

CLINICAL MANAGEMENT OF VATA AS A CAUSATIVE FACTOR IN STREE ROGA- A CONCEPTUAL STUDY

Samatha Honavar¹, Padmasaritha.K², Ramesh.M³

¹ PG Scholar, ²Assistant professor, ³ Professor

Department of Prasuti Tantra Evam Stree Roga,

Sri Kalabyraveshwara Swamy Ayurvedic Medical College, Hospital and Research Centre,

Vijayanagar, Bangalore, Karnataka, India

Email: samata.nh92@gmail.com

ABSTRACT

The maintenance of the health of an individual is a prime concern in *Ayurveda*. The good health status of women is necessary for healthy nation. In *Ayurveda*, *shareera* is considered as confluence of *tridoshas*, *dhatu* and *trimalas*. *Tridosha* commands prime importance as they are primary and essential constitutional factors. Among them, *Vata* has a major role to play right from the time of conception, formation of *avayava* in *garbha* until one's last breath. *Prakruta avastha* of *vata* and *pitta dosha* along with *prakruta karma* of *rasa, rakta dhatu* and *artava upadhatu* associated with *yonidosha* constitutes the driving factor so far as the physiology of *stree deha* is considered and aberration in *vata* can manifest as disorders from menarche to menopause. This includes *yonivyapat*, *artavavyapat*, *pradara*, *vandhayatawa*, *yoni roga*, *granthi*, *arbuda* and *stana rogas*. Thus it very clear that *samprapti* in any *stree roga* invariably involves *vata dosha*. Hence, *vata shamana* and *vata anulomana* should be the fundamental principle of treatment.

Keywords: *Vata, Rasa dhatu, Artava, Vatanulomana*

INTRODUCTION

The first requirement for treating ailments is a clear understanding of the *tridosha* and *tridosha siddhanta* is unique to *Ayurveda*. If doshas are considered to be forms of dynamic energy, then *vata dosha* can rightly be equated to the kinetic energy. At the level of physical body, *vata dosha* is responsible for biological macro and micro movements and functions.

Our Acharyas had put forth an impressive system of theoretical principles with regard to explanation of five types of *vata*. This can be well empathized in

terms of the neurological functions and the endocrinal activities in the human body. *Ayurvedic* classical books cite the importance of *Vata* in the causation of *yoni vyapat*¹ in particular. Hence, an attempt is being made to understand the importance of *Vata* in the manifestation of *Stree Roga* and its Clinical management.

NIRUKTI OF VATA:

The term *Vata* is derived from the root word 'Va' meaning movement.²

PARYAYA³:

Mrutyu, Yama, Niyanta, Prajapati, Aditi, Vishwakarma, Vishwaroopa, Sarvaga etc...

PANCHABHOUTIKATVA OF VATA⁴:

Vata is made up of Vayu and Akasha mahabhoota.

VATA AS A SOURCE OF UNIVERSAL MANIFESTATION:

Vayu is a self born divinity, independent, all pervading entity in all things. It is the cause for maintenance, birth and death of living beings, imperceptible but knowable by its actions, moving in all directions, having two qualities i.e shabda and sparsha, predominant of rajo guna, purveyor of doshas, king of group of diseases, quick acting and constantly in motion.⁵

ROLE OF VATA IN GARBHAVAKRANTI:

तत्र स्त्री पुंसयोः संयोगे तेजः शरीरात् वायुरूदीरयति, ततस्तेजोनिल सन्निपातात्शुक्रच्युतं योनिमभिप्रतिपद्यते..... भूतात्मना सहान्वक्षं सत्वरजस्तमोभिः दैवासुरैरपरैश्च भावैर्वायुना अभिप्रेर्यमाणो गर्भाशयमनुप्रविश्यावतिष्ठते (सु.शा.३/४)

At the time when man and woman come together, Vayu augments the tejas in the body, then by the combination of tejas and anila, shukra gets ejaculated into the yoni and combines with Artava; this combination of shukra and artava then move upward into the garbhashaya.

