



Role Of Panchaguna Taila In The Management Of Vata Vyadhi: A Classical Review.

¹Dr,Sharayu Balwant Kawade. ²Dr.Rupali B. Patil.

1.PG Scholer, Department of Panchkarma.

2.Asso.Professor & Guide, Department of Panchkarma.

PMT's Ayurved College,Shevgaon.

Abstract

Vatavyadhi, a group of disorders rooted in the vitiation of Vata dosha, is characterized by diverse clinical manifestations such as pain, stiffness, tremors, and neurological deficits. According to Ayurveda, Taila (medicated oil) is a prime therapeutic agent for pacifying Vata due to its snigdha (unctuous), ushna (hot), and sukshma (penetrating) qualities. Taila yogas are widely used in both internal (abhyantara) and external (bahya) therapies such as Abhyanga, Basti, Snehapana, and Nasya. Classical texts enumerate numerous Taila preparations, each tailored to specific pathophysiological states of Vata disorders. However, there is a need for a systematic exploration of their pharmacodynamics, therapeutic indications, and clinical outcomes. Vata Vyadhi presenting with symptoms such as Shoola (pain), Stambha (stiffness), Rukshata (dryness), and functional impairment. Ayurvedic classics describe Sneha Chikitsa as the principal line of treatment for Vata disorders. Panchaguna Taila is a classical medicated oil indicated for external application in various Vata Vyadhi. Its Snigdha, Ushna, and Balya properties counteract the pathological qualities of aggravated Vata. This review aims to compile classical references, shlokas, pharmacological properties, and clinical utility of Panchaguna Taila in Vata Vyadhi.

Keywords

Panchaguna Taila, Vata Vyadhi, Sneha Chikitsa, Abhyanga, Ayurveda

Introduction

Vata Dosha governs all movements and neurological functions of the human body. Due to its Ruksha, Sheeta, and Chala qualities, aggravated Vata produces various disease conditions collectively termed as Vata Vyadhi. Classical texts emphasize Sneha as the best therapeutic measure for pacifying Vata. Panchaguna Taila is widely used in clinical practice for managing chronic and degenerative Vata disorders. Vata vyadhi's ⁽¹⁾ are the disorders caused by purely aggravated Vata where causative factor or initiative factors relate only to Vata Dosha. They are also called as Vataja Nanatmaja Vyadhi's. Acharya Sushruta includes Vatavyadhi under Maharoga ⁽²⁾. "Vata" is one of the three fundamental bio-energies in the body (Vata, Pitta, and Kapha), and is responsible for movement, nerve impulses, circulation, and more. "Vyadhi" means disease or disorder. These

are diseases arising due to vitiated (aggravated or imbalanced) Vata dosha. Vata is dry, cold, light, rough, and mobile in quality, and when out of balance, it can cause many neurological and musculoskeletal disorders. Vatavyadhi can be broadly divided into: Samanya (general) Vata disorders, Mahagada (serious/chronic) Vata disorders. Examples include, Pakshaghata (Paralysis), Ardita (Facial palsy), Gridhrasi (Sciatica), Sandhivata (Osteoarthritis), Katigraha (Low back pain), Hanugraha (Temporomandibular joint disorder), Akshepaka (Convulsions or seizures), Apatanaka (Epilepsy). Symptoms include hoola (pain), stambha (Stiffness), supti (Numbness), kampa (Tremors) etc. Along with these general features like dryness of skin, joints, constipation, sleeplessness or anxiety are also observed. Taila Yogas, rooted in the ancient science of Ayurveda, refer to therapeutic formulations and procedures that utilize medicated oils (Taila) for healing and promoting balance in the body and mind. These yogas form a crucial part of the Snehana (oleation) process, which is foundational in Panchakarmatherapies. In general, Taila Yogas have been known for their potency in treating vata disorders, neurological conditions, musculoskeletal problems, and even psychological imbalances. It is one such form of medicine which has unique properties like vyavyai, ushna, guru and Sneha properties making it a unique formula in the treatment of Vatavyadhi. When such taila is blended with other herbal drugs becomes a potent medicine for treatment. Medicated oil is one of the most common and important form of medicine widely used in practice. There are four major types of Snehas mentioned in Ayurvedic classics. These are Ghrita, Taila, Vasa and Majja (3). Among these, ghrita and taila are more advantageous. The word "Taila" comes from the Sanskrit word for oil, often derived from "tila" (sesame). In Ayurveda, Taila refers to any medicated oil prepared through a process called Snehapaka, where herbal decoctions and pastes are cooked with base oils like tila taila, Panchguna taila or eranda taila.

