REVIEW ARTICLE
CONCEPT OF MANAS (MIND) IN NÄSTIKA DARSHA\N
AMID D HETAL 1* SHARMA ROHIT 2

1Ph D Scholar, Department of Basic Principles, 2Ph D Scholar, Department of Rasa Shastra & Bhaishajya Kalpana, Institute of Post Graduate Teaching and Research, Gujarat Ayurveda University, Jamnagar-361 008, Gujarat, India
*Corresponding author: Email address : dr.hetal1985@gmail.com
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Abstract- Various concepts in Ayurveda as well as the Darshana (philosophical texts) are untouched or unexplored. Concept of Manas (mind) is one among them and being a nonfigurative phenomenon it makes complicated to be explained and understood; perhaps, because of this, the descriptions related to Manas in Indian classics are supported by mythology, to make them acceptable. Variations in these explanations are seen according to the purpose of the school of thought; although all explanations appear to be covered in uncertainty; there definitely seems to be a logical and rational science behind these quotations. They only need research, analysis and explanation on the basis of logic. Here, an attempt is made to highlight the concept of Manas in Nāstika Darshana.

Key words- Manas, Nāstika, Darshana

INTRODUCTION

In Indian culture Manas (mind) has been described by various angles. In Sanskrit, the word Manas is derived from the root word manas which means ‘to know’ and was used in this sense in early Veda and other literature. 1 Philosophers either Āstika or Nāstika have portrayed manas siddhānta vividly; however, there is difference in opinions regarding manas in Āstika and Nāstika Darshana. In spite of different opinions, all Darshana accept the importance of manas in the process of perception and even for the birth of any individual. The description of manas is found abundantly in ancient oriental classics, specifically in Nāstika Darshana and Ayurveda. With the exception of Ayurveda, its description in the other texts seems to be more philosophical. However, a detailed analysis of these descriptions from Nāstika Darshana, leaves an enduring thought that there could be a strong scientific indication behind this mask.

MATERIALS AND METHODS

Texts of Nāstika Darshana viz Chārvāka, Bauddha and Jain Darshana were thoroughly probed and a comprehensive evaluation was made to explore new dimensions in concept of manas.

Manas in Chārvaka Darshana

Chārvāka philosophy questioned all kinds of knowledge and believed in perception as the ultimate means of obtaining knowledge. It denied the authority of Veda. 2 This philosophy may be said to be the Indian form of materialism. Four stages of development of this philosophy may be recognized: Barhaspatya, Svabhāva vāda, Lokayata and Nāstika; propounded by Brihaspati, Ajit Kesa Kambalin, Chārvāka and Purandara respectively. 3

Chārvāka philosophy describes four basic constructive elements of universe i.e. prithvi (earth), jala (water), teja (fire) and vāyu (air). 4 It rejected ākāsha (space) as an element, because it cannot be known by perception. These elements, in their atomic condition, when mixed together in a certain order, become transformed into an
organism. Consciousness is a function of body which is an indispensable factor for its manifestation. When these particles come to be arranged into a specific form, they are found to show signs of life. Life and consciousness are identical. Thinking power is destroyed with the dissolution of elements by whose combination it is evolved. All these are described as functions of different kind of combinations of four elements.\footnote{5}

Chārvāka believed svabhāva (intrinsic law of nature) as the guiding principle.\footnote{6} The general answer of this school to every question is that everything happens through the influence of svabhāva.\footnote{7} It is svabhāva that consciousness is a function of the body and the body is the self.

Chārvāka opines manas as merely the product of combination of elements i.e. prithvi, jala, vāyu and tejas. When combined, these elements produce or manifest manas. As contraction is the function of muscles, similarly manas generate thoughts, movements and feelings. When the activity of the manas sinks below a certain level, consciousness disappears and the manas cease to exist as in sleep. When again it rises above a certain degree, consciousness reappears.