ROLE OF AKASHA AND VAYU MAHABHOOTA IN GARBHA UTPATTHI⁶

Akasha mahabhoota: soukshmyata, vivekascha Vayu mahabhoota: Roukshya, Prerana, Dhatu vyuhana

STHANA OF VATA⁷:

Pakvashaya, kati, sakthini, shrotram, sparshanam and vishesha sthana is Pakvashaya.

GUNA OF VATA⁸:

Rooksha, Laghu, Sheeta, khara, Sookshma, Chala.

PRAKRUTA KARMA OF VATA⁹:

Ucchwas, Nishwas, Utsaaha, Praspandana, Indriya patava, Vega pravartanadi...

IMPORTANCE OF VATA:

1) वायुरायुर्बलं वायुर्वायुर्धाता शरीरीणाम् | वायुर्विश्वमिदं सर्वं प्रभुर्वायुश्च कीर्तितः | (च.चि.२८/३)

2) सर्वा हि चेष्टा वातेन स प्राणः प्राणिनां स्मृतः|| (च.सू.१७/११८)

Vata is responsible for maintenance of ayu, bala and shareera dharana. Every action or movement of body or body parts is under the influence of vata dosha.

Other karma of vata are: Sandhanakara shareerasya, dosha samshoshana, karta garbhakriteenaam, kshepta bahirmalanaam, Sthoolanusrotasaam bhetta....Whereas, Vikrata Vayu can cause diseases and death.

तेनैव रोगा जायन्ते तेन चैवोपरुध्यते (च.सू.१७/११८)

Also, among the अग्नेयः; vayu is the best in giving life and consciousness.

ROLE OF AKASHA AND VAYU MAHABHOOTA IN GARBHA VRIDDHI:

Akasha mahabhoota : soukshmyata, vivekascha Vayu mahabhoota: Roukshya, Prerana, Dhatu vyuhana, vayurvibhajate

UNDERSTANDING OF KARMA OF VATA IN STREE SHAREERA

PRANA VAYU: प्राणाश्चावलम्बते (Su.ni.1/13)

UDANA VAYU: प्रीणन, बल (Su.ni 1/14)

VYANA VAYU: स्रोतोविशोधन, असृक्स्रवणादि क्रियौ, योनौ च शुक्रप्रतिपादनौ (Su.ni 1/17)

SAMANA VAYU: अग्नि सन्धुक्षण शुक्रार्तव अम्भुवहः चान्नस्य किट्टात् सारं तेन क्रमशो

धातून्स्तर्पयति (अ.सं.सू.२०/२)

व्यानेन रसधातोर्हि विक्षेपोचित कर्मणाम् युगपत् सर्वतो अजस्रंदेहं विक्षिप्यते सदा || (च.चि.१५/३६)

APANA VAYU: काले कर्षति चाप्यधः शक्रन्मूत्र शुक्रगर्भार्तवानि (अ.सं.सू.२०/२)

ROLE OF VATA IN RAJAKALA

मासेनोपचितम् कालम् धमनीभ्याम् तदार्तवम् I ईषत् कृष्णं विवर्णम् च वायोर्योनिमुखम् नयेत् I (सु.शा.३/१०) Rajakala refers to the Menstrual phase of endometrial cycle.

Excretion or movement of any substance from one place to another is the function of *Vayu*, (due to its *chala guna*), hence *Rajakala* is dominated by *Vayu*.

ROLE OF *VATA* IN THE MANIFESTATION OF *STREE ROGA*

न हि वाताद्भूते योनिर्नारीणाम् सम्प्रदुष्यति...
च.चि.३०/११५

A woman never suffers from *stree roga* without the affliction of *vata*...

