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Comparative and Critical Analysis of *Vata Dosha* in Ayurveda and *Sidha* System of Medicines

Roshni K. P.*

*Kriyasharir, Sri Jayendra Saraswathi Ayurveda College, Chennai, India

ABSTRACT

The living body can function normally, only when its *Dosas*, *Dhatus* and *Malas* are in a state of equilibrium. These *Dosa*, *Dhatu* and *Mala* constitute the basis of the physiological and pathological doctrines of *Ayurveda*. Out of these three *doshas*, till *vata dosha* is not getting vitiated, other *doshas* are unable to make major pathogenesis by independent vitiation. All the *doshas* depends on *Vata dosha*. Generally, the basic concepts of the Siddha medicine are similar to Ayurveda. Like in Ayurveda, in Siddha medicine also, the physiological components of the human beings are classified as *Vaadham* (air), *Pitham* (fire) and *Kabam* (earth and water). In this Article an attempt is made to understand the similarities and dissimilarities of the concept of *vata dosha* between Ayurveda and Siddha systems of medicine.

KEYWORDS

Ayurveda, *Sidha*, *Vata*, *Dhatu*



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INTRODUCTION

Āyurveda 'the Science of Life' is a holistic system of medicine from India, which has evolved from Brahma and the sages of Ancient India for time immemorial. According to *Āyurveda Doṣa, Dhātu, Mala* are the by-products of *Pañcmahābhūta* which play important role in all physiological activities of living beings. Among these *bhāvas doṣas* and again among *doṣa vātadoṣa* have prime importance. The entire functions of living beings are explained in terms of these *doṣas*. They are called as *doṣa* because they vitiate each other and also impart in vitiation of other body constituents. *Tridoṣas* are responsible for *utpatti, sthiti* and *vināśa* of *deha* and, also play important role in all physiological and pathological activities of living beings. *Doṣas* are the root of the *Dhātus* and *malas* which make the body. *Ācārya Suśruta* clearly explains the importance and strength of the *Doṣa*. The *Doṣa* when vitiated lead to the depletion of the *Dhātus* as the former are very potent just as the heat evaporates the water in a pit.

Siddha system of medicine is one of the ancient medical systems in India considered as the prime medical system of ancient Tamils/ Dravidians in South India. Siddha

system is a treasure house of secret science, embodying the results of the ardent pursuit thereof by the ancient Seers (*Siddhars*). *Vāta, pitta* and *kapha* are the three important vital forces or *thathu* which are included in the 96 basic physiological factors of the body. The power or the force which keeps the body alive is called '*Thathu*'. The same life force or *sivaśakti* divides into three factors called *vāta, pitta* and *kapha* obtaining the basic characteristic trait of *rajo, thamo* and *satthuvam* respectively. They nourish and protect the body and life (*uyir*).

TRIDOSA SIDDHĀNTA IN AYURVEDA - DOṢA AS THE SUPREME ENTITY

Ācārya Suśruta clearly explains the importance and strength of the *Doṣa*. *Ḍalhana* clarifies that the *Vāta* leads to the depletion by the property of the absorption resulting in the dryness. *Pitta* due to its Pungent and hot properties leads to the depletion and the *Kapha* by its obstructive nature prevents nutrition and leads to the depletion. They, with support of their *guṇas* perform the function of maintenance of the body in the normal state while the vitiation of them leads to imbalance. As *pitta* represents the Sun, this will lead to the depletion of the *Dūṣyas* due to *pācana* action. The vitiated *Vāta* because of *Rūkṣa*



Guṇa produces the diminution of *Dūṣyas*. The *Kapha* due to *snigdha* and static *Guṇa* obstruct the nutritional supply to the *Dhātus*. All the *Ācāryas* have accepted the *Doṣa* as the cause of vitiation of *Dhātus* that lead to the occurrence of diseases.

NO MEASUREMENT OF THE DOṢA-DHĀTU -MALA

Here *Suśrutācārya* clearly states the method to know the *kṣaya-Vṛddhi* of the *Doṣādias* they can be assessed only through the *Anumāna* which *infact* is inferred from any deviation in their normal functions. The abnormal functions of the *doṣādi* are manifested in the form of symptoms in the body either physical or mental *caraka* mentions the *Añjalipramāṇa* of the *Doṣa-Dhātu -Mala*. He has also explained that the exact measurement of the *Doṣādi* is not possible and it can be assessed by the reasoning (*Tarka*) only. The quantity of the *Doṣa-Dhātu -Mala* varies from individual to individual and no definite measurement is possible.

Vātadoṣa – A concise Review

Vyutpatti

The word *Vāta* is of male gender and originated from root verb *Va* with suffix “*ka*”¹

*Nirukti*²-*Gati*: *Jñāna* or *gamana* or *prāpti*
Gandhana: *sūcana* or information or

medium for flowing of smell. The term *gati* is used in the sense of *janana* (knowledge), *gamana* (movement) and *prāpti* (obtaining or achievement) while *gandhana* denotes *sūcana* or information. The term *sūcana* also denotes the act of piercing (*toda*) which is one of the important signs of *vāta vikara* and the factor responsible for all these things is called *vāta doṣa*

Pañcbhautika constitution- *Vāta doṣa* is having presence of five *bhūtas* with predominance of *vāyu* and *ākāśa mahā bhūta* as mentioned by *Ācārya Vāgbhaṭa*³

Guṇa (Properties of *vātadoṣa*) - The qualities of *doṣa* have been selected from the *dvandva guṇa* as hot –cold etc. For example, *vātadoṣa* possesses *rūkṣa guṇa* (roughness). It means that all the things which have roughness will increase and aggravate *vāta doṣa* and whenever *vāta doṣa* is increased in the body, the attribute of roughness will be prominently present there *Sāmānya guṇa* (common properties) of *vāta doṣa* according to various *āyurvedik* classics are enlisted as below.

