

A Critical Analysis on the Multi Dimensional Approach of Vata Pitta and Kapha

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ABSTRACT

The fundamental elements of the human body are *Dosha*, *Dathu* and *Mala*. *Vata*, *Pitta* and *Kapha* are the three primary *Doshas* which are considered as the primary constitutional elements of the body and they signify the group of physiological activities continuously occurring in the body. The equilibrium state of these *Vata*, *Pitta* and *Kapha* results in the harmonious well-being of human body where as their disequilibrium may cause ill health or even death. In *Prakuthavastha* of *Vata*, *Pitta* and *Kapha*, it is responsible for *Dharana* and *Poshana* of *Shareera* which can be considered as *Dhaturoopi Vata*, *Pitta* and *Kapha*. *Doshasamyata* or balanced state of *Vata*, *Pitta* and *Kapha* can be considered as *Arogya* which can be interpreted as the physiological aspect of *Vata*, *Pitta* and *Kapha*. *Ahita Aahara Vihara* will lead to *Vaikruthavastha* of *Vata*, *Pitta* and *Kapha*. The vitiated *Vata*, *Pitta* and *Kapha* responsible for the onset of *Roga* which can be considered as the *Dosharoopi Vata*, *Pitta* and *Kapha* and it can be interpreted as the pathological aspect of *Vata*, *Pitta* and *Kapha*. The *Malarooopi Vata*, *Pitta* and *Kapha* are formed in the body during the *Avasthapaka* which can be interpreted as the digestive or metabolic waste products.

KEYWORDS: *Dosha*, *Vata*, *Pitta*, *Kapha*, *Dhatu*, *Mala*

INTRODUCTION

The basic substratum of the human body are *Dosha*, *Dathu* and *Mala*¹. *Vata*, *Pitta* and *Kapha* form the causes of origin of the body. Equilibrium state of these three *Vata*, *Pitta* and *Kapha* support the human body as three pillars support a mansion². *Vata*, *Pitta* and *Kapha* are moving in the entire body and it carry out all physiological functions of the body. In *Prakuthavastha* of *Vata*, *Pitta* and *Kapha*, it is responsible for *Dharana* and *Poshana* of *Shareera* which can be considered as *Dhaturoopi Vata*, *Pitta* and *Kapha*. *Akupita Vata*, *Pitta* and *Kapha* are responsible for the proper functioning of all the systems in the body and *Kupita Vata*, *Pitta* and *Kapha* or disturbed status of *Vata*, *Pitta* and *Kapha* are responsible for fetching the diseases in the body³. *Vata*, *Pitta* and *Kapha* are responsible for *Dharana* of *Shareera* in *Vikruthavastha* and it vitiate the body in its *Vikruthavastha*. The *Malarooopi Vata*, *Pitta* and *Kapha* are formed during the *Katu*, *Amla* and *Madhura Avasthapaka*⁴ respectively which can be interpreted as the digestive or metabolic waste products of the body. *Vata*, *Pitta* and *Kapha* in their

physiological state are called *Prakruta Vata*, *Pitta* and *Kapha* and in Pathological states are called *Vaikruta Vata*, *Pitta* and *Kapha*. The *Vata*, *Pitta* and *Kapha* maintain the body in its normal state and destruct the body when they attain *Vruddhi* or *Kshaya*. *Ahita Aahara Vihara* will lead to *Vaikruthavastha* of *Vata*, *Pitta* and *Kapha*. The vitiated *Vata*, *Pitta* and *Kapha* responsible for the onset of *Roga*⁵ which can be considered as the

Dosharoopi Vata, *Pitta* and *Kapha* and it can be interpreted as the pathological aspect of *Vata*, *Pitta* and *Kapha*. Hence they are to be equally protected from *Kshaya* and *Vruddhi* with proper food and regimen⁶. The aim of the treatment is to obliterate the vitiated *Vata*, *Pitta* and *Kapha* that is *Doshapaka*. *Vata*, *Pitta* and *Kapha* in their unripe stages are to be ripened and to be removed through the nearest route of elimination by appropriate *Shodhana* procedures and can institute therapeutic strategies as *Pachana* to fasten *Doshapaka* by optimizing *Agni*. The maintained state of internal environment of the body

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at a variable constant is called homeostasis. The same concept in Ayurveda is called *Swasthya* which is the dynamic equilibrium of various structural and functional units (*Vata*, *Pitta* and *Kapha* & *Dhatus*) of the individual. Maintenance of *Vata*, *Pitta* and *Kapha* at equipoise is the one of the important criteria for attaining *Swasthya*⁷.

AIM AND OBJECTIVES

To critically analyze the multi-dimensional approach of *Vata*, *Pitta* and *Kapha*

MATERIALS AND METHODS

For this article, various references are collected from classical Ayurveda texts, commentaries, research journals available in institutional library.

DISCUSSION

Concept of *Vata*, *Pitta* and *Kapha*

Vata can be described as a self-generating and self-propagating force that is responsible for the regulation and integration of all vital functions and structures of the body. *Pitta* is described as *Agni* and the functions of *Pitta* can be attributed to those of digestion, assimilation, thermo genesis and metabolism. *Kapha* represents a potential source of strength that resists disease and decay. Its functions can be attributed to that of fluid balance, nutrition, tissue building, immunological and anabolic activities.