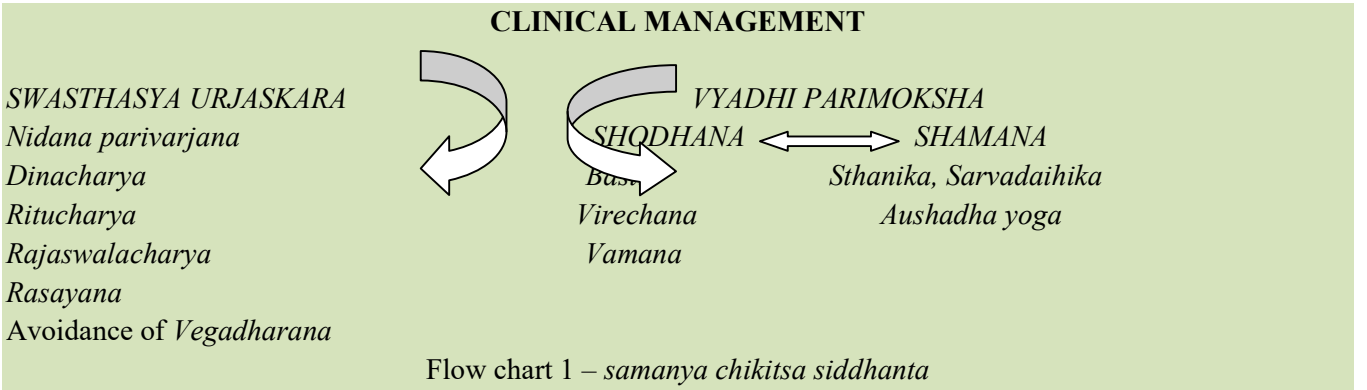
इह नर्छति गर्भं स्त्री वातेनोपहता तथा योनिदोषेण चाग्नेन
न हि वन्ध्यस्ति ना च ना भे.शा.२/७

Acharya Bhela says, causes for failure to conceive are only two i.e affliction with *vata* and abnormalities of *Yoni*. Aggravated *Vata* expels the *Shukra* from the *Yoni*, destroys the *raja*, thus the woman becomes infertile.

MANAGEMENT OF *VATA* IN *STREE ROGA*

SWASTHAYORJASKARA (Preventive approach)

VYADHI Parimoksha (Curative approach)



Sarva daihika Chikitsa

Sthanika Chikitsa

Yoni Abhyanga, Yoni Swedana, Yoni Dhawana, Pichu dharana, Yoni varti, Yoni dhupana and *uttara basti*

यच्च वातविकाराणां कर्मोत्कं तच्च कारयेत्॥
सर्वव्यापत्सु.....

नहि वाताद्भूते योनिर्नारीणां सम्प्रदुष्यति॥ शमसित्वा
तमन्यस्य कुर्याद् दोषस्य भेषजम्॥

च. चि ३०/११४-११५

Whatever remedy is said for *vatika* disorders should be applied in all disorders of genital tract. The genital track of women does not affect without *vata*. Hence one should pacify it first & then treat other *dosas*.

वातव्यधिहरं कर्म वातातानां सदा हितम्। औदकानूपजैर्मासैः
क्षीरैः सतिलतण्डुलैः॥

सवातघ्नौषधैर्नाडी कुम्भीस्वेदैरूपाचरेत्। अक्तां लवणतैलेन
साशमप्रस्तरसङ्करैः॥

स्वित्रां कोष्णांबुसिक्तांगी वातघ्नैर्भोजयेद्रसैः।

च.चि.३०/४७-४८

For the woman suffering from *yoniy vyapats* caused by aggravated *vayu*, *vatavyadhi hara karma* should be adopted.

वातातानां च योनीनां सेकाभ्यङ्गं पिचुक्रियाः॥ (उष्णाः
स्निग्धाः प्रकर्तव्यास्तैलानि स्नेहनानि च)।

च.चि.३०/६१

For *Vataja yoni vyapats*, *yoniseka, abhyanga, pichu* should be performed with *aushadha dravyas* which are *ushna, snigdha*. For the purpose of *snehana, tailas* should be used.

