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GENERAL CONSIDERATION OF *VATA VYADHI*

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ABSTRACT

Vata is known as self-born and omnipotent because of its independence, eternity and all pervasiveness among all entities, this has universal characters and is worshiped by the entire world because this is the cause of origin, sustenance and destruction of living beings. But the disturbed and provoked *vata* is responsible for the development of *vatavyadhis*. These diseases are said to be critical to treat because of powerfulness of *vata* in all. So, it has to be treated by judging the strength of individual, immunity, and by clearing the channels.

Keywords: *Vata, Vatavyadhi, Gata vata.*

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INTRODUCTION

The *Vata Vyadhi* is derived from two words *Vata* and *Vyadhi* (Disease). The human body consist of three physiological humars which are playing their own role in maintaining the normalcy of body as *Vata*, *Pitta* and *Kapha*. But among these three the prime importance is given to the *Vata* due to its capacity of movement in the entire body without the help of any other two *dosha* so only the diseases caused due to *Vata dosha* also have prime importance and they are more in number as compared with *Pittaja* and *Kaphaja vyadhis*(diseases) .

While commenting on the word *Vatavyadhi* *Chakrapani* has given two definitions for it as-

1) *Vata Eav Vyadhi: Iti Vatavydhi ||*

This means *Vata* itself is a disordered and combined with other particular *Dushyas* (humars) to attains the form of generalized or localized affections and because of producing pain it is called as *vata vyadhi*.

2) The second definition of *vata vyadhi* (disease) means that *vata dosha* causes the diseases by pathogenesis in which *dosha* i.e., *dosha dushya sammurchana* (pathogenesis) leads to disease.

To distinguish it from *samanya vyadhi*, *Chakrapani* has given the explanation that though *Jwara* (fever)

etc. diseases are also caused by *vata*, they are produced by other *doshas* too without involving *vata*, so these are not called directly as *vatavyadhis*. Whereas the *Nanatmaja Vyadhis* are those in which the predominant *dosha* is that particular means in the *vatavyadhis* until and unless *vata dosha* is not involve it is not called as *vatavydhi*.

Vijayrakshita in the context of *vata vyadhi* has explained his own thought about the meaning of *vata vyadhi* and explained that-

Vikruta Vatajanitosadharana Vyadhi: Vatavyadhi ||

It means specific diseases caused by vitiated *vata* are known as *Vatavyadhi*. This definition of *vatavyadhi* seems to be correct because of its specificity and differentially from other *samanya* disorders of *vata dosha*. In this way *vatavyadhi* is a group of specific disorders which are caused only by *Vitiated vata dosha*.

The ancient Ayurvedic scholars considers nerve impulses to be kind of our travelling through the body. *Vata* is the biological air humar resides in the body which is the inherent energy that moves through brain and nerves, controlling both voluntary

and involuntary functions. Hence, the impairment in *vata* or hypersensitivity of the nervous system. So, majority of disorders are associated with involvement of *vata dosha* from GIT to neurodegenerative disorders. These disorders are not only produced by *vata dosha* but other *doshas* i.e., *pitta* and *kapha* are also imparting their significant role. In *Charaka Samhita* it is stated that the diseases are innumerable in number depending on their distinctive features like signs and symptoms, etiology, site of origin, manifestation etc. The balance alteration of one *dosha* brings different diseases in relation with the difference in the etiological factors.

In our classics, the symptoms of neurodegenerative disorders and diseases are not clumped under the heading of a single disease rather are described as type of *vata vyadhi*. The description of *vatika* disorders especially neurodegenerative diseases, manifestations is seen as enhancements and unwholesome diet and regimen etc. Aging plays a greater role in the genesis of variety of *vatika* disorders. Our classics also given the reference that *vata* is the *dosha* which will become dominant in the fourth decade of life, same thing is also referred in modern science as the process of brain aging begins in the fourth decade of life, therefore neuro degeneration starts as a part of normal phenomenon of aging.

Importance of *Vata Vyadhi*:

Vata is known as self-born and omnipotent because of its dependance, eternity and all pervasiveness, among all entities, this has universal characters and is worshipped by the entire world because this is the cause of origin, sustenance and destruction of living beings this is unmanifest but manifest by actions, non-unctuous, cold, light, rough, moving obliquely having two properties (sound and touch), with predominance of *Rajas*, having unimaginable powers, carries of *doshas* and *dushyas*, distinguished in congregation of diseases, quick acting, frequently moving and situated in *Pakvashaya* (intestines) and *Guda* (Rectum) [1]. Disturbed and provoked *vata* is responsible for the development of *vatavyadhi*. Uncommon disease caused by *vata* is *vatavaydhi*. *Vatavyadhis* are said to be critical because *vata* being the most powerful of all doshas having the capacity to manifest acute diseases nature of disease is severe, these diseases are difficult for management needs emergency treatment and special therapeutic has to be designed [2].

