

## APPLIED CONCEPT OF PAÑCAVIDHA VĀTA (FIVE SUBTYPES OF VĀTA DOSHA) IN RELATION TO THEIR PĀÑCABHAUTIKA CONJUGATION & CONFIGURATION

Harshal Sampatrao Sabale\*

Lecturer, Dept. of Samhita Siddhanta, Yashwant Ayurvedic College PGT & RC, Kodoli, Kolhapur, Maharashtra, India

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### Abstract

In Āyurveda, vāta doṣa has been classified into five sub-types, viz prāṇa, udāna, samāna, vyāna, apāna. While explaining the criteria behind this classification, only Ācārya Suśruta stated that this classification of vāta doṣa (even kapha and pitta doṣa too) into five sub-types is based on differences in specific names, sthānas (locations), karmas (functions), āmayas (diseases) and treatment modalities of these five sub-types. But it is evident that all these criteria are not independent but they are also depending on some basic fundamental causes i.e. ṣaṭ-kāraṇas (six subtle causes) and ultimately dravya (pancamahābhūtas). Difference in pancabhautika conjugation and configuration of dravyas (entity) makes difference in the identity of dravyas which is reflected in terms of different properties and functions of dravya. Due to the conjugation, all mahābhūtas (basic elements) are found present in all the dravyas but in different proportions, so conjugation provides quantitative difference of mahābhūtas in dravyas. Paraspara saṃsarga, parasparānugraha, parasparānupraveśa are few examples of configuration of mahābhūtas, which provides quantitative as well as qualitative differences between dravyas. Karmas and guṇas (properties) of a dravya get changes only when there is change in its pāñcabhautika conjugation or configuration or both. Hence this study has been planned to evaluate the pāñcabhautika configuration of five sub-types of vāta doṣa. Study concluded that Prāṇa vāta have predominance of ākāśa mahābhūta in its pāñcabhautika conjugation and configuration. Udāna vāta, Samāna vāta & Apāna vāta have predominance of jala mahābhūta, agni mahābhūta & pṛthvī mahābhūta in their pāñcabhautika conjugation and configuration (Samyoga viśeṣatā) respectively after vāyu and ākāśa mahābhūta predominance. Vyāna vāta have predominance of vāyu mahābhūta in its pāñcabhautika conjugation and configuration (Samyoga viśeṣatā).

**Key words:** Vāta, Doṣa, Samyoga, Pancamahābhūtas, Viśeṣatā, Sthānas, Karmas etc.

### \*Address for correspondence:

Dr. Harshal Sampatrao Sabale,  
Lecturer, Dept. of Samhita Siddhanta,  
Yashwant Ayurvedic College PGT & RC,  
Kodoli, Kolhapur, Maharashtra, India – 416 114  
E-mail: [drharshal1819s@gmail.com](mailto:drharshal1819s@gmail.com)

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## INTRODUCTION

The pioneer science of health, Āyurveda also has its own fundamental principles on which all the epitome of health and treatment of diseases is standing. pāñcamahābhūta siddhānta (Five-element theory) is one among these most important Basic Principles of Āyurveda which states that whatever & whichever (bhāva-entity) existing in this universe is pāñcabhautika (made up of five basic elements).<sup>[1]</sup> In Āyurveda, vāta doṣa has been classified into five sub-types, viz prāṇa, udāna, samāna, vyāna, apāna.<sup>[2]</sup> While explaining the criteria behind this classification, only Ācārya Suśruta stated that this classification of vāta doṣa (even kapha and pitta doṣa too) into five sub-types is based on differences in specific names, sthānas (locations), karmas (functions), āmayas (diseases) and treatment modalities of these five sub-types.<sup>[3]</sup> But it is evident that all these criteria are not independent but they are also depending on some basic fundamental causes i.e. ṣaṭ-kāraṇas (six subtle causes) and ultimately dravya (pancamahābhūtas). Again regarding the sub-types of vāta doṣa, few points to be remembered are, Each sub-type of vāta doṣa possesses specific **karmas** (functions) because of which it predominantly present in certain sthāna (location). When these **karmas** take place inappropriately, it leads to āmayas (diseases). Treatment is nothing but the re-establishment of normal **karmas** which also differs.

