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Applications of *Vatopakram's* in *Vatavyadhi*

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ABSTRACT

Vata is *Prana* of human as it is responsible for all *Cheshtas* i.e. movement. *Acharya Charaka* has mentioned the qualities of *Vata* in *Vatakalakaliya Adhyaya* that the *Vata Dosha*, when it is normal sustains the functioning of all the organs of the body, initiates all the actions and coordinates, stimulates all the sense organs. *Gati* is the unique feature of *Vayu*. The deranged *Vata* functions lead to different disorders related to movements; sensory organs etc and also affect the strength and span of life. *Vata* gets vitiated by *Dhatukshaya*, *Avarana* by *Pitta* and *Kapha*. *Vata* alone causes 80 diseases. Different treatment modalities are explained for each *Doshas* individually called *Doshopakramas*. *Vatopakrama* means treatment modalities helps in mitigating *Vata Dosha* and balance *Vata Dosha*. *Snehana*, *Swedana*, *Basti* are considered best therapies in all types of *Kevala Vatajanyavyadhis*. Considering the *Nidana* and *Samprapti* of *Vata Vyadhi*, one can treat *Vata Dusti* successfully by applying appropriate *Vata Upakramas*. In this article an attempt is made on application *Vata Upakramas* in *Vatavyadhis*.

Key words: *Vata*, *Vatopakrama*, *Vatavyadhi*.

INTRODUCTION

Vata is the prime *Dosha* among *Tridosha*, because of its *Asukaritwa* and ability to carry on the life process in association with *Pitta* and *Kapha Dosha*, *Sapta Dhatu* and *Trividha Mala*. It is composed of *Rajoguna*, which is *Pravarthaka* and the other two *Doshas* are often described as *Pangu* without the involvement of *Vatadosha*. *Vata* causes more number of diseases in the body than other *Doshas*. *Vata Dosha* governs all movements and flow in the body. *Vata Vyadhi* means diseases caused by vitiated *Vata*.

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The disease which is caused by *Vata* or *Asadharana Vyadhi* caused by vitiated *Vata* is called as *Vatavyadhi*. According to causes and pathology, all the conditions of the *Vatavyadhi* can be classified into two types as *Dhatukshayajanya* and *Margavrodhjanya*.^[1] *Dhatukshayajanya Vatavyadhi* caused by intake of *Ruksha*, *Sheet Ahara* and *Margavrodhjanya Vatavyadhi*, caused by improper intake of food leading to formation of *Ama* that causes *Margavrodha*. In the pathology of *Dhatukshayajanya*, there is *Dhatukshaya* i.e. destruction in *Dhatu*, whereas in *Margavrodhajanya* there is obstruction. *Dhatukshayajanya Vatavyadhi* can be treated by controlling vitiation of *Vata* and correcting the destruction of *Dhatu*. *Margavrodhajanya Vatavyadhi* can be treated by removal of obstruction and correcting the direction of flow of *Vata*.

According to *Astanga Sangraha Vatapakramas*^[2] are

- *Sneha* (Oleation)
- *Sweda* (Sudation)
- *Samshodhana* (Mild purgation)
- *Madhura*, *Amla*, *Lavana* and *Ushna* (Food which are sweet, sour, salt taste and hot)

- *Abhyanga* (oil massage)
- *Mardhana* (Simple massage)
- *Trasana* (frightening)
- *Deepana Pachana Siddha Sneha* (Ghee, oil, fat prepared with drugs causing increase of hunger and improves digestion)
- *Anuvasana Basti* (Oil enema)
- *Asthapana Basti* (decoction enema)

Snehana

Which induces *Sneha* (unctuousness, oiliness), *Vishyandana* (liquifaction), *Mardavata* (smoothness), *Kleda* (moistness) is called as *Snehana*.^[3] In *Chaturvidha Sneha*, *Taila* is considered as one of the best in *Vatavikaras*.^[4] *Kevala Vata* and *Anavritta Vata* can be managed with *Ghrita*, *Taila*, *Vasa*, *Majja* both internally and externally.^[5]

1. Internal application as *Snehapana*: According to the action of the *Sneha*, it has been divided into three varieties.

