A CONCEPTUAL STUDY OF PANCHAVATA, DUSHTI AND APPLICATION OF TREATMENT PRINCIPLE

Shirvadkar Divyashree M¹, Prashanth A.S.²

¹Post Graduate Scholar, ²Professor & H.O.D, Department of Kayachikitsa, Ayurveda Mahavidyalaya, Hubli,Karnataka, India.

ABSTRACT

Ayurveda is entitled as a “Divine science” due to its origin as well as its unimaginable potency in curing the diseases and protecting the health of a healthy person, physically and mentally. The Tridosha’s (Vata,Pitta and Kapha) in the human body are responsible for homeostasis and health. Among these, Vata Dosha if of utmost importance. Vata is the only Dosha which governs all the other entities of the body like Pitta, Kapha, Dhatu etc. So a proper understanding of the concept Vata is required in order to keep all the body functions in equilibrium. The five folds of Vata are Prana, Udana, Vyana, Samana, Apana. So it is essential to understand the concept of Vata for the accurate diagnosis and management. The present article is an attempt to narrate the different types of Vata and its Sthana along with treatment principles in a systemic manner.

Key words: Ayurveda, Vata, Panchavata, Treatment Principle.

INTRODUCTION

Dosha’s are the primary constitutional factors of the body, which mainly maintain its integrity. According to Ayurveda, Dosha’s have been considered as basic pillars of the body. There are two categories of Dosha’s - Sharirika and Mansika. Vata, Pitta and Kapha are Sharirika Dosha’s while Raja and Tama are the Mansika Dosha’s. The term Vata is derived from the root “VA” with “KTA” pratyaya. And meaning of “Va Gatigandhanayo” is to move, to enlighten. ’Vayus Tantra Yantra Dharaha’ which states that Vata in its normal state sustains all the organs of the body and its functions. It is responsible for the movement and functions of Pitta and Kapha ,Rasa-Raktadi Dhatu,Mala (Purisha,Mutraadi) just as the wind propels the clouds to different locations. Vata is mainly responsible for normal functioning of all the vital structures of the body with its unique quality i.e. Chalatwa (movement).
From different contexts, we understand that the different functions of Vata as Vibhutwat (present all over the body), Asukaritwa (quick in action), Balatwat (it is stronger than pitta and kapha), Anyakopanaat (it is vitiates other doshas), Swatantra (independent), Bahurogatvat (leads to several diseases) etc. It can control both Manas (mind) and Indriya (sense organs) and helps in the enjoinment of their particular Indriyarthas.\[7\]

**SYNONYMS OF VATA:**
The synonyms of Vata are – Maruta, Anila, Pavana, Sameerana, Prabhanjana, Matarishwa, Sadagati, Shwasana\[8\]

**PANCHABHAUTIKATVA AND GUNAS (PROPERTIES) OF VATA:**
Vayu and Aakasha Mahabhuta forms the Vata Dosha.\[9\] Guna’s of Vata are Ruksha (rough), Sheeta (cold), Laghu (light), Sukshma (subtle) Chala (mobile), Vishada (non slimy) and Khara (coarse).\[10\]

**STHANA (SEAT) OF VATA DOSHA:**
Pakvashaya (colon), Kati (waist region), Sakthi (thighs), Paada (feet), Asthi (bones), Shrotra (ears), Sparshanendriya (Twak or skin) forms the seats of Vata among which Pakvashaya forms the important seat.\[11\]

**FUNCTIONS OF VATA DOSHA:**
Normal functions of Vata Dosha - Utsaha (enthusiasm), Ucchvasa (inspiration), Nishwasa (expiration), Cheshta (movements), Samyak Gati of Dhatu’s (normal formation of dhatus) and Vega Pravartana (proper elimination of excreta) are the normal functions of Vata Dosha.\[12\]