बस्तिविरिको वमनं तथा तैलं घृतं मधु।

अ.सं.सू.१/४७

For *Vata dosha, Shodhana* and *Shamana* is to be done with *Taila* and *Basti*.

मारुतघ्नं न च श्लेष्मवर्धनं बलवर्धनम् | त्वच्यं उष्णं
स्थिरकरं तैलं योनिविशोधनम्। च.सू.१३/१५

Taila is *vatahara*, *shleshmaghna* and causes *balavardhana*. It is *twachya*, *ushna*, has *sthira guna*

and is *yonivishodhaka*.

COMMONLY USED SHAMANA YOGA

Table 1: Commonly used *Shamana aushadhas*

CHURNA AND VATI YOGA	KASHAYA	TAILA	GHRITA
<i>Yogaraja Guggulu</i> <i>Chandraprabha vati</i> <i>Vishwailadi choorna</i> <i>Pushyanuga choorna</i> <i>Amruta pippalyadi choorna</i>	<i>Maha rasnadi Kwatha</i> <i>Koushamustabhayadi kashaya</i> <i>Artava shodhana kashaya</i> <i>Raktapittahara kashaya</i> <i>Pathyamalakyadi kashaya</i> <i>Yonishoolahara kashaya</i>	<i>Dhanwantaram Taila</i> <i>Sahacharadi taila</i> <i>Saindavadi taila</i> <i>Guduchyadi Taila</i> <i>Chandanadi taila</i>	<i>Phala sarpi</i> <i>Dhatryadi ghrita</i> <i>Sukumara ghrita</i> <i>Mahakushmanda ghrita</i> <i>Varahyadi ghrita</i> <i>Amritaprasha ghrita</i> <i>Kalyanaka Ghrita</i> <i>Dadimadya Ghrita</i>

Table 2: Commonly used *Shamana aushadhas*

RASAUSHADHI	ASAVA AND ARISHTA YOGA	RASAYANA YOGA
<i>Panchamrita Parpati rasa</i> <i>Bolaparpati Rasa</i> <i>Bolabaddha Rasa</i> <i>Gandhaka Rasayana</i>	<i>Patrangasava</i> <i>Usheerasava</i> <i>Bhringarajasava</i> <i>Hareetakyasava</i> <i>Dashamoolarishta</i> <i>Ashokarishta</i> <i>Vasarishta</i> <i>Saraswatarishta</i>	<i>Sukumara rasayana</i> <i>Kushmanda rasayana</i> <i>Kalyanaka Guda</i> <i>Shatavari Guda</i>

DISCUSSION

Most of the female related diseases are caused from the disturbed functioning of the *doshas* in genital tract. *Stree* is considered as *apathya moola* and Ayurveda recommends *shuddha yoni* and *garbhashaya*, which helps to prevent the manifestation of *yni vyapats*. Vata constitutes the driving factor so far as the physiology in *stree deha* is considered. *Vata* has a major role to play right from the time of conception, formation of *avayava* in *Garbha* until one's last breath. Circulation of Rasa Dhatu, expulsion of the menstrual blood, movement of Ovum from fallopian tubes to uterus is all controlled by *Vata*. Aberration of *Vata* causes disharmony at the level of *Tridosha* profoundly affecting the relevant *Dhatus* particularly *Rasa*, *Rakta* and *Artava Upadhatu*.

As the female genital tract and *Samprapti* of *yni vyapats* invariably involves *apana vata*, maintenance

and pacification of *vata* will be the most appropriate line of management. Apart from the conventional treatment of particular diseases, management on the basis of etio-pathology is recommended. *Yoni vyapat*, *Artava vyapat*, *asrigdara* etc are the diseases related to *stree roga*. *Ayurveda* has proclaimed that *shodhana* along with *shamana* and *sthanika chikitsa* offer significant improvement in the *lakshanas* of *yni rogas*.

