

## A REVIEW ON THE CONCEPT OF VATHAPRATHILOMATHA IN KOSHITA

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### ABSTRACT

Ayurveda, the most comprehensive healing system in the world, deals with many basic concepts which impart knowledge of life. Those concepts educate people on how to take care of their health by themselves and increase their span of healthy life. *Anulomatha* and *prathilomatha* are such kind of concepts described throughout the science. *Vatha* is the inevitable constituent of the living body whose structure is *akasha* and *vayu*, and being concerned with the production of those somatic and psychic processes which are predominantly *rajastic* or dynamic in nature. Among the three *doshas*, *vatha* possess the distinctive property *Chala guna*, which makes it dynamic and help to keep other element of the body in motion. Hence, whenever the normal *chala guna* of *vatha* is impaired, there occur local and systemic pathologies in and outside the *koshta*. This abnormal pathological movement of *Vatha* is called *vathaprathilomatha*. And this *vathaprathilomatha* is the basic pathology in almost all diseases. Thus, in this review article an effort has been made to understand the concept of *vathaprathilomatha*.

**Keywords:** *Vathaprathilomatha*, *koshta*.

### INTRODUCTION

Normal physiological state of body is maintained by proper relationship of *doshas* and *dushyas* in *koshta* and *sakha*. Whenever there is abnormal *sakhagati* of *doshas* & *dushyas* occurs, that situation will lead to the origin of diseases. As *vatha dosha* is the prime *dosha* with *chala guna*, it is the main causative factor for the movement of other *doshas* and *dushyas* from *koshta* to *sakha*; thus responsible for diseases. It means *anulomana* state of *vatha* in *koshta* helps in proper absorption, digestion, metabolism & movements. As *vatha prathilomatha* in *koshta* is the main causative factor of many diseases, it is very important

to measure the degree of it to assess the severity of disease.

#### **Concept Of *koshta*:**

*Koshta* is one of the main factors whose healthiest state is responsible for the maintenance of health. In the sense, it is the pivot round which the remaining factors responsible for the health and causation of disease as well as decay revolve.

The word *koshta* is derived from two root words '*Kush*' and '*stham*'. That means an empty space surrounded by a wall. It is one the most authoritative concepts in Ayurveda mentioned by all *acharyas*. The term *koshta* is used to denote *mahasrotas* (great chan-

nel), *sarira madhya* (the middle portion of the body), *mahanimnam* (the great cavity), *ama pakwasaya* and *abhyanthara rogamarga*<sup>1</sup>.

#### **Anatomical description of koshta in Ayurveda:**

A consistent, clear and precise description has been furnished by *Atreya samhitha* which has been quoted by Vaidyaka Sabdha Sindhu. This description runs as follows:-

“*Annapanadi* is so-called because it is concerned with the digestion of food. It is composed of *kala* and *peshi* and is of length twenty *hastha*. Its upper part is known as the *mukha* and the lower as the *guda*. The part of this *nadi*, which extends from *kantha* above and the *amasaya* below, is known as the *annanadi*. The *kshudrandra* commences from the *amasaya*. The first part of the *antra* is spoken of as the *grahani*, which is the seat of *agni*. After the *grahani pakwasaya* begins, which is so called because it retains food that has already been digested. Next to this *sthulandra* is seen. The lower part of *sthulandra* is known as *guda*. Its function is to expel the *anna-kitta* and other *malas*. The *annavahanadi* is situated behind the *swasa nadi*. This *nadi* extends from *kantha* and it goes down, after piercing the *peshimukhadwayi*, which is made of *peshi* with two faces between the *vakshas* above and the *udaraguha* below.”

#### **Review of literature:**

##### ***Anulomatha -Nirukthi:***

The word *anulomatha* is clearly mentioned in Vaidyaka Sabdha Sindhu as “*malaadi dhatunam yadhaamargam gamanipaye*”. Here *malaadi* is *dosha*, *dhatu* and *malas*, *marga* is *srotas* or channels .i.e. normal movement of *malaadi dhatus* in its normal pathway.

Acharya Sargadhara had defined *anulomana* as “That which expels *mala* formed as a result of *paka* to the *adhobhaga* of body after breaking the obstruction”. From this it is clear that for normal and proper functioning of body system, *anulomana* of *dosha*, *dhatu* and *mala* is required. Any derangement in this stage will lead to improper digestion; improper formation of *dhatus* and accumulation of waste materials, which in turn creates a situation in which various diseases can flourish.

##### ***Vata anulomatha in koshta:***

Among the three *doshas*, *vata* is responsible for the movement of other *doshas* and *malas*. In other words *anulomatha* of *malas* is due to *vata* itself.

The term *vata* is derived from the root “*va gati gandhanayo*” i.e. It indicates both *gati* and *gandhana*. *Sabdakalpadrumam* mentioned that the root ‘*Va*’ means ‘*Gamana himsayo ithi kavikalpadrumam*’, i.e. to move. ‘*Gati*’ indicates ‘*Gamana karmam*’ and ‘*Gandhana*’ means *utsaham*, *prakasanam* or *suchanam*. The *Gati* has got three meaning *Gayana* (knowledge), *Gamana* (move) and *prapthi* (attainment). According to Vagbhata, *vata* have the properties like *ruksha*, *laghuta*, *seetha*, *khara*, *sukshma* and *chala*<sup>2</sup>. Charka mentioned two other *gunas* like *daruna* and *visada*<sup>3</sup>. According to *Chakrapani*, in this context *daruna* denotes *chalatwam*. Among all these *guna*, *chala guna* helps *vata* to keeps *pitta*, *kapha*, *sapthadathu* and *trimalas* in motion, which are basically *pangu*.<sup>4</sup> Hence the physiological *vata* is responsible for maintaining the balance of *dosha*, *dathu*, *agni* functions in *anulomya sthithi*.<sup>5</sup>