Rest of *Guṇa* as (i.e. other than *Gurvādi Guṇa* as) according to various *Āyurvedik* classics are enlisted in Table -2 Among *bṛhatṛīyīs* only *Caraka śamhita* and *Suśruta Samhita* mentioned the *Guṇa* other than *Gurvādi Guṇa* for *Vāta doṣa*.

**Table 1** *Guṇa* among *Gurvādi Guṇa*

| S.N | गुणः | चरकसंहिता | सुश्रुतसंहिता | अष्टाङ्गसंग्रहः | अष्टाङ्गहृदयम् |
|-----|----------|-----------|---------------|-----------------|----------------|
| 1 | रूक्षः | + | + | + | + |
| 2 | लघुः | + | + | + | + |
| 3 | शीतः | + | + | + | + |
| 4 | खरः | + | + | + | + |
| 5 | सूक्ष्मः | + | | + | + |
| 6 | चलः | + | | + | + |
| 7 | विशदः | + | | | |
| 8 | दारुणः | + | | | |
| 9 | परुषः | + | | | |

Table -2 List of *Gunās* except *Gurvādi Gunās*

| Name of the <i>Āyurvedic Guṇa s</i> other than classic | <i>gurvādi guṇa s</i> |
|--|--|
| चरकसंहिता | असङ्घातवन्त, अनवस्थित, अनासाद्य, शुषिरकर, गति, अतिबल, अतिशीघ्र, आत्ययिक, अमूर्त, बहु, योगवाह |
| सुश्रुतसंहिता | अव्यक्तो व्यक्तकर्मा च, सर्वगत्वम्, अचिन्त्यवीर्यो, दोषाणां नेता, रोगसमूहराट्, आशुकारी, मुहुश्चारी, स्वयम्भू, तिर्यग्, द्विगुण, रजोबहुल, स्वतन्त्र, नित्यभाव |

Concept of *Yogavaha*- A drug or drug vehicle which has special affinity to carry and potentiate the actions of the main drug with which it has been mixed is known as *Yogavāhi* drug. They carry a few special qualities *visra*, *vikasi*, *vyavāyi*, *cala* and *sūkṣma* etc⁴. In *āyurvedic* classics *Vātadoṣa* is also mentioned as *Yogavāhi* in nature. In

combination with *pitta* and *kaphadoṣa* it produces both (the hot & cold) types of effects. Eg. When patients suffer from *jwara* caused by *vāta* and *pitta doṣa*, the symptoms like burning sensation are generated and when combined with *soma* (*kapha*) the cooling effect is produced.

Sāmānyasthānas / Common sites of *Vātadoṣa* in the body⁵- *Vātadoṣa* even though present in the whole body is present predominantly in *pakvāśaya* (large intestine-Lower abdomen), *Kaṭi* (Waist), *sakthi* (thigh), *srotra* (ear) *Asthi* (bone), *sparśa nendriya* (the organ of touch). Among all these the large intestine (*pakvāśaya*) is the most important and main site of *Vātadoṣa*. *Ācārya Caraka* includes urinary bladder (*vasti*), rectum (*purīṣādhānam*) and legs (*rājasika tāmasika pāda vātam puṣparāgam*) to the above list and *Ācārya Suśruta*⁶ adds the regions of the pelvis (*śroni*) and the rectum (*guda*) while *Ācārya kaśyapa* also adds bone marrow (*majja*) to this list. In the diseases caused due to the abnormal *vātadoṣa*, *Vasti* proves very helpful as they help in purifying the foremost site of *Vātadoṣa* and through this process, the diseases caused by *vātadoṣa* are relieved

Karma of *Vātadoṣa* - of the three *doṣas*, *Vātadoṣa* is the most predominant. It is



omnipotent, has movement in all directions as the quickest of all and controls every action of the body. That is why *sāra ngdhara* says-*Pitta* is lame *kapha* is lame. The *malas* and *Dhātus* are also lame. It is the *vātadoṣa*, which drives them all, just as a cloud is driven by the wind⁷. Similarly, in normal state, *vātadoṣa* drives all these entities to various part of the body to maintain homeostasis.

Doṣa have independent actions of their own. So, when one says that *pitta* and *kapha* are lame, it does not mean that they are inactive in the same sense as the *malas* and *Dhātus* are. *Pitta* and *kapha* have their own particular seats within the body. They can act, they can vitiate the *Dhātus*, but they have not the power of independently moving from one place to another. It is the *vātadoṣa* which has the power of imparting motion to other entities. It is due to the action of *vātadoṣa* that the normal *pitta* and *kapha* circulate throughout the body along with the *vātadoṣa*. *Ācārya suśruta* says that *vāta* protects the body by performing the following five –fold functions.

