

Concept Of 'manas (mind)' In Charak Samhita Using Yog Tantrayukti- A Review

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Abstract:

Manas (mind) is the vigilant agent of body. It helps to maintain sanity. *Charak* has given detail explanation about what *Manas* (mind) is and how it works, its location, *doshas*, involvement in diseases etc. **Materials and methods:** Material used for study are *Charak Samhita*, its commentaries and data collected from articles on information available on internet. Compilation of data by using *yog tantrayukti*. **Discussion:** Information about *Manas* (mind) present in *Charak Samhita* is in scattered form like in *Sutra sthan* - Its importance, analogies are described. In *sharirasthan sthan* - *Manas*(mind) *lakshan* (characteristics), *guna* (properties). In *siddhi sthan* location of *mana*, In *Chikitsa* its involvement in diseases and treatment are explained. In the tools of studying *tantra*, there is evidence of *yog tantrayukti* which means compiling scattered information. By applying this *tantrayukti* this important concept of *Manas* (mind) has been explained. **Conclusion:** By using *yog tantrayukti* and compiling all information present in *Charak Samhita* it is concluded that, *Acharya Charak* has given the wholesome idea about *Manas* (mind) and its importance. It controls action of all *indriyas* (sense organs). *Manas* (mind) is responsible for thought, conception, decision making, knowledge, senses, emotions, concentration, imagination and throughout life, the soul is never dissociated from the *Manas* (mind). It is super sensory in nature.

Key Words: *Manas, yog tantrayukti, mind, tantrayukti*

Introduction :

Manas (mind) is the vigilant agent of body. *Acharya* have used some methodology while composing the texts in the form of *Sutras* (verses) to concise and precise the knowledge. So, this knowledge may not be perceived by everyone as it is hidden and but they were kind enough to describe specific tools to understand this brief knowledge. Ancient scholars followed various grammatical and compositional tools while writing their treatises and *Tantrayukti* is one of them. *Tantrayukti* is the methodology or technique or systemic approach of studying a *Tantra* (science) to interpret its correct, unambiguous meaning for the precise practical application.⁽¹⁾ Different *Acharyas* has mentioned different number of *tantrayukti*. According to *Acharya Charaka* there are 36 *Tantrayukti*⁽²⁾ whereas 32 *Tantrayukti* has been explained by *Acharya Sushruta*.⁽³⁾ Out of total 36 *tantrayukti* mentioned by *Acharya Charak Yog tantrayukti* is one of the important types.⁽²⁾ *Yog* – means joining. Connection of one thing to another, as of cause with effect, predicate with subject, quality with substance.⁽⁴⁾ The proper arrangement of words or sentence together so as to convey the meaning correctly without giving any scope for misinterpretation. *Acharya Charak* has given the example of *Pratidnya* (preposition), *Hetu* (Reasons), *Udaharan* (example), *Upanaya* (application), *Nigaman* (conclusion). This example is applicable in research articles where IMRaD (Introduction, Method, Result, Discussion) pattern is used usually to highlight research work sequentially.⁽¹⁾ *Manas* (mind)- *Mana*

has been described in Ayurvedic literature as one of the tripod (Tridand) on which life depends.⁽⁵⁾

Derivation & Definition of *Manas* (mind): The word “*Manas* (mind)” has been derived from the root “*Manas* (mind) *gnane*” *dhatu* which means knowledge⁽⁶⁾.

Synonyms of *Manas* (mind): *Atindriya, Satva* and *Chet, Mana*.⁽⁷⁾

The present article deals with the detail study of this one of the paramount principles of *ayurveda* '*Manas* (mind)' by using '*yog tantrayukti*'.

Materials And Methodology :

- *Charaka Samhita* with the *Ayurveda dipika* commentary.
- *Sushrut Samhita* with *Ayurveda Tattva Sandipika* commentary .
- Various articles present on web. sources.

Methodology :

- Various ayurved samhita like charak samhita, sushrut samhita, are referred for description of *tantrayukti* .
- Compilation of data done by using *yog tantrayukti* .
- Data related to *manas* (mind) was critically analyzed and interpreted with the help of *charak samhita* .

Review of Literature:

Manas (mind) is composed of 24 elements., viz, the mind, the ten organs, the five sense objects and eight fold *prakriti* or evolutes of nature.⁽⁸⁾ The location of sensation includes

mind.⁽⁹⁾ *Manas* (mind) with the senses, the intellect, the object and the action are included in causes of pain and pleasure.⁽¹⁰⁾ It is *aatmaj bhava*,⁽¹¹⁾ and included in 9 *dravya sangraha*⁽¹²⁾, *Adhyatma dravyaguna sangraha*⁽¹³⁾ *shodas vikar*⁽¹⁴⁾ and in the attributes of spirit (*aatma*).⁽¹⁵⁾ At the time of transmigration soul moves along with the *Manas* (mind) and travel from one body to another.⁽¹⁶⁾ *Manas* (mind) plays important role at the time of conception – A women gives birth to a child resembling that person of whom she thinks at the time of conception.⁽¹⁷⁾ According to *Acharya Charak* the self is never dissociated from *Manas* (mind).⁽¹⁸⁾ The self is infinite for the very reason that it is omnipresent and supreme, By concentrating *Manas* (mind) the self is able to perceive even the hidden.⁽¹⁹⁾ Perception/observation is the cognition definite and immediate arising from the conjunction of the *aatma*, *indriya*, *Manas* (mind) and its *artha* (sense objects).⁽²⁰⁾ *Manas* (mind) is said to be '*Atindriya*' (beyond the level of sense & motor organs).⁽⁷⁾

Discussion:

Manas (mind) is the foremost important part of mortal. But its information present in *Charak Samhita* is in scattered form with respect to various references like in *Sutra sthan* - Its importance, role in healthy life, its doshas and analogies are described. In *sharirasthan sthan* -*Manas* (mind) *lakshan* (characteristics), *guna* (properties), relation with *atma* (soul), involvement in conception. In *siddhi sthan* location of *Manas* (mind), In *chikitsa*, its involvement in diseases and treatment, in this way. In the tools of studying *tantra* there is evidence of *yog tantrayukti* which means compiling scattered information. By applying this *tantrayukti* this important concept of *Manas* (mind) has been explained. Analyzing all the references its location can be ascertained as heart and is responsible for sensation, consciousness and emotions.

