

THE ROLE OF MANA IN TRAYA UPASTHAMBHA (THREE SUPPORTS OF LIFE) – A REVIEW STUDY

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ABSTRACT

Background - The point of Importance in study of nature of *Mana* (Mind), its role in *Traya upasthambha* (Three supports of life) i.e., *Ahara* (food), *Nidra* (sleep) and observance of *Brahmacharya*. And role of *Mana* in regulation of *Traya upasthambha* (Three supports of life) will be helpful to prevent us from getting most physical as well as psychological disorders. **Aim** – To find the role of *Mana* in *Traya upasthambha* (Three supports of life) **Materials and Method** - *Mana Niruparam* (Mind and its objects) is the one of the basic concepts proposed in Charak Samhita. Hence, while collecting the references the Charak Samhita has been focused. **Conclusion** – A literature review on the *Mana* Shows its importance or role in *Traya Upasthamha* (Three supports Of Life).

Keywords: *Mana, Upasthambha, etc*

INTRODUCTION

In Ayurveda the *Sharir* and *Mana* association represent the two dimensions of the four-dimensional entity of life (*Ayu*); the other two being the sense and the

soul; The *Sharir, Mana* along with the *Aatma* is 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, *Rajasa* and *Tamasa* are the two *Doshas* of the mind. (1) The very definition of health (*Swasthya*) insists on the harmony between the body (*Samadosa*, *Samagni*, *Samadhātu*, and *Samamala*), mind and soul (*Prasannaatmamana*). As 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 a 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 want to do. So that true awareness is the ultimate cure for all psychological disorders. But to understand it we must first look into the mind and its function in the regulation of three supports of life. Considering this point and keeping in view the prevalence of the disease, a humble effort is planned to do a short review study on the role of *mana* in *Traya upasthamb*. The three supports of life are intake of *Ahara* (food), *Nidra* (sleep) and observance of *Brahmacharya*. Being supported by these three well-regulated factors of life, the body is endowed with strength, complexion and growth and continues until the full span of life. (2)

Relation of *Mana* in *Aahara*

- Role of *Mana* in *Pathyapatha Aahara*, the drugs and regimen which do not adversely affect the body and mind are regarded as (*pathya*) wholesome; those which adversely affect them are considered to be unwholesome. (3) *Chakrapani* states as it is essential to take into account the psychological aspects of the treatment, the determination of (*pathya*) wholesomeness also includes personal likings of the patients, personal liking cannot always be a determinant factor for the wholesomeness of a given drug or diet, Also the (*pathya*) wholesomeness, depends upon various other extraneous conditions like dose etc. Even unwholesome drug-like 55 poisons become wholesome if taken in proper quantity. For rejuvenation, poison (aconite) is said to be given in quantity (4); Also, Wholesomeness relates only to its natural form; for

example, red variety of *Sail rice* is wholesome by nature and *Yavaka* etc. is unwholesome.

- Importance of *Vidhivihit-Annapan* (wholesome food)

Diets and drinks whose colour, smell, taste and touch are pleasing to the senses and conducive to health, if taken by the rules, they provide fuel to the fire of digestion; they promote mental as well as physical strength, they are pleasing to the senses. (5)

- *Aahar-Pak* and *Parinaman* (Digestion of food & and nourishment of body tissues): The essence of food, provides nutrition to *rasa* (plasma), *Raktas* (erythrocytes), *Mansa* (muscle), *Meda* (Fat), *Asthi* (bone), *Majja* (bone marrow), *Shukra* (semen), *Oja*, *Panchendriya aavayani* (five Sense organs). (6)

- *Unmada* (Insanity)/ *Apasmara* (epilepsy) *Aharaja hetu*: One of the causative factors for *Unmada* and *Apasmara* is taking food consisting of unwholesome and unclean ingredients possessing mutually contradictory properties or touched by the unclean hands. (7)

- *Aaahar vidhi vidhan* (rules for taking food): Taking food with a concentration of mind and paying due regard to oneself. (8)

- *Manavighatakar-bhava* (Factors inflicts strain on the mind responsible for vitiation of *Aama* - Undigested Food) - 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. (9)

- Properties of *Aasava*

The *Aasava* strengthen the mind, body and the power of digestion. (10)

The role of *Mana* in *Swapna*: The term *Swapna* has often been used to mean sleep; As *Acharaya Charaka* states in the following quotation; When the mind including sensory and motor organs is exhausted and they dissociate themselves from their objects, then the individual sleeps. (11) Sleep is nothing but the location of the mind in a place unconnected with the sensory or motor organs.

