



“Ekang Vata Management In Ayurved - A Single Case Study”

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Abstract:

Vata Vyadhi is the term which is applied to the specific disorders produced by *vata*. The individual whose body has uninterrupted *vata* (air) circulation, a person who has a natural *Vata Dosha* and all the *vata* (*Prana, udana, Smana, Vyana, Apana vata*) in their body are in their proper locations can live a hundred years¹ Hence, there are five variations in *vata Prana, Udana, Samana, Vyana and Apana*. This air, which is divided into five sections, moves each portion of the body well and continuously in its designated location². The term used to describe the particular illnesses caused by *vata* is *Vata Vyadhi*. There exist two categories of diseases³.

Samanya: The all-encompassing one, resulting from a different *Dosha*
Nanatmaja -The unique one, which is solely brought about by *vata* through certain anomalous qualities, *Ruksha* (Dryness), *Laghu* (Coldness), *Shita* (cold), *khara* (rough), *Sukshma* (subtle), *Chala* (constant), *vishada* (clearness) are characteristics of *Vata*⁴. The term used to describe the particular illnesses caused by *vata* is *Vata Vyadhi*. The illnesses impair the functions of *Sira* (blood vessels), *Sanayu* (ligaments), and *Kandara* (tendons) and impact the *Madhyama Roga marga* (*Marma, Asthi, and Sandhi*)⁵. *Panchakarma* treatment to reduce the illness by reducing the *Ekanga Vata* symptoms. The primary complaints of a 50-year-old male patient were weakness in his Right upper and Right lower limb, unable to work by Right hand and Right leg, difficulty in speaking. He took therapy from many Allopathic medicines but he did not get much improvement. In the end, the patient was admitted to our institute for treatment and the patient experienced roughly 70% alleviation in his illness symptoms.

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Keywords: *Ekanga Vata, Vata Vyadhi, Samprapati, Panchkarma.*

INTRODUCTION

Historical introduction of *vata* (air)-According to *Upanishads* and *Vedanta*, it is the *vata* (*vayu*) originating from the “*Aakash*”. *Visheshashik Darshan* (philosophy) considers it as a *padharth* (substance). According to

Nyaya Darshan, it is the second most important *padharth* among the *Panchmahabhut*. According to the *sankhya darshan*, it arises from the *sparsh tanmatra*. In *Veda*, has been called the friend of *Indra*⁶. *Acharya charaka* mentioned *Ekanga Roga* in 80 types of *vatavyadhi* in *sutra sthana* 20th chapter⁷. “*Vatad Vyadhih, Vaatvyadhih*” According to this *Vigraha*, when there is a relation of (*DUSHYA*) with *Vatadosha*, then *Sarvaang* or *Ekang Vatvyadhi* arises⁸.

Nirukati:

'वातः एव व्याधिः' । अथवा 'वातात् (वातप्रकोपात्) जनितः व्याधिः' अथवा वातेन (हेतुना) व्यधिः- वातव्याधिः'

Importance of Vata

Vata is called *Ayu*, *Vata* is the force *Vata* of the *sharir*. It is the *Vata* that sustains the body of living beings. This entire world is the form of *Vata* (air) and the *vata* be the master⁹. According to *Acharya Vagbhata* vitiation of *Vata* occurs by the two pathologies; *Dhatukshayajanya* (depletion, loss or decrease of tissue) and *Avarana Janya* (covering)¹⁰. Location and action of *vyana vata* - *vyana vata* has swift movement and spread in the entire body of *Prani*. The function of this *Vata* is always to create movement in the body (*Gait*), to *prasaran* (expand the organs), to *Aakshep* (contract) *Nimesh kriya* (dropping an eyelid) *Unmesh kriya* (raising an eyelid). The above actions are always due to *vyana vata* in the body¹¹.

