

# Vatakalakaliya adhyaya review article

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**Abstract:** Ayurveda is a comprehensive health science dealing with its own fundamental principles. To understand these Fundamental principles, Acharyas adopted several methods to make common people understand the Shastra(science). The whole Charaka Samhita is divided into eight Sthana. Among them Sutra sthana is Described first. Among the eight Sthana, Sutra sthana serves as the Brain of the whole treatise because it governs and represents other Sthana also. Thus, it is also known as Slokasthan. Charak samhita has divided the 30 chapters of Sutrasthana in 7 Chatuska. Nirdesha Chatuska (four chapters on guidelines for Healthcare management) forth chapter in this is vatakalakaliya adhyaya. Present article will enlighten the in detail review of the Vatakalakaliya adhyaya.

**Keywords:** Ayurveda, Charaka Samhita, vatakalakaliya, Dosh, Vata, pitta, kapha

## INTRODUCTION

Charak Samhita”, which is a collection of various basic principles, healthy advises & directions, & Research methodology, anatomy & physiology of body, pharmacological actions of Various drugs, description of Preventive, Promotive & Curative aspects of various diseases along with Panchakarma chikitsa etc. Acharya Punarvasu Atreya was the advisor & Acharya Agnivesha was the main author of this Charak Samhita, whereas Acharya Charak was the actual redactor & Acharya Dridabala was the Completer of this Samhita. Charak samhita has divided the 30 chapters of Sutrasthana in 7 Chatuska. Sutrasthana is the base for Whole Samhita. The Sutra possessing such a broad speculum are collected to comprehend the Samhita or Tantra. But The essence of the Samhita is extracted in its Sutra sthana only. Sutra Sthana is first and functions as the Brain of the whole treatise because it supervises and Represents other Sthana also. The Sutra is a broad Spectrum of comprehension of Samhita or Tantra and Again subdivided into Sapta Chatuska (Seven quadrates) Each consisting of four chapters. <sup>1</sup> The word Chatuska Means; one, which is comprised of 4 parts or the Collection of 4 different subjects, forming a group. It is Referred to the group of 4 chapters having a compilation Of knowledge related to a specific

subject. Among the 7 chatushka third one is Nirdesha Chatuska (four chapters on guidelines for healthcare management). The third tetrad, Nirdesha Chatuska, is about instructions To health care providers. Nirdesha Chatuska placed after the Swastha Chatuska as it gives complete diagnostic Methodology right from the qualities of the physician To the characteristics features of Prakrita and ta Doshas. It provides instructions to the physician so That he can succeed in his field.Forth chapter in this chatushka is vatakalakaliya adhyaya. The last chapter, Vatakalakaliya Adhyaya <sup>2</sup> deals With the good and bad qualities/functions of vata, Pitta, and kapha. A physician should have a Thorough knowledge of the guidelines provided in This tetrad to succeed in his field.

## REVIEW METHODS

Literary review methods were followed throughout the Study. Mainly focussed on Charaka Samhita and its Commentaries, Articles related to charaka samhita.

### Vatakalakaliya adhyaya

This last chapter of the Nirdesha Chatushka is based on the findings of an assembly of expert practitioners of Ayurveda, headed by Atreya, that analyzed the normal and abnormal functions of tridosha. Among the three doshas, the vata dosha is discussed in more detail, considering its supremacy as the initiator of all functions in the body. Acharya Charaka has explained about qualities of Vata Dosha, its normal functions, causes and features of Vata Dosha imbalance, how to restore Vata Dosha balance etc in 12<sup>th</sup> chapter of Charaka Samhita Sutrasthana – Vata Kalakaliya Adhyaya.

### Vata :-

Discussion started with asking questions about vata Dosha eg What are the properties of vata ?. What does aggravate the vata ? What are the factors for its alleviation ? Likewise total 8 questions asked among themselves. <sup>3</sup>

1. Six Physical qualities of vata by Kusa These are the six qualities of vata-roughness, lightness, coldness, unstability, coarseness and non-sliminess. <sup>4</sup>

2. The vata gets aggravated by the habitual use of drugs having identical properties, and resorting to actions having identical empirical effects. Habitual use of substances having homologous qualities results in the enhancement of dhatus. <sup>5</sup>

3. Cause of Dosha Balance By Kankayana: Having heard this, Kankayana, a physician from Bahilka said, "what you said, Sir, is correct". These are the aggravating factors of Vata Dosha. Diet and activities having opposite qualities of a Dosha, leads to mitigation (balancing) of that aggravated Dosha.

