

## CRITICAL STUDY OF MANA WITH SPECIAL REFERENCE TO MANASIK VIKAR UNMAD

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### ABSTRACT

*Manas* is that which conceptualizes, analyses and interacts between our inner subconscious and experiences of outer world. Karma of *mana* starts from the time of conception that is *jivatma* who decides where to take birth. For this *Garbhanirmitikar Bhavas* (factors responsible for foetal formation) are responsible, in that *matruj, pitruja, atmaja* and *satwaja* these four *bhavas* are more important. *Mana* is the one who plays role in constituting the features of psychic constitution. In *Unmada – Manavikruti* as per *Karyakaranbhav, hetu* of *Unmada* is present at the time of formation of foetus. For this reason the role of *mana* at the time of procreation or conception and in foetal stage is to be critically explained.

**Keywords:** - *Unmada, Mana, Jivatma, Dauhruda, Garbhanirmitikara bhava*, etc.

### INTRODUCTION

*Ayurveda*, which is based on philosophical & scientific backgrounds, is one of the most ancient medical systems of the world. This bears a subjective approach & presents holistic solution for various health related problems. *Ayurveda* has been given more importance to diet, *Sadavrittapanan*, *pathyapathyata* for health

The *Manas* (mind) and body constitute the substrata of disease and happiness i.e. positive health. *Manas* has got 3 attributes (*gunas*) viz. *sattva, rajas & tamas*. Out of these 3 qualities(*gunas*) of mind, only the later two cause vitiation of the mind. *Pradnyaparadha* (intellectual blasphemy) is the prime source of mental as well as physical disease and *sattavajaya* treatment containing spiritual & scriptural knowledge, patience, memory & meditation is the chief remedy for mental disease. The happiness of *manas* is essential for positive health. The mental

disease like *Unmad* may prove more dangerous than physical one & individual as well as community have to face the problems & miseries due to intellectual blasphemy. *Pradnya* is the factor which is responsible for taking the decisions & due to *pradnyaparadha* which is the result of impairment of intellect, patience & memory leads to the causation of various miseries & ailments. Due to all these reasons the study of *manas* is essential.

**Background-**Literature searches for this article to collect the subject related with the *Mana* and its role at the time of conception and in foetal stage.

**Aim-**To study a critical review regarding the role of *mana* with special reference to *manasik vikar unmad*

**Materials and methods-**

**At the time of conception or procreation-**

- The soul who travels with the help of the *mana*, transmigrates from one body to another along with the four subtle *bhutas*. This soul cannot be perceived by any other sense except the divine vision. He is omnipresent; He is enter in to any physique; He can perform any action and can take any shape; He is the conscious element; He is beyond any sensory perception; and it is due to association with the intellect etc that he gets involved in attachment etc.
- In the body of living beings, there are 16 types of *bhutas* which they represent the elements of *atma*; *matruj* and *pitruj* nourishment in the form of *bhutas* to the *Artava & Shukra*.
- The four *bhutas* which get fused with the soul to enter into the foetus are the product of past action. Continuity of *atma* is maintained. The dissimilarity in the shape & intellectual faculties is caused by the *Rajas*, *Tamas* & the nature of the past action. *Atman* is omnipresent. There is no transmigration of *atman* from one body to another. But when he comes conglomeration with the *mana*, He forms an individual entity which transmigrates from one body which dies, to another body which takes birth. Depending upon His virtuous or sinful past acts, the *Atma* takes birth in another suitable body for the sake of enjoyment of fruits of such actions. This *sukshmatharir* (subtle body) composed of the soul, the *mana* including intellect & the *bhutas* cannot be seen through ordinary eye. Depending Upon the past actions, the soul may enter into the body of any species like human beings, animals etc.
- The gross body is the product of subtle body i.e. *sukshmatharir* & fifth *dosha* & *antuja* of *bhutas*. The cause & effect always bear resemblance with each other. The color of the cloth is dependent upon the color of the threads composing the cloth. Similarly the characteristic features of the gross body resemble those of the subtle body. Not only the physique but also the mental faculties of the individual resemble those of the subtle body. Action like charity, study, meditation etc in the past life gives the individual a *sattvika* type of life give the individual a *sattvik* type of *mana*.<sup>[1]</sup>
  - *Mana* is responsible for the transmigration of the soul. Conception takes place only when the soul along with the *mana* enters in to the foetus. *Atma* or soul consciousness is omnipresent. There is no question of His migrating from one place to another. But when he is lodged in a place in accordance with result of past actions, consciousness is manifested there & because of this conscious manifestation, it is said that soul transmigrates along with the *mana*.
  - Describing transmigration of self, acharya writes that the self along with four subtle *bhutas* & with the speed of mind transmigrates from one body to the other on the basis of past deeds; it cannot be seen without divine visual sense. The self is all pervasive, sustain & all forms; is the source of consciousness, transcends all senses, is over united of closely attached.<sup>[2]</sup>
  - *UNMAD*: - This has also called as 'CHITTAVASADA'. *Chitta* means *mana*.
  - Types - There are five types according to *charaka*. Four types are due to dosha vitiation & fifth *dosha* & *antuja* of *bhutas* their combination. *Manasa* & *vishaja* are two different types mentioned by *sushruta*, *vagbhata* & *madhav nidana*
  - Pathogenesis:-In *Manasaj unmad* person whose *mana* is very week, are affected