- *Brihmana*
- *Shamana*
- *Shodhana*

2. External applications: *Abhyanga* (massage)

- *Pariseka* (pouring of oil)
- *Moordha Taila*
 - *Shiro Pichu*
 - *Shirodhara*
 - *Shiro Vasti*
- *Gandusha*

Indications

1. *Snehapana* (*Ghrita* or *Taila*) after taking food in *Bahu*, *Shirshagata Vata*. *Mashasaindhavasadhita Taila*.^[6]
2. *Snehapana* - *Ghrita* prepared by *Anupamamsa*, *Dashamoola*, *Shatavari*, *Kulatha*, *Badara*, *Masha*,

Tila, *Rasna*, *Yava*, *Bala* should be cooked by adding *Vasa*, *Dadhi*, *Amla* - *Vata Vyadhi*.^[7]

3. *Snehapana* after meals - *Avabahuka*.^[8]
4. *Avapeedana Snehapana* (food has to be taken after consuming the *Ghrita*) - *Adhonabhigata Vata*.^[9]
5. *Abhyanga* with *Mashasaindhavasadhita Taila* - *Sarvanga Vata*, *Twakgata Vata*.^[10]
6. *Abhyanga* with *Mashasaindhava Sadhita Taila* in *Sankocha*. *Taila* prepared by *Anupmamsa*, *Dashamoola*, *Shatavari*, *Kulatha*, *Badara*, *Masha*, *Tila*, *Rasna*, *Yava*, *Bala* should be cooked by adding *Vasa*, *Dadhi*, *Amla* - *Vata Vyadhi*.^[11]
7. *Abhyanga* with *Katu Taila* - *Greevastambh*.^[12]
8. *Snehana* - *Kubja*.^[13]
9. *Ghrita* with *Yavakshara* and *Hingu* - *Tuni*, *Pratituni*.^[14]
10. *Murdhini Taila* - *Ardhita*.^[15]
11. *Snehapana* and *Abhyanga* - *Shrotradigata Vata*.^[16]

Ghrita used in Vatavyadhi

SN	Ghrita	Indications	References
1.	<i>Dashamooladi Ghrita</i>	<i>Kevalavatavyadhi</i> - <i>Pana</i> , <i>Abhyanga</i> , <i>Basti</i>	Cha. Si. 119-121. PN -753
2.	<i>Chitrakadi Ghrita</i>	<i>Nanatmajavata Vyadhi</i>	Cha. Si. 122-23. PN -753
3.	<i>Baladi Ghrita</i>	<i>Murdhagata Vatavyadhi</i>	Cha. Si. 123-124. PN -753
4.	<i>Panchatikta Guggulu Ghrita</i>	<i>Astimajagata Vata</i>	<i>Sahasra Yoga</i>
5.	<i>Dashamooladi Majjasneha</i>	<i>Sira</i> , <i>Parva</i> , <i>Asti</i> , <i>Kostagata Vata</i> - <i>Navana Nasya</i> , <i>Abhyanga</i> , <i>Anuvasana Basti</i>	Cha. Si. 124-127. PN -753
6.	<i>Triphaladi Chatusneha</i>	<i>Sarvangavata</i> , <i>Ekangavata</i> , <i>Majja</i> , <i>Asti</i> , <i>Siragata Vata</i> , <i>Vepatu</i> , <i>Akshepa</i> ,	Cha. Si. 129-134. PN -753

		<i>Shoola</i>	
7.	<i>Jeevaniya Ghruta</i>	<i>Sarvangavata, Ekangavata</i>	Cha. Si. 29/61-70. PN -784
8.	<i>Panchatikta Ghruta</i>	<i>Sandhi Vata, Majjagata Vata, Astivata, Prabala Vata.</i>	<i>Yoga Ratnakara Vatavyadhi Chikitsa, 354-57 PN – 433</i>
9.	<i>Nimbadi Ghruta</i>	<i>Astigata, Sandhigata, Majjagata Vata</i>	A.H. 21/58-61 P 811
10.	<i>Rasna Ghruta</i>	<i>Vataroga</i>	A.H. 21/57 P 811