(*Praspanana*): Breathing and other rhythmic movements of the body

(*Udvahana*): Carrying of the sensation of the respective sense organs(*Pūrāṇa*): The assing down of food to its proper receptacles

(*Viveka*): The separation of excretions from the assimilated food matter

(*Dharana*): The retention and evacuation of urine, semen etc.

Ācārya suśruta says that, normal *vāta* maintain the equilibrium of *doṣa dhātu mala* and *Agni* receives the sensations and induces actions. *Aṣṭāṅga hṛdaya* adds one more function i.e. *akṣāṇām pātavena* (Proper functioning of the sense organs). While explaining the importance of normal *vāta doṣa* functions, *Ācārya Caraka* says, *vāta* is vitality. *Vāta* is the strength. *Vāta* is the sustainer of the body of living beings, *vāta* is all pervasive and *vāta* is reputed as the controller of everything in the universe. If in a person, *vāta* moves unimpaired, it is located in its own site and if it is in its natural state, then he lives for more than hundred years free from any diseases

SUB TYPES OF VĀTA DOṢA

CONJUGATION AND CONFIGURATION OF VĀTA DOṢA

While dealing with concept of *Tridoṣa*, it is evident that *Ācārya Caraka* mentioned five sub-types of *Vāta Doṣa* only. *Ācārya Suśruta* added five sub types of *Pitta doṣa* whereas *Ācārya Vāgbhaṭa* described five sub-types of all the three *Doṣas* by adding five *Kapha* sub-types. But nowhere in *Āyurveda* classics, the reason or theory



behind this classification of *Tridoṣa* is described satisfactorily.

Classification of *Doṣa* into five sub-types, is according to difference in their specific *nāma* (names), *Sthāna s* (Specific locations), *Karmas* (Specific functions) and *Āmayās* (Causing the specific disease conditions)

Here this concept is elaborated with respect to five sub-types of *Vāta doṣa*. Criteria of classifications of *Vāta doṣa* explained by *Ācārya Suśruta* are as follows:

1. STHĀNAVAIŚIṢṬYA (Specificity of Location)

According to *Āyurveda*, *Śarīra* is divided into 6 aṅgas, same has been quoted as *ṣaḍaṅga*.

In these different parts of body different physiological processes are continuously going on to maintain the equilibrium. In normal state, at specific part or site of the body only specific actions (*karmas*) takes place which are governed by presence of specific factors.

It is situated near *Jatharāgni* (Gastro-duodenal area) and moves throughout the *Koṣṭha* (Gastro-Intestinal tract). In these locations following *karmas* (functions) takes place.

To inflame and excite the digestive fire i.e. the *pācaka pitta* or *jatharāgni*, Receiving the food from *Āmāśaya* to *Pacyamānāśaya*,

Separation of the digested food into *Sāra* part and *Kiṭṭa* part, To sustain the channels of sweat, urine etc. Propelling the *Kiṭṭa* (waste production) to next part of intestines. Physiologically it is essential to occur, the above-mentioned process in a proper way. As *Samāna vāta* governs all these functions properly, we can assure that *Samāna vāta* is placed at this location

KRIYĀ VAIŚIṢṬYA (Specificity of functions)

After observing karma (functions) of five sub types of *Vāta doṣa*, it is evident that sub types are having differences in their Karmas. For example, *Prāṇa vāta* performs functions like. Spitting out, Sneezing, Eructation, Breathing, Pushing the food down the oesophagus, maintaining the actions of heart, the mind, the sense organs and the intellect. *Apāna Vāta* performs functions like to push down the foetus, to expel the urine, faeces, semen and menstrual blood

Ā MĀYA VAIŚIṢṬYA (Specificity in causing different diseases)

When all five sub types of *vāta doṣa* performs their functions normally, they do not hamper the physiological activities of living being. When these sub types get vitiated by their *Hetus* (Causative factors), one can observe the increased, decreased or alteration in their normal functions which leads to manifestation of variety of *Āmayās*



(diseases). After studying the *Āmayās* (diseases) caused due to vitiation of five sub types of *Vāta doṣa*, it is evident that these sub types have difference in their specific *Āmayās* (Disease condition) too.

For example: Specific *Āmayās* of *Udāna Vāta* are as follows.

Vitiated *Udāna vāta* primarily affects the organs above the shoulders or Supra-clavicular region and manifest in the form of diseases in that region like: *Kaṅṭharodha* (obstruction of throat), *Manobhramśa* (disorders of the mind), *Chardi* (Vomitting), *Arocaka* (Loss of taste or appetite), *Galagaṇḍa* (enlargement of glands of the neck) Vitiated *Apāna vāta* gives rise to many complicated diseases of the *Pakvāsaya* (large intestine) and also disease like: *Mūtradoṣa* (disorder of urinary system), *Śukradoṣa* (disorder of semen), *Arśa* (piles), *Guda bhramśa* (prolapse of rectum), *Garbha bhramśa* (miscarriage or abortion etc..)

NĀMA VAIŚISTYA (Specificity of Name)

Āyurvedik Ācāryas got specificity in functions, location and diseases of five sub types of *Vāta doṣa*. Thus, for the purpose of identification, *Ācāryas* have explained them by different names⁸.

