

## Importance of understanding Vata Dosha and Trayopastambha in the management of diseases

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### Abstract

*The human body has a unique mixture of three doshas (vata, pitta, kapha), which trigger life. These three doshas perform different functions in the body. When these defects are imbalanced, various types of physical and mental diseases are generated. Treatment of diseases is also possible on the basis of the panch mahabhoot that make up the body. According to the three stages of dosha (Sanchaya, prakop, prasar), symptoms of diseases arise. Acharya Charaka has given the following reasons for various Nanatmaja disorders -*

*Nature, Adhyanthana, Gender, Volume, Ruja, Varna, Naam. Dosa outbreaks play an important role as they are responsible for the occurrence of diseases when consumed in large amounts. Therefore, this article describes the vata prakop nidana to overcome vataj nanatmaja disorder.*

**Key words**- three doshas, Dosa, dhatu, mala, locations

### **Introduction**

According to Ayurveda shastra: Dosa, dhatu and mala have been considered to be the main in the foundation of human body. These three doshas control different functions in the body.

Acharya Sushruta has said that,

“दोषधातुमलमूलं हि शरीरम्”<sup>1</sup>(C.Su. 15/3)

Dosa, dhatu, mala located in the body remain in equilibrium, which maintains the health of the person. But due to abnormal state of dosa, dhatu, mala distortion occurs. The purpose of Ayurveda-

“प्रयोजनं चास्य स्वास्थ्यस्य स्वास्थ्यरक्षणमातुस्य विकारप्रशमनं च”<sup>2</sup>(Sutra, 30/26)

That is, to protect the health of the healthy person and to make the patient free from disorders.

Vata, pitta, kapha are three saririka dosa which are also called the three pillars of the body and raja and tama are two manas dosa. These saririka dosa have the potential to contaminate other dosa and dhatu when infested, so they have been given the noun of dosa. In this article, we will describe that, what is the contribution of Vata Dosa and three up-stambh to a person's health and staying unwell.

### **Meaning of Vata dosa**

Both flexion and extension or pronation and supination, abduction or adduction are all done by Vata. Moving forward or backwards, upward or downward, to the right or to the left, pulling or pushing are all the normal activities of Vata. Vayu or Vata is responsible for the normal working of the tantras and the yantras of the body. Tantra, in general, means a system such as the digestive system, nervous system, cardiovascular system, genitourinary system, endocrine system etc. Yantra denotes an organ. For example, the stomach is a yantra in ayurvedic terminology which continues its activities as per the dictates of Vata Duodenum jejunum and ileum comprising the small intestines are also under the control of Vata.<sup>3</sup>

### **Origin of vata-**

“वागतिगन्धनयोः”

The word *vata* originates when the body suffixes *tana*. The word “motion” has three meanings-

- Motion
- Knowledge
- Attainment

Any type of movement in the body is possible only through *vayu*. The word “*Gandhan*” means enthusiasm which arises out of the right tendency of all types of physical and mental emotion.<sup>4</sup> According to Ayurveda, in the panch mahabhoot, Vayu and akas are dominated by Vata dosa.<sup>5</sup>

### Forms of vata

"अव्यक्तोव्यक्तकर्माचि"<sup>6</sup>

That is, Vata is intangible and latent yet is known by its karma.

### Locations of vata dosha

Vata is present in all over the cells of the body. Nevertheless, the spinal cord, joints, brain and pancreas have been considered as the main place of the vata.<sup>7</sup>

### Properties of vata

The properties of vata can be divided into three groups.

#### (I) Physical properties

“रुक्षलघुशीतदारुणखरविशदाःषडिमेवातगुणाःभवन्ति”<sup>8</sup>

Roughage, light, old, heavy, subtle, comprehensive these are the main physical properties of vata.

#### (II) Natural properties

“रजोबहुलएवच”<sup>9</sup>

Vata is rajoguna Pradhan

#### (III) Spontaneous properties

The spontaneous qualities of vata are words and touch

### Type of vata

There is a five types of vata

#### 1- Prana vata

Prana vata supplies essential oxygen to the human body. It flows from the nasal cavities to the heart.

