

AN APPRAISAL ON VATA DOSHA VAISHAMYA LAKSHANAS

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ABSTRACT

Vata, *Pitta* and *Kapha* are basic fundamental factors essentially responsible for maintenance of health in normalcy and causes diseases on vitiation. *Vata* is most important factor among *tridosha* as it is the only *dosha* possessing *chala guna*. *Vata dosha* is responsible for functions like *utsaha* (enthusiasm), *uchvasa* (expiration), *nisvasa* (inspiration), *cheshta* (activities of the body) *vega pravartana* (regulation of natural urges) *samyakgati of dhatu* (regulation of proper nourishment and functions of the *dhatu*) and *patutva of chakshuradhi-indriya* (regulates functions of sense organs). Various *vatacara aharaja* and *viharaja nidanas* (causative factors) connected to *Vata dosha* leads to vitiation of *Vata* at *dravyataha*, *karmataha* and *gunataha* attributes resulting in *vaishamyas* of *Vata dosha* manifesting as *vrudhi*, *kshaya* and *prakopa*. These *vaishamyas* states manifest with different *lakshanas*. Hence, a review of these *lakshanas* from *Samhitas* along with meaning from their commentary yields better understanding and clinical application. Hence an attempt is made to analyse *Vata dosha vaishamyas lakshanas*.

Keywords: *Vata*, *Tridosha*, *Vaishamyas lakshanas*

INTRODUCTION

Ayurveda theory and practice revolves round the concept of *tridosha*. These *tridoshas* along with *dhatu* and *mala* carry out all biological processes in the body. In *Ayurveda shareera* is considered as confluence of *doshas*, *dhatu*s and *mala*. Among these *tridosha* commands prime importance as they are primary and essential

constitutional factors of human body. These fundamental factors maintain the integrity of the human body. The *tridosha* viz *Vata*, *Pitta*, and *Kapha* results in the harmonious wellbeing of the human body in their state of equilibrium and their disequilibrium leads to ill health or even death.

Among the *tridosha*, *Vata* is unique, because it possesses *chala guna*. It is responsible for the movement of all body entities and it controls every action of the body. Though *Pitta* and *Kapha* are ascribed with independent actions, it is *Vata* that initiates their actions. *Pitta* and *Kapha* in their own *abode* can act or vitiate the *dhatu* but do not have the ability of moving from one place to another and thereby vitiating the *dhatu*. It is noteworthy that *Vata* is responsible for all movement in the body including propulsion of *Pitta* and *Kapha*.

Vata dosha is *panchabhautika* in nature and is formed by the predominance of *vayu* and *akasha mahabhuta*. According to *Astanga Hridaya* and *Astanga Sangraha* the *gunas* of *vata dosha* are *ruksha* (dry), *laghu* (light), *sheeta* (cold), *khara* (rough), *sukshma* (subtle) and *chala* (mobile). *Charaka* mentions *vishada* (clear), *daruna* (severe) and *parusha* (harsh), while *Sushruta Samhita* has attributed only *ruksha*, *laghu*, *sheeta* and *khara guna*. *Sthanas* of *vata dosha* are *pakwashaya*, *kati*, *sakthi*, *srotras*, *asthi* and *sparshanendriya*. *Vata dosha* is responsible for functions like *utsaha* (enthusiasm), *uchvasa* (expiration), *nisvasa* (inspiration), *cheshta* (activities of the body) *vega pravarthana* (regulation of natural urges) *samyakgati of dhatu* (regulation of proper nourishment and functions of the *dhatu*) and *patutva* of the *chakshuradhi-indriya* (regulation of functions of sense organs).

Vata dosha vaishamya leads to alteration either in the normal functions of *Vata* or its qualities and manifests with *lakshanas* (sign and symptoms). The *vaishamya* of *Vata* can occur either as *vruddhi*, *kshaya* or *prakopa* and each manifest with specific *lakshanas*.

AIM and OBJECTIVES:

To review *Vata dosha vaishamya lakshanas* mentioned in *Sushruta Samhita*, *Astanga Sangraha* and *Astanga Hridaya* in the light of commentaries, *Charaka Samhita* and dictionary for specific understanding and practical clinical application.

