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ABSTRACT

Background : Different patterns of *Dosha guna* were described by *Charaka* in *Deerghajeevitiya*, *Vaatakalakaliya*, *Maharogadhyaya*, *Rogbhishagjeetiya* as *Vipareeta guna*, *Dwandwaja guna karya*, *viruddha guna*, *aatma guna* and *Prakriti*. *Vata guna* are especially reviewed in above chapters to find the applied physiology related to it.

Vata Dosha has *ruksha* (dry or rough), *sheeta* (cold), *laghu* (light), *Vishada* (clean), *khara* (rough like Teak leaves or sand paper), *chala* (always in motion having velocity) and *sukshma* (micro in size) *guna* in general but in different chapters *Charaka* has mentioned some more *gunas* in different patterns and sequences. Physician should look after the applied aspect of vitiated *Dosha guna* in different context for the accuracy in the treatment protocol.

Aim: To review the applied physiology related to *Vata Dosha Guna*.

Material and Methods: *Ayurveda Samhitas* *Charaka Samhita* with *Chakrapani* critic, *Shushrut Samhita* with *Dalhan* critic *Ashtanga Hrudaya* With *Hemadri* and *Arundutta* critic *Ayurvedic* texts *Shankar Ganesh Vartak- Dosha -Dhatu- Mala Vigyan*, *Ranjeetray Desai- Kriya Sharir*, *Ramaraksha Pathak- Kaya Chikitsa* were reviewed. www.ncbi.nlm.nih.gov and other electronic media for Web based articles were browsed and reviewed. For *Dosha Guna* applied physiology and *Panchbhautuk chikitsa*

Review results: The specific patterns of *guna* are the products of metabolic cycles (*cheeyamaana* or *aapyamaana*). They are continually metabolised and commonly participate in controlling the body.

Brihana chikitsa applies to all *Vata vridhhi* conditions whereas *snehana chikitsa* applies as first line of treatment opposite to causative *ruksha guna (hetuvipareet)*.

Conclusion: Applied physiology related to *Vata Dosha Guna* narrated in different places in *Samhita Granthas* in the context of maintenance of life, maintenance of equilibrium, treating acute and chronic disorders in terms of *guna vipareet chikitsa* (treatment with opposite properties) which are vitiated in various patterns.

Key words –*Shaman, Ruksha, Dosha, Guna*.

BACKGROUND

Vata Dosha has *ruksha* (dry or rough), *sheeta* (cold), *laghu* (light) *Vishada* (clean), *khara* (rough like Teak leaves sand paper), *chala* (always in motion having velocity) and *sukshma guna* (micro in size) in general but in different chapters *Charaka* has mentioned some more *gunas* in different patterns and sequence. Physician should look after the applied aspect of vitiated *Dosha guna* in different context

for the accuracy in the treatment protocol of any diseased condition whether it is acute or chronic.

The information provided in this study by compilation of different patterns of *Dosha guna* known to *Charaka*, which he described them in *Deerghajeevitiya*, *Vaatakalakaliya*, *Maharogadhyaya*, *Rogbhishagjeetiya* as *Vipareeta guna*, *Dwandwaja guna karya*, *viruddha guna*, *aatma guna* and *Prakriti*. *Vata guna* are

especially reviewed in above chapters to find the applied physiology related to it.

A concept of '*Guna chikitsa*' is highlighted for the upcoming *vaidyas* to practice with ease by remembering the pattern of *guna* vitiation in any *Dosha*. They can plan the pharmacological permutation and combination of single or mixed drugs and a line of treatment protocol to balance the vitiated *Dosha guna* in the body with specific *guna* pattern in different diseased conditions.

The same kind of treatment protocol is used by the well-known method '*Panchbhautik chikitsa*' (treatment with the help of organic or inorganic food and medicines having similarity in nature and properties of five basic elements viz *Akash, Vayu, Tej, Jala and Prithavi* (Ether, Air, Sun, Water and Earth) practiced by Vaidyaraj A.V. Datar Shastri and his followers in Maharashtra State, India^[1]

Ayurveda is a clinical science; concepts described in it have their respective practical utility. In *Triskanda Ayurved* i.e., *hetu* (causative *guna dravya* / risk factors) *linga* (signs and symptoms) and *Aushadha* (medicine); *Hetus* are narrated in terms of *guna* (physical properties of any causative factor). Various *ahara* (food) and *aushadhi* (medicines) *dravyas* (substances) have their own physical properties. The *vikrit lakshana* (signs and symptoms) are the reflection in the changed pattern of the *Dosha guna* in *Dushya* due to consumption of causative factors or substances (*hetu*) in excess.