For example-The term *Prāṇa vāta* is used for that sub type of *Vāta doṣa* which

- Moves in mouth and holds the body-
Sthāna

- Facilitate the entry of food inward and also sustain *prāṇas- Karma*

- Gives rise to diseases like hiccough, dyspnoea etc. when vitiated- *Āvihārā: kānti svāsthya viṣamāvasthā paramāṇūs māya sātviḱa*

Along with these four criteria's which are explained by *Ācārya Suśruta*, one more criteria have been explained by *Ācārya Caraka* while explaining principles of *Cikitsā* in *Vāta Vyādhi*

CIKITSĀ VAIŚISTYA (Specificity in treatment)

Ācārya Caraka quoted it as:⁹

For the vitiation of *Udāna vāta*, upward moving therapy (E.g.-Emesis) should be administered for the vitiation of *Apāna vāta*, downward moving therapy (E.g.- Purgation and medicated enema) should be employed for the *Dushti* of *Samāna Vāta*, the therapy which causes stability in the abdomen (by alleviation) should be used. For the vitiation of *vyāna vāta*, all the above mentioned three categories of therapies should be employed.

-*Prāṇa vāta* is more important than these four types of *Vāta*, hence it should be protected with priority. Its state of equilibrium helps in maintenance of life. Thus, there is difference in treatment



protocol of sub types of *Vāta doṣa* which may consider as criteria for classification of *Vāta doṣa* into five sub types.

PRĀNAVĀTA

Vyutpatti and *Nirukti*¹⁰-To breathe in, inhale, Locations of *Prāṇa vāta*.¹¹

The head, the *uras* (i.e., thorax including the heart and lungs), the ears, the tongue, the nose are specified as locations of *PrāṇaVāta* According to the *Vāgbhaṭa*, the *prāṇa vāta* is located in the head and from this place it transverses down to the throat and thorax.

FUNCTIONS OF PRĀNA VĀTA

1-**Tantra-Yantra dhara**- Here word *Tantra* means *Śarīra* and *Yantra* means *Śarīra Avayava*,

dhara means to keep in normal state. i.e. to maintain all physical, physiological and psychosensorial activities of body in normal state. Thus *Ācārya Vāgbhaṭa*¹² mentioned *Prāṇa Vāta* is chiefly responsible, especially for existence of life. Hence, its vitiation causes loss of life.

2- **Niyantā praṇetā ca manāsāḥ**- *Prāṇa Vāta* regulates and stimūla tes mind. i.e. it controls

the mind from undeśirasble objects and initiates *mano-vyapara* into deśirasble objects.¹³ There is close association of *Manas* and *Vāta Doṣa* (Particularly *Prāṇa Vāta*). *Hat hayoga pradipika* has described

that *Manas* and *vāta* are conjoined with each other as milk and water. The actions of both of these are somehow interdependent. This word *Māruta* mainly related with *Prāṇa Vāta* as it controls the *Manas (Niyanta praneta manāsā*¹⁴)

3- **Sarvendriyāṇāmudyojakaḥ**- *Prāṇa Vāta* provides the stimulus and necessary *bala* to all

senses to perform their normal functions through *Manas* (Mind)

4-**Akṣāṇām pāṭavena ca**- *Prāṇa Vāta* is the supreme entity which controls all the *indriyas* (sense organs including *manas*¹⁵)

5-**Sarvendriyārthānāmbhivoḍhā**- It gives initiation to *indriyas* to receive their *Arthas* (respective objects).The seat of all these *indriyas* and *Prāṇa Vāta* is also same i.e. *Śīras* or *Mūrdha* (head)¹⁶. The presence of *Manas* (Mind) should be there for knowledge and action. *Prāṇa Vāta* governs *Manas* and all the senses are controlled by *Manas*¹⁷.

6-**Harṣotsāhayoryoniḥ**- *PrāṇaVāta* is the cause of the manifestation of desire and pleasure through mind¹⁸

8-**Śrotrasparśanayormūlaḥ**- It is the root cause of the senses of hearing and touch. *Gaṅgādhara* explains that the cause of sound and touch within the body is *Vāta doṣa* and not *Ākāśa*. Although the root cause



of the sound is *Ākāśa*, the full manifestation of sound is not occurring due to it. It is the *Vāta doṣa*, which is intimately associated with *Ākāśa* that produces the manifested sound which is audible.

9-Buddhihridayendritadhrk- It controls the actions of the heart, the mind, the senses and the intellect.

10-Sthivanaks avathudgara- Spitting out, Sneezing, Eructation are the reactions of body to expel out unwanted or harmful substances (sputum, dust, flatus), which interferes with the normal physiological functions of *Prāṇa Vāta*. These reactions are controlled by *Prāṇa Vāta* through control on *buddhi, Hṛdaya, Citta* (mind)

11-Ni svasannapravesakrt- Inspiration and Deglutition- Inspiration is vital process to sustain the life and it is governed by vital stimulation given by *Prāṇa Vāta* through control on *buddhi, Hṛdaya, Indriya, Citta* (mind). *Prāṇa Vāta* also responsible for the process of deglutition or swallowing of the food in oesophagus.

UDĀNA VĀTA

Vyutpatti and *Nirukti*¹⁹-To breath upward or out.

Locations of *Udāna Vāta*²⁰- The umbilicus, the *uras*, the throat.

According to *vāgbhaṭa*, the *udāna vāta* is located in the thorax and from this place it

travels upward to the throat and nose and downwards to the umbilical region.

