



Understanding Of Panchavata According To Bruhatrayi– A Conceptual Review

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Abstract: The classical Ayurvedic framework identifies the human body as governed by three fundamental elements: Dosha, Dhātu, and Mala, with Doshas playing a critical role in maintaining physiological balance and health. Among the Doshas, Vata holds a pivotal position due to its extensive regulatory functions over bodily systems and its influence on Pitta and Kapha. This article explores the five subtypes of Vata; Prāṇa, Udāna, Sāmāna, Vyāna, and Apāna, highlighting their specific anatomical locations (sthāna), functions (karma), causative factors (nidāna), and signs of imbalance (duṣṭi lakṣaṇa) as described in the Ayurvedic Brihatrayi (Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya). The dynamic and multifaceted nature of Vata is emphasized, illustrating its fundamental role in vital processes such as respiration, circulation, digestion, excretion, and neurological coordination. The article further discusses how disturbances in these subtypes lead to a variety of disease conditions, underscoring the importance of preserving Vata equilibrium for health maintenance. A comprehensive understanding of Pancha Vata is essential for accurate diagnosis and effective management of Vata-related disorders, forming the cornerstone of Ayurvedic preventive and therapeutic approaches. This study reinforces the significance of maintaining Dosha balance within Ayurvedic practice to ensure overall wellbeing.

Index Terms - Dosha, Vata, Prana, Udana, Vyana, Samana, Apana.

INTRODUCTION:

Classical Ayurvedic literature describes the human body as composed of three fundamental components: Doṣha, Dhātu, and Mala¹. Among these, the Dosas are pivotal in maintaining the body's internal balance and overall homeostasis. According to Acharya Vagbhata, diseases occur when the Doshas become imbalanced, whereas good health depends on their harmonious state². Similarly, Acharya Sushruta highlights the essential role of the three Doshas Kapha, Pitta, and Vata, in preserving bodily structure and function, affirming that life cannot be sustained without their presence³ ("Deha etaiḥ tu dharyate...").

Ayurvedic classify Doshas into two broad categories: Sharirika Doshas, which regulate physical and physiological processes, and Manasa Dosas, which govern mental and psychological functions. The Sharirika Dosas include Vata, Pitta, and Kapha, each having distinct roles in maintaining the body's equilibrium. The Manasa Doshas, composed of Raja and Tama, influence the mind's cognitive and emotional activities. This dual classification is elaborated in the Charaka Samhita⁴, where the balance of these Dosas is recognized as essential for both physical and mental wellbeing.

Among the Sharirika Doshas, Vata is considered especially important due to its unique properties, diverse physiological functions, and its regulatory effect over the other two Doshas, Pitta and Kapha. An imbalance in Vata is frequently associated with a wide range of diseases, underscoring its crucial role in disease development. The classical Ayurvedic texts provide detailed insights into the functions of Vata, with

Acharya Charaka offering significant contributions. Likewise, Acharyas Susruta and Vagbhata have emphasized Vata's fundamental role in coordinating bodily activities and maintaining systemic harmony.

Etymologically, the term 'Vata' is derived from the Sanskrit root 'Va', which signifies two principal actions: 'Gati' (movement) and 'Gandhana' (initiation). These meanings underscore Vata's primary functions within the body—facilitating movement and initiating vital physiological processes⁵. Furthermore, each Dosha is subdivided into five subtypes, and in the case of Vata, these are Praṇa, Udana, Vyana, Samana, and Apana^{6,7,8}. The classical texts of Acharya Vagbhata and Susruta describe the specific locations (sthana) and functions (karma) of these five Vatas, and Acharya Vagbhata further explains their causative factors (nidana) and signs of imbalance (duṣṭi lakṣaṇa)⁹.

MATERIAL AND METHODS

The material related to the Panchavata manuscript was collected from Ayurvedic Bruhatrayi.

Understanding of Panchavata - Sthana, Karma, Dusti Nidana and Dusti lakshana according to Bruhatrayi:

PRANA VATA:

Sthana	Astanaga Hridaya ¹⁰	Charaka Samhita ¹¹	Sushruta Samhita ¹²
Urdhaga (Shira)	+	+	+
Ura	+	+	+
Kantha	+	+	+
Jihva	-	+	-
Asya	-	+	-
Nasa	-	+	+

Karma	Astanaga Hridaya	Charaka Samhita	Sushruta Samhita
Buddhi	+	-	-
Hridaya	+	-	-
Indriya	+	-	-
Chitta	+	-	-
Sthivana	+	+	-
Ksavathu	+	+	-
Udgara	+	+	-
Nishwasa	+	-	-
Annapravesha	+	-	+
Shwasa	-	+	-
Ahara krama	-	+	-
Pranaadhara	-	-	+

