ABSTRACT

Background: Different patterns of Doshaguna were described by Charaka in Deerghajeevitiya, Vaatakalakaliya, Maharigadhyaya, Rogbhishagjeetyi as Vipareeta guna, Dwandwaja guna karya, viruddha guna, aatma guna and Prakriti. Vata guna are especially reviewed in above chapters to find the applied physiology related to it. Vata Dosha has ruksha (dry or rough), sheeta (cold), laghu (light), Vishada (clean), khara (rough like Teak leaves or sand paper), chala (always in motion having velocity) and sukshma (micro in size) guna in general but in different chapters Charaka has mentioned some more gunas in different patterns and sequences. Physician should look after the applied aspect of vitiated Dosha guna in different context for the accuracy in the treatment protocol.

Aim: To review the applied physiology related to Vata Dosha Guna.

Material and Methods: Ayurveda Samhitas Charaka Samhita with Chakrapani critic, Shushrut Samhita with Dalhan critic Ashtanga Hrudaya With Hemadri and Arundutta critic Ayurvedic texts Shankar Ganesh Vartak- Doshha-Dhatu-Mala Vigyan, Ranjeeetray Desai-Kriya Sharir, Ramaraksha Pathak- Kaya Chikitsa were reviewed. www.ncbi.nlm.nih.gov and other electronic media for Web based articles were browsed and reviewed. For Dosha Guna applied physiology and Panchbhautuk chikitsa Review results: The specific patterns of guna are the products of metabolic cycles (cheeyamaana or aapyamaana). They are continually metabolised and commonly participate in controlling the body.

Brihana chikitsa applies to all Vata vriddhi conditions whereas snehana chikitsa applies as first line of treatment opposite to causative ruksha guna (hetuvipareet).

Conclusion: Applied physiology related to Vata Dosha Guna narrated in different places in Samhita Granthas in the context of maintenance of life, maintenance of equilibrium, treating acute and chronic disorders in terms of guna vipareet chikitsa (treatment with opposite properties) which are vitiated in various patterns.

Key words–Shaman, Ruksha, Dosha, Guna.
especially reviewed in above chapters to find the applied physiology related to it.

A concept of ‘Guna chikitsa’ is especially reviewed in above chapters to find the applied physiology related to it. A concept of ‘Guna chikitsa’ is highlighted for the upcoming vaidyas to practice with ease by remembering the pattern of guna vitiation in any Dosha. They can plan the pharmacological permutation and combination of single or mixed drugs and a line of treatment protocol to balance the vitiated Dosha guna in the body with specific guna pattern in different diseased conditions.

The same kind of treatment protocol is used by the well-known method ‘Panchbhautik chikitsa’ (treatment with the help of organic or inorganic food and medicines having similarity in nature and properties of five basic elements viz Akash, Vayu, Tej, Jala and Prithavi (Ether, Air, Sun, Water and Earth) practiced by Vaidyaraj A.V. Datar Shastri and his followers in Maharashtra State, India[1].

Ayurveda is a clinical science; concepts described in it have their respective practical utility. In Triskanda Ayurved i.e., hetu (causative guna dravya / risk factors) linga (signs and symptoms) and Aushadha (medicine); Hetus are narrated in terms of guna (physical properties of any causative factor). Various ahara (food) and aushadhi (medicines) dravyas (substances) have their own physical properties. The vikrit lakshana (signs and symptoms) are the reflection in the changed pattern of the Dosha guna in Dushya due to consumption of causative factors or substances( hetu) in excess.

Knowledge in physiology has wider application in many aspects of science that influence human health. Environmental physiology, sports physiology, nutrition, aviation physiology, behavioural and psychophysiology, genomic-metabolomic-proteomic physiology [2] and molecular physiology are few examples of many branches of applied physiology.

