

CONCEPT OF VATA DOSHA IN HARITA SAMHITA**Ashok Kumar¹, Brij Kumar Dwibedy²**¹SR & Ph.D. Scholar, ²Prof & HOD ,Department of Siddhanta Darsana, Faculty of Ayurveda, I.M.S., B.H.U., Varanasi,
Uttar Pradesh, India**ABSTRACT**

Ayurveda is a holistic science. It considers ayu as composure of sharira, indriya, sattva and atma. Dosha , dhatu and mala have been considered as root to this sharira. Dosha have been classified as sharirika and manasika dosha by laureates, in fact sharirika dosha are three i.e. vata, pitta and kapha among which vata is considered as prime; on function of which the other two are dependant. Understanding the concept of vata has always been a challenge and thus its concept has been elaborated with point of view of Harita samhita. various anomalies caused by prana, Udana, samana, vyana and apana vayu have been elaborated.

Key words: *vata, vayu, harita, sharira etc.*

INTRODUCTION

Ayurveda is science of living being which deals with aim of sukha (happiness) and removal of dukha (misery). The most famous book of Ayurveda the Carak Samhita stated that Harita was co scholar of Agnivesa and student of Punarvasu Atreya. There were six students of Atreya i.e. Agnivesa, Bhela, Jatukarna, Harita, Parashar and Ksarapani. Everyone has written books (tantra) on Ayurveda which are Agnivesa tantra, Bhela tantra Jatukarna tantra, Harita Samhita, Parasar Samhita, Ksharapani Samhita

This indicates that Agnivesa and Harita may have same view up to some extent. In available Harita Samhita few materials, style and manner of description is similar to Carak Samhita but there is major differences regarding materials

which also seen in respect of Vata dosa too.

As per Acharya P.V. Sharma who is writer of famous book on Ayurvedic history consider the time of Harita as between 10-12th century but before Sarangdhara (13th century). In available Harita Samhita regarding Vata dosa treatment there is a separate chapter available which named as "Vatavyadhi Cikitsa". There is no separate chapter of tridosha. There is no independent chapter for Vata dosa/ Tridosha in Harita Samhita. The concept of Vata dosa is not found in systematic manner on physiological level. Of course functions and importance of vata dosa has been described according to references. A specific slogan is mentioned in Harita Samhita which have meaning Sharir is site of dosa. There is no specific description about

normal state of Vata but the aggravation of Vata dosa is described in detail.

In reference of Agni it has been stated that the balance Tridosha maintain the normal state of Agni and imbalance state of tridosha is cause of abnormal Agni.³

The role of Vayu in foetal development is described in this Samhita. In reference of foetal development two types of concept are mentioned. First one on basis of Pancha mahabhuta and second on the basis of Tridosha. Maximum Ayurvedic classics have maintained the Panchamahabhuta theory in reference of foetal development while Harita Samhita has mentioned the both type of concept. According to Harita Samhita the Vyana Vayu is responsible for density of womb. Udana Vayu which is located in neck and heart which develops the oral orifice.⁴ In same chapter it has been stated that Vata originated from Manas and Vayu is enumerated with Sattva and Tama in place of rajas.⁵ Some functions i.e. auditory, tactile, respiration, sweating movement etc. are performed by Vata⁶

It has been mentioned that Vata is originated from Sunya and it originate the Prana.⁷ An interrelation of dosa and rasa is described that Ksara and Kasaya are considered as aggravator of Vata.⁸ Katu, Tikta, Kasaya Vitiata Vayu.⁹ In this book a specific concept of Vata Kshaya is described in kshaya roga cikitsa. In condition of Vata kshaya all activities are stopped.¹⁰

The specific aetiology, symptoms and management of Vata Kshaya are described which are Excessive Sweating, Sunlight, Anxiety, Sosa, Phobia etc. are cause of Vata Kshaya. Tandra, burning sensation, thirst, anorexia, Tremor, vertigo, tamah pravesa and klama are the sign and symp-

toms of Vata Kshaya. Rasonadi Kalka is prescribed in Vata Kshaya¹¹

The characteristic of Vata prakriti is described in following manner i.e. His skin color is black, active (sharp), lean and thin (Microness) Hairs are less, ruksha, powerful but thin body, having small teeth, rapid growth of nails, Noise maker, loves walking, loves high jumping, greedy, having less Satva (impatience), loves sour materials, feels relaxation and comfort after massage and mild sweating.¹² All these are the characteristics of a Vataj prakriti.

In context of Ritucharya it has been mentioned that the Sanchaya of Vayu held in summer, vayu aggravate in rainy season and subsided in winter (Sarad)¹³

A detailed description for cause of aggravation of vata is described as by sustaining urine and faecus, excess use of cold and astringent, night awakening, sex, excessive work, food, walking, speech, fear, ruksha, kshara, Tikta, katu etc. Travelling excessively, climbing on high roof, riding on horse, donkey, elephant, camel etc. by fasting, taking bath in cold, bad days, cloudy season, after mid day etc, taking water in night after awakening, in rainy season, after meal, after digestion of food, use of dicotyledonous pulses like masur, matar, sema, mahamasa, subhraya, rice, super rice, black dhanya, sita, kangu etc, excess use of surapana (Alcohals). So people should be protected from all these for their benefit.¹⁴

In reference of pathological state of vata a specific type of disease vata graha is described. Incidence of this disease occurs in child. Dryness of mouth, tremour, weeping etc are the sign and symptoms of this disease.¹⁵