Taila's used in Vatavyadhi

SN	Taila	Mode Of Administration	Indications	References
1.	<i>Nirgundi Taila</i>	<i>Pana, Abhyanga</i>	<i>Vatajanita Vedana</i>	Cha. Sam. Chi 28/34-35 PN 753
2.	<i>Laghupanch amoola Taila</i>	<i>Pana</i>	<i>Vatavikara, Grudrasi, Vatakaphaja</i>	Cha. Sam. Chi 28/138 39 P - 756
3.	<i>Sahachara Taila</i>	<i>Pana, Abhyanga</i>	<i>Kampa, Akshepaka, Stambha, Shosha, Vatavyadhi</i>	Cha. Sam. Chi. 28/143-45 P – 757
4.	<i>Bala Taila</i>		<i>Vatavikara</i>	Cha. Chi 28/148-156 P 757
5.	<i>Amrutaadi Taila</i>	<i>Pana</i>	<i>Vatavikara</i>	Cha. Chi 28/157-164 P 759
6.	<i>Rasna Taila</i>		<i>Vatavikara</i>	Cha. Chi 28/165-166 P 760
7.	<i>Karpashtyadi Taila</i>	<i>Pana, Abhyanga</i>	<i>Pakshagata, Avabahuka</i>	Sahasraha yoga, Taila prakaran P-80

8.	<i>Ksheerabala Taila</i>	<i>Abhyanga</i>	<i>Pakshagata, Sandhigata Vata</i>	Sahasraha yoga Taila prakaran P-75
9.	<i>Narayana Taila</i>	<i>Abhyanga</i>	<i>Katigrahsa, Sarvanga Ghraha Hanustambha, Manyastambha.</i>	Yoga Ratnakara Vatavyadhi i Chikitsa, 267-77 PN – 425
10.	<i>Mashabaladi Taila</i>	<i>Pana, Nasya, Basti</i>	<i>Manyastambha, Jihvagraha, Gatrakampa</i>	Bhai. Ratnavali 27/551-556,P- 538
11.	<i>Vishatinduka Taila</i>	<i>Abhyanga</i>	<i>Vataroga</i>	Bhai. Ratnavali 27/179-181,P- 589
12.	<i>Dhanvantara Taila</i>		<i>Vata Vyadhi</i>	Sahasraha yoga tailaprakaran, P-74
13.	<i>Laghuvishag arbha Taila</i>	<i>Abhyanga</i>	<i>Pakshagata, Hanustambha, Manyastambha, Katighaha, Kampa</i>	Yoga Ratnakara Vatavyadhi i Chikitsa, 245-46 PN – 424
14.	<i>Mahamasha Taila</i>	<i>Basti, Abhyanga, Pana, Navana</i>	<i>Pakshgata, Hanustambha, Ardita, Avabahuka, Vishwachi, Kanja, Pangu</i>	Bhai. Ratnavali 27/543-550,P- 567
15.	<i>Saindhavadi Taila</i>		<i>Grudrasi, Sandhishoola</i>	Yoga ratnakara Vatavyadi Chikitsa P – 522
16.	<i>Prasarini Taila</i>	<i>Abhyanga</i>	<i>Ekangavata, Sarvanga Vata, Pangu</i>	Yoga ratnakara Vatavyadhi i Chikitsa -