Knowledge in physiology has wider application in many aspects of science that influence human health. Environmental physiology, sports physiology, nutrition, aviation physiology, behavioural and psychophysiology, genomic-metabolomic-proteomic physiology^[2] and molecular

physiology are few examples of many branches of applied physiology.

Clinical physiology is special application of physiology in disease diagnosis and management^[3]

As such methods of all clinical examination of patients are taught to the medical students in modern physiology.

This work elicited '*Guna physiology*' which should be develop by the research in this field. One can develop new method for diagnostic and prognostic purposes collecting, interpreting and using *guna* pattern data. One can apply *guna* based approach to the clinics to observe the signs and symptoms also in drug development. Similarly, early clinical exposure must be expanded to the learner of *Ayurveda* in colleges.

AIM

To review the applied physiology related to *Vata Dosha Guna* narrated in different places in *Samhita Granthas*.

MATERIALS AND METHODS

Ayurveda Samhitas Charaka *Samhita* with Chakrapani critic, Shushrut *Samhita* with Dalhan critic *Ashtanga Hrudaya* With Hemadri and Arundutta critic *Ayurvedic texts* Shankar Ganesh Vartak- *Dosha - Dhatu- Mala Vigyan*, Ranjeetray Desai- *Kriya Sharir*, Ramaraksha Pathak- *Kaya Chikitsa* were reviewed. www.ncbi.nlm.nih.gov and other electronic media for Web based articles were browsed and reviewed for *Dosha Guna* applied physiology and *Panchbhautuk chikitsa* to collect concise but detailed information of *Vata Dosha guna*.

REVIEW

Description of *Dosha guna* pattern and its signalling pathways in generation of diseased conditions is given in *Charak Samhita*^[4]. Pattern of *Dosha guna* gives signal in *samchaya-prakopadi* pathways.

1) *Rukshadi guna of Dosha* described in the chapter of *Maharogadhyaya* after classification of diseases^[5]

2) *Dosha guna* described as causative factors of various diseased conditions in Charak sutrasthana chapter 12/ 5, 6, 7 (*Sharir roga janaka Dosha guna*)^[6].

3) *Guna* which are important ('*Pradhan*') or sequentially in first place ('*Agre*') as *Ruksha, Snigdha, Ushana Dosha guna* in *Vata-Kapha and Pitta* chronologically.

Darunadi guna are also explained but the *ruksha guna* in *Vaayu* is present in additional amount. This *guna* is opposite to *snigdha guna*; that means *Vaayu* is *Sneha sadhya*. Therefore, *ruksha guna* is said as *Agre*. *Sheeta guna* is placed on second, third or even on seventh rank when stated in various patterns of *Dosha guna*. According to *Vaishehika* philosophy *Vaayu* is *unushnasheeta*^[7] but more often it is seen that *sheeta guna* increases (*vridhhi*) *Vaayu*. *Ushna guna* settles (*prashaman*) the diseases initiated mainly due to *Vaata (Vatarabdhe)*. *Vaayu* is *sheeta* but when it is associated with *Pitta* then it comes in contact with *ushna guna* and carries *ushna guna*. When it comes in contact with *sheeta guna* of *Kapha* it carries *sheeta guna*; due to its *yogavahitwa guna* for example hot/ cold stone carries hot/cold water.

Samprashaman of Dosha Guna (complete mitigation)

Completely different *guna (vipareet)* means opposite kind of *guna* is *pratipakshi/ viruddha guna*. The meaning of *guna* is the inherent nature of any element or matter (*dravya*) that is *rasa, guna, veerya* and *vipaka* of a particular *dravya*. The *guna* of a particular *dravya* is tested or judged by its action on *Dosha-Dhatu- Mala*. The *Ruksha guna* of *Vata* increases by the excessive use of *dravya*

having *Ruksha guna*. For example, *Yava* (barley products) a well-known body slimer food increases *dhatu kshaya* (decreases *Meda Dhatu* -body fat). On the contrary *vipareet* or *viruddha guna* or *dravya* of *Vata* are those which settles *Vaata* because of *virudhha rasa, guna, veerya, vipaka* and *prabhava* in it. But all the medicines do not possess all opposite *guna* of *Vata*. Therefore, the medicines which are having more (*bhuishtha*) *virudhha guna (Snigdha)* that only settles *Vata*^[7] If less (*alpa*) opposite *guna* are used there will be a poor response (*abala karya kartutwa*). The *Dosha* may settle down (*shaman/prashaman*) but not completely (*samprashaman*).

