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

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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, dhatus 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 yoniyapad, artavavyapad, pradara, vandhaytawa, 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 vyapat¹ 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
PARYAYA²: 
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: 
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 MAHABHOOOTA IN GARBHA UTPATTHI⁶: 
Akasha mahabhoota: soukshmyata, vivekascha 
Vayu mahabhoota: Roukshya, Prerana, Dhatu vyuhana

STHANA OF VATA⁴: 
Pakvashaya, kati, sakthini, shrotram, sparshanam and vishesha sthana is Pakvashaya.

GUNA OF VATA⁴: 
Rooksha, Laghu, Sheeta, khara, Sookshma, Chala.

PRAKRUTA KARMA OF VATA⁴: 
Ucchwasa, Nishwasa, Utsaaha, Praspadana, Indriya patava, Vega pravartanadi...

IMPORTANCE OF VATA: 
1) वायुरुपायुं वायुविभाषिता शरीरस्त्रां | वायुविभाषित । सर्व प्रायुप्रायुं कीर्तित: | (चौक्रि.२८/३) 
2) सर्व विषे चेत्ता वातेन स प्राणः प्राणिनां स्मृति: | (चौ.१७३/१८) 
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, dosa samshoshana, karta garbhakriteenaam, kshepta bahirmalanaam, Shoolanusrotasaaam bhetta....Whereas, Vikrata Vayu can cause diseases and death.

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

ROLE OF AKASHA AND VAYU MAHABHOOOTA IN GARBHA VRIDDHI: 
Akasha mahabhoota : soukshmyata, vivekascha 
Vayu mahabhoota: Roukshya, Prerana, Dhatu vyuhana, vayuvibhajate

UNDERSTANDING OF KARMA OF VATA IN STREE SHAREERA

PRANA VAYU: 
प्राणायामवलम्बते (Su.ni.1/13) 
UDANA VAYU: 
प्रीणन, बल (Su.ni 1/14) 
VYANA VAYU: 
कौशिकित्वसम्बन्धम्, असृष्टिवर्धनातिद्रित्यस्य, योनिभूती (Su.ni.1/17) 
SAMANA VAYU: 
अति सतस्यस्य अभाववर्जितः 
अध्यस्य किर्त्विद्वारा तारे तन क्रमशः 
महात्मशत्याः (अ.सं.सू.२०/२) 

स्त्रीयाः ते कार्याः वायुविभाषिताः संयोगः 

APANA VAYU: 
काले कर्त्तिकार्याः शक्तिशृङ्गश्च 
(अ.सं.सू.२०/२) 

ROLE OF VATA IN RAJAKALA 
मातृपूर्वयुक्तम् कालम् धामनीभाषम् तदावर्तम् I ईयत्तृ कृष्णोऽविर्यर्ष्णुः 
च वायोष्मिनिः स्नेत् 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**

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

For the woman suffering from vata, pichu, abhyanga, and uttar basti are used.

**CLINICAL MANAGEMENT**

**Samanya Chikitsa Siddhanta**

**Vata Kriyas**

<table>
<thead>
<tr>
<th>SWASTHASYA URJASKARA</th>
<th>VYADHI PARIMOKSHA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nidana parivarjana</td>
<td>SHODHANA</td>
</tr>
<tr>
<td>Dinacharya</td>
<td>Sthanika, Sarvadaihika</td>
</tr>
<tr>
<td>Ritucharya</td>
<td>Aushadha yoga</td>
</tr>
<tr>
<td>Rasayana</td>
<td></td>
</tr>
<tr>
<td>Avoidance of Vegadharana</td>
<td></td>
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</tbody>
</table>

**Flow chart 1 – samanya chikitsa siddhanta**

**Sarva daihika Chikitsa**

**Sthanika Chikitsa**

Yoni Abhyanga, Yoni Swedana, Yoni Dhawana, Pichu dharana, Yoni varti, Yoni dhupana and uttra basti

वात का वा त्विकाराणा कर्मों के तशें कारयेत॥ सर्वंत्विपलमु॥

नहिं वातात्री योनित्रिकाणां सम्प्रास्मायः॥ शमसिविं तम्यस्य कुर्याद् दोषस्य भेषजम्॥

च. चि ३०/१७-१८

Whatever remedy is said for vata 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.