In Āyurvedic literature, the rationale behind the difference in specific karmas of five sub-type of vāta doṣa is not explained satisfactorily.

It has been clearly mentioned in the Āyurvedic classics that, dravya (substance) has ability to perform specific karmas (functions) by virtue of their specific guṇas (properties) and specific guṇas are attributes of specific pāñcabhautika conjugation and configuration (i.e. saṁyoga viśeṣatā) as there is definite

relationship (samavāya) between dravya, guṇa and karma.<sup>[4]</sup>

Similarly when specific sub-type of vāta doṣa has predominance of specific karmas, the guṇa and thereby pāñcabhautika conjugation or configuration responsible for those karmas must and should be predominant in that sub-type. Thus at minute level, one can say that up to certain extent there is variation in predominant guṇa and pāñcabhautika conjugation or configuration of five sub-types of vāta doṣa.

Karmas and guṇas of a dravya get changes only when there is change in its pāñcabhautika conjugation or configuration or both. Hence this study has been planned to evaluate the pāñcabhautika configuration of five sub-types of vāta doṣa with following hypothesis,

**“ Do the pāñcavidha vāta have different pāñcabhautika configuration, on the quantitative and qualitative base or not?”**

## BRIEF CONCEPT OF VĀTA DOṢA

According to Āyurveda, doṣa (tri-dosha theory), dhātu (body tissues) & mala (excretory waste) are the bio-products of pāñcamahābhūta (five basic elements) which play important role in all physiological activities of living beings. Among these three bhāvas (entities), doṣa and again among doṣas, vāta doṣa have prime importance. The entity in living beings which is responsible for obtaining knowledge, all kind of movements etc. is called as vāta doṣa.

It is evident that vāta doṣa cannot be included in sāmānya, viśeṣa and samavāya among the six padārthas (theory of six basic causes). Also vāta doṣa possesses certain guṇas (properties), so it cannot be guṇa (properties); because it is well known fact that a quality cannot possess other qualities. For the same reason vāta doṣa cannot be karma (function). So vāta doṣa must and should be dravya (substance). Of dravyas,

one can at once eliminate soul, mind, time, disha (direction-space); and ultimately only entities remains are pancamahābhūtas from which vāta doṣa derived.<sup>[5]</sup>

Vāta doṣa is pāñcabhautika with predominance of vāyu and ākāśa mahābhūtas. The atmospheric air also has been described as pancabhutika as it is evident that atmospheric air is being associated with earth and water particles, with tejas in the form of sun's rays and with the all pervading ākāśa (ether). But still the air remains invisible as combination of air with other four mahābhūtas, which are in very least amount doesn't give compact and distinct form to air.<sup>[6]</sup>

Vāta doṣa possesses guṇas like rukṣa (roughness), Śīta (cool), laghu (light), sūkṣma (minute), cala (mobile), viśada (non-slimy), khara (coarse) etc. In real sense these guṇas means the factors that excite vāta doṣa in the living being by inducing rukṣatva, laghutva, śītatva, dāruṇatva, kharatva, viśadatva, suṣiratva etc. Conversely, factors which promote snigdhata (unctuous), gurutva (heavy), uṣṇatva (hot), ślakṣṇatva (smooth), mṛdutva (soft), picchilatva (slimy) and ghanatva (solid) in living being alleviate the excited vāta doṣa.<sup>[7][8]</sup>

Vāta doṣa also have one special quality i.e. yogavāhi (have ability to enhance the qualities of substance with it combined).<sup>[9]</sup> In combination with pitta and kapha doṣa, vāta doṣa produces both (the hot and cold) types of effects. For example: when patient suffering from jvara (pyrexia) caused by vāta and pitta doṣa, the symptoms like burning sensation are generated and when combined with soma (kapha) the cooling effects are produced.