All above discussion also applies to *Pitta* and *Kapha*. For example, *Sasneha guna* of *Pitta* is less oily or slightly oily (*ishat sneha*). *Sneha guna* in *ghee* or *sarpi* settles *pitta*. *Aacharya Sushruta* opines that *pitta* is of *ruksha guna*^[8]. He is not interested in telling *sasneha guna* of *Pitta*. He said that the *rasa* of *Pitta* is naturally *Katu* if *Amla rasa* increases it generates hyper acidity (*vidagdhatata*). *Amla rasa* is sometimes seen in *Pitta* because it has *tejo guna* which is water based (*Jalarabdha*).

Dosha (for example *Shleshma* or *Kapha*) settles means the *guna* of *Dosha (Kapha guna)* are settled because of opposite *guna* and not the *Kapha hara dravya*.

Specific Effect/Efficacy (Prabhava) of Aushadhi Dravya on Dosha Guna

Some specific *dravya* gives response due to *Prabhava*^[9] (specific effect/efficacy) but not all (*Kinchit arthat na sarvam*). Therefore, they are classified according to their *Prabhava*. Some *dravya* settles only *Dosha*. It is assumed by their inherent *rasa*.

TriDoshara dravya like *Aamalaki* are rare. It has all *rasa* except *lavana rasa* in it.

According to *Sushruta Aamalaki* is *vatahara* due to having *amla rasa* in first place ^[10] (*pradhanata*) but at the same time it is *TriDoshahara*. *Amla rasa* is known for *Pitta prakopa* (aggression); how *Amlaki* does *Pitta shamana*? The answer of this is its *Prabhava*. *Aamalaki* works on the principle of *Prabhava* more than *guna*. *Yava* can be used for *shanshodhan*, *shamana* or *Prabhava* in many different ways by processing in *bheshaja Kalpana* (pharmaceutical preparations). The efficacy of drug (*Aushadhi*) may increase by different formulation for different disease conditions. For example, *Yava* as cereals is used in *Aamaya vyadhi*, *sthaulya*, and *Prameha/ Madhumeha* in the form of *Manda*, *yusha* (Soups), *Sattu* (Ready mixed powder for instant eating) with other cereals like *mugda* due to its *ruksha guna* but the other formulation for *sanshodhana* is *Trivrutta*, *triphala*, *vidanga*, *pippali* and *Yava kshara* powder mixed with ghee, honey or jaggery balls of the powder is used for the best *Virechana*^[7] In the mixture its *prabhava* enhances as *lekhaneeya* and *purishjanana*.

Effect of Swastha Ojaskara Dsu. Suravya, Rasayana Vajikara Dravya on Sama (Stable Equilibrium) Dosha Guna. *Swasthyakar dravya* (health building substances) maintain the *sama* (stable equilibrium or homeostasis) *Dosha guna*. All *Swastha ojaskara* (immunity enhancer) *dravya*, *Rasayana vajikara dravya* (tonics and aphrodisiacs) ^[11] maintain *Dosha guna* in stable equilibrium which is dependent on *Dhatu* equilibrium. For example, *Raktashali*, *Shashtika shali*, *Yava* etc. are known for *Dhatu poshana*. They also used to treat *Jwara* (hyperpyrexia) because they have the quality of *Dosha shamana*.

Generally, *Aushadhi dravya* is used according to *Prakriti* (various body constitutions with genetically dominant *Dosha*), *Sharir* (Body), *Desha* (geographical environment), *Kala* (circadian rhythm of day, months and year. Also, duration of season and age.) and *Matra* (a measure of *ahara* and *aushadhi*) for *Dosha Prashamana*. Action of *Aamalaki* is seen to relieve *Agnimandya-Visha- udara- Dhatupradushana* and then its action is seen on *ksheena* or *manda Dosha* to increase them at the level of stable equilibrium. *Dhatu pradushana* means when *sharir dharanak Dhatu* are vitiated by *Vaatadi Dosha guna*. *Rasa dhatu* is always vitiated at first by *Dosha* in all other *Dhatu*.

