A REVIEW ON THE CONCEPT OF VATHAPRATHILOMATHA IN KOSHTA

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ABSTRACT

Ayurveda, the most comprehensive healing system in the world, deals with many basic concepts which impart knowledge of life. Those concepts educate people on how to take care of their health by themselves and increase their span of healthy life. Anulomatha and prathilomatha are such kind of concepts described throughout the science. Vatha is the inevitable constituent of the living body whose structure is akasha and vayu, and being concerned with the production of those somatic and psychic processes which are predominantly rajastic or dynamic in nature. Among the three doshas, vatha possess the distinctive property Chala guna, which makes it dynamic and help to keep other element of the body in motion. Hence, whenever the normal chala guna of vatha is impaired, there occur local and systemic pathologies in and outside the koshta. This abnormal pathological movement of Vatha is called vathaprathilomathatha. And this vathaprathilomathatha is the basic pathology in almost all diseases. Thus, in this review article an effort has been made to understand the concept of vathaprathilomathatha.

Keywords: Vathaprathilomathatha, koshta.

INTRODUCTION

Normal physiological state of body is maintained by proper relationship of doshas and dushyas in koshta and sakha. Whenever there is abnormal sakhtagati of doshas & dushyas occurs, that situation will lead to the origin of diseases. As vatha dosha is the prime dosha with chala guna, it is the main causative factor for the movement of other doshas and dushyas from koshta to sakha; thus responsible for diseases. It means anulomana state of vatha in koshta helps in proper absorption, digestion, metabolism & movements. As vatha prathilomatha in koshta is the main causative factor of many diseases, it is very important to measure the degree of it to assess the severity of disease.

Concept Of koshta:

Koshta is one of the main factors whose healthiest state is responsible for the maintenance of health. In the sense, it is the pivot round which the remaining factors responsible for the health and causation of disease as well as decay revolve.

The word koshta is derived from two root words ‘Kush’ and ‘stham’. That means an empty space surrounded by a wall. It is one the most authoritative concepts in Ayurveda mentioned by all acharyas. The term koshta is used to denote mahasrotas (great chan-
Vata anulomatha in koshta:
Among the three doshas, vata is responsible for the movement of other doshas and malas. In other words anulomatha of malas is due to vata itself.

The term vata is derived from the root “va gati gandhanayo” i.e. It indicates both gati and gandha. Sabdakalpadrumam mentioned that the root ‘Va’ means ‘Gamana himsaya iti kavikalpadrumam’, i.e. to move. ‘Gati’ indicates ‘Gamana karman’ and ‘Gamana’ means ‘utsaham, prakasanam or suchanam. The Gati has got three meaning Gayana (knowledge), Gamana (move) and prapthi (attainment). According to Vagbhata, vata have the properties like ruksha, laghuta, seetha, khara, sukshma and chala. Charka mentioned two other gunas like daruna and visada. According to Chakrapani, in this context daruna denotes chalatwam. Among all these guna, chala guna helps vata to keeps pitta, kapha, sapthadathu and trimalas in motion, which are basically pangu. Hence the physiological vata is responsible for maintaining the balance of dosha, dathu, agni functions in anulomya sthithi.

The five divisions of vata in its anuloma state doing several functions in koshta and also have its own moving areas due to the most important property, chalatwam. The prana vata, which have the seat in murth and moves through ura and kanda, helps the food to enter the koshta, where it get disintegrated by fluids and softened by unctuous substances. Samana vata, which is situated near the agni stimulate the jadaragni; as a result proper digestion process starts. Koshta is the specific area of movement of samana vata. Simultaneous and continuous circulation of rasadathu takes place all over the body by the help of vyana vata. It traverses throughout the body very swiftly. Then the apana vata, which is being seated in pakwasaya, move through sronti, vasthi and uru is responsible for the expulsion of the waste products.

Thus, normal programmed movement of vata is mainly responsible for maintaining the normal physiology of the body, especially in the gastrointestinal function Vathaprathilomatha in koshta:
From the books like sabdakalpadrumam, Vaidyaka sabdasindu and sabdataravali it is clear that...
prathilomam is a condition opposite to the anulomam i.e. the abnormal movement of dosha, dhatu and mala through their marga.

As we know, vata is the one and only dosha which possess chala guna and responsible for the movement of other doshas and dathus to their destiny through the srotas. So the prathilomatha is more evident in case of vata dosha. The mahasrotas or koshta is deemed as natural abode of doshas and they move from their principal seat in upward, downward and transverse direction. Their movement away from koshta is facilitated by vyayama, the effect of digestive fire, indulgence in unsuitable activities and excessive swiftness of vata. As vata is the only dosha with chala guna, it is the dosha which favors sakha gati of dosha. This excited doshas in sakha will cause disease whenever favorable conditions are available. These exited doshas can be bringing down to koshta by vrddhi, abhshyandhana, paka and mitigation of vata. Proper treatment in these diseases is elimination of doshas through koshta, when it returns.

Ultimately anulomna is the state caused by the normalcy of vata itself. The anuloma vata can become prathiloma in two circumstances.

1) When the normal path of vata is getting obstructed by other factors.

2) When the normal vata is getting aggravated due to its specific nidanas.

In the first case, the normal vata with its normal qualities, lakhu, seetha, khara, sukshma and chala gunas moving through its natural pathways for the maintenance of body system, is obstructed by any other factors like doshas and dushyas. That means the sthira guna of other factors may obliterate the chala guna of vata. Srotas is the channel for the movement of concerned dhatu or malas. Since dhatu cannot move by its own, the factor responsible for the movement in the srotas is none other than vata. When it becomes obstructed, vata assumes a prathiloma gati. That means an avarana can cause vathaprathilomatha. In other words, one of the fates of avarana is vathaprathilomatha.

In the second case, the kupita vata itself is capable of producing vata prathilomatha. Charaka had clearly mentioned the vata kopa nidanas. They are intake of ruksha and seetha ahara, consuming alpahara, indulgence in excessive vyavaya and improper administration of therapeutic measures. Administration of therapies causing excessive elimination of doshas and rakhtha. Excessive practice of lankhanam, plavana, adva, vyayamam and other physical activities. Dhatu kshaya, excessive emaciation because of chintha, soka and roga. Sleeping over uncomfortable beds and sitting over uncomfortable seats. Other reasons like krodha, day sleep, fear, vegasandarana, ama, abhghata, abhojanam. Injuries to marma, riding over elephant, camel, horse or fast moving vehicles and falling down from the seats on these animals and vehicles. All these factors lead to vatakopa. When vata is vitiated due to these vata kopa nidanas, the chala guna also vitiated and exhibits prathiloma gati. According to Vagbhata, the vrddha vata itself has the function sanga. This also results in vathaprathilomatha.

Charaka explained in Sosha nidana that, due to the uktlesa of pitta and sleshma, vata become prathiloma and cause jwara, kasa, swasa, swarabheda and prathisyaya. In koshta, the prathiloma vata can cause several diseases. Koshta rogas like gulma, arsas, anaha, udara, chardi and swasa shows vata prathilomata.

CONCLUSION

Vata prathilomatha is an unexplored clinical entity, mentioned throughout the science in an indirect way. But it plays major role in the manifestation of a wide range of diseases. Thus the identification of the cause and symptoms of vathaprathilomatha in koshta, as koshta is the prime site of manifestation of vathaprathilomatha helps in the prevention and cure of such diseases.

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