MATERIALS AND METHODS:

This article is based on review on *Vata dosha vaishamya lakshanas* from *Ayurvedic text* such as *Sushruta Samhita*, *Astanga Hridaya* and *Astanga Sangraha* along with meaning from commentaries. *Ayurveda* dictionaries like *Amarkosha*, *Monier Williams*, *Ayurveda Mahashabda kosha* and *Charaka Samhita* have also been consulted to reveal and understand the concept of *Vata dosha vaishamya lakshanas*.

DISCUSSION

Vata Vruddhi Lakshanas:

Vruddhi is defined as quantitative and qualitative increase in the *doshas*. *Vata vruddhi* brings about augmented *Vata* functions and qualities. *Vruddha vata lakshanas* as enlisted in *Sushruta Samhita*, *Astanga Hridaya* and *Astanga Sangraha* includes *karshya*, *karshneya*, *ushnakamitwam*. *Lakshana* enlisted commonly by *Astanga Hridaya* and *Astanga Sangraha* is *kampa*. *Lakshana* enlisted commonly by *Astanga Hridaya* and *Sushruta* is *pralapa*. *Lakshanas* enlisted commonly by *Astanga Sangraha* and *Sushruta* are *gatrashphurana* and *nidranasha*. Other than above mentioned *lakshanas*, *Sushruta* has mentioned *vakaparushya*, *alpa balatwam* and *gadha vachastwam* and *Astanga Hridaya* has cited *sakridgraha*, *aanaha*, *balabhramsa*, *nidra bramsa*, *indriya bhramsa*, *bhrama* and *dinata*. Further *Astanga Sangraha* adds *sanjna nasha*, *bala upaghata*, *indriya upaghata*, *asthishoola*, *majja sosha*, *mala sanga*,

adhmana, aatopa, moha, dainya, bhaya and *shoka* as *Vata vruddhi lakshanas*.

Karshya refers to emaciation or thinness. *Ayurveda-rasayana* defines *karshya* as '*krushatwam*' meaning lean¹. *Dalhana* clarifies *karshya* as *mamsa kshaya* (loss of muscles)². Thus *karshya* is emaciation. *Karshneya* is defined by *Hemadri* as '*krushna varnatwam*' referring to black colour³. *Dalhana* states '*karshneya krishnatwam shareere*' meaning blackish discoloration of the body. *Ushnakamitwa* can be split as *ushna* and *kamitwa*, *ushna* refers to hot and *kamitwa* refers to desire. *Ayurveda-rasayana* comments *ushnakamitwa* as '*unsnabhilasha*' (desire for warmth). *Kampa* refers to tremor⁴. *Ayurveda rasayana* defines *kampa* as '*vepathu*', *Amarkosha* mentions *kampa* and *vepathu* as synonyms referring both as tremor⁵. *Astanga Sangraha* has mentioned *gatrnam kampa* instead of *kampa*, *Indu* comments *gatrnam kapma* as '*sarvanga-chalanam*' (movements in whole body)⁶. Thus *kampa* can be understood as tremor. *Pralapa* indicates incoherent speech. *Amarkosha* defines *pralapa* as '*anarthakam vaccha*' (meaningless talk). *Hemadri* comments on *pralapa* as '*asambadha pralapa*' referring to irrelevant speech⁷. Thus, *pralapa* is understood as irrelevant speech.

Gatrasphurana comprises two words *gatra* and *sphurana*, *gatra* refers to body and *sphurana* refers to act of trembling, throbbing or pulsation. While commenting on difference between *garta kampa* and *garta sphurana*, *Indu* comments that '*sphurana, gatra ekadesha swalpa chalanam*' (mild movements in any one part of the body)⁸. Thus it means localized flickering movements in the body. *Nidra nasha* is loss of sleep⁹. *Astanga Hridaya* has mentioned *nidra bhramsa* instead of *nidra nasha*, *Arundatta* comments that *nidra bhramsa* means *nidra*

