

CONCEPT OF MANAS AND MANAS-VIKAR WITH SPECIAL REFERENCE TO HRIDAYA

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ABSTRACT

The cardiovascular system is responsible for pumping blood around the body and transporting oxygen and nutrients to and from cells including in the brain. Keeping the heart healthy is a great way to keep the body healthy. It directly reduces the risk of developing conditions such as heart disease, diabetes, high blood cholesterol, obesity and high blood pressure. Ongoing research into cardiovascular health is regularly finding that keeping the heart healthy is a great way to keep the mind healthy as well. Ancient seers like *Caraka*, *Susruta* and *Vagbhatta* contributed about various aspects of *Manas*, *Manas Roga* and their management. *Hridaya* and *Mastiska* (brain) are two well acknowledged essential organs. *Shira* (head) is associated with *Indriya* (cognitive organs) and *Pranavaha srotas* (vital centre and their connected paths) and the *Hridaya* is related with the *Mana* (psyche), *Buddhi* (intellect) and *Chetna* (consciousness). *Sadhaka Pitta* is concerned with certain mental faculties and emotions like achieving ones aspirations, *Buddhi*, *Medha*, *Abhimana*, *Utsaha* etc these functions encompass psycho-physiological actions, the *Hridaya* mentioned as the seat of *Sadhaka Pitta* cannot be accepted as the thoracic heart only. *Dalhana* used *Hridaya* and *Manas* synonymously which lead to this controversy therefore, *Manas* should be considered as the seat of *Sadhaka Pitta*. *Hridaya* has been mentioned as *Chetana Sthana* which includes all the functions of *Manas* and *Indriyas* and not limited to exclusively conduction system of the heart. As the ancient *Ayurveda* scholars were very well acquainted with the two distinct entities i.e. brain and heart and their anatomical location in the body, hence clear concept of *Ayurveda* of consigning mental performances to *Hridaya* cannot be ignored.

Keywords- *Hridaya*, *Manas*, *Manas Roga*, *Sadhaka Pitta*, *Manovaha* & *Sanjnavaha Srotas*.

INTRODUCTION

From very ancient time heart was considered to be the seat of consciousness, and the centre of our nervous system. It was only in the *Tantric* writings between the 8th and the 14th century A.D. that the seat of consciousness was transferred from the heart to the brain. Today, we know that in a clinically alive person, the heart could still be beating, in spite of all the sensory percep-

tions being lost. *Ayurveda* scholars are inclining towards the view of using the word *Hridaya* in the sense of brain in context to psychological descriptions of *Hridaya* in *Ayurveda*¹. A school of modern psychology makes use of the term 'near mind' to designate the brain. The cerebral cortex is, for all intents and purposes, the seat of conscious, sub-conscious and unconscious activities,

usually ascribed to the different states of the functioning of the mind. A synonym of *Manas* is *Buddhi*. *Ayurveda* speaks of five *Indriya-Buddhis* to which are correlated the five *Buddhindriyas* (the five special senses or exteroceptors). The *Indriya Buddhis*, obviously, correspond to the areas in the cerebral cortex where, the five kinds of sensation viz., tactile, gustatory, olfactory, auditory and visual are experienced. The events of the external world are intimated to the mind through the *Buddhindriyas* to the *Indriya-Buddhis*. Subsequent events leading to knowledge, such as the sorting out of the sensory data, their interpretation, orientation, integration and ideation are dealt with by the association and silent areas of the cortex. As stated by Winton and Bayliss, if such terms as the mind have any meaning apart from the behavior of the whole organism, they are clearly more closely connected with the cerebral cortex than with any other part of the body². It is true, at any rate, that the mind depends upon the brain and, as stated by Margret Knight: This could be more appropriately expressed as mental processes depend upon processes in the brain³. A thorough appraisal of modern works on emotions and their psychosomatic explanations also let us know the interaction of psyche and the circulatory system. Braun in his publication 'Herz and Angst' stresses the necessity of a thorough study of the relation between heart and mental life. He introduced in his work the concept of cardiac psyche of which the essential mark is anxiety. Heart is specified the organ of anxiety comparable to eyes as the sense organ for sight⁴.