Chārvāka believes, there is no Ātmā, a spiritual entity for experiencing conscious states and declare ‘The body itself is the soul’.\footnote{8} Chārvāka denies past and future birth or after death except the four primary elements and manas as the product of these. Therefore, it cannot be maintained that manas at death passes on to another body.\footnote{9} manas must be different in different body. Consciousness of a body which has already perished cannot be related to the new body which comes into being. Later, Chārvāka hypothesized three modes of the origin of consciousness: namely- Indriya, Prāṇa and the Manas.\footnote{10} Senses have no consciousness while life and manas is accepted as the source of knowledge, nevertheless its independence from the material body was not accepted.\footnote{11}

**Manas in Bauddha Darshana**

Bauddha evolved manas from specific background, such as that of Citta-Santāna (mind-stream), Bhavanga-Chitta (life-continuum mind) and Alaya Vijnāna (repository consciousness), precisely in order to avoid the metaphysical implications of the traditional notion of self.\footnote{12}

**Pratitya Samutpāda (Dependent-Arising)**

Theory of causality is based on the principle of Pratitya Samutpāda which describes the relationship between thoughts.\footnote{13} Everything depends upon another and this other thing on which it depends is itself dependent. Every change is determined by a number of conditions (Pratitya). The most striking of these conditions is ordinarily called its hetu (cause) and the change itself is said to be the effect of that cause. Strictly speaking the cause of any change is the totality of the conditions needed for its occurrence. The one who has understood the chain of causation has understood the inner meaning of the Dharma.\footnote{14}

**Five Skandha (Aggregates)**

Man is an organism built up of the five skandha, (1) Rupa (material form or body); (2) Vedanā (sensations); (3) Sanjnā (apperception); (4) Samskāra (volitions or dispositional formations); and (5) Vijnāna (consciousness).\footnote{15} Each of these skandha is a group of psychical processes. Rupa- represents the totality of sensation and ideas pertaining to one’s body; Vedanā- the momentary emotional states; Vijnāna- the thoughts; Sanjnā- the conceptions and abstractions; and Samskāra- the depositions, inclinations and volitions.\footnote{16} Manas is sum of mental process such as intellect, feeling etc. Later Abhidharma commentators treat Vijnāna (consciousness) as referring to an awareness of Vastumātra (the object alone).\footnote{17} Vijnāna is sometimes used for manas in a scientific sense; consciousness designates either the type of awareness that arise depending on any of the six Āyatana (sensory domains) as one of the five aggregates of existence. In addition,
consciousness is also listed as one of the twelve factors or nidāna in the Pratitya samutpāda (chain of dependently arising) phenomena.[18]

**Jñānotpatti Prakriyā**

Buddha philosophy make a clear difference between faculty of sense (indriya gochara) and the medium as for instance in individualizing between Cakshur-vijnāna-dhātu (the faculty of vision) and the Cakshur-dhātu (visual system). Here, the senses are considered as Indriya-adhisthāna (receptacles of experience) rather than physical organs. [19] Vasubandhu explains causal relations between sensory systems and their domains of activity (āyatana); where all mental processes are included.[20]

**Manas and Manas Prakriyā**

Buddha philosophy explains three words for manas i.e. manas (mental faculty), vijnāna (consciousness faculty) and chitta (thought).[21] Here, chitta denotes as for sensation, perception, feelings etc. Thus, chitta refers as a state of pure awareness such as sensations, perceptions, feelings, volitions, etc. These mental constituents are understood specifically as āyatana (cognitive domains). Conversely, Yogachara, the followers of Astānga form a class of subjective idealists (Vijñānasamudāya), denying altogether the reality of the external world and regarding it as the creation of a self-subsisting consciousness (Alayavijñāna).[22] Therefore, manas refers to the mental domain and its affective tendencies and vijnāna to the six types of cognitive awareness (bodily, sensory, perceptive, etc).