In modern we could compare with *monoplegia*. It is paralysis of single limb (such as an arm or leg on one side of the body), more common upper limb. There are symptoms like weakness, numbness, paralysis, and pain in affected limb¹²

In line with *Ayurveda Ekanga vata roga, pakshaghata, and pakshavada* are synonymous. It is a *nanatmaja vyadhi*, primarily brought on by *vata* vitiation. A vitiated *vata* that invades half of the body results in looseness in tendons and joints and dryness of the *sira-snayus*. In the end, it harms one half of the body¹³. Upper and lower limb functions are primarily affected by the disease's, primary manifestation, are Paralysis or weakening on one side of the body. Additionally, it might impair the ability to speak, use the facial muscles, and control urination and excrement.

CASE PRESENTATION

A 50-year-old male patient was enrolled at *Khemdas Ayurvedic Medical & Hospital IPD* with the registration no.221707.

CHIEF COMPLAINTS

For the previous 4-month patient's main complaints were Weakness in Right upper and Right lower limb, unable to work by Right upper extremity and Right lower extremity, difficulty in speaking.

HISTORY OF PRESENT ILLNESS:

Prior to four months, the patient appeared healthy. However, over time, she started to experience symptoms such as weakness in her right upper and lower limb, difficulties using her right hand and leg, and difficulty speaking. He had treatment with numerous allopathic medications, but he did not much improve. In the end, the patient was admitted to our institute for treatment.

Patient was apparently Healthy before 4 months and then gradually developed symptoms - Weakness in Right upper and lower limb, unable to work by Right hand and leg, difficulty in speaking. He took therapy from many Allopathic medicines but he did not get much improvement. Finally, the patient was hospitalized for treatment at our institute.

PAST HISTORY AND FAMILY HISTORY:

Patient continued use of medication

1. Telmisartan OD tablet
2. Levipil 500 OD tablet
3. Sebi DXR 20 mg BD tablet

The history of his family indicated that no such complaint had ever been filed. however, he once engages in ordinary *Agnidusti nidana*, such as *Ruksha, shita aahar* and *vihar visamasana* and *vegvidharan*. There was no familial background present.

GENERAL AND SYSTEMATIC EXAMINATION:**PHYSICAL EXAMINATION**

- Gait – Walking with support
- Blood pressure - 130/90mmHg.
- Pulse rate – 78/min.
- Respiratory rate – 18/min.
- Temperature – 98 F
- Oedema – No Detected
- Pallor – No Detected
- Icterus – No Detected
- Clubbing – No Detected

ASHTASTHANA PARIKSHA

- *Nadi* (Pulse) - *Vatapradhana pitta*
- *Mala* (Stool) - *Prakruta*
- *Mutra* (Urine) – *Prakruta* (3-4 times/Day, 1/Night)
- *Jivha* (Tongue) - *Niraama*
- *Shabda* (voice) – Difficulty in speaking
- *Sparsha* (Tactilatation) - *Samashitoshna*
- *Druk* (Eyes) - *Prakruta*
- *Akriti* – *Madhyama*

Samprapati-

Nidan sevan

(vaatvardhak Ruksha, shita Aahar)

(Vaatvardhak vihar vishmaasan and vegvidharan)



Vyan vata prakopaka along with pitta and kapha in sandhi



Aasthi dhatu kshaya in sandhi



Stansanshray in sandhi where kha vaigunya is present



Marga avarodh janya Ekang vata

SYSTEMIC EXAMINATION

RESPIRATORY SYSTEM - On auscultation, normal sounds heard and no abnormality detected.

CARDIOVASCULAR SYSTEM - S1 S2 heard and no abnormality detected.

GASTROINTESTINAL SYSTEM - Soft, non-tender, no organomegaly detected

CENTRAL NERVOUS SYSTEM**HIGHER MENTAL FUNCTION:**

CONSCIOUS LEVEL – Fully conscious

ORIENTATION – Well oriented to Time, Place, Person.

