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EFFECT OF VATA DOSHA ON INTELLIGENCE QUOTIENT AND EMOTIONAL QUOTIENT

ABSTRACT According to Ayurveda the whole life processes are governed by the Tridosha i.e. Vata, Pitta and Kapha. Vata Dosha has been given prime importance because it is the primary force that motivates and mediates other Dosha, Dhatu and Mala for performing their functions in the body. Vata Dosha possesses various Guna. Based on such Guna it performs different **Karma in the body**. Vata control motor **as well as** sensory functions. **It is a** self-generating and self-propagating energy **responsible for the** regulation of **almost all the** activities **in our body**. **It should be considered as an** invisible force that is recognised through its functions. This paper aims at understanding **the effect of Vata Dosha** on Intelligence Quotient and Emotional Quotient. The word quotient means amount of a specified quality or characteristic. **The characteristics of** individuals are developed on **the predominance of** Dosha during intra-uterine life **and it is mentioned in** classical textbooks in Prakruti concepts. **In the formation** and maintenance of Deha Prakruti and Manasa Prakruti the **role of Dosha** is inevitable. Among the five types of Vata, Prana is responsible for controlling the functions of Buddhi and Manas, while Udana helps in recalling the past experiences. Key words: Tridosha, Guna, Vata, Intelligence Quotient, Emotional Quotient and Medha.

INTRODUCTION Tridosha theory (the theory regarding three humours –Vata, **Pitta, and Kapha**) forms **one of the most important** foundations of Ayurveda. **The science of** Ayush (life), accepted various philosophical views such as Panchamahabhoota Siddhanta (1) (theory regarding all five fundamental entities), Karya-Karana Siddhanta (2) (theory regarding facts and causes), Tridosha Siddhanta (3) (theory regarding three humours), Srushti Utpatti Krama (4) **(the process of** evolution of universe), concept of Chikitsadhishthita Purusha (5) (living being comprises all five fundamental entities), Atma (6) (the soul), Indriya (sense organs), Manas (7) (mind) **and so on**. **The** ultimate aim of the science is to keep the Shareerika (8) and Manasika Dosha (9) (somatic and psychic humours) in **a state of equilibrium** by maintaining **the level of** Agni (digestive enzymes), clearing the Srotas (10) (channels) for **the formation of** sufficient quantity of Dhatu, and Upadhatu (11) (tissues) for the formation and excretion of Mala (12) (waste materials). All the above factors coordinate together to balance **the physical and mental health of an individual**. **According to Acharya** (scholars of Ayurvedic science) the whole life processes are governed by the three Shareera Dosha (somatic humours) such as **Vata, Pitta and Kapha**.

These Tridosha, in their equilibrium state regulate almost all physiological processes **in the body**. (13)

The ultimate aim of the science is to keep the Shareerika and Manasika Dosha (14) in **a state of equilibrium**. AIM AND OBJECTIVE To provide brief information on **Vata Dosha**. **To study the**

influence of Vata on Medha, Intelligence quotient and Emotional quotient. **MATERIALS AND METHODS** Available relevant Ayurvedic physiology textbooks, Samhita (classical text books) **are referred to** gather more information about **Vata Dosha and** its various functions **in the body**.

LITERARY REVIEW Dosha Panchamahabhoota Siddhanta 15 **is the most** accepted principle in Ayurvedic science since Panchamahabhoota (five subtle elements) forms the atomic or molecular basis of a Dravya. **With the help of** this Siddhanta (theory), the evolution of Universe, Nirmana (formation) of Dosha, Dhatu, Mala and Shareera (16) was explained elaborately. Dosha **is considered to be a** physiological entity that possess group of qualities inherently **present in the body**. They possess certain Guna (properties), so **able to do** specific Karma (functions) (17) **as well as** govern the developments of various **structures in the body**. The Tridosha forms the Moola of Shareera (18) (root factors for the formation and functions **of a living body**). For Garbha formation and its developments, Shareerika-Manasika Prakruti Nirmana (19), for the regulation and normal metabolic functions Dosha play major role. Based on their Sthana and Karma (location and functions) each Dosha is again classified into various types. Tridosha provide full supports to **the body and mind** like a dwelling house supported by pillars or Sthuna. Hence known as Tristhuna. (20) Dosha and Psychological Factors Vata Dosha (21) possesses different qualities like Laghu Guna (lightness), Chala Guna (mobility), Anavasthitatwa (instability), Sukshma Guna (penetrating power), Yogavahitwa (22) and so on. Based on different such Guna, Vata could perform various functions within our body. From the different subtypes of Vata, the Prana Vata (23) though located mainly in Moordha (head and neck), travels through the thoracic region and control the activities of Indriya, Manas, and Buddhi. The Sukshma Guna of Prana Vata enable it **to reach the** subatomic levels of Manas, Indriya, Buddhi and through **its connection with sense organs and** organs in the thoracic region, perform its functions like appreciation of senses, inhalation, sneezing, spitting, deglutition processes, peristaltic movements, absorption, circulation, thereby proved its role in digestive function and respiratory functions. Vata Dosha also **has influence on** one's psychological feelings or emotions. Its presence **can be inferred**