**Manas and Karana**

The process of Pratitya-samutpāda Prakriyā that include the five aggregates, vijnāna (cognitive awareness) act as the stream of conscious episodes that characterize the life of manas and at the same time, the principle of continuity of awareness by virtue of which some sense of identity is maintained over time. Thus, vijnāna contributes for further cognitive activity while also supporting the formative samskāra of sensation, perception, volition etc. that perpetuate the life cycle. The classical Sarvastivāda theory of causality [23] explains the patterns of conditioning through the intermediary of six hetu (causes) and four types of prataya (conditions) as follows: [24][25]

**Hetu**

- Samprayukta (connected)- each moment manas is connected with its mental factors;
- Sahabhu (simultaneous)- at the same time produce the same effect;
- Sabhaga (homogeneous)- produce the occurrence of continuity;
- Sarvatraga (pervasive)- refers to ignorance about the true nature of things;
- Vīpaka (retributive)- correspond to the global influence of past activity;
- Karana (instrumental) - gives rise to cognitive events.

**Prataya**

- Hetuprataya (causal condition)- all causes mentioned above except for the Karana;
- Samantaraprataya (homogeneous)- pertains to all past and present mental content;
- Alambanaprataya (cognitive support condition)- any mental object;
- Adhipatiprataya (predominant factor condition)- the instrumental cause.

**Manā in Jain Darshana**

According to Jain philosophy, the Ratnakāra are Samyak Darshana (right vision or view), Samyak Jñāna (right knowledge) and Samyak Charitra (right conduct) [26] which provide the path for attaining liberation from the cycle of birth and death. Those who have attained moksha are called siddha while those attached to the world through their karma are called samsarins.[27] Every soul has to follow the path as explained by Jina and rejuvenated by Tirthankara to attain complete liberation or Nirvāna. [28] Following are some glimpse about manas in Jain philosophy.
Guna of Manas

It is sukshma and that’s why it is known as anindiya (non-sense or quasi sense). Manas is also known as antahkarana (inner-sense) because it does not have figure. It is smallest than other indriya therefore it is described as sukshma indriya (subtle sense). All other Darshana except Jain Darshana described manas as an indriya.\[^{[29]}\]

Sthāna of Manas

According to Svetambar Paramparā, manas is vyāpta in whole sharīra, it doesn’t have specific sthāna because indriya is vyāpta in whole body in different sthāna. Through the subjects who are perceived by indriya, manas gati is defined. That is why, dravya manas is in whole sharīra (Yatra Pavanastra Manah) [30] but according to Digambara Paramparā, the location of dravya manas is only hridaya not the whole body. [31]

Differences between Indriya and Manas

1. All indriya has its own location while manas doesn’t have.
2. Indriya perceives only external subjects while manas gives artha, satatya and samvedita to all internal perceptions.
3. Every indriya has its own subject to perceive while manas is capable to perceive all padārtha. This is due to its sukshmatva guna. [32]

Jnanotpatti

According to other Darshana, the evolution of knowledge is because of the direct perception of indriya-padārtha sannikarsha but for the knowledge which is perceived without indriya-padārtha sannikarsha, there must be other instrument for that they believe the sixth indriya i.e. manas e.g. sukha, dukha, kshudha etc are the direct perception. [33] External knowledge is achieved by indriya. Indriya send this knowledge to the mastishka. Mastishka transmit this knowledge to dravya manas and through dravya manas it reaches to the bhāva manas and to Ātmā.\[^{[34]}\]

Types of Jnāna

In Jain Darshana Bhagvatisutra there are five types of jnāna \[^{[35]}\] which are known as panchajnāna. They are Mati, Shruta, Avadhi, Manahparyaya and Keval.\[^{[36]}\] Here, Avadhi, Manahparyaya and Keval Jnana are Pratyaksha. Shruta Jnāna always is pratyaksha (direct perception). The knowledge perceived by indriya is paroksha but for social purpose it is believed as pratyaksha. The knowledge perceived by manas is always paroksha. Jain Darshana believes that Ātmā pratyaksha is the real pratyaksha while other Darshana believes indriyajanya jnāna is also pratyaksha. \[^{[37]}\]

