

DIFFERENT LEVELS OF MANAS IN AYURVEDA

Three mahagunas satwa, rajas and tamas attributes different psyche proportion to manas. To a given thing different people react very differently. There are five categories in mental level.

- 1) ksīpta - manas attributed to objects of senses
- 2) mudha - tendency towards vice, ignorance, excessive sleep, and the like
- 3) vikshipta- (distracted): virtue, knowledge etc.
- 4) ekagra - (concentrated): manas is purged of impurities and there is prolonged concentration
- 5) nirudha - where all mental functions cease and the mind left in its original unmodified state of calmness and tranquility.

THREE GUNAS OF MANAS

Acharyas have different opinions about this feature. According to Sankara manas is made up of Lohita, sukla and krishna instead of satwa rajo tamo gunas. Susruta describes the relation between mahagunas and panchabhutas: Akasa-satwa; Vayu-rajas; Agni-satwa&rajas; Jalam-satwa&tamas; pr'thvi-tamas.

Acharya Caraka states that there are 3 type of manas as sudha, rajas and tamas. But his commentator Cakrapani has a different view that we can see three type of mahagunas in one man at different situations. In modern psychology Freud developed a dynamic theory of psycho analysis. He divided mind into three parts-super ego, ego and Id.

SUPER EGO

This include socio-cultural aspect of personality. Responsibilities towards society and civilization begins in this part.

EGO

Physical aspect of personality; it is the most directly known part of ourselves.

ID

This is the biological aspect of personality. The behavioral aspects of character and aggressive satisfaction are included in this group.

We can compare the studies of Freud with Ayurvedic concept.

TAMASA GUNA&ID- of manas are related to concealing nature (unfulfilled urges). It is situated in the unconscious part of our mind. Seeing, hearing, touching, smelling etc. are related to this part.

RAJO GUNA&EGO-Basic emotional drives like anger, hope, envy, fear etc. are related to this part. It is the middle part of our mind. Rajo guna deals with the real situations of the human life. Moreover tamas and rajas are the psychopathogenic factors which means that, on disturbance they cause disease.

SATWA GUNA&SUPER EGO-Cultural, moral and social character of our personality includes mercy, endurance, proper behavior etc. Dalhana, commentator of susruta, related sattwika part of manas to spiritual plane of life. Sattwika part is the conscious and most superficial portion of manas. Budhi, meda, smr'thi and dhr'thi are related to this part.

<http://www.indianmedicinalplants.info/>