



THE IMPORTANCE OF VATA DOSHA – A REVIEW STUDY

Dr. Abdul Sukkur M

M. Phil (Translational Ayurveda) Scholar, School of Fundamental Research in Ayurveda, Tripunithura, Ernakulam, Kerala; Associate Professor, Department of Samhita, Siddhanta and Samskrita, Ahalia Ayurveda Medical College, Palakkad, Kerala. Pin – 678557.

Dr. Sarath S

Research Officer, CARE KERALAM Ltd, Kinfra Park, Koratty, Thrissur, Kerala.

Dr. Pradeep K

Associate Professor, Department of Kriya Sharira, Government Ayurveda College, Pariyaram, Kannur, Kerala.

ABSTRACT

Background: The standard and abnormal functions of Tridosha were discussed in Vaatakalakaleeya Adhyaaya (Cha. Soo.12). Among the three Doshas, the Vata Dosh is discussed in more detail here considering the supremacy as the initiator of all functions in the body. Vata is also responsible for many weather conditions like extreme heat, extreme rain or extreme cold. The critical normal and abnormal functions of Vata in environment are also mentioned. The concept of vital force is essential for the evolution of organisms as well as their ability to do complex activities, which essentially characterize life and differentiate animate from inanimate entities. The importance of Vata Dosh as the beginner and as the destroyer can be considered for the sustenance of life. **Aim:** A literary study is attempted here on the significance of Vata Dosh. **Methods:** The literary data is collected from the institutional library Charaka Samhita as a source of primary reference. **Discussion:** Out of the three Doshas, Vata Dosh is considered supreme because it regulates all functions in the body, including the movement of the other two Doshas, such as the functions of any system concerned with regulation, signaling, conduction and control of any information or any system in our body. The qualities of Vata are classified into three types - Naisargika Guna, Prakritika guna and Bhautika guna. The Prakritika guna of Vata is Rajoguna. The Bhautikagunas of Vata Dosh are Rooksha, Sheeta, Laghu, Sookshma, Chala, Vishada and Khara. **Conclusion:** Tantra implies Shareera here, that means the whole of the body system. Yantra refer to the parts of the Tantra, such as joints. Vata is the basis of the Tantra and Yantra as it is the initiator and the regulator of the overall system as well as its constituent parts. Vata maintains and supports life when in non-aggravated state. Due to the rapid and prompt nature of Vata Dosh and early initiation of treatment is required. Hence the Vata Dosh is the beginner and the end of life.

KEYWORDS : Tridosha, Prakritika Guna, Tantra

INTRODUCTION

From the standpoint of health and its workings, there used to be a static view of the individual and of specific functions of a body's constituent organs and tissues. There was an integrative control mechanism through the nervous system and psychic influences could not be regarded as functioning separately from the body. A study of endocrine secretions led to discoveries of newer processes of physiologic and metabolic conditions having integrative chemical control on the body and subsequently, new light was thrown onto the cellular structure and function. The whole human physiology is an integrated process of interdependent components. The peculiar characteristic of the human body is its capability to modify its internal structure and function to cope up and adapt to changes in the external environment. The threefold system has been briefly described by Sushruta as *Shabda*, *Archi*, and *Jala santanavata* meaning the "Organization of vital, thermal and fluid balance". *Visarga* (to nourish), *Adana* (to consume) and *Vikshepa* (to circulate or move) are basic functions- for all these, various movements are required which form of *Vata*.

Review of Literature

Properties of Vata Dosh¹

Rooksha (roughness), *Laghu* (lightness), *Sheeta* (coldness), *Daruna* (instability), *Khara* (coarseness) and *Vishada* (non-sliminess) are the qualities told for *Vata Dosh*.

Aggravating and pacifying factors of Vata Dosh²

Those opposite to the properties are its alleviating factors, as the alleviating factors are the opposites of the aggravating factors of the *Vata Dosh*.

Functions of Vata Dosh³

Vata Dosh in its normalcy maintains the whole body and its systems, working as *Prāna*, *Udāna*, *Samāna*, and *Apāna*. 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 (helping in the enjoyment of their subjects). 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 *Dosh* 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.

Importance of Trifold system

All the three *Dosh*s in their natural states help in keeping the individual's sensory faculties normal while enhancing the strength, complexion, happiness and life span of an individual.

The proper accomplishment of virtuous deeds (*Dharma*), wealth (*Artha*) and desires (*Kāma*) lead to freedom from the cycle of birth and death (*Moksha*). Similarly the proper regulation of all these three leads to immense happiness in this world and beyond and their violation or aggravation leads to undesirable and disastrous effects in the lives of creatures just like the vitiated seasons.