Characteristics(lakshan)of manas(mind) :

Possession of cognition & ignorance are the characteristics of *Manas* (mind)⁽²¹⁾.

Properties (guna) of Manas (mind) :

Manas (mind) is said to have two properties – atomic dimensions (*Anutva*) and indivisible unity (*Ekatva*)⁽²²⁾.

Objects (Vishay) of Manas (mind) :

Whatever admits of being (*Chintya*) thought about, (*Vicharya*) Planning, (*Uhyam*) speculated about, (*Dhyeya*) meditated upon, (*Sankalpa*) determination – infact whatever can be known by the *Manas* (mind) - all that goes by the name of the 'objects'⁽²³⁾.

Action (karma) of Manas (mind) :

The functions of *Manas* (mind) are *Indriyabhigraha* (control of the senses), *swasya nigraha* (control of itself), *uhya* (speculated about), *vichararya* (Planning), Beyond this is the field of the intellect⁽²⁴⁾.

Location of Manas (mind) & its Applied Field:

Acharya Charaka has mentioned *Hridaya* as the seat of mind. All the 6 organs of body, intellect, sensory organs, and sense of objects, the soul, the mind & the objects of mind are dwell in the *Hridaya*. The characteristic features of living sense (*vitae*) are in the whole body. Thus the activities of the mind are in the whole body. It is stated that the mind gets the consciousness by the soul which is regarded as the living agent⁽²⁵⁾. In *shaddhatuj purush* *Manas* (mind) is 6th element of consciousness. And by some conscious element alone is said to constitute man (*Ekdhatuj purush*)⁽²⁶⁾.

Types of Manas (mind) :

Though the mind has been accepted one in number, but due to projection or effect of *trigunas*, it is of 3 types. i.e (I) *Sattvika* (ii) *Rajasika* (iii) *Tamasika*⁽²⁷⁾.

Passion (*rajas*) and dillusion (*tamas*) are the complex of pathological factors of *Manas* (mind)⁽²⁸⁾. Misuses with reference to the mind, consist of giving way to fear, grief, anger, greed, infatuation, self conceit, envy, deluded thinking etc .are considered as *mithyayog* and *ayog*⁽²⁹⁾. Psychic disorders arise from the gain/loss of undesired as well as desired things⁽³⁰⁾. When on account of the mind being clouded with passion (*rajas*) and delusion (*tamas*), the retention of true knowledge is destroyed, that is called the derangement of memory (*smruti bhramsh*)⁽³¹⁾ Like this *Manas* (mind) *doshas* are included in pathogenesis of following diseases- *jwar* (*jwar has been described as the inflamer of body, senses and Manas* (mind))⁽³²⁾, *Apasmar*, *Unmad*, *Atatwabhinivesh*, *stanyarog*, *Pandu*, *Udavarta*, *stanya rog*, *Anorexia*, *Incurable gulma*, *Dvishtarthaj chhardi*, *Tandra*. For this reason *Acharya Charak* has mentioned that wise physician should carefully investigate even the minor test changes in the hypertrophy and the atrophy of the morbid element as well as the strength of the body, *agni*, vitality and *Manas* (mind)⁽³³⁾. *Manas* (mind) *ik arogya* is included in *sukhayu lakshana* described in *Samhita*⁽³⁴⁾.

The flow of consciousness is life⁽³⁵⁾ as *Manas* (mind) is the only conscious agent of body it is important to maintain its health. The object of the mind is that which is thinkable⁽³⁶⁾. Sense organs when led by mind, are capable of contacting the sense objects⁽³⁷⁾. The channels which carry out the origin & function of the mind is called *manovaha srotas*. Though there is no direct reference of *manovaha srotas* in the body in context to *srotas vigyaneeyam*, but due to its presence throughout the body, it has no origin from a particular site⁽³⁸⁾. Health of *Manas* (mind) can be maintained by Various *rasayan dravyas*, *Basti*, *Yogasana* etc. In the nature of *yoga* it is explained that from the contact of the self, the senses, the mind and the sense objects arise pleasure and pain; these two cease to be, as the result of the mind which is firmly fixed in the self⁽³⁹⁾.

Conclusion :

By using *yog tantrayukti* and compiling all information present in *Charak Samhita* it is concluded that, *Acharya Charak* has given the wholesome idea about *Manas* (mind) and its importance. It controls action of all *indriyas* (sense organs). It is super sensory in nature. *Manas* (mind) is responsible for thought, conception, decision making, knowledge, senses, emotions, concentration, imagination. It shows that various diseases in *ayurveda* have *Manas* (mind) type which means *Manas*(mind) doshas are involved in pathology of physical disorders. The soul is never dissociated from the *Manas* (mind). It is a path for the ultimate aim of life i.e., *moksha*.

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