Effect of Dravya on Dosha Guna

Opposite nature (*Viguna prakriti*) of any *dravya* to restrict (*Pratibandha*) *Dosha* is liable to *Dosha prashamana*. For example, *Maricha*, *Pippali*, *Sunthi*. *Marich* is *shleshmahara*. Therefore, it is advised to administer them. In excess they may be *Pittakara*. However, *guna* of *dravya* may be duel (*ubhayatmaka*) in nature or antagonist to each other. They should not be used in combination. They must be used with caution in *Sannipatika roga*. Some *dravyas* act by *rasa*, some by *vipaka* and some by *veerya*. Thus, some *Acharya* has given emphasis on *dravya* and not *guna*. That's why the word 'Kinchit' (ought/ probably) is used in the verse.^[8]

If the vitiation of *Dosha* is more/less or extremely high/ low (*tara-tama*) then according to the situation of *Dosha* (*Dosha awastha*) alone or in combination; *teekshna* (fast acting or pungent), *mridu* (mild) or *madhya* (medium) *dravya* must be used as per the need. Pharmacological action of *dravya* in terms of *guna* is important

Some Terms Used in Applied Aspect For Physiology of Dosha Guna

1. **Dosha nivritti** , 2. **Dosha shamana** , 3. **Doshaharana**, 4. **Dosha vardhana**

1. **Dosha nivritti** (abandonment) as in routine Panchakarma for prevention (Swasthavritta) excess *Dosha* are expelled out of the body from *Koshtha*. So, the *vritti* of excess Properties of *Dosha* changed to inactive state.

2. **Dosha shamana** (To stable/ settle) to arrest *Dosha guna* progression in their own places by *vipareet guna*.

3. **Doshaharana** (To steal) *Dosha* removed or bring back from the places other than their own places (*Marma, Asthi* and *Sandhi*) by *Sanshodhana*. So, the effect of properties of *Dosha* on other places could be removed.

4. **Dosha vardhana** (To increase) to bring *ksheena Dosha guna* at the level of stable equilibrium.

Effect of Rasa on Dosha Guna

As *rasa* (Taste / Juice)of any *dravya* shows effect on *Dosha guna* likewise *Dravya guna-veerya-vipaka* (substance-properties-potency-end product of metabolism) have specific effects on *Dosha guna*.^[12]

Madhur(sweet) *rasa* gives *Madhura* or *guru* (heavy or large molecule) *vipaka*. It will naturally increase *guru guna* of *Kapha*.

Katu-tikta-kashaya (bitter-hot-Astringent taste) *rasa* gives *Katu* or *laghu vipaka*. It will naturally decrease *guru guna* of *Kapha*.^[13]

Amla-katu rasa gives *Ushna veerya* (Potentially hot). It will increase *ushna guna* of *Pitta*. Though *Vayu* does not have any *rasa* (*neerasa*); the *ruksha guna* of *Vayu* is settled by *Madhura rasa* because it has *Snigdha guna* as *vipareet guna*. Likewise, *amla- lavana rasa* is *Snigdha-abhishyandi* and thus increases *Shleshma*^[14]. *Sushruta* has described *Vaatadi guna*. The *Vaayu* is

derived from *Vaayu mahabhuta*. Therefore, it has properties of *Vaayumahabhuta* (*Vaayuratma iva Aatma*). *Pitta* is *Aagneya* (hot) and *Shleshma* is *saumya* (cool).*Vayu* has no *rasa*. Therefore, *rasa* is divided in *saumya* and *Aagneya*^[15]. *Madhura – Tikta-Kashaya Rasa* are said to increase *sumyatwa* and *Katu – Amla- Lavana* increases *agneyatwa* (*swayonivardhana*) in body. Though *rasa* is *Panchbahutik*; when people consume any of these combination of *rasa* in excess, they may show symptoms of particular *Dosha prakopa* (aggression of *Dosha*). When all six *rasas* are consumed; the strength of body increases because of proper metabolism. *Saumaya guna* are *Snigdha, guru, sheeta* etc. and *aagneya guna* are *ruksha, laghu, ushna* etc. Therefore, combination of *guna* has different effect on *Deha/ Dosha guna*. *Rasa* of *samana yoni* (similar origin of *panchbhautik* combination) increases *Dosha* of similar *panchabhautik* origin. For example, *Ruksha,Sheeta, laghu, vishada,* and *vishtambha guna* of *Vayu* increases with similar *guna* present in *Kashaya Rasa*. Ultimately *guna* is taken into consideration.

