



Department :- Ayurved Samhita &
Siddhant

Topic: Manas

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THE 'NAVAKARANA DRAVYAS' IN AYURVEDA

- The dravya is the one in which 'guna' and 'karma' reside in 'samavaya' (inseparable relation). Hence, dravya is the ultimate cause for 'Karya'.
- The Darshanikas and the Ayurvedists, both gave prime importance to **dravya** as all the other **padarthas**, viz, Guna, Karma, etc. are based and dependent on dravya only.
- The dravyas are classified as per various Acaryas in Ayurveda.
- One such important classification was given by *Acarya Charaka* as 'Navakarana Dravyas'.

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः ।

सेन्द्रियं चेतनम् द्रव्यं, निरिन्द्रियमचेतनम् ॥ -च०सू० १

Even though the dravyas in universe are innumerable, all other dravyas are formed through the above mentioned nine dravyas. The above nine dravyas are called as 'Karana Dravyas' or 'Basic components'.

These are:

1. The **Panca Maha Bhutas** viz, *Akasa, Vayu, Agni, Jala, Prthvi* which are responsible for formation of other dravyas by intermingling.
2. *Atma,*
3. *Manas,*
4. *Kala,*
5. *Dik.*

Manas- Brief introduction

The human beings have a significant place among the *sendriya* dravya of universe. Though Mana exists in all sentient beings, it has prime role in human beings.

Ayurvedists have given much importance to Manas, as it is also seat of diseases. Mana influences all activities of both *Sarira & Atma*.

Mana is an internal organ. The cognition of external objects as well as pain, desire, love, aversion, etc. occur to Atma through manas. Cognition would not occur if mind is not present, even though *Atma, Indriyas, & Arthas* are present.

मनः पुंस्सराणि इन्द्रियाणि अर्थग्रहण समर्थानि भवन्ति -च०सू० ८

Atma cannot get Jnan in case of defective Manas.

As it invisible through Indriyas it is known as '*Atindriya*'



“You either control your Mind or it
controls you”

-Napoleon Hill

Tridanda

सत्त्वमात्मा शरीरं च त्रयमेतन्निदण्डवत् । लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम्

Sattva (Manas) along with **Atma & Sarira** (Body) act as *Tridanda* or the **Tripod of life** and support the world. This combination is termed '**Purusa**'. These serve as the main pillars of this world hence are together called so.

Acarya Caraka has described this in 1st chapter of Sutrasthana of his redacted treatise Caraka Samhita.

Synonyms of *Manas*

- *Chitta*
- *Chetas*
- *Hrit*
- *Mana*
- *Cetana*
- *Swanta*
- *Satwa*
- *Manasama*
- *Hridaya*

Manas- Definition

Word manas is derived from dhatu "*Man Jnane*" that which expresses or which gives knowledge is called Manas.

“मन्यते ज्ञायते अवबुध्यतेऽनेन इति मनः”

Mana independently cannot perceive the knowledge. When it is associated with Atma and Indriyas only then it perceives the knowledge. Though Indriyas are also means of cognition, they cannot get cognition without association of Atma & Manas.

For cognition to Indriyas, consciousness through Atma & ignition from

Manas- Laksana/Characters

लक्षणं मनसो ज्ञानस्याभावो भाव एव च ।

सति ह्यात्मेन्द्रियार्थानां सन्निकर्षे न वर्तते ॥

वैवृत्यान्मनसो ज्ञानं सान्निध्यात्तच्च वर्तते । -च०शा० १/१८-१९

Acarya Caraka described Laksana of Manas as:

1. Jnanasya Abhava If Mana contacts with Atma, Indriya & Indriyarthas cognition occurs.
2. Jnanasya Bhava If there is an absence of any one among Atma, Indriya & Indriyarthas the cognition does not occurs.

Trayodasa karanas exist in body. They're classified as two, viz, Bahya Karana & Antah Karana.

1. Bahya karana include Panca *jnanendriyas*, Panca *karmendriyas* (caksu, ghrana, karna, rasana, sparsa, vak, pani, pada, payu, upastha)

2. Antah karana include the *Manas, Buddhi & Ahamkara*.

Manas is otherwise known as "*Ubhayendriya*" as it helps *Jnanendriya* as well as *Karmendriya* in perception. Sankhya Darsana states that Mana is manifested from ahamkara. But in view of Ayurveda it manifests from Pancamahabhutas. Hence, it is *pancabhowtika*.

