

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

**Shirvadkar Divyashree M<sup>1</sup>, Prashanth A.S.<sup>2</sup>**

<sup>1</sup>Post Graduate Scholar, <sup>2</sup>Professor & 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* is 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. <sup>[1]</sup> According to *Ayurveda*, *Dosha's* have been considered as basic pillars of the body. <sup>[2]</sup> 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*. <sup>[3]</sup> "Tatra vaa Gatigandhanayoritee Dhathuhu" ||. The term *Vata* is derived from the root "VA" with "KTA" *pratyaya*. And

meaning of "Va Gatigandhanayd" is to move, to enlighten. <sup>[4]</sup>

'*Vayus Tantra Yantra Dharaha*' which states that *Vata* in its normal state sustains all the organs of the body and its functions. <sup>[5]</sup> It is responsible for the movement and functions of *Pitta* and *Kapha*, *Rasa-Raktadi Dhatus*, *Mala* (*Purisha*, *Mutraadi*) just as the wind propels the clouds to different locations. <sup>[6]</sup> *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 enjoiment of their particular *Indriyarthas*.<sup>[7]</sup>

#### **SYNONYMS OF VATA :**

The synonyms of *Vata* are –

*Maruta*, *Anila*, *Pavana*, *Sameerana*,  
*Prabhanjana*, *Matarishwa*,  
*Sadagati*, *Shwasana*<sup>[8]</sup>

#### **PANCHABHAUTIKATVA AND**

#### **GUNAS (PROPERTIES) OF VATA :**

*Vayu* and *Aakasha Mahabhuta* forms the *Vata Dosha*.<sup>[9]</sup> *Guna's* of *Vata* are *Ruksha* (rough), *Sheeta* (cold), *Laghu* (light), *Sukshma* (subtle) *Chala* (mobile), *Vishada* (non slimy) and *Khara* (coarse).<sup>[10]</sup>

#### **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.<sup>[11]</sup>

#### **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 *dhatu's*) and *Vega Pravartana* (proper elimination of excreta) are the normal functions of *Vata Dosha*.<sup>[12]</sup>

Abnormal functions of *Vata Dosha-Karshya* (emaciation), *Karshynya* (black discolouration), *Ushnakaamata* (desire for heat), *Kampa* (tremor), *Aanaha* (abdominal distension), *Shakrita graha* (constipation), *Balahani* (weakness), *Nidrahani* (loss of sleep), *Indriyabhramsha* (loss of power of perception by sense organs), *Pralaapa* (incoherent talk), *Bhrama* (giddiness) and *Deenata* (great misery).<sup>[13]</sup>

#### **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*.<sup>[14]</sup>

| TYPE OF VATA   | STHANA  | KARMA  | VIKARA  |
|--|---|--|---|
| 1) <i>Prana Vata</i>   | <i>Shira, Ura, Kantha, Jiwha, Naasika.</i>  | <i>Sthivana</i> (expectoration), <i>Kshavathu</i> (sneezing), <i>Udgara</i> (belching), <i>Shvasa</i> (inspiration and expiration)                   | <i>Hikka, Shwasa, Kaasa, Ardita.</i>                                |
| 2) <i>Udana Vata</i><br>(It is also called as <i>Pavanottama</i> )<br>[15] | <i>Ura, Kantha, Nabhi, Naasika</i>  | <i>Bhashana</i> (production of speech), <i>Gaayana</i> (singing), <i>Bala, Varna, Dhi, Dhruiti</i> and <i>Smruti.</i>                                | <i>Kantherodha, Chardi, Arochaka, Galaganda.</i>                    |
| 3) <i>Vyana Vata</i>   | The <i>Sthana</i> of <i>Vyana Vata</i> is <i>Hridaya</i> and it pervades all over the body.   | It controls the locomotor activities i.e. <i>Gati Prasarana, Nimesha-Unmesha</i> (opening and closing of the eyelids), <i>Jrimbha</i> (yawning) etc. | <i>Kustha, Visarpa, Shopha, Sarvanga Roga.</i>                      |
| 4) <i>Samana Vata</i>  | <i>Naabhi, Aamashaya, Kshudraantra, Sweda Vaha Srotas, Doshavaha Srotas, Ambu Vaha Srotas</i> | <i>Anna Grahana, Pachana, Sara-Kitta Vibhajana, Jatharaagni Dipana.</i>  | <i>Agnimandya, Gulma, Atisaara, Grahani, Ajirna, Pravahika</i> etc. |
| 5) <i>Apana Vata</i>   | <i>Basti, Shroni, Medhra, Vrushana, Vankshana.</i>  | Elimination of <i>Mutra, Purisha</i> , Ejaculation of <i>Shukra</i> and <i>Garbha Nishkramana Kriya</i> (parturition).                               | <i>Mutrighaata, Arsha, Guda Bramsha, Shukra Dosha.</i>              |

### 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 urdhvam**”<sup>[16]</sup> ---  
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 Dosh* from nasal root.<sup>[17]</sup>

