

## ROLE OF VATA IN VISHAPRANAHARA KRIYA- A REVIEW

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### ABSTRACT

*Visha* can be considered as a *dravya* which disturbs the functioning of *rasadi dhatus* after entering into the body and separates the *prana* or the *swasthya avastha*. *Vata* is the entity responsible for imparting motion to the others entities like *pitta*, *kapha* etc and carrying them to their respective destinations or functional areas. *Visha pranahara kriya* explains the mode of action of *visha* starting from the entry of *visha* into the body leading to *Pranaharana*. Thus it can be inferred that *vata* plays the major role in the *visha pranahara kriya* which is explained in our classics.

**KEYWORDS:** *vata*, *visha*, *pranaharakriya*.

### INTRODUCTION

The term *vata* is derived from the root word “va” which implies Movement.<sup>[1]</sup> Thus, *vata* can be considered as an entity which is capable of movement. All the entities like *pitta*, *kapha*, *dhatus* like *rasa*, *rakta* and other bodily elements are incapable of progression or activity. *Vata* is responsible for imparting them motion and carrying them to their respective destinations or functional area and hence the other entities are called as “*pangu*” when compared to the mobility of *vata*.

*Visha* on the other hand is a *dravya* which disturbs the function of *rasadi dhatus* after entering into the body and separates the *prana* or the *swasthya avastha*. The *visha* which

posses *tikshnadi gunas* along with the predominance of *vata*, *pitta doshas* leads to *prana nasha* by causing *rakta* vitiation which leads to *tridosha prakopa* along with its *ashayas* and eventually on reaching the *hrdaya* it leads to *deha cheda* or *prana nasha*. *Visha pranahara karma* explains this mode of action of *visha* starting from the entry of *visha* into the body leading to *Pranaharana*.

## AIMS AND OBJECTIVES

To explore the role of *vata* in the *visha pranaharakriya* explained in classics.

## MATERIALS AND METHODS

The entire article is based on literary review collected from classical Ayurvedic texts.

## CLASSICAL VIEW

### VISHA GUNAS

According to *Susruta Samhita*, *visha gunas* are 10 in number. They are *ruksha*(rough), *ushna*(hot in potency), *tikshna*(penetrating), *sukshma*(entering into minute pores), *aashu*(quick acting), *vyavayi*(spreading), *vikasi*(debilitate the tissues), *visada*(non-unctous), *laghu*(light), and *apaki*(undigestable).

### VATA GUNAS

The *gunas* of *vata dosha* are *ruksha* (dry), *laghu*(light),*sheeta*(cold),*khara*(rough), *sukshma*(subtle), and *chala*(mobile).

**Table No 1: Comparison Between Visha Gunas And Vata Gunas.**

VATA GUNAS	VISHA GUNAS
<i>Ruksha</i>	<i>Ruksha</i>
<i>Laghu</i>	<i>Laghu</i>
<i>Sukshma</i>	<i>Sukshma</i>
<i>Vishada</i> *	<i>Vishada</i>
<i>Aashukari</i> **	<i>Aashu</i>
	<i>Vyavayi</i>
	<i>Vikashi</i>
<i>Sheeta</i>	-
<i>Khara</i>	-
<i>Yogavaahi</i> *	
<i>Chala</i>	
-	<i>Teekshna</i>
-	<i>Ushna</i>
-	<i>Apaki</i>
-	<i>Vishamapaki</i>

\*according to Acharya Charaka

\*\* according to Acharya Susruta

In brief when we compare the *visha gunas* with the *vata gunas* (table no : 1) we can see that the majority of the *gunas* of *visha* are very similar to that of *vata* which plays an important role in the action of *visha*.