Samavayi Karana Guna to Prakriti Anubandha

Charka has described examination of *Deha guna*^[11]. Right there he has pointed out the influence of *Prakriti anubandha* (affiliated or attached property to body elements), *Desha anubandha, Kala anubandha* on *swasthya* or *rogavastha*. One should use any tricky technique (*yukti*) to reduce *guruta* (weightage with abundancy in property)or increase *laghavata* (slightness in property) of *Dosha guna* to treat any diseased condition. To treat the easily curable diseases (*sadhya roga*) *dravya- guna saamanya-vishesha siddhanta* (principle of similar and opposite *dravya-guna* to the *Dosha-dushya*) could be use. One must see

the causative factors or risk factors (*kaarya yoni*) and pathophysiology (*vikriya*) of *Dosha* expressed on *Deha dhatu*, *avayava* and *srotasa* due to inheritance and the local geographical conditions to proceed for the line of treatment. If the *Dhatu* are basically *saarvaan* or *saar yukta* (strong) or having the capacity to withstand to any odds then a little medicine or change in diet will help to reduce the symptoms. For example, one must keep in mind that specific soil (*Mrutiika*) is a basic requirement (*yoni*) of earthen pot (*Ghata*). Therefore, the property of specific soil, local wind, humidity and furnace temperature (*Agni*) has an influence on the preparation of earthen pot. If the quality is little different the pot prepared may not be of good quality. *Deha guna* are also influenced by the *anubandhi* factor. *Vata Dosha* has significant role in *sandhana* (building), creating *garbhakriti* (foetus shape and size) and maintaining *Dehakriti* (Body frame) throughout the life (*Ayusho anuvrutti*) with the help of other two *Dosha*.

That means one can think about the causative factors/risk factors (*samavayi karana* to *prakriti anubandha*) for being healthy or unhealthy by the constitution of the body (*Deha Prakriti*). *Anubandha* means the result to good (*Shubha*) or bad (*Ashubha*) functional causes which are often seen after completion of combinations and modifications as effect. *Anuguna* of *Desha* and *Kaala* are basic (*aadharbhuta*) *guna*. They may have temporary effect in short duration association but if the *anuguna anubandha* persist for longer duration they show the causative effect on body constitution. We can see the racial effect of different geographical locations.

Therefore, one must think about the *Dosha guna* in *Prakriti* and *aanubandhi guna* of *Prakriti* while selecting the *swathvrittakara*

(nutritional) and *Dosha- Dhatuprashmana* (subsiding and balancing *Dosh- Dhatu dravya* to treat the patients. ^[16]. For example, If *Shirovirechana* (Nasal excretion procedure in panchakarma) is prescribed then the *Shiropichu* (head swab of oil) must be prepared as per the opposite *guna* of *utklishta* (elevated) *Dosha* and *Prakriti* of the patient. Temperature tolerance should also be seen. After a thorough physical examination of body (*Dehabhumi pariksha*) and consideration of *Ayu anubandha* (life span), *Desha*, *Kaala*, *Dosha awastha*, suitable (*heetakara and saatmya*) diet (*Aahara*), life style (*vihara*) and medicine (*aushadhi*) for *shamana* (to subside) or *sanshodhana* (to eliminate) of *Dosha* should be given.

Doshaja Prakriti and the Causative Dosha Guna: *Charakacharya* has described symptoms of particular *Doshaja Prakriti* and the causative *Dosha guna*, *Doshabala* (strength / dominance of *Dosha*) at the time of *Prakriti* establishment (*sthapana*) in embryo at Genomic level.

