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CONCEPT OF *MANA*, *ATMA* AND *INDRIYA* IN *MANASA VIGYAN*: AN AYURVEDA REVIEW

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Abstract

As per Ayurveda *Manas* (mind) is major operational entity related to the learning process and *Bandha*. The dimension of *Manas* is considered beyond *Anu* since it can control whole body activity and capable of remaining *Atindriya*. The persona of human being greatly affected by psychological composition and *Manas* play vital role in this regard. *Mana* and *Indriya* controls physiological and sensory perception of human body. The knowledge of *Manasa Vigyan* is very important to understand role of mental and sensory functioning of body. The knowledge about *Manasa Vigyan* helps to improve mental power and provides relief from mental disorders. The ayurveda concept of *Manasa Vigyan* includes consideration of *Mana*, *Atma* and *Indriya*. This article explored concept of *Atma*, *Mana* and *Indriya*, etc.

Key-Words: *Ayurveda*, *Manasa Vigyan*, *Atma*, *Mana* and *Indriya*

Introduction

Ayurveda described that mind has some qualities and actions thus can be considered as substance itself. As per ayurveda the intellectual part of body is *Manas* that helps to knowing something, helps to obtaining knowledge of something and has capability of thinking. The other synonyms of *Manas* are *Cheta*, *Swanta*, *Hrit*, *Maanasa*, *Mana* and *Sattva* [1-4].

Mind performs all the activities and soul is considered as stimulator that control mind, it acts as *Ubhayendriya* (dual organ) since it is organ of sense as well as organ of action. *Atma* is considered subtle that remain inherent and govern internal action and responsible for life and vitality [3-5]. The sensory perception governs though *Indriyas* and as per Ayurveda there are different types of *Indriyas* as depicted in **Figure 1**.



Figure 1: Major *Indriyas* that related with functioning of perception

Pancha Jnanendriyas:

The five sense organs as depicted in Figure 1 performs main functioning of perception and are related with sensory action are termed as *Pancha Jnanendriyas*. The functioning of these *Pancha Jnanendriyas* is as follows:

- ❖ *Chakshurindriya* (eye): This is related with action of vision
- ❖ *Ghranendriya* (nose): This is related with action of smell
- ❖ *Shravanendriya* (ear): This is related with action of listen or sound perception
- ❖ *Rasanendriya* (tongue): This is related with perception of taste or *Rasa*
- ❖ *Sparshanendriya*: This is related with perception of touch sensation

Apart from above mentioned *Pancha Jnanendriyas* related to the sensory perception ayurveda also mentioned some *Karmendriyas* that are considered as motor organs, these *Karmendriyas* are as follows:

1. **Vagindriya:** This is considered as organ responsible for speech and generation of sound.
2. **Pani indriya:** This indicates hands
3. **Pada indriya:** This indicates feet
4. **Payu indriya:** This indicates anus part
5. **Upastha indriya:** This indicates genital part

Mind is related to the sense and functional organs, sense organ can perceive knowledge of *Pancha Jnanendriyas* associated with functioning of mind. However functions of mind depend upon richness of *Atma* (soul) and functions of the *Indriyas*. Mind is considered *Atindriya* i.e. extraordinary sense organ since it crosses the limitations and barriers of the senses and works extraordinarily as compared to other sense organs. Mind has its own specific identity, strength and dual nature. As per ayurveda elements are made by five elements but mind is considered organ of sense and not considered made up of elements [5-7].

Sense organs have their own specific object but the object of mind is not specific since mind perceives objects of all the sense organs.

Qualities of *Manas* (mind):

The mind is only one thus considered as *Ekatva*, but it is associated with many organs including sensory parts of body.

The mind can be shift very quickly from one sense organ to another and this quick shifting of mind is only due to its minuteness, *Anutva*.

