



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

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

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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.

Vyakhya (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 *Manas*¹.

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 *Indriyarthas* are 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

responsible in the knowledge production process and which is different from the above three components. This remaining factor responsible for perception is termed as 'Manas'.

In short, *Manas* may be defined as a *Karana Dravya*², which is at super sensual level³ in the body, an instrument of *Atma*⁴, seat of all feelings like pleasures and sorrows⁵ and a mediator in the knowledge gaining process activating *Indriyas* towards the objects⁶.

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'⁷.

1. *Satva* - **Sato Bhavetva**, *Sata* 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* conscious⁸. 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 '*Jnanasyabhavo 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 *Adhithana* of *Atindriya* i.e. mind¹⁴.
5. **Ojas:** *Ojas* is said to be the seat of *Manas*¹⁵.
6. **Tvaka:** According to *Acharya Charaka* in *Sutrasthana*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 *Sharira* (physical) level reflects at *Manasika* (psychological) level. This also explains the interrelationship between *Vata-Pitta-Kapha* (*Sharirika Dosha*) and *Satva-Rajas-Tamas* (*Mano Guna*). Vitiating 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.

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