4. Badisa Dhamargava said, <sup>6</sup> "What you have said is correct, Sir! These are aggravating and alleviating factors of vata". We shall now explain how the aggravating and alleviating factors respectively aggravate and alleviate the vata. The aggravating factors of vata are those which bring about roughness, lightness, coldness, unstability, coarseness, non-sliminess and hollowness. The vata gets shelter in this environment of body and attains growth, and so it gets aggravated. The alleviating factors of the vata, on the other hand, are those which bring about unctuousness, heaviness, heat, smoothness, softness, sliminess and compactness. The vata does not get lodged in this type of body and as such gets alleviated. Even though the vata does not have direct contacts with its aggravating and alleviating factors, still the aggravating and alleviating factors are directly connected with the body, and so the vata moving within the body has indirect contacts with them. Thus it gets aggravated or alleviated depending on its contacts with homologous and heterologous qualities.

5. Royal sage Vayorvida said, <sup>7</sup> "All that you have said, Sir, is true and free from any fallacy", The functions of both the corporeal and external vata, aggravated or otherwise, moving within or without the body, will be explained, Vayuhu Tantra Yantra Dharaha- The vata, in its normal state of functioning sustains all the organs of the body. Prana Udana, Samana, Vyana Apana- It consists of Prana, Udana, Samana, Apana and Vyana, Pravartaka Cheshtanam Uchchavachanam - It prompts all types of actions. Niyanta Praneta Cha Manasaha - It restrains and impels the mental activities. It coordinates all the sense faculties and helps in enjoyment of their objects. Sarva Indriyanam Udyojakaha - It brings about compactness in all the tissue elements of the body. Sandhanakaraha Shareerasya -It brings

together different parts of the body. Pravartako Vacha - It prompts speech. Sparshanayoho moolam - It is in the origin of touch as well as sound. It is the root cause of the auditory and tactile sense faculties. Harsha Utsahavobo Yonihi - It is the causative factor of joy and courage. Sameerano Agnehe, Dosha Samshoshanaha, Kshepta Bahirmalanam- It stimulates the digestive fire and absorbs the dosas. It throws out the excreta. It creates the gross and the subtle channels. Karta Garbhakrutinam - It moulds the shape of the embryo. Ayusho anuvrutti. - It is indicative of the continuity of the span of life.

6. Functions of vitiated vata in the body: afflicts the body with various types of diseases and affects the strength, skin complexion, happiness and the span of life. It perturbs the mind: affects all the sense organs and sense faculties; destroys, deforms the embryo or delays delivery of the foetus. Vata causes fear, anxiety, bewilderment, humility and delirium. It shortens life span.

7. Then actions of the natural vayu, moving in the world, outside the body are told

8. Then action of the aggravated Vata (air) moving in the world outside the body are explained.

Pitta :- <sup>8</sup>

Marichi said Agni itself, which is included in pitta in the body, is responsible for producing wholesome or unwholesome effects in vitiated or unvitiated states respectively. Such as digestion-indigestion, vision or non-vision, normal or abnormal complexion and body heat, fear, joy, anger, valour, attachment, confusion, happiness, clarity, and other such duals.

Kapha :- <sup>9</sup>

Having heard the statement of Marichi, Kapya said it is soma included in kapha gives rise to good or bad effects in vitiated or unvitiated conditions respectively, such as firmness-laxity, development-emaciation, enthusiasm, idleness, potency-impotency, knowledge-ignorance, understanding-confusion and other such duals.

Having heard the statement of Kapya, Lord Punarvasu Atreya said all of you have said correctly except the non-exclusive statement. In the balanced state, all vata, kapha and pitta give the person unmodified organs of perception, strength, happiness, and complexion, also longevity as a virtue, prosperity, and pleasure pursued in the right way bestow the individual with immense well-being both here and in the world to come, on the contrary,

in the abnormal state, they give rise to severe abnormalities as three seasons, when abnormal, produce harmful effects in the world, particularly at the time of final destruction.

#### CONCLUSION

The six qualities of Vata, two types of causes (relating to the aggravation and vitiation of Vata), several functions of Vata, its four aspects (normalcy and aggravation within and without the body); functions of Kapha and Pitta, views of the sages and conclusion by Lord Atreya- all this about Vata has been explained in this chapter on “Merits and Demerits of Vata” The vata dosha is the most powerful of the three doshas since it controls all bodily functions, including the activity of the remaining two doshas, as well as any systems involved in the regulation, signalling, control, and conduction of any systems or information in the bodies.

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