nasha. In *lakshana Vakaparushya, parushya* means roughness or harshness¹⁰. *Dalhana* comments as '*vacana karkashyam*' referring to harshness in speech. *Alpa balatwam* refers to little strength or feeble. *Dalhana* interprets it as '*utsaha hani*' (decreased enthusiasm)¹¹. *Gadha varchastwam* refers to firm or hard faeces. Word *gadha* means firm. *Amarkosha* defines *gadha* as more in quantity. *Varcha* is the synonym for *pureesha* (faeces). In *Shakritgraha*, *shakrit* is a synonym of *pureesha* (faeces) and *graha* refers to hold, stasis. *Hemadri* explains *shakritgraha* as *pureesha rodha* (retention of faeces)¹². *Mala sanga* mentioned by *Astanga Sangraha* also has similar meaning. *Aanaha* refers to suppression of urine, constipation¹³. *Amarkosha* defines *aanaha* as '*bibandha*', a disease where there is *mala* and *mutra sanga* (retention of faeces and urine). *Hemadri* comments it as '*badha udarata*' (retention in abdomen)¹⁴.

Balabhramsha word is formed by *bala* and *bhramsha*, *Amarkosha* defined *bala* as synonym of *parakrama* (valour), *shaurya* (bravery), *shakti* (strength). *Dalhana* interprets *bala* as *utsaha* (enthusiasm)¹⁵. *Bhramsha* means to fall, decline. *Arundatta* comments *bala bhramsha* as '*prano-upaghato bhramsha*', whereas *Hemadri* refers *bala bhramsha* to *bala nasha*. Thus, it can be understood as decrease in vitality. *Astanga Sangraha* has mentioned *Bala upaghata* instead of *balabhramsha*. *Indriya bhramsha* is interpreted as loss of function of sense organs. *Amarkosha* defines *indriya* as both *jnanendriya* and *karmendriya*. *Astanga Sangraha* has mentioned *indriya upaghata* instead of *indriya bhramsa*. *Bhrama* refers to giddiness. *Amarkosha* defines *bhrama* as *bhranti* and *mithya-mathi* (delusion)¹⁶. *Ayurveda-rasayana* explains it as '*chakra-rudhsyay-eva*', here *chakra* refers to wheel, in state of *bhrama*, person will feel rota-

tory movements like a wheel¹⁷. *Dinata* refers to depressed, sad, and miserable¹⁸. *Hemadri* comments *dinata* as ‘*mlanatwam*’ (langour). *Sanjna* refers to consciousness; *sanjna nasha* can be understood as loss of consciousness. *Asthi shoola* can be understood as pain in bones. *Majja sosha* can be taken as dryness of bone marrow, *majja* refers to marrow and *sosha* refers to drying up. *Adhmana* refers to blowing, inflation. *Charaka* defines it as symptom that results due to accumulation of *vayu* or filled with *vayu*¹⁹. Thus it can be understood as distension of abdomen due to air. *Aatopa* as defined as *Charaka* as symptom of disease, characterized by *guda - guda* sound in the *udara* (abdomen)²⁰. Thus it can be understood as intestinal sounds. *Moha* as mentioned by *Amarkosha* is synonym of *murcha* (loss of consciousness)²¹. *Dainya* refers to depression, miserable state. *Bhaya* refers to fear. *Shoka* refers to sorrow, anguish.

Vata Kshaya Lakshanas:

Kshaya refers to quantitative and qualitative decrease in *dosha*. *Vata kshaya lakshanas* mentioned commonly by *Sushruta*, *Astanga Sangraha* and *Astanga Hridaya* is *Anga saada*. *Lakshanas* commonly mentioned by *Astanga Sangraha* and *Astanga Hridaya* is *Sanjna moha*. *Alpavakatwam* and *Apraharsa* are mentioned commonly by *Astanga Sangraha* and *Astanga Hridaya*. Other than above *lakshanas*, *Sleshma vrudhi amaya* is mentioned by *Astanga Hridaya*. *Astanga Sangraha* has added *lakshanas* like *Praseka*, *Aruchi*, *Hrullasa*, *Alpa chestata* and *Agni vaishamya*. *Manda Chestata* and *Mudha Sanjnata* are mentioned by *Sushruta*.