				P – 532
17.	<i>Mahamaasha Taila (Samisha)</i>	<i>Pana, Abhyanga, Basti, Nasya.</i>	<i>Sarvavataroga, Shoola, Pakshaghata, Ardita, Kalayakhanja, Pangu</i>	Bhaihija ratnavali 26/536-542 P-566.
18.	<i>Hingwadya Taila</i>		<i>Karna Shoola</i>	Bhaisajya Kalpana 62/14 Op-Ed 968
19.	<i>Bilwadya Taila</i>		<i>Bhadirya</i>	Bhaisajya Kalpana 62/29 P-970
20.	<i>Mashasaindhavadi Taila</i>	<i>Abhyanga</i>	<i>Sankochita Avayava</i>	Cha. Chi 28/97 P - 794
21.	<i>Anu Taila</i>	<i>Abhyanga</i>	<i>Pakshaghata</i>	Su. Sam. Chi 4/28 P 27
22.	<i>Agurvadi Taila</i>		<i>Vataroga</i>	Cha chi sta 28/179 pp 718
23.	<i>Mulaka Taila</i>		<i>Vataroga</i>	Cha Chikitsa 28/175 pp 717
24.	<i>Karpasakulata Siddha Taila</i>		<i>Vataroga</i>	Cha.Si.129-134. PN - 753
25.	<i>Yavadi Taila</i>		<i>Vataroga</i>	Cha. Si. 140-141. PN -756
26.	<i>Mulakadya Taia</i>		<i>Vataroga</i>	Cha. Si. 167-169. PN – 760
27.	<i>Vrushamooladi Taila</i>		<i>Vataroga</i>	Cha. Chi 170-171. PN -760
28.	<i>Sukumar Taila</i>		<i>Sarvangavata, Ekangavata, Vepatu, Akshepaka,</i>	Ch Chi 29/129-134. PN -753

				<i>Kanja, Pangu</i>
29.	<i>Shatavari Taila</i>			<i>Vatavyadhi</i> Yoga Ratnakara <i>Vatavyadhi Chikitsa</i> , 291-92 PN – 427
30.	<i>Mahavishagarbha Taila</i>			<i>Ghrudrasi, Sarvanga Grahana</i> Yoga Ratnakara <i>Vatavyadhi Chikitsa</i> , 247-55 PN – 424
31.	<i>Eladi Taila</i>			<i>Vatamaya, Bala Vrudhi, Mandanala</i> Yoga Ratnakara <i>Vatavyadhi Chikitsa</i> , 297-99 PN – 427
32.	<i>Sugandhi Taila</i>			<i>Pavanamayajit, Useful In Bala, Vrudda, Raja</i> Yoga Ratnakara <i>Vatavyadhi Chikitsa</i> , 295-96 PN – 427
33.	<i>Masha Taila</i>	<i>Pana, Abhyanga, Basti, Nasya</i>		<i>Hastakampa, Shirakampa, Bahu Kampa, Avabahuka, Urdvajatrugata</i> Yoga Ratnakara <i>Vatavyadhi Chikitsa</i> , 323-26 PN – 432
34.	<i>Rasnapatika Taila</i>	<i>Pana, Lepa, Nasya, Shirobasti</i>		<i>Dhanurvata, Antaryama, Grudrasi, Avabahuka, Viswachi, Pangu, Ardita, Padaharsha.</i> Yoga Ratnakara <i>Vatavyadhi Chikitsa</i> , 342-357 PN – 433
35.	<i>Vijayabhairava Taila</i>	<i>Pana, Abhyanga, Lepa</i>		<i>Bahukampa, Shirakampa, Jangha Kampa, Ekanga</i> Yoga Ratnakara <i>Vatavyadhi Chikitsa</i> , 336-40 PN

			Vata	- 432
36.	Masha Taila	Abhyanga	Pakshagata	Yoga ratnakara Vatavyadhi Chikitsa - P - 518
37.	Mashdya Taila	Abhyanganasya, Parisheka	Avabahuka, Ardhangata Vata, Shosha, Bahukampa, Shirkampa,	Yoga ratnakara Vatavyadhi Chikitsa - P - 519
38.	Madhuparnayadi Taila	Pana, Abhyanga, Basti, Nasya	Vatavikara	Cha. Chi 29

Swedana

Procedure that relieves the body from *Stambha* (stiffness), *Sheeta* (cold), *Gourava* (heaviness) and it is *Swedakaraka*. *Swedana* is an essential *Purvakarma*. Before the administration of fomentation therapy, the body should be oiled properly and thereafter fomentation therapies namely *Nadisweda*, *Prastara Sweda*, *Sankar Sweda* as well as other types of appropriate fomentation should be administered. *Swedana* can also be administered as *Pradhana Karma* and *Paschata Karma* in many *Vatavyadhi*'s. *Swedana* has benefits as *Malapaham* (removes toxins from the body through sweat), *Rogapaham* (cures many *Vatavyadhis* as *Pradhan Karma*), *Bala*, *Varna Prasadana* (increases strength and colour by stimulating sweat glands, removing toxins and increasing blood circulation).

