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A LITERATURE REVIEW OF VATADOSHA W.S.R TO KRIYASHARIR

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ABSTRACT:

Sharirdosha are the structural & functional units of the body & Vatadosha is one of them which represent the movement in the body. The word Vata has originated from the root word 'Va' having the meaning of Gati (movement) & Gandhan means continued effort.¹ Maruta, Chala, Anil, Samirana, & Pavan are the synonyms of the Vatadosha. Dosha are the representative of Panchamahabhauta however it is Vayu & AakashMahabhuta predominate. It is invisible but can be experienced from its function. It has many properties; some of them are Ruksha (dryness), Sheeta (cold), Laghu (lightness), Sukshma (microeffect), Chala (mobile), Vishad (clean), & Khara (Rough). Vatadosha is present in entire part of the body but main location of this Dosha is below the Nabhi (umbilicus) & specifically at the Pakwashya (large intestine). Non vitiated Vatadosha brings zest in work, makes body physiology like respiration smooth, develops all organs to their full growth & body function are observed to go comfortably. Vatadosha is mover of all body entities & responsible for all sorts of movements, his chief locations along with its extended areas of action field are described in five categories. They are Prana, Udana, Samana, Vyan, Apana. As per the concept of homologous & heterologous, hyper state or hypo state of Vatadosha may see in the body. When Vatadosha is vitiated body may suffers from eighty types of diseases therefore it is also known as Rogasamuharat². Best treatment of choice for the disease vitiated due to Vatadosha is Basti (medicated enema). For the continuation of life Vatadosha plays an important role hence it can be termed as 'God'.

KEYWORDS: Anana. Dosha. Movement. Prana. Samana. Udana. Vatadosha. Vyan.

INTRODUCTION

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Ayurved is *Upveda of Atharaveda* & it deals with the welfare of the mankind. *Kriyasharir* has its own importance in context to treatment of diseases. All the activities of the body are concerned with body humours. These humours are responsible for the maintain the homeostasis. If these entities deviate from normalcy it disturbs the homeostasis. Body humours are known as *Dosha*. *Dosha* are defined as body entities which are responsible for the formation of constitution & when it vitiates it disturb the other entity of the body also. Root verb of *Dosha* is '*Dush*' which means to spoil. This root verb comes into noun. Mainly *Dosha* are of two types, one *Prakrut* & another is *Vaikrut*³. *Prakrut Dosha* is responsible for formation of constitution & *Vaikrut Dosha* are produced as waste material during the digestion. *Prakrut* & *Vaikrut Dosha* always remains merged together & forms *Sharirdosha*. All the activities of the body are carried out by *Sharirdosha*. *Sharirdosha* are of three

type's e.g *Vata*, *Pitta*, *Kapha*⁴. They are functional representatives of *Panchmahabhuta*. Any movement in the body is due to *Vata*, *Pitta* is responsible for the biotransformation while *Kapha* gives the stability to the body. *Vata* is the leader of these *Dosha*⁵. Root verb in the word *Vata* is '*Va*' while '*tan*' is applied to this verb & '*N*' gets deleted by rule of grammar & gives the word '*Vata*'. Meaning of the verb '*Va*' is movement & '*Gandhan*' means enthusiasm needed to start any work. *Vatadosha* is essential for any movement in the living body. Synonyms of *Vata* are *Maruta*, *Chala*, *Anil*, *Samirana*, & *Pavan*. All the words suggest movement. *Vatadosha* has special importance among *Tridosha*.

COMPOSITION & APPEARANCE OF VATADOSHA

As earlier stated *Dosha* are the representatives of *Panchamahabhuta*. They are direct descendants of *Panchamahabhuta*. However *Vatadosha* is *Vayu* & *Aakash* predominated *Dosha*. *Vayu mahabhuta* gives the energy for the movement & *Aakash* provides the space for the movement therefore predominance of these *Mahabhut*. *Vatadosha* is concerned with all types of movement in the body. *Vatadosha* is invisible but can be

experienced from its function. *Vatadosha* is perceived by its function. It has no specific measurement.