It has been stated that Prana Vayu aggravate in superior part of body¹⁶ while apana vayu in rectum. Samana vayu is located in mid of umbilicus region and produces raktapitta .¹⁷ In other reference it has been stated that all the diseases like Jvara (fever) is produced through vata.¹⁸

The asthma can't be produced without Vata¹⁹ and it has been mentioned that Pitta is always regulated by Vata²⁰

A burning sensation all over the body occurs due to aggravated Samana Vayu²¹

Classification and etiological factors for diseases:

Commonly eighty types of Vatavyadhi is described in Ayurvedic classics but in Harita Samhita it is mentioned that there are eighty four types of vataj vikaras. Common cause of vataj vyadhi is enumerated in brief but five types of vataj dosas are listed which becomes abnormal through common cause.²²

Diseases caused by different type of vata:

Vatavyadhi is described according to type of vata dosa. Sixteen types of vyadhi is described through prana vayu, samana vayu, apana vayu while thirty two types of diseases are indicated for vyana vayu which is informal and sixteen types of udana vayu disease indicated too.

Infirmity caused by vitiation of Praan Vayu : (Harita 3/20/4-6)

Headache, Earache, Temporal pain, Blood disorder, Increase of Headache in a side as the day Progress, Nasal Complications, Stiff Neck, Locking of Jaw, Paralysis of tongue, Pain in Palate, Bronchial Asthma, Dyspnoea, Vertigo, Laziness, Respiratory disorders, Throat disorders.

Infirmity caused by vitiation of Udaan Vayu : (Harita 3/20/7-9)

Hiccup, Dyspnoea, Acute Dyspnoea, Coughing, Tuberculosis (Sosa), A throat disease known as Galagantika, Excessive Spitting, Cardiac Pain, Liver disorder, Vomiting, Vata excretion, Sneezing, Yawning, Vocal disturbance, Disgust/Anorexia, Cold.

Infirmity caused by vitiation of Apaan Vayu : (Harita 3/20/35-36)

Fistula in Ano, Ureteric pain, Diabetis Insipidus/urinary disorders, Piles, Kotha (A Type of skin disease), Linga dosa (A disease of Male Sex organ), Prolapses of Anus and other organ, Pain in Anus (Anorectal Pain), Obstruction in Micturation or Anuria, Constipation etc.

Infirmity caused by vitiation of Saman Vayu : (Harita 3/20/33-34)

Pain, Gulma, udavarta (a disease of bowel), Adhmana (Flatulence), Parinam Sula (colic pain), Visamagni (irregular digestive power), Ajirna (Indigestion), Vataj gulma, Kleada, Pain, Rasa sosa, Undigested rasa, Undigested Mala, Constipation (Bandha), Diarrhoea (Malabheda,) Desire of dalliance (Vilasa).

Infirmity caused by vitiation of Vyana Vayu : (Harita 3/20/31-32)

Cardiac Stiffness, Stiffness of back, Stiffness in thigh, Sciatica

In fact in reference of Vyana vayu, author has mentioned त्र्यंशुः कस्मिन् which is Translated as thirty two. In fact if we calculate sixteen types of diseases which occurs from each of five type of vata then it will be eighty in number which is commonly mentioned in Ayurvedic classics but if thirty two types of diseases considered for त्र्यंशुः कस्मिन् for Vyana vayu then in this situation total no of vata vyadhi will be ninety

six while starting the chapter author has mentioned प्रज्जि'khfr (84) vata vyadhi

In this text the characteristics of Aggressive vata dosa is described separately for all five types especially the aggressive characteristics of vyana and samana vayu are mentioned in detail. This Vyana moves through body and Vitiates the dhatus (rasa etc) and causes acute dhatus vikara. This vayu when combined with the different dhatus separately causes various types of disorders i.e. with skin causes Horripilation and palpitation of Manyanadi, With mansa causes inflammation and pricking pain (Toda), Vitiating of Meda cause tremor, With asthi(bones) causes osteopathy or fragility [osteoporosis], with majja causes emaciation (patana), with shukra causes sandhishotha (inflammation of joint) and skin is characterized with characters of vata. One should always try to protect dhatus from vata to be vitiating for easy treatment otherwise it may be incurable. From prognosis point of view it has been stated that the vata which vitiates meda devoid of mamsa is curable with medicine and others are difficult to cure or incurable.²³

DISCUSSION

The physiological concept of vata dosa has not been mentioned as mentioned in other Ayurvedic classics. Of course vata is considered as chief dosa for different diseases and it has prime role in pathogenesis of different way from other classics especially in number of vata vyadhi and the diseases mentioned under the title of vata vyadhi. According to this text there is no confirmatory number for vata vyadhi because on primary level author has mentioned eighty four types of vata vyadhi

while its calculation is ninety six as per type wise (where the disease of vyana is considered thirty two (f}"kksM'k). It is to be noted that description of all types of Vata has not been mentioned clearly in the available Harita Samhita. Management of pathological form of vata in form of vata vyadhi has been described in detail which is similar to other ayurvedic classics.

CONCLUSION

There is no detailed description of physiological form of vata while pathological description is present in detail. This is the only available Samhita where vata vyadhi is enumerated on the basis of its types (i.e. prana, apana, samana, vyana, udana). Total number of vata vyadhi also differs as compared to other Ayurvedic classics.

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