Applications of Swedana

1. The hot poultice - In *Vatavyadhi* having predominance of *Shula*, *Sankocha*, *Stambha*.
2. The hot poultice - in *Vatodwestana* (cramps).
3. The hot poultice prepared by Head of a goat, meat of aquatic, marshy land, pishita animals made free of bones, cut into small pieces, steam boiled and added with oil, ghee and sour ingredient.^[17]

4. The hot poultice prepared by *Mamsa* of *Anupamamsa*, *Dashamoola*, *Shatavari*, *Kulatha*, *Badara*, *Masha*, *Tila*, *Rasna*, *Yava*, *Bala* should be cooked by adding *Vasa*, *Dadhi*, *Amla*.^[18]
5. The hot poultice prepared with *Payasa* and *Krushara*, *Mamsa*, *Taila*, *Ghrita* are beneficial - *Vataroga*
6. *Salwana Upanaha* - *Pakshagata*^[19]
7. *Mustadi Upanaha* - *Vatavyadhi*^[20]
8. *Nadisweda*, *Upanaha* with *Vatahara Dravyas* - *Ardita*.^[21]
9. *Avagahana Sweda* - with *Vatahara Kwatha*, *Dugdha*, *Taila* - *Twakagata Vata*.^[22]
10. *Avagaha Sweda* in *Vataroga* - *Kwatha*, *Ksheera*, *Taila*.^[23]
11. *Nadisweda* - with *Mamsa* of *Anupmamsa*, *Dashamoola*, *Shatavari*, *Kulatha*, *Badara*, *Masha*, *Tila*, *Rasna*, *Yava*, *Bala* should be cooked by adding *Vasa*, *Dadhi*, *Amla*.^[24]
12. *Shastika Swedana*, *Parisheka*, *Annalepa* - *Karmakshaya Pradhana Vatavyadi* like *Pakshaghata*.
13. *Bhaspha Swedana* - In *Katishoola*, *Ghrdrasi*.
14. *Valuka Swedana* - *Ama Pradhana Shotha*.
15. *Sankar Sweda* - *Kevala Vata*^[25]
16. *Ruksha Sweda* - *Manyastambha*^[26]
17. *Patra Pinda Sweda* - Effective in the management of painful conditions caused by *Vatadosha*, usually in degenerative diseases.
18. *Niragni Sweda* - *Kaphamedavruta Vataroga*.
19. *Avagaha*, *Kuti*, *Karshu Sweda*, *Prastara Sweda*^[27] - *Sarvanga Sweda*
20. *Harsha*, *Toda*, *Ayama*, *Shopha*, *Stambha*, *Graha*.^[28]

Mridu Shodana

Virechana Karma is the process of expelling vitiated *Doshas* through *Adhobhaga* i.e. *Guda*. *Virechana Karma* is a specific process for elimination of *Pitta Dosh*, it also capable of mitigating *Vata Dosh*. In

Vatavyadhi Mridushodana^[29] is recommended, as Teekshna Virechana cause vitiation of Vata Dosha again. Mridu Shodana means Mridu Virechan. The drug used in the form of oil or the preparation containing Sneha is known as Sneha Virechana eg: Eranda Taila. Virechan drugs eliminate the Doshas from the body, eradicate the diseases and restore normal strength and complexion of the body.

Indication

1. Because of inappropriate administration of therapies i.e. Snehana, Swedana the diseases caused by Vata do not get subsided. Then elimination therapy with the help of Mridu Virechana Dravya with Sneha, commenting on Sadoshatwa, Chakrapani explained that sometimes appropriate administration of therapies may lead to accumulation of morbid matter that has to be eliminated by Mridu Virechan.^[30]
2. Intake of food which is Snigdha Guna, Amla, Lavana Rasa Yukta, Ushna Guna Yukta, the morbid material gets accumulated and it obstructs the Srotas, lead Avarodha to Vatadosha. In that condition Virechan (elimination therapy) will help.^[31]
3. Pakvashayagata Vata^[32]
4. Mamsamedagata Vata^[33]
5. Pakshaghata^[34]
6. Krostukashirsha - Eranda Taila with Ksheera

Mrudu Shamshodhana has been mentioned in the treatment of Margaavarodha Vatavyadhi.