The five divisions of *vata* in its *anuloma* state doing several functions in *koshta* and also have its own moving areas due to the most important property, *chalatwam*. The *prana vata*, which have the seat in *murdha* and moves through *ura* and *kanda*<sup>6</sup>, helps the food to enter the *koshta*, where it get disintegrated by fluids and softened by unctuous substances. *Samana vata*, which is situated near the *agni* stimulate the *jadaragni*; as a result proper digestion process starts<sup>7</sup>. *Koshta* is the specific area of movement of *samana vata*. Simultaneous and continuous circulation of *rasadathu* takes place all over the body by the help of *vyana vata*. It traverses throughout the body very swiftly. Then the *apana vata*, which is being seated in *pakwasaya*, move through *sroni*, *vasthi* and *uru* is responsible for the expulsion of the waste products<sup>8</sup>.

Thus, normal programmed movement of *vata* is mainly responsible for maintaining the normal physiology of the body, especially in the gastrointestinal function

##### ***Vathaprathilomatha in koshta:***

From the books like *sabdakalpadrumam*, *Vaidyaka sabdasindu* and *sabdataravali* it is clear that

*prathilomam* is a condition opposite to the *anulomam* i.e. the abnormal movement of *dosha*, *dhatu* and *mala* through their *marga*.

As we know, *vata* is the one and only *dosha* which possess *chala guna* and responsible for the movement of other *doshas* and *dathus* to their destiny through the *srotas*. So the *prathilomatha* is more evident in case of *vata dosha*. The *mahasrotas* or *koshta* is deemed as natural abode of *doshas* and they move from their principal seat in upward, downward and transverse direction<sup>9</sup>. Their movement away from *koshta* is facilitated by *vyayama*, the effect of digestive fire, indulgence in unsuitable activities and excessive swiftness of *vata*<sup>10</sup>. As *vata* is the only *dosha* with *chala guna*, it is the *dosha* which favors *sakha gati* of *dosha*. This excited *doshas* in *sakha* will cause disease whenever favorable conditions are available. These exited *doshas* can be bringing down to *koshta* by *vrddhi*, *abhshyandhana*, *paka* and mitigation of *vata*<sup>11</sup>. Proper treatment in these diseases is elimination of *doshas* through *koshta*, when it returns.

Ultimately *anulomna* is the state caused by the normalcy of *vata* itself. The *anuloma vata* can become *prathiloma* in two circumstances.

- 1) When the normal path of *vata* is getting obstructed by other factors.
- 2) When the normal *vata* is getting aggravated due to its specific *nidanas*.

In the first case, the normal *vata* with its normal qualities, *lakhu*, *seetha*, *khara*, *sukshma* and *chala gunas* moving through its natural pathways for the maintenance of body system, is obstructed by any other factors like *doshas* and *dushyas*. That means the *sthira guna* of other factors may obliterate the *chala guna* of *vata*. *Srotas* is the channel for the movement of concerned *dhatu* or *malas*. Since *dhatu* cannot move by its own, the factor responsible for the movement in the *srotas* is none other than *vata*. When it becomes obstructed, *vata* assumes a *prathiloma gati*. That means an *avarana* can cause *vathaprathilomatha*. In other words, one of the fates of *avarana* is *vathaprathilomatha*.

In the second case, the *kupita vata* itself is capable of producing *vata prathilomatha*. Charaka had clearly

mentioned the *vata kopa nidanas*. They are intake of *ruksha* and *seetha ahara*, consuming *alpahara*, indulgence in excessive *vyavaya* and improper administration of therapeutic measures. Administration of therapies causing excessive elimination of *doshas* and *raktha*. Excessive practice of *lankhanam*, *plavana*, *adva*, *vyayamam* and other physical activities. *Dhatu kshaya*, excessive emaciation because of *chinthā*, *soka* and *roga*. Sleeping over uncomfortable beds and sitting over uncomfortable seats. Other reasons like *krodha*, day sleep, fear, *vegasandarana*, *ama*, *abhighata*, *abhojanam*. Injuries to *marma*, riding over elephant, camel, horse or fast moving vehicles and falling down from the seats on these animals and vehicles. All these factors lead to *vatakopa*<sup>12</sup>. When *vata* is vitiated due to these *vata kopa nidanas*, the *chala guna* also vitiated and exhibits *prathiloma gati*. According to Vagbhata, the *vrddha vata* itself has the function *sanga*<sup>13</sup>. This also results in *vathaprathilomatha*.

Charaka explained in *Sosha nidana* that, due to the *utklesa* of pitta and *sleshma*, *vata* become *prathiloma* and cause *jwara*, *kasa*, *swasa*, *swarabheda* and *prathisyaya*<sup>14</sup>.

In *koshta*, the *prathiloma vata* can cause several diseases. *Koshta rogas* like *gulma*, *arsas*, *anaha*, *udara*, *chardi* and *swasa* shows *vata prathilomata*.

## CONCLUSION

*Vata prathilomatha* is an unexplored clinical entity, mentioned throughout the science in an indirect way. But it plays major role in the manifestation of a wide range of diseases. Thus the identification of the cause and symptoms of *vathaprathilomatha* in *koshta*, as *koshta* is the prime site of manifestation of *vathaprathilomatha* helps in the prevention and cure of such diseases.

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