

CONCEPT OF MANAS AS KARANDRAVYA – A CRITICAL REVIEW

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ABSTRACT

Manas also known as mind is the element of a person that enables them to be aware of the world and their experiences to think, to feel, the faculty of consciousness and thought. *Manas* is unique concept of Ayurveda which is most important and inevitable medium to gain knowledge. When mind is diverted one can not gain knowledge inspite of the presence of *Atma*, *Indriya* and *Indriyaartha*. In Ayurveda mind is considered one of the *Karan dravya* (causative factor) for the origin of the body. Body is the cause of ill health. In Ayurveda actions or phenomena are termed as *Karya* whereas their responsible factors are called as *Karana*. Ayurveda accepts that without the cause there is no action this theory known as *karya-karanbhav siddhanta*. With this review article it is small effort to understand science of Ayurveda

which is incomplete without understanding concept of *Manas* as *Karana dravya*.

KEYWORDS: *Manas, Karan dravya, Karya dravya, Ubhayendriya, Karya – Karanbhav siddhanta*

INTRODUCTION

MANAS

The word '*manas*' is derived from root '*mana*' adding the suffix '*asuna*' with following meaning –

1. Which perceives
2. Which leads to knowledge.^[1]

Physiology of manas

Physiology of *Manas* can be divided into three stages.

- 1) Perception (Cognitive or sensory)
- 2) Discussion & determination
- 3) Stimulation or initiation (Conation or motor reflex).

Knowledge is the result of co – ordination of *Atma* (soul) with *Manas* (mind) ,*Manas* with *indriya* and *indriyas* with it's *artha* (subject).

So, *Manas* is considered as medium of knowledge. without *Manas* knowledge to *Atma* can not derived.^[2]

Kha adini (*panchamaha bhutas* five primary elements), *Atma*, *Manas*, *kala* (time), and *disha* (spacearound) these form the group of *dravya* (matter, material substances)^[3]

The substances such as hands, feet, haritaki, trivrit and other myriads of substances known as ' *Karya dravyas* ' for which *prithvi* and other *panchamahabhutas* are *karana* (cause). *Sarira* (body) is the cause for ill health and *Khadini* are causes for origin of body.^[4]

Manas (mind) is described as the mediator between *indriyas* (sense organs) and *Atma* (soul). It is located inside the head, near the sense organs but is always moving swiftly from place to place throughout the body. It understands the *indriyarthas* (sense impression) and causes body activities. It is very much under the control of *vata* which co– ordinates all functions like *chintana* (thinking), *vichara* (discretion), *dhyeya* (purpose or aim), *sankalpa* (determination) etc.

These and many other references of *vata* and *Manas* in the texts of Ayurveda make it clear that the former stands for nerve impulse and nervous activity while the latter for the mind. It has now been established beyond doubt that nervous system forms the structural basis for the mind and it's functions.^[5]

Karana dravya

DRAVYA -A substance which possess *Guna* (property) and *karma* (action) with inheritance relation is known as *Dravya*.

In Ayurveda actions or phenomena are termed as *Karya* where as there responsible factors are called as *karana*.

Ayurveda accepts that without the *karana* there is no *Karya*.^[6]

According to Shabdakalpadrum *karana* has been etymologized as ' *yena vina yanna bhavati tala* ' that is factor without which work can not be done, giving it's synonyms as *hetu, bija* etc.^[7]

According to Apte, *karana* is a cause that which is invariably antecedent to some product and is not otherwise constituted.^[8]

AIM AND OBJECTIVES

This article is small effort to review the concept of *Manas* as *karana dravya* which help us understand Ayurvedic principles.

DISCUSSION

In Sankhya philosophy Acharya Kapila mahamuni has described 24 principles that are involved in formation of universe. These are *Avyakta, mahat, ahankara, Manas, five gyanendriyas, five karmendriyas, Panchatanmatra* and *Panchamahabhutas*.

AVYKTA – *Avyakta* means unmanifested.

The origin of universe is from *Avyakta*. There are two main components

- Purusha
- Prakriti

Purusha is absolute pure consciousness. *purusha* does not take an active part in the creation. *Purusha* is the observer. It is only a witness to the creation.

Prakriti is the creative and active form which play major role in creation of universe. When *prakriti* and *purusha* come together, they give rise to *mahad* (Cosmic intelligence).