Clinical physiology is special application of physiology in disease diagnosis and management[3]. As such methods of all clinical examination of patients are taught to the medical students in modern physiology. This work elicited ‘Guna physiology’ which should be develop by the research in this field. One can develop new method for diagnostic and prognostic purposes collecting, interpreting and using guna pattern data. One can apply guna based approach to the clinics to observe the signs and symptoms also in drug development. Similarly, early clinical exposure must be expanded to the learner of Ayurveda in colleges.

AIM

To review the applied physiology related to Vata Dosha Guna narrated in different places in Samhita Granthas.

MATERIALS AND METHODS

Ayurveda Samhitas Charaka Samhita with Chakrapani critic, Shushrut Samhita with Dalhan critic Ashtanga Hrudaya With Hemadri and Arundutta critic Ayurvedic texts Shankar Ganesh Vartak- Dosha - Dhatu- Mala Vigyan, Ranjeetray Desai-Kriya Sharir, Ramaraksha Pathak- Kaya Chikitsa were reviewed. www.ncbi.nlm.nih.gov and other electronic media for Web based articles were browsed and reviewed for Dosha Guna applied physiology and Panchbhautuk chikitsa to collect concise but detailed information of Vata Dosha guna.

REVIEW

Description of Dosha guna pattern and its signalling pathways in generation of diseased conditions is given in Charak Samhita[4]. Pattern of Dosha guna gives signal in samchaya-prakopadi pathways.
1) Rukashadi guna of Dosha described in the chapter of Maharatadhyaya after classification of diseases [5]

2) Dosha guna described as causative factors of various diseased conditions in Charak sutrasthana chapter 12/ 5, 6, 7 (Sharir roga janaka Dosha guna)[6].

3) Guna which are important ('Pradhan') or sequentially in first place ('Agre') as Ruksha, Snigdha, Ushana Dosha guna in Vata-Kapha and Pitta chronologically.

Darunadi guna are also explained but the ruksha guna in Vaayu is present in additional amount. This guna is opposite to singdha guna; that means Vaayu is Sneha sadhya. Therefore, ruksha guna is said as Agre. Sheeta guna is placed on second, third or even on seventh rank when stated in various patterns of Dosha guna. According to Vaishehika philosophy Vaayu is unushnasheeta [7] but more often it is seen that sheeta guna increases (vriddhi) Vaayu. Ushna guna settles (prashaman) the diseases initiated mainly due to Vaata (Vatarabdhe). Vaayu is sheeta but when it is associated with Pitta then it comes in contact with ushna guna and carries ushna guna. When it comes in contact with sheet guna of Kapha it carries sheeta guna; due to its yogavahitwa guna for example hot/ cold stone carries hot/cold water.

**Samprashaman of Dosha Guna (complete mitigation)**

Completely different guna (vipareet) means opposite kind of guna is pratipakshi/ viruddha guna. The meaning of guna is the inherent nature of any element or matter (dravya) that is rasa, guna, veerya and vipaka of a particular dravya. The guna of a particular dravya is tested or judged by its action on Dosha-Dhatu- Mala. The Ruksha guna of Vata increases by the excessive use of dravya having Ruksha guna. For example, Yava (barley products) a well- known body slimer food increases dhatu kshaya (decreases Meda Dhatu -body fat). On the contrary vipareet or viruddha guna or dravya of Vata are those which settles Vaata because of virudhha rasa, guna, veerya, vipaka and prabhava in it. But all the medicines do not possess all opposite guna of Vata. Therefore, the medicines which are having more (bhuishtha) virudhha guna (Snigdha) that only settles Vata[7] If less (alpa) opposite guna are used there will be a poor response (abala karya kartutwa). The Dosha may settle down (shaman/prashaman) but not completely (samprashaman).