Anga saada is explained by *Arundatta* as *angasya saada* further as ‘*kriya-swa-asamrthyam*’ and *kayika karma* is defined as *chesta*. *Hemadri* clarifies that *angasya saada* refers to ‘*shrantat-*

wam iva’, referring to state of tiredness²². Thus *angasya saada* can be taken as state of physical exertion disabling to carry out other activities. *Alpa bhasitam ehitam*²³ is the phrase consisting of *alpa bhasitam* and *alpa ehitam*. *Sarvanga-sundara* states that *bhashitehitam* consists of *bhasitam* and *ehitam* referring to *alpa vacana* (less speaking) and *alpa chestatwam*. *Hemadri* further elaborates in *bhashitehitam alpam*. *Bhashitam* refers to *vachika karma* (act of speaking) and *ehitam* refers to *kayikam* (body functions). Thus it can be understood as state which refers to tendency of less speaking and less working. *Alpa vakatwam* mentioned by *Sushruta* and *Astanga Snagraha* is analogous to *alpa bhasitam*.

Sanjnamoha can be taken as state of delirium. *Moha* is defined as a state of bewilderment, perplexity, distraction. *Arundatta* refers *sanjnamoha* as ‘*sambido-abhava*’ (lack of understanding), *Hemadri* explains *sanjna* as *budhi* (intellect) and *moha* refers to ‘*vivechana akshamatwam*’ referring to impairment of thinking²⁴. *Sushruta* has mentioned *mudha sanjnata* instead of *sanjnamoha*, which has similar meaning. *Apraharsha* is explained as *atushti* by *Dalhana*²⁵. *Tushti* refers to satisfaction and *atushti* refers to displeasure, discontent. Hence, *Apraharsha* can be taken as state of lack of pleasure, or feeling of discontent. With decrease of *Vata*, *Sleshma vrudhi amaya* can be witnessed. *Arundatta* and *Hemadri* comments, that the condition is characterised by *agnisaada* (indigestion), *praseka* (excessive salivation). *Praseka* means flowing froth, oozing²⁶. *Charaka* defines it as *lalasrava* (salivation). Thus it can be understood as excessive salivation.

Aruchi is stated by *Astanga Hridaya* as ‘*anna abhilasha abhava*’²⁷. Hence it can be taken as aversion or dislike towards food. *Hrullasa* is

defined by *Sushruta* as ‘*hridayasya utkleshanam*’²⁸. Thus, it can be taken as state of nausea. In *Alpa chestata*, *Alpa* is defined as ‘*yathochita-pramana- hinam*’ (less than normal), *chesta* refers to *kriya* (work). Thus, it can be understood as making little effort or inert²⁹. *Agni vaishmya* can be taken as altered function of *agni* or impaired digestion as *vaishmya* refers to inequality, disproportion³⁰. *Manda Chestata* is explained by *Dalhana* as ‘*manda kaya vyaparata*’. It is also further explained as ‘*sakala prakruta vata kriyanam alpata*’ referring to decrease in all the activities that *prakruta vata* would result³¹. Thus *Manda chestata* can be taken as slowness in activities. *Mudha Sanjnata* word consists of *mudha* and *sanjnata*, *Mudha* refers to perplexed, confused. *Mudha sanjnata* is commented by *Dalhana* as ‘*nashta smayaka jnana*’, referring to destruction of *samyaka* (correct) *jnana* (intellect). It can be understood as state of delirium.

Vata Prakopa lakshanas:

Prakopa is a vitiated state of *dosha* ready to move out from its normal place. *Dosha prakopa lakshanas* are mentioned in *Astanga Hridaya*. *Vata prakopa lakshanas* mentioned in *Astanga Hridaya* includes *Sramsas*, *Vyasa*, *Vyadha*, *Swapa*, *Saada*, *Ruk*, *Toda*, *Bhedana*, *Sanga*, *Angabhanga*, *Sankocha*, *Varta*, *Harshana*, *Tarshana*, *Kampa*, *Parushya*, *Saushirya*, *Shosa*, *Spandana*, *Vestana*, *Stambha*, *Kashaya-rasata*, *Varna syava-aruno-api*.