Apart from proper diagnosis, treatment and prevention of *stree roga*, proper education about menarche, menopause and other physiological changes are described in our classical text books. An unvitiated female genital tract only can lead into proper sexual function and uneventful pregnancy with healthy progeny (*supraja*). Hence, attainment of *Samyavastha* of *Vata*, thereby bringing about harmony between *Tridosha* and *Dhatus* should form the

fundamental principle in the treatment of any Stree Roga.

CONCLUSION

Although *Vata* is *Amoorta*, its functions are wide-spread and remote throughout the body. *Vata* moves *Pitta* and *Kapha* as they are immobile (lame). In the Diseases caused by *Pitta* and *Kapha*, there is invariable involvement of *Vata*. So, treatment plan should always aim at *shamana* of the particular *Dosha* involved simultaneously giving due consideration to attain *Saamyavastha* of *Vata Dosha*. The reproductive organs in females are situated in the Pelvis which corresponds to the abode of *Apana vata*. Hence, *Apana Vatanulomana* should be the principle of management in all *Stree Roga*.

REFERENCES

1. Agnivesha, Charaka Samhita revised by Charaka and Dridabala, with Ayurveda Deepika commentary by Chakrapani Dutta, English translation by R.K. Sharma and Bhagwan Dash, Varanasi: Choukambha edition 2013, Volume 5 chikitsa sthana, 30th chapter, verse 40, pg-139, Pp-221.
2. Illustrated Sushruta Samhita by K.R.Srikantha Murthy: Choukambha orientalia, edition 2012, Volume 1, Sutra sthana chapter 21, verse 5, pg-153, Pp-239.
3. Agnivesha, Charaka Samhita revised by Charaka and Dridabala, with Ayurveda Deepika commentary by Chakrapani Dutta, English translation by R.K. Sharma and Bhagwan Dash, Varanasi: Choukambha edition 2013, Volume 5 sutra sthana, 12th chapter, verse 8, pg-239, pp-618.
4. Vagbhata, Ashtanga Hridayam with commentaries of Aruna Dutta (Sarvanga sundara) and Hemadri (Ayurveda Rasayana), Varanasi: Chaukhamba orientalia 2014, chapter 9, verse no 12, pg-168, Pp-956.
5. Illustrated Sushruta Samhita by K.R.Srikantha Murthy: Choukambha orientalia, edition 2012, Volume 1, Nidana sthana chapter 1, verse 5-8, pg-461, Pp-239.
6. Agnivesha, Charaka Samhita revised by Charaka and Dridabala, with Ayurveda Deepika commentary by Chakrapani Dutta, English translation by R.K. Sharma and Bhagwan Dash, Varanasi: Choukambha

edition 2013, Volume 5 Shareera sthana, 4th chapter, verse 12, pg-128, Pp-245.

7. Vagbhata, Ashtanga Hridayam with commentaries of Aruna Dutta (Sarvanga sundara) and Hemadri (Ayurveda Rasayana), Varanasi: Chaukhamba orientalia 2014, chapter 12, verse no 5-6, pg-183, Pp-956.
8. Vagbhata, Ashtanga Hridayam with commentaries of Aruna Dutta (Sarvanga sundara) and Hemadri (Ayurveda Rasayana), Varanasi: Chaukhamba orientalia 2014, chapter 1, verse no 8-10, pg-12, Pp-956.
9. Illustrated Sushruta Samhita by K.R. Srikantha Murthy: Choukambha orientalia, edition 2012, Volume 1, sutra sthana chapter 15, verse 1 pg-971, Pp-239.

Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Samatha Honavar et al: Clinical Management Of Vata As A Causative Factor In Stree Roga- A Conceptual Study. International Ayurvedic Medical Journal {online} 2018 {cited April, 2018} Available from: http://www.iamj.in/posts/images/upload/887_891.pdf