Mahad – Cosmic intelligence is the primordial matter developed from *prakriti* and *purusha*. *Mahad* is *buddhi* which is pure innate intelligence.

Ahankara (Ego) – *Mahad* is pure intelligence but when it attains ego, it gives rise to *Ahankara*. *Ahankara* is associated with separation and differentiation.

Maha Gunas – From the *ahankara*, consciousness get divided into three different qualities

which are called as *mahagunas* that is universe qualities.

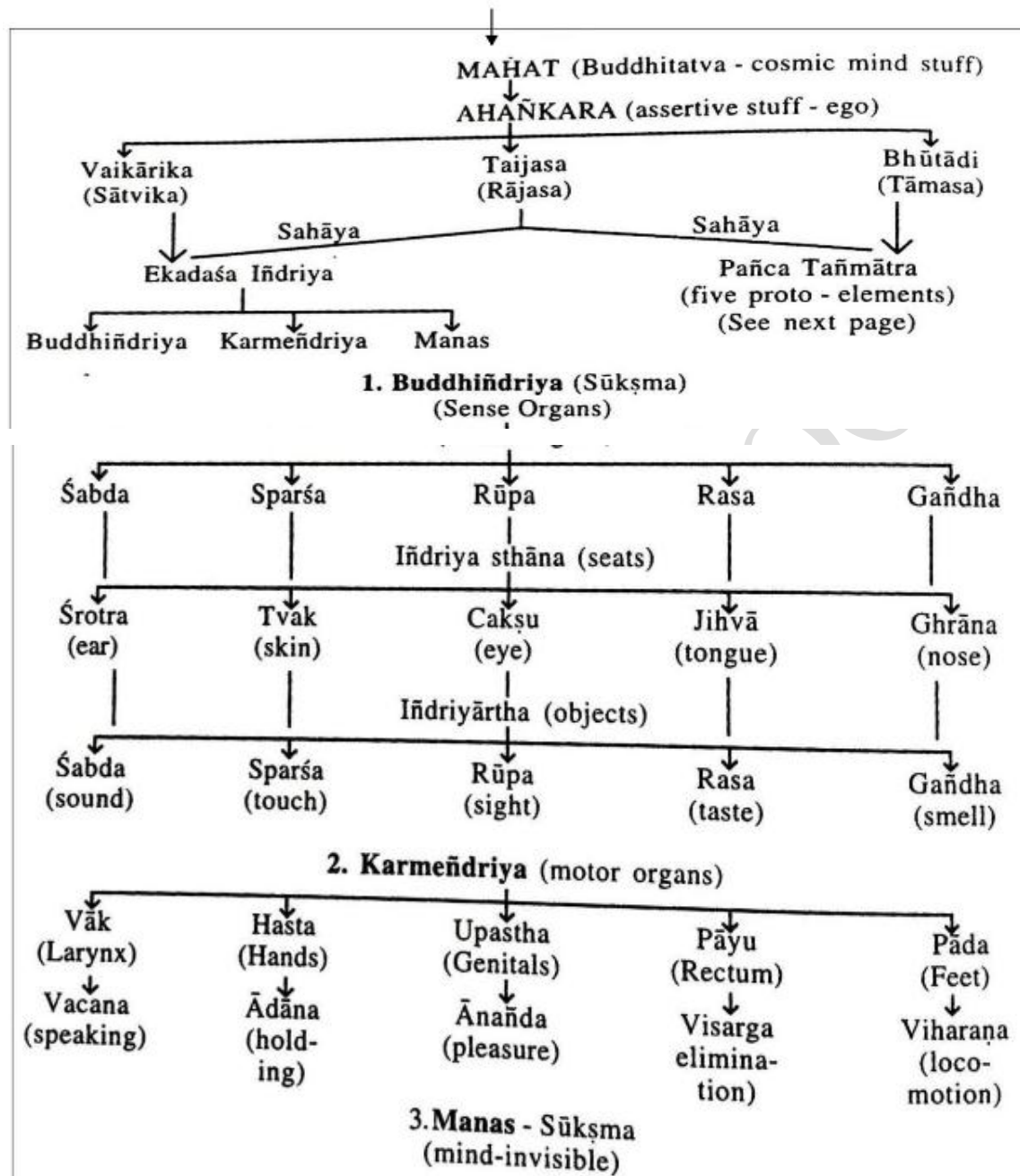
- 1) *Satva* – *Satva* is the energy of cognition.
- 2) *Rajas* – *Rajas* is the active form of energy that is kinetic energy. *Raja Guna* is the movement of precipitants, the time force which moves *Satva* and *rajas*.
- 3) *Tamas* – It is the material matter which is related with darkness and inertia. By the combination of *satva*, *ahankara*, and *Rajas ahankara* five sensory organs (*chakshurendriya*, *shravanendriya*, *ghranendriya*, *rasanendriya* and *sparshanendriya*), five motor organs (*vak*, *pad*, *Pani*, *payu*, *upastha*) and *Manas* as *Ubhayendriya* (dual organ) formed. with the combination of *tamas ahankara* and *Rajas ahankara* five *tanmatras* (subtle essences) formed, that is *shabda tanmatras*, *sparsha tanmatras*, *Rupa tanmatras*, *rasa tanmatras*, *gandha tanmatras*. These *tanmatras* are related to each sense organs. Five *Panchamahabhutas* (*Akash*, *vayu*, *tej*, *jala*, *prithvi*) formed from *panchatanmatras*. by these *Panchamahabhutas* whole universe and body formed. Hence, these are called as *Karana*.^[9]

