

Correlation of Shareera and Mana, “Shareeram Hi Api Sattvam Anuvidhiyate Sattwam Cha Shareeram”

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Abstract

In Ayurveda the Shareer and Mana association represent the two dimensions out of four dimensional entity, of the life (Ayu); the other two are the sense and the soul. The Shareer, Mana together with the Aatma are considered the three pillars (Tridanda) on which the whole concepts of life rests and operates. If Vata, Pitta and Kapha are the three Doshas of the body, Rajas and Tamas are the two Doshas of the mind. The very definition of health (Swasthya) insists on the harmony between the body (Samadosa, Samagni, Samadhatu, and Samamala), mind and soul (Prasannaatmamana). Any breakdown in body function, has its result from wrong use of the senses, Too much, too little or wrong used of it results in wrong action i.e. (Asattmendriyarth samyog) that causes us eventual pain. To understand how our body functions, we must also see how we use our mind. **Objectives:** Compilation of available references suggesting interrelation between Shareer and Mana from Charak Samhita and other Samhitas too. To study association between Shareer and Mana. **Conclusion:** As Mana is an Ashraya of Raga and the concept of inter-relation between the mental and somatic diseases of Ayurveda, clearly indicate that whenever we talk about Vyadhi, it includes the possibility of somatic or psychic diseases. Even on therapeutic part, common therapeutic procedures like Svasthavrutta (Physical code), Sadvrutta (Moral code), Rasayana (Rejuvenation methods) are advocated for both categories of diseases. Yuktivyapashyachikitsa is basically aimed at treating somatic disorders, though advocated in the management of psychological diseases like insanity (Unmada) as well; Similarly Sattvavajayachikitsa though is suggested for diseases of psychological origin, is also advocated in somatic diseases like fever etc.

Key Words: Mana (Mind), Shareera, Manasa, Psychology, Sattva.

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INTRODUCTION

It is always interesting to probe into the mystery of Mana (Mind). It is an old controversy and the psychologists of today have also not reached the stage where the issue of (Physical or non-physical) nature of Manasa (mind) has

been decided once forever. But for the sound and comprehensive development of psychology for the complete benefit of humanity, the mystery of mind and its nature is to be traced out. Instead of neglecting the issue, we have to devote ourselves to explore the nature of Mana in the right direction. Unfortunately, modern psychology is trying to escape from the real problem to reducing itself to the biophysical level. The recent development, in the field of psychology (ManasVigyan) explaining all the psychic functions and human behavior. Ayurvedic scholars have now started to grab their concepts more and more on purely materialistic approach and they try to set up the concept of Manas. If we want to reach the depth of the truth as Ayurveda is concerned, the best way would be to study comprehensively all the material as met in Ayurvedic texts on the subject of Manasa with reference to context.

To enquire into the question of physical or non-physical nature of Manasa, as met in Ayurveda, it is essential to understand its entire approach to the science of Psychology and psychiatry.

Need of study: In the present era, our problems are mainly psychological. We have adequate food, clothing and shelter, which prevent us from getting most physical diseases. Yet we still suffer from psychological unrest. This unrest may manifest as feeling of loneliness, not being loved or appreciated, anger, stress or anxiety. It can lead to the weakening of our physical energy and prevent us from doing what we really want to do. So true awareness is the ultimate cure for all psychological disorders. But to understand it we must first look into mind and its function. In Shareer Sthana, 'Katidhapurushiyam Shareer', Acharya Charaka explains the Atma and Mana Nirupanam (Soul and Mind theory). The five objects of mind⁵ Chintya (Thinking), Vicharya (Analysing), Uhya (Reasoning/Hypothesis), Dheya (Attention) and Sankalpa (Determination) reprints action of Mana, shows the control of mana on psychological plane. All ancient knowledge, including Darshanas, has identified emotions as root cause of all misery. Emotions to a particular degree were considered physiological, but when this physiological limit is crossed, they are considered as pathogenesis, called replacement of (opposite) emotions, i.e. Charakacharya states such emotions like Kama (desire), Krodha (Anger)⁶ Many direct references showing relation between shareerand Mana are as follows;

The role of Mana in Garbhavakrant⁷

Chakrapani states, asmana is "Aupapadukam".responsible for transmigrating of the soul in body. and only their after Conception takes place along with zygote of the sperm and ovum in uterus. When the mind gets lodged in a place in accordance with result of past actions, consciousness is manifested there and because of this conscious manifestation, it is said that the Atma (soul) transmigrates along with the Mana.