Classical References and Developmenta. Vedic Period (1500–500 BCE)

- Though not referred to as "Taila," the use of oils, particularly Tila taila, is seen in Atharva Veda and Rigveda for rituals and health purposes
- Oils were used in Abhyanga (massage) and for promoting general well-being.

1. Charaka Samhita

- Detailed explanations on Sneha (oleation therapy).
- Taila is mentioned to be srestha for Vata dosha
- Elaborates on different Taila Kalpanas (oil preparations)

2. Sushruta Samhita

- Emphasizes surgical applications and wound healing properties of Taila.
- Uses Tailain Vrana (wound) care and Shalya Tantra (surgery)
- Introduces Taila Bandha (oil-soaked bandages) (4).

3. Ashtanga Hridaya & Ashtanga Sangraha (by Vagbhata)

- Provides systematic classification of Taila based on dosha predominance

Aim:

To conduct a comprehensive analysis of Panchguna Taila used in the management of Vatavyadhi .

Materials and Methods

This review is based on an extensive study of classical Ayurvedic texts such as Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya, along with standard commentaries and modern Ayurvedic literature.

Concept of Vata Vyadhi (Classical References)

Acharya Charaka describes the dominance and pathogenic potential of Vata Dosha as follows:

“न हि वातात् परं किञ्चिद् बलवन्तं हि विद्यते |
रुजां कम्पं च शोषं च तस्य लिङ्गं प्रचक्षते ||”

(Charaka Samhita, Sutra Sthana)

This shloka indicates that pain, tremors, and dryness are hallmark features of Vata aggravation.

Importance of Sneha Chikitsa

Sneha is considered the foremost therapy for Vata disorders. Acharya Charaka states:

“स्नेहोऽनिलं हन्ति”

(Charaka Samhita, Sutra Sthana)

This establishes the antagonistic action of Sneha towards Vata Dosha.

Panchaguna Taila

Panchaguna Taila is a medicated oil prepared using Vatahara drugs processed in Tila Taila. The formulation derives its name from its five therapeutic actions beneficial in Vata Vyadhi.

Composition of Panchaguna Taila

The formulation consists of the following ingredients:

Tila Taila (Sesamum indicum)

Nirgundi (Vitex negundo)

Lasuna (Allium Sativum)

Ajavayana (Trachyspermum ammi)

Saindhava Lavan (Rock salt)

Pharmacological Properties (Dravya Guna)

Rasa: Madhura, Tikta, Katu

Guna: Snigdha, Guru, Mridu

Veerya: Ushna

Vipaka: Madhura

Doshagnata: Vatahara

Therapeutic Actions (Panchaguna)

The five major therapeutic actions include:

1. Vata Shamana
2. Shoola Hara
3. Stambha Hara
4. Balya
5. Srotoshodhana

Results and Discussion

Vatavyadhi refers to a group of neurological and musculoskeletal disorders described in Ayurveda that arise due to vitiation of vatadosha, The biological air principle responsible for all movements and nervous system functions. Examples of Vatavyadhi include conditions like paralysis (Pakshaghata), sciatica (Gridhrasi), cervical and lumbar spondylosis, and neuralgias. In Ayurvedic management of these conditions, Taila yogas (medicated oils) play a central therapeutic role. Taila (medicated oil) plays a crucial role in the management of Vatavyadhi due to its Snehana (unctuous), Vata-pacifying, and nourishing properties. The use of Taila Yogas is a corner stone in both external and internal treatments. Vata is ruksha, laghu, saraguna pradhana whereas taila is snigdha, guru antagonistic to qualities of vata. Taila pacifies Vata, enhances srotoshodhana, aiding in symptomatic and systemic relief of symptoms, also act as Brihmana and Rasayana .