Vaisheshika begins with the beginning of universe in a continuous series of universe. Though all the substances in universe possess a specific combination of five *mahabhuta* (element) and *chetna* that is *Atma* (soul) and *Manas* are inseparable and they are detached only at the time of *moksha*.^[10]

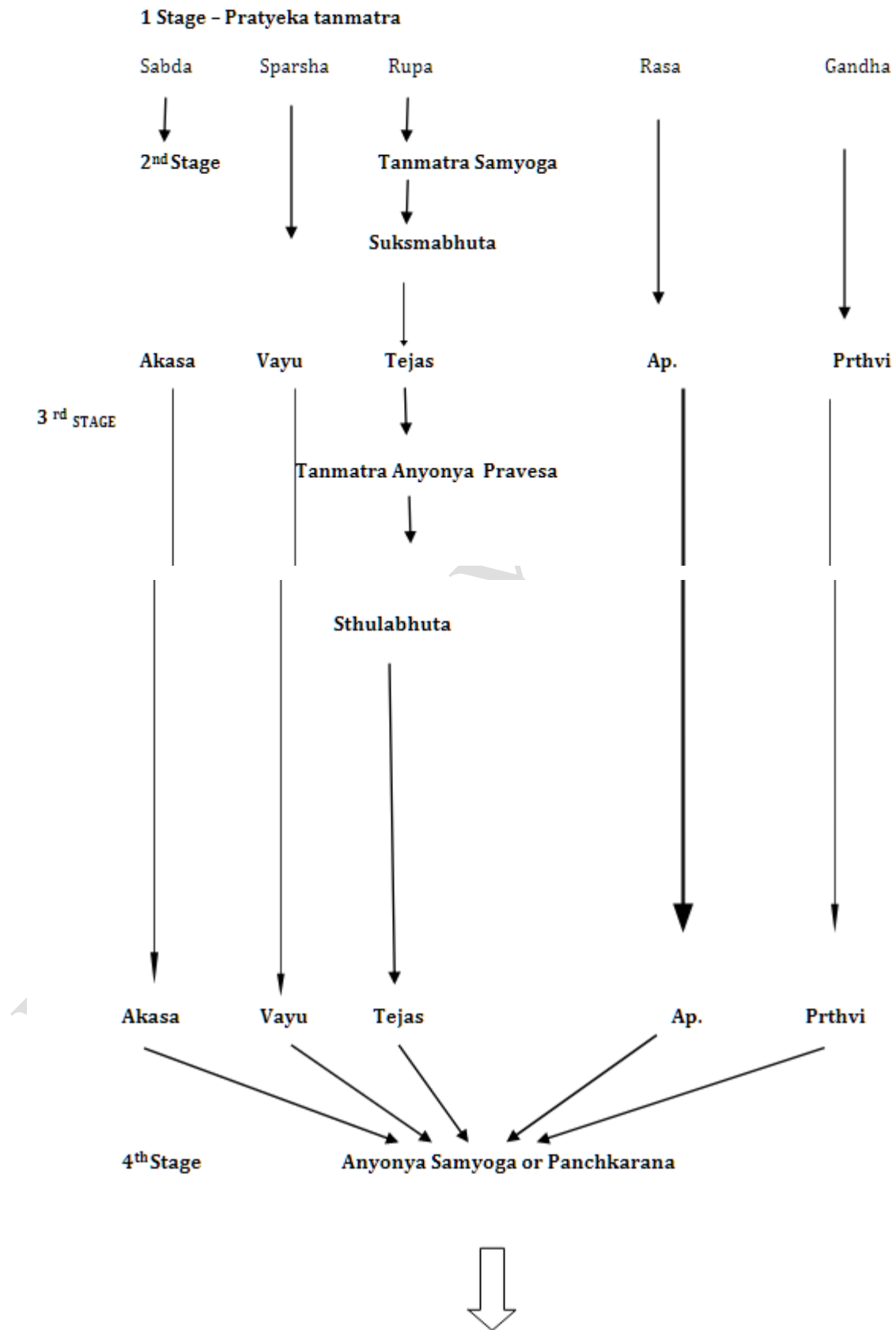
In *Ayurveda* it has been mentioned that soul transmigrates from one body to another with the help of mind along with the Four subtle *bhutas*.^[11]