Yogas for Mrudu Virechana

Because of inappropriate administration of therapies (Snehana, Swedana) the ailments do not subside, then for elimination, the mild drugs added with unctuous ingredients should be given. For this purpose, medicated ghee prepared by boiling, either with Tilvak or Saptala or Eranda Taila with milk.^[35] They help in the elimination of vitiated Doshas and produce beneficial effects.

Basti in Vata Vyadhi

Basti Chikitsa is regarded as the prime treatment in Vatavyadhi among the Panchakarma. It is having not only curative action but also preventive and promotion actions. The medicine administered with a Basti used as instrument. Anuvasana Basti, Asthapana Basti are considered as best Upakrama in Vatavyadhi. After Snehapana of Chatur sneha and again Snehana should be administered with the help of Payasa, Yusha, Gramya, Anup, Ambuja Mamsarasa after adding Sneha. Payasa and Krushra added with Amla, Lavana, then after Anuvasana Basti should be administered with medicated Dravya or Sneha.^[36]

Indications for Basti

1. If the patient is weak and unsuitable for the administration of purgation therapy, then Niruha Basti medicated with ingredients, which are Pachana and Deepana^[37] should be given.
2. Sarvangavata
3. Mamsamedagata Vata
4. Adogata Vata
5. Grudrasi
6. Pakshagata
7. Bastigata Vata
8. Pakwashayagata Vata
9. Vatapravrutti
10. Adhika Udagara
11. Antrakujana etc.

Yoga's for Anuvasana Basti and Niruha Basti

Anuvasana Basti	Niruha Basti
Dashamooladi Taila	Guduchyadi Niruha Basti
Mahamasha Taila	Rasnadi Niruha Basti
Narayana Taila	Erandamooladi Niruha Basti
Bala Taila	Baladi Niruha Basti
Guduchyadi Taila	Dashamooladi Niruha Basti

Dashamooladi Taila	
Shatavhadi Taila	
Saindhava Ghruta	

Vitrasana, Vismarana, Vismapana

Commenting on *Vitrasana*, Arunadutta explained as *Trasana* means fearing, this is done by showing *Vyaghra*, *Rajapurusha*, *Graham* etc. Chakrapani explained *Vitrasana* are *Vatakaraka Nidana* and it is told in *Vataja Unmada* as *Hetuviparitharthakari Chikitsa*.

Snigdha, Madhura, Amla, Lavana

These three *Rasa's* are said as potent *Vata Shamaka Rasa*. *Madhura Vipaka*, *Snigdha Guna* of *Amla* and *Lavana Rasa* acts on *Ruksha*, *Laghu*, *Khara Guna's* of *Vata*. Chakradatta explain all patients of *Vatavyadhi* should be treated with *Madhura*, *Amla*, *Lavana*, *Snigdha Ahara*. *Surasava*, *Asava* is prepared in cold water without boiling the drugs. *Sura* - The fermented liquor prepared by using cooked rice, barley etc.

DISCUSSION

Snehana

Both the internal and external use of *Sneha* helps in *Vatavyadhi*. *Sneha Dravya* possesses *Drava*, *Sukshma*, *Sara*, *Snigdha*, *Picchila*, *Guru*, *Sheeta*, *Manda*, *Mrudu* properties, which are opposite to the *Guna's* of *Vata Dosh* like *Ruksha*, *Laghu*, *Sheeta*, *Daruna*, *Khara*, *Vishada*. So by these properties *Sneha Dravya's* alleviates *Vata Dusti*. *Sneha* helps in promotion and regulation of *Vata Dosh*. In *Chatur sneha*, *Taila* is considered best for *Vatadosha*. Continues use of *Taila* alleviates *Vata Dosh*, as it is having *Snigdha*, *Guru*, *Ushna Guna*. *Sneha's* when administered, it provides nourishment of *Dhatu*, which are *Shushka*, because of *Ruksha Guna* of *Vata*. *Abhyanga* (application of *Taila*) specific *Taila* is selected according to disease and body is massaged in specific manner for a specified period of time. *Dalhana* explained *Taila* entered into *Uttarottara Dhatu*, 300 *Matra Kala* reach to hair follicles, 400 *Matrakala* to *Rakta*, 500 *Matrakala* to *Mamsa*, 600 *Matra Kala* to *Meda Dhatu*, 700 to *Asthi*