from the words Utsaaha (enthusiasm), Harsha (happiness) and so on. (24) Acharya Charaka mentioned that Vata controls all the activities of Indriya (25) both sense organs and Motor organs, carries the impulses of all sense objects, control the areas of speech and articulation, control the Moolasthanas (centres) of various sense organs. Vata takes the control of various activities in brain and spinal cord thereby proves its presence in central nervous system particularly limbic system which controls the emotions. Among the Pitta Dosha, the Sadhaka Pitta located in Hrudaya, is considered to be the chief regulator of Buddhi. (26) Among Kapha Dosha, Tarpaka Kapha located in Shiras (head), Avalambaka Kapha (27) located in Uras (thorax), are considered to be the main regulator of impulse transmission there by coordinate the proper analysis of knowledge or Buddhi. Smruti, Buddhi and Medha Smruti is the remembrance of things directly perceived, heard or experienced earlier. Smruti has a prominent role in the perception of Buddhi (intelligence). It is more related with Buddhi and Manovyapaara (coordinates the action of mind). (28) In Shabdakalpadruma, Buddhi means cognizance or understanding power. Buddhi is responsible for conclusive knowledge. (29) According to Chakrapani, Buddhi gives an initiation to work and to come to final conclusion after proper analysis. It is the experience or knowledge that got after proper analysis. (30) Acharya mentioned Medha, Mati, Prajna, Buddhi, Jnana are used as synonyms. According to Dalhana, coming to the final conclusion after proper reasoning and logic is by means of Buddhi only. (31) In non-Ayurvedic Sanskrit literature, the meaning of Medha is the retention power of intellect or the knowledge which is retained for longer periods. In Ayurvedic literature, Medha is defined as the ability of retention of knowledge gained through literary source. (32) According to Dalhana, Medha is a variety of Buddhi which acquires complete, uninterrupted, minute and deep knowledge for a longer period. Due to Medha a person will be able to obtain the knowledge of existing objects and hence person becomes learned. (33) According to Arunadutta, Medha is a variety of Buddhi. It is the retention power of knowledge of an individual. (34) In nutshell it could be concluded that Medha is the is the retention power of knowledge which is acquired through Buddhi (experiences or knowledge that got after proper analysis); Smruti is the power to remember or to recalls the retained knowledge or Buddhi (35) whenever it is needed. Intelligence Quotient (IQ) 36 "Intelligence is the capacity to acquire capacity." (Woodrow, 1921). Wechsler (1944) states that the "intelligence is an aggregate or global capacity of

an individual to act purposefully to think rationally and to deal effectively with his environment.” IQ is a gross effect of cerebral, cultural and emotional status as agreed by most of the clinical psychologists in present era. IQ classification includes labels such as "superior" or "average." Emotional Quotient (EQ)³⁷ Emotional intelligence (emotional quotient or EQ) is the ability to understand, use, and manage your own emotions in positive ways to relieve stress, communicate effectively, empathize with others, overcome challenges and defuse conflict.

Emotional intelligence is generally defined by four attributes: Self-management – Ability to control impulsive feelings and behaviors, manage emotions in healthy ways, take initiative, follow through on commitments, and adapt to changing circumstances. Self-awareness – Recognizing own emotions and how can they affect one’s thoughts and behavior. One knows his or her strengths and weaknesses, and has self-confidence. Social awareness – One has empathy. He/ She can understand the emotions, needs, and concerns of other people, pick up on emotional cues, feel comfortable socially, and recognize the power dynamics in a group or organization. Relationship management – One knows how to develop and maintain good relationships, communicate clearly, inspire and influence others, work well in a team, and manage conflict.

DISCUSSION Relation between Dosha and Medha Tridosha represent definite biological process that take place inside the body. Hence may be described as an ingoing organised protoplasmic nutrient material in the circulation. These three are called Dosha as they are susceptible to vitiation and they are known as Dhatu as they support the body in their state of equilibrium. In balanced state Dosha are claimed to influence Medha (intelligence) alternatively in the following manner. Vata is not directly concerned with Medha but in the whole process of perception of knowledge, up to recall, it plays a major role. In the general functions of Vata, Acharya Charaka has mentioned that it coordinates all the sense faculties and helps in the enjoyment of their objects.