more. In this type the person starts talking, singing & Expressing different type of behavior.<sup>[3]</sup>

- *Mana* is one in number. The soul, who travels with the help of the *mana*, transmigrates from one body to another. That means *karma* of *mana* starts from their only. Where to take birth & In what kind of *deha swarup* is decided only by *mana* (karma of *mana* – *Chintyam, Dheyam, Sankalpam.*)<sup>[4]</sup>
- In Mahabharat a female character named AMBA decides in her life that she will kill the Bhishmacharya. But Bhishmacharya's death is not possible in Male or Female *deha swarupa*. So she decides that in the next life she will be Shandha (not male neither female)
- In *manasik vikar* when we analyze or study the hetu of that Daiva/karma vipak will be one of the hetu of *manasik vikar*. *Manasik vikruti* carry forwarded in the next life because of *mana* transmigrates with *Guna & Karma* of that.<sup>[5]</sup>
- In *Unmad Manovibhram* is *pradhan lakshan*, In *Unmad purva janmakrit karmas* are the main hetus because if there is a *karan*, *karya* should be present. *Chinta, Shokadi manas bhav* are present in everyone. *Unmad vyadhi* only we can see in those people who have *Beeja dushti* that means at the time of conception if *mana* with his *vikruti (Guna)* then & then only the *lakshan* of *Unmad vyadhi* will seen in the future life.<sup>[6]</sup>

## IN FOETAL LIFE THE ROLE OF MANA-

Features developing from *mana* or *satwa* – It is enumerated devotion, disposition or habit, hatred, memory, infatuation, sacrifice or abnegation, jealousy, process, fear, anger, drowsiness, zeal, hot subtle or good temper.

The features described under psychic constitution are also features of *satva*.<sup>[7]</sup>

Features described under Psychic constitution should be taken here.<sup>[8]</sup> It is mentioned that piousness, belief in existence of god gratitude, dexterity, quickness for work, prowess, sobriety, *buddhi* (knowledge) *medha* (brain or intelligence) memory, cleanliness,, interest in religion, devotion, capacity of giving up sexuality & anger & the qualities opposite to *tamas*.<sup>[9]</sup> It has added by Acharya that piousness of words, deeds & thoughts, gratitude, dexterity, business, sobriety, memory & intelligence to the list of features developed from *mana* and *satwa*.<sup>[10]</sup> *Satwa* or *mana* as a factor in embryo genesis - *Satwa* is definitely self-produced or has related with the body of previous life. The *satwa* being constantly associated with *jiva* establishes link with the present body (*atma* takes birth only due to association of *mana*, once dissociated, *atma* attains salvation).<sup>[11]</sup> The cause of dominance if *mana* with *satwa, raja*. The *mana* of foetus attains the characters of *satwa, raja & tama* etc. depending upon the psychological status of the mother & father, the topics being listened by the pregnant woman. The influence of deeds of the previous life & specific practice of *mana*.<sup>[12]</sup>

*Dauhruda* - The woman possessing two hearts (one of her own & other of the foetus) is called *dauhrudini*. The period of *dauhruda* & specific longings during this period have been described in *ayurveda*. The foetal desires are reflected in the heart of the pregnant mother & so also the mother longs for the objects desired by the foetus.<sup>[13]</sup>

The Effect of Fulfillment & non-fulfillment of *dauhruda* – Acharya says that as desires of the foetus are expressed through the mother hence *dauhruda* should always be

fulfilled, because abnormalities or even death of the foetus. What-so-ever the *dwi-hrudaya* woman desires, it should be fulfilled expect the things likely to injure or fell-upon the foetus. However, if her desire to use the articles likely to harm the foetus is very acute, the articles should be provided with addition of beneficial substances capable of counteracting the harmful effects. Suppression of desires vitiates *vayu*, which moving in the body of the foetus produces various diseases abnormalities or even death.<sup>[14]</sup>