Vikrit (abnormal) *Dosha guna* may manifest some additional pathophysiology under the influence of *Prakriti*. We can see if the *Agni Pradesh* becomes *Vataabhibhut* (comes in contact of *Vata Dosha*) the *vikriya appanna* (modified *Dosha*) develops *vishamagni* (*irregular digestion*) due to *yogavahi* (dul functional property) *guna* explained by *Charaka*. ^[16]

Concept of Aatma Guna of Dosha^[17]

A skilled *Vaidya* must know that, amongst *Vatadi Dosha* when any of *Dosha* goes to organs (*avayava*) then obviously proven (*sahaja siddha*) functions or deranged symptoms of the available *Dosha* are seen. *Charakacharya* has described the concept of *Aatma guna* to elaborate *vaikarika* effect of *Aatma guna* in different organs. These are essentially present in many vital processes

as core property. For example, symptoms on organs by vitiation of *Vaata aatma guna* are *sranasa* (prolapsed), *vyaasa* (enlarged), *sanga* (obstructed), *angabheda* (body ache), *saada* (stiffness), *harsha* (excitation), *kampa* (tremors), *varta* (hardness like stone formation), *chala* (increased mobility), *toda* (pricking pain), *vyatha* (soreness), and *cheshta* (exertion) etc. When these Aatma *guna* (basic essential pattern of *guna*) of each *Dosha* vitiated, then many symptoms mentioned above are manifested. These conditions can be treated by specific line of treatment; said by Charakacharya.

Pattern of Dual Functioning (*Dwandwaja Karya*) *Dosha Guna*

Charakacharya has described more properties (*kalaa* or *guna*) at micro level as useful and useless properties or faults (*akalaa*, *avaguna*, *viruddha guna* or *Dosha*) of *Vatadi Dosha*^[13]. The useful properties show auspicious effects on body and useless properties shows inauspicious effects on body. This pattern of duels (*dwandwaja guna*) are described to understand the difference in normal and abnormal conditions.^[18] It is easy to diagnose diseased condition (*roga swaroopa*), external cause of disease (*bahyakarana*) to decide the formulation of medicine (*Bheshaja*). One can think if *Pitta Dosha* aggravates with more numbers of *guna* in summer then what could be the formulation of medicine?

REVIEW RESULTS

Table I - Different *Guna* of *Vaata Dosha* in various chapters of *Charaka Samhita*

Chapter Name	Different <i>guna</i> example	Applied aspect
<i>Deerghajeevitiya</i>	<i>Chalatwa</i>	<i>Viparret guna</i> of <i>Staimitya</i>
<i>Vaatalakaliya</i>	<i>Darunatwa</i>	<i>Dwandwaja guna karya</i>
<i>Maharogadhyaya</i>	<i>Amurtatva, Anavasthita gati</i>	<i>Aatmaguana</i> of <i>Vata</i>
<i>Rogbhishgjeetiya</i>	<i>Parushata, Sheeghrata</i>	<i>Viruddha guna</i> of <i>Sneha and sthairya</i>
<i>Viman sthana</i>	<i>Vibhu</i>	<i>Prakritastha guna</i> in <i>Vatala</i>

One or more different *guna* is added in the pattern of *Dosha guna*. The importance of these *guna* in applied aspect must be learnt. The specific patterns of *guna* are the products of metabolic cycles (*cheeyamaana* or *aapyamaana*). They are continually metabolised and commonly participate in controlling the body. *Khara* and *mridu paka* due to *unukta Doshaja agni* may influence in the production of different *Dosha guna*. *Brihana chikitsa* applies to all *Vata vriddhi* conditions and *Langhana chikitsa* applies to opposite to causative factors (*hetuvipareet*) in all *vriddhi* disorders (*vikara*) and in all *shleshma vriddhi* and *Pitta vriddhi langhana chikitsa* is suggested.

Guna in Sub Types of *Dosha*

Vagbhatacharya has described the *guna* in sub types of *Dosha*.^[19]

The description of *Pachaka Pitta – drava / tyakta dravatwam* of *Pitta* is given. Increase in *tej guna* (*tej guna udaya*) due to separation of water molecule (*tyakta dravatwam*) for the incisive or piercing digestion (*paakaadi karmana anal shabditam*) of food like in fire or high degree temperature.

He has also described about the association of *guna* in *Dosha vriddhi- samchaya- prakopa*.^[18]

But diagnosis or treatment based on *Dosha bheda* (types) *guna* is still unexplored^[20] Therefore, a wide scope of research in this area is available for new researchers We

may hypothetically state the abnormal conditions as below.

Vyaan Vayu- Sheegra (quick or fast moving Vata Dosha)- Vyaanavritta roga. (diseases caused by covered Vyaan Vayu)

Description of guna in other types are not found in Ayurvedic compendia.