Abnormal functions of Vata Dosha - Karshya (emaciation), Karshynya (black discolouration), Ushnakaamata (desire for heat), Kampa (tremor), Anaha (abdominal distension), Shakrigraha (constipation), Balahani (weakness), Nidragni (loss of sleep), Indriyabhramsha (loss of power of perception by sense organs), Praaapa (incoherent talk), Bhrama (giddiness) and Deenata (great misery).\[13\]

**TYPES OF VATA:**
On the basis of Sthana (locations) and Karma (functions), Vata is classified into mainly five folds such as Prana, Udana, Samana, Vyana and Apana.\[14\]
### Type of Vata

<table>
<thead>
<tr>
<th>Type of Vata</th>
<th>Sthana</th>
<th>Karma</th>
<th>Vikara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Prana Vata</td>
<td>Shira, Ura, Kantha, Jiwha, Naasika</td>
<td>Sthvana (expectoration), Kshavathu (sneezing), Udgara (belching), Shvasa (inspiration and expiration)</td>
<td>Hikka, Shwasa, Kaasa, Ardita.</td>
</tr>
<tr>
<td>2) Udana Vata</td>
<td>Ura, Kantha, Nabhi, Naasika</td>
<td>Bhashana (production of speech), Gaayana (singing), Bala, Varna, Dhi, Dhruti and Smruti.</td>
<td>Kantharodha, Chardi, Arochaka, Galaganda.</td>
</tr>
<tr>
<td>3) Vyana Vata</td>
<td>The Sthana of Vyana Vata is Hridaya and it pervades all over the body.</td>
<td>It controls the locomotor activities i.e. Gati Prasarana, Nimesha-Unmesha (opening and closing of the eyelids), Jrimbha (yawning) etc.</td>
<td>Kustha, Visarpa, Shopha, Sarvanga Roga.</td>
</tr>
</tbody>
</table>

### Gati of Vata

Prana and Udana Vata naturally moves upwards, Samana Vata moves in lateral direction, Apana Vata moves downwards and tendency of Vyana is to move in all directions.

### Treatment Principle:

According to Charaka, 
- "Udanam yojyet urdhwam"[16]  

When there is Vikruti of Udana Vata, treatment should be directed to bring the back the vitiated Udana Vata in the Urdhwa Marga (upward direction) through Vamana, Nasya Karma etc.
eg. Bharangyadi Taila Nasya in Kaphaja Pratishyaya Roga.

Ingredients of Bharangyadi Taila are Bharangi, Madanaphala, Agnimantha, Tulasi and Sarshpa Taila which possesses Ushna Virya and Kapha-Vataghna properties. Bharangi, Agnimantha, Tulasi and Sarshpa Taila possess Katurasatmaka properties. These being Ushna Virya and Katurasatmaka clears the Amavastha as well as does the Chhedana, Vilayana and Shodhana of Kapha Dosha from nasal root.[17]

- “Apanam cha anulomayet” - In case of Vikruti of Apana Vata, Vatanulomaka Chikitsa like Vatanulomaka Anna-Paana and Aushadhi’s, Virechana and Basti should be adopted.

eg. Lashunadi Taila Matra Basti in Vandhyatwa (Anovulation). Lashunadi taila has properties like Vatakaphashamaka, Deekyna, Amapachaka, Vrishya, Jeve Visa, Balya, Rasayana, Artava janana, Garbhasthapaka, etc. which corrects the Amavastha and does Srotosodhana. It removes the Sanga and thereby corrects the Agni Dushti leading to the proper functioning of the Tridoshas. Abeejotsarga (Anovulation) is mainly due to Vata Dushti. As Basti is the Pradhana Chikitsa in Vata Vikara, it definitely acts on Anovulation.[18]

- “Samam Shamayediti” - Shamana Chikitsa should be done in case of Samana Vata Vikruti. Eg. Intake of Hingvashtaka Churna in Agnimandya. Being Katu Rasatmaka, Ushna Virya and Vatanulomka it helps to clear the aggravated Vata in the digestive tract thereby treating Adhmana, Atopa, Aanaha. It corrects the Samana Vata and brings the Apana Vata in the Anuloma Gati (downward direction).[19]

