**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 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. 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||¹³¹

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”⁴²

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 Satya 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
Vata, Pitta, Kapha whereas Manasika Swasthya depends on Satva, Rajas and Tamas.\textsuperscript{[3]} A very famous quotation from Charaka Samhita says “Satvam Chanuvidheeyate Shareeram Hi Api Shareeram Cha Satvam”\textsuperscript{[34]} 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.\textsuperscript{[4]} The other two Doshas, Pitta and Kapha are moving only by the virtue of Vata Dosha.\textsuperscript{[5]}

Acharya Charaka in Vatavyadhi Chikitsa Adhyaya\textsuperscript{[6]} 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 Vruddha, Veeta Roga is Nirogata. So, when Vata Dosha is in its Prakruta Sthana, having no Vimarga Gamana, which is in Samya Avastha or Aksheena Vruddha Avastha, that Vata Dosha provides Niroga Jeevana equivalent to almost 100 years.\textsuperscript{[7]}

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 Manasa\textsuperscript{[4]} - It is the Niyantrakra and Prerana of Manas.

On this Acharya Chakrapani opines that

Niyanta Anipsite Vishaye Pravartamaanasya

Manasah Praneta Cha Manasah Eva Ipsite Arthe \textsuperscript{[8]}

- Vata Dosha prevents involvement of Manas in Anishta Karyas, provokes Manas to get involved in Ishta Karyas, there by does Niyantra and Prerana of Manas.

- Sarvendriyanam Udhyojakah Sarvendriyarthanam Abhivodah\textsuperscript{[4]} - 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

Udhyojakah Prerakah Kim Va Udhyogakarakah\textsuperscript{[8]}

Vata Dosha makes Indriyas to work. But again, Indriyas do Vishaya Grahana only in presence of Manas. Thus, Vata Dosha also makes Indriya Udhyojana 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.\textsuperscript{[8]}

- Harshotsahayoryonhi - Harsha & Utsaha which are related to Manas are due to Vata.

Acharya Charaka mentioned 80 types of Vataja Nanatmaja Vikaras according to Anag Vishesha 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”[9] meaning if we are able to control our Prana 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”[10]

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.


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[12]

- 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[14]

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 Adhyaaya of Sutrasthan 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 Dosha.[13] 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[3]

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 Raja 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 Niyantraka and Preraka of Manas. Artha Grahan by Indriyas also happens in presence of Vata Dosha. It acts as catalyst and activates Indriyas and Manas to do their Artha Grahan. 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 sustainer of the body and controller of everything in universe, which also is the Niyamak and Preraka of Manas.

REFERENCES


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