Pachaka Pitta – (Digestive Pitta) Agnimandya (Diminished digestive power)/ Bhasmak (extensively increased appetite, digestion and metabolism)

Avalambaka Kapha- (Adherent and supportive Kapha) -Snigdha (Oily). – Hridrog (heart disease)

Kledaka Kapha (thick, gel like Kapha)- Pichchhila (sticky) – Ajeerna (indigestion) / Alasaka (lethargic stomach) / amla Pitta, vidaha (hyper acidity)

Confirmation of Vipareet Dosha Guna By Prognostic Observations

(Upashayanupashya.) :One can confirm the vriddhi and kshya symptoms of Dosha

after the administration of Dosha guna vipareet guna dravya as a part of treatment as langhana brihana. One can judge the presence of vriddha or kshina of Dosha pramana because when one Dosha decreases another, Dosha may show symptoms like increase in guna by upashayanupashya .

Dhatu provides shelter (Aashraya) to Dosha. Therefore, the symptoms of Dosha vriddhi or kshya are reflected in respect to basic Dhatu and based Dosha (Aadhara- Aadheya bhava) on particular Dhatu only. When the vipareet dravya used for the treatment should balance the both the elements. As the line of treatment (chikitsa) for Asthi vriddhi is; first langhana (fasting) and thereafter if Vata vriddhi occurs heavy/large meal (brihana) is practiced [21]If Asthi kshaya occurs, then brihana chikitsa is suggested. And if Vata kshaya occurs then langhana chikitsa is to be given.

TABLE II- DOSHA VRIDDHI CAN BE CLASSIFIED AS BELOW IN TWO.

Low accumulation of guna (nyuna bhavaja) Without accumulation of guna(achaya prakopa) Small illness (laghu vyadheet) Easily curable (sukha sadhya) Settlement of Prakristha guna in balanced conditions is shamana.	Hyper accumulation of Dosha guna (kathinyaja) With accumulation of Dosha guna(chaya prakopa) Big illness (guru vyadheet) Chronic (kashta sadhya or asadhya) Expulsion of Dosha guna (sanshodhana)
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Vyadhi and Dosha Guna

Aacharya Kashyapa has described ‘Sannipatik Jwra ‘and its treatment with ushana guna. Whenever and wherever pain occurs hot fomentation is useful. Kapha vishtabdha (immovable) occurs when Vata displays there in the Parshva (lateral side of thoracic region) and Hridaya (heart). [22] After that it becomes rougher (khara) and hard (katheen) by the additional vitiation of Pitta. Thus adhered Kapha creates throbbing pain in lateral side of the heart (Hridaya) as

mentioned by Kashyapa. In this situation high powered medicines (teekshna aushadhi) should be used after the hot fomentation at lateral side of thoracic region. By this treatment Kapha becomes wet (svinna) and removed from the body. Vishtabdha guna is also mentioned in Rasavishesh vigyaneeya chapter in Sushrut sutrasthana. Kashaya rasa creates vishtabdha guna in Vata. [23]

The hetu of Amla- Pitta vyadhi described by Kashyapa is specifically of ushna and drava

(liquid) *guna* of *Pitta Dosha*. The treatment of *tikta rasa* is prescribed against it without considering the name of *dravya*. *Tikta rasa* is of *Vaayu* and *Aakaasha mahabhuta pradhana*. It absorbs the excess drava of *Pitta* to reduce *Amlata* in it. [22]

More examples of diseases like *Rakta-Pitta*, *Sheeta- Pitta* and *Vata- shlaishmika Jwara* etc. can be given in this context.

Ayurveda is a clinical science; concepts described in it have their respective practical utility. The principle also remains true for the concept of *Dosha guna*. In *Triskanda Ayurved*; *Hetus* are narrated in terms of *guna*. The *vikrit lakshana* are the reflection in the changed patterns of the *guna* of bodily elements (*saptadhatu*). *Chikitsa* is also described in the form of administration of *vipareet guna*.

CONCLUSION: Applied physiology related to *Vata Dosha Guna* narrated in different places in *Samhita Granthas* in the context of maintenance of life, maintenance of equilibrium, treating acute and chronic disorders in terms of *guna vipareet* treatment which are vitiated in various patterns .

Clinical Significance

Following treatment protocols are applicable with correlation of clinical signs and symptoms and pattern of *Dosha guna* vitiation. 1. *Dosha nivritti* , 2. *Dosha shamana* , 3. *Doshaharana*, 4. *Dosha vardhana*.

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