MEMORY – Intact

SPEECH – Slurred speech

Cranial nerve examination:

12th cranial nerve is not intact for speech

Deep Tendon Reflexes - right Lower limb reflexes were absent, and left of the lower limbs responded to tendon reflexes.

Muscle Wasting - There was no muscular wasting in the upper or lower limbs.

MUSCLE POWER GRADE -

UPPER EXTREMITIES	RIGHT SIDE	LEFT SIDE
	GRADE 0/5	GRADE 5/5
LOWER EXTREMITIES	RIGHT SIDE 2/5	LEFT SIDE 5/5

Muscle Tone- Tone was normal no Hypotonia and Hypertonia.

Cranial nerve examination- The examination of 12th cranial nerve (Hypoglossal nerve) was not intact for speech. Also the examination of 5th cranial nerve (trigeminal nerve) was found to be normal.

During examination, the patient demonstrated a Gait was walking with support and showed no evidence of pallor, icterus, cyanosis, edema, clubbing, or lymph nodes. The patient's temperature, urine output, pulse rate, and respiration rate, on the other hand, were all within normal ranges. The patient's BP was 130/90 mmHg. Regular bowel habits, decent sleep, and a regular appetite are present. The micturition frequency was typical. There are no abnormalities pertaining to the circulatory, respiratory.

INVESTIGATION:

The Haematological report showed that the following values were within normal ranges.

TREATMENT:**SHAMAN CHIKITSA**

Formulation	DURATION
<i>Krimikuthar Ras</i>	2 BD after food
<i>Manasmitravatkam</i>	1TDS after food
<i>Rasayan vati</i>	2 TDS after food
<i>Erandamuladi kshaya</i>	30ml TDS before food
<i>Yograj Gugglu</i>	2 TDS after food
<i>Lahsunaadi vati</i>	2BD after food
<i>Mruganka Rasa</i>	2 tsp. TDS

Shaman chikitsa followed by *Shirodhara* for 15 days and *Yoga*, physiotherapy.

NOTE: The *Shaman Chikitsa* was given for Duration of 31 Days.

SHODHAN CHIKITSA-

PROCEDURE	TIME DURATION
<i>Sarvanga Abhyanga</i> with <i>kshirbala taila</i> + <i>Kaparsyadi taila</i> followed by <i>Peti Sweda</i>	10 Days
<i>Nasya</i> with <i>Dhanwantar Taila</i> 4- 4 each	7 Days
<i>Yog Basti karma-</i> <i>Matra Basti</i> with <i>Narayana taila</i> 60 ml <i>Niruha Basti</i> -(<i>Dashmooladi Niruha Basti</i> 1 litre) <i>Dashmool Kwath</i> -600ml <i>Yavkut/Shatpushp</i> - 10 gm <i>Madhu</i> - 30 ml <i>Bhu. Sil tail</i> - 30 ml <i>Saindhav</i> - 2 gm	8 days (5 - <i>Matra Basti</i> , 3- <i>Niruha Basti</i>)

RESULT AND DISCUSSION:

The patient's initial visit to the outpatient department, a comprehensive examination and appropriate history taking were conducted, and the patient was admitted to the IPD for a 15-day stay, accompanied by a treatment plan. After receiving therapy for fifteen days, the patient was allowed to leave the hospital since he was improving. The patient was then instructed to take just oral medication for 1 month, performing *yoga*, and take the recommended *Pathya Aahar & Vihar*. After ten days, a follow-up appointment was requested. When he contacted the OPD ten days later, he reported that his speech had somewhat improved and that he could now use his hands and legs more easily at work. When he returned to the OPD ten days later, there was a noticeable improvement.

OBSERVATIONS

Patient improvement after taking treatment for 15 days when compared to before treatment.

UPPER EXTREMITIES	RIGHT SIDE	LEFT SIDE
	GRADE 4	GRADE 5
LOWER EXTREMITIES	RIGHT SIDE	LEFT SIDE
	GRADE 4	GRADE 5

Cranial examination- 12th cranial nerve is intact for speech.

