

MANASA: THE INTERCONNECTING CENTER FOR KNOWLEDGERohan Verma¹, Rajesh Kumar Sharma², Dinesh Chandra Sharma³¹P.G. Scholar, P.G. Dept. of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India²Professor & H.O.D., P.G. Dept. of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India³Associate Professor, P.G. Dept. of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, IndiaCorresponding Author: vermarohan8793@gmail.com<https://doi.org/10.46607/iamj1910022022>

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**ABSTRACT**

Ayurveda, an ancient science of healthy living values, is concerned with a person's bodily, psychological, and spiritual well-being and encompasses all aspects of life. Only man can live a conscious, wide-awake, controlled existence, hence human birth is a highly uncommon privilege. Humans are endowed with both knowledge and intelligence. Without the presence of *Manasa* (psyche), none of this would be possible. *Ayurveda* showed the importance of *manasa* by describing *Ayu* (life) as the combined state of *Sharira* (body), *Indriya* (senses), *Sattva* or *mana* (psyche), and *Atma* (spirit). *Manasa* is the interconnecting centre for the transfer of knowledge from *indriya*(senses) to *atma*(atma). *Manasa* is in charge of perceiving a happy, healthy existence. Human existence has gotten faster, more automated, less effective, and more focused in today's metaphysical society, contributing to a lack of understanding about how to live a healthy and happy life. In this sense, a thorough understanding of *Manasa* is required to comprehend the essence of life and health.

Keywords: Manasa, Ayurveda, Psyche, Mind, Knowledge.**INTRODUCTION**

Ayurveda, an ancient science of healthy living values, is concerned with the physical, psychological, and

spiritual well-being of humans and encompasses all aspects of life. It is not a materialistic science, but a

logical and factual reality that has been strengthened by our great ancient sages' intellect, reasoning, and knowledge. The concept of *mana* is the uniqueness of *ayurveda* and *ayurveda* clearly defined the association between the *mana* and *sharira* as well as defined all disorders as psychosomatic disorders. The notion of *Ayu* is founded on the condition of *Manasa*, which is in charge of sensing *Sukha-Dukha-Hita-Ahita*¹, and other aspects of existence. The combined condition of *Sharira* (body), *Indriya* (senses), *Sattva* (psyche), and *Atma* (spirit) is defined by *Charaka* as *Ayu*². The first two are more gross and straightforward entities. The last two are more delicate and beyond sensory perception, making them more difficult to comprehend. *Manasa* is the linking principle between *Sharira* and *Atma*, hence knowing it is even more important. Because the *Triguna* induces physiological and pathological effects in the body³, *Manasa* has a tight association with both health and sickness. As a result of today's metaphysical society's shaky, weakened, hard, and always changing living style, everyone is attempting to achieve an excellent financial position and to fulfil all physical needs. The gift of these lifestyles is that practically everyone seems anxious and perplexed. These reflections can disrupt the regular mental condition of the human body, resulting in sickness. As a result, a thorough understanding of *Manasa* will be required to comprehend even basic concepts such as what life and health are and how they relate to one another.

Material and Methods:

Several Ayurvedic classic literatures is used to investigate this issue. Materials on *manasa*, its qualities, functions, its significance, and other pertinent issues were gathered, investigated, and argued to gain a thorough understanding of the idea of *manasa* concerning knowledge perception.

Review of Literature:

Acharya sushruta through the verse defined the importance of *manasa* or psyche and mentioned that a healthy individual is one whose humour (*Doshas*) and metabolic state (*Agni*) are in balance, the tissues and excretory systems' functional activities are in harmony, and the soul, senses, and mind are at ease⁴. As

a result, a positive mind is required for a happy and healthy existence.

Etymology^{5,6}:

The word "*Manah*" comes from the root "*Mana*" with the suffix "*Asuna*" added.

Manaha- Mana Gyane Bodhane Va.

It has the following connotations.