- “Tridha vyanam tu yojayediti” - Sthana of Vyana Vayu is considered as “Sarvadehaga”. So, when there is Vyana Vata Vikruti, the treatment adopted for the Vikruti of Udana, Apana and Samana Vata should be employed like Nasya, Vamana and Shaman Chikitsa.

eg In Pakshaghata, there is vitiation of Prana, Udana, Vyana and Apana vata. According to Acharya Charka, Swedana (Sudation), Snehana (Oleation) and Virechana (Purgation) are the treatment protocol while treating Pakshaghata patient. [21] Also, Sushruta explains about the treatment
of Pakshaghata as - Abhyanga, Swedana, Mrudu Shodhana - Vamana, Virechana, Anuvasana Basti, Asthapan Basti and Shiro Basti.  

- "Prano Rakshaschya Chaturbhyodapi" - Prana Vata should be protected at its Sthana by Udana, Apana, Samana and Vyana Vata Dushti Chikitsa. The Vishesha Sthana of Prana Vata is said to be Murdha (head). Prana Vata is the most important since it controls all Vata characteristics and attributes. If Prana Vata is out of balance, then there is an overall disruption in all functions that Vata is supposed to execute. Hence, Prana Vata should be protected at its Sthana.

eg. In Kaphaja Kasa, there is vitiation of mainly Prana, Udana and Apana Vata. The first line of treatment in Kaphaja Kasa is Vamana. Vamana will expel out the Dushita Kapha and relieve the Aavarana to Vata (Prana, Udana Vata). Similarly, Virechana can also be planned in Vata, Pittanubandha. Nasya Karma is useful as the Sthana Samshraya is in Urdhwajatrugata. Hence, Prana Vata Dushti Chikitsa is done, thereby protecting it at its Sthana.

### IMPORATNCE OF AUSHADHA SEVANA KALA IN PANCHA VATA DUSHTI [25]

<table>
<thead>
<tr>
<th>Type of Vata Vitiated</th>
<th>Time of Administration of Aushadha (Medicine)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prana Vata</td>
<td>The Aushadha should be administered along with the each and every morsel of food (Sagrasa) and in between the two morsel of food. (Grasantara).</td>
</tr>
<tr>
<td>Udana Vata</td>
<td>At the end of supper (Sayamkala Pashchadhakta-Adhobhakta), the Aushadha is given.</td>
</tr>
<tr>
<td>Vyana Vata</td>
<td>At the end of day meals (Pratah Pashchadhakta), the Aushadha is administered.</td>
</tr>
<tr>
<td>Samana Vata</td>
<td>The Aushadha should be administered in the middle of the meal (Madhyabhakta).</td>
</tr>
<tr>
<td>Apana Vata</td>
<td>The Aushadha should be given just before the intake of food (Pragbhakta).</td>
</tr>
</tbody>
</table>
EXAMPLES OF YOGAS IN DISEASES WITH RESPECT TO AUSHADHA SEVANA KALA \(^{[26]}\)

<table>
<thead>
<tr>
<th>YOGAS</th>
<th>INDICATION</th>
<th>AUSHADHA SEVANA KALA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Swadhishta virechana Churna</td>
<td>Vibandha</td>
<td>Nishi</td>
</tr>
<tr>
<td>Hingwashtaka Churna</td>
<td>Agnimandhya</td>
<td>Sagrasa</td>
</tr>
<tr>
<td>Pippali Churna</td>
<td>Hikka</td>
<td>Samudga</td>
</tr>
</tbody>
</table>

**YOGAS**


- **Vyana vata** - Brihatvatchintamani Rasa, Mustadi Churna, Manjishhti Kashaya, Tapyadi Loha, Mahatiktaka Ghrita, Kankayana Vati, Prabhakara Vati, Brihat Nayopayam Kashayam.