Sattvaja Bhava⁸: Mind is the connecting link which connects the Soul with the physical body. The objects of senses (mind) are of three types, Sattvika, Rajasa and Tamasa. The mind dominated by any of the above mentioned attributes in one's life follows in the subsequent life, the individual is called as "Jatismara". Chakrapani explains that, the three attributes Sattva, Rajasa and Tamasa exhibiting both physical and mental planes. Mental faculty varies according to the degree of purity of individuals. The body follows the mind e.g. if the mental faculty is pure then one gets a divine body. Similarly, the mind also follows the body e.g. the mind in

the bodies of animals, human being and the gods are Tamasa, Rajasa and Sattvika respectively⁹.

The Relation between Mana and Shareer Dosha

While studying Prakrut Manas Karma of 'Vata' Dosha¹⁰, It shows that. Both mana (mind) and vata play a major role in controlling and coordinating the various organ systems. They also regulate and direct the cognitive and connative organs of sense. However Vata controls the Mana (Niyantapraneta), while Mana leads the organs of special sense. Mana and vata hence, are two important constituents, they together regulate and coordinate various activities of the body. Likewise PrakrutManas Karma of Pitta¹¹, responsible for mental functions Such as 'Prabha', 'Prasada' (purity of mind) and Medha (intellect). And PrakrutManas Karma of Kapha¹², responsible for Kshama (Endurance), Dhriti (Retention) and alobha (non-greediness). *Charaka explains 13 types of "Adharaniya Veg". For living a normal healthy life, it is necessary that the needs of these Adharaniya Veg are satisfied instantaneously, i.e. as soon as they are explicit. If these urges gets suppressed causes various types of psychosomatic diseases, which explains in table no. 1. So here it shows that suppression of Adharaniya Veg creates ill effects on mental health of the patient.

Table 1: Effects of suppression of (ADHARANIYA VEGA)

Suppression of Natural Urges (Adharaniya Vega)	Psycho- Physical Effects of suppression of Natural Urges
1.Shakrut- Mutra Rodha	Manakrya Asamarthata.
2.Shukra Rodha	HrudayVyatha Chittavibransh.
3.Adhovat Rodha	Klam, HrudayaManacheRoga
4.Udagar Rodha	Aruchi, Manovibandha.
5.Jrumbha Rodha	ManodorbalyaKarmahani.
6.Kshudha Rodha	Aruchi, Glani, Bhram.
7.Trushna Rodha	KarnaBadhirya.
8.Ashru Rodha	Aruchi, bhram, Hrudayavedana
9.Nidra Rodha	Moha, Aalasya, Jumbhadhikya
10.ShramaShwas Rodha	Samoha, Hrudrog.

Importance of Sattva Sara Parikashana

Ayurveda included Sattva-Sara¹³ as a type of Sara-Bheda although it is purely a psychic classification based on the variation found in Manasa Bala (mental strength). In charakaVimanstana states; Individuals suffering from diseases can be classified into two groups, Guru Vyadhita and laghu Vyadhita; depending on mental status (Sattva/Manasabala) of patient. Because of the variation in the nature of mental faculties etc. while examining a patient only from the symptoms of his disease, ignorant physicians commit mistakes in deciding upon the seriousness or mildness of the disease. So to avoid such mistakes by physician, so it's important to examine manasabala of the patient before proceeding for the treatment. The role of mana in trayaupasthambha (three

supports of life) Mana shows relation with traya upastambha¹⁴ are as follow;