वात्विकारणों कर्म वातात्रानां सदा हितिम्। औद्योगूपद्यार्गुणिः॥

श्रीरे: सतितरङ्गिः॥ सवात्स्वाहायनीहि कुमारंश्वेदैपुष्पाचति॥ अर्यां लवचतेलन साथमप्रस्तरस्मृति॥

च. चि ३०/१९-२०

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

**Vata Kriyas**

स्विभ्रो कोणाभुसिंहतां गावश्रेष्ठज्ञेयेः॥

च. चि ३०/४५-४६

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<th>VYADHI PARIMOKSHA</th>
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<td>Shodhana</td>
<td>SHAMANA</td>
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<td>Sthanika, Sarvadaihika</td>
<td>Aushadha yoga</td>
</tr>
<tr>
<td>Virechana</td>
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<tr>
<td>Vanama</td>
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For Vata dosha, Shodhana and Shamana is to be done with Taila and Basti.
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

<table>
<thead>
<tr>
<th>CHURNA AND VATI YOGA</th>
<th>KASHAYA</th>
<th>TAILA</th>
<th>GHrita</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yogaraja Guggulu</td>
<td>Maha rasnadi Kwatha</td>
<td>Dhanwantaram Taila</td>
<td>Phala sarpi</td>
</tr>
<tr>
<td>Chandraprabha vati</td>
<td>Koushammustabhayadi kashaya</td>
<td>Sahacharadi taila</td>
<td>Dhatryadi ghrita</td>
</tr>
<tr>
<td>Vishwailadi choorna</td>
<td>Artava shodhana kashaya</td>
<td>Sainavadi taila</td>
<td>Sukumara ghrita</td>
</tr>
<tr>
<td>Pushyanuga choorna</td>
<td>Raktapittahara kashaya</td>
<td>Guduchyadi Taila</td>
<td>Mahakushmanda ghrita</td>
</tr>
<tr>
<td>Amruta pippalyadi choorna</td>
<td>Pathyamalakyadi kashaya</td>
<td>Chandanadi taila</td>
<td>Varahyadi ghrita</td>
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<tr>
<td></td>
<td>Yonishoolahara kashaya</td>
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<td>Amritaprasha ghrita</td>
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</tbody>
</table>

Table 2: Commonly used Shamana aushadhas

<table>
<thead>
<tr>
<th>RASAUSHADHI</th>
<th>ASAVA AND ARISHTA YOGA</th>
<th>RASAYANA YOGA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panchamrita Parpati rasa</td>
<td>Patrangasava</td>
<td>Sukumara rasayana</td>
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<tr>
<td>Bolaparpati Rasa</td>
<td>Usheerasava</td>
<td>Kushmanda rasayana</td>
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<tr>
<td>Bolabaddha Rasa</td>
<td>Bhringarajasava</td>
<td>Kalyanaka Guda</td>
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<td>Gandhaka Rasayana</td>
<td>Hareetakyasava</td>
<td>Shatavari Guda</td>
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<td>Saraswatarishta</td>
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DISCUSSION

Most of the female related diseases are caused from the disturbed functioning of the doshas in genital tract. Stree is considered as apathyaa moola and Ayurveda recommends shuddha yoni and garbhhashaya, which helps to prevent the manifestation of yoni 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 Upadhattu.

As the female genital tract and Samprapti of yoni 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 yoni 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
CONCLUSION

Although Vata is Amoorta, its functions are widespread 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 Vatamulomana should be the principle of management in all Stree Roga.

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