**EXPLORE THE ALLIANCE OF MANA (MIND) WITH TRIGUNA: A REVIEW**

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**ABSTRACT**

*Mana* is always a point of intriguing due to its uniqueness as well as ambiguity related to its various aspects and Location. Many aspects related to *Mana* like its definition, properties, objects, significance, existence; superiority to other sense organs is described well in ancient compendia. The *Trigunas* play very crucial role in the evolution process and are closely associated with the formation of 11 senses including *Mana*. The literature related to *Mana* was critically reviewed from all available sources to clarify the correlation of *Triguna* with *Mana*. *Mana* is essential and repressing factor for creation and maintenance of life. *Prakriti* is the equilibrium of ‘*Satva’* (essence), ‘*Raja’* (energy) and ‘*Tama’* (inertia) and it is the ultimate component of these three basic qualities, when the equilibrium of *Satva, Raja* and *Tama* is disturbed under the influence of self the processes of creation of universe starts. These three ‘*Guna’* are neither created nor destroyed, they are eternally present in the *Prakriti*. *Mana* as a *Dravya* is under the influence of three *Mahaguna*, out of which generally all three are necessary for normal physiology being responsible for Knowledge, action and control or rest respectively.

**Keywords:** *Mana, Mind, Prakriti, Psychie, Triguna*

**INTRODUCTION**

The concept of *Mana* is very well established in the ancient most *AgnivesaTantra* presently available as *Charka Samhita*. Many aspects related to *Mana* like its definition, properties, objects, significance, existence; superiority to other sense is described. Similarly the *Prakriti*, functioning mode, origin, morbidity and causes for the same, site, relations with channels, *Dosha, Dhatu, Atma* and *Indriya* are explained. *Spriksharira, Lingasharira, Ativahikasharira, Punarjanma, Rogahetu, Mok ha, Jnanotpatti, Rogabheda* and *Chikitsa* are the
special principles explained in Ayurveda with respect to Mana. In Sushruta Samhita few references are found on concept of Mana, its evolution, seat, Gunas, Prakriti etc. The Trigunas play very crucial role in the evolution process and are closely associated with the formation of 11 senses including Mana. So the exploration of Triguna concept in relation to Mana is essential.

Materials & Methods:
Ayurved compendia especially Charak Samhita with Hindi and Sanskrit commentaries were mainly referred for this study. Supportive texts of contemporary science, references from journals and internet were also studied to comprehend the ancient literature in present view. While studying literature related Mana especially through Charak Samhita it was noticed that till date there is some ambiguity related to some of its concepts like Triguna. So to clarify the correlation of Triguna with Mana this study was initiated.

Review of Literature:
Charaka defines Ayu (life) as the combined state of Sharira (body), Indriya (senses), Satva (psyche/mind) and Atma (soul)[1]. The first two are gross entities while the latter two are subtle and beyond sensory experience and therefore become difficult to understand. [2].

Mana is considered as the factor responsible for yoking Atma with Sharira and Indriya. The concept of Ayu is based on the state of Mana, for Manais chiefly responsible for perceiving Sukha, Dukha, Hita, Ahita etc in relation to life. Briefly speaking Sukhayu and Dukhayu refer to mind-body relationship while Hitayu and Ahitayu refer to psychosocial and psycho spiritual relationship. A person is said to be healthy when the Dosha and Dhatu are in balanced and harmonious state, along with normal digestion and unimpaired excretion of waste products and when he is endowed with tranquillity and clarity of soul, mind and senses [3].

According to Acharya Charaka, Satva is Mana and it regulates the body because of its association with the soul. Chetah: Mana is very active though it is Achetana, on the other hand Atma is Chetas but is action less. Mana gets Chetana from Atma and in turn provides Chetana to all the parts of the body. So it is also known as Chetah.[4]

According to Charaka that which yokes the psyche with sentient organism that on the imminence of whose departure virtue leaves the body, the inclinations change, all the sense organs are distraught, strength wanes, diseases get aggravated, and finally on whose departure the organism is benefit of life and which hold the senses together, that is called Mana. It is also the connecting agent [5].

