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

Bhan Pratap Yadaw¹, H H Awasthi²
¹Senior Resident & Ph.D Scholar, ²Professor & Head
Dept. of Rachana Sharir, Faculty of Ayurveda, IMS, BHU, Uttar Pradesh, India

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. Hrdaya 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 Hrdaya 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 Hrdaya mentioned as the seat of Sadhaka Pitta cannot be accepted as the thoracic heart only. Dalhana used Hrdaya and Manas synonymously which lead to this controversy therefore, Manas should be considered as the seat of Sadhaka Pitta. Hrdaya 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 Hrdaya cannot be ignored.

Keywords- Hrdaya, 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 perceptions being lost. Ayurveda scholars are inclining towards the view of using the word Hrdaya in the sense of brain in context to psychological descriptions of Hrdaya in Ayurveda¹. 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 Buddhendriyas (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 Buddhendriyas 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 body\textsuperscript{2}. 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 brain\textsuperscript{3}. 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 und 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 sight\textsuperscript{4}.

**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 Vagbhatta 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 Susrutas have mentioned that hridaya is the seat of cetana in the body\textsuperscript{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. Manas is one of the Prana and Indriya also. In Harita Samhita the seat of ‘Cetah’ has mentioned that it resides in Bhrumadhyya at the upper part of Nasa. Tantrikas also support this view by considering Ajna Cakra situated in Bhrumadhyya 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 talu. 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 Cetan 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. Chestovahasrotas 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 Caraka has not made any direct mention of Sadhaka Pitta in his Samhita, except for including some of the functions ascribed to it under those or Pitta, in general. 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, Abhima 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 mind.

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, libidoal excitement, freight, anger, grief, anxiety, etc., Apasmara manifests itself. The Prakupita Dosas lodged in Dhamani involve the Hridaya and impairs its functions.

Describing the condition known as Atavahhinivesha 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 Pra-kupita 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.

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 week-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. 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. 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 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.
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, Atatwabhinishvasha 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. 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.

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 Hriday 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-

www.iamj.in
IAMJ: Volume 3; Issue 3; March- 2015
phisticated 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.

REFERENCES


CORRESPONDING AUTHOR
Dr. Bhan Pratap Yadaw
Senior Resident & Ph.D Scholar,
Dept. of Rachana Sharir,
Faculty of Ayurveda, IMS, BHU
Uttar Pradesh, India
Email: bhanpratapyadaw@gmail.com

Source of support: Nil
Conflict of interest: None Declared