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**ABSTRACT**

Ayurveda is the oldest medicinal science in the world. The world's oldest medicinal discipline is Ayurveda. To attain the *Chaturvidha Purusharthas*—*Dharma, Artha, Kama,* and *Moksha*—a practice must be carried out. For one to attain these *Purusharthas*, *Shareera* becomes the fundamental *Sadhana*. *Shareerika* and *Manasika Swasthya* are equally important in Ayurveda. According to Ayurveda three functional components of the body are *Vata, Pitta,* and *Kapha*, or *Tridoshas*. For the body to maintain all its functions, these *Doshas* must be in balance. All bodily, mental, and sensory activity run well when these *Doshas* are in harmony. This allows one to experience optimal health and immunity. However, these *Doshas* are unbalanced and lead to several illnesses. *Manas* and *Shareera* are connected. *Manas* follows *Shareera*, and *Shareera* always follows *Manas*. *Vata Dosha* is associated with *Rajo Guna*, and fluctuations in these *Doshas* manifest in the body, resulting in various illnesses. Thus, the impairment of *Vata* leads to the impairment of *Rajo Guna*, which finally compromises *Manas* and its characteristics. So, it can be concluded that *Vata* is the primary etiological factor of various *Manasa Roga*.

**KEYWORDS:** *Vata, Manas Roga, Manas.*

## INTRODUCTION-

Ayurveda is the most ancient medical science in the world. It is practiced to achieve Chaturvidha Purusharthas namely Dharma, Artha, Kama and Moksha. Shareera becomes the main Sadhana for attaining these Purusharthas.

As mentioned in Chanakya Neeti –

“Sarvam Anye Praityajye Shareeram Anupalayet|  
Shareerasya Pranasthasya Sarvameva Vinashyati||”<sup>1</sup>

Our Shareera is the most important Sadhana as it is with us from birth to death. Therefore, before doing anything else, one has to take good care of his Shareera. If this is not taken care then it is affected by diseases and our journey towards Moksha gets hampered.

Kaviratna Kalidasa also opines the same by quoting –

“Shareeramaadyam Khalu Dharmasaadhanam”<sup>2</sup>

Thus, giving aside all other important activities, one has to take good care of one’s own Shareera. Otherwise, everything else gets disturbed. Hence Shareera is a very important pillar for Ayu along with Satva and Aatman.

Both Shareerika and Manasika Swasthya are equally important in Ayurveda. The three main functioning components of the body are Vata, Pitta, and Kapha, also referred to as the Tridoshas. Maintaining the balance of these doshas is crucial for all bodily functions. All bodily, mental, and sensory functions run well when these Doshas are in harmony. This allows one to experience immunity and optimal health. However, when these Doshas are out of balance, they lead to a number of illnesses.

According to Acharya Charaka, Manasika Swasthya depends on Satva, Rajas, and Tamas, while Shareeririka Swasthya depends on Vata, Pitta, and Kapha.

As it is mentioned in Charaka Samhita –

“Satvam Chanuvidheeyate Shareeram Hi Api Shareeram Cha Satvam”<sup>3</sup>

Here, a person will only be content if he is in good physical and mental health. He will soon experience mental pain if he is in good mental health but has a physical illness. It is equally true the other way around. One comes after the other.

### **Analysis of Vata as the Niyanta and Praneta of Manas: -**

Among the Tridoshas, Vata Dosha is regarded as the most significant. The Charaka Samhita explains that Vata Dosha is our body's operating system.<sup>4</sup> Pitta and Kapha, the other two Doshas, are only in motion due to Vata Dosha.<sup>5</sup>

According to Acharya Charaka in Vatavyadhi Chikitsa Adhyaya,<sup>6</sup> Vayu is the Ayu that gives us life, the Bala that feeds our Shareera and Manas, and the Shareera Dharaka that sustains. Vayu is the Prabhu of all creatures and the entirety of Vishwa. Acharya Charaka cites "Avyahata Gatiryasya" shortly after this passage to clarify why he refers to Vayu as Ayu.

According to Acharya Chakrapani, Veeta Roga is Nirogata, Prakrutou is that which is Aksheena Vruddha, Sthanastha is not having Vimarga Gamana, and Avyahata Gati is Aparityakta Marga, which means not abandoning its own Marga. Therefore, Vata Dosha offers Niropa Jeevana comparable to nearly a century when it is in its Prakruta Sthana and lacks Vimarga Gamana, which is in Samya Avastha or Aksheena Vruddha Avastha.<sup>7</sup>

Vata, a significant dosha, is also influenced by Manas. "Niyanta Praneta Cha Manasa" demonstrates how Vata Dosha causes Niyaman and Prerana of Manas. Acharya Charaka elaborates on the regular functions of Vata Dosha in Vata Kalakaliya Adhyaya.

On this Acharya Chakrapani opines that

Niyanta Anipsite Vishaye Pravartamaanasya

Manasah Praneta Cha Manasah Eva Ipsite Arthe |8

According to Niyantana and Prerana of Sarvendriyanam Udhyojakah Sarvendriyarthanam Abhivodhah, Vata Dosha is the stimulator that motivates all Indriyas (Gnyanendriyas and Karmendriya) to perform their duties. It also prevents Manas from participating in Anishta Karyas and encourages Manas to participate in Ishta Karyas.

