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A Review of Physiology Concept of Mana

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ABSTRACT:

According to Indian thoughts, *Manas* (mind) is one of the major operational concepts in the process of learning and the cause of bandha (entanglement/attachment). *Manas* has dimension which is *Anu* (beyond atom in its minutest aspect), and is capable of remaining *Atindriya* (beyond sensory perception). An attempt has been made to focus on various aspects like concept of *Atma*, evolution and constituents of man, location of *Manas*, dimension and qualities of *Manas* and process of *Jnanotpatti* etc.

Keywords: *Atindriya, Atma, Satva*

INTRODUCTION

The word *Mana Satva* and mind has been used synonymously. The mind is a set of consciousness perception thinking judgment memory. Sitting amidst a 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 perceptions. Therefore, Ayurveda the ancient wisdom of life, which aims at the blissful state of man, lays emphasis on the need of overcoming the impediments like, *Kama* (desire) and *Krodha* (anger) which are reflected in the form of psychological, social and physical illnesses, and prescribes methods to ward them off effectively. *Charaka* defines *Aayu* (life) as the combined state of *Shareer* (Body),

Indriya (Senses), *Satwa* (Psyche) And *Atma* (soul)¹. The first two are grosser entities and easy to understand. The latter two are subtler and beyond sensory experience, hence difficult to understand. The need for understanding *manas* assumes greater importance for it is the yoking principle between *Shareer* and *Atma*.

Definition And Synonyms Of Manas

According to *Charaka* that entity by which contemplation and understanding are made possible is known as *manas*. *Chitta*, *Chetus*, *Chetana*, *Hridaya*, *Hrit*, *Swanta*, *Manasam*, *Mana*, *Satwa* are its synonyms. *Chitta*, *Chetus* and *Chetana* denote the origin of perception; *Hrit* and *Hridaya* indicate the sensory attraction.



1. The word *Mana*, *Satva* and mind has been used synonymously.
2. The mind is a set of cognitive faculties including consciousness, perception, thinking, judgment, memory because it can't perceive *Mana* by a sensory organ.
3. *Mana* is also component of three *Antahkaran Atma*, *Buddhi*, *Manas*
4. *Mana* is also *Adhyatma Dravya*.

Mind mean – Brain, Intelligent, Intellectual Capabilities, Power Of Thought, Power Of Comprehension, Perception, Sense, Will (Monier Williams Sanskrit English dictionary)

Maniyate- means thinking of thought process

Avabudhyate- means knowledge

Manas is biological entity which has capacity of thought process of thinking and by which gain the knowledge. *Mana* is the entity which makes the sensory organ to connect with their respective stimulus or motor organ to take action / regulates the action of *Karmendriya*. It is three types *Satvik*, *Rajshik*, *Tamshik* so *Mana* has three properties on the basis of these types.

Origin of *mana*

According to *Acharya Sushruta* Functional expression of *Manas* starts at fifth month of intrauterine life.²

According to *Acharya Charak* *Satva* is essential factor for creation of life along with *Panchamahabhut*, time factor, direction and consciousness.³

The theory of creation of universe described in Ayurveda is a postulate based on the *Sankhya*, *Vaisesika* and other ancient philosophical schools. As it appears, the evolutionary scheme is not necessarily chronological in the stricter sense and the order put forth is mainly for transactional convenience, since the evolutionary process transcends time limitations. It is also said that each of the evaluates will possess the basic characteristics of the principles from which it originates.

According to *Sushruta* who closely follows the *Sankhya* view of '25 principles of evolution, *Avyakta* (unmanifest) is the first principle in the process of *Chetanasrshiti* (animate creation). *Mahan* (magnum) is the second revoluted generated from *Avyakt* from *Mahan*, *Ahankara* (iness) is evolved.

This *Ahankara* is of three types-

- 1) *Satwika* (neutral or pure) - *Vaikarika Ahankara*
- 2) *Rajasa* (Passionate) - *Taijasa Ahankara*
- 3) *Tamasa* (Inert) - *Bhootadi Ahankara*.