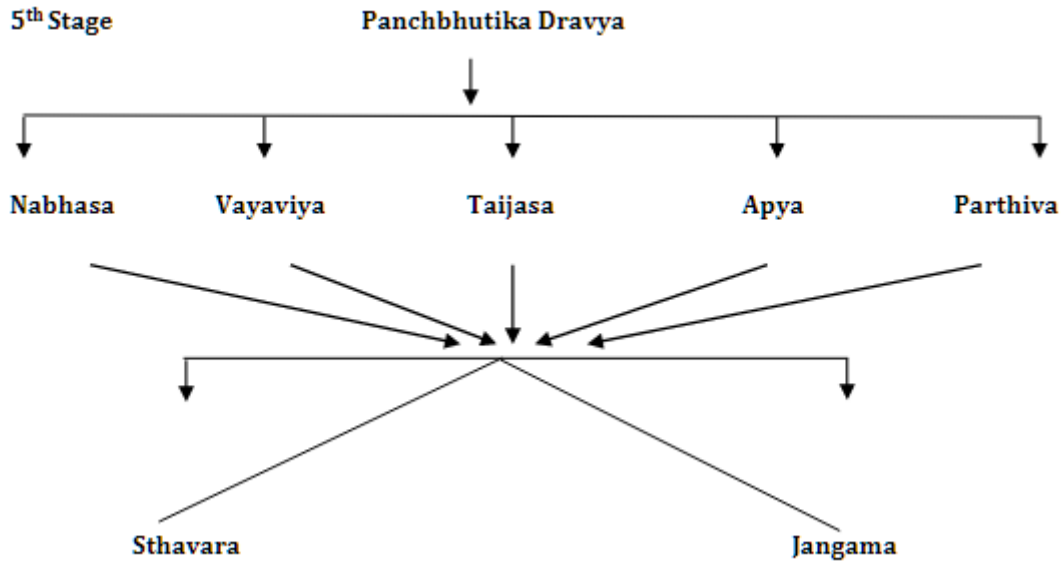
Life is the combination of body, sense organs, mind and soul and its synonyms are *dhari* (the one that prevents body from decay), *jivita* (which keep alive), *nityaga* (which serves as a permanent substratum of this body) and *anubandha* (which transmigrates from one body to another).^[12]

Avyakta



PANCHTANMATRA





MATERIALS AND METHODS

This review article study was conducted from various research articles and referring various text like Sankhya Darshana, Charaka samhita, Sushrut samhita, padarthavigyan etc.

CONCLUSION

Understanding of science of Ayurveda will be incomplete without having a complete understanding of *karana & karya dravyas*.

According to *karyakarana bhava siddhanta*, *karana dravyas* are causes of *Karya dravyas.panchamahabhutas*, *Atma*, *Manas*, *kala*, and *disha* are collectively known as *dravyasangraha* and these are *karana* (cause) for origin of universe.

So, from above discussion it is concluded that *Manas* is *karana dravya*.

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