There are two types of movements of *doshas* inside the body i.e. normal and abnormal. *Pitta* having the nature of heat is responsible for digestion in living beings in normal conditions but when it becomes vitiated causes many diseases, *kapha* in

normal state is responsible for strength but during abnormal conditions it becomes waste product. Normal *kapha* is considered as *Ojas* (essence of all humors) while abnormal one is said to be sinful because it induces misery. Similarly *vata* in its normal state is responsible for movements, life supports etc. but in case of abnormal conditions it produces disorders and stops the vital breathing.^[3] *Vata* is the life, strength, and sustains of living beings, it is the pervasive and it is the controller of all the activities of living beings^[4].

General *Nidana* (Causes) of *Vata Vyadhi*:

Vata is gets aggravated by adopting following *nidana* (causes) such as-

Excessive consumption of unctuous, cold scanty and light food, excessive sexual intercourse, excess vigilance, improper therapeutic procedures, administration of therapies which causes excessive elimination of *doshas* and *rakta* (blood), excess fasting, excessive movements such as leaping, jumping, war faring and physical exercise, depletion of *dhatu*s, excessive emaciation due to worry, grief and association of disease, sleeping over uneven beds and sitting in odd postures, anger day sleep, fear and suppression of natural urges, trauma, abstinence from food injuries to vital body parts, falling down from elephants, horses and other fast moving vehicles^[5]

Vata gets aggravated by two different causes as:

- 1) *Margavarnajanya* (Obstructed pathway): By the occlusion of channels it is also called as *Upatambhita*.
- 2) *Dhatukashayajanya* (Depletion in tissues) : By the depletion of *dhatu*s it is also called as *Nirupastambhita*^[6].

Treatment of these two types is nearly opposite in nature. Therefore, understanding of these two types are important at the time of management.

***Vatavyadhi Samprapti* (Pathogenesis):**

Vata, *pitta* and *kapha* move through all channels of circulation. Due to subtle nature of *vata* it impels the remaining two *doshas*. The aggravated *vata* expelled out provoked *pitta* and *kapha dosha* into different places of the body and obstructs the channels of circulation leading to the manifestation of various diseases and dries up the bodily tissue elements.

Above all etiological factors aggravates *vata* in excess and exacerbates *vata* fills up the empty channels and moves greatly inside them or by getting enveloped by the other *doshas* which have filled up the channels and produces different kinds of ailments affecting the whole body or a part of body.^[7]

Vatavyadhi Vishesh Samprapti

As already it is mentioned that etiopathologically *Vatavyadhi* is divided into

two types as *Dhatukashayajanya* and *Margavaranajanya*. This type of *samprapti* is called as *visesha samprapti* (Specific pathogenesis) of *vatavyadhi* as-

Dhatukshaya

The etiological factors lead to depletion of structural and/or functional integrity of the channels of the body (*Srotoriktata – sroto tucchata*), creating an environment non-conducive for the sustenance of different *dhatu* and there by leading to *Vata Prakop* [5]. The clinical manifestation of this pathological process varies in different individuals depending on the specific etiological factor and location of *Srotoriktata*. '*Dhatukshaya*' implies depletion of *Dhatu* (excellence of *Dhatu*). i.e; there is qualitative or quantitative depletion of *Dhatu*. *Dhatukshaya* leads to *Karmakshaya* (impairment in normal functions of *Dhatu*).

Dhatukshaya is further classified into

Sadya Kshaya and *Chira Kshaya*

Sadya Kshaya

Among the etiological factors such as excessive external bleeding (*Shonita atipravrutti*), excessive fluid loss as in case of excess *shodhana* or *Atisara/chardi* disease (*Mala ati pravrutti*) sudden loss of *dhatu* takes place. This phenomenon of sudden loss of volume is called as *Sadya ksheena* and this phenomenon of *dhatu kshaya* provokes *Vata dosha* suddenly.