FUNCTIONS OF UDĀNA VĀTA

1-Prayatna ūrjā bala- The normal *karmas* of *Udāna Vāta* are initiating *prayatna* which means efforts, *ūrjā* means energy or power, *bala* means strength for action. As *Udāna Vāta* provides the strength for all actions of body, *Ācārya vāgbhaṭa* considers it as *bala*.²¹ *Ojas* is also called as *bala*, as *ojas* is *Kāraṇa* and *Bala* is *Kārya*. The *Kapha* in its natural state promotes strength in the form of *ojas*. *Ojas* is a *saumya bhāva* which derives its *posana* predominantly from *Jala mahā bhūta* and reflects as *bala* of *Śarīra, Manāsā* and *indriyas*. Thus this *Jala Mahā bhūta* predominance inherits *Śīta guṇa* with it., in *Udāna Vāta* and responsible for various functions such as:²²

2-Vākpravartti- *Udāna vāta* is generator of phonation (i.e production of speech, sound, songs etc). According to *Āyurveda*, process of phonation starts from *Nābhi* (umbilicus), and when it transverse to *Uras, Kaṇṭha, Nāsā* and production of different words occurs. *Udāna vāta* travels through all these areas. Hence this *vāta* controls phonation.²³

3-Varṇa- *Udāna vāta* is responsible for normal complexion or lustre. *Varṇa* and *Svara (Vāk pravrtti)* are closely related with strength of body. *Rasāyana cikitsā* given for



enhancing strength of body also have *Varṇya, Svarya karma*. *Ācārya Caraka* explained like this²⁴.

4-Smṛti- *Smṛti* means memory or remembrance. It depends on superiority of senses (*indriyas*). *Jala Mahā bhūta* is responsible for nourishment of the sense organs by means of its *Prahlādana karma* as mentioned by *Ācārya Charkrapani*:²⁵

SAMĀNA VĀTA

Vyutpati and *Nirukti*²⁶ - One of the five vital airs, which circulates at naval area and essential for digestion.

Location of Samāna Vāta²⁷

The Umbilicus-The special seat of *samāna vāta* is the umbilical region. It is described as being placed near the digestive fire. The seat of the digestive fire is between the *āmāsaya* and *pakvāsaya* ie in the duodenum, which is said to be situated at a distance of half the width of a finger to the left of the umbilicus. From the umbilical region, the *samāna vāta* flows to the stomach and the intestines.

Functions of Samāna Vāta

Annam Grhṇāti:²⁸

1-*Grhṇāti* is active process. The word *Grhṇāti* is related to entry of partly ingested food (*apakva*) from stomach to duodenum by opening the pyloric orifice and it is controlled by *Samāna vāta*. In this way,

Samāna vāta make available food for digestion

Pacati:²⁹ --2-*Samāna vāta* situated near the *Jat harAgni* (i.e Gastro-duodenal area), from this region, it moves to entire *Koṣṭha* (Gastro-intestinal tract) . Actually *Samāna vāta* does not directly digest the ingested food but it inflame and stimulate the *pācaka pitta* and thus responsible for *Pācana*. It is the one of the important function of *Samāna vāta*.

Vivecana:³⁰-*Vivecana* is important function of *Samāna vāta*. After digestion *Sāra* part (beneficial) and *Kiṭṭa* part (Waste) are separated from each other by absorption (*Sosana*) of *Sāra* part from *Grahani*

4.*Muñcati*³¹-To send the waste products downwards. This *karma* is occurring because of *Cala guṇa* of *vāta doṣa* which is responsible for *Gati* of food from *Samāna vāta* influential area to *Apāna vāta* influential area. Digested food initially gets separated into two parts, *Āhārarasa* and *Āhārakiṭṭa*, of which *Āhārarasa* get absorbed from *Grahani* and remaining *Āhārakiṭṭa* further divided in *Purisa, Mūtra* and *vāta* by absorption of *Drava kiṭṭa*. This process of absorption (*Sosana*) is attributed to predominance of *Rūkṣa guṇa* of *Samāna vāta* as defined by *Hemadr*³². *Rūkṣa Guṇa* of *Samāna vāta* is predominantly present in



such a way that it potentiates the *Uṣṇatva of Pitta doṣa* by reducing *Drava guṇa* by its *Sosana Karama*. Thus this *Rūkṣa guṇa* performs its function in optimal capacity for normal digestion of food at *Grahani*. One more thing which is specific to *Pācaka pitta* on comparison with other *Pitta* types is that *Tyakta dravatva* i.e. lack of liquidity. This change in *Pācaka Pitta* can be attributed to *Rūkṣa guṇa* of *Samāna vāta* in vicinity of it. Thus it is evident that, among the other *Guṇa s of Vāta Doṣa*, *Rūkṣa Guṇa* is predominantly responsible for all important functions of *Samāna vāta*. The presence of predominant *Rūkṣa Guṇa in Samāna vāta* is attributed to predominant *Teja mahā bhūta* in conjugation and configuration of it, after predominance of *Vāyu and Ākāśa Mahā bhūta*.

VYĀNA VĀTA

*Vyutpatti and Nirukuti*³³-One of the five vital airs, which circulates or diffuses through the body.

Location of Vyāna Vāta

³⁴

Vyāna vāta pervades the whole body. *Vāgbhaṭa* says that it resides in the heart and from this place, it circulates all over the body.

