

Review Article on Vata Dosha

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ABSTRACT: Our human body is consists of Dosha, Dhatu and Mala. Among all the Sharira Doshas, Vata Dosha is considered as most important because of its unique properties and diverse functions throughout the body. Vata Dosha regulates the movements of other Doshas as well as Dhatu and Mala. Vata Dosha helps to maintain equilibrium state between Doshas, Dhatus and Mala. During the aggravated states, Vata Dosha transports all other Doshas to various locations where they produce diseases. Vata Dosha helps to excrete Mala from body thus helps to maintain homeostatic condition within body. Moreover Vata Dosha regulates Agni, which is considered to be the most important factor responsible for various physiological functions like digestion, absorption and metabolism, thus Vata Dosha regulates all these processes essential for sustenance of life. Vata Dosha regulates the state of mind and its activities along with the proper functioning of various sensory organs also. Moreover, Vata Dosha regulates the activities of different Srotas and is responsible for different types of Srotadusti which lead to formation of different diseases. The most unique character of Vata Dosha which makes it most unique among all the Doshas is its capability to accentuate the properties of other Doshas without losing its own character. For this unique character it can produce different diseases in association with other Doshas also. Thus Vata Dosha in its aggravated condition produces maximum number of diseases whereas in its normal condition it helps to maintain homeostasis of human body and acts as the most essential factor for sustenance of life.

KEYWORDS: Avrita Vata, Dhatugatvata, Dhatukshaya, Vatavyadhi.

INTRODUCTION

Ayurveda is an 'Ancient Science of life'. The main aim of Ayurveda is to maintain health of healthy person and also to regain good health in diseased one¹. Doshas- Dhatu-Mala is one of the basic principles of Ayurveda. Ayurveda classifies biological elements viz Vata, Pitta, Kapha. Acharya Sushruta quoted the importance of Tridosha stating that, the universe is maintained by Soma, Surya and Anil in the same manner Kapha, Pitta and Vata Tridosha maintain the

individual's health². They are responsible for all the functions and transformations in the body. As soon as the life process starts i.e. the fertilization takes place the Tridosha begin their role to maintain the health of an individual. These Tridosha maintain the body when they are in normal and balanced condition, termed as Sukha and if there is imbalance and abnormality in these three Dosha, individual becomes diseased termed as the Dukha. Acharya Charaka has also described that the bird flying in the sky throughout the day not able to surpass its own shadow in the same way all of the diseases cannot originate apart from tridosha³. Out of the three Dosha, Vata Dosha is considered supreme because it regulates all functions in the body including movement of the other two Dosha. The Vata Dosha is also responsible for the functions of systems concerned with regulation, signaling, conduction and control of any information or system in our body. Vata in its normalcy maintains the whole body and its systems working in subtypes as Prana, Udana, Vyana, Samana, and Apana. It is the initiator of all kinds of activities within the body, the controller and impeller of all mental functions, and the employer of all sensory faculties. It joins the body tissues and brings compactness to the body, prompts speech, is the origin of touch and sound, is the root cause of auditory and tactile sense faculties, is the causative factor of joy and courage, stimulates the digestive fire and helps in the absorption of the Dosha and ejection of the excretory products. Vata traverses all gross and subtle channels, moulds the embryo shape and is the indicator of continuity of life. The Vata, when aggravated, afflicts the body with various kinds of diseases and deteriorates or diminishes the strength, complexion, happiness and the life span of an individual. It perturbs the mind, disturbs the sense faculties, destroys, deforms or retains the embryo for longer periods, gives rise to fear, grief, attachment, humility, excessive delirium and takes away life⁴. In classical text of Charak Samhita very much importance is given to Vata Dosha. In sutrasthana

twelfth chapter “Vatakalakaliya” while describing the normal and abnormal functions of Tridosha the Vata dosha is discussed more in detail considering its supremacy as the initiator of all functions in the body. Acharya Charak in “Maharoga Adhyaya” of Sutrasthana describes the classification of diseases according to Doshapradhanya namely Samanyaj and Nanatamaj Vyadhi. The diseases caused due to only one Dosha are termed as Nanatamaj Vyadhi. Vatavyadhi are group of disorders particularly caused by only ‘Vata Dosha’. There are as many as eighty types of disorders due to a vitiated Vata only, forty due to Pitta, and twenty due to Kapha⁵. “Vatavyadhi Chikitsa” Adhyaya highlights the five sub classifications of Vata, their habitat and functions. It also explains the etiology, symptomatology, etiopathology and management strategies of various Vatavyadhi. There is no such separate chapter describing diseases of Pitta and Kapha dosha. A detailed study of the Dosha, their locations and characteristics will help in effective diagnosis or treatment of diseases. It is also mentioned that only Vata is responsible for the transmission of vitiated Dosha to the different organs of the body. Kapha, Pitta and the Dhatu are immobile in nature. Wherever they are carried by the Vata, they cause diseases, just as the wind causes rain in a particular area⁶

AIM AND OBJECTIVE

To review Vatavyadhi and its Ashiti prakar (80 types) from Charak Samhita critically.

Materials and Methods: This is a literary and conceptual article therefore Ayurvedic texts used in this study are Charak Samhita, Sushrut Samhita, Ashtang Hrudaya, Madhav Nidan and their available Commentaries. Also dictionaries like Amarkosha, Monier Williams have been used for references.

