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# Vata - The Niyanta and Praneta of Manas

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## ABSTRACT

Ayurveda is the most ancient medical science of the world. It is practiced to attain *Chaturvidha Purusharthas* namely *Dharma, Artha, Kama* and *Moksha*. *Shareera* becomes main *Sadhana* for attaining these *Purusharthas*. *Ayurveda* gives importance to both *Shareerika* and *Manasika Swasthya* equally. *Vata, Pitta, Kapha* popularly known as *Tridoshas* are chief functional components of the body. Equilibrium of these *Doshas* is very essential for maintenance of all activities in the body. When these *Doshas* are balanced, all activities related to body, mind and senses occur smoothly. With this, one can enjoy a status of perfect health and immunity. On the other hand these *Doshas* are imbalanced, they cause various diseases. *Shareera* and *Manas* are inter-related. Always *Shareera* follows *Manas* and *Manas* follows *Shareera*. *Vata Dosh* is known to be related with *Rajo Guna* and thereby we can see effect of fluctuation of these *Doshas* in *Shareera*, results in different conditions. So, in case of vitiation of *Vata*, there is also vitiation of *Rajo Guna* which ultimately vitiates *Manas* and its attributes. So, it can be said that, *Vata acts* as the root cause of different *Manasa Roga*.

**Key words:** *Vata, Manas, Manasa Roga*

## INTRODUCTION

*Ayurveda* is the most ancient medical science of the world. It is practiced to attain *Chaturvidha Purusharthas* namely *Dharma, Artha, Kama* and *Moksha*. *Shareera* becomes main *Sadhana* for attaining these *Purusharthas*. As said in *Chanakya Neeti Shastra*

“*Sarvam Anye Praityajye Shareeram Anupalayet* |

*Shareerasya Pranasthasya Sarvameva Vinashyati* |”<sup>[1]</sup>

Our *Shareera* becomes the most important *Sadhana* as it stays with us from birth till death. So, keeping aside

all other works first one has to take good care of his *Shareera*. If this is not taken care then it gets affected by diseases and our travel towards *Moksha* gets hampered.

*Kaviratna Kalidasa* also opines the same by quoting “*Shareeramaadyam Khalu Dharmasaadhanam*”<sup>[2]</sup>

So, leaving all other important activities one has to take good care of their own *Shareera*. Otherwise, everything else gets disturbed. Because of this reason *Shareera* becomes a very important pillar for *Ayu* along with *Satva* and *Aatma*.

*Ayurveda* gives importance to both *Shareerika* and *Manasika Swasthya* equally. *Vata, Pitta, Kapha* popularly known as *Tridoshas* is chief functional components of the body. Equilibrium of these *doshas* is very essential for maintenance of all activities in the body. When these *Doshas* are balanced, all activities related to body, mind and senses occur smoothly. With this, one can enjoy a status of perfect health and immunity. On the other hand, these *Doshas* are imbalanced, they cause various diseases.

*Shareera* and *Manas* are inter-related as stated by *Acharya Charaka*, *Shareeririka Swasthya* depends on

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Vata, Pitta, Kapha whereas Manasika Swasthya depends on Satva, Rajas and Tamas.<sup>[5]</sup>

A very famous quotation from Charaka Samhita says “Satvam Chanuvidheeyate Shareeram Hi Api Shareeram Cha Satvam”<sup>[3]</sup>

Always Shareera follows Manas and Manas follows Shareera. Here if a given person is healthy physically and mentally then only, he will be happy. If he is healthy mentally but starts suffering with some physical ailment then soon, he will also suffer mentally. Vice versa is also true. One follows the other.

## AIMS AND OBJECTIVES

1. Importance of Vata Dosha among Tridoshas.
2. Importance of Vata Dosha as Mano Preraka and Niyamaka.

### Analysis of Vata as the Niyanta and Praneta of Manas

Vata Dosha is said to be the most important one among Tridoshas. As explained in Charaka Samhita, Vata Dosha is the software which runs our body.<sup>[4]</sup> The other two Doshas, Pitta and Kapha are moving only by the virtue of Vata Dosha.<sup>[5]</sup>

