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 dhatus 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), Bal(i.e physical strength and immunity), Dhata (controls vital function of life) and is small replica of universe beholding essential functions in our life. On the basis of sthana(location) and karma(function) vata is classified into mainly 5 types such as Prana, Udana, Saman, Vyan and Apana. 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 body.

UDANA VATA LOCATION: All acharyas have mentioned Urah Pradesh(chest) as main sthan(location) of udana vata. Also, udana vata staying at
Urah Pradesh moves at Nasa(nose), Nabhi(unumbilicus) and Gal(throat).  

**UDANA VATA FUNCTIONS:**

1. **Uchhasa karma** - Uchawasa means exhalation of air from the lungs. Udana vata helps in expiration while pranavayu helps in inspiration, together controlling respiration process.

2. **Vakpravruti** - 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 words.

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

4. **Urja** - Urja is the preenanam 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, Dhruti and Smriti** - These are special function of Mana. Dhi is the intellect, dhruti is long term memory and smriti is memory which is recollected on previous experience.

8. **SrotoPreenana** - Udana vata provides nourishment to all the srotas(channels) of the body thus facilitating proper formation of dhatus(body constitution) through ahararasa(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(sinustitis), galaganda(neck swelling) are the diseases caused due to vitiation of udana vata. Acharya Sushrut has described urdhava jatrugat rogas also caused due to vitiation of udana vata. Udhava 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(etiopathogenesis) of kasa(cough) roga is stated. In shwasa(breathlessness) roga the uchawas(expiration) is hampered which indicates the role of udana vata dusti. Rajyakshama and Kshatsheena (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 etiopathogenesis. Unmada (psychiatric disorder) roga has Manobhransha(impairment in mental function) and Apasmar (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, swarbheda (speech disorder) roga leads to loss of normal speech production thus
showing udana vata role in its etiopathology.

**UDANA VATA CHIKITSA:** Acharaya Charak states Urtham as udana vata treatment\(^1\). Urtham 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\(^23\), galaganda\(^24\), 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), suitha\(^35\) (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), mansaras\(^44\) (meat soup), dhoopama\(^45\) (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, Dhoopan 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.**

<table>
<thead>
<tr>
<th>Dravya Chardri Arochaka Pinasa Galaganda Kasa Swasa Rajayakshma Swarabheda Unmada Apasmar Kshatsheena</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pippali (Piper longum)</strong></td>
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<td><strong>Dadima (Punica granatum)</strong></td>
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<td><strong>Marichaa (Piper nigrum)</strong></td>
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<tr>
<td><strong>Suntha (Zingiber officinale)</strong></td>
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<td><strong>Chitrak (Plumbago)</strong></td>
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<td>zeylanica</td>
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</table>
(-) 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>
<thead>
<tr>
<th>DRAVYAS</th>
<th>PROPERTIES INDICATING UDANA VATA ACTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>PIPPALI (Piper longum)</td>
<td>Swasa kasa aruchi har, medhya, vatahar</td>
</tr>
<tr>
<td>DADIMA (Punica granatum)</td>
<td>Tridoshahagna, kantamukha gandhagnam, tarpanam, medhabalavaham, ruchayam, vatakaphapaham.</td>
</tr>
<tr>
<td>MARICHA (Piper nigrum)</td>
<td>Vatajit, swasa haret.</td>
</tr>
<tr>
<td>SUNTHA (Zingiber officinale)</td>
<td>Swrarya, vatanut, vami swasa kasa hanti</td>
</tr>
<tr>
<td>CHITRAK (Plumbago zeylanica)</td>
<td>Kasanut, vatahar.</td>
</tr>
<tr>
<td>GUDUCHI (Tinospora cordifolia)</td>
<td>Balya, vami swasa kasa haret, vatanut</td>
</tr>
<tr>
<td>BALA (Sida cordifolia)</td>
<td>Sameer kshat nasanam, bala kanti krut.</td>
</tr>
<tr>
<td>DEVDARU (Cedrus deodara)</td>
<td>Pinas kasa sameernut</td>
</tr>
<tr>
<td>YASTI (Glycyrrhiza)</td>
<td>Chardi glani kshaya pahah, chaksusya, swarya, bala varna krut, anil jit</td>
</tr>
</tbody>
</table>

Table No 2. Relationship of the dravyas indicating Udana vata action.
| glabra) | ELA (Elettaria cardamomum) | Swasa kasa hrut, vata hari mata |
|________|________________________|______________________________|
| HARITKI (Terminalia chebula) | Chardi hikka swasa kasa vaiswarya nut, medhya , chaksusya, anulomini |
| MANSARASA | Rucyah, ksharam swasa kshayapah , preenano, vatapittagnah, smriti ojo bala hinanam sasyate, sarhinanam sasyate, dusti ayu srawan arthinam sasyate. |
| GHRUT | Chaksusyam, anilapaham, kanti ojo tejo Lavanya vruddikrut, swar smriti karam, medhaayusyaam, balakrut, unnama haret. |
| DHOOMPANA | Shirahshool pinas karnaakshishool kasa swasa hikka sasyate, vaiswarya jit, urdhava jatragut vatakhapatmano vyadhj jit. |
| NASYA | Chakshu gharanam sharotram hanyate rogah, sarindriyanam vaimalyam, bala bhavti adhikam, na pravatah urdhavajatraguta rogah, jirna uttamangeshu sasyate, jara na labhate |
| BASTI | Varna bala pradam, manahprasadkam, urdhajatragut roga hanti. |

**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 pratayayik* treatment is done. Then *vyadhj pratayayik* 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, dhruti 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 time. This concept 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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