Vāta doṣa even being present in the whole body but mainly its seats are pakvāśaya (large intestine – lower abdomen), kaṭi (waist), sakthi (thigh), śrotra (ear), asthi (bone), sparśanendriya (the organ of touch). The large intestine (pakvāśaya) is the most important

site of vāta.<sup>[10]</sup> In this regard Cakrapāṇi (Commentator of Ayurveda classic texts) gives an explanation that it is the pakvāśaya where disorders of vāta doṣa initially take root and happen to be of hardly curable nature. By bringing down the aggravated vāta doṣa of this place, the disorders of vāta doṣa in the other part of the body can also be calmed down. The reason of giving more stress to this organ (pakvāśaya) is stated that vāta doṣa is generated here.

Vāta doṣa is originator of every kind of action in the body, senses and mind. It not only coordinates all the sense faculties with their objects but also restrains the mind from indulging in undesirable objects and guides it to desirable objects. Agni (digestive and metabolic unit) also requires proper stimulation from vāta doṣa for its normal functioning. Vāta doṣa is prime cause not only for manifestation of pleasure and enthusiasm but also for auditory and tactile sense faculties. It is also responsible for the embryonic development and proper arrangement of body constituents throughout the life. It is responsible for excretion of waste products from body. In short, vāta doṣa is responsible to maintain all physical, physiological and psycho-sensorial activities of living beings in normal state.<sup>[11]</sup> In all the Āyurvedic classics, five sub-types of vāta doṣa are mentioned viz prāṇa, udāna, vyāna, samāna, apāna.

### Conjugation & configuration of mahābhūtas (basic elements)

Evolution of mahābhūtas involves the following stages

1. Evolution of pañcatanmātras (minute unit of element) from the sāttvika, rājasa & tāmasa ahaṃkāra in sequential order.
2. Saṃyoga (union) of these tanmātras to form sūkṣma bhūtas.
3. Bhūtāntarānupraveśa or Imitative Pervasion of sūkṣma bhūtas from ākāśa to pṛthvī.

The mahābhūtas so formed can't stand alone till they all combine with each other. So for the formation of any dravya, combination of all the five mahābhūtas is necessary.

Now formation of pāñcabhautika dravya from these mahābhūtas involves various types of conjugation and configuration.

### Conjugation of Mahābhūtas

It happens by the process of pañcīkāraṇa, which is explained by vedānta darśana (Vedanta philosophy) in detail. By this process all the dravyas (substance) have fractions of all mahābhūtas but in different proportion. It can be called as tara-tamatā (proportion) of mahābhūtas in dravyas and governs the identity of dravyas i.e. pāṛthiva, āpya, āgneya etc. It is also told by Ācārya Vāgbhaṭa (Ancient Ayurveda author) in context of rasa (taste) & doṣa.

All rasas (tastes) are present in all dravyas & all doṣas are involved in all vikāras (diseases), but their recognition occurs by the dominancy of mahābhūtas at various levels.<sup>[12]</sup>

This is also due to conjugation of all the five mahābhūtas in all dravyas. So it can be said that conjugation provides mostly quantitative difference of mahābhūtas between dravyas. Even dravyas having same guṇas also differ from each other due to different proportion of mahābhūtas. E.g. different proportions of mahābhūtas in dravyas having tikta (bitter) rasa (taste) may be quantitatively differ as follows-

Ācārya Suśruta also stated that all dravyas have all the mahābhūtas but they are known by the dominancy of mahābhūtas.<sup>[13]</sup>

### Configuration of Mahābhūtas

Configuration of mahābhūtas or their specific arrangement is also responsible for the difference between dravyas. Two dravyas

having similar conjugation (proportion) of mahābhūtas may also show differences in properties if the arrangement or configuration of mahābhūtas is different. Different types of configurations which can be inferred from Suśruta saṃhitā are,<sup>[14]</sup>

1. **Paraspara saṃsarga:** Simple attachment of mahābhūtas to each other not affecting each other's properties.
2. **Parasparānugraha:** In this type of configuration reaction, mahābhūtas act in such a way that they will favor each other.
3. **Parasparānupraveśa:** Most stable type of configuration, in which mahābhūtas shows properties of combination not the individual's. Even properties of any mahābhūta also may cover up due to submerging (abhibhava).

There are mere examples of configuration given by Ācārya Suśruta, many other types of configuration may possible. So it can be said that configuration provides mostly qualitative differences between dravyas, due to the difference in placement process.