All above discussion also applies to Pitta and Kapha. For example, Sasneha guna of Pitta is less oily or slightly oily (ishat sneha). Sneha guna in ghee or sarpi settles pitta. Aacharya Sushruta opines that pitta is of ruksha guna [8]. He is not interested in telling sasneha guna of Pitta. He said that the rasa of Pitta is naturally Katu if Amla rasa increases it generates hyper acidity (vidagdhata). Amla rasa is sometimes seen in Pitta because it has tejo guna which is water based (Jalarabdha). Dosha (for example Shleshma or Kapha) settles means the guna of Dosha (Kapha guna) are settled because of opposite guna and not the Kapha hara dravya.

**Specific Effect/Efficacy (Prabhava) of Aushadhi Dravya on Dosha Guna**

Some specific dravya gives response due to Prabhava[9] (specific effect/efficacy) but not all (Kinchip arthat na sarvam). Therefore, they are classified according to their Prabhava. Some dravya settles only Dosha. It is assumed by their inherent rasa. TriDoshara dravya like Aamalaki are rare. It has all rasa except lavana rasa in it.
According to Sushruta Aamalaki is vatahara due to having amla rasa in first place \(^{[10]}\) (pradhanata) but at the same time it is TriDoshahara. Amla rasa is known for Pitta prakopa (agression); how Amlaki does Pitta shamana? The answer of this is its Prabhava. Aamalaki works on the principle of Prabhava more than guna. Yava can be used for shanshodhan, shamana or Prabhava in many different ways by processing in bheshaja Kalpana (pharmaceutical preparations). The efficacy of drug (Aushadhi) may increase by different formulation for different disease conditions. For example, Yava as cereals is used in Aamaya vyadhi, sthaulya, and Prameha/ Madhumeha in the form of Manda, yusha (Soups), Sattu (Ready mixed powder for instant eating) with other cereals like mugda due to its ruksha guna but the other formulation for sanshodhana is Trivrutta, triphala, vidanga, pippali and Yava kshara powder mixed with ghee, honey or jaggery balls of the powder is used for the best Virechana\(^{[7]}\) In the mixture its prabhava enhances as lekhaneeaya and purishjanana.

Effect of Swastha Ojaskara Dsu. Suravya, Rasayana Vajikara Dravya on Sama (Stable Equilibrium) Dosha Guna. Swasthyakar dravya (health building substances ) maintain the sama (stable equilibrium or homeostasis) Dosha guna. All Swastha ojaskara (immunity enhancer) dravya, Rasayana vajikara dravya (tonics and aphrodisiacs)\(^{[11]}\) maintain Dosha guna in stable equilibrium which is dependent on Dhatu equilibrium. For example, Raktashali, Shashitika shali, Yava etc. are known for Dhatu poshana. They also used to treat Jwara (hyperpyrexia) because they have the quality of Dosa shamana.

Generally, Aushadhi dravya is used according to Prakriti (various body constitutions with genetically dominant Dosha), Sharir (Body), Desha (geographical environment), Kala (circadian rhythm of day, months and year. Also, duration of season and age.) and Matra (a measure of ahara and aushadhi) for Dosha Prashamana. Action of Aamalaki is seen to relive Agnimandya-Visha- udara- Dhatupradushana and then its action is seen on ksheena or manda Dosha to increase them at the level of stable equilibrium. Dhatu pradushana means when sharir dharanak Dhatu are vitiates by Vaatadi Dosha guna. Rasa dhatu is always vitiates at first by Dosha in all other Dhatu.

Effect of Dravya on Dosha Guna

Opposite nature (Viguna prakriti) of any dravya to restrict (Pratibandha) Dosha is liable to Dosha prashamana. For example, Maricha, Pippali, Sunthi. Marich is shlesmahara. Therefore, it is advised to administer them. In excess they may be Pittakara. However, guna of dravya may be duel (ubhayatmaka) in nature or antagonist to each other. They should not be used in combination. They must be used with caution in Sannipatika roga. Some dravyas act by rasa, some by vipaka and some by veerya. Thus, some Acharya has given emphasis on dravya and not guna. That’s why the word ‘Kinchit’ (ought/ probably) is used in the verse.\(^{[8]}\)

