



Manas (Mind) Structure: Exposing the Mysterious Functional Anatomy in the Indian System of Medical Philosophy

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Abstract

The mind is not structured anatomically, as emphasized by modern pathology. Instead, it is expanded as a whole in a subtle form behind the physical body. In the Indian system of medical philosophy, the mind is considered as the astral nerves made third body, which identified as the 'Manomaya-sharira' (subconscious mind). The mind is composed of millions of astral-nadis, through which Pranic-energies circulate freely into the astral anatomy of mind. Seven-chakras are found parallel to the spine, serving as the major seven innovation centres in the body. These Chakras facilitate the connection of the mind with the seven dimensions of the inner world. From these dimensions the Pranic-energies including Sattva, Raja, Tama are exported to the mind and its Nadi-tantras, influencing both the outer and inner subconscious minds. Subsequently, these elements, viz., Sattva, Raja and Tama are thrown from the mind to the outer world through the seven sense organs, manifesting as either constructive or destructive activities. Thus the mind exists due to 'Prana', (energy of Omkara) which increases through deeper meditation, sound sleep, and breathing exercises (O2). The positional behaviour of the mind shifts according to the physical and mental temperament, namely Triguna and Tridosha, or Panchavikara. The negative energy (Tama-guna) of the fourth dimension enters the astral Nadis-system of the mind via the interspace of the solar plexus, which crushes the mind's structures, and consequently, all the Chakras are corrupted and the Nadis are blocked, so it generates a break in the circulation of 'Prana' into the Nadis. As a result, many socio-economic challenges and psychosomatic disorders occur.

Keywords: Nadi; Prana; Triguna; Tridosha; Sattva; Raja; Tama; Kosha; Panchadosha; Panchavikara

Introduction

If we examine the texts of the Eastern or Western world related to medicine, psychology, or philosophy, we find merely a rough division of 'Manas' (mind). So this clear division can be determined only by a realized master. In this context, my-guru is "Shri Shambhu Sharan Ghosh." a great occultist scientist (a super-tantric-yogi) and realized master

who has assisted me in understanding the mind deeply. Shri Ghosh regulates various types of Tantric meditation programs related to life-transforming yoga, Ragatmaka Mantra therapy, Nava-jivan Dhyana, Bhagavad-kriya level-I, II & III, Sanjeevani-kriya, Kirtana Dhyana, and dimensional meditation through his medical spiritual centre, 'Rishi Vidya Kendra' in Varanasi, India. The deeper emphasis on this review article is completely inspired by the guidance of

spiritual master “Shri S.S. Ghosh.”

The human being holds the highest and most supreme position in the chronology of human’s development when compared to other animals. Similar to modern psychology, Indian medicine also posits that the ‘Manas’ or mind is made of ‘Annamaya-kosha’, signifying matter (as mentioned in the Chandogya-upanishad). While Acharya Bhela and modern medicine assert that the mind is located in the brain, the rest of the Indian system of medical philosophy places the mind in the pericardium region (Anahata-chakra) [1].

The term ‘Manas’ has been derived from the ‘Mana or Manu’ root verb, which means ‘knowledge’ and is almost synonymous with mind or psyche. Unlike the perspective of modern medicine, the mind is not viewed as a specific point but is understood to be extended as a whole into the inner body. Thus, the mental possesses a mystical nature, characterized by its hybrid behaviour, i.e., one dimension of the mind is matter while another dimension is consciousness, making it a buffer state between matter and consciousness. The ‘Manas’ is defined in broader terms in the Indian system of medical philosophy. According to this system, ‘Manas’ as the third astral body is composed of millions of Nadis. Pranic-energy circulates within these Nadis, ultimately forming six energy channels or junctions parallel to the spine, referred to as ‘Chakra’ (plexus) [2,3].