### VISHASYA PRANAHARATVAM & VISHA PRANAHARONAKRAMA

*Vishasya pranaharatvam* refers to the *tikshnadi gunas of visha* along with its predominance in *vata, pitta doshas* that helps in the *pranaharana kriya*. *Visha pranaharanokrama* refers to the mode of action of *visha* starting from the entry of *visha* into the body leading to *pranaharana*. The *visha* after entering into the body firstly causes *rakta* vitiation followed by *tridosha prakopa* along with its *ashayas* and on reaching the *hrdaya* it leads to *deha cheda* or *prana nasha*.<sup>[2]</sup>

### ROLE OF VATA

*Visha* after entering the body , vitiates the *rakta* and along with *tridoshas* and its *ashayas* and this vitiated *rakta* on reaching the *hrdaya* leads to *sarvasrotamsi baddhatva*(obstruction of channels), which is the cause for *deha nasha*(destruction of the body).<sup>[3]</sup>

*Acharya Charaka* has explained that *hrdaya* can be considered as the *moola sthana* of *pranavaha srotas* which is also known as *vataavaha srotas* as it helps in the propagation of *prana vayu*.<sup>[4]</sup>

So when this *prana vayu* is getting obstructed, it hampers the *swasadi karma* (cessation of respiration), which causes the *pranaharana* or *marana* (death).

The *vyana vata* which has the *avasthita stana* in *hrdaya* and *vicharana sthana* in *sarva sarira* is also getting *baddha* (obstructed) which causes *sarva chesta hani* (loss of function) thereby leaving the person in an unconscious or coma state.<sup>[5]</sup>

*Acharya Susruta* also explains the same, ie the *visha* causes *sarvadoshaprakopana*(vitiation of *tridoshas*) which lead to derangement of their functions and thus the *visha* which has entered into the body remains in the *apaki*(undigested state) which obstructs the *prana* and the *margaavrita*(obstruction) by the deranged *kapha* hampers the *swasadi karma*(cessation of respiration) thereby leaving the person in unconscious state.<sup>[6]</sup>

## VISHA VEGA & VEGANATHARA KALA

The acharyas while explaining about *visha* has explained about the *visha vegas* and the *vegantara kala*. *Sapta kalas* have been mentioned in our body between the dhatus. So the *visha* entering into each *kala* gives rise to each stages of poisoning.

The time duration taken by the *visha* to spread from one *kala* to the next with the help of *vata* is known as *vegantara kala*. From the commentary we can see that “*sameerananohyamanam vayuna preyamanam*” which clearly signifies the role of *vata* which helps the *visha* in spreading throughout the body, completing each stages quickly thereby resulting in *pranaharana*.<sup>[7]</sup>

## DISCUSSION

When we look at the action of *visha* based on its *gunas*, we can see that the *gunas* of *visha* which are similar to that of *vata* plays a major role in the action of *visha*. For eg: *laghutva*, which is an attribute of *vata* makes *visha* *anavastitha* (unstable) thereby there occurs no interaction between the *bheshaja* administered and the *visha* which is essential for treatment thus making it *dushchikitsya*.

On analyzing the *samhitas* we can understand that when the *vata* is getting obstructed due to the *visha* it ends in destruction of the body (*deha nasha*). On top of that the transition of *visha* through each *kalas* with the help of *vata* further helps in accomplishing each stages of poisoning quickly thereby ending in *marana* (death) Thus it clearly signifies the important role of *vata* in *pranaharana kriya*.

## CONCLUSION

It is the *prabhava karma* of *visha* that it afflicts the *Hridaya*, since *Hridaya* is considered as the *sthana* of *Pranavahasrotas*, *Vyana vata* etc, its *baddhatva* leads to loss of function along with the affliction of *prana vayu* (cessation of respiration) resulting in *Pranaharatvam*.

Thus the *visha* which spreads in the whole body causing *baddhatva* of the *srotases* leads to *prana nasha* and the acharya explains that there is no need of any simile to explain about *visha*, the *visha* just like *visha* itself brings about *prananasha*.<sup>[8]</sup>

Thus *vata* plays a major role in propagating the *visha* throughout the body and helps in the completion of different stages of poison quickly leading to *Pranaharatva*.

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