Nidana	Astanaga Hridaya ¹³	Charaka Samhita	Sushruta Samhita
Atiruksha	+	-	-
Ativyayama	+	-	-
Langhana	+	-	-
Ati-ahaara sevana	+	-	-
Abhighata	+	-	-
Adhva	+	-	-
Vegaudhirana	+	-	-

Vegadharana	+	-	-
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Dushti Lakshana	Astanaga Hridaya ¹³	Charaka Samhita	Sushruta Samhita ¹²
Chakshuraadi Upaghata (Indriya Upaghata)	+	-	-
Pinasa	+	-	+
Ardhita	+	-	-
Trit	+	-	-
Kasa	+	-	+
Swasa	+	-	+
Hikka	+	-	+
Swarabheda	-	-	+

UDANA VATA:

Sthana	Astanaga Hridaya ¹⁴	Charaka Samhita ¹⁵	Sushruta Samhita ¹⁶
Urah	+	+	+
Nabhi	+	+	+
Kantha	-	+	+
Urdva gamana	-	-	+

Karma	Astanaga Hridaya	Charaka Samhita	Sushruta Samhita
Vakpravrutthi	+	+	+
Prayatna	+	+	-
Bala	+	+	-
Smriti	+	-	-
Urja	-	+	-
Varna	-	+	-
Gita	-	-	+

Nidana	Astanaga Hridaya ¹⁷	Charaka Samhita	Sushruta Samhita
Kshavathu dharana	+	-	-
Udgara dharana	+	-	-
Chardi Dharana	+	-	-
Nidra Dharana	+	-	-
Atiguru bhara	+	-	-
Ati-udita	+	-	-
Ati-hasya	+	-	-

Dushti Lakshana	Astanaga Hridaya ¹⁷	Charaka Samhita	Sushruta Samhita ¹⁶
Kantarodha	+	-	-
Manobramsha	+	-	-
Chardi	+	-	-
Aruchi	+	-	-

Pinasa	+	-	-
Galaganda	+	-	-
Urdhva-jatrugata roga	-	-	+

VYANA VATA:

Sthana	Astanaga Hridaya ¹⁸	Charaka Samhita ¹⁹	Sushruta Samhita ²⁰
Hridaya	+	-	-
Deha vyapi	+	+	+

Karma	Astanaga Hridaya	Charaka Samhita	Sushruta Samhita
Mahajava	+	-	-
Gati	+	+	-
Apakshepa	+	+	+
Utkshepa	+	-	+
Nimesha	+	+	+
Unmesha	+	+	+
Prayah Sarvakriya	+	-	-
Aakshepa	-	+	-
Rasa Samhanan	-	-	+
Sweda sraavana	-	-	+
Asrik sravana	-	-	+
Vinamana	-	-	+
Unnamana	-	-	+
Tiryak gamana	-	-	+

Nidana	Astanaga Hridaya ²¹	Charaka Samhita	Sushruta Samhita
Ati-gamana	+	-	-
Ati-dhyana	+	-	-
Ati-krida	+	-	-
Vishama chestata	+	-	-
Virudha anna	+	-	-
Ruksha anna	+	-	-
Bhiru	+	-	-
Harsha	+	-	-
Vishada	+	-	-

Dushti Lakshana	Astanaga Hridaya ²¹	Charaka Samhita	Sushruta Samhita ²⁰
Pumsatva bramsha	+	-	-
Utsaha Bramsha	+	-	-
Bala Bramsha	+	-	-
Shopha	+	-	-
Chittotplava	+	-	-
Jwara	+	-	+

Nisthoda	+	-	-
Roma harsha	+	-	-
Anga suptata	+	-	-
Kushta	+	-	-
Visarpa	+	-	-
Sarvanga gada	+	-	+
Atisara		-	+
Raktapitta	-	-	+

SAMANA VATA:

Sthana	Astanaga Hridaya ²²	Charaka Samhita ²³	Sushruta Samhita ²⁴
Agni samipa	+	+	+
Svedavaha srotas	-	+	-
Doshavaha srotas	-	+	-
Ambuvaha srotas	-	+	-
Sarvata kostha	+	-	+

Karma	Astanaga Hridaya	Charaka Samhita	Sushruta Samhita
Annam Grahnati	+	-	-
Annam Pachati	+	-	+
Annam Vivechayati	+	-	-
Annam Munchati	+	-	-
Agnibalaprada	-	+	+