आत्मेन्द्रिय सन्निकर्षे ज्ञानस्य भावो अभावश्च मनसो लिङ्गम्

Vaisesika Darsana also described the Laksana of mana as the occurrence of cognition and non-occurrence of cognition when in contact with Atma, Indriya & Indriyarthas.

- Tarka Sangraha states that the man or Indriya which gets the knowledge of



“Mind:
A Beautiful Servant,
A Dangerous Master.”

Manas- Guna/Attributes

अणुत्वं अथ एकत्वं च द्वौ गुणौ मनसः स्मृता

-च०शा० १

Anutwa & *Ekatwa* are the attributes of Mana. Manas is minute or subtle in nature and single entity.

Acarya Cakrapani gave a few Nyayas or examples to prove the subtleness and oneness of Mana, viz,

1. *Utpala Satapatra vedha* Nyaya
2. *Alata Cakra Darsana* Nyaya

3. *Dirgha Saskuli* Nyaya

1. Utpala Satapatra vedha Nyaya: Arrange 100 lotus leaves one over another & prick with a needle. While pricking, needle makes hole in leaves one after another in a quick succession. But it looks like that needle pricks all leaves at a time. As such mana is only one and associates one after another.
2. Alata Cakra Darsana Nyaya: If a half burnt wood is rotated very fast in air it resembles wheel. Though it is one in number it looks like a wheel. As such Mana is one in number it wanders in body like a wheel and associates with the Indriyas one after another.
3. Dirgha Saskuli Nyaya: Saskuli means a kind of cake made of twisted rings of rice paste fried in ghee. While eating saskuli, person may think he precepted the sound through srotrendriya, shape through caksurindriya, hard touch with sparsnendriya, taste through Rasanendriya & its smell through ghranendriya all at the same time. These types of perceptions are due to the fast movement of manas in body.

Through the above three laws the subtleness (Anutwa) & oneness (Ekatwa) is proved and established.



Manas- Visaya/Objects

As manas is Ubhayendriya, it possesses both objects as well as functions.

चिन्त्यं विचार्य मूह्यं च ध्येयं संकल्पमेव च
यत्किञ्चिन्मनसो ज्ञेयं तत्सर्वहि अर्थ संज्ञकम् ।। -च०शा० १

Following five are the Visayas of Manas:

1. *Cintya*
2. *Vicarya*
3. *Uhya*
4. *Dhyeya*
5. *Samkalpya*

1. Cintya

It is that in which it is considered whether an act is to be done or not.

2. Vicarya

It is that in which it is considered whether it is reasonable or not.

(Vicarya= consider, examine)

3. Uhya

Hypothesis or that which is imagined. Thinking about different possibilities.

4. Dhyeya

Meditation. Dhyeya is the object for which one has attachment or attention.

5. Samkalpya

Determination. It is that in which it is considered whether it is good or bad.

The objects of *samkalpa* is called as *samkalpya*.

Apart from the above, whatever can be known by means of Mana, like pleasure, love, desire, hatred, aversion, happiness, misery, effort, consciousness, memory, ego, etc. are also regarded as objects of Mana.

The *manovisayas* can be classified as followed:

1. The objects viz, *Sabda, Sparsa, Rupa, Rasa, Gandha* which are perceived through and with help of Indriyas are termed as *Indriya Visayas*.
2. The objects viz, *cintya, vicarya, uhya, dhyeya, samkalpya* which are not perceivable through Indriyas and perceivable through Mana only come under another classification. As the Mana perceives the Indriyarthas Visaya, it is termed as *Atindriya*.

Manovisaya can be grouped as *Indriya grahya & Indriya Atita*

Examples:

<u><i>Visaya</i></u>	<u><i>Example</i></u>
<i>Cintya</i>	Should I eat this apple?
<i>Vicarya</i>	Is it fresh and sweet?
<i>Uhya</i>	If it is not fresh, then is it good for health otherwise I will get ill health?
<i>Dhyeya</i>	It is so yummy!
<i>Samkalpya</i>	I must eat this apple.

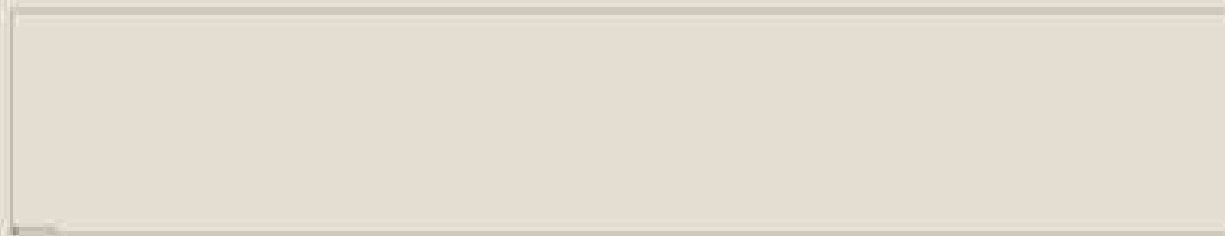
After taking the decision, commands are given to pick up the apple and to eat that apple to hands and tongue.