DISCUSSION

Vata is the prime dosha and is described vividly in the Classics. The gunas of Vata as described by Charaka are ruksha (dry), sheeta (cool), Laghu (light), Suksma (subtle), Khara (rough), Chala (movement) and Vishada (non-slimy). It is invisible, but manifest by only its functions. The functions of vayu in the human body are Utsah (enthusiasm), Nishwasa (inspiration, expiration), functioning of vani (voice) and mana (mind), normal transformation of the Dhatus (body tissue), proper excretion of the mala (Faeces), Mutra (urine), Sweda (sweat). It is being rightly said that “Vayus Tantra Yantra Dharaha”.

In normal condition, it sustains all the organs of the body and its functions. So, when this vayu become vitiated, it leads to abnormal condition of the above said function and gunas. Within the body, there will be various types of vata vikaras, decrease of Ayu (life span), Bala (strength), Varna (complexion). It can even lead to death.

The importance and clinical significance of vata dosha is described by Charakacharya in detail in Charak Sutrasthana in Vatakalakaliya Adhyaya. It is mentioned that causes for vitiation of vata can be divided in two main types i.e. Dhatukshayajanya and Margavrodhjanya i.e. “Vayoho Dhatu kshaya Tkopomargasyavranen va” According to causes, vyadhi is known as Dhatukshayajanya and Margavrodhjanya Vatavyadhi. Dhatukshayajanya and Margavrodhjanya cause for Vatavyadhi has been explained only by Charak in Charak Samhita Chikitsasthana 28th adhyaya. Two principle pathologies plays important role in manifestation of vatavyadhi. In dhatukshayajanya vatavyadhi, there is decrease in Dhatu, and then Srotamsi becomes empty. Vaccum is filled up by vata dosha and it leads to Vatavyadhi. In margavrodhjanya Vatavyadhi there is obstruction in srotas due to Dosha, Dhatu, malas, then Vata dosha gets stagnated which leads to stoppage of function of organs. Sometimes direction is reversed Pratilom gati. Next stage vata may be diverted to some other srotas (vimarga-gaman). If backward flowing of vata is obstructed again at the other end leading to Avrutta vata. Understanding Avastha is important before treating the patient. Dhatukshayajanya and Margavrodhjanya are the avastha of Vatavyadhi. Textual reference for samprapti of vatvyadhi ‘Dehe Srotansi Riktani Puryectwa Anilo Bali Karoti Vividhan Vyadhin Sarvang Ekang Sanshritan’ is the samprapti for dhatukshayajanya Avastha. In dhatukshayajanya avastha pain is reduced after touching or giving pressure. This happens because vitiated vata present in Rikta Srotas is directed to different direction resulting in pain reduction for that movement but in case of margavrodhjanya avastha pain is aggravated after touching or giving pressure because of avarodh. At this stage vata cannot move due to avarodh. This is the basic test to decide avastha before treating any vatavyadhi. In Sutrasthana chapter 20 Acharya Charak has mentioned 80 types of Vataj Nanatmaj vikara. Nanatmaja vyadhi are by rule caused by only single dosha (either vata, pitta or kapha). In the disease pathogenesis, the disease purely caused by

vata dosha are called vatavyadhi. So these 80 nanatmaja vata vikara are nothing but vatavyadhi.

CONCLUSION

The entire body is the dwelling of all the three Dosha, balance and imbalance leads to good health or diseased state. Vata in its normalcy maintains the mechanism of whole body. It performs all kinds of body activities, help sense organs to gather the information and controls mind. Thus the functions of Vata Dosha correspond not only to the functions of nervous system but also to the functions of system concerned with regulation, signalling, conduction and control of information in the body. Maharoga Adhyaya the twentieth chapter from the Sutra Sthan of Charak Samhita deals with Nanatmajavikara and Chikitsa. Nanatmajavikara are the diseases caused due to involvement of single Dosha. The provocation of Vata is either due to Dhatukshaya or due to Avarana. After critical review of various types of Vatavyadhis from Charak Samhita it can be concluded that vitiated Vata can cause various types of diseases, depending upon the Hetu, affected Ashaya (site), Dhatu (body tissue), Indriya (sense organ or motor organ). As Vata is Gatyatmak Dosha its Gati may get obstructed by another Dosha or Dhatu or due to its own sub types. Gati Vriddhi, Akarmanyata and change in Gati is observed in various disease pathology of Vatadosha. Gunatmak Vriddhi like increase in Rukshata, Parushata, Kharata, Shitata is seen in some diseases. Shoola is the most predominant symptom present in most of the Vatavyadhi. Stamba, Graha of organ is produced due to increase in Shita Guna of Vata. In the embryonic stage if it gets vitiated it produces structural and functional deformities in foetus. Vitiated Vata also leads to some structural changes like Shosha (atrophy or emaciation), Vyas (dilatation or hypertrophy), Bhramsha (dislocation), etc. in later life. Vata when affects the Mana can cause Vishada, Atipralap, etc. In nutshell, vitiated Vata affects all the foremost systems of body like musculo-skeletal, neurohormonal, neuromuscular, circulatory. Perturbed Vata causes chronic degenerative changes in organs. Thus, study of classification of Vatavyadhi helps to decide pathogenesis, prognosis and precise treatment modalities.

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