Manas as Antahkarana

Manas is an internal instrument therefore known as Antahkarana. Manas does not have proper sthāna, vishaya or avasthā like other indriya. Besides these, manas is sukshma hence it has to depend on indriya for vishesha grahanā. In brief, by indriya only mati jnāna is possible but by manas not only mati jnāna but shruti jnāna of bhumi is possible. Among them shruta is important than mati. Therefore, the subject of manas is shruta.\[^{[38]}\]

Types of Manas

Manas has two types such as (1) dravya manas (Objective mind) and (2) bhāva manas (Subjective mind). \[^{[39]}\] Dravya manas is related with mastishka and indriya. Bhava manas is the chetanāmaya pravritti and its relation is with Ātmā. Bhāva manas is further divided into two i.e. Labdhi and Upayoga. Such kind of power of Ātmā by which vichāra is possible is bhāva manas. Paramanu which are helpful for this kind of shakti is known as dravya manas.\[^{[40]}\]

DISCUSSION

Chārvāka have emphasized that pleasure and pain are the central themes of life and it is not possible to separate life from all these. They have
also claimed that virtue is nothing more than a delusion and enjoyment is the only reality. Chārvāka School of thought believed that death is the end of life.

Buddhist philosophers do not consider that manas is existent. Materialistic philosophers do not believe in existence of manas and Ātmā. Ayurveda has gone deep into the study of manas and established its existence as well as its relation with body. Manas is equipment by which one can perceive external world (Bāhya-samsāra). Here, manas is not explained as indriya but as in chetana rupa.

Ayurveda has also two spectrums, namely, philosophy in pure form and practical in applied form. In very first chapter of Sutrasthāna, Charaka mentions manas as one of the adhistāna of vyādhī.[41] Ayurveda and Indian sciences on the other hand have found out even in early periods the reality of manas and its interlinking aspect between soul and body. Ayurveda considers manas as a super faculty by which internal feelings such as happiness or unhappiness can be explained. They consider it as a super faculty that controls all other organs.[42] Descriptions of mano-arthā are the clear cut proof of applied psychology in Ayurveda. All these arthas i.e. cintya, vicharya, uhya, dhyeya etc are the different kind of thought processes. Ātmā and manas have no capacity of contacting with external world without help of essential tools. Indriya act as the tools and provide a media for the contact of external world or the artha. Manas karma can also be explained in applied way. It is said that due to weak control over indriya-hina, mithya and atiyoga take place which results in various kind of diseases. Being a health science with holistic approach, Ayurveda put manas as an integral part of life, therefore recommends various practices to control manas for healthy life. Charaka describes three group of treatment i.e. Daivavyapashraya, Yuktiyapashraya and Sattvavajaya. Out of these Daivavyapashraya is a treatment with faith which creates confidence and removes the fearing and pessimistic tendencies which in turn facilitate the cure of vyādhī and Sattvāvajaya directly relates to control of the mind.[43]

According to Chārvāka, Manas is merely the product of combination of four elements when combined produce or manifest manas. Sad-āyatana of Baudhha Darshana belong to the five senses and manas (mind). [44] The exploration of six fields brings about the contact with external world. The perception of external world and exercise of senses and manas thereon lead to the experience of different kind of pleasure and pain. According to Jain philosophy, the Jīva is divided as per the development of the sense organs. The first class with one indriya is known as Ekendriya Jīva as well as with two, three and four Indriya; they are known as Dvīndriya, Tri-indriya, Chaturendriya respectively and the last class with five Indriya and Manas.[45]

CONCLUSION

Descriptions of manas in the ancient texts including Nāstika Darshana reflect an in-depth and methodical exploration of the subject. In Nāstika Darshana, at majority of instances, the clinical standpoints of manas are highlighted and philosophical angles are amalgamated with the practical applicability. Some of the conclusions derived by the Ayurvedic Acharya in relation to manas seem to be derived from the analysis of physiology and pathology or a mass survey. Further in-depth evaluation of these descriptions could open more doors to the understanding of the physiology, pathology and utility of manas.

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