Acharya Charaka in Vatavyadhi Chikitsa Adhyaya<sup>[6]</sup> explains, Vayu is Ayu due to which we are alive, Vayu is the Bala that nourishes our Shareera and Manas, Vayu is Shareera Dharaka that supports. Vayu is the whole Vishwa and the Prabhu of all the creatures. Soon after this quotation Acharya Charaka quotes “Avyahata Gatiryasya.” just to elaborate why he calls Vayu as Ayu. Acharya Chakrapani comments on it as Avyahata Gati is Aparityakta Marga means not leaving its own Marga, Sthanastha is not having Vimarga Gamana, Prakrutou is that which is Aksheena Vriddha, Veeta Roga is Nirogata. So, when Vata Dosha is in its Prakruta Sthana, having no Vimarga Gamana, which is in Samya Avastha or Aksheena Vriddha Avastha, that Vata Dosha provides Niroga Jeevana equivalent to almost 100 years.<sup>[7]</sup>

Such important Dosha, Vata is also the influence of Manas. “Niyanta Praneta Cha Manasa” proves that Niyaman and Prerana of Manas happens by the virtue of Vata Dosha.

While describing normal functions of Vata Dosha in Vata Kalakaliya Adhyaya, Acharya Charaka elaborates

- Niyanta Praneta Cha Manasah<sup>[4]</sup> - It is the Nyantraka and Preraka of Manas.

On this Acharya Chakrapani opines that

Niyanta Anipsite Vishaye Pravartamaanasya

Manasah Praneta Cha Manasah Eva Ipsite Arthe J<sup>[8]</sup>

- Vata Dosha prevents involvement of Manas in Anishta Karyas, provokes Manas to get involved in Ishta Karyas, there by does Nyantrana and Prerana of Manas.
- Sarvendriyanam Udhjojakah Sarvendriyarthanam Abhivodhah<sup>[4]</sup>- Vata Dosha is the stimulator, by the virtue of which all the Indriyas (Gnyanendriyas and Karmendriya) get stimulated to do their work. On this Chakrapani comments

Udhjojakah Prerakah Kim Va Udhjogakarakah J<sup>[8]</sup>

Vata Dosha makes Indriyas to work. But again, Indriyas do Vishaya Grahana only in presence of Manas. Thus, Vata Dosha also makes Indriya Udhjojana by influencing Manas.

- Artha Grahana by Indriyas also happens in presence of Vata Dosha. It acts as catalyst and activates Indriyas and Manas to do their Artha Grahana. Sarvendriya Grahakatva is also influenced by Vata because Sparshanendriya is having more Vyapakata compared to other Indriyas. Other Indriyas are connected by Sparshanendriya and Sparshanendriya is controlled by Vata Dosha.<sup>[8]</sup>
- Harshotsahayoryonih - Harsha & Utsaha which are related to Manas are due to Vata.

Acharya Charaka mentioned 80 types of Vataja Nanatmaja Vikaras according to Anga Visheshha Because Vata Sthana is Adho Bhaga of Shareera, its Vikaras also were explained starting from Paada and Paada Nakha, gradually moving upwards till Shiras. Apart from these, few diseases like Ekanga, and Sarvanga Vata Vikaras were also mentioned including

few of the *Mano Vikarasa* indicating influence of *Vata Dosha* on *Manas*.

Few more references from different classical texts stating relation of *Vata Dosha* and *Manas*.

- According to *Hathayoga Pradeepika*

Establishing the relation between *Manas* or *Chitta* and *Prana Vayu*, *Hathayogapradeepika* explains “*Chale Vate Chale Chittam Nischalenischalam Bhavet*”<sup>[9]</sup> meaning if we are able to control our *Praana Vayu* which is again a type of *Vata*, we can control our *Chitta* also. If we are unable to control *Prana Vayu*, then we will not be able to get control on *Chitta*. When *Vata* moves *Chitta* moves, when *Vata* becomes *Nischala* *Chitta* also becomes *Nischala*. So controlling *Manas* needs controlling *Vata Dosha*.

In another instance *Hathayogapradeepika* explains

“*Pavanobaddhate Ena Manastenaivabaddhate*”<sup>[10]</sup>

If one is able to control *Prana Vayu*, will also be able to controls *Manas*. If we do *Vayu Nigraha*, *Mano Nigraha* also happens and if we do *Mano Nigraha* then *Vata Nigraha* also takes place.

*Indriyanam Mano Natho Manonathastu Marutah* <sup>[11]</sup>

*Manas* is supreme controller of *Indriyas*, *Maruta* / *Vata* is supreme controller of *Manas*.