Sramsas means is to get loose from, to fall, drop, and slip off. *Sarvangasundara* defines *sramsas* as ‘*hanuwadi-sandhi-bhramsas*’ (dislocation of jaw joint and other joints). *Ayurveda rasayana* defines that *sramsas* refers to *saithilyam* (looseness). *Charaka* explains it as ‘*kinchit-swashtana-chalanam*’ (slight movement from its own place). *Vyasa* is understood as severing,

separation, division. *Amarkosha* defines *vyasa* as synonyms of *vigraha*, *vistara* means spreading. *Ayurveda rasayana* defines it as ‘*Asankochatvam*’ (not contracting)³². *Vyadha* refers to pierce; *Amarkosha* defines it as *chedana* (cutting). *Sarvangasundara* defines it as ‘*ta-danamiva mudgaraadina*’(striking by hammer). *Ayurveda rasayana* defines it as ‘*suchi vidhasyeva vyatha*’ pain like pricking by needles. *Swapa* can be understood as numbness. *Amarkosha* defines *swapa* as synonym of *nidra* (sleep). *Sarvangasundara* defines *swapa* as ‘*karmany-achaitanyam*’ (loss of sensation). *Ayurveda rasayana* defines it as ‘*sparsha-ajnanam*’(inability to sense)³³.

Saada refers to decay, loss and exhaustion. *Sarvangasundara* defines it as ‘*anganam kriya-swa-asamarthyam*’ (inability to function). *Ayurveda rasayana* defines it as ‘*swa-karyakshamatvam*’ (inability to work / function). *Charaka* opines it as ‘*daurbalyam*’ (weakness)³⁴. *Ruk* is understood as pain. *Ayurveda rasayana* defines it as ‘*shula*’ (pain). *Sarvangasundara* defines it as ‘*satatam shula*’ (continuous pain). *Toda* refers to pain. *Sarvangasundara* defines it as ‘*vicchinnam shula*’ (separating type of pain). *Ayurveda rasayana* defines it as ‘*totreneva vyatha*’ (pain like beaten by stick)³⁵. *Bhedana* refers to breaking pain. *Hemadri* defines *bhedanam* as ‘*bhidya- manasya- vyatha*’ (splitting type of pain)³⁶.

Sanga refers to coming together, conflict, and war. *Amarkosha* defines it as meeting. *Ayurveda rasayana* defines it as ‘*avarodha*’ (obstruction). *Sarvangasundara* explains it as ‘*mutrapureeshadeh-swa-aashyayobhyo-anisaaro vaakasanga dayashca*’ (obstruction to movement of urine and faeces from its place, difficulty in talking)³⁷. *Angabhanga* comprises of *Anga* and *bhanga*. *Sarvangasundara* defines *anganam* as

'jangho-uru-prabhitinam' (calves, thighs and others); *bhanga* refers to 'churnaeba-angabhanga' (break into pieces). *Sankocha* refers to contraction. *Ayurveda rasayana* defines it as 'a-prasaaryatwam'- inability to extend, *Sarvangasundara* defines it as *sankocha* of *siradinam* (contraction of vessels) *Varta* derived from *Vrutta* meaning round. *Ayurveda rasayana* defines *varta* as 'pinditwam' (nodular formation). *Sarvangasundara* defines *varta* as 'pureeshadinam pindikaranam', nodular formation of stool³⁸. *Harsana* as defined by *Sarvangasundara* is 'romanam-urdhwi bhava', referring to horripilation. *Tarsana* refers to 'trit' according to *Sarvangasundara*, further *Hemadri* clarify it as 'pipasa', referring to thirst. *Amarkosha* defines it also as synonym of extreme desire³⁹. *Kampa* means to tremble, shake. *Arundatta* comments *kampa* as 'ativepana', further clarifying *Hemadri* explains *kampa* as 'chalanam'⁴⁰. *Sushruta* explains *vepathu* refers to 'gatrakampanam'. Thus it can be understood as tremors. *Parushya* refers to roughness, harshness⁴¹. *Sarvangasundara* defines *parushya* as 'parusatvam', while *Ayurveda rasayana* defines it as 'rukshanam'. *Charaka* mentions it as one among 80 types of *vata vyadhi* characterized by *twak kathinya* (harshness of skin). *Saushiryam* is defined in *Ayurveda rasayana* as 'sa-randhratwam' (porous), *Hemadri* allocates