On the basis of these conjugation & configurations there are many factors which govern the final properties of dravyas, some important among them are,

- Quantity of dominant mahābhūtas
- Relative quantity of other mahābhūtas
- Specific arrangement of mahābhūtas
- Activeness or passiveness of mahābhūtas during chemical reactions
- Stability of the dravya
- Way of unfolding of mahābhūtas

These all are responsible factors for different behavior of various dravya. Ācārya Gaṅgādhara also explained the role of relative quantity of mahābhūtas in context of rasas.

So it can be said that less dominant mahābhūtas also may implies their properties to dravya, depending on many factors like mentioned as above. Unlike types of conjugation & configuration can be compared to the Isomers of contemporary chemistry. Isomers are the dissimilar compounds which have identical molecular formula, but different structural formula. So they show differences in one or more properties and actions. The structural differences between two isomers may be of following types,<sup>[15]</sup>

1. Stereoisomer or Cis – Trans isomers
2. Enantiomers or D/R – L isomers
3. Structural isomers etc.

Structural isomers typically have unlike chemical properties, while stereo isomers behave identically in most chemical reactions. Enzymes can distinguish between different enantiomers of a compound and organisms often prefer one isomer over the other. Examples of isomers having unlike therapeutic properties can be easily found. For example in substituted xanthenes, Theobromine found in chocolate, is a vasodilator with some effects in common with caffeine, but if one of the two methyl groups are moved to a different positions on the two-ring core, the isomer is theophylline, which has a variety of effects, including broncho-dilation and anti-inflammatory action. The difference between two is in the placement of methyl groups. S enantiomer has a higher binding affinity to the liver enzymes and inhibits the R enantiomer from being metabolized. The two also seem to possibly be metabolized by unlike enzymes, due to unlike metabolites being produced. D-form amino acids tend to taste sweet, whereas L-forms are usually tasteless.

Even the isomers may change into one another during various processes. The procedure by which one molecule is altered into another molecule which has exactly the same atoms, but the atoms are rearranged is known as isomerization. This inter exchange depends on

the energy barrier between molecules. If the energy barrier between two molecules is not too tall, then they easily convert into one another; but the energy difference is high the conversion is not possible or become difficult. So this energy barrier may be compared to the bhūtāgnis present in the dravya which is responsible for the conversion or biotransformation.<sup>[15]</sup>

“Hence distinction in pancabhautika conjugation and configuration of dravyas makes difference in the identity of dravyas which is reflected in terms of dissimilar properties and functions of dravya.”

### Conjugation and configuration of vāta doṣa

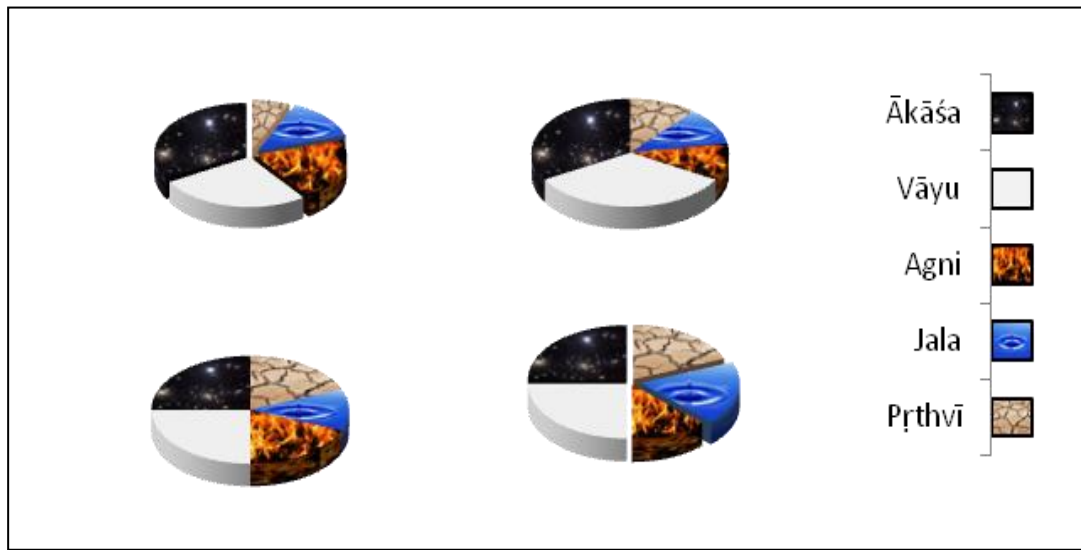
There is reference of Cakrapāṇi that pāñcabhautika conjugation and configuration of any dravya elicited only by their functions.<sup>[16]</sup>