## DISCUSSION

The functions of *Vata Dosha* which have been classically described by various scholars can be analysed under the various headings as discussed below:

### Supremacy of *Vata Dosha* among *Sharira Doshas*<sup>[12]</sup>

- *Vata Dosha* has been categorically mentioned first in the sequence of all *Sharira Doshas* by all the principal scholars of *Ayurveda*.
- *Vata* is considered as supreme due to ‘*Vibhutwad*’ ‘*Ashukaritwad*’ - omnipresent character and rapid transmitter through all the channels of the body.
- *Vata* is not dependent on other *Doshas* for its *Chaya*, *Prakopa* and *Prasara* etc. stages.

- Among all the *Nanatmaja Vikaras*, *Vataja Nanatmaja Vikara* are maximum in number i.e., 80, in comparison with *Pittaja* and *Kaphaja Nanatmaja Vikara* which are 40 and 20 in number subsequently.

### *Vata Dosha* as regulator of *Mana & Indriya*<sup>[4]</sup>

Due to its omnipresent character, *Vata* can pervade the minutest part of body and thus it can reach the *Mana* (mind) and *Indriya* (sensory organs) very subtly. In *Vatakalakaliya Adhyaya* of *Sutrasthana* of *Charaka Samhita*, this aspect has been elaborately described under the functions of *Vata Dosha* by *Acharya Charaka* in following way

- “(*Vata*) *Pravartaka Cheshtanamucchavachanam*” - *Vata* promotes all types of action.
- “(*Vata*) *Niyanta Praneta Cha Manasa*” - *Vata* restrains and impels the mental activities.
- “(*Vata*) *Sarveindriyanam Uddyojaka Sarveindriyarthanambhivodha*” - *Vata* coordinates all the sense faculties and helps in enjoyment of their objects.
- “As because *Vata* controls mind and its activities, so vitiation of *Vata* leads to causation of different *Manasa Roga* (psychiatric diseases) by vitiating *Manasa Doshas*. Also, *Vata* has been said to be dominant of *Rajo Guna*, one of the *Manasa Doshas*.<sup>[13]</sup> So in case of vitiation of *Vata*, there is also vitiation of *Rajo Guna* which ultimately vitiates mind and its attributes. So, it can be said that, *Vata* acts as the root cause of different *Manasa Roga*.
- Likewise, all the sensory and physical organs are controlled by *Vata Dosha*. As *Vata* regulates the movement and activity of *Mana* and *Indriya*, it can be said that, *Vata Dosha* regulates different sensory perceptions also. In case of vitiation of *Vata Dosha*, deception of sensory perception occurs. So, it can be said that, *Vata* acts as regulator of mind and different sensory and physical organs.

### *Satva and Shareerastha Vata Dosha*<sup>[3]</sup>

As quoted previously, *Shareera* follows *Manas*, and *Manas* follows *Shareera*. So, the meaning here comes



is *Shareerika Doshas* and *Manas Doshas* are related to each other. *Vata Dosha* is known to be related with *Rajo Guna* and thereby we can see effect of fluctuation of these *Doshas* in *Shareera*, results in different conditions.

## CONCLUSION

From the above discussions it can be concluded that, among all the *Doshas* of our body, *Vata Dosha* possesses some unique qualities by virtue of which it performs multiple types of functions in our body. *Vata Dosha* due to its special *Gunas*, can enter minutest channels and even influence and control *Manas*. Due to its *Laghu*, *Sukshma* and *Chala Guna*, *Vata Dosha* regulates mind and sensory organs as well as their different activities. Thus, *Vata* becomes *Niyatraka* and *Preraka* of *Manas*. *Artha Grahana* by *Indriyas* also happens in presence of *Vata Dosha*. It acts as catalyst and activates *Indriyas* and *Manas* to do their *Artha Grahana*. *Sarvendriya Grahakatva* is also influenced by *Vata* because *Sparshanendriya* is having more *Vyapakata* compared to other *Indriyas*. Other *Indriyas* are connected by *Sparshanendriya* and *Sparshanendriya* is controlled by *Vata Dosha*. That's why *Acharya Charaka* has referred *Vata Dosha* as the supreme sustainers of the body and controller of everything in universe, which also is the *Niyamak* and *Preraka* of *Manas*.

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