If the vitiation of Dosha is more/less or extremely high/ low (tara-tama) then according to the situation of Dosha (Dosha awastha) alone or in combination; teekshna (fast acting or pungent), mridu (mild) or madhya (medium) dravya must be used as per the need. Pharmacological action of dravya in terms of guna is important.
Some Terms Used in Applied Aspect For Physiology of Dosha Guna

1. **Dosha nivritti**: (abandonment) as in routine Panchakarma for prevention (Swasthavritta) excess Dosha are expelled out of the body from Koshta. So, the vritti of excess Properties of Dosha changed to inactive state.

2. **Dosha shamana**: (To stable/settle) to arrest Dosha guna progression in their own places by vipareet guna.

3. **Doshaharana**: (To steal) Dosha removed or bring back from the places other than their own places (Marma, Asthi and Sandhi) by Sanshodhana. So, the effect of properties of Dosha on other places could be removed.

4. **Dosha vardhana**: (To increase) to bring ksheena Dosha guna at the level of stable equilibrium.

**Effect of Rasa on Dosha Guna**

As rasa (Taste / Juice) of any dravya shows effect on Dosha guna likewise Dravya guna-three-rasas (substance-properties-potency-end product of metabolism) have specific effects on Dosha guna.\(^{[12]}\)

**Madhura**: sweet rasa gives Madhura or guru (heavy or large molecule) vipaka. It will naturally increase guru guna of Kapha.

**Katu-kashaya**: (bitter-hot-Astringent taste) rasa gives Katu or laghu vipaka. It will naturally decrease guru guna of Kapha.\(^{[13]}\)

**Amla-katu rasa**: gives Ushna veerya (Potentially hot). It will increase ushna guna of Pitta. Though Vayu does not have any rasa (neerasa); the ruksha guna of Vayu is settled by Madhura rasa because it has Snigdha guna as vipareet guna. Likewise, amla-lavana rasa is Snigdha-abhisheyandi and thus increases Shleshma.\(^{[14]}\) Sushruta has described Vaatadi guna. The Vaayu is derived from Vaayu mahabhuta. Therefore, it has properties of Vaayumahabhuta (Vaayuratma iva Aatma). Pitta is Aagneya (hot) and Shleshma is saumya (cool). Vayu has no rasa. Therefore, rasa is divided in saumya and Aagneya.\(^{[15]}\) Madhura – Tikta-Kashaya Rasa are said to increase sumyatawa and Katu – Amla-Lavana increases agneyatwa (swayonivardhana) in body. Though rasa is Panchbhautik; when people consume any of these combination of rasa in excess, they may show symptoms of particular Dosha prakopa (aggression of Dosha). When all six rasas are consumed; the strength of body increases because of proper metabolism. Saumaya guna are Snigdha, guru, sheeta etc. and aagneya guna are ruksha, laghu, ushna etc. Therefore, combination of guna has different effect on Deha Dosha guna. Rasa of samana yoni (similar origin of panchbhautik combination) increases Dosha of similar panchbhautik origin. For example, Ruksha, Sheeta, laghu, vishada, and vishtambha guna of Vayu increases with similar guna present in Kashaya Rasa. Ultimately guna is taken into consideration.

