



Review Article

Importance of *Manas Tattva*: A searchlight in *Yoga Darshana*

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Abstract

Since time immemorial 'Manas' has been the subject of curiosity for scholars, scientists and philosophers. The reason behind this curiosity is its importance in the development of mankind. Human being is superior to other creatures in the series of development. This supremacy of man remains in his quality to work after thinking, which is the function of 'Manas'. No other animal is capable to think logically. This is the only reason which leads the mankind to the crest of development in every aspect. To highlight the concept of *Manas* in *Yoga Darshana*, information extracted from *Yoga* literatures and *Ayurvedic Samhitas*. In Indian culture mind has been described from various angles. *Vedic*, *Philosophical* and *Ayurvedic* literatures have a vast and exclusive description of *Manas*. Philosophers either *Astika* or *Nastika* have described *Manas Siddhanta* vividly. Though many kinds of difference of opinions are there, *Yoga Darshana* accept the importance of mind in the process of perception and even for the birth of any individual.

Key words: *Darshana*, *Manas*, *Yoga*

Introduction

Philosophers either *Astika* or *Nastika* have described *Manas Siddhanta* vividly. One of the six *Astika Darshana*, is *Yoga-Darshana*, which is entirely dedicated to *Manas*. *Maharshi Patanjali*, in *Yoga-Sutra*, used the word *Citta* for *Manas* and in very first chapter defined *Yoga* in relation to *Citta*. *Citta Vritti* (mental functions), *Cittabhumi* (mental planes), *Pancaklesha* (five emotional statuses) and many other things, which are directly related with different status of human mind, are deeply described in *Yoga Sutra*. Some of the scholars believe that *Maharshi Patanjali* himself was *Maharshi Caraka* of *Ayurveda* and the *Abhidheya* of *Yoga Sutra* was psychological health, while *Abhidheya* of *Caraka Samhita* was physical health.

The enormous knowledge of *Yoga* is spread in a good number of books. It will be a herculean task to compress this vast knowledge of the concept of *Manas*. *Patanjali's* aphorisms of *Yoga (Yoga Sutra)*, which is considered as the most pragmatic and authentic work on *Yoga*.

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Manas and Citta

Manas and *Citta* are two terms used in *Yoga Sutra*, with the almost similar sense as *Sattva*. There are only two direct references of the word *Citta* in *Yoga Sutra*. According to the first reference, the concentration on sensory objects such as smell, taste, touch, color, or sound helps to stabilize the fluctuating *Citta*.^[1] It shows that *Manas* is fluctuating in the nature and that it has an ability to concentrate. As per the second reference, *Citta* is very bright and pure by nature, but its brightness is often masked by inborn psychological *Klesha* (disorders). Practice of *Pranayama* (Yogic respiratory exercise) gradually removes these inborn psychological disorders and *Citta* is brightened. This makes the *Citta* fit for concentration.^[2] This also implies the possibility of *Citta* to be affected with many disorders.

The meaning of the term *Citta* is more or similar to that of *Sattva*. The term *Citta* is quite frequently used in *Yoga Sutra*. According to *Yoga Sutra*, *Citta* has different states of existence, starting from the highly agitated state of *Kshipta* (raving) to the supreme calm state in *Samadhi*. The word *Manas* is used commonly to express all these different status of *Citta*.

The *Yoga* philosophy follows the same as that of the *Upanishada* conclusion that the soul must not be identified either with the body, the senses or with the mind or even with the *Indriya* (senses) and *Buddhi* (intelligence principle); and

says that one must penetrate into the inner spiritual core after ripping open the *Kosha* of materiality.^[3]

Utpatti of Manas

Manas is nonself-illuminative and is exposed through *Purusha* (soul).^[4] *Citta* is an object of experience, knowledge of self and that of external objects at a time is not possible for *Manas* to perceive.^[5] According to *Yoga Sutra*, *Citta* is the first product of *Prakriti*, comprising *Buddhi* (intellect), *Ahamkara* (self-conscious) and *Manas*.^[6] Here, *Manas*, *Buddhi*, and *Ahamkara* all are together known as *Citta*. However, *Charaka Samhita Sharira Sthana*, all these three differently explained and *Hridaya* (heart) is the seat of *Manas*.^[7]

According to *Yoga*, *Prakriti Citta* is the first product of taken in a comprehensive sense so as to include intellect, self-consciousness and mind. The *Yoga* philosophies do not accept a separate subtle body in which *Citta* is encased.^[6]

Manas is exposed through the *Purusha* and is not self-illuminating in nature.^[4] *Manas* cannot obtain the self-knowledge and the knowledge of external objects at the same time.^[8] Simultaneously, *Yoga* describes *Citta* is described as an object of experience, when it undergoes changes, which have the forms of various kinds of things.^[9]

The impression of *Manas* is mostly different about the same object; even though, the object is same; the mode of understanding by the *Manas* remains always different individually. *Manas* is subjected to the *Triguna* and undergoes various modifications according to the predominance of *Guna*. It is also modified when affected by the objects through the senses.^[6]

Sthana of Manas

Hridaya is considered as the seat for *Manas*.^[7]

Types of Manas

Types of *Manas* are classified into two as:

- *Karya Citta*
- *Karana Citta*.