Dhatu and 800 *Matrakala* to *Majja Dhatu*. By regular practice of *Abhyanga* degenerative changes can be slow down, helps in preventing degeneration of tissue and helps in regeneration of tissue. *Abhyanga* with *Taila* prepared by using *Vatashamaka* specific drugs decoction relieves *Shoola* and *Vatavyadhi's*. When *Sneha* is administered externally, drugs undergoes *Pachana* by *Bharajaka Pitta* and the *Virya* of drugs are absorbed through *Romakupa* and *Dhamani*, circulated all over the body. *Snehana* helps in nourishing *Dhatu's* by increasing *Agnibala* and increases strength of the body. Repeated *Snehana* and *Swedana*, as a result of which the *Kosta* becomes soft and the diseases of *Vata* do not get lodged there permanently. *Snehana Karma* plays an important role in management of *Dhatu Kshayaja Vikara*. In *Margavarodha Vatavyadhi's*, *Sneha* administered internally it reaches to *Srotamsi* and act as a solvent to remove the obstruction by dissolving *Dosha* in it and resulting in removal of *Strotorodha*, which is important in *Samprapti Vighatana* of disease.

Swedana

Swedana has the main role in treatment of *Vatavikara*. *Guru*, *Tikshana*, *Ushna Dravya's* induces *Swedana* and the drugs having opposite qualities like *Laghu*, *Sheeta* relieves stiffness. *Harsha*, *Toda*, *Ruk*, *Ayama*, *Shotha*, *Stambha*, *Daha* etc. immediately get alleviated, produces *Mardhavata* in body. *Swedana* has *Teekshana*, *Ushna Guna*, its main action like *Sthambagna*, *Gouragna*, *Sheetagna*, which are quite opposite to the symptoms of the *Vata* disease. *Swedana Stambhanigraha*, *Sheetagnata*, *Gowravagnata*, *Swedakaraka*, *Vatashamana*, *Gatravinamana*, *Agnideepana*, *Twakmardava*, *Twak Prasadana*, *Nidra* and *Tandranasha*, *Bhktashradha*, *Srotoshudhi*, *Sandhichesta*, *Doshashodhana*. *Swedana* helps in delocalizing the *Sthanika* and *Sarvadaihika Dosh*. Also helps in *Srotomukha Vishodhana* (Vasodilatation), *Ama Pachana* (Increased metabolic rate), removes *Swedavaha Srotorodha* (Stimulation of sweat glands). *Swedana* increases sweat and throw out waste products along with sweat; it decreases *Kleda* in the body resulting in the reduction of *Sthamba* (stiffness), is common symptom of *Vata*

Vyadhis. *Swedana* increases blood circulation to the affected area, corrects *Dosha* imbalances, strengthens the muscles and improves the tissues capacity within the body.

Mrudu Shodana

By *Shodana*, morbid *Doshas* accumulated in *Srotus*, which obstructs the movement of *Vata* is get relieved and helps in proper function of *Vata Dosha*. In *Vata Vyadhi*, *Mrudu Shodana* is indicated, so the medicine prepared with oil base is preferable, to prevent further vitiation of *Vata Dosha*. As excessive passage of *Mala* and *Dosha* is one of the *Nidana* for *Vatavyadhi*, so *Tikshna Shodana* is contra-indicated. The *Virechana Karma* clears the *Margavarodha* by eliminating the morbid *Doshas* and regulates the activity and movement of *Vata Dosha*. *Virechana* evacuates all morbid *Doshas* from all micro to macro dhatu channels and regulates *Vata*.