PROPERTIES OF VATADOSHA

General properties of *Vatadosha* are *Ruksha* (dryness), *Sheeta* (cold), *Laghu* (lightness), *Sukshma* (microeffect), *Chala* (mobile), *Vishad* (clean), & *Khara* (Rough) ⁶. These are primary outline of attributes of *Vatadosha* which if disturbed becomes responsible for the disturbance of homeostasis. Physiological aspect of activity of attributes of *Vatadosha* is *Daruna* means absorption of moisture. Some of the properties are explained in context to physical properties exhibited in structure, physiology, psychology of the person. Contribution of these attributes in expressing constitution is considered. These attributes are dry, light, mobile, abundance, quick, cold, rough, & non slimy. Some other properties of *Vatadosha* mentioned by commentators in Ayurvedic treatise are *Yogyahi*, *Daruna* & *Rajobhula*. *Susruta* also mentioned some another properties of *Vatadosha*. They are *Tiryak* (oblique direction), *Dviguna* (Composed of *Vayu* & *AakshMahabhuta*), *Rajobhula* (predominant of *Rajas* activity), *Achintyaveerya* (working potentiality), *Doshanamneta* (leader of tridosha), *Rogasamuharat* (responsible for many

diseases), *Aashukari* (sudden onset), *Muhurmuhuschari* (time to time occurrence & periodical exacerbations)⁷.

LOCATIONS OF VATADOSHA

Dosha are present in entire part of the body but in context to function of *Vatadosha* some organs plays an important role that are known as main site of *Vatadosha*. Broadly *Vatadosha* is located below the umbilical region; however the main sites of *Vatadosha* are large intestine, pelvic girdle, thigh region, ears, bones & sense organ. Out of which *Vatadosha* is primly present at *Pakwashya* (large intestine)⁸. Therefore treatment of choice for *Vata* diseases is *Basti* (medicated enema).

FUNCTION OF VATADOSHA

The *Vatadosha* in its normal state of functioning sustains all the organs of the body. It consists of *Prana*, *Udana*, *Samana*, *Vyan*, & *Apana*. It prompts all types of actions. It restrains & impels the mental activities. It coordinates all the sense faculties & help in enjoyment of their objects. It brings about compactness in all the tissue elements of the body. It brings together different parts of the body. It prompts the speech. It is in the origin of touch as well as sound. It is root cause of auditory & tactile sense faculties. It is causative factor joy &

courage. It stimulates the digestive fire & absorbs the *Dosha*. It throws out the excreta. It creates gross & subtle channels. It moulds the shape of embryo. It is indicative of the continuity of the span of the life⁹. Non vitiated *Vatadosha* reflects itself in the form of enthusiasm, inspiration, expiration, movements, normal metabolic transformation of the tissue & proper elimination of excreta.

SUB TYPES OF VATADOSHA

Vatadosha is classified into five subtypes. These subtypes are classified according to their location, function, & ability to produce the disease. These subtypes are *Prana*, *Udana*, *Samana*, *Vyan*, & *Apana*.

1. *Pranavayu*:

The types of *Vatadosha* by which essential elements are taken in the body from nature & sustains the whole body is known as *Pranvayu*. Chest region & head is the main site of *Pranvayu*. The function of *Pranvayu* is to maintain the proper & smooth activity of heart, mind, & sense organ. Inspiration & degulation are the two important function of *Pranvayu*. It also responsible for expectoration, sneezing, belching¹⁰. *Pranvayu* is freely circulates in mouth & responsible for the survival of living being. When it vitiate it generates the disease like hiccough, asthma etc¹¹.

2. *Udanvayu*:

Vatadosha, which leads in upward direction & gives the energy to the body known as *Udanvayu*. Main site of *Udanvayu* is chest region. It circulates towards the nose, umbilicus, & throat region. Functions of *Udanvayu* are speech, to give the energy & strength, colour to the skin & maintain the memory¹². It is best among all the types of *Vatadosha*. If *Udanvayu* is vitiate it gives rise to diseases of above the clavicle i.e diseases of nose, eye, mouth, & head.

3. *Samanavayu*:

It is type of *Vatadosha* by which balance state of the body is maintained. It is located near the *Agni*. According to *Charak* it is located at *Swedavaha*, *Ambuvaha*, & *Doshavaha Strotas* (channels). It is nurturing agent of *Agni*. Therefore it is found in the vicinity of *Agni*. It gives the strength to the digestive fire¹³. The function of *Samanavayu* are to receive the food, digestion of the food, separate it in between essence part & excreted part & to expel the waste material towards the colon & rectum. Vitiating of *Samanavayu* disturbs the digestion, diarrhoea, low digestive fire & gives rise to *Gulma* (bulging).

