of mana. It is called chanchala, so it is necessary to have svasyanigraha to have right orientation towards desired objects and retraction from those after the purpose is fulfilled.
3. Uhya: Chakrapani explained in favour of uhya that knowledge of imaginary objects, which produced by complete examination by mind is uhya.
4. Vichara: Chakrapani stated that thinking upon perceived object for its reception (upadeya) or rejection (heya) is vichara.^[13]

The separate description of monovaha srotus is not available in any of 3 classical texts. But in Charaka Samhita, Chikitsa sthana under the reference of unmaada samprapti and indriya

sthana under the reference daruna swapna utpatti, word manovaha srotus is used by charaka as follows. Acharya chakrapani said, in the body, manovaha srotus is not present separately. Dhamnis (arteries) related to heart can be considered as manovaha srotus. Acharya Chakrapani comment as, description of manovaha srotus is not available separately, although whole body is considered as place of mana, so all the srotus situated in the body can be considered as manovaha srotus. Hyrdaya which is special shater of mana, dasa dhamnis related to hrdaya can be considered as manovaha srotus. In Ayurveda, Mana is described under nine karana druvya and ubhayendriya.^[14]

Acharya Charaka has enumerated mana under tridanda as mana, sharira and aatma make tripod, on which the living world stands. While defining the ayu, charak said that, Ayu means conjunction of sharira, indriya, mana and aatma.

While defining the stage of health, acharya Susruta said that, health is a condition of equilibrium of doshas, agni, dhatu and malas, along with cheerful mana, aatma and indriya.

Mana is considered as both gyanendriya and karmendriya.^[15] Gyanendriyas are capable to accept their subject only in presence of mana. They are considered as gyanendriya due to its correlation with gyan of mana mana is also considered as sixth indriya.

After receiving the signals from mana, karmendriya performs their work. Mana is also responsible for cognitive function. Mana is able to get the knowledge of many subjects at a time. Mana is also responsible for affective function. That is why able to perceive sense of pleasure and pain.

Depending on above discussion, importance of mana according to physiological point of view can be summarised as, it forms the tripod for living world, its presence is the sign of life.

Its cheer full condition is responsible for the state of health. It works as both gyanendriya & karmedriya (Cognitive function Knowledge of many subjects at single time. Its presence makes indriya capable to accept their subject.

From clinical point of view, importance of mana can be understand as, Body and Psyche, both are the seat for disease or diseases are of two types i.e. somatic disorder and psychic disorder.

As somatic disorder originate due to disturbance in equilibrium of tri dosha, on same way psychic disorder originate due to imbalance in rajsika and tamsika dosha.

Rajas and tamsa are mansika dosha and they produces disease such as kaam, krodha, Lobha, Moha, Irshya, Maan, Mada, Shoka, Chinta, Udvega, Bhaya and Harsha etc.

Somatic and psychic disorder correlate with each other. So from clinical point of view, one should have knowledge of mana, because one can do success full treatment if he has knowledge of mana. Thus, the mind and its purity has been linked to the medical ethics as well.^[16]

Anything that affects the physiology of manas can lead to its psychopathology i.e. abnormal state of mind. These pathological conditions of mana are considered as mansika vikaras or psychological disorders. Kaam, krodha, lobha, moha, harsha are the mansika bhavas. When these bhavas are within physiological limits then they are considered as normal and constitute a healthy state of mana and sharira. When the physiology of these mana bhavas is disturbed then they are considered as abnormal and constitute a pathological state of mana leading to mansika vikaras.

Satwajya chikitsa prevents correlation of mana towards its Ahitkara objects so specifically used in manovikara. Satwajaya chikitsa is line of treatment of the mansika rogas

(psychological disorder). By using different tools like Gyana (classical textual knowledge), Vigyana (applied systemic and scientific knowledge), Dhairya (patience), Smirti (memory) and Samadhi (meditation), we can successively treat mansik doshas vitiation and mansik rogas (psychological disorder). In all psychological disorder treatment, there is description of ghrit kalpa (various preparation of medicated ghee). The possible logical explanation of use of ghee in mansika roga is the fact that mana is very minute (anutvam) and thus pure and minute can be remedy for the treatment of mana dushti. The ghee is the purest and finest form of the milk and thus it is said to have an impact on the mind. Thus we can say pure ghee is the best medicine of the mental disorders.

DISCUSSION

Concept of health explained in Ayurveda focus on somatic, psychological and spiritual health. WHO says the definition of health, as it is a state of complete physical, mental and social well being and not merely the absence of diseases? So, both the science says that physical health as well as mental health should be considered and then only person can have lived healthy. Both complement each other in health and disease. In treatment modalities also, the two entities have to be taken care of as the sharia dosha and manasa dosha affect and influence each other.

Some physical diseases such as psoriasis, diabetes mellitus etc are thought to be particularly prone to be made worse by mental factors such as stress, anxiety and depression. In Vimana sthana, Acharya charaka has described the etiopathogenesis of all the somatic diseases on the basis of manasik bhavas.

CONCLUSION

The concept of manas is existing since pre vedic period in india. Manas roga vigyana is a

unique branch of Ayurveda, which deals with manas. Ayurveda, the indigenous science of health envisages the significance of the mental sphere at par with the physical counterpart in every aspect of the physiology, pathology and thereafter the plan of the treatment.

Manas is also the most important indriya in the process of memory. The Ayurvedic philosophy of mana (mind), buddhi (intellect), atma (soul) definitely plays an important role in the processes of cognition and memory.

The health of the psyche is as important as the physical soma. In somatic disease the psychological aspect cannot be ignored, also in psychological diseases the untreated somatic affairs have been given due consideration.

The treatment of mansika roga can be Daivavyapasarya chikitsa, Sattvavijaya chikitsa, Nidanparivarjana, Naisthiki chikitsa, yoga, relaxation etc which is mentioned in Ayurveda.

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