Mana cannot perceive different Indriyartha (sense objects) at the same time but it occurs simultaneously. The mental contact is necessary for perception of senses through Mana. Acharya Chakrapani says that the Indriyas are united with the Indriyartha at a time, practically one can see that some Indriyartha are perceived and other are not perceived. Hence the perception and non-perception, in spite of the existence of Atma and Indriyartha shows that there is some other subtle causative factor which is responsible in the knowledge-production-process.[6]
Evolution of Mana:-
There are different opinions regarding the evolution of Mana. Charaka also supports the theory of evolution by Nyaya –Vaisesika with considering it as one of nine Karana Dravya or NityaDravya.

Being guided by the associated past actions, the Soul who travels with the help of the mind, transmigrates from one body to another along with the four subtle Bhuta. It indicates that in Ayurveda Mans has been considered as Nitya. When the Prakriti get disturbed, the process of cosmic evolution takes place and ultimately it is manifested in the form of ‘Buddhi’ (intellect), ‘Ahankara’ (egoism) and ‘Mana’ (mind), life and five Mahabhuta. [7]

Charaka also admits that from the Avyakta, Buddhi is evolutes which give rise to Ahankara. Then from SatvaAhankara with the aid of Rajas Ahankara, Mana is evolved along with five Jnayanendriya and five Karmendriya. Thereafter, from Tamas Ahankara is evolved the five Mahabhutas. This evolution happens in an orderly succession. [8] Sushruta said that Mana in the fetus is manifested in 5th month of pregnancy. [9]

Adhisthana of Mana (Location of Mind):
There is some controversy regarding the location of Mana in Ayurveda. The two organs viz. Hridaya and Mastishka have been the points of discussion since a long period for the purpose of location of consciousness and also specifying for the seat of psyche factor (Mana).

Hridaya (heart) is said to be the seat of Mana in Ayurveda. Charaka holds that SagunaAtma, Cheta (Mana) and its Artha are sheltered or supported in Hridaya (heart). [10][11] He also observes that Hridaya is the site or above where the Rasa, Vatadi (Dosha), Satva (psychic factor), Buddhi (intellect) and the senses remain along with Atma. [12]

Twacha is considered to be the seat of Mana. It has also been mentioned that Mana has SamavayiSambandha with Sparsanendriya (skin) and as skin is spread all over the body, so through it Mana also keeps contact with external environment. [13]

Mana as a Dravya (Substance):
All Ayurvedic classics describe Mana as a Dravya (substance). Charaka has described nine Dravya viz. Prithvi, Jala, Agni, Vayu, Akasha, Kala (time), Disha (space), Atma and Mana which are intended to comprise all corporeal and incorporeal things. [14]

Charaka has also considered it as Adhyatma Dravya. Atma is Nirvikara, so the whole variety of alterations regarding various aspect of Buddhi are solely dependent on the acting entity i.e. Mana. Mana as a Dravya is under influence of Triguna, out of which generally all three are necessary for normal physiology being responsible for Knowledge, action and control or rest respectively. But especially Rajas and Tama are considered as cause of morbidity, hence called as Mana Dosh, remaining Sattva Guna becomes synonyms for Mana being cause of benefit i.e. wellbeing which means knowledge employing normality of intellectual faculty. By these it can easily understood that various aspect of intellectual faculty is none other than physiology of Mana i.e. normal working pattern of Mana. [15]

KasyapaSamhita also accepts Dravyatva of Mana. [16] The term, substance (Dravya) is used to refer to some underlying reality, in
which qualities reside [17]. The important qualities of *Mana* are the ability to perceive, think, remember, imagine.