Anatomical position of Manas:- There is some controversy regarding the *Sthana* of *Manas* in *Ayurveda*. The two organs viz *Hridaya* and *Mastiska* (brain) has been the

points of discussion since along period for the purpose of location of consciousness and also specifying for the seat of psyche factor (*Manas*). For example in *Ayurvedic* literature also various views are available. The location of *Manas* in the body is a disputed question in *Ayurveda*. According to its functional aspects the seat of *Manas* has been dealt differently by *Acharyas* in their respective works.

1. *Hridaya*:- In *Amarakosa*, the words *Citta*, *Hridaya* and *Manas* have been used in the same sense. However, *Ayurvedic* approach is similar to *Amarakosa*. It has used the words *Manas*, *Sattva* and *Cetas* as synonymous. *Caraka* holds that *Saguna Atma*, *Ceta (Mana)* and its *Arthas* are sheltered or supported in *Hridaya*. *Susruta* and *Vagbhata* have clearly mentioned that the site or location of *Sattva* is *Hridaya*, which lies in the region of '*Stanayormadhya*'. It is quite evident that *Ayurvedic* scholar in *Samhita* period had regarded *Hridaya* as the chief site of *Manasa Vyapara*. Both *Caraka* and *Susruta* have mentioned that *hridaya* is the seat of *cetana* in the body^{5,6}. *Hridaya* the first organ to form in *Garbhotpatti* have been mentioned by *Vagbhata* as the location of *sattva* which lies in the region of *stanayormadhya*. *Cakrapani* also states that *Manas* is located in *Hridaya*.

Brown has induced the concept of 'Cardiac psyche' and admits the heart to be the specific organ of anxiety, comparable to the eyes as the sense organ for sight. Brown says that, anxiety is an inner tactile sensation, bound up with a special apparatus located in the cardiac tissue, which is well supplied with sensory nerves endings, concluding that anxiety shows at least irritability in the specific organs. The event shows that *Hridaya* (heart) is closely related to the

emotional aspect of Psyche. The psychic cause of heart attack proves it even today.

2. *Sirah* :- *Acarya Charaka* has stated that *Prana* is situated in *Siras* which is also called as *Uttamangam* due to its control over all the *Indriyas*⁷. *Manas* is one of the *Prana* and *Indriya* also. In *Harita Samhita* the seat of 'Cetah' has mentioned that it resides in *Bhrumadhya* at the upper part of *Nasa*. *Tantrikas* also support this view by considering *Ajna Cakra* situated in *Bhrumadhya* to be the seat of *Manas*. In modern science it is the site of frontal lobe. While describing the *Marma Viddha Laksanas Vagbhatta* has mentioned 'Manonasa' due to the injury on *Simanta Marma* (five *Sirah Sandhi*) which is situated in *Sirah* (head), so it can be said that *Manas* resides in *Sirah*.

3. Between *Siras* and *Talu*:- According to *Bhela samhita*, *Manas* is located between *siras* and *talv*. *Bhela* regards 'Manas' and 'Cittam' as two different entities. *Bhela* observes that *Manas* is enclosed between *Siras* and *Talu*. It is *Sarvendriyapara* (controller of all *Indriyas*-beyond all the other sense organs) while, *Cittam* resides in *Hridaya*. This location of *Manas* in *Bhela* is quite a distinct approach from the traditional thinking of *Ayurveda*. So according to *Bhela*, *Manas* is related to cognitive or connative organs and *Citta* is concerned with the various aspects of intellect.

4. *Sarva Sarira*: - While describing the *Srotas Caraka* mentioned that all the channels of the body are also for *Vata*, *Pitta* and *Kapha Dosa*. Similarly, *Manas* provides *Cetana* to all the living cells of the body, so all the channels of the body are also for *Manas*. *Charaka* stated that *Manas* is *Atindriyam* and the whole body is its *Adhistanam*.

5. *Twak*: - It has also been mentioned that *Manas* has *Samavayi Sambandha* with *Spar-*

sanendriya (skin) and as skin is spreaded all over the body, so through it *Manas* also keeps contact with external environment. *Twak* is said to be the seat of *Manas*, as it is considered as the main and only *Indriya* distributed in all other *Indriyas* and without which no perception occurs.