"It is the power of Mind to be
Unconquerable."

-Seneca

Manas- Karma/Functions



As Mana is Ubhayendriya, it has some functions also. Acarya Caraka described the functions of Manas as followed in Sarira Sthana:

1. *Indriyabhigraha*
2. *Swanigraha*
3. *Uhya*
4. *Vicarva*

1. Indriyabhigraha

Control over sense organs or Indriyas.

2. Swanigraha

Self-control or self restraint means controlling itself. This means that Mana is independent. It is not controlled by anything else.

3. Uhya

Analysis. Subject's ability to guess different possibilities when in a familiar situations.

4. Vicarya

To think logically or hypothetically. Discriminate b/w right & wrong, etc.

The sense organs can perceive their objects only when they're supported by mind. Chain of soul, mind & sense organs is essential for perception of knowledge and healthy mind has proper control over sense organs.



When mind is balanced, sense organs don't get inclined towards improper harmful objects.

The right knowledge perceived is called 'inputs'.

'*Kasikara*' the author of *Padartha Vijnana* states that, "the Mana has control on the organs. By association with an organ, mind grasps an object."

Finally, *Buddhi* or intellect acts and determine about what to do or what not to do, what should be left and what should be held.

Manas- Sthana/Place of occurrence

There are different opinions regarding the location of manas in Ayurveda.
Here, we will look at some of the points which are widely known and accepted.

1. Hridaya

षडङ्गमङ्गं विज्ञानमिन्द्रियाण्यर्थपञ्चकम् ।

आत्मा च सगुणश्चेतश्चिन्त्यं च हृदि संश्रितम् ॥-च०सू० ३०/४

- In one context, *Acarya Caraka* stated that, "As the Indriyas which bring knowledge to *sadanga Sarira* and their objects, *Atma* and *Mana* associate with *Sattwa*, *Raja* & *Tama* are located in the *hrdaya*."
- *Acarya Susruta* opined that *hrdaya* is the site for *cetana*, *Buddhi* & *Mana*.
- *Krtavirya* also said that *hrdaya* is the site for *Mana* & *Buddhi* which is formed foremost in the *garbha* or foetus.

हृदयं चेतनास्थानमुक्तं सुश्रुत देहिनाम् - सु० शा० ४/३४

- *Acarya Vagbhata* also substantiated the view of *Acarya Caraka* & *Acarya Susruta* and said that "The *hrdaya* which is the seat of *Sattwa* is situated in

On consolidating the above mentioned views, it can be inferred that *hrdaya* means, which is located in the *uras* or chest only. This is because different *Acaryas* considered the *hrdaya* at different places in the human body.

2. Shiras/Head

In another context, *Acarya Caraka* opined that head is location for Mana. Because head is the receptacle of all the Indriyas, including Mana, like roots are receptacle of a tree. In the tree, the roots are situated at the bottom and branches are upper side. Whereas in the body roots are situated in upper side and branches are in bottom. Person dies when head which is the place of Indriyas is cut.

शिरसि इन्द्रियाणि इन्द्रिय प्राण वहानि च स्रोतांसि सूर्य मिव गभस्तयः

-च०सि० ९

3. Sarva Sarira

Acarya Caraka in another context stated that the entire body is the location of Mana in the '*Srotovimana*' chapter.

It is now understood that *Hridaya* is the actual place whereas **head, entire body** are the official or controlling place and travelling place respectively.

Manas- Few facts

1. Mano- vrittis

The means accept and reject few things, based on this Vritti of Mana which can be divided into two groups:

- a) *Iccha* includes *Harsha*, *Kama*, *Lobha*.
- b) *Dwesha* includes *Krodha*, *Soka*, *Bhaya*, *Visada* (depression), *Irshya*, *Abhyasuya* (envy), *Matsarya* (malice), *Dainya* (dejection), *Kama*, etc.

2. Manas- Dravya or not

Like *Atma*, *mana* is invisible and imperceptible to *Indriyas* because it is also a superior factor to *Indriyas*. But no doubt it is a *Suksma dravya* because it possesses *Guna (triguna)* & *Karma* with inseparable relation.

