A ANALYTICAL STUDY FOR STHANA OF MANAS (SEAT OF MANAS)

1Prof. Rita Singh (Corresponding Author), 2Prof. Yogesh Kumar, 3Dr. Chandra Bhan Singh, 4Dr. Santosh Kumar, 5Dr. Arunendra Kumar Singh

1. Head, Deptt. of Panchakarma, M.S.D.S. P.G. Ayurvedic Medical College & Hospital, Fatehgarh.
2. Head, Deptt. of Samhita, Sanskrit Evam Siddhant, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly.
3. Head, Deptt. of Kaychikitsa, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly.
4. Lecturer, Deptt. of Ropg Nidana, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly.
5. Lecturer, Deptt. of Rachna Sharir, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly.

Abstract: Right from the beginning, man was amazed by the duality of nature, day and night, sun and moon, hotness and coldness, diseases and health and of course life and death. He learned that many things around him are wholesome and many others are unwholesome. Happiness and sadness is the most important duality of mind of a person. Success of man is fully based on his happiness. Every person strives to achieve health through happiness and peace of mind always. The Ayurvedic principle of synthesis of mind, body and soul to consider man as an integrated whole one would help to treat mental disorders effectively.

In our classics, we come across many more references regarding the seat of Manas, which are mentioned at various places, but majority of Acharya finally believed that the actual seat of Manas is Hridaya (excluding Urogata) and its transportation channel is Sarva Sharira.

Key Words: Acharya, Manas, Hridaya, Sarva Sharira, Ojas, Tvaka, Shiras etc.

INTRODUCTION:
Each person is different from another because of his discriminatory, creative and intuitive mind. Mind is a special gift to mankind, which is very complex in nature. It has potentiality to act mainly as dual nature. It is creative as well as destructive, positive as well as negative, active as well as dull, happy as well as sad. All these entities are well balanced by mind knowingly or unknowingly to people in their life. But this balancing nature of mind nowadays is getting deprived under the influence of growing stress and strains in life. Intellect, thinking power, memory, temperament, behavior, social attitude, etc. of an individual depends upon mental faculties.

Vyakhyā (Definition of Manas):

In Charaka Samhita, it has been mentioned that the production or non-production of the knowledge, inspite of the presence of life elements and the contact of the senses with their sense objects is the only evidence of the presence of an internal sense element, i.e. Manas, and this should be taken as a definition of Manas1.

Acharya Chakrapani, the worthy commentator of Charaka Samhita, has expounded this definition. He says that the production or non-production of knowledge is the indication of Manas. Further, he says that when the Indriyas are united with the Indriyarthas at a time, practically, we see that some Indriyartha is perceived and the others are not perceived. Here, the perception and non-perception, inspite of the existence of Atma, Indriyas and Indriyarthas, show that there is some other subtle causative factor which is
Manas may be defined as a Karana Dravya\(^2\), which is at super sensual level\(^3\) in the body, an instrument of Atma\(^4\), seat of all feelings like pleasures and sorrows\(^5\) and a mediator in the knowledge gaining process activating Indriyas towards the objects\(^6\).

**Paryaya (Synonyms) of Manas:**
In Charaka Samhita the synonyms of Manas are discussed. According to it we know that ‘Satva’ and ‘Chetas’ are two synonyms of Manas. Charaka does not use these synonyms for the first time; but as a matter of courtesy, Charaka has acknowledged the use of these synonyms by previous scholars. There are some other synonyms mentioned in lexicons such as ‘Citta’, ‘Hridaya’, ‘Satva’ and ‘Manas’.

1. **Satva - Sato Bhavetva**, Sato is Atma. Bhavetva means existence. Satva is that due to which existence of Atma can be realized.
2. **Citta - Citi Jnane**, it means the mediator in the knowledge process is Citta.
3. **Chetas – Chetasamavayi**, Chetas is Atma Samavaya that is they have intimate and inseparable relation. Hence one that accompanies Atma throughout the life and also in further births (Janmas) is Chetasamavayi.
4. **Hridaya - Hrid Manase**, Hridaya being a main seat of Manas, it is a synonymous to Manas.
5. **Svantam**, Closely related to Atma.

**Manas Swarupam (Nature of Manas):**
Manas are the constituent part of the subtle body. In the gross body it is a supersensory subtle Achetana Dravya working under the control of Atma. It is the Atma, which makes the Manas conscious\(^8\). But, though the Atma and senses exist, if there is no attention on the part of mind there can be no knowledge thus Lakshana of Manas is ‘Janasyabhavo Bhava Eva Cha’\(^9\) i.e., presence or absence of knowledge.

**Sthana (Seat of Manas):**
In Ayurvedic literatures, various references are available regarding the seat of Manas which are being discussed here
1. **Indefinite**: Mind is continuously active i.e. Chanchala\(^10\), so it cannot stay at one particular place. Hence, it is very difficult to say about the seat of Manas.
2. **Hridaya**: Many references are available in Charaka and Sushruta regarding the seat of Manas in Hridaya. Both Acharya have mentioned that only Hridaya is the seat of Chetana in the body. It indicates that ‘Hridaya’ is the actual seat of Manas\(^11\).
3. **Shiras**: In Charaka it has been explained that Prana and all Indriyas are situated in Uttamanga\(^12\) i.e. Sira. Among the all Indriyas, Manas is the supreme because it is the controller of them. So it illustrates that Manas is situated in Uttamanga i.e. Shira. Bhela considers space between Shira and Talu as seat of Manas\(^13\).
4. **Sarva Sarira**: Acharya Charaka states that Sarva Sharira is Adhisthana of Atindiya i.e. mind\(^14\).
5. **Ojas**: Ojas is said to be the seat of Manas\(^15\).
6. **Tvaka**: According to Acharya Charaka in Sutrasthan\(^16\) and Sharirsthana\(^17\) Tvaka is considered to be the seat of Manas.

**Discussion & Conclusion**
All the references regarding the seat of Manas, which are mentioned above indicate various places, but majority of Acharya believe that the actual seat of Manas is Hridaya (excluding Urogata) and its transportation channel is Sarva Sharira.

Though Manas is a subtle entity, it is also a constituent part of our body. Its seat is Hridaya (excluding Urogata) and the whole body is its pathway. Therefore any disturbance at Šharira (physical) level reflects at Manasika (psychological) level. This also explains the interrelationship between Vata-Pitta-Kapha (Sharirika Dosha) and Satva-Rajas-Tamas (Mamo Guna). Vitiation of either of these causes derangement...
of the other. This may be the reason why Bates noted that the mind comes under a great strain in many diseases of the body.

Reference:


