



**A CRITICAL REVIEW STUDY ON THE CONCEPT OF MANAS IN AYURVEDA AND ITS
CONSEQUENCE IN PRESENT EPOCH**

¹**Dr. Lahange Sandeep Madhukar**, ²**Dr. Bhangare Archana Nivrutti**, ³**Dr. Vikash Bhatnagar**,
⁴**Dr. Shailza Bhatnagar**,

¹Assistant Professor, P. G. Department of Sharir Rachana Nia, Jaipur 302002.

² Assistant Professor, Deptt. of Kayachikitsa, P. G. Ayurvedic College Mandi Govindgarh (Pb.)

³Assistant Professor, P. G. Department of Sharir Rachana Nia, Jaipur 302002.

⁴Assistant Professor, P. G. Department of *Maulik Siddhant* Nia, Jaipur 302002.

***Corresponding Author: Dr. Lahange Sandeep Madhukar**

Assistant Professor, P. G. Department of Sharir Rachana Nia, Jaipur 302002.

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ABSTRACT

Ayurveda has been revealed to the world by *Maharshi Dhanvanthari* for the benefits of the human kind (not only human kind but also animals and plants) as a paramount medicine with scientific approach and emphasized the physician he, who Understands the all aspects inside the body and diseases of the body can cure the patients suffer from various diseases. The mind which plays in dominant role in the treatment of various diseases described in *Ayurveda* in numerous ways. Knowledge is perceived by the proper combination of *Atma*, *Manas*, *Indriya*, *Artha*. Without the completion of this circle knowledge will not be perceived. Here *Manas* is the bridge in between materialistic and spiritual world. When mind is not engaged the organs cannot act independently like the eyes cannot see, message cannot grasped etc. *Buddhi* which is derived as a consequence of conjunction of the soul, mind, organs of sense and the objects of senses is known as *Pratyaksha*. Direct perception (*Prathyaksha jnana*) involves the presence of soul (*Atma*) mind (*Manas*), cognitive sense (*Indriya*) and the object of perception (*Indriyarth*). (*Atma+Indriyaartha+Sannikarsha*) *Pratyaksa jnana* a term denoting the direct knowledge is referred to as *Pratyaksha Buddhi* as well. This reaction (perceiving the knowledge) sequence for materializing the perception is presence of soul, at first gets in touch with the mind, which in turn comes in contact with the cognitive organ which then establishes contact with the object of perception resulting in direct perception. Sometimes, it is observed that although both the organ and object of perception are present (the soul is invariably present), knowledge of the object is not perceived. It is inferred with this analogy that there is a factor, which is missing or absent, whose presence is convinced for the materialization of direct perception. This is conceiving as mind. *Manas*, (mind) and *Mano Vaha Srothas* in spite of untouchable and invisible entity, it is unable to explain through inference of physiological and psychological functions of *Manas* (mind). When we consider etiopathogenesis, a wide spectrum of *Nidanas* related mind and *Manovaha Srothas* concisely categorized.

KEYWORDS:

INTRODUCTION

Over the years, scientists have been trying to explore evolutionary specialization of human brain and it's one of the most outstanding features of high intelligence which really makes man different from other animals. This high intelligence is directly associated with excellent motor control, specified sensory functions and other higher mental activities which are linked with greatest neurological development. Today it is focused of the neuroscience on mental health by overview of research under the brain functions with the remarkably detailed tools and findings of molecular biology. The integrate knowledge of biological and behavioral sciences reveals human behavior, intelligence, mediated by the brain. Modern neuroscience is revealing how the skill learning, emotional overtones, and memories of

such experiences are put together physically in the brain with the contribution of genes. A vast body of research activities of brain functions on intelligence, mental health as well as mental illness have emerged progress in the world today. Mental disorders can be treated by biological and experiential processes together understanding. The modern neuroscience education has attempted over much the past century to understand biological, psychological and sociocultural factors meld in mental health and mental illness. WHO has been recognized the vital need of expanding services for prevention of mental disorders, vigorous promotion of mental health, and healthy behaviors are critical for decreasing the international burden of mental illness. The brain and mind are visible and invisible entity respectively and mind is not possible without the

remarkable physical complexity that is built in to the brain, but in addition the physical complexity of the brain is useless without the sculpting the environment experience, and thought mind provides.

While discussing the stages of evolution *Avyakta (Mula prakrti.)*, *Ahamkara* (ego), *Buddhi* and the five subtle elements (*Pancha Tanmatra*) known as the eight sources of creation. In this context the term *Purusha* implies the “empirical soul” as distinct from the twenty four elements and represents the element of consciousness, as example the soul different from the body. The three qualities of mind (*Sattva, Rajas, Tamas*.) and their equilibrium depict the second level of our being. There is a higher level of energy, which is the cause of being; the self or soul. Soul is our continuity in this universe. It radiates life in every cell and makes us conscious beings. Soul is the energy that makes the senses and the mind work making existence possible, as well as existence is not possible without material reality. This essentially explained from *Sankhya Darshana*, in ancient Indian philosophy. The *Charaka Samhita* contains detailed analysis of the twenty four elements of human existence based on *Sankhya* system of philosophy. Therefore in the basic principles of both *Acharya Charaka* and *Acharya Sushruta* disciples in the concept of “*Purusha*” introduced *Manas* as basic instrument. *Acharya sushruta*, has been described concept of *Purusha* constitutes twenty five *Dhatu* (elements). In *Ayurveda*, the priority has been given to mind (*Manas*) known as *Sattva* and stated as, because for the *Atma* (soul) and *Chetah*, *Mind*, on the other hand, transcends all sense of perception. According to *Acharya Charaka*, *Manas* is known as “*Sattva*” or “*Cetah*” (bearer of capability of thinking). Its action is determined by its contact with its objects (like happiness, miseries) and the soul; this acts as a driving force for all the sense faculties. *Manas* is known as *Cetah* because though *Manas* is very active, but it is *Achetana*, and *Atma* is *Chetana*, but it is action less. *Manas* get *Chetana* from *Atma* and in turn provide *Chetana* to the whole body. *Manas* is grouped under *Indriya* due to its super natural properties than other *Indriyas*, further qualifications and designation are attributed to *Manas* as *Athindriya*. According to *Acharya Chakrapani* mind is also to be regarded as a sense faculty as much as it is responsible for experiencing happiness etc. Mind is still above the other sense faculties, and controller of all the other sense faculties. *Acharya Chakrapani* stated that mind is much more subtle than the other sense faculties.

Heart (*Hridaya*) is the (*Adhithana*) place of capability of thinking (*Chetana Sthana*), or heart is the seat of consciousness. Its nature or *Vrtti* is to have a chain of thoughts and the word *Chitta* is used thinking principle of the mind. The power of the mind is to control itself as well as the senses, called psyche or *Mati* influenced by the soul is known as *Buddhi* or intellect. Mind (*Manas*), objects of mind (*Manortha*), intellect (*Buddhi*) and soul (*Atma*) known as *Adhyathma dravya gunasamgraha* in

Indryopakramaniya chapter. *Acharya Charaka* has counted *Buddhi* as one among spiritual elements of existence, as above mentioned *Adhyathma Draya guna samgraha*. *Buddhi* also considered as both the primary elements and source material of creation. *Acharya charaka* has explained proof of its existence of mind and it's attributes in (Ca.sa.1/18, 19). *Mind (Lakshanam Manaso Jnana)* has been accompanied with process of knowledge and knowledge is depending on existence (*Bhava*) or nonexistence (*Abhava*), and with the perception of sense organs and their objects. (*Indriyartha Sannikarsha Jnana*) That means when there is no contact of the mind with the sense organs and with their respective objects one cannot understand things. Perception occurs only when (*Manas*) mind comes in contact with (*Indriya*) combined with *Atma* and its *Artha*, Which means in the absence of contact of *Manas* no perception, is possible, even if *Atma*, *Indrya*, and its *Artha* are in contact with each other. Furthermore *Manas* cannot perceive different *Indriya Artha* (sense objects) at the same time. But it occurs simultaneously. It is proved by practical experience also that even if the sense organs are connected with their objects, it does not necessarily follow, that the required knowledge will always be there. It is only, when required mental contact is there, that one can understand the things. It has considered the instruments of knowledge are mind, intellect and cognitive and co native organs and existence of the mind as a separate organ. Their association with the empirical Soul (*Atma*) results in action, sensation and understanding. Fundamentally, the association complex of body and mind has been described, the mind and its contribution with bodily process been brought to light according to *Ayurveda*. Association of mind with soul, sense organ and their objects leads to understanding and (one can find from his practical experience, when there is no contact of the mind with the sense organs and their objects, no understanding of things can occur) even while the absence of contact leads to non-understanding with the objects.

All these references in *Ayurveda* contexts have been emphasized the importance of *Manas* for the understanding entire mental and physical constitution of the body. The concept of *Manas* and *Manvaha Srotas* in *Ayurveda* has been explained in different approaches with the extensive analysis of human mind and intergrated reaction maintaining equilibrium of body and mind. The great surgeon *Acarya susruta* has been explained, four types of *Vyadhi* (Diseases) Association of the miseries (*Dukha Samyoga*) are known as *Vyadhi* and these are four types; *Aganthva* (exogenous), *Sarira* (body or somatic), *Manasika* (mental or phychic), and *Svabhavika* (natural). Therefore the importance of the *Manas* and *Mano Vaha Srothas* Exploring with anatomical consideration is a paramount duty of the good physician. In this regard major contribution of the *ManoVaha Srothas* has defined as equilibrium of *Manasika Dosha* interrelates with bodily process in affair of mental disorders. *Acharya Charaka* has been

described *Charaka Samhita Nidana Sthna* seventh chapter, and *Chikitsa Sthna* chapter nine, *Unmada Roga* (Insanity), affects (obstructs) *Manovaha Srotas* due to different causes. *Acharya Sushruta* used the term *Samjnavahi Nadi* in *Murchha Roga* (Convulsion) due to attachment of aggregated *Dosha* caused as a consequence of *Prajnaparada* (Intellectual blasphemy). There are so many available descriptions have been reviewed briefly in this attempt, and it has studied with a view of secure a proper appreciation of underlying concepts brought to light from their physiological descriptions in authoritative *Ayurvedic* classical texts in to the anatomical viewpoint as well. In the research field it is necessary to explore these concepts in deep and this study will provide a base for the scientifically, and anatomical way to the fulfill requirements of the *Ayurveda* in modern era.

Definition of Manas

Manas is A substance which is responsible for the presence or absence of the Knowledge. It establishes the contact between the soul and body and also regulates the functions of the *Indriya*. *Manas* is the *Indriya* which perceives happiness, sorrow etc. It is super sensual and designated as 'Sattva' as well as 'Cetah' (consciousness). Its function is dependent on the presence of the mental object and the *Atma*. It is the cause of the activity of the sense organs. It is defined- as the internal organ or *Antahkarana* of perception and cognition. It is a faculty or instrument through which thoughts enter or by which objects of sense affect the soul. According to *Vedanta Darshana Manas, Buddhi, Chitta* and *Ahamkara* combine are called four *Antahkarana* (Internal instruments). *Acharya Charaka* has accepted only two *Anthahkarna Manas* and *Buddhi*. The instruments of knowledge are mind, intellect, cognitive and co native organs their association with doer results in action, sensation and understanding. The soul along does neither initiates action nor enjoy fruit of action. Combinations of all these factors are responsible for the manifestation of everything without that nothing exists. In *Ayurveda Chitta* is being used as the synonyms of *Manas*. *Acharya Charaka* at many places has not mentioned *Ahamkara* separately including in *Buddhi* itself. It may be reason to count only *Manas* and *Buddhi* to be *Antahkarana*.

Synonyms of Manas

Acharya Caraka in *Vimanasthana* explained *sattva* is synonym for *Manas* and it regulates the body because it is association with the soul. Individuals having mental faculties of superior type (*Sattva* type of mind) are possessed of the excellence of these faculties and the characteristic features. *Manas* known as *Svantam*, because one of the eternal reality of *Mana* is to think, to believe, to imagine, to suppose or conjecture. The widest sense of this word applying as the intellect, understanding, perception, consciousness, will and power etc. It indicates all the internal organ of perception, the faculty or instrument through which there

is the exchange of thinking or by which objects affect the soul. *Acharya Bhela* has been stated that mind is located between the cranium and the soft palate and *Chitta* an aspect of *Manas* is located in the (heart) *Hridaya*. According to *Atharvaveda*, *Manas* and *Chitta* coordinate various psychomotor activities. From above mentioned synonyms, *Sattva*, *Chitta*, (mediator of understanding) and *Chetah* has been used frequently in *Ayurveda* Classical texts. *Ubhayathmaka Indriya* and *Atindriya* also can be considered as the same.

Characteristic Features of Manas

Anutva (atomic dimension) and *Ekatva* (oneness) these are considered as two characteristic features (*Manoguna*) of the mind and they are very basic characters of the mind. *Anutva* means atomicity and *Ekatva* means oneness; Because of the existence of these two characteristic features of the *Manas* all kind of perceptions would not be occurred at a time. *Acharya Charaka* has been described, mind is one not many, In the one and the same individual, the mind appears to be multiple in character due to variations relating to the experience of its objects, perception of the objects of the sense faculties, its disposition and also its contact with *Rajas, Tamas* and *Sattvaj* qualities. Though mind appears to be multiple in characters due to variations relating to the experience of its objects, really there is no multiplicity of mind. So it does not motivate more than one sense faculty at a time. That is why all the sense faculties are not active simultaneously.

These qualities of mind have been made to focus on duality of *Manas in Ayurveda*, as *Anutva* (atomicity) and *ekatva* (oneness) and it referred the dimension of stream of thoughts in mind; at a time *Manas* cannot perceive more *Vishaya* of different *Indriyas* due to *ekatva Guna* (single factor), but many *Vishaya* (objects) appears to be perceived at a time due to its *Anutva* (subtle or minute) quality.

Objects of Manas (Manasa Vishaya)

Chintya

These are the things requiring thoughts i.e. to think about to do or not to do with purposeful or purposeless manner known as *Kartavya* or *Akartvy*. Furthermore, recollecting or memorizing the previous experiences or knowledge, based on the *Chintya*, here the *Manas* is also known as *Chitta*.

Vicharya

It is a distinct analysis, which enough to direct the mind to accept or reject things. Further it can explain as enquiring the qualities or errors of perceived knowledge. *Acharya Chakrapani* stated that thinking upon perceived object for its reception (*Upadeya*) or rejection is *Vicharya*.

Uhaya (hypothesis)

It is nothing but knowledge indistinct or the knowledge of perceived objects, which produces by complete

examination by mind, is *Uhaya*. It is a speculation, hypothetical self discussions and logical thinking about thing. (it is a debate to establish the probable reasoning after the enquiry. *Dhyeya* It is an emotional thinking, about distinct thing. After *Tarka*, *Dheya* is explained to establish the concentration or fluctuating mind for *Yatharta Jnana*.

Samkalpya

It is determination of mind about a thing. After probable assessments in this stage mind establishes the *Karthavya* (what to do) or *Akarthavya* (what to reject).

These all of objects together can be known as domain of intellect (*Manortha*) Apart from above mentioned objects, there are some other subtleties like happiness, miseries etc, which constitute the objects of mind. Happiness and miseries are two objects which are perceivable by mind alone without any aid from other sense faculties.

Functions of Manas (Manas Karma)

1. Indriya Abigraha (Control of sense organs).

Manasa is called as the controller of *Indriya* because it indicates to receive and send the impulse and impels cognitive senses for perception of objects.

2. Svasya Nigraha (self restraint)

It is controlling of own functions or self control is another function of manas. The quality of the mind is called *Chanchala*. So it is necessary to have action of self control (*Akagra*) to have right orientation towards desired objects and retraction from those after the purpose is fulfilled.

Anatomical consideration of Manas (mind) in Ayurveda

According to different philosophers have been suggested different sites of *Manas* in the body. *Rigveda* locates mind inside the heart (*Hradakamala*) and as a light implanted in the heart. *Acharya Patanjali* localizes mind in the heart. *Bhela Samhita* explains as *Manas* is in the head while *Charaka Samhita* locates the mind in heart (*Hridaya*) (*Hradi samsritham*). *Bhela Samhita* differentiates *Manas* and *Chitta* and their locations; *Manas* is in head (*Shir*) and *Chitta* (the emotive aspect of mind) is in the *Hridaya* (heart). Further according to *Bhela Samhita* mind is located between the cranium and the soft palate *Chitta* and aspect of *Manas*, is located in the heart. *Charaka Samhita* contexts further *Manas* (mind) is spread all over the body as well.

Review of Buddhi (intelligence) in Ayurveda

Literary means that; by which one knows, is aware. It is one of the instruments of cognition (*Antahkarana*). The synonyms are *Mahat*, *Buddhi*, *Jnana*, *Ananthkarana*, *Atma guna*, these are known differently as per different philosophers. There are multidimensional approach for the word intelligence in *Ayurveda*; According to *Acharya Charaka*, *Buddhi* is higher intellect and above the mind

in the process of perception. In control of sense organs, self restraint, hypothesis and consideration represent the field of action of mind. Beyond these actions, which it flourishes is the domain of intellect (*Buddhi*). *Acharya Charaka* defines two main categories.

- 1. Nishcayathmika Buddhi** - Specific intelligence of individual
- 2. Vaktum Kartum va Buddhi Purvakam** - Speak or act intelligently

Objects are perceived with the help of sense organs together with mind. This perception is purely mental in the beginning. The practical advantages or disadvantages are ascertained thereafter. The intellect which determines specific properties of the object impels an individual to speak or act intelligently.

Functions of Buddhi

To give decision by looking *Karya- Karana Bhava* or to decide acceptance or non acceptance of a subject is the function of a *Buddhi*. This function is also called as *Vyavasaya*. The fifth and final stage for production of *Buddhi* (knowledge) is accomplished by *Manas*. Regarding this *Acharya Chakrapani* comments that after *Uhyaya* and *Vicharya- Adhyavasaya* takes place which is either a stage of *Buddhi* or function of *Buddhi* (*Adhyavasayo Buddih*)

Location of Buddhi

The mind (*Manas*) and intellect *Buddhi* both are counted among the instruments of perception and spiritual elements. Both are located in heart (*Hridaya*). Heart is particularly seat of consciousness. *Bhela Samhita* considered as follows; *Buddhi* is formed out of *Chitta* which in fact is born out of mind (*Manas*). It is located in 'Hridaya' (heart) along with *Chitta* and is the seat for whole body (all sense faculties).

Definitions of Buddhi

Sharnghadhara Careful screening of *Ayurvedic* references, mainly *Buddhi*, *Medha* and *Smriti*, it could be pointed out these three as undifferentiated steps in process of cognition and in the process of recollection takes place properly only after completing these milestones. It is clear that these five types of *Buddhi* is stated wisely considering along with generalize attributes of mind. Among the activities of mind, capability of thinking is nature; known as *Vritti* in *Ayurveda*. It means to have a chain of thoughts in same process. The critical examination on these terms used in classical texts, it could be pointed out that these steps are important to learning, understanding, recollecting in process of cognition. In *Yoga Sutra* the word *Chitta* is used for thinking principle of the mind. The power of the mind to control itself as well as senses is called psyche or *Mati*. It is influenced by the energy of the soul is known as *Buddhi* or intellect.

In *Atharvaveda*, the mind is considered to be the sixth sense that reins in the other five senses. *Sattva* is the pure

form of mind, or mind in its pure form in the state of *Moksha*. When the mind is silent and not involved with the senses, it is one with the cause of being, the soul. That is the state when the **Buddhi (intellect)** is awakened completely and has a power of discretion. *Buddhi Shabda* (intellect) and *Mahat Shabda* also considered synonyms of *Manas*.

The author of the Mind in *Ayurveda* and other Indian traditions describes as the ability to recognize a difference between one thing and another is called as *Sankalpa*. *Acharya Sushruta* has been described in *Susruta Samhita Sarirasthna chapter* first, the *Sattvika prakrti manas* in generally as *Dnyana* (Knowledge), *Buddhi* (Intellect), *Medha* (Retentive faculty of mind), *Smrti* (Memory), *Dhriti* (self control) and *Anabhishtanga* (Non attachment). It is considered that *Sadhaka Pitta* is responsible for intelligence (*Buddhi*) as described in *Astanga Samgraha Suthrasthana*, and it is caused for *Medha* (memory and intellect), *Abhimana* (ego), and the achievement of one's aspirations. According to *Tharkasamgraha*, *Buddhi* has two components as: *Smriti* and *Anubhava*. In *Ayurvedic* texts *Anubhava* is used for remembering past experience through *Gnyanendriyas*. *Acharya Charaka* also describes that mainly *Gnyana* is divided in to two types; *Smriti*, and *Anubhava*. There are eight causative factors in *Charaka Samhita*, and describes *Smirti* (memory) is nothing but the remembrance of things concentrated mind, directly perceived, heard or experienced earlier.

Concept of *Smrti*

The '*Smrti*' is the term used to denote a wide array of higher intellectual faculties including memory, cognition, past sense perception, mastery in higher sciences. It is explained by *Chakrapani* that it is one of the functional components of *Buddhi*. It directs oneself by recollecting the past experience and the ability to recognize the basic nature of all masters is *Smriti*. In *Ayurveda Smriti* is enumerated as one of the *Lakshanas* of *Atma*. In this verse it is considered *Smriti* as one of the attributes (*Lakshana*) of *Sattva*. *Smrti Athitharthavishayajnanam* Indicates the ability to recollect the past knowledge. According to *Dalhana Smriti* is the cognition of past experience. *Madhukosha Teeka* recognized *Smriti* as one of the characteristic feature of cognizance. To examine the *Smriti Acharya Charaka* has said that the memory is inferred by recollection *Smriti* indicates ability to recollect and to be well versed in *Shastra* and to acquire in higher sciences. In this context different *Acharyas* explained the different aspects, as the meaning of the term it has been elaborated, *Smriti* does not stand only for recollection but for the very much important factor to whole process involving in the formation of the faculty of memory.

Evolution of *Buddhi* in *Ayurveda*

In the different philosophies different theories were postulated regarding the process of origin of the universe. In the *Samkhya* system of philosophy *Acharya*

Sushruta describes, *Mula Prakriti* is the sole source of the creation of universe with twenty five elements according to one of the fundamental concept of *Ayurveda* (*Loka Purusha Samya*), when describing the evolution of universe, *Buddhi* is the first evolutes. After *samyoga*, *Prakrti* loses its *Triguna Samyavastha* and also *Avyakthavastha* to release manifold *TrigunavaiSamyayuktha Tatvas*. Out of which *Mahat Tatva* is the first one. It is called *Buddhi Tatva* as well. The term *Mahat* signifies all pervasive nature of *Buddhi Tatva*. *Buddhi* is eternal and non eternal both. It is the main psychological instrument. It is the principle which controls two other internal organs *Ahamkara*, *Manas* and the external sense organs. The importance of *Buddhi* can be proved because it directly brings about the experiences of the self while other senses transfer their experiences through the mediation of *Buddhi*. According to *Ayurveda* (the intellect) *Buddhi*, being a principle instrument pervades all the sense organs and always produces the result in the form of knowledge. But without the help of external sense organs (intellect) *Buddhi* can never function as an instrument.

DISCUSSION

Teaching methodology which has been used in *Ayurveda* pays more attention for the subject matters. *Acharya Charaka* has been explained the three methods of obtaining knowledge as study, teaching, and participation of debates. It has emphasized that proper concentration and repeated study is essential for students. Today the scientists believe that this retention power is depend upon development of brain. The retention power varies in individuals because of different causative factors of development of brain. Thus in human brain always encode the experiences, store, retain, recollect and get as knowledge. According the descriptions of *Buddhi* in *Ayurveda* there are some similarities of the process of memory conducts by human brain. The impairment of intellect is the result of excessive utilization of *Buddhi*, under/ non utilization of *Buddhi*, or wrong utilization of *Buddhi*. The sense faculties and mind due to above mentioned factors get vitiated, and then it is responsible for abnormal mental conditions or psychic disturbances. This is known as principle of psycho pathogenesis in *Ayurveda*. If mind and mental faculties are properly utilized, this is conducive to the maintenance of the normal mental conditions, if not abnormal mental conditions prevail.