Vaikarika Ahankara with the aid of *Taijasa Ahankara* produces the five *Buddhendriyas*, five *Karmendriyas* and

Manas. Similarly, *Bhootadi Ahankara* with aid of *Taijasa Ahankara* gives rise to the five *Tanmatras* which in turn produce the five *Bhootas*.⁴

When *Purusha*, the 25th principle joins them, *Chetana Srshti* takes place. These 25 principles have been categorized into 4 categories viz., *Prakriti*, *Praktivikirti*, *Vikrti* and *Naprakriti-Navikrti*. *Avyakta* is termed as *Moola Prakrti* (primordial principle). *Mahan*, *Ahankara* and the *Panchatanmatras* are called as *Sapta Praktivikrtis*. The five *Gyanendriyas*, five *Karmendriyas* and *Manas* are known as *Shodashavikrtis*. The twentyfifth principle viz., *Purusha* is termed as *Naprakrti-Navikrti*.

Among them, *Moolaprakrti* and the seven *Praktivikrtis* are collectively termed as *Astaprakrtis*. *Charaka* considered only 24 of the above 25 principles of evolution by merging *Purusha* (the 25th principle according to *Sushruta*) with *Avyakta*. He also calls *purusha* as *Kshetrajna*, the remaining 23 principles as *Kshetra*, *Mahat* as *Buddhi* and the *Astaprakrtis* as *dhatuprakrtis*. According to *Charaka* *Avyakta* or *Purusha* is the first principle. From *Avyakta*, *mahan (buddhi)* is evolved and from *Mahan*, *Ahankara* is evolved. From *Ahankara* the 5 *Khadeeni*, 5 *Arthas* and *Ekadashendriyas* viz., 5 *-Gyanendriyas*, 5 *Karmendriyas* and *Manas* are evolved.

However, *Charaka* does not consider the 3 types of *Ahankara* put forth by *Sushruta* although he considers first *Khadeeni* and then the *arthas* in the chronology of evolution *Chakrapani* the commentator opines that the 5 *Khadeeni* should be understood as the 5 *Sookshmabhootas* or *Tanmatras*

The concepts of *Chaturvimshatika Purusha* and *Ekadhatu Purusha* could also be explained under *Shatadhatu Purusha* concept as follows:

(a) *Avyakta*, *Buddhi*, *Mahat*, *Ahankara* and *Manas* are included under *Chetana (Atma)*. The remaining aspects viz., the 10 *Indriyas*, 5 *Tanmatras*, and *Panchabhootas* are included under *Khadayah*. Thus the concept of *Chaturvimshatika Purusha* is explained under *Shatadhatu Purusha*.

(b) Since *Chetana* is already considered in explaining the concept of *Shatdhatu Purusha* the concept of *Chetana Purusha* can as well be understood under *Shatadhatu Purusha*. Thus, these three views though appear divergent from one another, are synonymous with each other when critically examined. *Purushavichaya* Eco-self or universe-individual theory of Ayurveda presented by *Charaka* illustrates the inseparable relationship between man and his environment and their mutual interaction knowledge of this universe-individual relationship is essential in

understanding the true nature of man.

Seats of manas –Heart and Brain

1) If we consider *Hridaya* to be the brain, which is located inside the skull. Brain is the main vital organ in the body and the seat of *Pran*, *Hriday*, *Indriya* and *Indriyaarth*. Similar to how the entire body is represented by the brain, sensory system, and motor system, and is controlled by the brain, we can understand brain and all of its areas, as well as *Indriya* and *Indriyaarth*, to understand all of the special sense organs in the brain. We can also understand how the body's *indriya* and *arth* represent the brain, and that the seat of consciousness is the entire cerebral cortex, which is divided into the conscious and subconscious brains. Therefore, all emotions and memory formation are controlled by the hypothalamus and limbic system, and various parts of the brain are associated with both this function and various body parts as represented in the brain.⁵

2. **Hridaya**-Many references are available in *Charaka* and *Sushruta* regarding the seat of *Manasa* in *Hridaya*. Both *Acharyas* have mentioned that only *Hridaya* is the seat of *Chetana* in the body. *Vagbhata* also indicates that, the *Hridaya* is the actual seat of *Mana*. *Hridaya* is considered to be the seat of *Trigunas* that are Normal characteristic of *Mana*.