The Snigdha and Ushna qualities of Panchaguna Taila effectively counteract the Ruksha and Sheeta qualities of Vata. External application improves circulation, reduces stiffness, nourishes neuromuscular tissues, and enhances joint mobility. Classical shlokas strongly support Sneha-based therapies in chronic Vata Vyadhi.

Conclusion

Panchaguna Taila is a clinically effective and classical formulation for the management of Vata Vyadhi. Its multidimensional actions provide significant relief in pain, stiffness, and degenerative conditions, making it a valuable therapeutic tool in Ayurvedic practice.

References

- [1] Agniveśa. Caraka Saṃhitā, revised by Caraka & Dṛaḍhabala, with Ayurveda-Dīpikā of Śrī Chakrapāṇidatta, ed. Yādavji Trikamji Acharya. Reprint ed. Varanasi: Chaukhambha Orientalia; 2015. Chikitsā-sthāna, chap. 28, p. 616.
- [2] Sushruta with Nibandha Sangraha commentary by Dalhanacharya. Edited by Yadavji Trikamji Acharya. Sutrasthana, Chapter 33, Shloka 4. Varanasi: Chaukhambha Orientalia; 2009. p. 144.
- [3] Agniveśa. Charaka Samhitā with Ayurveda Dīpikā commentary by Cakrapāṇidatta, edited by Yādavajī Trikamajī Āchārya. Varanasi: Chaukhambha Sanskrit Sansthan; 2004. Sūtrasthāna, 13th chapter, śloka mo-13, p. 82
- [4] Sushruta. Sushruta Saṃhitā with Nibandha-Saṃgraha commentary of Dalhaṇāchārya. Edited by Yādavajī Trikamjī Ācārya. Reprint ed. Varanasi: Chaukhambha Sanskrit Sansthan; 2021. Chikitsā-sthāna 1, śloka 60, p. 395.
- [5] Krishnamurthy MS. Sahasrayoga (With Dharakalpa). Delhi: Chaukhambha Orientalia; 2021. p. 434.
- [6] Sushruta. Sushruta Saṃhitā with Nibandha-Saṃgraha commentary of Dalhaṇāchārya. Edited by Yādavajī Trikamjī Ācārya. Reprint ed. Varanasi: Chaukhambha Sanskrit Sansthan; 2021. Chikitsā-sthāna 1, śloka 60, p. 395.