asthanam (bones) for *saushiryam*⁴². Thus, it can be understood as porous state of bones. *Shosha* can be understood as drying up or desiccating. *Hemadri* defines *shosa* as *shosanam*. *Ayurveda rasayana* defines *shosa* as 'shuskata'. *Spandana* is defined as throbbing; vibration⁴³. *Sarvangasundara* defines it as 'spandanam kinchit chalanam' (faint movements). *Vestana* is defined as enclosing, a band. *Hemadri* defines it as 'grathanamiva angasya'; *Sarvangasundara* defines *vestana* as 'valanam'⁴⁴ (turning, moving round in a circle)⁴⁵. *Stambha* refers to stiff, rigid⁴⁶. *Sarvangasundara* describe *sthambha* as 'bahu uru janghadinam sankunchanadhya abhava' (absence of contraction movement in hands, thighs and calves. *Hemadri* refers it as 'niskriyatwam' (absence of function)⁴⁷. *Amarkosha* defines it as synonym of pillar and rigidity⁴⁸. *Kashayarasata* word is formed by *kashaya* and *rasata*. *Kashaya* refers to astringent taste. *Arundatta* defines it as 'kashayarasa- aaswadatvam' (feeling of astringent taste in mouth), *Hemadri* explains as 'rasantareapi kashaya grahanam' (feeling of astringent taste in mouth)⁴⁹. *Varna-syavo-aruno-api* defines *syava* and *aruna varna*, *Syava* refers to *kapisa* (dark brown) and *aruna* refers to *ishad rakta* (slightly reddish).

The above mentioned *Vata vaishamya lakshanas* can be assessed in patients through questionnaire. Patient needs to be assessed primarily by evaluating with two response option either as *lakshanas* present or absent for following questions.

Lakshanas	Questionnaire
Karshya	Has there been decrease in weight?
Karshneya	Do you feel your complexion has changed blackish?
Ushnakamita	Do you feel like taking warm food/ drinks? Do you feel like staying warm?
Shakritgrha/ Mala sanga	Do you feel constipated?

<i>Gadha varchastwam</i>	Do you feel your stool has become hard?
<i>Aanaha</i>	Do you feel difficulty in passing stool?
	Do you feel difficulty in passing urine?
<i>Adhmaana</i>	Do you feel distension in abdomen?
<i>Aatopa</i>	Do you feel gurgling of intestines?
<i>Kampa</i>	Do you have tremors?
<i>Gatra sphurana</i>	Do you feel flickering in any part of the body?
<i>Alpabalatwam</i>	Do you feel there is decrease in your strength?
<i>Bala upaghata</i>	Do you feel there is complete loss of strength?
<i>Bala bramsa</i>	
<i>Nidra bramsa/ Nidra nasha</i>	Do you have complete loss of sleep?
<i>Indriya bramsa/ Indriya upaghata</i>	Do you feel there is decline in sense of vision/ hearing/smell/taste/touch?
<i>Pralapa</i>	Is there irrelevant talking?
<i>Bhrama</i>	Do you feel dizzy?
<i>Vak parushya</i>	Is there hoarsness in voice?
<i>Sangya nasha/ Moha</i>	Has there been any fainting episodes recently?
<i>Asthi shula</i>	Do you feel pain in bones?
<i>Dainya</i>	Do you feel depressed?
<i>Bhaya</i>	Have you been feeling more scared recently?
<i>Shoka</i>	Do you feel more sorrow recently?