3. **Sira**-It has been explained that *Prana* and *Indriyas* are situated in *Uttamanga* I.e. *Sira*. Among the whole *Indriyas*, *Manasa* is the supreme because it is the controller of them.

4. **Sarva Sharir** - The whole of the body is the seat of mind. All the references regarding the seat of *Mana* suggest it as *Hridaya*.

Figure no.1⁷

In this picture we can understand clearly all *Indriya* and cerebral cortex all the special sensory organs like vision area present in occipital lobe and hearing area present in the temporal lobe etc. so in the cerebral cortex different parts there are different areas special sensory organ so basically sensory or motor system in the brain which represented whole body. inverted manner in the primary somas astatically area motor cortex and whole body regulated by this areas of the brain so in this manner we can understand that how *Sadang* is represent the brain how *Indriya* and *Indriya Arth* present in the brain .

Acharya Bhel has given site of *Mana* is located between *Shir* and *Talu*⁸) Figure no.2⁹

Manovaha Srotas: functional site of Mana

Means all *tridosha* they move all over body through

different *srotas* in the same manner the *satva* or *manas* also has channels, from which *Mana* moves throughout the body where there is the consciousness except nail and hair because they do not have consciousness. The *Manovahas Srotasis* present all over body like *Tridosha* but *Manovahas Srotasis* limited up to the body parts having only *Chetna*.¹⁰ The *Mana* is the site of pain in the body. The site of pain is *Mana*, *Deha*(body) and *indriya*. Here *indriya* has been expressed separately because there is more innervation and more sensitive for any kind of pain, so they have been counted as a site of pain along with the *Mana* and *Daha* (body), so these are three main sites of pain.¹¹ **Kesh**(Hair), **Loma**(body hairs) **Nakhaagra**(terminal part of nail), they are not site of pain and **Anna Mala** (stool, urine) there are not the site of pain. **Drayagunnavinna** means urine and feces form after the proper digestion and mataboliation then it will not cause any kind of pain its reservoirs but if there are form process after the incomplete digestion and mataboliation then they may half alerted property in terms of *Sparsh*, *Roop*, *Rasa*, *Gandh* and make us pain in the reservoirs like in case of *Mutra* it will cause dysuria and pain in the bladder similarly it case of *Purishapain* in the *Pakvashaya* that is large intestine *Grahni*.

Functional site of mana Figure no.3¹²

In these picture you can also see that all the *srotas* are either the veins(blue vessels), artery (red vessel), nerves (yellow), they follow each other, so this whole picture you can see yellow color innervation all over the body like network and this whole body is the functional site of *Manovah Srotas* .

Characteristics of mana

1) It is a *Dravya* since it inherit properties and exhibit functions .it is also called as *Adhyaatma Dravya* because of its connection of *Atma*

2) *Karan Dravya*– primarily causal factors for creation this whole universe.

3) It is a *Ubhayatmaka* means it works in connection with both sensory and motor organs.

4) *Manas* is a *indriya* means cannot be perceived by five sensory organs.¹³

5) *Manas* is called *Achetan Means* is devoid of consciousness but active since it exhibits all its functions in connection with *atma*. Whereas *Atma* is inactive and cause for consciousness .¹⁴

6) The perception of stimulus and generation of knowledge depends on state of mind.