- **“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 *Vata-kaphashamaka, Deepana, Amapachaka, Vrishya, Jeevaniya, Balya, Rasayana, Artava janana, Garbhasthapa*, 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.<sup>[18]</sup>

- **“Samanam 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).<sup>[19]</sup>

- **“Tridha vyanam tu yojayediti”** - *Sthana* of *Vyana Vayu* is considered as *“Sarvadehaga”*.<sup>[20]</sup> 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.<sup>[21]</sup> Also, *Sushruta* explains about the treatment

of *Pakshaghata* as-  
*Abhyanga, Swedana, Mrudu Shodhana-  
Vamana, Virechana, Anuvasana Basti,  
Asthapana Basti* and *ShiroBasti*.<sup>[22]</sup>

- **"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).<sup>[23]</sup> *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*.<sup>[24]</sup> Hence, *Prana Vata Dushti Chikitsa* is done, thereby protecting it at its *Sthana*.

#### IMPORATNCE OF AUSHADHA SEVANA KALA IN PANCHAVATA DUSHTI<sup>[25]</sup>

| TYPE OF VATA VITIATED | TIME OF ADMINISTRATION OF AUSHADHA (MEDICINE)   |
|-----------------------|---|
| <i>Prana Vata</i>     | The <i>Aushadha</i> should be administered along with the each and every morsel of food ( <i>Sagrassa</i> ) and in between the two morsel of food. ( <i>Grasantara</i> ). |
| <i>Udana Vata</i>     | At the end of supper ( <i>Sayamkala Pashchadbhakta-Adhobhakta</i> ), the <i>Aushadha</i> is given.  |
| <i>Vyana Vata</i>     | At the end of day meals ( <i>Pratah Pashchadbhakta</i> ), the <i>Aushadha</i> is administered.  |
| <i>Samana Vata</i>    | The <i>Aushadha</i> should be administered in the middle of the meal ( <i>Madhyabhakta</i> ).   |
| <i>Apana Vata</i>     | The <i>Aushadha</i> should be given just before the intake of food ( <i>Pragbhakta</i> ).   |

**EXAMPLES OF YOGAS IN DISEASES WITH RESPECT TO AUSHADHA SEVANA KALA** <sup>[26]</sup>

| <b>YOGAS</b>  | <b>INDICATION</b>  | <b>AUSHADHA SEVANA KALA</b> |
|---|--|-----------------------------|
| 1. <i>Vasa Putapaka Swarasa, Durva Swarasa.</i><br>2. <i>Kanakasava</i><br>3. <i>Mayura Pichha Bhasma</i> | 1. <i>Shwasa, Chardi, Trishna.</i><br>2. <i>Shwasa, Kasa</i><br>3. <i>Chardi</i> | <i>Muhurmuhu</i>            |
| 1. <i>Pushyanuga Churna</i><br>2. <i>Gokshuradi Guggulu</i>   | 1. <i>Pradara</i><br>2. <i>Mutrakrichha</i>                                      | <i>Pragabhakta</i>          |
| 1. <i>Yogaraja Guggulu</i><br>2. <i>Kushmanda Avaleha</i>   | 1. <i>Vatavyadhi</i><br>2. <i>Raktapitta</i>                                     | <i>Adhobhakta</i>           |
| <i>Swadhishta virechana Churna</i>  | <i>Vibandha</i>  | <i>Nishi</i>                |
| <i>Hingwashtaka Churna</i>  | <i>Agnimandhya</i>   | <i>Sagrasa</i>              |
| <i>Pippali Churna</i>   | <i>Hikka</i>   | <i>Samudga</i>              |

**YOGAS**

- **Prana vata** - *Talisadi Churna, Sitopaladi Churna, Shwasa Kuthara Rasa, Vidangavaleha, Kantakari Ghrita, Pippalyadi Ghrita, Vasavaleha, Dashamoolarishta.*
- **Udana vata** - *Laghusutashekhara Rasa, Shankha Bhasma, Kalyanaka Avaleha, Shadbindu Taila, Gudaardraka yoga.*
- **Vyana vata** - *Brihatvatachintamani Rasa, Mustadi Churna, Manjishtadi Kashaya, Tapyadi Loha, Mahatiktaka Ghrita, Kankayana Vati, Prabhakara Vati, Brihat Nayopayam Kashayam.*

- **Samana vata** - *Hingvashtaka Churna, Lavanabhaskara Churna, Trikatu Churna Lashunadi Vati, Hingvadi Gutika, Chitrakadi Leha, Pippalyadi Ghrita.*
- **Apana vata** - *Triphala Churna, Gomutra Haritaki, Trayushnadi Churna, Chavyadi Ghrita, Kutajarishta, Abhayarishta, Dantyarishta.*

**DISCUSSION**

*Tridoshas* are functional entities of our body. They can be known through the functions they perform in our body. Among these three *Doshas*, *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. *Vagbhata*, 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*.

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**Corresponding author:**

**Dr. Shirvadkar Divyashree M**

Post Graduate Scholar, Department of Kayachikitsa, Ayurveda Mahavidyalaya, Hubli,

Email: [divyashirvadkar3@gmail.com](mailto:divyashirvadkar3@gmail.com)

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