**Guna (properties) of *Mana*:**

As *Mana* is considered as *Dravya*, possess two *Guna* (attributes) within it. They are *Anutvam* (atomicity) and *Ekatvam* (oneness). If the qualities of *Mana* i.e. *Anutva* and *Ekatvam* are not accepted, all kinds of perceptions would have occurred at same time. The sense faculties are capable of perceiving their respective objects only when they are motivated by *Mana*. To explore this view three *Nyaya* have been given by Cakrapanidatta viz. *Utpalapatrasatavedhana*, *Dirghasaskulibhaksana* and *AlatacakraDarsana*. All the five *Indriya* (senses organs) can unite with its *Artha* (sense objects) at the same time but *Mana* due to above said qualities cannot. But due to its quality of pervasiveness it is always in contact with all the sense organs and receives information at a time. As described in Indian Philosophical texts, *Ayurveda* does not accept 8 *Guna* of *Mana* directly but only 2 *Guna* *Anutva* and *Ekatvam* have been mentioned. *Anutva* is one among the four *Parimana* and *Ekatvam* denotes *Samkya*. In the *Lakshana of Mana* given by *Charaka*, *Samyoga* and *Vibhaga of Mana* with *Indriya* has also been told clearly. While *Sattva* is synonyms of *Mana*, so in spite of being *Guna* these three are not considered as *Guna of Mana*. *Sattva* is to be considered as *Guna* while *Raja* and *Tama* are to be counted as *Dosha of Mana* [18].

**Karma of *Mana*:**

While discussing the ‘*Manovijnana*’ or psychology, *Charaka* has given a beautiful and scientific explanation of production of knowledge under the heading of the function of ‘*Mana*’. *Charaka* has included the ‘*Buddhipravrtti*’, the production of *Buddhi* does not take place directly or instantly but it is outcome of a phased phenomena or a series of various intermediary functions. In this contest, *Charaka* has described that *Indriyabhigraha*, *Svanigraha*, *Uhya*, *Vichara* and the production of *Buddhi* are the functions of *Mana* [19].

**Vishaya (objects) of *Mana*:**

The objects which are perceived through the *Indriya* are termed as *Artha*. Each *Indriya* has specific objects to perceive, not the else. In the same way *Mana* as being an independent *Indriya*, it has also its own *Mano-artha* which is of two types:-

1. *IndriyaSapeksaArtha*—The functions performed with the conjugation and co-operation or *Indriyas are IndriyaSapeksaVishaya*.
2. *IndriyaNirpekshaArtha*—The functions which are obtained only with the conjugation of *Atma* and *Mana*. *Indriya* have no role to perform it. *Smrti*, *Samadhi*, *Dharana*, *Yoga* etc. are some examples of the *IndriyaNirpeksa Karma*. In Sutrasthana *Acharya Caraka* described only one *Vishaya of Mana* i.e. *Chintya*, but later on in Sharirasthana, *Acharya Charaka* has described five *Vishaya of Mana* as follows:

   - *Chintya* (things requiring thought),
   - *Vicharya* (consideration),
   - *Uhya* (hypothesis),
   - *Dhyeya* (attention) and
   - *Samkalpa* (determination) or whatever can be known by means of the *Mana* (*Indriya Nirapeksha*), are regarded as its objects. [20]

**DISCUSSION**
Mana is essential and repressing factor for creation and maintenance of life. In commentary of CharakShariristhan first chapter; Chakrapani exclaimed the word “Abhidhiyate” which itself indicates that it is the definition of Mana. This contains two parts (1) The entity which establishes a contact of Atma or Jiva with the body (Sprikasarira) and (2) the entity which carries out control and co-ordination of Indriya i.e. Mana can be defined as the bridge or connecting entity between Soul and Soma. In western philosophy mind is considered as immaterial substance, it is conscious and is characterized by thinking. Since it is substance it cannot be destroyed.[21]

Perception of knowledge by oneself is a complex and simultaneous process escalated by Indriya to soul. It is observed that even though sense organs are connected with their objects, it does not necessarily follow, that the required knowledge will always be gained. Sometimes one can see that some Indriyartha are perceived and other is not perceived. Hence the perception and non-perception, in spite of the existence of Atma and Indriyartha shows that there is some other subtle causative factor which is responsible in the knowledge production process and which is different from the above three components. This remaining is factor responsible for perception of knowledge is Mana.

The Prakriti (nature) is the matrix of whole psychophysical universe. It is the equilibrium of ‘Satva’ (essence), ‘Raja’ (energy) and ‘Tama’ (inertia). The Prakriti is the ultimate component of these three basic qualities, when the equilibrium of Satva, Raja and Tama is disturbed under the influence of self the processes of creation of universe starts. These three ‘Guna’ are neither created nor destroyed. They are eternally present in the Prakriti. Dis-equilibrium of Prakriti initiates the process of cosmic evolution and ultimately it is manifested in the form of ‘Buddhi’ and ‘Ahankara’ of three types. Eleven Indriya are formed from ‘SatvaAhankara’ with the help of ‘Rajas Ahankara’. Two fold ‘Mana’ is derived from ‘SatvaAhankara’.