Attributes of manas

Anutva- *anu* means *Sukshma*(subtle, minute)

Ekatva—it makes connection only with single *Indriya* at a time¹⁵

Mana is having three properties –*Satva, Raja, and Tamas*.
Three types of satva –

- 1) *Pravar* - dominance of *Satva Guna*
- 2) *Madhyam* - dominance of *Raja Guna*
- 3) *Avar* - dominance of *Tama Guna*

DISCUSSION

Bhela regards *Mana* and *Chitta* as two different entities *Bhela* observes that *Mana* is enclosed between *Shirah And Talu* . It is *Sarvyaindriya* (controller of all *indriya* /best among *indriyas*) while *Chitta* resides in *Hridya* . This location *mana* of in *Bhela Samhita* is quite a distinct approach from the traditional thinking of *Ayurveda*. So according to *Bhela*, *Chitta* is concerned with the various aspects of intellect *Mana*. Performs both sensory as well as motor functions in the body. Mind as an *atindriya*, an extraordinary sense The mind is called as an *atindriya* extraordinary sense. The word *atindriya* has two meanings. They are -

1. *Indriya atikrantam / Indriya atikramana*

that which crosses the limitations and barriers of the senses or that which is very extraordinary when compared to the other sense organs that which is beyond and out of reach of the senses, having its own specific identity

2. *Indriya atirikta* hat which has extraordinary sensory strength when compared to the other senses that which is an extra sense i.e. has a dual nature (already explained) In *Ayurveda*, the sense organs are said to be made up of five elements of nature. But though the mind is also said to be an organ of sense and a dual sense, it is not considered to be made up of elements. Each sense organ has its own and specific (single) object. Example, sound is the object of sense organ of hearing touch that of skin etc. But the object of mind is not specific .the mind not only perceives its objects e. thinking perceives the objects of all the sense organs. The sense organs are not capable of perceiving their subjects independently without the association of the mind. These instances prove the extraordinary nature of the mind *indriya atikrantatva* Mind is not only a sense organ but also an organ of action because it is associated with and useful to both the types of senses ie organs of sense and action i.e. *ubhaya indriya prayojaka*

CONCLUSION

Manas is the connecting link between the *Atma* with *Sharir* and hence influences both. *Manas* also play a

role in keeping healthy status as well as in disease production. *Rajas* and *Tamas* are the two *dosha* of *Manas* which play a major role in causing the diseases both psychological and somatic. The literary review as described by *Charak* and other Scholars represent the location of is in head because the functioning and objects of has great similarity with that of functions of Brain. The processes like thoughts formation, analysis, integration of sensory information and its analysis and decision making activities are performed by brain but their reflection is observed on heart. So it can be concluded that brain is actual or generating site of while the heart is operational sits of *Mana*.