Nidana	Astanaga Hridaya ²⁵	Charaka Samhita	Sushruta Samhita
Vishama bhojana	+	-	-
Ajeerna bhojana	+	-	-
Sheeta bhojana	+	-	-
Samkirna bhojana (Mixing of hita-ahita ahaara)	+	-	-
Akala shayana	+	-	-
Akala jagarana	+	-	-

Dushti Lakshana	Astanaga Hridaya ²⁵	Charaka Samhita	Sushruta Samhita ²³
Shoola	+	-	-
Gulma	+	-	+
Grahani	+	-	-
Pakvashaya janya roga	+	-	-
Agnisada	-	-	+
Atisara	-	-	+

APANA VATA:

Sthana	Astanaga Hridaya²⁶	Charaka Samhita²⁷	Sushruta Samhita²⁸
Apanaga	+	-	-
Vrishana	-	+	-
Basti	-	+	-
Medhra	-	+	-
Nabhi	-	+	-
Uru	-	+	-
Vankshana	-	+	-
Guda	-	+	-
Pakvadaana	-	-	+

Karma	Astanaga Hridaya	Charaka Samhita	Sushruta Samhita²⁸
Shukra Nishkramana	+	+	+
Arthava Nishkramana	+	+	+
Shakrit Nishkramana	+	+	+
Mutra Nishkramana	+	+	+
Garbha Nishkramana	+	+	+

Nidana	Astanaga Hridaya²⁹	Charaka Samhita	Sushruta Samhita
Rukshaanna	+	-	-
Guruanna	+	-	-
Veghadharana	+	-	-
Ati-vahana yana	+	-	-
Ati-asana	+	-	-
Ati-chankramana	+	-	-

Dushti Lakshana	Astanaga Hridaya²⁹	Charaka Samhita	Sushruta Samhita²⁶
Pakvashayagata roga	+	-	-
Mutra pradosha	+	-	-
Shukra pradosha	+	-	-
Arsha	+	-	-
Guda bramsha	+	-	-
Ashmari	-	-	+
Bhagandara	-	-	+

DISCUSSION:

In Ayurvedic philosophy, Vata Dosha is considered the fundamental life-sustaining force. It serves as the origin of energy, vitality, and strength, and is crucial for supporting all biological processes. Recognized as a pervasive and dynamic principle, Vata exists both within the individual body and throughout the universe, acting as a central regulator of physiological activities. When in its natural, undisturbed state, and moving unobstructed through its designated channels, Vata is capable of maintaining a long, healthy, and disease-free life potentially spanning a full human lifespan. Within the body, Vata manifests in five functional subdivisions: Prāṇa, Udāna, Sāmāna, Vyāna, and Apāna. Each of these subtypes occupies specific anatomical regions and is responsible for governing essential physiological operations such as breathing, circulation, digestion,

excretion, and coordination of the nervous system. When these subtypes function properly and remain situated in their respective locations, they collectively maintain bodily harmony and ensure optimal health. Simultaneously any disturbance in the location or function of these Vata subtypes whether due to displacement, obstruction, or dysfunction can lead to various disease conditions. Such disruptions may result in systemic imbalances and vital functions. Thus, maintaining the equilibrium of Vata Dosha is of paramount importance for sustaining health, along with ensuring the proper functioning of the other Doshas and Dhatus.

CONLUSSION:

A comprehensive understanding of Pancha Vata and their respective sthana (locations), karma (functions), nidana (causative factors), and duṣṭi lakṣaṇas (signs of vitiation) is essential for accurate diagnosis and effective management of Vata-related disorders. As highlighted in the Bṛhatrayi, the functional integrity of Vata Dosha, particularly its five subdivisions: Prāṇa, Udāna, Samāna, Vyāna, and Apāna—is fundamental to the sustenance of health and prevention of disease. Each subtype performs distinct yet interconnected physiological roles that collectively govern vital life processes. Disruption in the balance, location, or function of any of these components can lead to a cascade of pathological changes, emphasizing the need for vigilant preservation of Vata homeostasis. Hence, for effective clinical practice rooted in Ayurvedic principles, a thorough grasp of Pancha Vata, their sthana, karma, and pathological presentations is indispensable. Maintaining the balance of Vata, alongside Pitta, Kapha, Dhatus, and Malas, is not only central to the Ayurvedic concept of health but also forms the foundation of preventive and therapeutic strategies in classical medicine.

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