

## The role of the mind in multitasking and its physiological impact in the present era.

Aishwarya Pandey\*<sup>1</sup>, Ashok kumar Sharma<sup>2</sup>

1. M.D Scholar (PG Dept. of Kriya Sharir)
2. HOD & Prof. (PG Dept. of Kriya Sharir)

Madan Mohan Malviya Government Ayurved College, Udaipur (Raj.)

\*Corresponding Author: Email – [aishwarya2542@gmail.com](mailto:aishwarya2542@gmail.com); Contact No.: 9521977091

### Abstract

From day to day, everyone is too busy to *Manage* their lives. Hence, multitasking is a common practice involved by individuals in this era. It does save our time, but does it have any impact on health, whether psychologically or physically. From physiological prospectus one can understand the concept of *Mana*, the entity which makes the sensory organ to connect with their respective stimulus or motor organ to take action / regulates the action of *Karmendriya*. *Manas* is the connecting link between the *Atma* with *Sharir* and hence influences both. *Mana* subtlety makes it move quickly and conjugate with the sense organs so quickly that it appears as though all sensory impressions are occurring concurrently at the same moment and that it is simultaneously connected to all *Indriyas*. Nevertheless, it only connects to one *Indriya* at a time. This demonstrates its *Ekatva* quality. Multitask is to work on two or more tasks at once, to switch between tasks often, or to complete several jobs

quickly one after the other. Here by understanding the physiology of *Mana*, one can understand its role in multitasking and it's physical and psychological effect on individual. As *Mana* has major a role in keeping healthy status as well as in disease production

**Keywords** – *Mana*, Multitasking, Mental disorders etc.

### INTRODUCTION

#### *Mana*

Charaka defines Aayu (life) as the combined state of *Shareer* (Body), *Indriya* (Senses), *Satva* (Psyche) and *Atma* (soul).<sup>1</sup>

According to Charakadhat entity by which contemplation and understanding are made possible is known as *Manas*.

The term *Mana* refers to something which conveys or imparts knowledge.<sup>2</sup>

*Mana* cannot perceive knowledge independently. It becomes aware of knowledge only when it is connected to *Atma* and *Indriyas*.

Although Indriyas are a form of knowledge themselves, they rely on the connection between *Mana* and Atma. Consciousness through Atma and *Mana* is essential for knowledge to reach the Indriyas. If either Atma or *Mana* is absent, the Indriyas cannot perceive.

Mind is a tool for the sense organs to perceive; therefore, it is called *atindriya*. It is also referred to as *satva*. The mental apparatus links the senses, the soul, and the perception organs in a fully functional manner.<sup>3</sup>

It serves as both the sense organs and organs of functions. It is recognized as both a sense organ and a motor organ, hence being the eleventh indriya.<sup>4</sup>

### Physiology of *Mana*

Ayurveda strongly emphasizes the importance of *Mana* as the primary organizer of both internal and external stimuli, as well as the mediator of the body's muscular responses to these stimuli. The mind needs to be functioning properly in order for observations to be made.

The ability to know or not know serves as a criterion for identifying the presence or absence of the mind. Without an attentive mind, the soul, subject, and perception of subject with sense organs are not sufficient to gain any knowledge. However, when the soul, subject, and perception of subject with sense organs are accompanied by an attentive mind, one can gain knowledge.<sup>5</sup>

When the mind is associated with the special senses, the sensory organs convey stimuli to the brain's centre. The brain then interprets these stimuli based on previous similar experiences. The mind analyzes whether previous experiences were beneficial or harmful to the body, and intelligence, or "*Buddhi*," makes the final decision about

how to perceive the object based on this analysis. Finally, the person decisively reacts to these stimuli.<sup>6-7</sup>

### Properties

*Mana* possesses two primary properties: *Anutva*, which denotes extreme minuteness, and *Ekatva*, which signifies unity.

These two qualities are important due to which *Mana* is capable of all functions. Once an individual focuses on reading, they will comprehend the text. However, if someone tries to speak to the reader while they are reading, the reader won't understand the spoken words because their mind is preoccupied with interpreting the written words. The mind can only focus on one thing at a time, so the individual will only perceive the stimulus they are concentrating on. Other stimuli will be dismissed as meaningless. These two qualities of the mind, *Anutva* (minute perception) and *Ekatva* (single-mindedness), are crucial for its ability to function effectively.<sup>8</sup>

To substantiate further, *Chakrapani* describes three *Nyayas*, namely

1. *Utpalashatapatranayaya*
2. *Alata chakra Darshananyaya*
3. *Dirghashashkulinyaya*
4. *Utpalashatapatra Nyaya*

Arrange a hundred lotus leaves one over the other and prick it with a needle. While pricking the needle, makes holes in the leaves one after another in quick successions. But it looks like that the needle pricks all the leaves at a time. As such the *Mana* is one and only one associates with *Indriyas* one after another. But it is imagined that the *Mana* associates with the five *indriyas* simultaneously. With this *nyaya* it is established that *Mana* is one and only one. *Alata chakra DarshanaNyaya*

If a half burnt wood is rotated very fast, it looks like a wheel. Though it is one in number it looks like a wheel. As such the *Mana* which is one in nature it wanders in the body like a wheel and associates with the Indriyas one after another.

### ***Deerghashashkuli Nyaya***

*Shashkuli* means a kind of cake or biscuit made of twisted rings of rice paste fried in ghee or oil.

While eating *shashkuli*, a person may think that he precepted the sound through *srotrendriya*, the shape through eyes, the hard touch with *sparshanendriya*, and taste with *Rasanendriya* and its smell with *ghranendriya* all at the same time. These types of perception are due to fast movement of the *Mana* in the body.