Karya Citta manifests itself in the state of consciousness. This has got the capacity to control and also expand and these contractions and expansion are happening according to the body which it occupies.

Karana Citta is *Vibhu* or all pervading. At the time of death, it is always connected with the *Purusha* and manifests itself as *Karya Citta* in the new body, formed; according to past merits and demerits. It is the aim of *Yoga* philosophy to turn back the *Citta* to its original status of all pervading *Karana Citta*, by the suppression of *Rajas* and *Tamas*.^[6]

Status of Manas

Five types of *Cittabhumi* are: *Kshipta* (raving), *Mudha* (blunt/dull), *Vikshipta* (distracted), *Ekagra* (single pointed) and *Niruddha* (restrained).^[10] Here, first three are important in the study of abnormal psychology. Again, there are

two kinds of *Manovyapara* – *Paridrasta* (perceivable) and *Aparidrasta* (inferable).^[11]

In the commentary of *Yoga Sutra*, *Vyasa* explains five statuses of *Manas*:

Kshipta

In wakefulness, *Manas* has the temptation to be engaged with the sensory object. The innate energy of *Manas* forces it to go out through the sensory faculties. The attention of the *Citta* is always shifting from one object to the other. It has no control over itself. Mere fascination of the object is the guiding factor at this stage. This state of *Citta* is called *Kshipta*.

Vikshipta

The *Manas* when can't concentrate on an object, but it is wandering to lots of objects e.g. while reading a book or watching any object the *Manas* is passing through a series of information; therefore, it cannot concentrate on an object. This state is called *Vikshipta*.

Mudha

Dull or lethargic state of mind is known as *Mudha*. *Mudha* is not suited to concentrate. During this stage, *Manas* is not acquiring any new knowledge. This state of *Citta* is called *Mudha*.

Ekagrata

In this stage, *Manas* fixes itself in a particular point or idea. The *Manas* that is fixed on an idea will not change too frequently. In this state, i.e. *Ekagrata Manas* stays at a single object with a single thought without any distraction.

Niruddha

It is the state when *Manas* is under control of a person and cannot be distracted. In this state, *Yogi* can achieve the spiritual level. It is the thoughtless state where *Manas* can function without distract. Usually everybody desires for possessing many things. As one desire more, one become unsatisfied. Dissatisfaction leads to frustration. Frustration leads to misery. In order to be happy, there should not be any desire. Giving up of desires is a technique to make the *Citta* calm. In this states, termed as *Niruddha Manas* ceases to crave for the satisfaction of desires.

Citta Vritti

The theme of *Patanjali's Yoga Sutra* is the cessation of mental functions to unravel the true nature of self.^[12] Here, mental functions mainly denote the cognitive mental processes consist of perceiving, thinking, remembering, and imagining. Contemplation and self-control also can be considered as mental activities. These different cognitive functions are attributed as actions of *Antahkarana* (internal faculties). When *Citta* establish a communication with an external object through sense faculties it triggers a number of memories to be correlated with the new stimulus. The aggregate of these processes is called *Citta Vritti* or mental function. After analyzing the data a conclusion is obtained. This is a function of *Buddhi* (intelligence). Hence, it is called *Buddhi Vritti*. In the next stage, *Ahamkara* (ego) processes this information and experiences it either as pleasure or as pain. This is *Ahamkara*

Vritti. All these four processes are happening in a fraction of second and appear as a single event. It is difficult to distinguish the separate features of this event. Subtlety and fastness are the features of mental function.

Patanjali has classified mental functions in to five categories viz., *Pramana* (means of valid knowledge), *Viparyaya* (illusion), *Vikalpa* (imagination), *Nidra* (sleep), and *Smriti* (memory).^[13]

Pramana (means of valid knowledge)

There are three types' means of valid knowledge. They are *Pratyaksha* (direct perception), *Anumana* (inference) and *Agama* (authentic testimony).^[10] Direct Perception is the means of gaining knowledge through sense faculties. Smell, taste, vision, sound, and touch are objects of direct perception. Perceived knowledge may not be always valid. In order to verify its validity, the other two means are employed. There are many situations in which one may not perceive things directly where one employ inference. Where perception and inference are unable to provide valid knowledge, one have to opt to authentic testimonies.

