



CLINICAL SIGNIFICANCE OF UDANA VATA

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ABSTRACT

Balanced state of *Vata dosha* is vital for healthy life as it is the initiator, controller, and facilitator of all physiological and cognitive functions of human body. *Kapha*, *pitta*, all *malas* and *dhatu*s are driven by *vata dosha* as clouds are driven by the wind. This indicates superiority of *vata dosha* over other elements in our body. Among the five types of *vata dosha*, *Udana vata* plays many crucial functions like initiation of speech and motor functions, maintenance of physical strength and immunity (*bala*), cognitive functions (*smriti*) and skin complexion etc. In this literary article physiological as well as pathological functions of *udana vata* with its site, causes of vitiation, disease caused and treatment modalities for its management is discussed.

Keywords: *Udana vata*, *vata dosha*, *bala*, *smriti*.

INTRODUCTION: The world has witnessed tremendous advancement in the field of medical science in the past century. In spite of various studies on *tridosha* concept, still lacuna exists in understanding of this theory and its practical applications in daily practice. Therefore, studying the Ayurveda fundamentals in *samhitas* without disfiguring their originality is the need of the time. Understanding of *Ayurveda* requires detail and minute study of our classical texts. Every concept is described and applied in its unique way in the treatment of diseases described in our *samhitas*. While studying *Ayurveda* it is important to understand the hidden meaning of the concepts and concentrate on its practical application in the treatment of diseases of the present era. Of the *tridoshas*, *vata dosha* has special significance owing to its multi factorial vital function in our body. *Acharya Charak* has described *vata dosha* as *Tantrayantradharah* i.e controller of *tantra*(body) and *yantra* (systems of the

body). This implies the necessary role of balance state of *vata dosha* for regular functions of all the systems of the body. Emphasizing the significance of *Vayu*, *Acharya Charak* has described that *Vayu* is the *Ayu* (i.e. longevity), *Bala*(i.e physical strength and immunity), *Dhata* (controls vital function of life) and is small replica of universe beholding essential functions in our life¹. On the basis of *sthana*(location) and *karma*(function) *vata* is classified into mainly 5 types such as *Prana*, *Udana*, *Saman*, *Vyan* and *Apana*². In this article attempt is made to understand the concept of *Udana vata* and focus on its applicability in the treatment of diseases.

UDANA VATA MEANING: *Acharya Sushrut* has defined *udana vata* as *upaiti* i.e one which moves in upward direction towards the upper organs of the body³.

UDANA VATA LOCATION: All acharyas have mentioned *Urah Pradesha*(chest) as main *sthan*(location) of *udana vata*. Also, *udana vata* staying at

Urah Pradesh moves at Nasa(nose), Nabhi(umbilicus) and Gal(throat)⁴.

UDANA VATA FUNCTIONS:

1.Uchwasa karma- Uchwasa means exhalation of air from the lungs. Udana vata helps in expiration while prana vayu helps in inspiration, together controlling respiration process⁵.

2.Vakpravrutti- Udana vata helps in function of speech production through its proper articulation of its route i.e nasa(nose) and gal(throat). During exhalation, the air from the urah(chest) flows out and come in contact with talu(palate), danta(teeth), oshtha(lips), jihva(tongue) which finally helps in speaking words⁶.

3.Prayatna- It is physical and mental effort to do something. Whatever imagined in mind, Udana vata induces a person to do his work⁷.

4.Urja- Urja is the prenanam i.e udana vata helps in providing proper nourishment to the cells and tissues of the body hence giving proper bala(physical strength and immunity), varna(complexion) etc. to the body.

5.Bala- Udana vata provides bala i.e. the physical strength to all dhatus of the body so that they can work in harmony to keep body healthy throughout life.

6.Varna- Varna is the complexion of the skin. Udana vata helps in adequate nourishment of all dhatus including skin.

7.Dhi, Dhriti and Smriti- These are special function of Mana. Dhi is the intellect, dhriti is long term memory and smriti is memory which is recollected on previous experience⁸.

8.SrotoPreenana- Udana vata provides nourishment to all the srotas(channels) of the body thus facilitating proper formation of dhatus(body constitution) through ahararasa⁹(food nutrient).

UDANA VATA VITIATION CAUSES:

Acharya Vagbhat has stated the causes of vitiation of udana vata. Suppression of natural urge like sneeze, burp, vomit, and sleep vitiates udana vata. Also excessive indulgence in crying, laughing carrying of heavy loads leads to vitiation of udana vata.

Diseases caused due to vitiation of udana vata:

Acharya Vagbhat has mentioned kantharodha(throat obstruction), manobhransha(impairment in mental function), chardi(vomiting), arochak(lack of interest in food), pinas(sinusitis), galaganda(neck swelling) are the diseases caused due to vitiation of udana vata¹⁰.

