



Conceptual study of *Mann* and it's relationship with *vatadosha*.

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ABSTRACT :

Along with the soul and body, Mann is described as tripod in Ayurveda. There is a definite place of Mann in the scheme of life. Mann is included in the nine Dravya or substances. It is an instrument of soul and work in close association with it. Mann is to be the link between the soul and the senses. Without association of Mann exact perception or cognition does not take place. According to Charak Samhita, Vatadosha is responsible for the normal functioning and activities of Mann. Vatadosha is the controller and motivator for Mann.

KEY WORDS:

Soul, Mann, Senses, Cognition, Vatadosha

AIMS AND OBJECTS :

1. To study the concept of Mann through *Samhita Granthas*.
2. To study the relation between Mann and *Vatadosha*.

MATERIAL AND METHOD :

It is a conceptual study. The material is collected from the classical Ayurvedic literature.

INTRODUCTION:

According to Ayurveda, man is a triune of mental, physical and spiritual factors. In the words of Acharya Charaka, "The Sawta (mind), Atma (soul) and Sharira (body) is man and he is the subject-matter of Ayurveda. Life is conjunction of spirit, mind, senses and body. So there is definite place of mind in the scheme of life according to Ayurveda.

Mann or Satwa is only an instrument of the soul, in his conscious activities. The soul becomes the cause of consciousness when united with Mann, the sense objects and senses. There are eleven sense organs described in Ayurveda. Five of them are organs for knowledge, five are organs of actions and the last one is Mann which partakes of both i.e. 'Ubhayatmak Mann'.

There are six important phenomenon described in Ayurveda- sthula bhav and sukshma bhav. Dosha, Dhātu and Mala comes under the first category i.e. sthula bhav and Atma, Indriya and Mann are the sukshma bhav. Out of these Sthula Bhav, Vata Dosha is of prime importance and it is closely related with Manas Kriya. So it is interesting to see actual relationship between Mann and Vata Dosha.

LITERATURE REVIEW :

According to Ayurveda the entity which makes a person knowledgeable, is Man or mind, 'Manu-avbodhane'. Mann is the chief instrument of the soul (atma). The soul, the eternal witness is observing actions. Soul becomes the cause of consciousness when united with Mann, the sense object and the senses.

Acharya Charak describes Mann also as a substance or dravya with five

proto elements, soul, time and space because Mann has qualities and it performs various functions. The Mann which is super sensual is designated 'Sattva' and 'Chitta'. It is the cause of activity of sense organs. It is a tool for sense organs to perceive, hence it is called 'atindriya'

According to acharya Charak heart is the seat of Mann, soul and the consciousness. Hence it is called 'mahat' and 'artha' Acharya describes the 'Ekatva' and 'Anukatva' as the main qualities of Mann. Mann is one and only one and atomic. Though it may appear to be many due to the multiplicity of mental objects, Mann is only one. There is no multiplicity of Mann because a single mind can not have contact with many sense objects simultaneously. Hence all the sense organs do not function at one and same moment.

Mann is unconscious while soul is conscious element. So Acharya describes it as 'Achetan' means material or insentient but active. Chintya, Vicharya, Uhya, Dheya, Sankalpya are the objects of Mann. To think in practical way or otherwise to consider right or wrong with previous experience, to take judgement about near future, to keep to bear or retain certain things are the objects of Mann.

Even if Triguna i.e. satva, raja, tama, is one of the properties of Mann, raja and tama are said to be dosha of Mann as

they are responsible for deviation of Mann and generation of diseases. Indriyaabhigrah. Swasynigrah, Buddhi Vyapar, Smriti are the important functions of Mann. Indriyabhigrah includes both-reception, collection and storage or retention of impulses, images or perception.

Swasyanigrah includes self control and strong will to stay away from distractions, temptations and attractions. According to Acharya, the faculty of Mann which assesses the contribution of various factors at work in a given case and which takes in to account the past, the present and the future is to be known as Buddhi i.e. reason or intellect.

The second important entity according to our study is vata dosha. Vayu, anila, pawana, maruta are the synonyms of vata. The term vata is derived from the root 'Va-gatigandhanayo' i.e. to move, to enthuse, to make known and to become aware of, effort, induction. It is seen from Charak Samhita that the Sharir-vata is asanghata (incorporeal) and anavasthita(unstable). According to Sushruta, Sharir-vata which courses through the body is self originated, subtle and all pervasive. Although it is invisible in itself its works are patent or manifest. It is instantaneous in action and radiates through the organism in constant currents.

According to Sharangdhara, Sharir Vata is that force which keeps the kapha, pitta, dhatus and malas in motion, very much like the wind which is the force that propels clouds from place to place in the sky. Ruksha, laghu, sheet, khar, sukshma, chal are the qualities of vatadosha. According to acharya vagbhat, vata in it's normal state, is said to govern enthusiasm (mental state), respiration, motor activities of the body, the regulation of natural urges, the regulation of proper circulation, the functions of sensory organs.

In Charak Samhita acharya also describes Niyanta-Praneta cha Manas, 'Harshotsah yoni' and 'Sarvendriyanam udyojak' as functions of vatadosha. All these functions are related to Mann. Vatadosha has control on all eleven indriya and Mann is one of them.

DISCUSSION :

While understanding the concept of Mann it is important to see it's association with soul. The soul is knower and doer, the central pivot of mental and physical phenomenon. Mann is it's chief instrument. Mann is the connecting link between the soul and the senses. The soul is conscious element, while Mann is unconscious but active. Soul is agent or doer, while Mann though performing, is not called the doer, because it is devoid of consciousness, made up of subtle matter.

Mann is one and only one. The combination of three qualities of Rajas, Tamas and Satva also have their effect on the Mann and mental activities and these in turn cause the appearance of multi faceted Mann. In reality it is not so. Mann acts on a single object at a time. So the Mann is one in each man.

Perception, cognition and emotion are the important functions of Mann. Perception or observation is defined as cognition, definite and immediate, arising from the conjunction of soul, the senses, the sense objects and Mann. This means that the organizer and perceiver is the soul and Mann is it's instrument. Perception and cognition take place once the senses come in contact with Mann and the Mann in turn comes into contact with the soul. When all the three come in contact undisturbed, then only right cognition takes place. But when one of them is absent or Mann is inattentive perception or cognition does not take place. So presence of cognition or absence of cognition is an indication of Mann. The role of attentive Mann in cognition is important.

Buddhi has it's play as soon as Mann perceives the object. An object is cognized by the sense, perceived by the Mann and decision is made by Buddhi. Buddhi thus is the faculty of decision.

The functions of Mann are the direction of senses, control of itself, reasoning and deliberations.

Vatadosha is the controller and motivator for Mann. When Mann is attracted towards unwanted harmful objects, Vatadosha control it and help it to keep away from temptations and motivate it towards right objects, is the function of Vatadosha. Vatadosha is also responsible for keeping Mann happy. Vatadosha create enthusiasm in Mann and inspire it to perform different function.

CONCLUSION:

Mann is atomic and one. It is made up of subtle matter. Mann is an inner organ of the soul. And by unity with the soul, it works for the soul and does all the mental movement such as perception and cognition.. Sense organs are activated by Mann. When led by Mann, they are capable contacting the sense objects. Without the backing of Mann they can not act fruitfully and can not create perception or cognition. This rational concept of Mann is worth comparing with the concept of mind in modern psychology.

Mann and Vatdosh are closely related with each other. Vatadosha inspire and motivate Mann. It make Mann enthusiastic and has control on it's different activities and functions.

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