**Samavayi Karana Guna to Prakriti Anubandha**

Charka has described examination of Deha guna\(^{[11]}\). Right there he has pointed out the influence of Prakriti anubandha (affiliated or attached property to body elements), Desha anubandha, Kala anubandha on swasthya or rogavastha. One should use any tricky technique (yukti) to reduce guruta (weightage with abundancy in property) or increase laghavata (slightness in property) of Dosha guna to treat any diseased condition. To treat the easily curable diseases (sadhya roga) dravya-guna saamanya-vishesha siddhanta (principle of similar and opposite dravya-guna to the Dosha-dushya) could be use. One must see
the causative factors or risk factors (kaarya yoni) and pathophysiology (vikriya) of Dosha expressed on Deha dhatu, avayava and srotasa due to inheritance and the local geographical conditions to proceed for the line of treatment. If the Dhatu are basically saarvaan or saar yukta (strong) or having the capacity to withstand to any odds then a little medicine or change in diet will help to reduce the symptoms. For example, one must keep in mind that specific soil (Mrutiika) is a basic requirement (yoni) of earthen pot (Ghata). Therefore, the property of specific soil, local wind, humidity and furnace temperature (Agni) has an influence on the preparation of earthen pot. If the quality is little different the pot prepared may not be of good quality. Deha guna are also influenced by the anubandhi factor.

Vata Dosha has significant role in sanshodhana (building), creating garbhakriti (foetus shape and size ) and maintaining Dehakriti (Body frame) throughout the life (Ayusho anuvruttih) with the help of other two Dosha. That means one can think about the causative factors/risk factors (samavayi karana to prakriti anubandha) for being healthy or unhealthy by the constitution of the body (Deha Prakriti). Anubandha means the result to good (Shubha) or bad (Ashubha) functional causes which are often seen after completion of combinations and modifications as effect. Anuguna of Desha and Kaala are basic (aadharbhuta) guna. They may have temporary effect in short duration association but if the anuguna anubandha persist for longer duration they show the causative effect on body constitution. We can see the racial effect of different geographical locations.

Therefore, one must think about the Dosha guna in Prakriti and aanubandhi guna of Prakriti while selecting the swathvrittakara (nutritional) and Dosha- Dhatuprashmana (subsiding and balancing Dosh- Dhattu) dravya to treat the patients. [16]. For example, If Shirovirechana (Nasal excretion procedure in panchakarma ) is prescribed then the Shiropichu (head swab of oil) must be prepared as per the opposite guna of utklishtha (elevated) Dosha and Prakriti of the patient. Temperature tolerance should also be seen. After a thorough physical examination of body (Dehabhumi pariksha) and consideration of Ayu anubandha (life span), Desha, Kaala, Dosha awastha, suitable (heetakara and saatmya) diet (Aahara), life style (vihara) and medicine (aushadhi) for shamana (to subside)or sanshodhana (to eliminate) of Dosha should be given.

**Doshaja Prakriti and the Causative Dosha Guna:**Charakacharya has described symptoms of particular Doshaja Prakriti and the causative Dosha guna, Doshabala (strength / dominance of Dosha) at the time of Prakriti establishment (sthapana) in embryo at Genomic level.

Vikrit (abnormal) Dosha guna may manifest some additional pathophysiology under the influence of Prakriti. We can see if the Agni Pradesh becomes Vataabhibhut (comes in contact of Vata Dosha) the vikriya appanna (modified Dosha) develops vishamagni (irregular digestion) due to yogavahi (dul functional property) guna explained by Charaka. [16]

**Concept of Aatma Guna of Dosha**[17]

A skilled Vaidya must know that, amongst Vatadi Dosha when any of Dosha goes to organs (avayava) then obviously proven (sahaja siddha) functions or deranged symptoms of the available Dosha are seen. Charakacharya has described the concept of Aatma guna to elaborate vaikarika effect of Aatma guna in different organs. These are essentially present in many vital processes.
as core property. For example, symptoms on organs by vitiation of Vaata aatma guna are sransa (prolapsed), vyaasa (enlarged), sanga (obstructed), angabheda (body ache), saada (stiffness), harsha (excitation), kampa (tremors), varta (hardness like stone formation), chala (increased mobility), vyatha (soreness), and cheshta (exertion) etc. When these Aatma guna (basic essential pattern of guna) of each Dosha vitiated, then many symptoms mentioned above are manifested. These conditions can be treated by specific line of treatment; said by Charakacharya.