For well understanding of the pāñcabhautika conjugation and configuration of specific subtype of vāta doṣa, the retrospective study has been done i.e. by carefully analyzing the each karma of vāta doṣa, the responsible guṇas and thereby mahābhūtas are interpreted. Before studying the each karma of vāta doṣa thoroughly, pāñcabhautika interpretation of vāta guṇas (among the gurvādi guṇas) is done. While considering the pāñcabhautika conjugation and configuration of vāta doṣa in terms of guṇas, it is evident that as vāta doṣa (karya dravya - bioproduct of five mahābhūtas) has predominant vāyu and ākāśa mahābhūta among five mahābhūtas. Thus for the laghu and sukṣma guṇas of vāta doṣa, the ākāśa mahābhūta is predominantly responsible and for cala guṇa of vāta doṣa, the vāyu mahābhūta is predominantly responsible. Fraction of agni, jala, pṛthvī mahābhūtas are predominantly responsible for potentiating rukṣa, śīta and khara guṇas of vāta doṣa respectively. Same has been tabulated as below with classical references. (Table 1)

**Table 1: Pāñcabhautikatva of Vāta doṣa in terms of Guṇas (Among the gurvādi guṇas)**

Sl. No.	Guṇa of vāta doṣa	Mahābhūta in which it present	Classical references	Interpretation (along with vāyu mahābhūta)
1	ŚĪTA	Jala, Vāyu		JALA MB
2	RUKṢA	Vāyu, Agni	च.सू.26/11 <sup>[17]</sup>	AGNI MB
3	CALA	Vāyu		VĀYU MB
4	KHARA	Pṛthvī, Vāyu	सु.सू.41/4 <sup>[18]</sup>	PRTHVĪ MB
5	LAGHU, SUKṢMA	Ākāśa, Vāyu, Agni	च.शा.1/29 <sup>[19]</sup>	ĀKĀŚA MB

**Figure 1: Few among the different proportions of mahābhūtas in Tikta rasa dravyas**



Here specific functions of five sub-types of vāta doṣa are studied retrospectively to establish pāñcabhautiktva of these sub-types. Moreover general functions of vāta doṣa are also classified under five sub-types of vāta doṣa

### 1] Conjugation and configuration of prāṇa vāta

Following functions predominantly attributed to prāṇa vāta:<sup>[20][21]</sup>

- Tantra-yantra dhara (maintain all physical, physiological and psycho-sensorial activities of body in normal state),
- Niyantā prāṇetā ca manasah (controlling of the mind),

- Sarvendriyāṇāmudyojaka (stimulate the senses to perform their normal functions),
- Sarvendriyārthānāmabhivoḍhā (initiation to senses to receive and carry on their respective objects),
- Harṣotsāhayoryoni (cause for the manifestation of enthusiasm and pleasure),
- Śrotrasparśanayormulam (cause of the senses of hearing and touch),
- Buddhihṛdyendriyacittadhṛk (maintains the actions of the heart, the mind, the senses and the intellect),
- Śṭhīvanakṣavathūdgāra (spitting out, sneezing, eructation),
- Ni svāsānapraveśakṛt (inspiration and deglutition).

After careful observation of the karmas of prāṇa vāta, it is evident that most of the karmas of prāṇa vāta manifest through buddhi, hṛdaya, indriya, chitta (mana). As all these bhavas are sukṣmatama and sattva-bahula (according to sṛṣṭi-krama).

Hence to reach and to govern them prāṇa vāta should have predominance of sukṣma and laghu guṇas among the all guṇas of vāta doṣa.