6. Indefinite: - *Manas* is considered as *Achetana*. It is under the control of *Atma*, which has the property of *chetanatvam*, entering different *Yonis*. As *Manas* follows *Atma*, it doesn't have a definite location.

In brief, it can be concluded that the primary place of *Manas* can be considered as *Hridaya*, while the *Sirah* can be compared its office or controlling point and the whole body is the workshop or working field of the *Manas*. In western philosophy too this kind of thoughts are available. *Plato* opines that brain and spinal cord are the conductors of vital forces, on them the soul acts, the rational part of the soul acts on the brain. *Aristotle* on the other hand impresses that heart is the seat of consciousness. *Descartes* opines that seat of consciousness is located on the pineal gland.

Manovaha & Sanjnavaha Srotas:- These *Srotas* have not been separately mentioned. It is however stated in *Charaka Samhita* that the entire sentient body represents the abode of *Manas* and therefore should be considered as the *Manovahasrotas*. The *Manovahasrotas* transport either the *Manas* or the information related to it. *Sajnavahasrotas* are mentioned by *Charaka*^{8,9} and *Sushruta*¹⁰. The word *Sanjna* indicates knowledge, understanding, hint, sign, mind etc. Since the word *Sanjna* also means *Manas*, *Chakrapani* states that the *Sajnavahasrotas* are the *Manovahasrotas*. *Chestavahasrotas* are not mentioned in *Ayurvedic* classics. But the two important functions of *Vata* i.e. *Gati*

(movement) and *Gandhana* (sensory perception), are conducted by these *Srotas*. Since the direction for requisite action is from the *Buddhi* and those directions relay in *Manas* before reaching the target organs, *Manas* and *Buddhi* are considered as *Mulas* of the *Chestavaha Srotas*. The *Chestavahasrotas* take origin in the *Buddhi* and pass through the *Manas* to spread throughout the body. Since all organs function in accordance with the guidance and incitement of the *Manas* and *Buddhi*, the *Manovahasrotas* are clearly associated through intercommunication with the *Sajnavahasrotas* which extend from the sense organs to the *Manas* and *Chestavahasrotas* which extend from the *manas* to the motor organs. Therefore, the *Manovahasrotas* seem to have spread throughout the body, with *Manas* and *Buddhi* as the *Mula*.

Sadhaka Pitta and mental faculty- *Acarya Charaka* has not made any direct mention of *Sadhaka Pitta* in his *Samhita*, except for including some of the functions ascribed to it under those of *Pitta*, in general¹¹. *Cakrapanidatta* described this *Pitta* and identified its location as *Hridaya*. The functions ascribed by him to this *Pitta* are *Saurya* (courage), *Bhaya* (fear complex), *Krodha* (anger or rage), *Harsa* (exhilaration), *Moha* (delusion) etc. *Susruta* and *Vagbhatta* have both made direct mention of *Sadhaka Pitta* and described its location and functions, in their respective works. *Acarya Susruta* Says: 'the *Pitta* located in *Hridaya* is to be known as the *Sadhakagni*, in as much as its function is to enable one to achieve one's aspiration. *Dalhana* observe that 'it enables one to achieve one's *Manoratha*, viz., *Dharma*, *Artha*, *Kama* and *Moksa*. This, it does by dispelling the *Kapha* and *Tamas* of the *Hridaya* and thus enables the *Manas* to perceive things clearly. *Astanga Samgraha* notes that

'located, as it is in *Hridaya*, *Sadhaka Pitta* is responsible for *Buddhi* (intelligence), *Medha* (memory and intellect), *Utsaha* (enthusiasm) and the achievement of one's aspirations'. In *Astanga Hridaya*, again *Pitta* located in the *Hridaya* and attributed to it *Buddhi*, *Medha*, *Abhimana* and the capacity that enables to achieve ones aspirations.

Mental disorders and Hridaya- The pathogenesis of mental diseases depicts the association of heart with them. The morbid *Dosa* lodged in *Dhamani* affecting *Hridaya* cause disturbance in its function and the person is affected with stupor and derangement of mind¹².

