

## “Concept of Vata Dosha in Ashayapakarsha.”

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### ABSTRACT

*Vata dosh governs the movements in the body, activities of the nervous system, and the process of elimination from our body. When Vata dosha becomes imbalanced for a sufficiently long enough time, pitta and kapha dosha also get imbalanced. Vata depicts ether and air Just like air is necessary for life on earth to function, everything is dependent on Vata in our body. Vata is known as the king of the doshas. In this article, we have compiled the role of Vata dosha Ashayapakarsha. Ashayapakarsha means displacement from original place. In this condition the vitiated vata dosha displaces the normal kapha or pitta dosha from its place.*

**Keywords:** Tridosha, Vata dosha, Ashayapakarsha

### INTRODUCTION

Tridoshas are the three humors or forces of the body, which bring health when in balance, and produce diseases when out of balance. The three doshas are called Vata, Pitta and Kapha. Among three Doshas, Vata is prime dosha which has the capacity to move from one place to another. This Vata is responsible for moving Pitta and Kapha from one place to other. In this article, we have compiled the role of Vata dosha sthanapakarsha

### Concept of Vata dosha:

*Vata dosha:-* word Vata is derived from ‘Va’ dhatu which indicates Gati –any movement or Gandha –smell. So the element in the body which performs all movements is termed as Vata. Vata dosha’s elemental makeup consists of air and ether. The common translation of

vata is “that which moves things.” Vata is often referred to as the *vayu* (wind) in the body, and it is the primary motivating force of the *doshas*—without it, the other *doshas* are unable to move. The power which helps in inspiration, expiration, walking, talking etc and in each and everything including excretion, parturition in an appropriate manner is known as *vata*. *Vata* governs all the functions of mind and body.

### Concept of Ashayapkarsha:

*Acharya Charaka though didn't quote as Ashayapakrsha he elaborated the Dosha Vriddhi Samaavastha with permutations and combination in the Keyanta Shiraseeya Adhyayam and hinted the concept which we can consider as Sthanaapakarsha*

*Ashayapakarsh is made up of two terms- Ashay+Apakarsh*

*Ashay: Ashay means not a single organ but it is the site in the body where seven essential entities are predominantly present. According to Dalhan, commentator of Sushrut Samhita, the meaning of Ashay is the site or place in body.*

*Ashayapakarsha means displacement from original place. In this, the vitiated Vata Dosha displaces normal pitta or Kapha from its place. This displacement of pitta and Kapha from its place causes various disorders due to imbalance of pitta and Kapha. The sites of pitta and Kapha become vacant, thus producing deficiency symptoms there in. In Ashayapkarsha, it is important to note that the pitta and Kapha are normal and not vitiated. It is the vitiated. Vata that displaces normal pitta and Kapha out of their places. Generally Ashayapkarsha is*

*initiated by vitiated Vata Dosha. Vata aggravated due to the depletion of Kapha pulls or pushes normal pitta from its normal site.*

### Significance of Vata:

*Acharya Charaka said that, Vayu means life span and strength of our body. Vayu is the hold of our soul (Atma). Vayu is comparable to God and it means universe.*

विश्वकर्मा, विश्वरूपः, सर्वगः, सर्वतन्त्राणां विधाता, भावानामणुः, विभुः, विष्णुः, क्रान्ता लोकानां, वायुरेव भगवानिति॥८॥ ch.su.12/8

A person, whose *Vata Dosha* is not hampered, which is in its natural form and at own location, that person leads a healthy life of 100 years. *Vata* in its natural state is responsible for all activities of body. *Vata* in fact constitute the life of living begins. When in morbid state; it causes disease and even death.

According to *Sharangdhar*, *Vata* is that force which keeps the *Kapha*, *Pitta*, *Dhatu* and *Malas* in motion, as *Pitta* and *Kapha* being lame, which is the force very much like the wind propels cloud in the sky.

Concept of dosha gati: Twelve types of irregular (vishama) sannipata (combination of dosha)

#### 1. Normal pitta, decreased kapha and increased vata sannipata

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये |  
स्थानादादाय गात्रेषु यत्र यत्र विसर्पति॥४५॥  
तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः |

गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च॥४६॥

च.सू. १७

In a condition where *kapha* is decreased, *vata* that takes out normal *pitta* from its site and spreads it within the body. Wherever this *pitta* is placed, there is intermittent breaking pain and burning sensation as well as fatigue and weakness.

## 2. Normal *kapha*, increased *vata* and decreased *pitta sannipata*

प्रकृतिस्थं कफं वायुः क्षीणे पित्ते यदा बली  
कर्षेत् कुर्यात्तदा शूलं सशैत्यस्तम्भगौरवम् //

च.सू. १७/४७

In a condition of decreased *pitta*, the increased *vata* that takes out normal *kapha* from its site and spreads it within the body. Wherever this *kapha* is placed, there is colicky pain, coldness, stiffness and heaviness.

## 3. Normal *vata*, decreased *kapha*, and increased *pitta sannipata*

यदाऽनिलं प्रकृतिगं पित्तं कफपरिक्षये  
संरुणद्धि तदा दाहः शूलं चास्योपजायते॥

च.सू. १७/४८

In a condition of grossly decreased *kapha*, when increased *pitta* obstructs the pathway of normal *vata*, causing burning sensation and colicky pain (*shula*).