4. *Vyanvayu*:

It occupies the entire body & controls the different activities of the body. It is located at the heart & circulates through body. It is very fast. It is responsible for almost all actions of the body like, motion, downward & upward movement, opening & closing the eyelids. According to *Susrut* it induces the circulation of *Rasa*. It is responsible for the sweating, various secretions, & five types of movement like relaxation, contraction etc. If *Vyanvayu* is vitiated it gives rise to the disease of whole body¹⁴.

5. *Apanavayu*:

The type of *Vatadosha* which is located in lower trunk & which control the activity in *Apana* region is called as *Apanavayu*. It circulates in the region of pelvic girdle, urinary bladder, genitals, rectum & thigh. It is responsible for the expulsion of semen, menstrual discharge, faeces, urine & foetus¹⁵. Due to vitiation of *Apanavayu* it generates the disease related with bladder, anus, & allied organs.

PATHOLOGICAL ASPECT OF SHUKRADHATU

Pathological aspect of *Vatadosha* includes the hyper state or hypo state.

Accumulation of *Dosha* is known as hyper state. But excess accumulation is not always as step towards the pathogenesis. Healthy accumulation is possible. However *Dosha* accumulation is always dangerous & needs the attention. Degree of their accumulation can be measured with their expression shown on the body function¹⁶. All the body entities increases due to food & activities, which suit their attributes. After assimilation of food & such activity are responsible to increase these entities. Different types of cereals, consumption of pungent, astringent, bitter & very salty preparation, suppression of natural urges gives rise to vitiation of *Vatadosha*. When *Vatadosha* is vitiated it produces the emaciation, black discolouration, desire of hot things, tremors, distension of abdomen, constipation, loss of strength, insomnia, loss of sensory function, irrelevant speech, giddiness, & timidity¹⁷.

Usually the low activity of any *Dosha* doesn't cause any disease. However hypo activity of *Vatadosha* characterized by weakness or debility of the food, less desire to talk, & does very little activity, loss of consciousness, expression of all symptoms of increased *Kapha*¹⁸.

DISSCUSSION

Dosha are the entities which are the responsible for the formation of the constitution. They are representatives of the *Panchamahabhuta*. They are controller of body functions. *Sharirdosha* are simply inseparable form of *Prakruta & Vaikruta Dosha*. *Vatadosha* is leader among them. *Vatadosha* is originated at the time of separation of essence part & excreted part during the digestion. All the movements of body are due *Vatadosha* therefore it is called as life of any living being. All the disease are due to vitiation of *Vatadosha* to an extent where person may face death. Non vitiated *Vatadosha* maintains the all body entities. In human body *Pitta*, *Kapha*, body tissue,

& waste material are handicapped for doing their activities independently. They all are depending on *Vatadosha*. Each & every movement needs the stimulation of *Vatadosha*. *Vayu* is elan vitae *Vayu* is strength, *Vayu* is sustainer of the living beings, *Vayu* is all pervasive & it is controller of everything in the universe¹⁹. Ultimately godliness & leadership of this universe goes to *Vatadosha*. As *Vayu* is responsible for the creation, sustenance, & timely destruction, it can be termed as God²⁰. *Vatadosha* is classified in five subtypes & they are located in their specific regions, contributes towards the integration & maintenance of the body.

CONCLUSION

Vatadosha is prime entity of the body by which all the movements is carried out. Human body & its mechanism are totally depending on *Vatadosha*. It is responsible for the maintaining all the mechanical moves of body including reflex action, moves based on electric signals like cardiac cycle, moves based on pressure gradient like diffusion of gases, moves based on filtration like formation of urine etc. As long as *Vata* is working & remains in physiological condition it by virtue of its movements represents the life.

Vatadosha is invisible but can be understood by its function. The activity of *Vatadosha* is carried out through important media like *Dhamani* & *Sira*. The properties of *Vatadosha* are *Ruksha* (dryness), *Sheeta* (cold), *Laghu* (lightness), *Sukshma* (micro effect), *Chala* (mobile), *Vishad* (clean), & *Khara* (Rough). These properties should be remaining in balance diet otherwise *Vatadosha* may be vitiated. The prime location of *Vatadosha* is large intestine because it is place where genesis of *Vatadosha* is takes place. Depending

upon site, function, & disease produce in case of vitiated state *Vatadosha* is classified in five subtypes. According to principle of homologues, due to consumption of homologous diet &

behaviour of *Vatadosha* it gets vitiated so in the management of hyper state of *Vatadosha* diet & medicine should be of antagonistic nature of *Vata* properties.

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