Dhaturoopi Vata, *Pitta* and *Kapha*

Balanced state of *Vata*, *Pitta* and *Kapha* can be considered as *Arogya*⁸ which can be interpreted as the physiological aspect of *Vata*, *Pitta* and *Kapha*. Maintenance of *Vata*, *Pitta* and *Kapha* at equipoise is the one of the important criteria for attaining *Swasthya*. Each *Dosha* exhibits diurnal variations according to Age of the individual, Circadian rhythm and food intake which influences the physiology of the human body⁹. The *Vata*, *Pitta* and *Kapha* maintain the body in its normal state and destruct the body when they attain *Vruddhi* or *Kshaya*¹⁰. Hence they are to be equally protected from *Kshaya* and *Vruddhi* with proper food and regimen which can be attained through following of *Dinacharya*, *Rhritucharya* and *Satvruttas*. *Vata*, *Pitta* and *Kapha* are responsible for *Dharana* of *Shareera* in *Avikruthavastha* which can be considered as *Dhaturoopi Dosha* and it responsible for maintenance of the body.

Dosharoopi Vata, *Pitta* and *Kapha*

Vata, *Pitta* and *Kapha* are called *Dosha* because of their ability to vitiate the body in its *Vikruthavastha*. *Vata*, *Pitta* and *Kapha* in their Pathological states are called *Vaikruta Vata*, *Pitta* and *Kapha*. The aim of the treatment is to obliterate the vitiated *Vata*, *Pitta* and

Kapha that is *Doshapaka*. *Vata*, *Pitta* and *Kapha* in their unripe stages are to be ripened and to be removed though the nearest route of elimination by appropriate *Shodhana* procedures and can institute therapeutic strategies as *Pachana* to fasten *Doshapaka* by optimizing *Agni*. *Langana* or *Langana pachana* are adopted in *Saamavastha* of *Dosha* and *Doshavasechana* is the main line of treatment in *Niraamavastha* of *Dosha*. *Dosha* are mainly classified in to *Shareerika* and *Mano Dosha*. *Vata*, *Pitta* and *Kapha* comes under *Shareerika Dosha* and *Rajas* and *Tamas* constitute *Mano Dosha*¹¹. For diseases of the body, under *Shodhana* regimen, *Vasti*, *Virechana* and *Vamana* are respectively the ultimate therapies for diseases due to vitiation of *Vata*, *Pitta* and *Kapha*. Under *Shamana* regimen, the superior drugs employed for these *Vata*, *Pitta* and *Kapha* are respectively *Taila*, *Ghrita* and *Madhu*. The definitive therapy of *Mano Dosha* are *Dhi* (educating the patient/Intelligence), *Dhairya* (Confidence) and *Atmadi Vijngyana*¹² (orientation of self in time, place and person). The awareness of these aspects helps to prevent and pacify the vitiation of *Mano Dosha*. Absence of this awareness is called *Prajnaparadha* (Intellectual error) in *Ayurveda*. The intensity of the vitiated *Vata*, *Pitta* and *Kapha* determines the prognosis of the disease as *Sukhasadhya*, *krichrasadhya*, *Yapya* and *Asadhya*. In *Vaikruthavastha* of *Vata*, *Pitta* and *Kapha*, it is responsible for *Roga* which can be considered as the *Dosharoopi Vata*, *Pitta* and *Kapha* and it can be interpreted as the pathological aspect of *Vata*, *Pitta* and *Kapha*.

Malarooopi Vata, *Pitta* and *Kapha*

Malineekarana is done by *Mala* because of their inherent nature for causing pollution. *Avasthapaka* signifies the process of impact of food in various level of GIT and secretion of *Phenarooopi Kapha*, *Accha Pitta* and formation of *Vayu*. In *Madhura Avasthapaka*, *Shatrasayuktha Aahara* enters to *Urdhaamashaya* and *Madhurabhaga* of *Aahara* get digested first and secretion of *Phenarooopi Kapha* occurs. *Phenarooopi Kapha* is devoid of *Guru guna* and can be considered as *Mala* of *Rasa Dhatu* and it can be correlated with secretion of mucoid and froathy secretion in upper part of GIT under the influence of carbohydrates by mucoidal cells¹³. In *Amla Avasthapaka*, *Aahara* in *Pachyamanashaya* where it attains *Vidagdhatta* and *Amlabhava* influences the secretion of *Acchapitta* which can be considered as *Mala* of *Rakta Dhatu*. The word *Accha* refers to *Swaccha* or *Malarooopi*. RBC rupture will occur with the duration of 120 days and *Bilirubin* and *Biliverdin* are formed as waste products which will circulate through *Bile*. In *Katu Avasthapaka*, food

enters to *Pakwashaya* and it get absorbed by *Agni* and attains *Pindita roopa* and *Katubhava* influences the formation of *Vata* which can be correlated with formation of Intestinal gases or flatus in lower part of GIT by interaction of fat with gut flora. *Malaroopi Vata*, *Pitta* and *Kapha* are formed during *Katu*, *Amla* and *Madhura Avasthapaka* respectively which can be interpreted as the digestive or metabolic waste products of the body.

CONCLUSION

Vata, *Pitta*, and *Kapha* play a role in the maintenance of the body (*Dharana* of *Shareera*) in the *Avikruthavastha*, which can be understood as the *Dhaturupi Vata*, *Pitta*, and *Kapha*. In the *Vaikruthavastha* of *Vata*, *Pitta*, and *Kapha*, they are associated with diseases and can be seen as the *Dosharupi Vata*, *Pitta*, and *Kapha*, reflecting the pathological aspects. *Malaroopi Vata*, *Pitta*, and *Kapha* are produced during the processes of *Katu*, *Amla*, and *Madhura Avasthapaka*, respectively, and represent the digestive or metabolic waste products of the body.

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