**Pattern of Dual Functioning (Dwandwaja Karya) Dosha Guna**

Charakacharya has described more properties (kalaa or guna) at micro level as useful and useless properties or faults (akalaa, avaguna, viruddha guna or Dosha) of Vatadi Dosha\[13\]. The useful properties show auspicious effects on body and useless properties shows inauspicious effects on body. This pattern of duels (dwandwaja) guna are described to understand the difference in normal and abnormal conditions.\[18\] It is easy to diagnose diseased condition (roga swaroopa), external cause (bahyakarana) to decide the formulation of medicine (Bheshaja). One can think if Pitta Dosha aggravates with more numbers of guna in summer then what could be the formulation of medicine?

### REVIEW RESULTS

**Table I - Different Guna of Vaata Dosha in various chapters of Charaka Samhita**

<table>
<thead>
<tr>
<th>Chapter Name</th>
<th>Different guna example</th>
<th>Applied aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deerghajeevitiya</td>
<td>Chalatwa</td>
<td>Viparret guna of Staimitya</td>
</tr>
<tr>
<td>Vaatakalakaliya</td>
<td>Darunatwa</td>
<td>Dwandwaja guna karya</td>
</tr>
<tr>
<td>Maharogadhyaaya</td>
<td>Amurtatva, Anavasthita gati</td>
<td>Aatmaguana of Vata</td>
</tr>
<tr>
<td>Rogbhishgjeetiya</td>
<td>Parushata, Sheeghrata</td>
<td>Viruddha guna of Sneha and sthairyra</td>
</tr>
<tr>
<td>Viman sthana</td>
<td>Vibhu</td>
<td>Prakritastha guna in Vatala</td>
</tr>
</tbody>
</table>

One or more different guna is added in the pattern of Dosha guna. The importance of these guna in applied aspect must be learnt. The specific patterns of guna are the products of metabolic cycles (cheeyamaana or aapyamaana). They are continually metabolised and commonly participate in controlling the body. Khara and mridu paka due to unuktta Doshaja agni may influence in the production of different Dosha guna. Brihana chikitsa applies to all Vata vriddhi conditions and Langhana chikitsa applies to opposite to causative factors (hetuvipareet) in all vriddhi disorders (vikara) and in all shleshma vriddi and Pitta vriddhi langhana chikitsa is suggested.

**Guna in Sub Types of Dosha**

Vagbhatacharya has described the guna in sub types of Dosha.\[19\] The description of Pachaka Pitta – drava / tyakta dravatwam of Pitta is given. Increase in tej guna (tej guna udaya) due to separation of water molecule (tyakta dravatwam) for the incisive or piercing digestion (paakaadi karmana anal shabditam) of food like in fire or high degree temperature. He has also described about the association of guna in Dosha vriddhi- samchaya-prakopa.\[18\] But diagnosis or treatment based on Dosha bheda (types) guna is still unexplored.\[20\] Therefore, a wide scope of research in this area is available for new researchers.
may hypothetically state the abnormal conditions as below.

Vyaan Vayu- Sheegra (quick or fast moving Vata Dosha)- Vyaanavritta roga. (diseases caused by covered Vyaan Vayu)

Description of guna in other types are not found in Ayurvedic compendia.

Pachaka Pitta – (Digestive Pitta)
Agnimandya (Diminished digestive power)/ Bhasmak (extensively increased appetite, digestion and metabolism)
Avalambaka Kapha- (Adherent and supportive Kapha) -Snigdha (Oily). — Hridrog (heart disease)
Kledaka Kapha (thick, gel like Kapha) -Pichchhila (sticky) — Ajeerna (indigestion) / Alasaka (lethargic stomach) / amla Pitta, vidaha (hyper acidity)