Mind has multi subtle-layered structures, where the layer of the subconscious mind is very significant. It is divided into two layers: the first is the ‘outer subconscious mind’, called ‘Manomaya-sharir’, which is formed by Anahata-chakra, and the second is the ‘inner subconscious mind’, called ‘Karana-sharira’, which is made by Vishuddha-chakra. Thus, the entire mind is constructed by thousands of Nadis. The mind exists due to two factors: the first is the circulation of Pranic-energy into the Nadis (the genuine cause), and the second is the breathing of oxygen (the phenomenal cause); consequently, the mind is alive forever. While we are living, the mind remains alive with both Prana and oxygen, and after death, the mind continues to exist with Pranic-energy only [4].

So, the mind exists due to both Prana and oxygen; the mode of travel of the mind depends on the rate of breathing accordingly, so the mind shifts its position with physical and mental temperaments (Triguna and Tridosha) including Sattva (equilibrium), Raja (motion), Tama (friction), Vata (wind), Pitta (bile), and Kapha (phlegm), and thus, the mind acts in accordance with these elements [5].

The structure of the mind can be classified into the following two categories after an exhaustive investigation of each and every one of India’s meditational, medical, and

mystical literatures, including yoga, Ayurveda, philosophy et al.

- Individual Mind (Personal Mind).
- Trans Mind (Beyond Personal Mind).

Individual Mind (Personal Mind):

In accordance with the deeper understanding perspective of Indian medical philosophy, the personal mind is divided into the following three subcategories:

Conscious Mind (Jagrata State)

The conscious mind acts as a joint device of the brain and mind during the awakening state of consciousness (Jagrata-avastha), which occurs under the Annamaya-kosha (matter made body). The conscious mind perceives all the impulses in an organic or rational form of consciousness. Thus, anatomically, the conscious mind regulates through the brain functions and eleven sense organs. In the Upanishads, it is referred to as ‘Vaishvanara’, and in this state, many material desires for physical gratification exist within the conscious mind. Consequently, all biological and social desires strive to be fulfilled through Karma [6,7].

The conscious mind is influenced by the ‘A-kara’ (first sound of Omkara), and in the conscious state, the Muladhara-chakra is connected to the fifth and sixth dimensions of the universe. The various physical, socio-economic, cultural, and religious activities involve the conscious mind [3,4]. According to the Patanjali-yogasutra, when the entire material desires of the current life (Citta-vritti) are completely eliminated from the conscious mind, Savikalpa-samadhi (Vitarkanugata, or Sampragyata-yoga) occurs. Subsequently, our total individual engagements in the world are inspired by the intention of public welfare [8].

If we look at modern psychology, Sigmund Freud states that the conscious mind begins to develop alongside the brain’s development, typically after three years, during the phallic phase of children. This developmental process also marks the onset of cognitive understanding, referred to as the ego. The ego’s primary aim is to gain pleasure under the criteria of realistic principles. Consequently, due to the pressures of the superego, individuals often compromise to achieve gratification [9].

According to C.G. Jung, conscious images are sensed by the ego, while unconscious elements have no direct relationship with the ego. In a substantive sense, the centre of consciousness is the centre of personality. Additionally, the ego is the centre of consciousness but not the centre of personality; the centre of personality is the self (spirit), which is extensively unconscious. Later, Jung suggests that,

psychologically, in a healthy person, the ego takes a secondary position to the unconscious self [10].

Transitional Mind (Svapna State)

The transitional mind is located between the conscious and subconscious layers; it is essentially a semi-conscious or semi-subconscious state, hence referred to as the transitional mind. This mind operates as the dreaming state (Svapna-avastha) or non-awakening stage of consciousness under the Pranamaya-kosha (astral matter, or Nadis made body). The transitional mind is considered to be a psychic, fictional, and non-rational state of consciousness. Metaphysically, it is regulated by the circulation of Pranic-energy into the astral nerves (Nadis), referred to as 'Tejas' in the Upanishads. In this state, many psychic, hypothetical, imaginary, and unsatisfied desires exist, which find fulfilment through dreams [6,7].