DISCUSSION:

One half of the body was vitiated by vata, which made it ineffectual by causing the joints to relax and the tendons, nerves, and ends to dry up. This causes the patient to lose consciousness and become immobile in half of their body. This disease is known by some as *Ekanga Vata*.

Krimikuthar Ras- It minimizes indigestion-related discomforts and aids in improved digestion. This mixture may help with fatigue, nausea, vertigo, vomiting, and general weakness.

Manasmitra vatakam -Bala, Nagabala, Bilva, Prishniparni, Pravalapishti, TamrachudaPadika, MrigashringaBhasma, Stanya, Pushkaramoola, Vacha, Madhuka, Chandana, Shankhapushpi, Twak, Loha Bhasma, Arkaraga, Plava, Swarna Bhasma, Magadhi, Vishala, Aileya, Nirgundi, and Mukta Pishti are the ingredients included in the Manasmitra Vatakam. It strengthens and improves memory, stress buster, improves concentration.

Rasayn vati: Ashwagandha, Kapikacchu, Shilajit, Saffron, Safed Musli, and Mukta (calcium pearl) are the main components of Rasayan Vati. Vata shamak is a supplement that strengthens and improves semen.

Yograj Guggulu: -It contains hypoglycaemic, antioxidant, expectorant, and fat-burning properties. It also lowers joint stiffness and promotes mobility. It aids in digestion and lessens gas and flatulence. It has anti-rheumatic, anti-inflammatory, anti-arthritis, analgesic, antispasmodic, and muscle relaxant properties.

Lasunadi vati: Improves Pitta, balances Kapha and Vata, lowers cholesterol, and aids in the treatment of digestive issues like nausea, vomiting, and indigestion. Its main ingredient, Lasuna, aids in enhancing the body's ability to digest food.

Mruganka rasa- It is utilized in the majority of vata problems, including paralysis, facial palsy, myopathy, neuropathy, and degenerative diseases, such as Tanka bhasma (Suhaga), Swarna bhasma, Rajat bhasma, Vang bhasma, Shuddha Gandhak, Ras Sindoor, Tamra bhasma, Manashila, Hartal Bhasma, and Naga Bhasma. It balances vata, pitta, and kapha.

Erandmuladi kshaya:

It relieves pain in the back, sacral region, and thighs, enhances appetite and facilitates better digestion treats flatulence and distension.

Sarvang abhyanga (Kshirbala taila+Kaparsayadi taila):

Sarvang abhyanga, or whole-body massage, is beneficial to the complete body and is a good treatment for neurological problems like poliomyelitis, facial paralysis, sciatica, Hemiplegia, and Paraplegia. **Kshirbala taila** is another helpful therapy for these conditions. It revitalizing, aiding in the healing of the injured tissue. Additionally, it nourishes the brain, spinal tissues, and nerves. **Kshirbala taila** has similar benefits on nerves, brain, spinal cord, bones, muscles, joints, and other connective tissues in the body. **Kaparsayadi taila**, is particularly effective in conditions of upper extremities like facial palsy, paralysis of upper limbs, spondylosis, etc **Kaparsayadi taila** also helps reduce neck pain, shoulder pain, fibromyalgia, frozen shoulder, etc and also beneficial in rheumatic conditions.

Nasya (Dhanwantharam taila):

In Ayurvedic medicine, **Nasya** is a **Panchakarma** procedure for purifying the body. **Nasya** refers to the administration of medications through the nasal cavity; **nāvana** and **nasya karma** are interchangeable with **Nasya**. The Sanskrit term "**nasya**" meaning "related to nose" Thus, in **nasya** therapy, a **ayurvedic** drugs is administered through the nose, and is infused into the nostrils in the form of either **churna** or **taila** (oil). **Nasya karma on vaggrah** (Difficulty in speaking) is indicated by Acharya in **samhita**. **Nasya** is one such procedure of **panchkarma** which helps in achieving a body free from ailments and also enhances the appearance as its mode