Confirmation of Vipareet Dosha Guna By Prognostic Observations (Upashayanupashya.) :One can confirm the vriddhi and kshya symptoms of Dosha after the administration of Dosha guna vipareet guna dravya as a part of treatment as langhana brihana. One can judge the presence of vriddha or kshina of Dosha pramana because when one Dosha decreases another, Dosha may show symptoms like increase in guna by upashayanupashya . Dhatu provides shelter (Aashraya) to Dosha. Therefore, the symptoms of Dosha vridhdi or kshya are reflected in respect to basic Dhatu and based Dosha (Aadharah- Aadheya bhava) on particular Dhatu only. When the vipareet dravya used for the treatment should balance the both the elements. As the line of treatment (chikitsa) for Asthi vriddhi is; first langhana (fasting) and thereafter if Vata vriddhi occurs heavy/large meal (brihana) is practiced.[21] If Asthi kshaya occurs, then brihana chikitsa is suggested. And if Vata kshaya occurs then langhana chikitsa is to be given.

<table>
<thead>
<tr>
<th>Low accumulation of guna (nyuna bhavaja)</th>
<th>Hyper accumulation of Dosha guna (kathinyaja)</th>
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<tbody>
<tr>
<td>Without accumulation of guna(achaya prakopa)</td>
<td>With accumulation of Dosha guna(chaye prakopa)</td>
</tr>
<tr>
<td>Small illness (laghu vyadheet)</td>
<td>Big illness (guru vyadheet)</td>
</tr>
<tr>
<td>Easily curable (sukha sadhya)</td>
<td>Chronic (kashta sadhya or asadhya)</td>
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Settlement of Prakristha guna in balanced conditions is shamana.

<table>
<thead>
<tr>
<th>Vyaadi and Dosha Guna</th>
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<tr>
<td>Aacharya Kashyapa has described ‘Sannipatik Jwra ‘and its treatment with ushana guna. Whenever and wherever pain occurs hot fomentation is useful. Kapha vishtadbha (immovable) occurs when Vata displays there in the Parshva (lateral side of thoracic region) and Hridaya (heart). After that it becomes rougher (khara) and hard (kathin) by the additional vitiation of Pitta. Thus adhered Kapha creates throbbing pain in lateral side of the heart (Hridaya) as mentioned by Kashyapa. In this situation high powered medicines (teekshna aushadhi) should be used after the hot fomentationat lateral side of thoracic region. By this treatment Kapha becomes wet (svinna) and removed from the body. Vishtadbha guna is also mentioned in Rasavishesh vigyaneeya chapter in Sushruti sutrasthana. Kashyana rasa creates vishtadbha guna in Vata.[23] The hetu of Amla- Pitta vaydhi described by Kashyapa is specifically of ushna and drava</td>
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<tr>
<td>Vyadhi and Dosha Guna</td>
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(liquid) guna of Pitta Dosha. The treatment of tikta rasa is prescribed against it without considering the name of dravya. Tikta rasa is of Vaayu and Aakaasha mahabhuta pradhana. It absorbs the excess drava of Pitta to reduce Amlata in it. [22]

More examples of diseases like Rakta-Pitta, Sheeta- Pitta and Vata- shlaishmika Jwara etc. can be given in this context.

Ayurveda is a clinical science; concepts described in it have their respective practical utility. The principle also remains true for the concept of Dosha guna. In Triskanda Ayurved; Hetus are narrated in terms of guna. The vikrit lakshana are the reflection in the changed patterns of the guna of bodily elements (saptadhatu). Chikitsa is also described in the form of administration of vipareet guna.

**CONCLUSION:** Applied physiology related to Vata Dosha Guna narrated in different places in Samhita Granthas in the context of maintenance of life, maintenance of equilibrium, treating acute and chronic disorders in terms of guna vipareet treatment which are vitiated in various patterns.

**Clinical Significance**
Following treatment protocols are applicable with correlation of clinical signs and symptoms and pattern of Dosha guna vitiation. 1.Dosha nivritti, 2. Dosha shamana, 3. Doshaharana, 4. Dosha vardhana.

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