### Locations

Head, throat, chest, tongue, mouth and nose<sup>10</sup>

### **Prakrit Karma**

- To control the mind, intellect and senses.
- It helps in spitting, burping and swallowing food.<sup>11-12</sup>

### **Vikrit karma**

The following diseases can occur due to its deformity.

- Hiccups,
- Breathing disorders,
- Mental diseases,
- Heart diseases
- Cracking of nails<sup>13</sup>

### **2- Udaanas vata**

Maharishi Sushruta has described Udaan vayu as moving from heart to head.

#### **Locations**

Its main place is the upper part of the heart and the navel

#### **Prakrit Karma**

- It helps in eloquence (speech, anthem etc.).
- It helps to increase the power of mind, intellect and memory.
- Providing energy and strength to the body.<sup>14</sup>

#### **Vikrit Karma**

Urdhvajatrugata diseases (disease of the head, nose, mouth, eyes, ears neck etc.) can occur.

### **3- Samana vata**

The vagus nerve can be compared to the function of the samana vayu

#### **Locations**

Maharishi Charak has considered its main place as digestive systems

#### **Prakrit Karma**

Its main function is to complete digestion.

#### **Vikrit Karma**

- Pancreatitis
- Diarrhoea
- Gulma<sup>15-16-17</sup>
- 

### **4- Vyana vata**

Maharishi Charaka and Sushruta have described vyana vayu as an all bodily-person

### **Locations**

Heart and whole body

### **Prakrit Karma**

- Blood circulation
- Accelerating involuntary muscles
- Flutter of the heart and pulse etc.

### **Vikrit Karma**

All body diseases<sup>18-19-20</sup>

## **5- Apana vata**

Apana vayu moves the lower parts of the body.

### **Locations**

Testicles, diuretics, navel, vestibule, anus, chest, thigh etc.

### **Prakrit Karma**

- Acts to expel semen, urine, womb and menstrual cycle.
- Helps for the ejaculation of shukra
- Blood circulation

### **Vikrit Karma**

Disease of the bladder and rectum<sup>21-22</sup>

### **Nanatmaja Vikara**

Diseases that arises from typhus of one of the vata, pitta, kapha. It is called nanatmaja disease. That is, these diseases arise from only one dosha.

### **Significance of Tri-upstambh in the management of vata dosha**

There are Tri-upstambh described as- Ahar, Nidra and brahmacharya. If all the three pillars are not used properly or there is excess or excessive deficiency then the body either suffers from disease or is destroyed. Therefore, it is very important for regulating our body and mind and for a healthy life. These three sub pillars are as follows.

#### **Ahar-**

The body is comprised of five components (five essential components). To observe the law of the idea of harmony, it is important to devour five material substances to keep up the condition of the five actual parts of the body.<sup>23</sup>these substances are utilized as an eating

regimen. This eating routine is taken as proteins, sugars, minerals and so on which are fundamental for the development and advancement of the body. Customary admission of a decent eating routine sustains all metals and blame. A decent eating regimen that incorporates satisfactory sums and proportions of specific nourishments incorporates calories, protein, minerals, nutrients and bioactive phytochemicals, for example, dietary fibre, cell reinforcements and supplements, and elective supplements. A decent eating regimen ought to include 60–70% of complete calories from sugars, 10–12% from protein and 20–25% of absolute calories from fat. It is essential to give energy to the body, fix broken tissues and make the body sound and shapely. Wellbeing in Ayurveda isn't just about actual wellness, yet additionally mental, sensorial and spirituality. Satvik is the food taken concerning Rajasic and Tamasic food. All these food classes influence disposition, feeling in an unexpected way, as satvik bhavas summon sensations of inspire and happiness (santosh), rajasic food builds outrage and inner self while tamsika food causes lethargy and sadness.<sup>24-25</sup> the human body isn't anything. The Code of Conduct expresses that while eating, try not to talk to diminish the food (to bite it appropriately) and the utilization of the food ought to be as per the constitution of the purchaser and not simply the taste. The body is one in which Vata, Pitta and Kapha are in a condition of harmony, the stomach related fire and any remaining flames that perform the synthetic movement in our body are adjusted, and the activities of tissue components (dhatu), and excretory organs. Are additionally in concordance. An individual is viewed as sound just when the spirit, faculties and brain are fulfilled and cheerful. The actual body acquires energy from the food it eats. These three doshas assumed a significant part in keeping up equilibrium in the body, which is the essential target of Ayurveda. The supplements (Prasa) needed for the working of the body are isolated from the waste (dung) which are removed from the body by the excretory framework.<sup>26</sup>