Describing the pathogenesis of *Apasmara*, *Charaka* notes, one in whom the *Dosas* have become excessive and are impaired due to addiction to unwholesome and contaminated food; the *Satwaguna* having been obscured by *Tamo* and *Rajo Gunas*, the *Hridaya* becomes involved by *Prakupita Dosas*; and the *Manas* being oppressed with worry, libidinal excitement, freight, anger, grief, anxiety, etc., *Apasmara* manifests itself. The *Prakupita Dosas* lodged in *Dhamanis* involve the *Hridaya* and impairs its functions¹³.

Describing the condition known as *Atatwabhinivesha* *Charaka* observes: In a person, in whom, the *Manas* is enveloped by *Rajas* and *Moha* and who is addicted to the ingestion of *Malinahara* (spoilt food) and given to *Vegarodha*, the *Dosas* become *Prakupita* due to excessive and promiscuous indulgence in things which are cold and hot, unctuous and dry etc. and get localized in *Hridaya*, impair the pathways of the *Manas* and understanding become enveloped by *Rajas* and *Moha* and disturbed by rampant *Dosas*¹⁴.

Discussing the etiology and symptomatology of *Unmada* (insanity), *Charaka* notes:

The causative factors of *Unmada* are, the ingestion of mutually incompatible food, spoiled and contaminated food, disrespect towards gods, teachers and twice born, *Manobhigata* (mental trauma) is resulting from extremes of fear or joy and errors in physical activity. The *Sharira Dosas* of the weak-minded (*Alpasatwa*) becoming impaired vitiates the *Hridaya* which is the seat of intelligence, get localized in the *Manovaha-srotas* and soon disturb the functions of the *Manas*¹⁵.

DISCUSSION

Manas is the master of the *Indriyas* and *Vayu* is the master of *Manas* (*Hathayoga Pradipika*). *Acarya Bhela* says 'Manas is enclosed between the *Shiras* (head) and *Talu* (hard palate). It is *Sarvendriyapara* (the controller of all *Indriyas*). It receives the objects of the senses viz. *Rasa* (taste), *Gandha* (smell), *Sparsa* (touch) and *Sabda* (sound). It thus becomes conscious of its surroundings. The power of all *Indriyas* is derived from *Manas*. The cause of different modes of functioning of the intellect is *Chitta*, which is located in *Hridaya* and, *Chitta* is also the basis of all other functions. *Chitta* is an aspect of *Manas*. Because of its ability to discriminate between *Karya* and *Akarya* (action and inaction) and *Subha* and *Asubha* (good and bad), it is spoken of as *Buddhi*. According to *Caraka*, the part, where in, is contained the vital centers which is the seat of all senses and which is the best among all parts of the body, is named as *Shiras* (head)⁷.

The concept of *Sadhaka Pitta* appears to be psycho-physiological in its outlook. A proper appreciation of it and the evaluation of the factors concerned with it would seem to depend upon a clear understanding of the implications of the terms *Hrit* or *Hridaya*.

These terms have several synonyms. According to *Amarkosa*, *Cheta*, *Swantam*, *Hrit* and *Manas* are several synonyms of *Hridaya*. The location of this organ in the *Uras* (thorax) has been described by *Ayurvedic Acaryas*, especially *Susruta*¹⁶. It is stated to resemble the lotus bud in shape and hangs with its apex downwards and in the seat of consciousness and the root of the *Pranavaha* and *Rasavaha Srotas*. Sleep, in the view of this authority, overcomes man, whenever, *Hridaya* becomes enveloped by the effect of *Tamas*. According to *Caraka* body with its six parts, *Vijnan* (knowledge), *Indriyas*, *Indriyarthas*, the *Atma* (soul) with its attributes- the *Chetas* (mind) *chintya* (mental concepts) are all dependent on *Hridaya*. He regards this organ as the support of all factors, referred to above, very much like the central pole is of the thatch work of wigwam. He states that, if *Hridaya* is even slightly injured, the subject falls into a swoon and, if seriously injured death may follow. Emphasizing the importance of this organ, he says that it is the *Para-Oja* (supreme essence and consciousness, in all its aspects, for which reason it is known as the *Mahat* and *Artha*. *Kasyapa*, has expressed the view that, all *Indriyas* together with the *Manas* (mind) emerge from *Hridaya*. A careful sifting and assessment of these references will show that; the terms *Hridaya* and *Manas* have often been mixed up.