***Various references compiled from Samhita show role of Mana in Aahara:** In CharakaSutrasthan various references states that; the drugs and regimen which do not adversely affect the body and mind are regarded as (pattya) wholesome; those which adversely affect them are considered to be unwholesome¹⁵. Also diets and drinks whose colour, smell, taste and touch are pleasing to the senses and conducive to the health, if taken in accordance with the rules, they provide fuel to the fire of digestion; they promote mental as well as physical strength, they are pleasing to the senses¹⁶. Strain on the mind responsible for vitiation of Aama (Undigested Food)-In Charaka Vimanasthana states that, Intake of food and drinks when the individual is afflicted with passion, anger, greed, confusion, envy, grief, anxiety and fear. Thus it is said; Wholesome food taken even in proper quantity do not get properly digested (caused Aama) when the individual is afflicted with grief, fear, anger, sorrow, excessive sleep. That all references states the role of Mana in Aahara¹⁷.

***Various references getting shows role of Mana in swapna:** In charaka Indriyasthan states that; when the Manovahastrotas are filled with the exceedingly aggravated three Doshas, one sees terrific dreams in ominous situations. It is only in a half awakened state that a person is enabled by his mind which controls the sense organs, to have the diverse types of dreams –meaningful or meaningless¹⁸. When the etiological factors of dreams are doshaja, Doshaja dreams must have their diagnostic importance. Also Dreams are the symptomology of many diseases, that's states in Rajyakshama Nidana¹⁹. So in Ayurveda the dreams have been shown closely related to diseases. As per view of Psycho-analysis, dreams are of great importance towards the way in which the Vaidya may most clearly brings the patient to the awareness of his unconscious conflicts. That all references states the role of Mana in Swapna.

***Various references getting shows role of Mana in Brahmacharya²⁰:** Brahmacharya includes control of the senses and spiritual bliss conducive to the knowledge of Brahman. Even Brahmacharya over done in the form of excessive control of the senses faculties without well regulated practice, may be harmful by way of causing mental disturbance. Sattva Vaisheshakara bhava²¹ responsible for the Manasa Prakruti (temperamental course) of the child. So as per Yuktipramana (Cha.); before garbhadharana Along with Shodhana, Shamana and Rasayanachikitsa. Counting **Garbha-samskara** in pregnancy i.e. as states by Chakrapani, Listening Sattvika-katha, shauryatmakatha, Geeta and proper satvikaahara-vihara to mother.

Plays an important role in the development of good Sattva of child. In CharakaVimanasthana, Chakrapani states correlation of Shareer and Mana in classification of diseases²²;

The word Paraspara (Mutual) has been interpreted by Chakrapani to suggest four possible combination-

1. Somatic diseases influencing other somatic diseases.
2. Psychological diseases influencing other Psychological diseases.
3. Psychological diseases influencing other somatic diseases.
4. Somatic diseases influencing other Psychological diseases.

As Mana is an Ashraya of Raga and the concept of inter-relation between the mental and somatic diseases of Ayurveda, clearly indicate that whenever we talk about Vyadhi, it includes the possibility of somatic or psychic diseases. Yuktivyapashrya chikitsa²³ is basically aimed at treating somatic disorders, though advocated in the management of psychological diseases like insanity (Unmada) as well; Similarly Sattvavajaya chikitsa²⁴ though is suggested for diseases of psychological origin, is also advocated in somatic diseases like fever etc. As Mana have quality of "Aupapadukam" it is responsible for transmigration of soul into physical body. Also Ayurveda believes Purvajanmakrutta²⁵ Karma responsible for getting sattva at next birth. As it states in Cha. Sha. 2/35, Individuals having the association of past action, the Purvajanmakruta Karma and Mana are respectively derive from his past life.

CONCLUSION

So as per the objectives of the study, getting direct reference from Charaka showing interrelation between shareerandmana. As Mana is an Ashraya of Raga and the concept of inter-relation between the mental and somatic diseases of Ayurveda, clearly indicate that whenever we talk about Vyadhi, it includes the possibility of somatic or psychic diseases. Shows importance of study of mind. It concluded that Satvanurupamshareermbhavati, Shareernurupam cha sattvambhavati.

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