The transitional mind is commanded by the 'U-kara' (second sound of Omkara); in this transitional state, the Manipura-chakra is connected to the seventh dimension of the universe. Here, the soul, as a separate form from the body, moves freely to desirable places where it engages in various subtle activities such as enjoying, eating, playing, laughing, jumping, and reading [3,4].

The transitional mind, or dreaming state, is considered a part of the unconscious mind, according to Freud and Jung. Literally, a dream is the projection of unsatisfied desires that are satisfied by the unconscious through dreams in sleep mode. According to psychoanalysis, various kinds of dreams are seen that indicate different phenomena of life.

Subconscious Mind (Sushupta State)

The subconscious mind is located between the personal mind (transitional mind, or Svapna-avastha) and the Transmind (collective mind, or Turiya state). It represents a sleep state (Sushupta state) of consciousness, characterized by passive modes of consciousness. In the subconscious mind, all dispositions and acquired Karma from past lives are stored, influencing our overall psycho-somatic traits. 'Sushupti' is referred to as 'Prajna' in the Upanishads and exists under the 'M-kara' (third sound of Omkara). During this subconscious state, there are no dreams, experiences, or consumption due to being in a state of passiveness. 'Sushupti' occurs in the pericardium region, the resting location of the Atman (spirit), and is divided into two parts as follows [6,7].

Outer subconscious mind (Manomaya-sharira): The outer subconscious is the Manomaya-sharira (outer astral-nerves made body) and is known as the sleep state of the sub-consciousness. In this state, the just past life's related Karma, memories, desires, or dispositions are stored in a

passive mode. In the outer subconscious mind, the Anahata-chakra is connected to the eighth dimension [3,4].

According to the Patanjali-yogasutra, when the entire material desire from the early past life (Citta-vritti) is completely eradicated from the outer subconscious mind (Manomaya-sharira), Nirvikalpa-samadhi (Vicharanugata, or Sampragyata-yoga) occurs. Subsequently, individuals engage in work inspired by the intention of public welfare, accompanied by happiness and bliss. This state is known as Anandanugata or Asmitanugata-samadhi, signifying that only 'to be self' remains [8].

The subconscious mind is called the unconscious mind in modern psychology. The outer subconscious mind (Manomaya-sharira) is termed the proper unconscious by S. Freud, and the id, associated with the unconscious, develops during the libido phase of a newly born baby until three years. The id instinct is primitive and unchangeable in the unconscious, aiming to gain maximum pleasure or gratification without considering any social rules, regulations, or morality. This means that the id, based on pleasure principles, seeks maximum gratification at any cost for survival and well-being, while guilt is also involved in this process [9].

The outer subconscious mind (Manomaya-sharira) is referred to as the personal unconscious by C.G. Jung. He suggests that subliminally, many repressed or forgotten desires, feelings, and emotions are perceived in our personal experiences, and these contents are deeply rooted in our personal unconscious mind. These individual experiences, unique to each of us, are termed 'complexes', and a complex is an emotionally toned group of associated ideas; for instance, a person's experiences with their mother may become grouped around a sentimental nucleus, causing the mother of that person to block the smooth flow of thought and ideas [10,11].

Inner subconscious mind (Karana sharira): The inner subconscious is the Karana-sharira (inner astral-nerves made body) and is known as the deep sleep state of the subconscious mind. In this state, far-distance past life's related Karma, memories, desires, or dispositions are stored in the most passive mode, and the last causes of Karmas are deeply rooted in the inner subconscious mind. Vishuddha-chakra is lightly connected to the eighth and ninth dimensions. Therefore, the inner subconscious mind represents the ultimate limit of our individual personality, i.e., personal identity, and thus our entire individuality ultimately concludes here [3,4,12].

According to Patanjali-yogasutra, when the entire slight material desires from far-distant past lives (Citta-vritti) are

completely eradicated from the inner subconscious mind (Karana-sharira), Sabija-samadhi or Asampragyata-yoga occurs. Subsequently, as a seed, all smaller dispositions of the mind (Citta-vritti) are ultimately erased from the root [8].