It is clarified in granthas that suppression of acute desires causes death of the foetus while that of mild ones the abnormalities. If desires of foetus expressed by the mother are suppressed then due to direct association of these desires with very delicate foetus, its *vayu* gets vitiated & injures it. However, if mother's own desires are suppressed then vitiated *vayu* of mother reaches the foetus, because welfare (the condition providing pleasure or satisfaction & the opposite or harmful things to be given up) of both is same & this aggravated *vayu* influencing *mana* of the foetus produces various abnormalities.<sup>[15]</sup>

*Acharya* has mentioned that non-fulfillment of desires produces the foetus which is hump-backed, crooked armed & leged, **idiot**, dwarf, dis-shaped eyed or has absence of eyes. What-so-ever she desires should be fulfilled due to fear of fetal abnormalities. Non-fulfillment can harm both mother & foetus, especially suppression of desired related to specific *indriya* produced abnormality of corresponding *indriya* of the foetus. Fulfillment of desires results in birth of child possessing high qualities & longevity.<sup>[16]</sup>

Crooked leg with impotency have mentioned in *granthas* as a result of non fulfill-

ment of *dauhruda*, It has mentioned that fulfillment of *dauhruda* give birth to a very handsome, valiant, intelligent & well behaved child.<sup>[17]</sup>

Monthwise development of foetus in fifth month –In this month accumulation of flesh & blood is relatively more.<sup>[18]</sup>

The *mana* becomes more enlightened. Consciousness develops in this month & foetus becomes *sajiva* (capable to live independently).<sup>[19]</sup>

According to *Ayurveda* philosophy the knowledge or perception is the result of interaction between *mana* & *indriyas*. Since by 5<sup>th</sup> month auditory reflexes & peripheral sensory reflexes develop to certain extent. Normally the foetus of twenty one to twenty-eight week of gestational age does not survive if deliver however, under specialized care the foetus of even twenty one week i.e. last few days of fifth month can survive, thus the foetus of twenty one to twenty eight weeks are termed as preivable. The description of “*sajivata*”<sup>[20]</sup>

Foetus in sixth month - More enlightenment of *buddhi*. As per *Acharya* there is relatively more accumulation of energy & complexion.<sup>[21]</sup> There is more enlightenment of “*buddhi*” in 6<sup>th</sup> month.<sup>[22]</sup>

In *Samhita* development of hair, body nails, bones, tendons & accumulation of energy & complexion is seen in the month of 6<sup>th</sup>.<sup>[23]</sup> It has described by *Acharya* that *ojas vriddhi* lakshan seen in 6<sup>th</sup> month & as per Quivering of foetus is present in 6<sup>th</sup> Month.<sup>[24]</sup>

## DISCUSSION

In *Ayurveda* the Prevention & Treatment of *Manasik Vikar* are also given more importance than *Sharirik Vikar*. Regarding the psychological disorders of a

child, *Acharya's* have indicated to prevent the psychological disorders of a child, not only since birth but also since before birth & various drugs have been prescribed to stimulate the intellectual ability of a child. In this Direction, *Ayurveda* science is one step further. Even during the *rutukala* the lady has been advised to follow certain codes to have the intelligent progeny.

Before Conception –In *Ayurveda* the consanguineous marriage has been prohibited by Charaka and Sushruta. Prevention during pregnancy, the context of *Garbhopaghatakara bhavas Acharya charak* has advised to avoid various dietic regimens, habits, and trauma otherwise they can lead to *garbhastrav* or *garbhapata* & various psychological disorders eg. Excessive sleep. An excessive consumption of alcohol by a pregnant woman may deliver a child with poor memory or hyper activated or mentally impaired child.

In the 4<sup>th</sup> month of pregnancy the foetus heart which is the seat of consciousness, become active hence it expresses own desires through the mother, this state is called *dauhruda*. The wishes & desires of *Dauhrudini* if not honoured & gratified may lead to various congenital abnormalities such as Kubja, Khanja & Jada a mental derangement. So that importance should be given to the fulfillment of *dauhruda*.

## CONCLUSION

Prevention should be given equal importance as treatment in *Manasikvyadhi*. *Purvajanmakrut Karma* and *Guna* can be nullify by *Ihajanmakrut Karma* of *Mana*. Before and after conception, prevention of *Hetus* of *Unmad* should be considered as one of the treatment. Before conception *PurvaniyojitGarbhadharana* with the pres-

ence of *Shuddha Beeja* condition produced with the help of *Panchakarma*.

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