Food, water and air are the three fundamental wellsprings of life in the body and go under Ahar. The food we eat gives us life, sparkle, memory, ojas and is likewise essentially answerable for the stomach related and metabolic action of our framework. In the Srimad Bhagavad-gītā, Lord Krishna depicts the Satvik Bhava, in light of the fact that food that contains squeeze, or is succulent and delicious, is unnatural (contains some measure of fat), which carries soundness to the heart. Is effectively edible and preferences it? This sort of pigeon can be known as a reasonable eating regimen. The standard on which the Ayurvedic diet depends on "Samyana Vriddhi Karanam" signifies articles of tissue components (dhatu) of an equivalent quality upgrade.<sup>27</sup> Food that gives imperativeness and gleams to the body and motivates the safeguarding of Ojas. Food, for example, ghee (from dairy

animals' milk), spread, oil and so forth Food which helps or helps processing, retention, and end, for example, water and different fluids, chemicals, flavours. The majority of the sicknesses take their beginning in gorging Follow control in the eating routine. Keep away from mavericks. The night feast ought to be light and ought to be eaten before 6 or 7 pm. In the event that conceivable, take the milk and organic products around evening time. No strong or fluid ought to be taken after dusk. Take warm food. Charaka Samhita has given 12 principles which ought to be followed to get the most extreme impact of the food thing, devoured:

- Take unctuous food.
- Take in appropriate amount.
- Take just when the past dinner is processed.
- Take the food not having any conflicting intensity.
- Take Food In appropriate spot outfitted with all the frill.
- Take food in a casual condition.
- Not eat too gradually.
- Avoid talking and giggling during the feast.
- Take food in the recommended way.<sup>28</sup>

### **Nidra-**

The second most important pillar of health is sleep. As per Ayurveda, the state when the brain and body both go to rest it is said that the living body is sleeping. At the point when the psyche is tormented by Tamoguna in the evening, the kapha dosha increments and common rest is caused. Kapha dosha is identified with the development and improvement of our body tissues and expands the invulnerability to battle against illnesses. By taking great rest, all the muscles of the body are loose and they become dynamic again and increments actual strength, virility, information and age. Within the sight of sorrow, outrage or exotic nature a decent, quiet rest is absurd on the grounds that these expansion Vata (rajasikadosha) which has an impact inverse to that of tamoguna. Dozing for long or resting past the night at odd hours upsets the entire day schedule and badly affect wellbeing. Additionally, the absence of appropriate rest gives a dull vibe throughout the day, lethargy, consuming sensation in eyes in eyes, migraine, and body throb. Awful rest influences the everyday practice, convenient desire to eat alongside normal defecations.<sup>29</sup> Acharya Charka has depicted seven sorts of Nidra. Typically there is a set example for day and night. The day is reserved for different exercises while the night is for rest constantly. The Sun is answerable for assurance of day and night. Day and night influence our body in an unexpected way. There is variety in

Doshas, the proficiency of the body capacities, the impact on the brain to make it keener. When don't follow the standard example of rest it influences doshas. Day time rest expands kapha and makes the body exorbitant unctuous with a sensation of greatness. Remaining stir around evening time expands Vata, making body dry. These doshas on vitiation cause-related medical conditions. The present life is so quick and serious that a large portion of the individuals consistently stays in a condition of tension. Uneasiness vitiates Vata and Pitta. At the point when Pitta develops, heat is expanded which decreases the rest. Remaining stir further improves the vitiation of Vata which creates an aggregate impact on the body. This prompts related problems. To defeat the present circumstance one ought to devour the eating regimen with specific changes to conciliate Pitta and Vata. Night contamination, by and large, happens in the final quarter of the evening. The individuals who are prone to get up from bed somewhere in the range of 3 and 4 a.m. what's more, doing Japa and Dhyana can never fall a casualty to nighttime contaminations. Make it a highlight get up in any event at 4 a.m. consistently. Rest on a coarse bed. Rest on the left side. Permit the Solar Nadi, Pingala, to work for the duration of the night through the correct nostril. In intense cases, rest on the back until recuperation. Practice Japa and contemplation in the first part of the day, when you get up, for an hour or two. Likewise, do this prior to dozing at 10 p.m. This is an extraordinary purifier. This will fortify the psyche and nerves. This is the best cure.<sup>30</sup>

