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Ayurvedic concept of *Manas* (mind) in perception of knowledge

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ABSTRACT

Maintenance of health is given prime importance in 'Ayurveda', for that both physical and mental factors are equally important, because the mind act in conformity with the body and the body acts in conformity with the mind. mind is not visible. Any kind of perception and functioning of sensory or motor organs is indicative of presence of mind. Without mind executing as a mediator between external as well as internal environment, soul does not acquire any perception. Ayurveda science strongly proposes mind as chief convener of all external and internal stimuli to body and a mediator for motor reactions to all these stimuli. If *Mana* is not doing it's duty, nothing is perceived. mind has two properties, namely *Anutva* and *Ekatva*. Mind is the seat of pleasure (*Sukha*) and misery (*Duhkha*). Understanding the concept of mind is important because balanced state of mind is the ultimate source of health. mind, soul and body are the tripod on which life depends. Both body and mind are the resort of pleasure and disorders.

Key words: *Manas, Mind, Ayurveda.*

INTRODUCTION

Mind is the topic of interest for all medical sciences. The person is called as healthy (*Swastha*) if he has balanced or equilibrium condition of dosh (bio-energy), *Dhatu* (body- tissues), *Mala* (Waste products), *Agni* (digestive fire) and happy and balance state of soul, sense organs and mind. Understanding the concept of mind is important because balanced state of mind is the ultimate source of health. Modern science has started to emphasize on the concept of

mind and psychosomatic disorders in last century. However, Ayurveda has realized importance of concept of mind in maintaining health of individual for thousands of years. mind, soul and body are the tripod on which life depends. mind is a mediator of both *Jnanendriya* and *Karmendriya* hence mind is called as *Ubhayendriya*. Mind is stimulating sensory organs to perceive knowledge and it controls actions of *Karmendriya* after analyzing the knowledge obtained by sensory organs. mind, soul and body are the tripod on which live depends. Both body and mind are the resort of pleasure and disorders. Mind is the seat of pleasure (*Sukha*) and misery (*Dukh*).

Definition of Mind

Avabudhya means knowledge or understanding. Entity, which makes a person knowledgeable, is *Manas* or mind. For example when we eat sweet chocolate, we understand sweet test of that chocolate. According to Ayurveda it is mind (which is different than body) which help us to understand and analyze sweet taste of chocolate. *Mann*, *Sattva*, *Chetas*, *Atindriya* are the synonyms of mind. *Mann* is different than *Indriya* and

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it helps *Indriya* to conjugate with their objects, hence mind is called as *Atindriya*.

Characteristic feature of Mind

To perceive the knowledge or not to perceive the knowledge indicates presence or absence of mind which is a characteristic feature of mind. *Swaroopa* of all *Indriyas* and mind are *Panchabhautik*. Mind is a mediator of both *Jnanendria* and *Karmendriya* hence mind is called as *Ubhayendriya*. Mind stimulates sensory organs to perceive knowledge and it controls actions of *Karmendriya* after analyzing the knowledge obtained by sensory organs.

Location of Mind (Sthana of Mind)

Heart is the site of mind. According to *Bhela Samhita*, head is the seat of mind with the help of the references.

Manovaha Srotas

As *Vata*, *Pitta*, *Kapha* occupy whole body, mind also occupies entire body, hence entire body can be called as *Manovaha Srotas*.

Properties (Guna) of Mind

Anutva and *Ekatva* are qualities of mind. *Anu* means *Sukshma*, subtle, mind is so minute that it cannot be seen due to its micro size. Mind can move in the body very fast due to subtleness, it conjugates with different sense organs to perceive knowledge rapidly. Intelligence is the quality of mind. Multitasking is the perfect example of *Anutva* and *Ekatva* of mind. Watching television while eating food is nothing but multitasking action of mind. But when we multitask, our mind cannot concentrate on one subject.

Objects (Vishaya) of Mind

Chintya, *Vicharya*, *Uhya*, *Dhyeya* and *Sankalpa* are the objects of mind.

Chintya means, to think about them knowledge perceived is called as *Chintya*. To do or not to do? what is good? Is it not good? This type of thinking process is called as *Chintya*. Positive or negative thoughts of mind (*Sukha* and *Dukha*) are also called as *Chintya*. Negative thoughts specially are the cause of *Vyadhi* or disease.

Vicharya - To start thinking over particular object after its perception is called as *Vicharya*.

Uhya means to think about consequences in the future is called as *Uhya*. We have analyzing capacity of mind that is *Uhya*.

Dhyeya means concentration on specific object.

Sankalpa means determination. To take decision after analyzing the object is called as *Sankalpa*. After the stage of *Sankalpa*, mind gives commands to *Karmendriya* to take action.

Functions of Mind

Indriyabhigraha, *Swanigraha*, *Uhya*, *Vicharya* are the function of mind.

Indriyabhigraha means to motivate *Jnanendriya* to pursue knowledge.

Swanigraha means self control to stay away from health hazardous objects.

Uhya means analysis of knowledge pursue by *Indriya*.

Vicharya means to think logically and to take the decision

The sense organs can perceive their objects only when they are supported by mind. Interlink of soul, mind and sense organs is essential for perception of knowledge and healthy mind has proper control over sense organs. When mind is balanced, sense organs do not get inclined towards improper harmful objects.