Restoring information and utilizing them is characteristic feature of mind. There is strong correlation amongst *Manas*, *Atma* and *Indriyas*. The knowledge or information stored and utilizes only in the presence and association of sense organs (*Indriyas*), mind (*Manas*) and soul (*Atma*). Senses can perceive related objects in the presence of mind means when senses are connected to the mind.

Subjects of *Manas* (mind):

- ✓ *Chintya* (thinking ability)

- ✓ *Vicharya* (analyzing capacity)
- ✓ *Uhyam* (prediction power or inference capacity)
- ✓ *Dhyeya* (focusing power or concentration of mind)
- ✓ *Sankalpam* (determination and decision power, discrimination capacity)
- ✓ *Indriyabhigraha* is capacity of mind to indulge the sense organs in their respective objects.
- ✓ *Swasya nigraha* (self controlling capacity of mind that keeps away from awful conduct).
- ✓ *Uha* (capacity to understand meaning of subjects)
- ✓ *Vichara* (capacity of mind to involve in thought process and reasoning power)
- ✓ Mind also associated with peace, happiness, grief, hatred, rejection, desire, anxiety and fear, etc.

Manas Doshas:

Raja and *Tama* are contaminants of the mind while *Sattva* is not considered as a contaminant. *Satva* is the supreme quality which resembles characteristics of person with high spiritual, truthful and righteous personality. The '*Satvic*' person with supreme quality of mind considered predominates in *Satva Dosh*. The imbalance in *Doshas* at somatic and *Manas* level causes mental disorders. Imbalance in *Manas Doshas* especially of *Rajas* and *Tamas* leads mental disorders. Therefore one should improve *Satva Guna* by involving in religious and spiritual activities and avoiding unethical conduct and awful behavior. Anger, stress, grief and fear, etc. are to be avoided, similarly it is also advises to remain calm and cool for maintaining mental peace.

Satva is associated with truth, courage, forgiveness, concentration and dedication thus leads person in the right path. *Rajas Guna* is responsible for attraction and desire thus drive person towards the anger and aggression. *Tamas Dosh* is related with darkness and inaction thus makes person lethargies. *Satva* person generally not get afflicted with disease while *Rajas* and *Tamas Doshas* are responsible for mental disturbance. The imbalance of *Rajas Guna* may impart greediness in character while rise in *Tamas Guna* make person lazy

and ignorant. Therefore *Rajas* and *Tamas Doshas* are considered similar to *Vata Dosha*, *Pitta Dosha* and *Kapha Dosha* [7-10].

Prerequisite (desired) qualities of Mind:

✚ *Dhee*

Dhee means proper and skilful use of the intellect

✚ *Dhairya*

Dhairya indicates courage and bearing capacity

✚ *Atmadi Vijnanam*

Mental power to realize self worth

Desirable behavior for boosting mental power:

- ❖ *Brahmacharya*
- ❖ Ethical behavior
- ❖ Control over sense organs or self control
- ❖ *Dharaneeya Vega*
- ❖ It is advises that one should remain away from *Lobha*, *Shoka*, *Bhaya*, *Krodha*, *Irshya*, *Atiraga*, *Abhidhyaya* and *Moha*, etc. for restoring mental strength.
- ❖ Proper sleep, healthy foods, spiritual practices, *Yoga*, *Pranayama* and meditation, etc. should be following to boost mental health.

Conclusion

Manas (mind) is major operational entity of learning process, *Manas* is considered beyond *Anu* and it is capable of remaining *Atindriya*. *Mana* and *Indriya* together are responsible for psychological and sensory perception. *Mana*, *Atma* and *Indriya* are interrelated to each other, mind cannot be perceived by sense organs, the action of mind determined by the quality of *Atma* like desire, comfort, misery, hatred and intelligence. The quality of mind driven by the purity of soul (*Atma*). Similarly sensory organs (*Pancha Jnanendriyas*) acts when they are associated with mind, the perception of *Pancha*

Jnanendriyas inferred by mind only thus it can be concluded that *Mana*, *Atma* and *Indriya* are greatly associated with each other.

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