Viparyaya (illusion)

Illusion is an interpretation like cognizing a rope as a snake. Perfect functioning of our sense faculties is essential for acquiring valid knowledge. Defective sense faculty, lack of optimal conditions for the functioning of the faculty and defective reasoning generate invalid knowledge. Such knowledge is called illusion.^[14]

Vikalpa (imagination)

Fantasy or imagination is a thought pattern which has verbal expression and knowledge, but for which there is no such object or reality in existence is known as *Vikalpa*. One may imagine things those do not have any objective substratum, on the basis of mere verbal statements.^[15]

Nidra (sleep)

Nidra (dreamless sleep) is the thought process which has as its object inertia, absence of the other thought patterns. One may recollect the length and depth of sleep and dreams. This fact indicates that there were mental activities during the sleep. That is why, dreamful sleep is also considered as a mental function.^[16]

Smriti (memory)

Memory is recalling of our previously recorded experiences.^[10] *Pramana*, *Viparyaya*, *Vikalpa* and *Nidra* are the mediators to recall the previously stored information. A stimulus is generated in the *Citta* itself in the form of thoughts. This further triggers the recollection of the past action.

Techniques of Mental Restraint

Yoga is defined as the restraint of mental function. Mental restraint is essential to the realization of "self." Self is true knowledge and is devoid of miseries. It is full of bliss. When *Citta* is active self is not revealed. When the ripples settle down, bottom of the pond is visible through the transparent water. There is hardly any time when *Manas* is settled. Even during sleep *Citta* is functioning. Hence, it is highly difficult to achieve mental restraint. Yoga proposes a solution to this problem. Yoga claims that one can stop mental functions through

Abhyasa (practice) and *Vairagya* (renunciation).^[17] Mental functions can also be grouped as inhibitory and excitatory. Many people who preach virtues are not able to practice what they preach. In fact, they wish to practice what they preach. They even start practicing but are unable to continue. This is happening because of some inhibition. One experiences such inhibitions to work, to talk, to remember even for thinking. In modern psychology, it is called compulsive inhibition. To overcome this state, Yoga recommends a systematic and scientific practice of *Astanga Yoga* to achieve the goal of *Moksha* (liberation).

Astanga Yoga

Patanjali describes eight steps as practical measures to attain *Samadhi*.^[18] They are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*.

These steps are supposed to be practiced in a sequential manner, as they are considered as links of a chain. When one lift any one of the links, the often links will also rise. Hence, these steps can be practiced sequentially or individually. Among these eight steps, first four are known as *Bahiranga Yoga* (external) and the other are *Antaranga Yoga* (internal). *Yama* and *Niyama* are ethical guidelines. Physical strength and energy strength are emphasized in *Asana* and *Pranayama*. *Pratyahara* is actually the link between internal and external steps. *Dharana*, *Dhyana* and *Samadhi* are higher psycho spiritual practices and together they are called *Samyam*.

Panchaklesha

In many occasions, *Manas* goes out of control. In today's fast society, people often lose their temper and burst out in anger or in tears. *Manas* generate negative emotions. When a person is emotionally disturbed he may talk nonsense, think rubbish, or do wrong acts. Person loses control over his activities. This state of affairs is known as compulsive obsession. *Patanjali* identifies the reasons for this as *Avidya* (ignorance), *Asmita* (egoism), *Raga* (attachment), *Dvesha* (aversion) and *Abhinivesha* (lust for life). *Avidya* is the cause of many psychosomatic ailments.

Here, the first step should be the erase of ignorance. Every act of the human being is intended for acquiring happiness. The ignorant *Citta* believes that the happiness is in the external sensory objects. This tempts the *Citta* to attach with these objects. When these desired objects are denied person gets irritated and becomes emotionally disturbed.

Yoga teaches that the happiness is within us. When once *Citta Vritti* is settled, the *Citta* experiences the natural self. This is a blissful state of *Manas*. Once a person realizes this truth, he starts developing the aversion toward the external sense objects. This is called *Vairagya* (renunciation). The first step of *Astanga Yoga-Yama* is meant for cultivating an attitude of renunciation.