3. Manovaha srotas

The direct description is not available in Ayurveda but the references are available in contents of *Murrcha*, *Apasmara*, *Unmeda*, *Jwara*, etc.

The *vata* and *manovaha srotas* are interlinked like milk and water. The vitiation of Manas propagates through *Manovaha srotas* and cause the lesions and health principles also propagates through it and corrects the *Mano dosa*. *Manas* is said to be *Suksma murta dravya* hence *Manovaha srotas* may be very subtle and invisible.

4. Mano-bheda based on Triguna

- Manas with *sattwa* guna- *Satya*, *Pavitra*, *Tapa*, *Swadhyaya*, *Ishwar-cintana*, etc., good activities.
- Manas with *rajo* guna- *Kama*, *Krodha*, *Irshya*, *Dwesha*, *Lobha*, etc., qualitative activities.
- Manas with *tamo* guna- *Moha*, *Soka*, *Alasya*, *Ajnana*, etc.

Manas can be understood in 3 types:

Jagrat (on waking), *Swapna* (in dreams), *Sushupti* (deep sleep).

5. Relationship between *Sarira & Manasa dosas*

Sattva guna is predominantly related to *Pitta* dosa, while *rajo* guna is related to *Vata* dosa and *tamo* guna is related to *Kapha* dosa. Balanced state of mind depends on *sattva*, *rajas* and *tamas*.

Sattva stimulates mind towards the objects to acquire knowledge.

Rajas motivates the mind towards objects.

Tamas produces inertia in mind and gives necessary rest to mind.

Due to excessive *rajas*, mind becomes unstable & cannot concentrate on objects.

6. The Psycho-somatic relationship

Mind and body are interdependent. *Sattva*, *Rajo* & *Tamo* gunas are related to *Pitta*, *Vata* & *Kapha* respectively. *Tridosas* & *Trigunas* can affect each other. *Vrddhi* or *Ksaya* of *tridosas* will affect *trigunas* and vice-versa. Therefore health of body and mind must be maintained with proper food and exercise.

Astanga Yoga is helpful to maintain balanced state of mind and body.

Yama & Niyama are useful for maintaining peace of mind. *Asanas* can keep body fit and flexible and state of health can be achieved with *Astanga Yoga*.

7. Visesatwa of Manas

Manas is

- *Antarindriya* or *Antahkarana*.
- Prime jnana sadhana.
- Capable for knowledge of past, present, future.
- *Roga-adhishthana* like *Sarira*.
- Health of body & mind together considered as complete health.
- Possesses special therapy known as *Sattvavajaya* to control the Manas.
- Body & mind are inseparable (psycho-somatic).
- Physical therapies (*Ahara-Vihara-Aushadha*) can correct the mental lesions and *Manasopchara* (mental treatment) can correct the physical lesions.

e.g.,

Cause	Effect
<i>Ati-krodha</i>	<i>Pitta-vrddhi</i>
<i>Pitta-shamanopachara</i>	Reduce <i>krodha</i>
<i>Kapha-vrddhi</i>	Aggravates <i>nidra</i> , <i>alasya</i> , etc.

Mano bhava	Effect on dosa
<i>Soka</i>	<i>Vata-vrddhi</i>
<i>Bhaya</i>	<i>Vata-vrddhi</i>
<i>Harsha</i>	<i>Vata-shamana</i>

8. Relationship of Mind with *Vata dosa*

There's a strong bonding b/w mind & *Vata dosa*. While stating function of *vayu*, *Acarya Caraka* says that *vata dosa* controls mind. It also stimulates mind towards objects.

‘नियन्ता प्रणेता च मनसः’ ।

(Cha.Su. 11/)

9. *Prana vata & Manas*

‘उरः कण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक्’ ।

(Ash.Hru.Su. 12/4)

Prana *vayu* controls functioning of the 5 *Indriyas* and controls functioning of mind. *Prana* *vayu* is responsible for co-ordination between *dhee*, *dhrti* & *smriti*.

10. *Sadhaka Pitta & Manas*

Heart is the site of *Sadhaka pitta* and heart is also the site of mind.

‘बुद्धिमेधाभिमानादयैरभिप्रेतार्थसाधनात् ।

साधकं हृदगतं पित्तम्’ ॥

(Ash.Hru.Su. 12/13,14)

Intellectual functions of mind are also supported by *Sadhaka pitta*. *Medha* is the important aspect of intelligence.