### **Brahmacharya-**

The third most important pillar of the body is Brahmacharya. The Vedas express that demise was additionally vanquished by the severities of Brahmcharya by the divine beings. Brahmacharya implies securing your semen through a limited way of life, that is, swearing off provocative living and provocative scenes and receiving basic conduct and straightforward food. It makes you keen, and ground-breaking. It is one of the major, generally significant and significant parts of human existence. It is an essential piece of human existence. While this part of life is managed ordinarily in people, it is left to good judgment, insight and the reasons created to control and direct the equivalent. The immense and antiquated sacred texts of the world give explicit principles and laws to human culture in such a manner. According to India, as a country, our precursors followed and expounded the Dharma Shastras and this contributed, in huge measure, to their wellbeing, life span and profound prosperity. Ayurveda underscores separating oneself from sexual activity during the scholarly years and is characterized as the Brahmacharya Ashram. Ayurveda advocates sex after marriage as Grihastha Ashram, however over the top happiness is likewise precluded here as it increments actual strength, memory, absence of imperativeness, touchiness and

builds peevishness and typical mental elements of the body. Interferes. In the Srimad Bhagavad Gita it is appropriately stated, "The objects of the faculties give up an individual who is away from restraint, yet after self-acknowledgement, this hankering likewise disappears." Sexual inclinations are imaginative power. It is hard to stop sexual nature except if you are persuaded by profound goals. Direct sexual energy to higher profound channels. It will be enslaved. It will be changed into divine energy. Complete end of desire, be that as it may, is impossible through close to home exertion. This must be cultivated by the beauty of God. Yama is likewise the initial phase in Patanjali Maharishi's Raja Yoga. Yama is the act of peacefulness, truth, asteya, Brahmcharya and aparigraha. Of these, Brahmcharya is the most significant. Indeed, even in Jnana Yoga, Dama or discretion is the establishment for the understudy. It is a vruti or alteration that emerges from the pool of psyche when the Rajo-guna wins.

The perspective where no sexual musings enter the psyche is called mansik Brahmcharya. In the event that musings are sullied, at that point the sex motivation will be extremely solid. Brahmacharya relies upon directing the whole course of life.<sup>31</sup>

Ahara, Nidra and Brahmacharya are the three connections of one chain. In the event that all the three columns are not utilized appropriately or there is overabundance or extreme lack then the body either experiences sickness or is pulverized. In this manner, it is significant for directing our body and mind and for a sound life. It can achieve this preeminent state exclusively by driving a daily existence of genuine Ahara, Nidra and Brahmacharya. The soul of these should plague the whole life and all activities. Information on these three fundamental, however useful people is uncommon to be sure. A day to day existence of moderation is truly assailed with challenges. Yet, the way gets smooth for a man of iron assurance, persistence and constancy. It needs genuine, functional men in the field, men who are useful knows, men who can intrigue individuals by their solid constitution, ideal lives, respectable character and otherworldly strength.

### **Conclusion-**

Vata, pitta, kapha is the foundation of the human body. Which binds our body firmly. These make our body healthy by staying in normal state and free it from disorders. Vata stimulates digestive fire in the body. Vata has been attributed to the normal activity of physical and mental functions. It also affects the potency, figuration, happiness and duration of life. It disturbs the function of mind and sense. As a result it gives rise to fear, depression, regret and

misperception. In this article we have discussed that. That, how does vata make the body healthy by staying in its normal state and when it is in abnormal state, which diseases arise? Three sub-pillars have been described to overcome Vataaj Nanatmaja disorder. These sub-components play an important role in keeping the body healthy and disease free.

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