Acharya Sushrut has described urdhava jatrugat rogas also caused due to vitiation of udana vata¹¹. Urdhava jatrugat rogas include disease of nasa(nose), shiroroga(head diseases), karna roga(ear diseases), netraroga(ophthalmic disorders), mukha roga(oral diseases). Also, in the samprapti(etio-pathogenesis) of kasa(cough) roga is stated¹². In shwasa(breathlessness) roga the uchawas(expiration) is hampered which indicates the role of udana vata dusti. Rajyakshama¹³ and Kshatsheena¹⁴ (diseases of respiratory system) are the rogas(diseases) which are primarily disease of urah pradesh(chest region) causing bala(physical strength and immunity) and urja(energy) hani(loss) indicating udana vata role in their etio-pathogenesis. Unmada¹⁵ (psychiatric disorder) roga has Manobhransha(impairment in mental function) and Apasmar¹⁶ (seizure disorder) roga has Smritihani(loss of memory) as their prime symptom showing the hampered normal function of udana vata thus indicating its role in their pathology. Also, swarbheda¹⁷(speech disorder) roga leads to loss of normal speech production thus

showing *udana vata* role in its etiopathology.

UDANA VATA CHIKITSA: Acharaya Charak states *Urdhvam* as *udana vata* treatment¹⁸. *Urdhvam* means *karmas* or *dravyas* which leads to *urdhava anulomana* (upward movement) of *udana vata*. Treatment mentioned in the chapter of *chardi*^{19,20}, *arochak*^{21,22}, *pinas*²³, *galagand*²⁴, *kasa*²⁵, *shwasa*²⁶, *rajyakshma*²⁷, *swarbheda*²⁸, *unmada*²⁹, *apasmar*³⁰, *kshatsheena*³¹ are guide to us for finding drugs acting on *udana vata*. *Pippali*³² (*Piper longum*), *dadima*³³ (*Punica granatum*), *maricha*³⁴ (*Piper nigrum*), *suntha*³⁵ (*Zingiber officinale*), *chitrak*³⁶ (*Plumbago zeylanica*), *guduchi*³⁷ (*Tinospora cordifolia*), *bala*³⁸ (*Sida cordifolia*), *devdaru*³⁹ (*Cedrus*

deodara), *yasti*⁴⁰ (*Glycyrrhiza glabra*), *ela*⁴¹ (*Elettaria cardamomum*), *haritki*⁴² (*Terminalia chebula*), *ghrut*⁴³ (cow's butter), *mansarasa*⁴⁴ (meat soup), *dhoompana*⁴⁵ (medicated smoking), *nasya*⁴⁶ (nasal medications), *basti*⁴⁷ (medicated enema), and *manoanucul charya* are *dravyas* (drugs) and *karmas* (treatment modalities) found common in many of the diseases of *udana vata* (table no 1). *Nasya karma*, *Dhoompan* and *basti* are three main treatment modalities which help in *anulom* (i.e moving in their normal upward direction) *udana vata*. After close study of treatment of all diseases caused due to vitiation of *udana vata* drugs in the below table (no. 1) are common indicating their role in *udana vata* treatment.

Table No 1. Drugs Mentioned in the diseases caused due to vitiation of Udana vata.

Dravya	Chardi	Arochaka	Pinasa	Galaganda	ka	swasa	Rajyakshma	swarabheda	Unmada	Apasmar	Kshata kshina
Pippali (Piper longum)	+	+	+	+	+	+	+	+	+	+	+
Dadima (Punica granatum)	+	+	-	-	+	+	+	-	+	+	+
Maricha (Piper nigrum)	+	+	+	+	+	+	+	+	+	+	+
Suntha (Zingiber officinale)	+	+	+	+	+	+	+	+	+	+	+
Chitrak (Plumbago)	-	+	-	-	+	+	+	+	+	+	-

zeylanic a)											
Guduchi (Tinospora cordifolia)	+	+	-	+	+	+	+	+	-	-	-
Bala (Sida cordifolia)	-	-	+	+	+	+	+	-	+	+	+
Devdaru (Cedrus deodara)	-	-	+	+	+	+	+	+	+	+	-
Yasti (Glycyrrhiza glabra)	-	-	+	-	+	+	+	+	+	+	+
Ela (Elettaria cardamomum)	+	+	+	-	+	+	+	+	+	+	+
Haritki (Terminalia chebula)	+	+	+	-	+	+	+	-	+	+	-
Ghrut (cow's butter)	+	+	+	-	+	+	+	+	+	+	+
Mansarasa (meat soup)	+	-	+	+	+	+	+	-	+	+	+
Dhoom pana (medicated smoking)	-	+	+	+	+	+	+	+	+	+	-

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Nasya (nasal medi- cations)	-	-	+	+	-	+	+	+	+	+	+
Basti (colon drug delivery)	-	+	+	-	+	+	+	+	+	+	-
Manoan ucul Charya	+	+	-	-	-	-	+	-	+	+	+

(-)- not mentioned in the disease

(+)- mentioned in the disease.