• Types of *Nidra* (Sleep)

- 1) *Tamobhava* (Caused by *Tamas*).
- 2) *Shleshma-Samudh-bhava* (Caused by (vitiated) *Kapha*).
- 3) *Mana-shrama-Sambhava* (Caused by mental exertion).
- 4) *Shareer-shrama-Sambhava* (Caused by physical exhaustion).
- 5) *Agantuka* (indicative of bad prognosis),
- 6) *Vyadhi-anuvartini* (Caused as a complication of other diseases like *sannipata jvara*).
- 7) *Ratri-swabhava-prabhava*. (Physiological sleep) (12)

The term *Swapna* has been used to mean Dreams.

When the *Manovaha strotas* 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 meaningless. (13)

Types of *Swapna* (Dream)

1. *Drushtam* (Visual perception)- The dreams which are based on what we see. In our daily life, we form *Samskrara* of what we see. The vision is the most important instrument through which our mind is affected by external environmental factors. These *samskara* arise at the time of the dream.
2. *Shruta* (Auditory perception)- We daily hear so much and so we form impressions over the mind, and we get them in the shape of dreams.
3. *Anubhuta* (Experiences through other means)- These dreams are related to the experience which we acquire in our walking life. These first three types of dreams are immensely related to our Experiences of daily life. That seems that dreams were perfectly natural psychic phenomena that had a definite connection with the phenomena of normal walking of life.
4. *Partitha* (One's own desire) – *Mana* is full of desires, but most of them remain unfulfilled. It is, therefore, that in dreams we experience the gratification of those desires.

5. *Kalpita* (Imaginary) – These dreams are the creation of our fancies. In daydreaming or wishful fantasy, we can accomplish things that cannot complete in real life.
6. *Bhavika* (As premonitions) – Some of our dreams may be indicative of good or bad events of life.
7. Caused by the aggravation of *Doshas* – When the etiological factors of dreams are *doshaja*, they must have their diagnostic importance. Also, Dreams are the symptomology of many diseases, that's in *Rajyakshama* states. So, in Ayurveda dreams have been shown closely related to diseases. As per the view of Psychoanalysis, dreams are of great importance towards how the analyst may most clearly bring the patient to the awareness of his unconscious conflicts. (14)

Role of *Mana* in *Brahmacharya*- *Brahmacharya* includes control of the senses and spiritual bliss conducive to the knowledge of *Brahman*. Even *Brahmacharya* overdone in the form of excessive control of the sense's faculties without well-regulated practice may be harmful by way of causing a mental disturbance. (15) Control over the sense, including *Brahmacharya* are provide heaven and help in liberation. *Brahmacharya vratam* (abstinence from the sexual act) among those leading to salvation. (16)

DISCUSSION

Various references from *Samhita* show the role of *Mana* in *Aahara* -

In *Charaka Sutra sthan*, various references state that; the drugs and regimens which do not adversely affect the body and mind are regarded as *Pathya* (wholesome); those which adversely affect them are considered to be *Apathya* (unwholesome). Also, diets and drinks whose colour, smell, taste and touch are pleasing to the senses and conducive to health, if taken by the rules, they provide fuel to the *Agni* (fire of digestion); they promote mental as well as physical strength, they are pleasing to the senses. The strain on the mind responsible for vitiation of *Ama* (Undigested Food) - In *Charak Vimana sthana* states that, Intake of food and drinks when the individual is afflict-

ed 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 *Ama*) when the individual is afflicted with grief, fear, anger, sorrow, excessive sleep.

Various references getting shows the role of *Mana* in *swapna*-

In *charaka Indriya sthana* states that, when the *Manovaha strotas* 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 meaningless. When the etiological factors of dreams are *doshaja*, dreams must have their diagnostic importance. Also, Dreams are the symptomology of many diseases, that's stated in *Rajyakshama Nidana*. So, in *Ayurveda* dreams have been shown closely related to diseases. As per the view of Psychoanalysis, dreams are of great importance towards how the *Vaidya* may most clearly bring the patient to the awareness of his unconscious conflicts.

Various references show the role of *Mana* in *Brahmacharya*- *Brahmacharya* includes control of the senses and spiritual bliss conducive to the knowledge of *Brahman*. Even over the practice of *Brahmacharya* in the form of excessive control of the sense faculties without well-regulated practice, may be harmful by way of causing a mental disturbance.

CONCLUSION

From this review study, it is very much clear that there is indirect involvement of *Mana* in *Traya Upasthambha* (three supports of life) as it directly affects the different *Ahara* factors like *Pathyapathya*, *Anupana*, etc and also vice versa *Vidhivihit-Annapan*, *Aahar-Pak*, *Parinaman*, *Aaahar vidhi vidhan* affecting *Mana*. And it also affects the *Nidra* (Sleep). Different state of mind shows an effect on *Swapna* (Dreams). As *Mana* controls the sense facilities it helps to conduct *Bramhacharya*.

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