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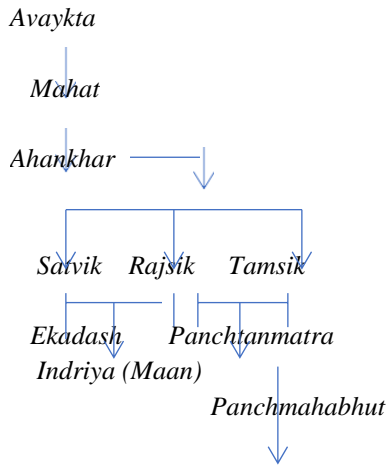
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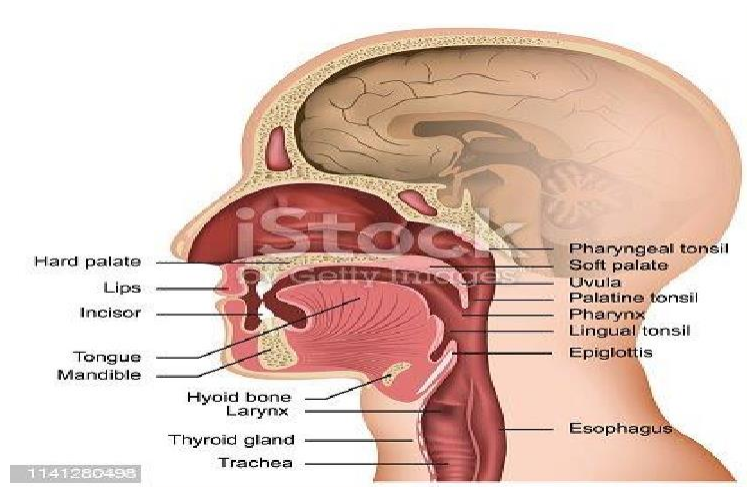
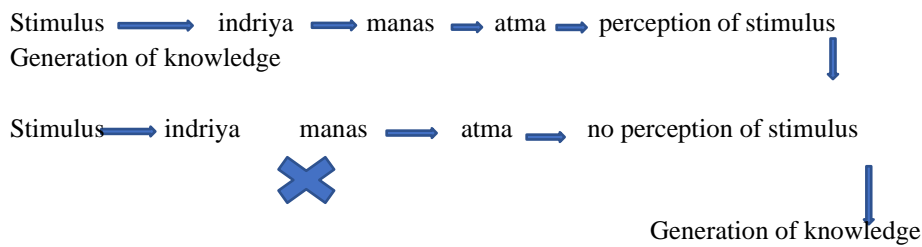
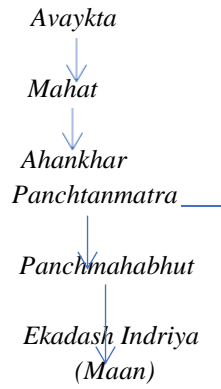
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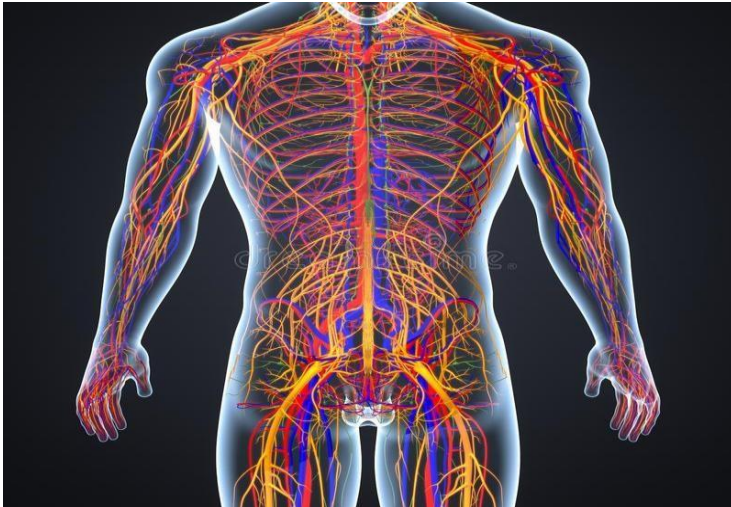
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As per Sushruta Samhita



As per Charak Samhita





Functional Areas of the Brain¹

Motor Area

- control of voluntary muscles

Sensory Area

- skin sensations (temperature, pressure, pain)

Frontal Lobe

- movement
- problem solving
- concentrating, thinking
- behaviour, personality, mood

Broca's Area

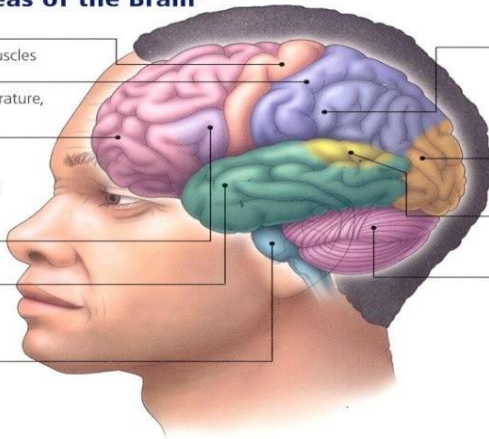
- speech control

Temporal Lobe

- hearing
- language
- memory

Brain Stem

- consciousness
- breathing
- heart rate



Parietal Lobe

- sensations
- language
- perception
- body awareness
- attention

Occipital Lobe

- vision
- perception

Wernicke's Area

- language comprehension

Cerebellum

- posture
- balance
- coordination of movement