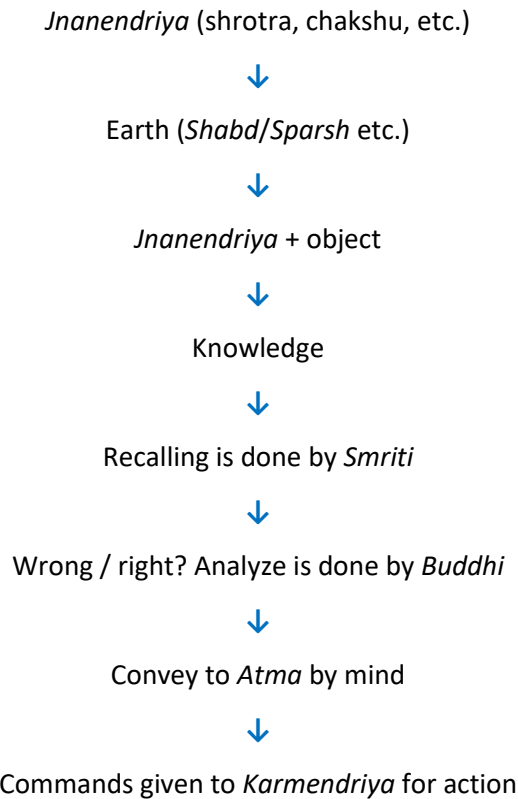
Relationship between Manas and Buddhi

Decision making capacity of an individual is called as *Buddhi*. *Pragya* is the synonym of *Buddhi*. *Hriday* (heart) is the location of *Buddhi* which is a *Guna* of *Atma*. *Dhee* decides and analysis what is right and what is wrong which is called *Adhyavasaya*.

Dhriti - is the power which controls mind.

Smriti - To recall past experience is called as *Smriti*.

Due to *Sattva Guna*, *Dhee-Dhriti-Smriti* analyze the knowledge perceived and control mind and convey the analyzed knowledge to *Atma*.

Chart showing process of perception**Relationship between *Sharira* and *Manas Doshas* (physiology of *Manovaha Strotas*)**

Sattva Guna is predominantly related to *Pitta Dosh* while *Rajo Guna* is related to *Vata Dosh* and *Tamas* is related to *Kapha Dosa*. Balanced state of mind depends on *Sattva*, *Rajas* and *Tamas*. *Sattva Guna* stimulate mind towards the objects to acquire knowledge, *Rajas* motivate the mind towards objects and *Tamas* produce inertia in mind and gives necessary rest to the mind. Due to access of *Rajas* quality, mind can become unstable and would not concentrate on the objects. This lack of concentration of mind is called *Amanasskatva*. Combinations (*Samyog*) of *Triguna* are required for action for ex. combination (*Samyoga*) of *Sattva* and *Rajas* are required for positive action and *Tama* and *Rajas* are required for Negative action.

Relationship of mind with *Vata Dosa*

There is a strong bonding between mind and *Vata Dosa* while stating function of *Udan Vayu*, *Charak* says that *Vata Dosa* controls mind. It also stimulates mind towards objects. Specially *Pran Vayu* and *Udan Vayu* co-ordinate functions of mind.

DISCUSSION

Positive feelings are called as *Sukha* as well as happy state of mind. Negative feelings are unhappy state of mind is called as a *Dukha*. Actually, *Sukha* (happiness) and *Dukha* (unhappiness) are qualities of *Aatma* and mind is always conjugated with soul. mind is the mediator of soul and sense organs of human being.

It is *Atma*, not mind who experiences all pains and pleasures. But we think that its mind which experiences feeling of happiness or pain. Psychological disturbance like anger and rage can affect heart rate, and pulse rate. State of fear can lead to vasodilation and sweating. These examples show interconnection between body and mind.

Sattva Guna of *Manas* (mind) does not produce harmful effect on body, rather it helps to maintain physiological balance. Due to access *Rajo Guna*, hunger, sleep, motion are irregular and there are many variations in physiological activities. *Tamo Guna* induces slowness, dullness in all physiological activities. Due to access *Tamo Guna*, person may become lazy, coward or unhappy. Due to access *Rajo Guna*, person become very unstable, greedy, angry, competitive.

CONCLUSION

Mind and body are interdependent. *Sattva*, *Rajas*, and *Tamas Gunas* of mind are related to *Pitta*, *Vata* and *Kapha Dosh* respectively. *Rajas* (action) and *Tamas* (inertia) are the *Doshas* of mind while *Sattva* (intelligence) is the quality of mind. In modern medicine when mind is balanced, sense organs do not get inclined towards improper harmful objects. The right knowledge pursued by sensory organs is called as Inputs. Intellect (*Buddhi*) analyzes these inputs. Beneficial inputs are accepted by mind and motor organs (*Karmendriyas*) are ordered accordingly. Harmful inputs are rejected by the mind but it's harmfulness is stored in the form of memory and are recalled at proper time. When mind is in the state of pleasure or when mind is in the state of health, then this energetic state of mind reflects positively on the physiology of body. Stress, depression, anger, fear may lead to many disorders like insomnia, anorexia, etc.

and they affect the body by producing diseases like gastric ulcer, arthritis, etc. Therefore, these disorders are called as psychosomatic disorders. When mind loses contact with sense organs, then one cannot perceive knowledge. When mind establishes the contact with sense organs, it can convey knowledge to soul. Mind is called as *Ubhayatmak* as it is a mediator between sense organs and motor organs. Mind is a stable, *Nitya Dravya* and is always connected with soul when it is in balanced state. According to Ayurveda, balanced state of *Dosha, Dhatu, Mala, Indriya* and Mind is called as health or *Swasthya*. Therefore, health of body and mind must be maintained with proper food and exercise. *Ashtang Yog* is helpful to maintain balanced state of mind and body. *Yama* and *Niyama* of *Ashtanga Yoga* are useful for maintaining peace of mind. *Asanas* can keep body fit and flexible and state of health can be achieved with *Ashtanga Yoga*.

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