## 4. Normal *kapha*, decreased *vata*, and increased *pitta sannipata*

श्लेष्माणं हि समं पित्तं यदा वातपरिक्षये  
सन्निरुन्ध्यात्तदा कुर्यात् सतन्द्रागौरवं ज्वरम् //

च.सू. १७/४९

In case of a grossly decreased *vata*, increased *pitta* obstructs the normal *kapha*, causing fever accompanied with a feeling of heaviness and drowsiness.

## 5. Normal *vata*, decreased *pitta*, and increased *kapha sannipata*

प्रवृद्धो हि यदा श्लेष्मा पित्ते क्षीणे समीरणम्  
रुन्ध्यात्तदा प्रकुर्वीत शीतकं गौरवं रुजम् //

च.सू. १७/५०

In the case of decreased *pitta*, if increased *kapha* obstructs the normal *vata* leading to a sensation of cold, heaviness and pain.

## 6. Increased *kapha*, normal *pitta*, and decreased *vata sannipata*

समीरणे परिक्षीणे कफः पित्तं समत्वगम्  
कुर्वीत सन्निरुन्धानो मृद्वग्नित्वं शिरोग्रहम्॥  
निद्रां तन्द्रां प्रलापं च हृद्रोगं गात्रगौरवम्  
नखादीनां च पीतत्वं ष्ठीवनं कफपित्तयोः॥

च.सू. १७/५१-५२

In case of decreased *vata*, if increased *kapha* obstructs the normal *pitta* then it causes slow digestion, stiffness of head, excessive sleep, drowsiness, delirium, cardiac diseases, heaviness in the body, yellowness in nails etc and excess discharge of *kapha-pitta*.

## 7. Decreased *vata*, increased *kapha*, and *pitta sannipata*

हीनवातस्य तु श्लेष्मा पित्तेन सहितश्चरन्  
करोत्यरोचकापाकौ सदनं गौरवं तथा॥५३॥  
हृत्लासमास्यस्रवणं पाण्डुतां दूयनं मदम्  
विरेकस्य च वैषम्यं वैषम्यमनलस्य च॥५४॥

च.सू. १७

In case of decreased *vata* when increased *kapha*, *pitta* spreads in the body causing anorexia, indigestion, asthenia, heaviness, nausea, salivation, anaemia, fumes sensation of mouth, throat and palate (*dūyana*), intoxication and irregularity of bowels and digestion.

### 8. Decreased *pitta*, increased *kapha*, and *vata sannipata*

हीनपित्तस्य तु श्लेष्मा मारुतेनोपसंहितः।  
स्तम्भं शैत्यं च तोदं च जनयत्यनवस्थितम्॥ ५५॥  
गौरवं मृदुतामग्नेर्भक्ताश्रद्धां प्रवेपनम्।  
नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च॥ ५६॥  
च.सू. १७

In case of decreased *pitta*, the increased *kapha* and *vata* combine together, causing stiffness, coldness, unstable pricking pain, heaviness, diminution of digestion, disinclination for food, tremors, pallor of nails etc., and roughness of the body parts.

### 9. Decreased *kapha*, increased *vata* and *pitta sannipata*

मारुतस्तु कफे हीने पित्तं च कुपितं द्वयम्।  
करोति यानि लिङ्गानि शृणु तानि समासतः॥ ५७॥  
भ्रममुद्वेष्टनं तोदं दाहं स्फुटनवेपने।  
अङ्गमर्दं परीशोषं दूयनं धूपनं तथा॥ ५८॥  
च.सू. १७

In case of decreased *kapha* and an increased *vata* and *pitta* combine together, causing giddiness, cramps, pricking pain, burning sensation, disruption, tremors, body-ache, dehydration, burning of mouth, throat and palate and smoke from mouth.

### 10. Decreased *vata* and *pitta* and increased *kapha sannipata*

वातपित्तक्षये श्लेष्मा स्रोतांस्यपिदधद्भृशम्।  
चेष्टाप्रणाशं मूर्च्छां च वाक्सङ्गं च करोति हि।  
/ च.सू. १७/५९

In case of decreased *vata* and *pitta* and an increased *kapha*, obstruction of *srotas* causes complete loss of movement, loss of speech and fainting.

### 11. Decreased *vata* and *kapha* and increased *pitta sannipata*

वातश्लेष्मक्षये पित्तं देहौजः संसयच्चरेत्।  
ग्लानिमिन्द्रियदौर्बल्यं तृष्णां मूर्च्छां क्रियाक्षयम्॥  
च.सू. १७/६०

In case of decreased *vata* and *kapha* with an increased *pitta*, by affecting the *ojas* causes malaise (*glani*), asthenia of senses, thirst, fainting and decreased physiological functions.

### 12. Decreased *pitta* and *kapha* and increased *vata sannipata*

पित्तश्लेष्मक्षये वायुर्मर्माण्यतिनिपीडयन्।  
प्रणाशयति सञ्ज्ञां च वेपयत्यथवा नरम्॥  
च.सू. १७/६१

In case of decreased *pitta* and *kapha*, an increased *vata* causes compression of the vital centres, adversely impacts consciousness, or leads to severe tremors throughout the whole body.

### CONCLUSION

- *Ashayapakarsha* is a contribution of *Madhavakara*. In *Madhav Nidan* he has stated that *Vayu* is said to be responsible for all types of school. *Ashayapakarsha* means displacement from original place.
- All the movements and activities in the body, take place due to *Vata*. *Vata* is the key force behind the physiological and pathological movement of the body elements. The disease produced at a place in the body where *Pitta*, *Kapha* are taken by *Vata* is same as the rain that occurs at the place where clouds are taken by the wind.

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