2.VATA KSHAYA

<i>Lakshanas</i>	Questionnaire
<i>Angasada</i>	Do you feel difficulty in doing the work?
<i>Alpa ehitham</i>	Do you feel you do less work these days?
<i>Alpacheshtatah</i>	Has your effort in doing works decreased?
<i>Mandhacheshta</i>	Is there decrease in your working speed?
<i>Alpabhashithm</i>	Do you speak less?
<i>Alpavakatwam</i>	Do you speak in incomplete sentences?
<i>Sanjamoha</i>	Are you aware in doing the work?
<i>Mooda sanjatah</i>	Do you feel confused while doing the routine work?
<i>Sleshma vrudhi aamaya</i>	Do you have decreased appetite?
	Do you have excessive salivation?
<i>Praseka</i>	Do you have excessive salivation?
<i>Aruchi</i>	Do have aversion towards food?
<i>Hrullasa</i>	Do you have nausea?
<i>Agnivaishamya</i>	Do you have improper digestion?
<i>Apraharsha</i>	Do you feel happy while doing work?

VATA PRAKOPA

<i>Lakshanas</i>	Questionnaire
<i>Samsra</i>	Do you have prolapse?
	Do you have hernia?
	Is there dislocation of joints?
<i>Vyasha</i>	Is there flaccidity in muscles?

<i>Sankocha</i>	Do you have contraction in muscles? Do you have difficulty in extension?
<i>Vyadha</i>	Do you have piercing type of pain?
<i>Ruk</i>	Do you have continuous pain?
<i>Toda</i>	Do you have splitting type of pain?
<i>Bhedana</i>	Do you have cracking type of pain?
<i>Swapa</i>	Do you have feeling of numbness?
<i>Saada</i>	Do you feel any of your body part is not functioning?
<i>Sanga</i>	Do you have retention of urine?
	Do you have retention of stool?
	Do you have difficulty in speaking?
<i>Angabhanga</i>	Do you have any fractures?
<i>Varta</i>	Do you pass stool in nodular form?
<i>Harsana</i>	Do you feel horripilation?
<i>Tarshana</i>	Has your thirst increased?
<i>Kampa</i>	Do you have tremors?
<i>Spandana</i>	Do you feel pulsatile sensation in any part of body?
<i>Parushya</i>	Do you feel roughness in the body?
<i>Sosha</i>	Has there been decrease in muscle mass?
<i>Vestana</i>	Do you feel tight sensation?
<i>Stambha</i>	Do you feel stiff?
<i>Kashaya rasata</i>	Do you feel astringent taste in your mouth?
<i>Shyavaarunoapi varna</i>	Have you noticed blackish/reddish discoloration?

CONCLUSION

Vata is prime among *tridoshas*. *Sharangadhara* explains importance of *Vata dosha* over *Pitta*, *Kapha*, *mala* and *dhatu*s with a simile of rain occurring only in places where clouds are carried by air. Even though *Pitta*, *Kapha*, *mala* and *dhatu*s are vitiated, they become lame i.e not able to cause disease unless moved or displaced by *Vata*⁵⁰.

In normalcy *doshas* maintains health of an individual and if undergoes *vaishamyia* (vitiating) it manifests with *lakshanas* of *vrudhi*, *kshaya* and *prakopa*. *Vaishamyia* of *Vata dosha* occurring as *vrudhi*, *kshaya* and *prakopa* manifests sign and symptoms which portrays alteration of its *dravyataha*, *gunataha* or *karmataha* attributes. Increase in *sheeta guna* of *Vata* leads to manifestation of *ushnakamita*, increase in *chala guna* leads to manifestation of *kampa*. Presence of

apraharsha indicates decrease of *utsaha karma* of *vata*. *Vata* is responsible for sensation, but alteration i.e *prakopa* of *Vata* can manifest in wide range of pain sensation as *ruk*, *toda*, *bhedanavath*, *chedanavath* etc. Normal contraction and expansion of muscles is contributed by *prakruta vata* leading to proper movements. But if altered can lead to *vyasa* or *sankocha*.

The *lakshanas* manifested by *Vata vaishamyia* contains symptomatology connected to digestive system, musculoskeletal system, sleep, colour of skin, temperature regulation etc and psychological factors including attributes connected to state of mind, enthusiasm, happiness, fear etc. Analysis of *Vata dosha vaishamyia lakshanas* signify dysfunction of various body systems influenced by *Vata dosha*.

Above review on *Vata dosha vaishamyia* aids in better contextual understanding of *Vata dosha*

vaishamya lakshanas for the purpose of precise, specific clinical application. Thereby aids in better treatment planning and management.

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