Snigdha, Amla, Lavana, Ushna Ahara Sevana

Lavana generates *Kledata* (moistness) and removes *Avarodha* in *Vata Marga*. *Ushna Guna* counteracts *Seeta Guna* of *Vata*. *Guru Guna* nullifies *Laghu Guna* of *Vata*. *Amla* dilates *Srotasa* by *Tikshna*, *Ushna* and *Snigdha* thus causes *Anulomana* of *Vata*. *Madhura* pacifies *Vata* by its *Snigdha*, *Guru* and *Picchila* being opposite to *Vata*. *Madhura Rasa* by nourishing *Dhatu*s pacifies *Vata* caused by *Dhatu Kshaya*.

Basti

Basti is considered as best procedure for *Vatavyadhi*. The site of action of *Basti* is *Pakwashaya*. It is the main site of *Vata Dosha*. Hence *Basti* is mainly useful for the treatment of vitiated *Vata*. *Basti Karma* helps to reset and maintain the balanced state of *Vata Dosha* and thus helps in treatment of *Vatavyadhi's*. *Anuvasana Basti* and *Niruha Basti* is mentioned in all *Tridoshas*, but it is specially indicated for *Vataja Vikaras*. *Basti* is the best therapy to control the *Vata* and thus control *Pitta* and *Kapha*, as it is responsible for all the functions of the body and also the diseases. Hence *Basti* is said as *Ardha Chikitsa*. *Basti* is not only cleansing process, it also performs various functions according to the type of *Basti* implemented ex.

Shodhan Basti acts as a cleansing process, *Bruhan Basti* is nutritive in function. In *Sushruta Samhita* explained that *Virya* of *Basti Oushada* reaches all over the body through *Srotus* in the same way as the water pour at the root of the plant reaches up to leaves. Even though *Basti Dravyas* comes out with *Mala*, but their *Virya* acts all over the body by the action of *Pancha Vata*, just as sun draws moisture from the earth. Acharya Vagbhata in *Astanga Sangraha* explained that *Virya* of *Basti* reaches *Apana Vata* and nourishes it, then acts on *Samana Vata*. After nourishing *Samana Vata*, then *Vyana Vata*, thereafter act on *Udana Vata* and *Prana Vata* and nourishes them. When all *Pancha Vata* gets nourishes it promotes health. By subside of *Vata Dosha*, all diseases located in the other parts of the body also become pacified. The *Virya* of *Basti* also acts on *Pitta* and *Kapha Dosha* brings to normalcy. The *Virya* of *Basti* is carried to *Tiryak Pradesha* by *Vyana Vata*, to *Adha Pradesha* by *Apana Vata*, and to *Urdhwa Pradesha* by *Prana Vata* (A.S.5/68). According to *Parashara*, anus is the root of the body and through the vessels spread entire body upto *Murdha*, does nourishment, also alleviates the *Dosha's* from body. Most of the *Vatavyadhi's* can be treated by *Basti Chikitsa*. Effect of *Basti* is not only limited upto rectum and *Samshodhana* of *Malas*, it helps to improve regeneration of nerves, functioning of neural system. *Anuvasana Basti* nourishes all the channels after reaching the *Nabhi*. *Basti* can go deep into GIT and produces wide spread effects. Proper volume of *Basti Dravya* produces mechanical pressure effect and helps in various mobility disorders. In *Niruha Basti*, as *Basti Dravya* become as hypertonic solution due to its ingredients like *Madhu*, *Saindhav*, *Kalka*, *Kashaya* introduced into the body through anus, get absorbed by intestinal epithelial cells by the process of osmosis, throws out *Doshas* from the body. Thus *Basti* is helpful in both types of *Vata Vyadhi*, but one should administer after assessing *Kevala Vata* or any *Samsrusta Dosha*, also assess *Bala* of *Rogi* and *Roga*.

CONCLUSION

The principle of advocating of any *Upakrama* is *Dosha Samyata*. *Vatopakrama* works on the principles of

Samanya and *Vishesha Siddhanta*. *Roga* must be assessed carefully for *Kevala Vata* and *Avrutta Vata* and *Rogi* must be examined, based on that *Upakrama* should be planned. *Snehana*, *Swedana*, *Basti* are prime line of treatment of *Vatavyadhi*. *Vatopakrama* can also be used as both prevention and cure of a *Vata Vyadhi*.

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