of action is *urdhwajatrugat vikaras (supra clavicular)*. It nourishes the *siras (veins)*, *sandhis (joint)*, *snayu (ligaments)*, *kandara (tendons)* of the head and makes them strong. It imparts *vaimalya (clarity)* and *Bala (strength)*. An ayurvedic medicinal oil called *Dhanwantharam taila (Oil)* is designed to treat *Vata* diseases. It helps with the treatment of neurological diseases such facial palsy, paralysis, and neuralgia as well as pain in the body's muscles and joint. The oil improves the strength of muscles, ligaments, tendons, and other tissues in the body.

Matra Basti (Narayana taila):

Matravasti or small enema is performed to normalise the deranged *Vata* In the digestive tract. It promotes strength and restores general well-being. It is also used as a preparation for other therapeutic enemas. *Narayana Taila* when administered through anal route in the form of *Matra Basti*, it gives soothing effect to the mind and initiate good sleep.

Niruha Basti: Medicated *kashaya* is inserted into the anal region during an enema operation. Through colon cleaning, *Nihura Basti* is a form of *Panchakarma* therapy that lowers *vata dosha*. After receiving this conventional enema, patients' general health will noticeably improve. *Dasamulam Kashayam* is utilized in *niruha basti*, which relieves aching joints, reduces swelling and pain, and lessens adverse effects of pain. Moreover, the drugs in *Dasamoolam* are widely known for their revitalizing and cleansing properties, which enhance overall health.

PATHYA APATHYA

Pathya Aahar- Consumption of *Ghrit*, *Taila*, consumption of meat juices, milk drinking, consumption of sweet, salty foods, in addition to these and also the foods that nourish the body, it is beneficial or excellent to consume all of them.

Pathya Vihar- *Parisheka (Bath)*, *Abhyanga*, stay at *nivatasthana* (where there is no direct entry of air), covering the body with heavy clothing.

Apathya Aahar- Consumption of *Ruksha dry (non-fat) aahar* and *shita (cold) aahar*.

Apathya vihar- *Atilanghan (excessive fasting)*, excessive activities like exercise or running, excessive activity due to worry, illness, grief, chronic diseases, *Vishamaasan*, *Vegvidharan* and in addition to sleeping during the day.

CONCLUSION-

Nasya karma on vaggrah (Difficulty in speaking) is indicated by *Acharya charak*. *Nasya* is one such procedure of *Panchkarma* which helps in achieving a body free from ailments and also enhances the appearance as its mode of action is *urdhwajatrugat vikaras (supra clavicular)*. It nourishes the *siras veins*, *sandhi(joint)*, *snayu(ligaments)*, *kandara (tendons)* of the head and makes them strong. It imparts *vaimalya(clarity)* and *Bala (strength)*. *Matravasti*, also known as a small enema, is used to restore equilibrium to the disturbed *Vata* in the body. Strengthening and restoring overall health are its main benefits.

A notable improvement and response were observed in this case of *Ekanag Roga* when the prescribed treatment, which included *pathya Chaturthvidh sneha* along with *abhyanga*, *Matra Basti*, *Niruh Basti*, and oral medications—*Krimikuthar Ras*, *Manasmitravatkam*, *Rasayan vati*, *Erandamuladi Kshaya*, *Yograj Gugglu*, *Lahsunadi vati*, and *Mruganka rasa*. *Effects of to all the sense organs*. Although there has been some improvement in symptoms, long-term care is still required to treat this illness. Thanks to this study, we now have an effective and safe Ayurvedic treatment for *Ekanag roga* that also treats its side effects. As a result, in this case study, it is demonstrated how *Ekanag Vata* is treated using the *Ayurvedic* techniques of *Shodana* and *Shamana* treatment. The results demonstrated a substantial role of *Ayurved* in treating severe, disabling disorders like *Ekanag Vata*.

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