Buddhi, hṛdaya, indriya, citta (mind) are the important constituents for jñāna pravritti and prāṇa vāta controls them. Hence for pravartana of samyaka jñāna, predominance of sattva guṇa should be there in prāṇa vāta.

This satva guṇa comes in prāṇa vāta through ākāśa mahābhūta as mentioned by Ācārya Suśruta,<sup>[22]</sup>

“Thus it is evident that, there is predominance of ākāśa mahābhūta in prāṇa vāta and there is active role of sukṣma & laghu guṇas among the other vāta guṇas.”

## 2] Conjugation and configuration of udāna vāta

Following functions predominantly attributed to udāna vāta<sup>[23][24]</sup>

- Prayatnaurjobala (prayatna means efforts, urjā means energy and bala means strength); in short udāna vāta provides the strength for all actions of body
- Vākpravṛtti (phonation i.e. production of speech, sound, songs etc.)
- Varṇa (complexion or lustre)
- Smṛti (memory)

After studying of karmas of udāna vāta, it is observed that vākpravṛtti, prayatna, urjā, bala, varṇa, smṛti all are closely related with bala of an individual.

Karmas like saṁtarpaṇa, prahlādana, jīvana are responsible to generate bala in an individual through their predominant jala mahābhūta. That jala mahābhūta induce saṁtarpaṇa, prahlādana, jīvana karma by virtue of its śīta guṇa, as mentioned by Ācārya Vāgbhaṭa.<sup>[25]</sup>

Thus it is evident that karmas of udāna vāta closely related with karmas of jala mahābhūta with śīta guṇa.

It is also supported by geographical evidence that is a pygmy people living in the hot climate & a Europeans living in the cold climate.

Physical strength (bala), complexion (varṇa - prasādam rakta, pitta), efforts (prayatna) of an europeans are superior to pygmy people, as it depends on śīta guṇa and thereby jala mahābhūta predominance of udāna vāta.

Ācārya Cakrapāṇi, while elaborating concept of balavṛddhikara bhāva stated that individuals born in cold climatic conditions (deśa-saindhava and kāla-hemanta śīsira) have more strength or bala. (Ca. Śā.6/13, Cakrapāṇi)<sup>[26][27]</sup>

“Thus it is evident that there is predominance of śīta guṇa and jala mahābhūta in udāna vāta.”

## 3] Conjugation and configuration of vyāna vāta

Following functions predominantly attributed to vyāna vāta:<sup>[28][29]</sup>

- Pravartakaśceṣṭānāmuccāvācānām, Gatyapakṣeṇaṇotkṣeṇaṇimeṣaṇādi kā (vyāna vāta is the originator of every kind of action of the body like motor activities, abduction, adduction, flexion, relaxation etc.)

- Sarvaśārīradhātuvyūhakara (in foetal life and even after birth vyāna vāta is responsible building the particular structures of different dhātus of the body)
- Sandhānakaṛaḥ śārīrasya (by circulating throughout the body and bringing the joining particles in close contact, it is responsible for saṁyoga and sandhana karma)
- Sthūlāṅsusrotasām bhattā (formation of fine and coarse channels by the process of vibhaga as it circulates throughout the body)
- Dhātugatiḥ samā (propelling of rasa dhātu all over the body simultaneously throughout the life)
- Doṣasamśoṣaṇaḥ (dries up excess of moisture accumulated in the body and subside the provoked doṣas as it circulates throughout the body)
- Svedāsṛksrāvāṇaḥ (causes sudation and haemorrhage)<sup>[30]</sup>

After critical study of functions of vyāna vāta, it is clear that these functions are mainly related with circulatory system and motor activities. And are carried out by its extreme speed (i.e. cala guṇa), thus it is described as mahājvaḥ. As cala (speed) is inherent guṇa of vāyu mahābhūta.

“Thus it is evident that there is predominance of vāyu mahābhūta with cala guṇa in conjugation and configuration of vyāna vāta.”