**DISCUSSION**

Tridoshas are functional entities of our body. They can be known through the functions they perform in our body. Among these three Do\(\text{shas}, \) Vata is of utmost importance. On the basis of
Sthana (locations) and Karma (functions) Vata is classified into mainly five types such as Prana, Udana, Vyana, Samana and Apana. Yogavahi is a special characteristic of Vata to combine with other Doshas without losing its own properties.

Vata regulates all the psycho-somatic functions of the human body. It is the vital force which is essential for cell organization and formation of tissues. From the physiological point of view, Vata Dosha can be said to be a biophysical force or material entity or a complex of such entities. Vata Dosha can be associated with the respiratory system and perhaps the nervous system.

Prana Vata regulates the nervous system. Udana Vata regulates speech, memory and cognitive skills. Vagbhatta, in Ashtanga Hridaya clearly states that the “Prana Vayu” located in the Shiras (Head), controls the activities of the Hridaya (Heart). In this context, Vyana Vayu and Prana Vayu denote the nervous control of circulation because Vayu, in general, represents all neural mechanisms. So, sympathetic and parasympathetic control of heart can be included under Vyana Vata. Samana Vata regulates digestion and Apana Vata regulates excretion. Srotopreenana is a function destined to Udana Vata which indicates the extensive circulation to every cell, which is possible only through the Vyana Vata which carries the essence of food throughout the body.

Division of digested food material in absorbable and non-absorbable parts is one of the functions of Vyana, as well as Samana. Vyana, by way of circulatory efforts and movements of cellular membrane helps division of digested food. Mutra (Dravarupa Mala) is eliminated through the respective pathway (Mutravahasrotas) by the help of Apana, Vyana, and Prana Vata.

CONCLUSION

Doshas have been considered as constitutive factors or basic pillars of the body. Vata is a biophysical force or a material entity, or a complex of such entities. It is a primal constituent of Sharira and Manasa Prakruti and originated with dominance of Vayu and Akasha Mahabhuta with Ruksha, Laghu, Sheeta and Chaladi Gunas, Yogavahi, Avyakta, Amurtatva. Understanding the concept of Vata is of utmost importance for accurate diagnosis and treatment of diseases.
Proper principle methods should be adopted in treating the vitiation of Prana, Udana, Vyana, Samana and Apana Vata Dushti.

REFERENCES

1. http://www.liveayurvedalife.com/what-is-vata-
8. Review of literature concept of Dosha, General outline of Vata-Pitta...
11. Kaviraj Atrideva Gupta, Ashtanga Sangraha Hindi Commentary
12. Dr. T. Sreekumar, Ashtanga Hridaya, Sutrasthana,3rd edition, Publication Department, Thrisur, Vol 1, Doshadivyaniyam, Chapter 11, Verse 1, Pg no. 266.

13. Dr. T. Sreekumar, Ashtanga Hridaya, Sutrasthana,3rd edition, Publication Department, Thrisur, Vol 1, Doshadivyaniyam, Chapter 11, Verse 5-6, Pg no. 268.


18. Dr Punam Bhatti : Clinical study on Vandyatwa (Female infertility) W.S.R. Department, Thrisur, Vol 1, Doshadivyaniyam, Chapter 11, Verse 5-6, Pg no. 268. Management by Matra Basti of Lashunadi Taila, Institute for Post Graduate Teaching & Research in Ayurveda, Gujarat Ayurveda University, Jamanagar, 2013-2016. PDFwww.gacollege.in>pptns16


20. Prof. Dr. Yogesh Chandra Mishra, Ayurvediya Kriya Sharira, Chaukhambha Publications, New Delhi, Vol 1, Vyana Vayu and Raktanudhavana, Chapter 9, Page No. 199.


Corresponding author: Dr. Shirvadkar Divyashree M
Post Graduate Scholar, Department of Kayachikitsa, Ayurveda Mahavidyalaya, Hubli, Email: divyashirvadkar3@gmail.com

Source of Support: NIL
Conflict of Interest: None declared