Karma of Manas

Paridrasta Karma are those which are visible, perceivable, and cognitional or *Pratyakshatmaka*, under these five types of *Citta Vritti* (mental operations) are incorporated. Excluding *Nidra*, the other four activities are directly related with the mental operations

taking place in awakened status and out of this *Viparyaya* or pervasive cognition is of special significance in psychology, there are five subtypes of *Viparyaya* viz., *Tamas* (darkness), *Moha* (ignorance), *Maha Moha* (extreme ignorance), *Tamisra* (stupidity), *Andha Tamisra* (blind stupidity).^[14]

Aparidhrsta (inferable) mental transactions are *Nirodha* (restraint), *Dharma* (peculiarity), *Samskara* (habit), *Parinama* (change), *Jivana* (life force), *Ceshta* (activity), *Shakti* (power)^[19] and these can be understood only by means of *Anumana* and or *Aptopadesha*.

Jnanotpatti

Manas acts in such a speed that the sequence of transactions cannot be traced out, even then based on inference by *Antah Nirikshana* (introspection), mental operations can be reclassified as *Jnana Pradhana* (cognitive functions), *Bhavana Pradhana* (affective) and *Ceshta Pradhana* (conative functions). The Cognitive process is again of two types: *Yatharthanubhava* (true knowledge) and *Ayatharthanubhav* (false knowledge).^[20] The *Bhavana* (affective) is of again nine types, which are destructive in nature and are called *Citta Vikshepa* or mental distractions *Vyadhi* (morbidly), *Styana* (debility), *Samshaya* (doubt), *Pramada* (inadvertence), *Alasya* (sloth), *Avirati* (sensuality), *Bhranti Darshana* (wrong understanding), *Alabdha Bhumikatva* (nonattainment of plan), and *Anavasthitatva* (instability).^[21]

Mind is a great battle field, where different types of *Citta Klesha* (forces or afflictions) are combining each other to trace their presence; and Mental afflictions are of five types - *Avidya* (nonscientific), *Asmita* (egoism), *Raga* (attachment), *Dvesha* (aversion) and *Abhinivesha* (clinging to life).^[22] *Raga*, *Dvesha* and *Moha* are the major mental afflictions where all other types can be incorporated.^[23] *Bhavana Pradhana* (affective processes) is nine *Sthayi Bhava* (constant affects) and 33 *Vyabhichari Bhava* (transient affects); for the orientation of *Manovayapara*, understanding the effect of these *Bhava* on body and mind is of great value. Causes for fluctuations and absoluteness of *Manas* are described in Table 1.^[24-26]

Discussion

Among all six *Astika Darshana*, *Yoga Darshana* described the concept of *Manas* in full length, or in other words, it can be said that *Manas* is at the center point of entire *Yoga Darshana*.

All aspects of *Manas* are well explained in *Patanjala Yoga Darshana*. Different activities of *Antaranga Yoga* such as *Pratyahara*, *Dharana*, *Dhyana*, and *Samadhi* are helpful in understanding the absolute form of *Manovijnana* and *Cetana*. By *Yoga Sadhana* one can understand the minute status of *Sukshma Sharira*.

In very first *Sutra* of *Yoga Darshana Maharshi Patanjali* defined *Yoga* as a method to control *Citta Vritti* where *Citta* can be understood as *Manas*.

Maharshi Patanjali's teachings are considered as the base for *Raja Yoga*. *Raja Yoga* is dealing the technique of harnessing the *Sattva*. *Maharshi Patanjali* explains the nature, stages, functions, disorders, and control techniques of *Manas* in detail. *Yoga Sutra* is rated as a unique work on Psychology. *Maharshi Patanjali*, in the *Yoga Sutra* has described *Dhyana* as "Tatrapratyekanata Dhyanam."^[27] *Pratyaya* means the cause or *Karana*. *Ektanata* means the flow of similar *Citta Vritti*. The *Citta Vritti* related to a single facet of any subject is called as *Dhyana* and such a subject of the *Manasa* is called *Dhyeya*. The *Cintana* of the *Manas* which is done after its detachment from the *Bahya Visaya* according to *Gangadhara Rai* is similar to *Pratyahara*^[28] and *Dharana*^[29] as described by *Maharshi Patanjali*.

Yoga Shastra deals more with health giving aspect of *Manas*. *Yoga* is the most developed science which draws attention to the neurological, psychological, and etiological aspect of *Manas*. *Yoga* also illustrates the various methods to sustain the *Manas* in healthy status as well as to treat the common abnormalities which consequence the psychosomatic disorders. *Yogic Kriya* can be useful to control the negativity of thoughts, which may ultimately cause the controlled status of *Manas*.