On one hand, the inner subconscious mind (Karana-sharira) is termed the repressed unconscious by S. Freud, and according to him, many unsatisfied desires are repressed in the unconscious mind for a long time, which is significant from a pathogenic standpoint. During the age of 6-12 years, the super ego emerges during the latency phase. Its purpose is to gain pleasure under moral principles, thus, the intuition and interlunation play key roles in human behaviour. In the genital (puberty) phase after the age of 12 years, the id, ego, and super ego appear together [9]. On the other hand, the inner subconscious mind (Karana-sharira) is referred to as the collective unconscious by C.G. Jung, and according to him, many archetypes such as animus, anima, persona, shadow, self, etc., are already present in the collective unconscious. These archetypes manifest through ancestral and existing life's causes [10].

Trans Mind (Beyond Personal Mind)

Accompanying an analysis of India's rare Tantric and yogic literatures and a deeper understanding gained from discussing the Trans Mind with a recognized and realized master, Shri S.S. Ghosh. Therefore the Trans-mind has been divided into the following two subcategories:

Collective Conscious Mind (Turiya State)

The collective conscious mind is located between the personal mind (subconscious or Sushupta-avastha) and the Trans mind (cosmic mind or Turiyatita-avastha). In India's philosophical tradition, a state of Trans-mind where every personal subconscious experience mutually interconnects referred to as the collective conscious mind, and in this state, erasing all individualities. The collective conscious mind is identified as the Turiya state (deeper Samadhi or Trance), referred to as Vigyanamaya-kosha (super astral-nerve made body). Essentially, it is an organic timeless zone viz. an individual got super mind, lives within body. The location of the collective conscious state is between both eyebrows, known as the third eye Chakra (Agya-chakra), and is connected to the ninth dimension of the universe.

It represents a Buddha state of consciousness, serving as a super mind or collective consciousness. In this state, the yogi can manifest anything using the 'Samkalpa' power. The collective mind is beyond the A-kara, U-kara, M-akara, Triguna, Tridosha, Panchavikara, Panchadosha, Pancha-citta-vritti, and all that [3,6,7]. According to Patanjali-yogasutra, when the entire dispositions of the mind (Citta-vritti) become

zero over the long term in the collective unconscious, 'Nirbija-samadhi or Asampragyata-yoga' occurs. Subsequently, this state is referred to as 'Kaivalya', where finds only becoming, not doing [8].

Cosmic Conscious Mind (Turiyatita State)

The cosmic conscious mind is the ultimate and supreme state after the collective consciousness, characterized by an omnipotent and omnipresent being. In India's deeper philosophical tradition, the Trans-mind is where the entire collective conscious impulses are interconnected, referred to as the cosmic mind, and in this state, approximately total individualities are erased, making us becomes Shiva.

The cosmic conscious mind is identified as the Turiyatita state (beyond everything) and is mentioned as Anandamaya-kosha (Shiva-consciousness, or Omkara). The location of cosmic consciousness is at the top of the head, known as the Sahasrara-chakra, and it is connected to the ultimate, tenth dimension of the universe. It represents a Shiva state of consciousness as a supreme mind or cosmic consciousness. Here, after leaving the body, the yogi has two options: either merging into cosmic consciousness or not [3,6,7]. According to the Patanjali-yogasutra, after achieving Kaivalya, the 'Dharmamedha-samadhi' occurs, and afterward, the yogi merges to self, into Shiva-consciousness forever, and does not take rebirth or incarnation again [8].

