

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 *Agnivesa Tantra* presently available as *Charka Samhita*. Many aspects related to *Manalike* its definition, properties, objects, significance, existence; superiority to other sense is described. Similarly the *Prak-*

riti, 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, *Guna*, *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), *Sattva* (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 *Indriyarthas* (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 *Indriyarthas* at a time, practically one can see that some *Indriyarthas* are perceived and other are not perceived. Hence the perception and non-perception, in spite of the existence of *Atma* and *Indriyarthas* 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 *Jnyanendriya* 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]

Adhithana 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 *Raja* and *Tama* are considered as cause of morbidity, hence called as *Mana Dosha*, 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 knowl-

edge 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) *IndriyaNirpeksaArtha*—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 *IndriyaNirpeksha Karma*. In *Sutrasthana* *Acharya* *Charaka* 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 Charak Sharirasthan 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 *Indriyarthas* are perceived and other is not perceived. Hence the perception and non-perception, in spite of the existence of *Atma* and *Indriyarthas* 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 proc-

esses of creation of universe starts. These three ‘*Guna*’ are neither created nor destroyed. They are eternally present in the *Prakriti*. Disequilibrium 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 *Buddhi* 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. *Utpalapatrashatavedhana*, *Dirghashaskulibhakshana* and *AlatachakraDarshana*. 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 ac-

knowledged. *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 Sushruta is as follows:

Table 1: *ManasPrakriti* according to Sushruta

SN	<i>Satvika</i>	<i>Rajasika</i>	<i>Tamasika</i>
1	<i>Brahma</i>	<i>Asura</i>	<i>Pashu</i>
2	<i>Mahendra</i>	<i>Sarpa</i>	<i>Matsya</i>
3	<i>Varuna</i>	<i>Shakuna</i>	<i>Vanaspadya</i>
4	<i>Kauberia</i>	<i>Raksasa</i>	
5	<i>Gandharva</i>	<i>Paisaca</i>	
6	<i>Yamyia</i>	<i>Preta</i>	
7	<i>Rushi</i>		

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*, *Vamana*, *Parasurama*, *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 coordination 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 *Buddhi* 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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Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Siddhant Singhai Et Al: Explore The Alliance Of Mana (Mind) With Triguna: A Review. International Ayurvedic Medical Journal {online} 2017 {cited August, 2017} Available from: http://www.iamj.in/posts/images/upload/3121_3128.pdf