Vata Dosha causes Indriyas to function. Again, however, Indriyas only perform Vishaya Grahana when Manas is present. As a result, Vata Dosha influences Manas to create Indriya Udhyojana.

Vata Dosha is also present when Indriyas perform Artha Grahana. It stimulates Indriyas and Manas to do their Artha Grahana by acting as a catalyst. Because Sparshanendriya has more Vyapakata than other Indriyas, Sarvendriya Grahakatva is likewise influenced by Vata. Sparshanendriya connects other Indriyas, and Vata Dosha controls Sparshanendriya.

Acharya Charaka mentioned 80 types of Vataja Nanatmaja Vikaras according to Anga 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 Hathiyoga Pradipika –

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Hathayoga Pradipika states "Chale Vate Chale Chittam Nischalenischalam Bhavet",<sup>9</sup> which establishes the relationship between Manas or Chitta and Prana Vayu. This means that if we can regulate our Praana Vayu, which is another form of Vata, we can also control our Chitta. We will not be able to control Chitta if we are unable to control Prana Vayu. Chitta moves when Vata does, and Chitta becomes Nischala when Vata turns Nischala. Controlling Vata Dosha is hence necessary to govern Manas.

In another instance, Hathayogapradeepika clarifies-  
"Manastenaivabaddhate Ena Pavanobaddhate"<sup>10</sup>

One can control Manas if they can control Prana Vayu. Mano Nigraha occurs when we perform Vayu Nigraha, and Vata Nigraha occurs when we perform Mano Nigraha. Indriyanam Mano Natho Manonathastu Marutah.<sup>11</sup>

Maruta/Vata is the supreme controller of Manas, and Manas is the supreme controller of Indriyas.

## **DISCUSSION-**

The following headings can be used to analyze the Vata Dosha functions that have been traditionally described by different scholars:

### **Vata Dosha's dominance over Sharira Doshas<sup>12-</sup>**

- All of the major Ayurvedic experts have unequivocally stated that Vata Dosha is the first Sharira Dosha.
- Because of "Vibhutwad" and "Ashukaritwad," which are pervasive and quickly transmitted across all bodily pathways, Vata is regarded as the highest.
- Vata's stages of Chaya, Prakopa, and Prasara are independent of other Doshas.
- Compared to Pittaja and Kaphaja Nanatmaja Vikara, who have numbers of 40 and 20, respectively, Vataja Nanatmaja Vikara has the greatest number of Nanatmaja Vikaras, at 80.

### **Mana and Indriya are regulated by Vata Dosha -**

Because of its pervasiveness, Vata can subtly reach the Mana (mind) and Indriya (sensory organs) by penetrating even the smallest region of the body. Acharya Charaka provides a

detailed description of this aspect under the functions of Vata Dosha in Vatakalakaliya Adhyaya of Sutrasthana of Charaka Samhita.

- “(Vata) Pravartaka Cheshtanamucchavachanam”: Vata encourages all kinds of activity.
- “(Vata) Niyanta Praneta Cha Manasa”: Vata inhibits and stimulates thought processes.
- “(Vata) Sarveindriyanam Uddyojaka Sarveindriyarthanambhivodha”: Vata facilitates the enjoyment of objects by coordinating all sensory faculties.
- Because Vata governs the mind and its functions, vitiation of Vata causes vitiation of Manasa Doshas, which in turn causes various Manasa Roga (psychiatric disorders).

Additionally, Rajo Guna, one of the Manasa Doshas, is considered to be dominated by Vata.<sup>13</sup> Therefore, when Vata is vitiated, Rajo Guna is likewise vitiated, which eventually vitiates the intellect and its qualities. Therefore, it may be concluded that Vata is the primary cause of various Manasa Rogas.

▪ 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.

#### **Shareerastha Vata Dosha and Satva-**

Shareera follows Manas, and Manas follows Shareera, as was previously stated. This means that Shareerika Doshas and Manas Doshas are connected to one another. Since Vata Dosha and Rajo Guna are known to be connected, we may observe how these Doshas' fluctuations in Shareera lead to various ailments.

#### **CONCLUSION –**

The aforementioned arguments lead to the conclusion that, among all the Doshas in human bodies, Vata Dosha has some special characteristics that allow it to carry out a variety of bodily activities. Because of its unique Gunas, Vata Dosha is able to penetrate the smallest pathways and even exert control on Manas. Vata Dosha controls the mind and sensory organs as well as their many functions because of its Laghu, Sukshma, and Chala Guna. Vata thus transforms into Nyantraka and Preraka of Manas. Vata Dosha is also present when Indriyas perform Artha Grahana. It stimulates Indriyas and Manas to do their Artha Grahana by acting

as a catalyst. Because Sparshanendriya has more Vyapakata than other Indriyas, Sarvendriya Grahakatva is likewise influenced by Vata.

Sparshanendriya connects other Indriyas, and Vata Dosha controls Sparshanendriya. Because of this, Acharya Charaka referred to Vata Dosha—which is both the Niyamak and Preraka of Manas—as the ultimate sustainer of the body and the controller of everything in the cosmos.

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