Discussion

If we compare the Indian system of medical philosophy to modern psychology, we find that states such as the Jagrata (awakening) state—conscious mind in modern psychology (Freudian and Jungian psychology), the Svapna (dreaming) stage—transitional mind—unconscious in modern psychology, the Sushupta (sleep) stage—subconscious mind—unconscious in modern psychology, the outer subconscious mind (Manomaya-sharira)—proper unconscious or personal unconscious, and the inner subconscious mind (Karana-sharira)—repressed unconscious, or collective unconscious. Modern psychology attempts to explore the personal mind, while the Trans-mind, or collective consciousness (Turiya state, or Buddha-consciousness) and cosmic mind (Turiyatita state, or Shiva-consciousness) are not addressed by modern psychology, except in the Indian system of medicine and philosophy [13].

The three-dimensional division of the mental faculty, namely Sattva, Raja, and Tama, is also accepted by Freudian psychology, where the id corresponds to Tama (the biological aspect), the ego to Raja (the physical aspect), and the superego to Sattva (the socio-cultural aspect). Thus, the mind holds a central position in the entire Indian system of

medical philosophy. Both physical temperament (Tridosha, Vata, Pitta, and Kapha) and mental temperament (Triguna, Sattva, Raja, and Tama) jointly influence the psychosomatic activities. Therefore, Indian philosophy, as well as the Indian system of medicine, attributes much significance to 'Manas' [1].

The Indian system of medicine considers the two aspects of Tridosha within the physical faculty, namely 'Prakriti and Vikriti', as crucial pathogenic factors. When 'Prakriti' is balanced, it indicates well-being, but when it becomes imbalanced, it indicates non-well-being. Thus, controlling the 'Manas' is deemed most important for mental and physical wellbeing. According to the Indian system of medical philosophy, achieving this balance is only possible through the practice of yoga [5].

Similar to quantum mechanics, Indian philosophy has long considered the world to be ten-dimensional, which are interconnected to our body. In these four dimensions (5-8D) of the universe are constructed of Nano-matter, it continues to export 'Satta-guna' (a higher degree of positive energy) to our mind. Simultaneously, the fourth dimension continues to export 'Raja and Tama-guna' (a higher degree of negative energy) to the mind. The fourth dimension (Raja and Tama) creates hurdles in the circulation of 'Prana' into the astral nerves (Nadis), consequently generating the Panchavikara that stimulates the Tridosha. As a result, many psychosomatic challenges appear [14,15].

Conclusion

Freudian and Jungian psychology does not explain the concept of mind as well as Indian philosophy. Modern psychology focuses on the mind, whereas Indian philosophy centres on the soul. Consequently, the psychoanalyses of both C.G. Jung and Sigmund Freud are limited to the personal mind (conscious, unconscious, or subconscious mind) and cannot extend beyond the personal mind, as Indian philosophy does. The Indian system of medical philosophy describes the personal or Trans-mind more comprehensively than modern psychology; for instance, the conscious mind (Jagrata-avastha), transitional mind (Svapna-avastha), subconscious mind (Sushupta-avastha), collective mind (Turiya-avastha), and cosmic mind (Turiyatita-avastha).

The limit of the personal mind is synonymous with the limit of personal identity, existing only among the conscious mind (awakening state), transitional mind (dreaming state), and subconscious mind (sleep state); thus, our identity does not extend across the subconscious mind. In fact, the personal identity repeats itself again and again with past life experiences and memories, referred to as archetypes by C.G. Jung. All the problems arise from personal identity.

By practicing yoga, one can reach the trans-mind, so these various types of problems automatically find resolution upon reaching the moksha state (collective mind).

Whatever negative events or activities are occurring either in the universe or in the human body, they are influenced by the fourth dimension. Negative energy from this dimension enters the body and spreads across the Nadis system, corrupting the mind afterwards. This process results in the production of Panchavikara and Panchadosha; consequently, psychosomatic disorders and socio-economic challenges arise.

According to Indian mysticism, the mind and body are interconnected at two locations: the first is the solar region (Manipura-chakra), and the second is the pineal gland, which is expressed jointly by brain function. The brain is an anatomical structure, while the mind is an astral and mystical structure. Thus, additionally, the spirit is connected to the mind through the pericardium region (Anahata-chakra).

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