1. centre of perception (Shabdakalpadrum)
2. Provides access to knowledge (Shabdakalpadrum)
5. Psyche or mind (Monier Williams)

Synonyms of Manasa

- *Sattva, Cetah*⁷ (Ca. Su. 8/4)
- *Sattvam, Manah* (A. S. Sa. 5/22)
- *Cittam, Ceth, Hradyam, Svantam, Hrnmanasama, Manah*⁸ (Amarkosa 1/4/3)

Definition of Manasa:

A *Manasa* is a substance that forms the connection between the soul and the body and governs the functioning of the *Indriyas*. *Manasa* is a material that is accountable for the existence or absence of knowledge.

Characteristics of Manasa:

The *Manasa* is thought to have two characteristics: *Anutvam* (atomic dimension) and *Ekatavam* (oneness)⁹. There are several extremely fundamental mental qualities. If this were not the case, all sorts of impressions would have surfaced at the same moment.

Objects of Manasa:

Manasa subjects are *Chintya* (things that require thought), *Vicharya* (consideration), *Uhya* (hypothesis), *Dhyeya* (emotional thinking), *Sankalpya* (decision), or everything that may be known by the mind¹⁰.

1. *Chintya*: Something that necessitates consideration, such as whether to do or not do something in a purposeful or non-purposeful manner.
2. *Vicharya*: It is a separate analysis that is sufficient to lead the mind to accept or reject something.
3. *Uhya*: It is a hypothetical self-discussion, conjecture, and logical reasoning about a matter.
4. *Dhyeya*: It's an emotional reaction to a certain situation.
5. *Sankalpa*: It is the act of thinking about something and deciding about it.

Functions of Manasa:

The mind's functions are represented by *Indriyabhigraha* (regulation of sensory organs), *Svasyanigraha* (self-control), *Uha* (hypothesis), and *Vichara* (consideration)¹¹.

1. *Manasa* is known as the *Indriyas'* controller. *Manasa* denotes receiving and sending impulses and inspirations to the cognitive senses to aid object perception.
2. *Manasa* has a specialization in managing nature, even though *Manasa* is always active and is known as *Chanchala*. *Svasyanigraha* refers to the proper orientation toward desirable things and the withdrawal from those when the purpose has been fulfilled or the withdrawal from unwholesome practices.
3. *Chakrapani* stated that *Uha* is the knowledge of observed objects obtained via a thorough study by the intellect.
4. *Chakrapani* stated regarding "*Vicara*" that it is *Vicara* to ponder about an observed thing for its reception (*Upadeya*) or rejection (*Heya*).

Manasa as the interconnecting centre for knowledge perception:

In the human body, *Sharir* (Body), *Indriya* (Sense organs), *Mana* (Mind), and *Atma* (Soul) are all interrelated. This is known as *Ayu* (Life). As a result, one of the necessary ingredients for the body's continued life is *Mana*. The five sense organs are the conduits via which the soul receives information. *Mana* is crucial in establishing a connection between the soul and the sensory organs. The sense organs' sole purpose is to perceive knowledge. Then Mind sends this seen knowledge to *Buddhi* (Intelligence), and *Buddhi* (Intelligence) makes a judgment^{12,13}. With the union of *Atma* (soul) and mind, perceived information is then stored in the soul. With the connectivity of *Mana*, all of the sense organs act similarly. *Ayurveda* places a significant emphasis on *mana* (mind). If any sense organ, such as the eye, ear, or nose, fails to collect knowledge due to deformity or loss of the sense organ, but the man is healthy, he can lead a good individual and social life; however, if all of the sense organs are in good working order but the mind is upset and

traumatized, life may be full of misery. As a result, the body and mind are inextricably linked. It is the *mana's* responsibility to make knowledge available to the self or soul, as well as to instruct the *karmendriyas* for suitable action at the appropriate moment.

CONCLUSION

Manasa flows throughout the body, affecting all sensory organs and motivating them to execute their functions. Only once the soul connects with *Mana* and *Mana* with their sense organs and sense organs with their things can knowledge and action be perceived. As a result, *mana* is the primary interconnection point between the body and the soul.

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