Also many of the drugs have properties which work on *udana vata* is illustrated in the following table confirming their action on *udana vata*.(Table no 2)

Table No 2. Relationship of the dravyas indicating Udana vata action.

DRAVYAS	PROPERTIES INDICATING UDANA VATA ACTION
<i>PIPPALI</i> (<i>Piper longum</i>)	<i>Swasa kasa aruchi har, medhya, vatahar</i>
<i>DADIMA</i> (<i>Punica granatum</i>)	<i>Tridoshahagna, kantamukha gandhagnam, tarpanam, medhabalavaham, ruchayam, vatakapaham.</i>
<i>MARICHA</i> (<i>Piper nigrum</i>)	<i>Vatajit, swasa haret.</i>
<i>SUNTHA</i> (<i>Zingiber officinale</i>)	<i>Swrarya, vatanut, vami swasa kasa hanti</i>
<i>CHITRAK</i> (<i>Plumbago zeylanica</i>)	<i>Kasanut, vatahar.</i>
<i>GUDUCHI</i> (<i>Tinospora cordifolia</i>)	<i>Balya, vami swasa kasa haret, vatanut</i>
<i>BALA</i> (<i>Sida cordifolia</i>)	<i>Sameer kshat nasanam, bala kanti krut.</i>
<i>DEV DARU</i> (<i>Cedrus deodara</i>)	<i>Pinas kasa sameernut</i>
<i>YASTI</i> (<i>Glycyrrhiza</i>)	<i>Chardi glani kshaya pahah, chaksusya, swarya, bala varna krut, anil jit</i>

<i>glabra</i>)	
ELA (<i>Elettaria cardamomum</i>)	<i>Swasa kasa hrut, vata hari mata</i>
HARITKI (<i>Terminalia chebula</i>)	<i>Chardi hikka swasa kasa vaiswarya nut, medhya , chaksusya, anulomini</i>
MANSARASA	<i>Rucyah, ksharam swasa kshayapah , preenano, vatapittagnah, smriti ojo bala hinanam sasyate, sarhinanam sasyate, dusti ayu srawan arthinam sasyate.</i>
GHRUT	<i>Chaksusyam, anilapaham, kanti ojo tejo Lavanya vruddikrut, swar smriti karam, medhaayusyaam, balakrut, unmada haret.</i>
DHOOMPANA	<i>Shirahshool pinas karnaakshishool kasa swasa hikka sasyate, vaiswarya jit, urdhava jatrugat vatakhapatmano vyadhi jit.</i>
NASYA	<i>Chakshu gharanam sharotram hanyate rogah, sarindriyanam vaimalyam, bala bhavti adhikam, na pravatah urdhavajatrugata rogah, jirna uttamangeshu sasyate, jara na labhate</i>
BASTI	<i>Varna bala pradham, manahprasadkam, urdhajatrugat roga hanti.</i>

DISCUSSION: In this literary review it is noted that *udana vata* plays many vital roles in our body. It is also observed that in the diseases of speech malfunction, respiratory diseases, cognitive disorders etc. *Udana vata* is found to be vitiated. Firstly, in the case of *udana vata* vitiation, cause should be found out and strictly prohibited so that *hetu pratyayik* treatment is done. Then *vyadhi pratyayik* treatment should be done according to the diseases and treatment stated above after proper evaluation of *dosha, dhatu, mala* involved in the disease. It is observed that, *Ghrut*(ghee) and *Mamsarasa* are the two *dravyas* whose extensive use is seen in all the diseases of *udana vata*. Also, an interesting finding is noted that in many disorders of *udana vata* *Manoanucul charya* (actions which keep mind happy and calm) mentioned. Thus, the normal function of *urja, dhi, dhriti* and *smriti* can be well achieved which are primarily related to mind's healthy state. Drugs directly acts on *udana vata* if given after food in the evening time⁴⁸. This con-

cept should be emphasized on and extensively used in our practice so that we could get fast results on vitiated *Udana vata* diseases.

CONCLUSION: *Acharaya Sushrut* states *udanvayu* as *Pawanuttama* i.e chief of all *vata* types owing to crucial physiological role of speech production, respiration, mental functions. *Acharya charak* has mentioned that *bala*(physical strength and immunity) depends on *udanvayu* thus further signifying its role in our body. The drugs and *karmas* stated above should be used according to the disease state to keep vitiated *Udana vata* in normal state. *Udana vata* should therefore be kept in balanced state so that *bala, ayu, smriti* is maintained.

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