Functions attributed to Vyāna Vāta

³⁵

It is the originator (*pravartaka*) of every kind of action of the body. *Vyāna vāta* is

situated in the *Hṛdaya* (heart), but it circulates throughout the body with high speed. It regulates all the functions of the body like, motor activities, abduction, adduction, flexion, relaxation, movements of the eye lids etc. For the conduction of all these functions mobility is required.

1. *Sarvaśarīradhātuvyūhakara*³⁶- The function of combining the particular structures (*Vyūhakara*) of the body is chiefly attributed to *Vyāna vāta*. *Vyāna vāta* causes porosity in the interior of bones and this porous space gets filled up with *Medas* (fat). This unctuous substance is called *Majjā* (bone –marrow) as said by *Ācārya Caraka*. In *Garbha*, formation and transportation of *Dhātus* take place by *Vyūhakara* action of *Vāyu mahā bhūta*

2. *Sandhānakaṛaḥ Śarīrasya*³⁷- *Vyāna vāta* circulate throughout the body with enormous speed and brings the joining particles in close contact. In this way it is responsible for *Sandhana karma*. Same functions have been attributed for *Vāyu doṣa* also.

3. *Sthūlāṇusrotasām bhettā*- As *Vyāna vāta* flow throughout the body, it plays important role in formation of fine and coarse channels by the process of *vibhaga* or division. After proper digestion *rasa dhātu* is produced, and then *Vyāna vāta* situated in *Hṛdaya* (heart)



impels *rasa dhātu* all over the body simultaneously throughout the life. For this action *cala guṇa* (mobility) must and should be present in *Vyāna vāta* which is inherent *guṇa of Vāyu Mahā bhūta*³⁸

It indicates predominancy of *Vāyu Mahā bhūta* along with *cala guṇa* in *Vyāna vāta*

4. ***doṣasamśoṣaṇah***- It dries up any excess of moisture accumulated in the body as it circulates throughout the body

5. ***Svedāsrksravaṇa***: It also causes sudation and haemorrhage. After critical study of functions of *Vyāna vāta*, it is clear that these functions are mainly related with circulatory system and motor activities and are carried out by its extreme speed (*i.e. cala guṇa*), thus it is described as *Mahā javah*. As *cala* (speed) is inherent *guṇa of Vāyu Mahā bhūta* it can be assumed that there is predominance of *Vāyu mahā bhūta* with *cala guṇa* in conjugation and configuration of *Vyāna vāta*.

APĀNA VĀTA

*Vyutpatti and Nirukti*³⁹-One of the five vital airs, which goes downward and out at the anus

Location of *Apāna vāta*.⁴⁰

The special seat of the *apāna vāta* is the *guda* or the rectum. According to *Caraka*, the seat of *apāna vāta* are the two testicles, the penis, the two hip joints, the bladder, the

thighs and the umbilicus. *Suśruta* says that *apāna vāta* resides in the *pakvadhana* i.e. rectum with the sigmoid colon. Thus it can be concluded that from *pakvadhana*, *apāna vāta* travels to the bladder, the penis, the thighs and to the umbilicus

Functions of *Apāna Vāta*⁴¹

-To bear down the Foetus, To expel the urine, feces, semen and menstrual blood

After analysing functions of *Apāna vāta*, it is clear that though *Malādi visarjana* has been explained as functions of *Apāna Vāta*, it is to be understood that, before *Niṣkramaṇa* their *Dhāraṇa* is also function of *Apāna vāta*. The Same has been quoted by *Ācārya Ḍalhaṇa*⁴²

THEORY OF TRIDOSHA ACCORDING TO SIDHA SYSTEM

Introduction

Vatha, pittha and kapha are the three important vital forces or *thatu* which are included in the 96 basic physiological factors of the body. The power or the force which keeps the body alive is called 'Thatu'⁴³. The same life force or *sivasakthi* divides into three factors called *vatha*, *pittha* and *kapha* obtaining the basic characteristic trait of *rajo*, *thamo* and *saththuvam* respectively. They nourish and protect the body and life (*uyir*). In human evolution, body is one part and life force is another



part. The body is made up of five visible or structural elements (pancha bhuthas). The life force is invisible. The body forms on the basis of evolution changes of five elements. The life force or thathu is the basis for the life (uyir) in the body. So, the force which is essential to keep the life secure is called the life force or 'uyir thathu'. It is called by different names like siva thathu, thathu, nadi or gurunadi⁴⁴. Siva, the Supreme Being, performs the threefold deeds of creation, protection and destruction Himself, assuming the functions of Brahma, Vishnu and Rudra. In the same manner, the life force in the body represents vatha, pittha and kapha and performs the deeds of creation, protection and destruction through the agencies of vayu(the gas or air form), thi(heat or fire form) and nir (water or liquid form).

If we take it that the total lifespan of an individual is 100 years, the first 33 years will witness the active development of Vatha, the second 32 years will witness that of Pitta and third 35 years will witness that of Kapha. Life forces will have variation through specific times of the day also. During the day in the first 240 minutes (10 naligai) from the sunrise, the life force Vatha will be predominant. In the next 240 minutes in the evening, the life force Pitta

will be predominant. In the third 240 minutes in the evening, the life force Kapha will be predominant. After sunset, the first 240 minutes will see the dominance of Vata, the second 240 minutes that of Pitta and the third 240 minutes that of Kapha.

The Natural Character of Vatha⁴⁵

The characteristic features of vatha are viciousness, spreading, dryness, shifting from place to place, chillness and being subtle.