The enquiry, therefore, of *Sadhaka-Pitta*, which is stated to be located in the *Hridaya* and held to be responsible for some of the higher mental activities as also for some of the emotional states may have to be directed move towards the brain rather than to the heart. Before proceeding further, it is, perhaps, necessary to digress a little, to consider the available references to some of the

abnormal states of functioning of the higher mental faculties and emotional disturbances with which *Sadhaka-Pitta* is concerned. Such an enquiry may throw some light on the question if, it is the thoracic heart or brain which is involved, in some manner, with the causation of the aberrations of the mind, such as the *Apasmara*, *Atatwabhinivisha* and *Unmada*.

While *Charaka* has associated *Apasmara* and *Unmada* with *Hridaya*, *Sushruta* has not made any reference to it in the *Samprapti* of these diseases. *Sushruta* says that, the hyper-hypo and perverse correlations of the *Indriyas* with their respective *Arthas* (objects), as well as putting them to use in the partaking of filthy, impure and incompatible articles of food and regimen of conduct; the repression of any of the natural urges of the body or the aggravation of *Rajas* and *Tamas* or mating with a woman, in her periods or indulgence in amorous fancies; fright, anxiety, anger, grief etc., leads to an aggravation of *Sharira Dosas* which in their turn, give rise to *Apasmara*¹⁷. Describing *Unmada*, he observes, in as much as in this disease, the *Prakupita Dosas* traverse the upper regions of the body, involve the *Manovaha Srotas*, and produce a distracting state of the *Manas*, it is a disease of the *Manas*¹⁸.

The heart with aorta and brain with spinal cord appears like lotus (with long slender stem) as described by *Susruta*. Both organs have downwards direction and spinal cord and descending aorta resembles the stem or stalk of lotus. This *Hridaya* performs and regulate the functions of nervous system and circulatory system. In cerebro-vascular accident both organs are affected. Recent study reveals that Heart and brain interact in a dynamic relationship that regulates many aspects of cognition and emotional experience.

There is more information move from the heart to the brain than the other way around, and this information influences regions in the brain that affect decision making, creativity and especially emotions. Moreover the brain and heart have excitable cells. The excitable cells are those that can be stimulated to create a tiny electric current. Muscle fibers and nerve cells (neurons) are excitable. The above reference suggests that heart and brain are functionally related with each other. The heart has its own intrinsic nervous system that operates and processes information independently of the brain or nervous system. It has long been thought that conscious awareness originates in the brain alone. Recent scientific studies suggest that consciousness emerges from the brain and body acting together. Neuroscientists have found that the heart has its own independent nervous system –a complex system referred to as ‘the brain in the heart’. The heart communicates with the brain and the rest of the body in three ways documented by solid scientific evidence: neurologically (through transmissions of nerve impulses), biochemically (through hormones and neurotransmitters), and biophysically (through pressure waves). In addition, growing scientific evidence suggests that the heart may communicate with the brain and body in a fourth way –energetically (through electromagnetic field interactions). Through these biological communication systems, the heart has a significant influence on the function of our brains and all our physical systems.

CONCLUSION

Far more than a simple pump, as was once believed, the heart is now recognized by scientists as a highly complex system with its own functional brain. Researches show that heart is a sensory organ and a so-

plicated center for receiving and processing information. The nervous system within the heart (heart brain) enables it to learn, remember, and make functional decisions independent of the brain's cerebral cortex. It is also clear that heart and brain has functional similarity and *Ayurvedic* science has described functions of *Hriday* which is quite close to above. *Ayurveda* described brain and heart under one roof i.e. *Hriday* which indicates both organ.

Now it is proved that the thoracic heart now has its own functional brain. Heart is not only single pump but heart is sensory organ and sophisticated center for receiving and processing information. Thus in addition to circulation of blood heart works as brain also.

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