(38) Sense faculties include all Jnanendriya and Karmendriya (sense organs and Motor organs). Thus it helps in the process of perception of knowledge. Among the five types of Vata, Prana (39) is responsible for controlling the functions of Buddhi (perception of knowledge), Indriya (sense and motor organs), Hrudaya (organ) and Manas, while Udana helps in Dhi (intellect), Dhruiti (courage), and Manobodharanadi Karma. Location of Manas (40) is in Shiras. Mano Vikara are controlled by Vata located in Shiras through Limbic System of CNS. Along with Vata Dosha, the Sadhaka Pitta,

Alochaka Pitta, Avalambaka Kapha, Tarpaka Kapha too influence all such functions as their location is also Shiras and Hrudaya. Hrudaya is the Chetana Sthana location of Manas, (41) and the Chetana or Manas is associated with Mano Vikara or emotions. (42) Since the coordination of Manas, Indriya and Buddhi are necessary for Jnanotpatti, it is clear that they are interrelated and coordinated by the Tridosha. Hence a person's emotions and intelligence are interrelated. Thus the ability to understand, manage or control one's emotions as well as other person's thoughts or emotions which is known as Emotional Intelligence is regulated by the Tridosha. In the same way the IQ, which is the capacity of an individual to act purposefully to think rationally and to deal effectively with his environment, would also be regulated by the Tridosha. Modern human physiology explained the importance of Limbic system of CNS. Limbic system is highly sensitive to changes in the environment. They are responsible for emotions, and includes many nuclei around the center of the brain, such as amygdala for survival and fear response, Hippocampus for anger and spatial awareness, the Nucleus accumbens for pleasure, the Insula for saliency of experience and Hypothalamus that integrates the activity of the autonomic nervous system and responsible for homeostasis. The Limbic system along with Hypothalamus constantly changes the state of mind and body. (43) Even though a person belongs to Pitta or Kapha predominant Prakruti, all his psychic and physical activities are driven through or controlled by Vata Dosha. Based on the predominant Dosha, the observable mental and physical behavior and characteristics of a person may change. Influence of Dosha on Medha w.s.r. to Deha Prakruti In the characteristics of Vata Dosha predominant Prakruti, Acharya Charaka has mentioned that Vata Prakruti people due to the Sheeghra Guna of Vata seems quick in grasping but weak in recalling things means they have good short term memory but poor long term memory. (44) While Acharya Sushruta has said that they have lack of patience and less discriminative power. (45) According to Acharya Vagbhata they are unsteady in respect of Dhruti, Smruti, Buddhi and movement. (46) So, there is more chance for getting a low score for IQ and EQ in Vata predominant individuals. Since the Pitta Prakruti individuals are mentioned as 'Medhavi' by Acharya Sushruta in the concept of Prakruti, a high score for EQ and IQ might be obtained. For describing Kapha Prakruti individuals, Acharya Vagbhata used the word 'Budhya Yukta'. Here also a high or moderate score for EQ and IQ might be obtained. Research works based on the above concepts has been going on to

know if the Dosha influence EQ and IQ of an individual. Influence of Dosha on Medha w.s.r. to Manasa Prakruti (47) Satwika Prakruti: Satwika type of mental faculty is auspicious. Acharya Sushruta has mentioned that Satwika types of people are possessed with good Buddhi, Medha, Smruti and Dhruti (courage). Means they have these faculties all together. They are endowed with knowledge, good memory, retentive power and courage. Pitta Dosha contributes for more Satwika characteristic features. Rajasika Prakruti: Rajasika type of mental faculty represents wrathful disposition. Rajasika people are impatient in nature. They have no proper control on mind. Vata Dosha contributes for more Rajasika characteristic features. Tamasika Prakruti: Tamasika type of mental faculty represents ignorant disposition. People are less intelligent and devoid of mental faculties. They are considered to be stupid and deficient of all the intellectual faculties. Kapha Dosha contributes for more Tamasika characteristic features. So, IQ and EQ must be more in Satwika Prakruti persons, moderate in Rajasika Prakruti persons and be low in Tamasika Prakruti persons. Medha vis-à-vis IQ and EQ The dictionary meaning of Medha is Intelligence, which is the capacity to acquire capacity." (Woodrow, 1921). 48 Another definition for Intelligence is "Intelligence is a general mental adaptability to new problems and new situations of life "(Stern, 1914). Intelligent level is a gross effect of cerebral, cultural and emotional status and is agreed by most of the clinical psychologists in present era. Medha enables person to behave according to the need and necessity thereby one can become self - efficient to achieve Chaturvidha Purushardha (four aims of life) i.e. Dharma (righteousness), Artha (economic values), Kama (desires) and Moksha (salvation). 49 Acharya Sushruta in the context of Nidra (sleep) mentioned that through the coordination between Medha and Manas, proper Nidra occurs.50 So it is clear that Medha (intelligence) and Manas or Mano Vikara is interrelated. For the assessment of Medha the available parameter to measure is Emotional Intelligence Scale and Intelligence Quotient. Both Emotional Quotient and Intelligence Quotient can be considered as components of broad concept of Medha in the present era. CONCLUSION Dosha especially Vata Dosha plays a major role in perception of knowledge, retention and recall process of knowledge, coordinate the functions of Manas with the knowledge, thereby coordinate IQ and EQ of a person. Understanding the effect of Vata Dosha can guide the future research works, can help in

personalized medicine.

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