Vatha and its Basic Elements

Vatha is formed by the combination of the two basic elements of vayu(air and other things in gaseous state) and akayam(sky or ether). The characteristic traits of the vayu elements are fast movements, walking, lying, and standing. The characteristic feature of the substances which have the vayu element are instability, dryness, lightness, susceptibility to injury, mental worries and weakness of the body. The characteristic features of the element of akayam are desire, enmity within, lust, ferociousness and craftiness. They have the properties of minuteness, clearness, providing space for alleviation, and filling up gaps or holes in between.

Vatha in relation to Tastes- Bitter taste forms by the combustion of the vayu(air) and the vin(sky) elements. The element vayu



(air) combines with the element thi(fire) to form pungent taste. Astringent taste forms by the combination of the elements of vayu(air) and man(earth). So, bitter, pungent and astringent tastes will increase the vatha factor. Sweet, sour and salty tastes, which are formed by the combination of other basic elements, will neutralize vatha when it gets aggravated.

Shape of Vatha- Vatha is in atomic form. It is active and functional. Both coldness and heat produce variations in it.

Site of Vatha⁴⁶- According to Tamil vaidhya sathgam, vatha factor lives in abanan (the downward force), a channel called idaikalai, the lower part of umbilicus, spermatic cord, hip, bone, skin, nerve flexions, joints, roots of hair and flesh or muscle fibers⁴⁷. Apart from these, it lives in the region of intestine where the digested food gets absorbed. It also lives in the ear and in the skin where the sensation of touch is felt.

Other Special locations of vatadosha⁴⁸:

This vali (vata) is present in the apana mala, idaklai, below undhi, moolam, kaamakodi, iduppu, elumbu, thoal, narambu, keelkal, mayirkal, uun. Other than those explained above, pakvashayam, enbu, kaadhu, thodai, thoal, iduppu are the six places of unvitiated vali (vata)⁴⁹.

According to Thirumula and Yugi Muni, the area where the excreta forms the region below the umbilicus are the sites of vatha.

Normal functions of vata⁵⁰: - The normal functions of vali (vata) are,

Giving nourishment, Inspiration and expiration, Guiding the sense organs and mind, Excretion of the 14 malas mentioned. Giving proper nourishment to the saptadhatus, Nourishing the sense organs

Types of vata: Though vatha is a single entity, it varies according to its site and the function it performs. These varieties are : pranam, abanam, uthanam, samanam, vyana, nagan, kurman, kiruharan, devadathan and dhananjeyan. These 10 varieties of vatha are explained in Yugi vaidhya Chinthamani

Piranam (uyirkal) (life-giving force)⁵¹: - It extends from the thamaragam to the nostrils. It combines with the life and has the head, mind and intelligence as the seat. It controls the sense organs and is responsible for the actions such as - Spitting, Cough, Belching, Inspiration, Expiration, Downward movement of the food. Pranam arises from mulatharam (a region in between anus and sex organ). During respiration, it travels upto a length of 12 inches. 8 inches of this air is absorbed inside the body and the remaining 4 inches gets out and wasted. This type of respiratory function is done by



pranan. It also helps in digesting the various types of food consumed by the individual. It is blue in colour. The moon is its presiding deity. Like the air, it wanders from heart to nose. It mixes with the life force or uyir and lives in head, chest and neck. It controls the mind, intelligence, heart, and the five sense organs. It performs the functions of spilling, coughing, sneezing, belching, respiration, and conveying ingested food inside body.

2.Aapanan (keelnokungal)(downward force)⁵²:- It extends from the gudam and is located in lower abdomen, iduppu, urinary bladder, in the male and female sex organs, thighs and helps in the excretion of Faeces, Urine, foetus, sperm

Abanan arises from swathittanam (naval region). It performs the function of expelling out the urine and feces, acting as it does as a downward force. It is green in color. It causes the anus to constrict and dilate. It separates the absorbable portions from the digested food and sends them to their respective destinations. Lord Varadarajan is its presiding deity. It is a part of fire element. It lives in the regions like the anus, lower abdomen, hip joint, bladder, male and female sex organs and thigh. It does the function of expelling sperm, ovum with menstrual fluid, fecal matter, urine, foetus.

3.Viyanan (paravukal) (spreading force)⁵³ -

It is spread all over the body and has heart as its main seat. It helps in the functions like, Walking, Movement of the body parts, opening of eyelids, closing of eyelids. It arises from the shoulder and spreads to all the 72000 nerves present in the whole body. It is present in organs of movements and also in non-moving organs. It provides stability to non-moving organs and causes the required movements to the moving organs. The sense of touch is controlled by it and helps for the utilization of absorbed food materials by the various regions wherein it is present. By this function, it protects the body. It is milky in color. Yama is its presiding deity. It is a part of the element of akayam (sky or ether). Like the outer space, it spreads all over the body. Main Site is heart. Walking, causing bodily movements and blinking of eyes are its functions.

4.Udanan (melnokungal) (upward force)⁵⁴:-

It has thorax as its main seat and also is present in the navel, neck, nose and helps in the functions such as, Speaking, Working, Strength to mind, Strength to body, Colour to the body, Texture and lusture to the body and Memory power. It arises from the stomach-fire present in the lower abdomen. It combines with the chyme and makes it



available wherever it is necessary. It has the color of lightning. Lord Agni is its diety. Making chest as its main site, it lives in the umbilicus, neck and nose. It is the primary cause of speech. It engenders physical strength, skin color, body luster, and thinking power.