Charaka has considered Mana and Atma as AdhyatmaDravya. Atma is Nirvikara, so the whole variety of alterations regarding various aspect of Buddh i are solely dependent on the acting entity i.e. Mana. Mana as a Dravya is under the influence of three Mahaguna, out of which generally all three are necessary for normal physiology being responsible for Knowledge, action and control or rest respectively. But especially Raja and Tama are considered as cause of morbidity, hence called as Manas Dosha, remaining Satva Guna becomes synonyms for Mana being cause of benefit i.e. wellbeing which means knowledge employing normality of intellectual power. By these it can easily understood that various aspect of intellectual ability is none other than physiology of Mana i.e. normal working pattern of Mana.

If the qualities of Mana i.e. Anutva and Ekatvam are not accepted, all kinds of perceptions would have occurred at same time. The sense organs are capable of perceiving their respective objects only when they are motivated by Mana. To explore this view three Nyaya have been given by Chakrapanidatta viz. Utpalapattrashatatvedhana, Dirghashashkulibhakshana and AlatchakraDarshana. All the five In-
driya (senses organs) can unite with its Artha (sense objects) at the same time but Manas due to above said qualities cannot. But due to its quality of pervasiveness it is always in contact with all the sense organs and receives information at a time. As described in Indian philosophical texts, Ayurveda does not accept 8 Guna of Mana directly but only 2 Guna Anutva and Ekatvam have been acknowledged. Anutva is one among the four Parimana and Ekatvam denotes Samkya. The eighteen steps of Mana Kaya i.e. Matsya to Brahma appear to be similar to the stages of developments as per contemporary science. Many Acharyas has described ManasPrakriti in their respective compendia; the classification according to Sushrutha is as follows:

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<th>SN</th>
<th>Satvika</th>
<th>Rajasika</th>
<th>Tamasika</th>
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<tr>
<td>1</td>
<td>Brahna</td>
<td>Asura</td>
<td>Pashu</td>
</tr>
<tr>
<td>2</td>
<td>Mahendra</td>
<td>Sarpa</td>
<td>Matsya</td>
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<td>3</td>
<td>Varuna</td>
<td>Shakuna</td>
<td>Vanaspatya</td>
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<td>4</td>
<td>Kauberha</td>
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<td>6</td>
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Individuals are classified according to their state of mental development into one of these eighteen varieties. These dispositions are differentiated based on the characteristic features of an individual, which often resemble the characters of the specific organism mentioned. In Puranas ten different incarnations of Lord Vishnu such as Matsya, Kurma, Varaha, Narasimha, Yamana, Parashurama, Rama, Krishna, Buddha and Kalki are mentioned based on the physical as well as mental development. These incarnations also show the series of organic development, which again resembles some of the above said 18 steps of development described in Ayurveda.

After the critical review of all Ayurved and holistic literature it is clarified the Triguna have great association with the functioning of Mana. Though the ManasPrakriti are classified into three categories but it mere shows the relative dominance of these entities in individual mind. It can be better understood by the theory of ‘VyapdeshashtuBhuyasa’ in relation to Panchamahabhuta. All three are necessary for normal physiology being responsible for Knowledge, action and control respectively.

**CONCLUSION**

Mana is essential and repressing factor for creation and maintenance of life. It plays two roles viz. i] the entity which establishes a contact of Atmaor Jiva with the body and ii] the entity which carries out control and co-ordination of Indriya. It is responsible for perception of knowledge. Twofold ‘Mana’ is derived from ‘SatvaAhankara’ with the aid of ‘RajasAhankara’. The whole variety of altera-
tions regarding various aspect of Buddhī are solely dependent on the acting entity i.e. Mana. Mana as a Dravya is under the influence of three Mahaguna, out of which generally all three are necessary for normal physiology being responsible for Knowledge, action and control or rest respectively. Thus Satva, Raja and Tama are not only closely associated with Mana but also they are the counterpart of it.

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