Role in Janapadodhvamsa⁴

The four *Janapadodhvamsa* factors – *Dooshita Vayu*, *Dooshita Udaka*, *Dooshita Desha*, *Dooshita Kala*. In which *Vata* plays a major role in communicable diseases.

Role in Clinical Aspects

The *Vata Dosh* has a major role in depicting *Asheeti Vata Vikara* and *Vata Dosh* associated diseases are *Vatarakta*, *Oorustambha*, *Vata Vyadhi*, *Avaranas*, *Yoni Vyapat*, *Klaibya*, etc.

For treatment

By applying the *Samanya – Vishesha Siddhanta*, the treatment can be planned as *Pathya Ahara* (those *Ahara Dravya* opposite to the *Guna* of *Vata Doshha*), *Vihara* (those regimes not aggravating *Vata Doshha*) and *Oushadha* as *Upashaya*, also those with *Viruddha Guna* of *Vata Doshha*, not affecting the status co of other *Doshas*.

DISCUSSION

Three *Doshas*, in their natural state help in keeping the individual's sensory faculties normal, nourish the strength, complexion, happiness and a long life span. Out of the three *Doshas*, *Vata Doshha* is considered supreme because it regulates all functions in the body including movement of the other two *Doshas*, such as the functions of any system concerned with regulation, signalling, conduction and control of any information or any system in our body. The qualities of *Vata* is classified into three types - *Naisargika Guna*, *Prakritika Guna* and *Bhautika Guna*. Cardinal features (*Naisargika guna* or *Pratyatma niyata Guna*) of *Vata Doshha* is *Sparsha* (touch sensation). Along with this quality, *Vata* possesses the qualities of the *Akasha Mahabhoota* e.g, *Shabda Guna*. Therefore *Vata* possesses *Sparsha* as well as *Shabda Guna* as the process of combination, interrelationship (*Anyonyanu pravesha*). The *Prakritika Guna* (constitutional property) of *Vata* is *Rajo guna*, as it is told to be *Rajo bahulya*. *Bhautika* means the quality derived from the *Mahabhootas*.

The *Bhautika Gunas* of *VataDoshha* are *Rooksh*, *Sheeta*, *Laghu*, *Sookshma*, *Chala*, *Vishada* and *Khara*.

Vata possesses movement (*Gati*) due to dominance of *Vayumahabhuta* and *Rajas guna* in its basic composition. It caused division of body components due to its dividing function (*Vibhajati*).

Tantrayantradhara⁵

Tantra (System) implies *Shareera* here, meaning the whole of the body system. *Yantra* (organs) refer to parts of the *Tantra*, such as joints. *Vata* is the basis of this *Tantra* and *Yantra* as it is the initiator and the regulator of the overall system as well as its constituent parts.

Five functional types of Vata

Prana (predominance of *Akasha*) – propensity to assimilate, *Apana* (predominance of *Prithvi*)- propensity to eliminate, aversion and ejection, *Samana* (predominance of *Agni*)-analyzing the ability to incorporate and get eliminated i.e. *Sara* (nourishing part) and *Kitta* (waste products), *Vyana* (predominance of *Vayu*)- circulation in body and *Udana* (predominance of water) -functional utilization are types of *Vata Doshha*.

CONCLUSION

The identified important functions of *Vata Doshha* are initiation of all movements (*Pravartaka cheshtanam*), control and initiation of functions of mind, sense and loco motor organs, Initiation of speech (*Pravartaka vachah*), *Vata* is the impeller of the speech., presence of *Vayu* is essential for the production of sound, fundamental role in sound and touch perception (*Prakriti shabda sparshayoh-shrotra sparshanyormulam*), initiation of enthusiasm and exhilaration (*Harsha-utsahayo yoni*), stimulation of digestion and metabolism (*Sameerano Agne*), absorption of harmful products (*Dosha Samshoshana*), excretion (*Kshepta bahirmalanam*), division of gross and subtle channels of transportation and transformation (*Sthoolanu strotasam bhetta*), normal shape and size in embryo-genesis (*Karta garbhakruteenam*) and representing vitality and liveliness (*Ayusho anuvritti pratyayabhooto*). By all the above *Kala* (properties), *Vata* maintains and supports life when in non - aggravated state (balanced state) and due to the rapid and prompt nature of *Vata Doshha* early initiation of treatment is required. Due to all

these reasons *Vata Doshha* can be considered as a beginner and the end of life.

Acknowledgement

To my spouse Ramcin, son Laihan, my teachers, colleagues, students and friends for the support.

REFERENCES

1. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2011, Sootra Sthana 12
2. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2011, Sootra Sthana 1
3. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2011, Vimana Sthana 3
4. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2011, Sootra Sthana 12
5. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2011, Sootra Sthana 12