Basically *Ayurveda* has been drawn the higher attention for the principles of preventing psychic disturbances and practices preventing psychosomatic disturbances of individual. Today in the international health and development agenda of WHO has considered mental health promotion is needed to given priority in the public health policies of all countries worldwide. If it is mentioned from the key message of WHO as follows; there is no health without mental health, WHO defines health as; a state of complete physical mental and social well being and not merely the absence of disease or

infirmity. WHO defines mental health as; a state of well being in which individual realizes, his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community. In this positive sense mental health is the foundation for well being and effective functioning for an individual and for a community. Mental health is clearly an integral part of this definition. Mental health is more than the absence of mental illness. It is vital to individuals, families and societies even past present or future.

Ayurveda is a science of healthy living, has been clarified and conceptually identified that body and mind separately cannot be designated, both are interdependent and interrelated. Mind represents complex intellectual phenomena; it can be said as a person enable to interact effectively with environment using all of the experiences such as sensory perception, all of motor functions and coordination, cognition etc. Mind plays major role for the perfect harmony of the body and environment as well. In *Ayurveda* descriptions, most of the functional observations of mind have been identified properly with the great extent of physiological and psychological aspects. The term *Mano Vaha Srothas* has been used to define the area of flow of mental activities with both anatomical and physiological consideration. It is clear that some of the controversies of different conceptual aspects for location of mind or functional gross anatomy of mind in *Ayurveda*. Anatomy is the subject that much progressed in past decades with clinical and applied anatomy, histology etc.; comparatively subject matter has been discussed in basic dimensions of *Ayurveda* classical texts. But as a philosophical point of view, *Ayurvedic* anatomy should be understood in relation with the physiological activities, clinical evidences, and with considering of signs and symptoms. The priority of the descriptions in most of the *Ayurvedic* classical texts have been given in comparison with *Ayurvedic* principles. The Spiritual approaches, holistic views, liberation and methods of self identification review the promotion aspect of mental health in *Ayurveda*, which was more common since in *Vedic* scriptures and in *Yoga* concept as well. In *Samhita* period, gradually it has been converted or improved, promotion of mental health aspects and prevention of mental illnesses with etiopathogenesis of mind and *Manovaha Srothas*. As example *Acarya Caraka* has been discussed practices preventing psychosomatic disturbances to prevent social burden of mental illness as the modern health system of world is focus today. Therefore we can say that these philosophies were the basement sources for scientists to improve and establish different major branches of modern neurosciences with vast body of research works progress up to today.

CONCLUSION

- *Ayurveda* has been discussed a role and responsibility of mental health promotion as a medical science, to make the most positive

improvement. Though we are discussing the anatomical and scientific aspect of mind and *Mano Vaha Srothas* in *Ayurveda*, proper understanding and better appreciation of the knowledge of *Ayurvedic* philosophy, should be taken to the social benefits of mental health at the end.

- *Medha* (retention power) is the basic factor that affect the intellect (*Buddhi*). The process of recalling (*Smrti*) is depend on retention power, if the person is not able to grasp or retain the present events or experiences, it will be impossible get in memory.
- A critical assessment of above descriptions and definitions clarifies that *Buddhi* represents all the complex intellectual functions of the brain. In other words it can be said that highly complex intellectual functions performed by the brain is called *Buddhi* Impairment of Intellect (*Buddhi Vibhrama*).
- The research activities and education of neuro anatomy and neurosciences categorized into different major branches, as example molecular neuroscience, behavioral neuroscience, cognitive neuroscience, and neuroimaging may reveal the still remaining secrets of human brain and scientific values of mind in near future. Every science need time oriented study method.
- We can consider our ancient scientists of *Ayurveda* have been collaborated extensively of the field of research works, for the benefits of mankind in that time oriented, as consequence the relevance of implications equally important for present and even future.

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