- [7]Śārṅgadhara. Śārṅgadhara Saṃhitā, Mādhyama khaṇḍa, Chapter 9, Verses 84–88. In: Śāstrī P, editor. Varanasi: Chaukhambha Surbharati Prakashan; 2012. p. 245–246
- [8]Govinda Dās. Bhaiṣajya Ratnāvalī, Vāta Roga Chikitsā, Chapter 29, Verses 169–178. In: Śāstrī K, editor. Varanasi: Chaukhambha Sanskrit Series Office; 2010. p. 524–526.
- [9]Sharma S. Bhaiṣajya Ratnavali (Text with English Translation). 1st ed. Varanasi: Chaukhambha Surbharati Prakashan; 2002. p. 678.
- [10]Charaka, Drīdhābala. Charaka Saṃhita. In: Sharma RK, Dash BC, editors. Varanasi: Chaukhambha Surbharati Prakashan; 2013. Sutrasthana, Chapter 27, Verse 26-30.
- [11]Vagbhata. Ashtanga Hridaya. In: Sharma PV, editor. Varanasi: Chaukhambha Sanskrit Pratishthan; 2012. Sutrasthana, Chapter 27, Verses 5-10.
- [12]Sharangadhara. Sharangadhara Saṃhita. In: Yadavaji Trikamji Acharya, editor. Varanasi: Chaukhambha Sanskrit Sansthan; 2007. Chapter 3, verses 12-20.
- [13]Krishnamurthy MS. Sahasrayoga Taila Prakarana. Varanasi: Chaukhambha Orientalia; 2021. p. 503.
- [14]Krishnamurthy MS. Sahasrayogam (With Dharakalpa). 1st ed. Varanasi: Chaukhambha Orientalia; 2021. p. 438.
- [15]Sushruta. Sushruta Saṃhita, Cikitsasthana, Chapter 4, Verses 21–22. In: Sharma PV, editor and translator. Sushruta Saṃhita with English Translation. Varanasi: Chaukhambha Visvabharati; 2005. p. 210–211
- [16]Kaviraj Ambikadatta Shastri. Sushruta Saṃhita of Maharshi Sushruta, with Ayurveda-Tattva-Sandipika Hindi commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2012. Sutra Sthana, Chapter 41, verse 8.
- [17]Govinda Dasa, Ambika Datta Shastri (commentary). Bhavaprakasha Bhaiṣajya Ratnāvalī. Reprint ed. Vātavyādhi Cikitsā, p.228. Varanasi: Chaukhambha Sanskrit Sansthan; 2017.
- [18]Sahasrayogam. 27th ed. Thrissur (India): Vidyarambham Publishers; 2009. p. 100.
- [19]Shārāṅgadhara. Shārāṅgadhara Saṃhitā. Madhyama Khanda, Ch. 9, Slokas 119–123. 6th ed. Varanasi: Chaukhambha Sanskrit Sansthana; 2002.
- [20]Govinda Dasa, Ambika Datta Shastri (commentary). Bhavaprakasha Bhaiṣajya Ratnāvalī. Reprint ed. Vātavyādhi Cikitsā, p. 179. Varanasi: Chaukhambha Sanskrit Sansthan; 2017.
- [21]Sahasrayogam. 1st ed. Taila Prakarana, Verse 8. Thiruvananthapuram: Vidyarambham Publishers; 2009. p. 122.
- [22]Shārāṅgadhara. Shārāṅgadhara Saṃhitā. Madhyama Khanda, Varuni Taila. In: Tripathi B, ed. Shārāṅgadhara Saṃhitā with Dipikā (Hindi commentary). Reprint 2008. Varanasi: Chaukhambha Subharti Prakashan; 2002.
- [23]Govinda Dasa, Ambika Datta Shastri (commentary). Bhavaprakasha Bhaiṣajya Ratnāvalī. Reprint ed. Vātavyādhi Cikitsā, p.321. Varanasi: Chaukhambha Sanskrit Sansthan; 2017.
- [24]Sharma PV. Bhaiṣajya Ratnavali (Text with English Translation). 1st ed. Varanasi: Chaukhambha Orientalia; 2004. p. 720

[25]Nanditha N, Anand PKV, Giri PV. Ayurvedic management of Vascular Parkinsonism: A Case Report. J Ayurveda Integr Med Sci. 2024 Nov;9(11):343–49. doi:10.21760/jaims.9.11.51[

26]Vagbhata. Aṣṭāṅga Saṅgraha (Chikitsā-sthāna 15/25). In: Indu, editor. Aṣṭāṅga Saṅgraha with Sanskrit commentary. Varanasi: Chaukhamba Sanskrit Series; 2008. p. 521

[27]Gupta RK, Kumar P, Bhattacharya P. Pharmacological review on Sida cordifolia (Bala): A valuable medicinal plant. Int J Pharm Sci Res. 2012;3(11):4270–6.

[28]Govinda Dasa, Ambika Datta Shastri (commentary). Bhavaprakasha Bhaiṣajya Ratnāvalī. Reprint ed.

REFERENCE:

- Charaka Samhita, Sutra & Chikitsa Sthana, Chaukhamba Bharati Academy.
- Sushruta Samhita, Chikitsa Sthana, Chaukhamba Sanskrit Series.
- Ashtanga Hridaya, Chikitsa Sthana – Vata Vyadhi Adhyaya.
- Sharma P.V., Dravyaguna Vigyana, Chaukhamba Bharati Academy.
- Tripathi B., Ashtanga Hridaya with Commentaries, Chaukhamba Sanskrit Pratishthan.