#### 4] Conjugation and configuration of samāna vāta

Following functions predominantly attributed to samāna vāta:<sup>[31][32]</sup>

- Gṛhṇāti (regulate the entry of ingested food from stomach to duodenum)
- Pacati (samāna vāta inflame and stimulate the pācaka pitta and thereby responsible for pācana)

- Vivecana (after digestion sāra and kiṭṭa part are separated from each other by absorption of sāra part from grahaṇī)
- Muñcati (to send the waste products downwards)

Digested food initially gets separated into two parts; ahararas and aharakiṭṭa. Of which ahararas get absorbed from grahaṇī and remaining aharakiṭṭa further divided in purīṣa, mutra and vāta by absorption of drava kiṭṭa. These processes of absorption (shoshana) are attributed to predominance of rukṣa guṇa of samāna vāta as defined by Hemādri.<sup>[33]</sup>

Rukṣa guṇa of samāna vāta is predominantly present in such a way that it potentiates the uṣṇatva of pitta doṣa by reducing drava guṇa by its shoshana karma. Thus this rukṣa guṇa performs its function in optimal capacity for normal digestion of food at grahaṇī.

One more thing which is specific to pācaka pitta on comparison with other pitta types is that tyakta dravatva i.e. lack of liquidity. This change in pācaka pitta can be attributed to rukṣa guṇa of samāna vāta in vicinity of it.

“Thus it is evident that, among the other guṇas of vāta doṣa, rukṣa guṇa is predominantly responsible for all important functions of samāna vāta. The presence of predominant rukṣa guṇa in samāna vāta is attributed to predominant teja mahābhūta in conjugation and configuration of it, after predominance of vāyu and ākāśa mahābhūta.”

#### 5] Conjugation and configuration of apāna vāta

Following functions predominantly attributed to apāna vāta:<sup>[34][35]</sup>

- Śukrārtavaśakṛṇmūtra-niṣkramaṇakriyaḥ (to expel the urine, feces, semen and menstrual blood)
- Garbha-niṣkramaṇakriyaḥ (to bear down the foetus)



After analyzing functions of apāna vāta it is clear that though malādi visarjana has been explained as karmas of apāna vāta, it is to be understood that; before niškramaṇa their dhāraṇa is also function of apāna vāta. Same has been quoted by Ācārya dalhana as.<sup>[36]</sup>

All these bhāvas should be retained in their concerned location upto certain time limit. Therefore when uttaraguda is completely filled with purīṣa, when mūtrāśaya (urinary bladder) attains its capacity, when garbha completes its gestational period (9 months), when endometrium ripened,<sup>[37]</sup> their certain retention time limit is over.

Hence it is necessary to expelled them outside the body. Thus when time limit and capacity of dhāraṇa karma is attained, apāna vāta cannot permit their dhāraṇa and simultaneously stimulate their expulsion outside the body.

Dhāraṇa is karma of pṛthvī mahābhūta which is mentioned in asthi dhātu karma vivecana.<sup>[38]</sup> Similarly dhāraṇa karma of apāna vāta can be attributed to its pṛthvī mahābhūta predominance.

Jaghana (kaṭi) is mūlasthāna of asthivaha srotasa.<sup>[39]</sup> Hence it should have predominance of pṛthvī mahābhūta. Hence apāna vāta located in the same region (jaghana) should have predominant pṛthvī mahābhūta.<sup>[40][41]</sup>

From above quotations, it is evident that pakvāśaya is the sthāna of asthidhara kāla. The asthi is predominant of pṛthvī mahābhūta; responsible for dhāraṇa karma. Hence predominance of pṛthvī mahābhūta and dhāraṇa karma in apāna vāta located in pakvāśaya can be considered.

During the process of digestion the ingested food is break down into fine particles and these paramāṇus are processed into intestines. Then sāra part is absorbed and kiṭṭa part is

propelled in to apāna kārya kṣetra. In apāna kārya kṣetra, these paramāṇus of kiṭṭa are again binds together to form ghana svarupa purīṣa (having formed consistency). This paripiṇḍitvatva / saṅghātavatva / kharatva of purīṣa is needed for easy and proper evacuation. Khara guṇa of pṛthvī mahābhūta is predominantly responsible for aggressively absorption of liquid part to form a proper paripiṇḍita purīṣa.

All the bhavas expeled out by apāna vāta are having specific odour (gandha guṇa bahulatā). This gandha guṇa bahulatā can also be attributed to predominance of pṛthvī mahābhūta.