Five *Citta Bhumi* of *Yoga Darshana* may be understood in the terms of various normal and abnormal states of *Manas*. This

Table 1: Causes for fluctuations and absoluteness

Vritti (intellectual)	Kelsha (emotional)	Vikshepa (environmental or impediments that disturb Manas)
<i>Pramana</i> (valid knowledge)	<i>Avidya</i> (lack of wisdom)	Obstacles
<i>Pratyaksha</i> (direct perception)	<i>Asmita</i> (ego, sense of "I")	Physical
<i>Anumana</i> (interference)	<i>Raga</i> (desire and attachment)	<i>Vyadhi</i> (disease)
<i>Agama</i> (testimony)	<i>Dvesha</i> (pain and hatred)	<i>Styana</i> (lack of interest or sluggishness)
<i>Viparyaya</i> (mistaken identity)	<i>Abhinivesha</i> (attachment to life and fear of death)	Mental
<i>Vikalpa</i> (knowledge devoid of substance)		<i>Samshaya</i> (lingering or doubtful)
<i>Nidra</i> (sleep or inert state)		<i>Pramada</i> (carelessness)
<i>Smriti</i> (memory)		<i>Alasya</i> (idleness)
		<i>Avirati</i> (sense of gratification)
		Intellectual
		<i>Bhranti Darshana</i> (living in a world of delusion)
		Spiritual
		<i>Alabdhabhumikatva</i> (lack of perseverance)
		<i>Anavasthitatva</i> (unsettled state)

concept of *Citta Bhumi* can easily be interpreted in the terms of different psychological and personality disorders. Apart from this five *Klesha* are also been described in *Yoga Darshana*, which are different emotive aspects of *Manas*.

Being a science for controlling the *Citta*, *Yoga Darshana* pointed out two ways for betterment of psychic hygiene, which are *Abhyasa* and *Vairagya*. To overcome from the general materialistic attitude and to achieve upliftment toward spiritual progress various conducts are postulated there over known as *Astanga Yoga*. *Caraka* has taken an important but brief note of these in under the caption of "*Tattva Smriti* and *Satyabuddhi*"^[30] which are said as the tools and path toward *Moksha*. Impact of Yogic *Yama*, *Niyama* etc., is there on *Achara Rasayana* and *Sadvritta*.

All the eight limbs of Yoga are to achieve steps achieved once own control over mind through *Abhyasa* and *Vairagya*. The nine conditions described as in the name of *Vikshepa* are the conditions which are obstacles in achieving the goal point. All these can be classified into four levels those are physical, mental, intellectual, and spiritual.

For *Triskandhatmaka* approach Yogic references are helpful only up to *Adravayabhuta* factors. The *Adravayabhuta* part, i.e. *Sattvavajaya* really is derived from *Yoga Darshana* as it is defined as "*Ahitebhyoarthebhyo Manonigraha*."^[31]

There is some controversy regarding the origin of *Mana* between *Yoga* and *Samkhya Darshana*. However, in the end both reach in *Jadatva* of *Manas*. *Atma* is *Jna*, *Vibuddha* and *Karta*, but it is *Akriyashila*. It performs its work by involving *Manas*. Here, this explanation of *Atma* is only for *Jivatma* (bound with *Mana* and *Shaarira*) not for *Paramatma* (*Nirvikara*).

Conclusion

There are plenty of references regarding *Manas* in *Vedic*, *Pauranika* and *Darshanika* literature, which prove that ancient Indian people were familiar with psyche and psychology. The concepts of *Yoga Shastra* are accepted not only by *Ayurveda*, but also by other ancient Hindu Sciences. All these ancient sciences are inter-connected with each other. All the streams of Indian Philosophy have described the concept of *Manas* in full length but *Yoga Darshana* contains maximum references and material, which can be used for treating and strengthening *Manas*. Whole *Yoga Shastra* is developed for controlling the *Manas*, i.e. *Citta Vritti Nirodha* and through the *Abhyasa* and *Vairagya* one can achieve the goal of *Moksha*.

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योग दर्शन में मन का महत्व

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मन का विषय कई वर्षों से सभी के लिये जिज्ञासायुक्त रहा है। मनुष्य के विकास में मन महत्वपूर्ण कारण है। यही इस जिज्ञासा का मुख्य कारण है। सिर्फ मनुष्य में ही तर्कयुक्त विचार करने की क्षमता है। भारतीय संस्कृति में मन को विविध पहलुओं से जाना गया है। वेद-दर्शन और आयुर्वेद में मन का गहन वर्णन मिलता है। आस्तिक और नास्तिक दोनों दर्शनकारों ने मन का वर्णन किया है परन्तु उनके मतों में कुछ विविधता है। यह अध्ययन मन का योग दर्शन में महत्व को प्रस्तुत करता है।