‘ग्रंथादिधारण शक्तीः मेधा’ ।

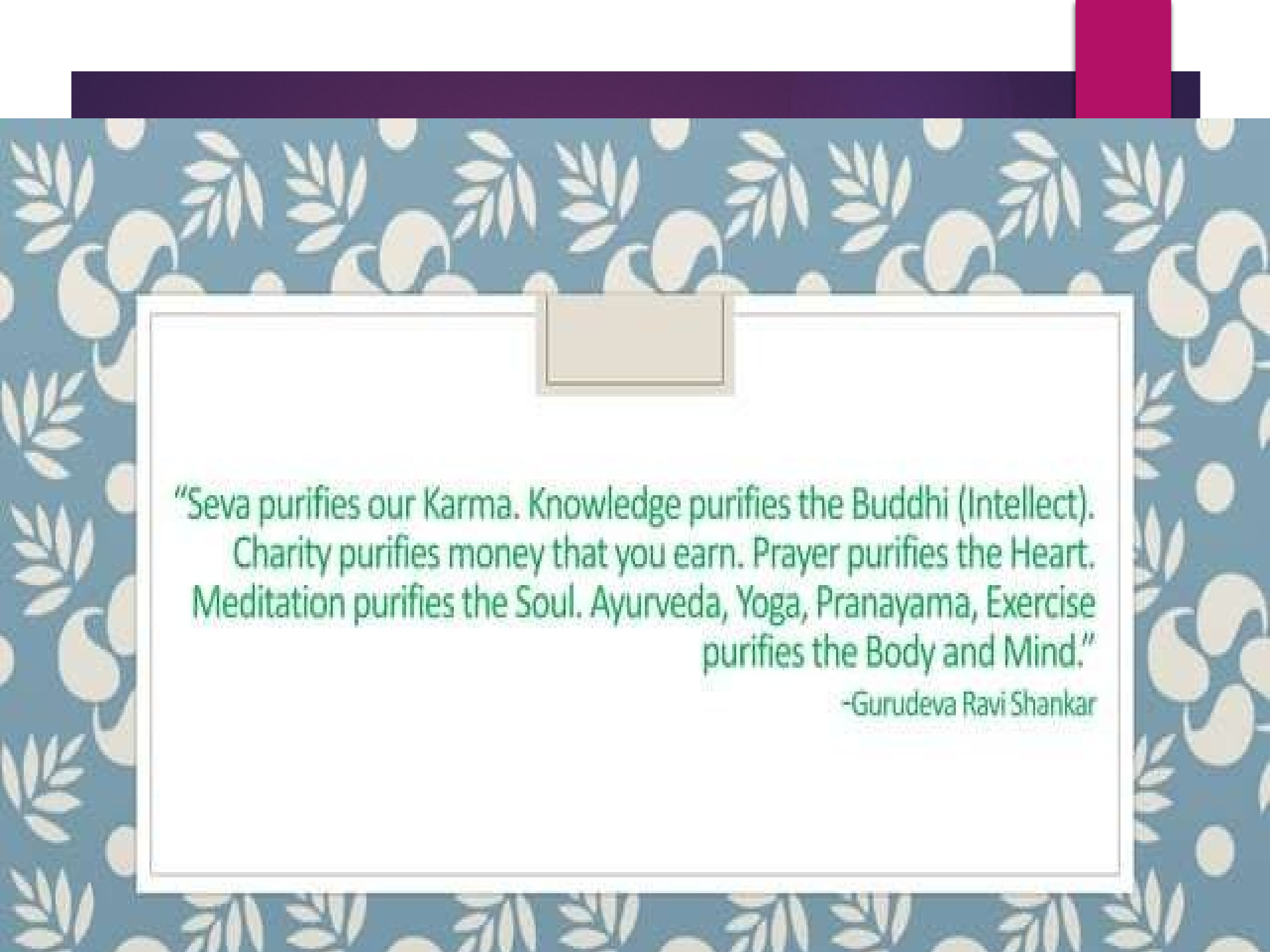
(Chakrapani on Cha. Vi. 4/8)

Grasping capacity of an individual is called as *Medha* which depends on *Sadhaka pitta*.

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"Seva purifies our Karma. Knowledge purifies the Buddhi (Intellect).
Charity purifies money that you earn. Prayer purifies the Heart.
Meditation purifies the Soul. Ayurveda, Yoga, Pranayama, Exercise
purifies the Body and Mind."

-Gurudeva Ravi Shankar



THANK YOU!