Objects of *Mana* are to think practically as well as impractically, to consider right or wrong with previous experience, to make judgments about the near future, and to keep an objective in order to make decisions.<sup>9</sup>

### **Multi tasking**

Multitasking is the ability to handle more than one task or activity simultaneously. While it can seem like a superpower, research suggests that our brains aren't as good at it as we might think. Instead of truly multitasking, we're often switching quickly between tasks, which can lead to decreased efficiency and increased errors.

The observed decrease in MULTI -task performance is attributed to the peripheral interference may arise from shared sensory or motor processes between the tasks. Individuals are encouraged to refrain from simultaneous processing and are offered ample opportunities to practice performing both tasks concurrently.

For example some fear that they might miss something: “don’t let anything fall through the cracks”

The popular press has covered associated work-life balance issues and also the problems associated with multi-tasking at work such as the increased amount of stress, loss of focus and performance declines that multi-tasking workers are experiencing. (e.g. Wallis and Steptoe, 2006)

It is common knowledge that multi-tasking is an increasingly sought-after skill in prospective employees, whether skilled or not.

Multitasking can be beneficial in several ways like efficiency in Routine Tasks

It can be advantageous for simple or routine tasks like listening to music while cleaning or cooking. It helps in making better use of time and accomplishing more in a day. Multitasking can improve productivity, especially when it involves tasks that require different cognitive resources. For instance, answering emails while waiting for a meeting can be a productive use of time. It can make individuals more adaptable in fast-paced environments where quick decision-making and handling multiple tasks simultaneously are essential, such as in emergency situations or customer service roles.

But Multitasking has several Impact also. Research shows that multitasking can lead to a decrease in the quality of work. When people switch between tasks, it often takes time to refocus, which can lead to more mistakes and lower overall performance. Multitasking can overwhelm the brain, leading to increased stress and decreased cognitive function. This is particularly true for complex tasks that require deep thinking or creativity.

Despite the appearance of getting more done, multitasking can actually slow you down, It Reduces Efficiency. The time spent switching between tasks and the cognitive costs associated with it can negate any potential efficiency gains.

It's important to strike a balance between multitasking and focused work. Match tasks with the appropriate approach. For instance, engage in multitasking for routine activities but focus deeply when dealing with complex problems. Utilize techniques like the Pomodoro Technique to effectively manage time and switch between focused work and multitasking as needed. Self-Awareness is the primary key. To recognize our own cognitive limits and adjust multitasking efforts accordingly.

Activating and controlling the *indriye* is the responsibility of Vata. This involves transitioning from one sensory experience to another. Overusing the senses escalates Vata. Excessive sensory stimulation can lead to impaired senses, heightened confusion, disrupted sleep, and impaired speech.

Regularly engaging in multitasking can disrupt the balance of vata, leading to an increase in mental disorders and the onset of serious diseases, starting from anxiety and irritation.

### Physiological aspect of *Mana* in multitasking

#### MULTITASKING

*Indiryas* are able to receive their

Subject – सर्वेन्द्रियाणामुद्योजकः

*Mana* switching from one *Indriye* to another - सर्वेन्द्रियार्थानामभिवोदा

Activating and Controlling the *Mana* is the responsibility of *Vata* -  
नियन्ता प्रणेता च मनसः

Overusing the *Indriye* and movement of *Mana* - *Vata Vridhi*

Excessive sensory stimulation can lead to impaired senses, heightened confusion, disrupted sleep, and impaired speech.

तत्र, वातवृद्धौ वाक्पारुष्यं कार्यं काष्यं  
गात्रस्फुरणमुष्णकामिता निद्रानाशोऽल्पबलत्वं गाढवर्चस्त्वं  
च ।

Su. Su. 15/18

बलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः | As.H. Su.

11/6

Multitasking is a boon or a bane, depending on how efficiently you handle it and the nature of the tasks you're *Managing*.

### Reference

1. Pandit Sashtri Kasinath pandye, Sutra sthana verse 1/, Chaturvedi Gorakhnath. Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018
2. Pandit Sashtri Kasinath pandye, Sharir sthana verse 1/18-19, Chaturvedi Gorakhnath. Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018
3. Pandit Sashtri Kasinath pandye, Sutra sthana verse 8/4, Chaturvedi Gorakhnath. Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018
4. J Indian Philos (2019) 47:421–452
5. Pandit Sashtri Kasinath pandye, Sharir sthana verse 1/, Chaturvedi Gorakhnath.

- Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018
6. Pandit Sashtri Kasinath pandye, Sharir sthana verse 1/18, Chaturvedi Gorakhnath. Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018
7. Pandit Sashtri Kasinath pandye, Sharir sthana verse 1/22-23, Chaturvedi Gorakhnath. Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018
8. Pandit Sashtri Kasinath pandye, Sharir sthana verse 1/136, Chaturvedi Gorakhnath. Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018
9. Pandit Sashtri Kasinath pandye, Sharir sthana verse 1/11, Chaturvedi Gorakhnath. Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018
10. Pandit Sashtri Kasinath pandye, Sharir sthana verse 1/20, Chaturvedi Gorakhnath. Varanasi: Chaukhamba Bharti Academy, Charaka samhita. [book auth.], 2018.

<i>Conflict of Interest: Non</i>	<i>Source of funding: Nil</i>
<b><i>Cite this article:</i></b>	
<i>The role of the mind in multitasking and its physiological impact in the present era. Aishwarya Pandey, Ashok kumar Sharma</i>	
<b>Ayurline: International Journal of Research In Indian Medicine 2024; 8(4):01- 05</b>	