



## **A review of Ayurvedic concept of Mana**

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### **ABSTRACT:**

Sharir Kriya is the fundamental subject of Ayurveda. Hence every concept of Sharir Kriya holds a significance. Mana has been given a special place of importance in Ayurveda. It is the mana, which is responsible for making available the knowledge to the self or soul & to direct the karmendriyas for proper action at proper time. Hence by studying the concept of Mana it will be helpful to ayurvedic students to clear ideas regarding Mana. Hence the concept of Mana, its nature, function, characteristics, and types has been elaborated in this article.

**KEYWORD:** Mana, Manavaha srotas, mind.

## INTRODUCTION:

Ayurveda envisages 'Ayu' as a combination of body, sense organs, mind & soul. The entire worldly life depends on the combination of mind, soul & the body. The combination likened to a tripod. A tripod can sustain itself so long as all its constituents are in balanced state. *Mana* has been given a special place among Indriyas (sense organs) when it is called Atindriya (beyond the level to indriyas) & Ubhayendriya (helping in the actions of five sense organs as well as the five organs of motors).

### Derivation & Definition of Mana:

The word 'Mana' has been derived from the root "Man gnane" dhatu which means knowledge

### Synonyms of Mana:

Chittam, Chetah, Hridayam, Hrit, Manasam are the synonyms of Mana.

According to Charaka-

Mana has been named as Attindriya (beyond the level of sense & motor organs), Satwa & Chetas .It has been also called as Ubhayendriya (both sensory & motor organs).

### Nature of Mana:

The mind has been considered as a junctional point in between the soul & the sensory & motor organs. The possession of knowledge or ignorance is based on the mental activity alone. The knowledge of a particular thing is appeared by a process of the contact of the soul with the sensory organ & their objects through the presence of mind.

### Physical Characteristics & Attributes of Mana:

Possession of knowledge & ignorance are the characteristics of Mana.

The Mana has two qualities i.e.:

(i)Anutwam (subtleness) &

(ii)Ekatwam (Oneness)

Due to its Anutwam & Ekatam quality, it does not able to get knowledge of different objects at a time.

### Objects of Mana:

The objects of Mana are-

Thinking, Planning, imagination, concentration, determination & any such faculty that are known by the mind can be taken as object of mind.

(i)Chintyam (Thinking) : The subject matter of thinking is called Chintyam. The subject matter of thinking which has been done by mind like happiness, misery, desire, aversion, memory etc.

(ii)Vicharyam (Planning): Consideration of the knowledge by full examination & discussion at mental level & to accept or reject a thing of the pros & cons of the subject matter.

(iii)Uhhayam (Imagination): The statement made by logical argument is called Uhhayam. The statement itself is not the valid knowledge .It can only be valid through different means of knowledge, i.e the praMana.

(iv)Dheyam (Concentration): It means to concentrate on a particular subject. The uninterrupted flow of mind towards the object is dheyam.

(v)Sankalpam (Determination): Determination before performing the action to decide what to do & what not to do.

### Functions of the Mind:

The Mana which has been described as a mediator in between the soul & the object to perceive the knowledge has imparted the following functions in the body:

(i)Indriyabhigraha (control of sense organ) –It means the mind controls both the motor &



sensory organs of the body. The sensory organs being contacted with the external object gets the knowledge like, knowledge of sound, knowledge of touch, knowledge of vision, knowledge of taste & knowledge of smell through the mind. The mind being controller of the sensory organs acted accordingly what to accept & what to be left. Likewise the mind also controls over the motor organs to act what to do & what not to do.

(ii)Manasahswasya Nigraha (self restraint)- The mind also controls over itself. It is the supreme authority to control & withdrawl from the sense objects. Though the mind is defined as agile & inconstant but by different meansviz.intellect, wisdom & memory, strength of mind can be maintained.

(iii)Uhhya (Hypothesis)- The logical conclusion made by different observations is called uhhya which is done by mind itself.

(iv)Vichara (Constructive thinking)-The mind help for the full examination of what to accept & reject by this action.

### Location of Mana & its Applied Field:

Acharya Charaka has mentioned Hridaya as the seat of mind.

All the 6 organs of body, intellect, sensory organs, and sense of objects, the soul, the mind & the objects of mind are dwelt in the Hridaya.

The characteristic features of living sense (vitae) are in the whole body. Thus the activities of the mind are in the whole body. It is stated that the mind gets the consciousness by the soul which is regarded as the living agent.

### Manovaha Srotas:

The channels which carry out the origin & function of the mind is called manovaha srotas. Though there is no direct reference of

manovaha srotas in the body in context to srotas vigyaneeyam, but due to its presence throughout the body, it has no origin from a particular site.

### Types of Mind:

Though the mind has been accepted one in number ,but due to projection or effect of trigunas, it is of 3 types. i.e (I) Sattvika (ii)Rajasika(iii)Tamasika. Each of the 3 types of mental faculty is in fact of innumerable variety by permutation & combination of the various factors relating to the body, species & mutual interactions.

(i)Sattvik Sattva-It is free from defects as it is endowed with auspiciousness. It produces lightness & knowledge desirable to all. It means cleanliness & purification & disease less stages,create prideless, equality to all & patienceful conditions of the mind.Purity,honesty,right distribution ,good memory, free from confusion, greed, anger & envy etc.and satisfaction are the qualities which are found in the persons who possess sattva guna in excess.They are full of dutiful,sinciere,wisdom,asceticism & wealthness.

(ii)Rajas Sattva-It is instigator, stimulator, exciting & mobile in nature. It is undesirable & produces misery. This type of Sattva bear envious, disposition, laborious, greedy, intolerant, fond of food and sex, fearful and unsatisfactory characteristics. It produces wrathful disposition.

(iii)Tamas Sattva-It produces sorrow and unhappiness, lethargic stages, sleep, fear, lack of knowledge, wisdom & loss of memory. The tamas sattva are generally greedy, angry, and lazy and devoid of mental faculties. They suffer from ignorance.

### Characteristic Features of Sattva Sara Purusha:

Individuals having the excellence of mental faculties are characterized by good memory,



devotion, gratefulness, wisdom, purity, excessive enthusiasm, skill, courage, valour in fighting, absence of sorrow, proper gait, depth of wisdom & sincerity in actions & virtuous acts.

### CONCLUSION:

Mana (mind) holds a special place in Ayurveda. If any sense organ such as eye, ear etc fails to collect the knowledge due to deformity or loss of the sense organ but Mana is healthy, the man can lead a good individual & social life, but if all the sense organs are in normal condition but mind is somehow upset & disturbed, the life may be full of miseries. Hence body & mind are closely related to each other. The concept of Mana has been elaborated by explaining the nature of Mana, its characteristics, functions of Mana, manovaha strotas, types of mind, features of sattva sara purusha.

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