5.Samanan(nadukkal) (central or neutralizing force)⁵⁵:- It has pakvashayam as its main seat and helps in the functions like, Increasing the digestive power, splitting of the aharasaaram and transformation of the saara all over the body. It spreads from the umbilicus to the legs in equal measures, and controls another forces by preventing their overdrive. It equalizes the food and water along with their six fold taste and makes them absorb by all parts of the body. The color of samanan is that of pushparugam(topaz). The sun is the deity It is a part of element of water. Its main site is stomach. It produces or stimulates the secretion of digestive juices, acids and the heat or fire necessary for the digestion of ingested solid and liquid type food. After digestion, it separates the absorbable portion of waste matter. It sends the absorbed portion of the food to all parts of body for their utilization.

6.Naagan⁵⁶ -It increases the learning capability, brightens the eyes and horripilate

the hair follicles, It has Anathan as its God. Nagan stimulates intelligence, into acquiring the various branches of knowledge. It endows a person with virtuous qualities. It causes the opening and closing of eyes. It causes gooseflesh. It is golden in color. Lord Anathan is its presiding deity.

7.Koorman⁵⁷:-It also helps in the closing and opening of eyelids, helps in yawning, promotes strength, It improves the vision. It has the white colour and has Mahavishnu as its God. It arises from the mind. It acts on eyelids causing closure and opening of eyes. It gives strength to the body. It causes yawning, and closure of the mouth. It is the facilitator of eyesight. It helps eyes to shed tears and presiding god is Thirumal.

8.Kirukaran⁵⁸:-It helps in the salivary secretions, increases the appetite, Induces cough and sneezing. It has black colour and has Shiva as its God. Kiruhan lies in the tongue. It is the cause of secretion of mouth and nose. It stimulates appetite. It helps to think and remember things. It causes sneezing and produces cough. Its color is black and its god is Siva.

9.Devadathan⁵⁹: It produces laziness to the body, It increases the anger, It is present in gudam and guyyam. It has devendiran as its God. It is in shape of a curve. It induces laziness and tiredness, and make one stretch



out one's hand and legs by way of rousing oneself from sluggishness. It causes the roving of eyes. It is the cause of quarrelling, argument and anger. It lies at the anus and sex organs. It is crystalline in color. Its god is Indiran.

10.Dhananjeyan- It lies in the nose. It gets thickened there and makes the body swollen. It produces the roaring noise of the ocean. It goes out of the body three days after death, and after the burst of cranium. Its color is blue. Dhanvantri is its presiding deity. It extends from the nose and makes the whole body enlarged. It makes sound in ears. It is blue in colour

DISCUSSION

AND

CONCLUSION

The science of medicine is of fundamental importance to human beings well-being and his survival and so it must have originated with man and developed gradually as civilization advanced the development of medicine is a continuous process. Any system of medicine is not a discovery in the conventional meaning and sense but a gradual evolution in successive periods of history. It owes its progress to great scientists in various periods and places and also to the society and civilization as a whole. There are two ancient systems of

medicine in India, The Siddha which flourished in the south and the Ayurveda which prevails in the whole of India. Literature of Ayurveda is in Sanskrit and Siddha literature is in Tamil. Siddha system is Saivasampradayam whereas Ayurveda owes to Brahma as its creator. Both the systems are based on fundamental relationship between composition of drugs, human being and the universe.

Tridosha sidhanta which explains functional aspects of body is there in both systems. Doshas are denoted as Uyir thattukkal in siddha. Both systems agree with the bhoutik predominance of vatha, pitha, kapha in same way. Sidhha system explains Vata dominance in childhood whereas according to Ayurveda, dominance of Vata is during old age. Ten subdivisions for Vata is explained in Sidhha system. Both the sciences consider Vata as the prime element of life. Even though present in the whole body, Vata is considered to be located specially below the umbilical area in both sciences. Sidhha explains apana mala and idaklai as extra sites for Vata. Ayurveda explains Vata in five subdivisions. Siddha system adds five more. Siddha system specifically explains colour and presiding diety for five types of Vata. While explaining about Prana, its area of



circulation is told as Tamarakam to nostrils. Remaining four Vata explained in both sciences have similar function and site etc. Sidhha system explains Vata dominance in childhood whereas according to Ayurveda, dominance of Vata is during old age. Vata is denoted as Vali in Sidhha. Both sciences explain same bhoutik predominance for Vata. According to Sidhha, Vata has the properties of being subtle, dry etc. According to sidha vata is the factor responsible for the creation process and nourishment function. Ayurveda has got just reverse concept.

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Eemanamudhaananidavetranelai.Porundh avesameebathuniruthivaikkum
55. Samana-
Aamendrasamaanidaaanmaikeelai.Madak kiyesamanseidhumaruvapannum.
56. Nagan-
Deivamanaaganidasirappaikelai.Peridhana deivandhaananandhanaagum
57. Kurman—
Koivamaankoormanidagunathaikkelai.Meel anadeivandhanvinduvaagum
58. Kirukaran-
Sumaikottumkirukarandrangunthaikelai.Kan niyeyiruthallodupodhalaagum
59. Devdattan-
Kusivundamdevadatthangunathaikelai.Muku lidhamaikanniyottulavuvithu