“Thus it is evident that apāna vāta have predominance of pṛthvī mahābhūta with khara guṇa (among the other vāta guṇas) in its conjugation and configuration after predominance of vāyu and ākāśa mahābhūta.”

Here, when a doṣa gets vitiated as a causative factor of a disease it does not necessarily follow that all its attributes also get vitiated. Vitiating of vāta for example may aggravate its coldness, lightness or ununctuousness. Ācārya Cakrapāṇi quoted same while explaining the concept of vikalpa saṁprāpti [Ca. Ni. 1/12(5)].<sup>[42]</sup>

It is difficult to give rationale reasoning for each and every karma of vāta doṣa on the basis of only pāñcabhautika concept.

### Importance of Pāñcabhautiktva conjugation and configuration of vāta doṣa

- Vāta doṣa has much importance among tri-doṣa as it plays crucial role in physiology of the body and also in pathogenesis of various diseases.
- After reviewing the Āyurvedic classics, it is evident that even sub-types of vāta doṣa plays important role in pathogenesis of various diseases. e.g. in kasa saṁprāpti: prāṇa and udāna vāta involved.<sup>[43]</sup>

**Table 2: Pāñcabhautiktva of five sub-types of vāta doṣa**

Sl. No.	Sub-type of Vāta Doṣa	PREDOMINANT GUṆA (among the samanya vāta guṇas)	PREDOMINANT MAHĀBHŪTA
1	Prāṇa vāta	Laghu, Suksma	Ākāśa mahābhūta
2	Udāna vāta	Śīta	Jala Mahābhūta
3	Samāna vāta	Rukṣa	Agni Mahābhūta
4	Vyāna vāta	Cala	Vāyu Mahābhūta
5	Apāna vāta	Khara	Ṙthvī Mahābhūta

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e.g. in kasa saṁprāpti: prāṇa and udāna vāta involved.<sup>[43]</sup>
- On the basis of pāñcabhautika siddhānta, the all treatment modalities in Āyurveda are broadly classified into 2 types, saṁtarpana (predominance of Ṙthvī and jala mahābhūtas) and apatarpana (predominance of teja, vāyu and ākāśa mahābhūtas).<sup>[44]</sup>
- Thus the pāñcabhautika understanding is core theme for cikitsa paddhati (treatment modalities) of all the diseases.
- To make Āyurvedic cikitsa more precise, the minute understanding of pāñcabhautika configuration of five sub-types of vāta doṣa is necessary.

Vāta doṣa play an important role in manifestation of all the diseases since pitta and kapha are considered as pangu.<sup>[45]</sup> (Table 2)

### CONCLUSION

It should be noted that common pāñcabhautika constitution (i.e. predominance of vāyu and ākāśa mahābhūta) and sāmānya sthānas, guṇas and karmas of vāta doṣa are applicable to all the five sub-types but probably predominance of certain mahābhūta and thereby certain guṇa, in each sub-type, is responsible for specificity in their karmas. Here efforts are made to elaborate this concept. Therefore,

- Prāṇa vāta have predominance of ākāśa mahābhūta in its pāñcabhautika conjugation and configuration (Saṁyoga viśeṣatā) with predominant laghu and suksma guṇas.
- Udāna vāta have predominance of jala mahābhūta in its pāñcabhautika conjugation and configuration (Saṁyoga viśeṣatā) after vāyu and ākāśa mahābhūta predominance with predominant śīta guṇa.
- Samāna vāta have predominance of agni mahābhūta in its pāñcabhautika conjugation and configuration (Saṁyoga viśeṣatā) after vāyu and ākāśa mahābhūta predominance with predominant rukṣa guṇa.
- Vyāna vāta have predominance of vāyu mahābhūta in its pāñcabhautika conjugation and configuration (Saṁyoga viśeṣatā) with predominant cala guṇa.
- Apāna vāta have predominance of Ṙthvī mahābhūta in its pāñcabhautika conjugation and configuration (Saṁyoga viśeṣatā) after vāyu and ākāśa mahābhūta predominance with predominant khara guṇa.

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