Chira Kshaya

The etiological factors such as habituation of intake of non-nutrient/less-nutrient foods such as *Ruksha, Sheeta, Alpa Ahara* etc; and constant excess utilization of the nutrients such as *Ratri jagarana, Ati vyayama, Ati vyavaya* etc will result in depletion of *dhatu* formation /*dhatu* formed. These phenomenon of depletion of *dhatu* are called as *Chira ksheena* and are known to provoke *Vata dosha* gradually.

MARGAVARANA

Due to the disruption of flow of *Rasadi poshaka dhatu* distal to the obstruction leads to *dathu kshaya* and thereby causes *Vatayadhi*.^[7] *Gati* is the unique feature of *Vata dosha*, and whenever this *Gati* is disturbed due to *Margavarana*, it leads to *Vataprakopa*.

Margavarana Sthanavishesha

The terms '*Srotorodha*' and '*Margoparodha*' clearly suggests that *Margavarana* is a pathological process that primarily occurs in *Rasavaha Srotas*. According to Chakrapani, the term *Rasa* signifies *Rakta* and all other *Drava dhatu*. Hence, it can be inferred that *Margavarana* occurs in the channels carrying *Rasa raktadi Dhatu* [8].

Margavarana Hetu Vishesha

Among *Vatavyadhi nidana*, *Ama* is the factor which causes *Vataprakopa* by means of *Margavarana*.^[5] *Ama* refers to *Sama pitta* or *Sama Kapha*. *Ati santarpana* is responsible for

Srotolepa (Atherosclerosis). Maximally vitiated *Kapha dosha* can produce *Dhamani praticaya* (Atherosclerosis). Similarly, maximally vitiated *Pitta* (Vasculitis) or the *Kapha* (Atherosclerosis) can bring about *Margavarana*.

Margavarana Vikara vishesha

Clinical manifestations of *Margavarana janya vyadhi* are most often acute/ sudden in onset. *Margavarana samprapti* can be observed in the description of various diseases in Samhita, some of which are *Hritshula*, *Sthoulya*, *Vatavyadhi*, *Vatarakta* etc.

Sadhya-sadhyata:

While explaining the *sadhyasadhyata* (Diagnosis) of *vata vyadhi* Charaka has mentioned that diseases like *Hanustambha* (Lock Jaw) , *Kubjata* (Kyphosis), *Ardita vata* (Facil paralysis), *Pakshaghata* (Paralysis), *stabhta* (stiffness) etc. along with *Asthi* (bone) and *majjagata* (bone marrow) *vatika* disorders may not be cured even after careful management due to their *Gambhiryata* (importance) at that place.

The physician should endeavor cure such conditions as occur in strong persons and as are of the recent origin and unassociated with any types of complications ^[9]. Common principles of management of *vata vyadhi* on the above-described fact we can say that *vatavyadhis* are categorized into two types

1) *Maragavarodhajanya vatavyadhi* and 2) *Dhatukshayajanya vatavyadhi* which seeks two different lines of treatment.

a. *Maragavarodhajanya (obstructive)*

vatavyadhi – It is also known as *upastambhita vatika* disorders. In these types the primary aim of management is to remove the *avarodha* (obstruction) and the drugs which are used to treat are *katu* (astringent), *tikta* (pungent), *rasa pradhana* (dominant taste) and having *katu vipaka* with *ushna veerya* along with this the *ruksha dravyas* (dry drugs) *asthapana basti* (non oily enema) is indicated.

b. *Dhatukshayajanya (metallogenic)*

vatavyadhi – It is also known as *Nirupastambhita vatika* disorders. The primary aim to manage these is management of *dhatu vridhikara*(enhancement) measures and the *dravyas* (drugs) having *madhura* (sweet), *amla* (sour), *lavana* (salty) *rasa* (taste), *madhura vipaka* (sweet in taste after digestion) and sometimes even *sita virayatamka bhava dravyas* (cold in potency) can be used in medicine drugs having properties like *Guru* (heavy), *Balya* (strengthen) are specifically used and

anuvasana basti (oil enema) is indicated [10,11].

DISCUSSION

Vata is the prime *dosha* and described in the classics. The qualities of *vata* are described by *Charaka* are *ruksha* (dry), *laghu* (light), *sukshma* (minute), *khara* (rough) ,and *chala* (moving). It is invisible but manifest by only its functions. The functions of it in the human body are *utsaha*, *Nishshwasa* (respiration), functioning of *vani* (speech) and *mana* (mind), normal transformation *dhatu*s etc. In the normal conditions it sustains all the organs of the body and its functions. So, when this *vayu* become vitiated it leads to abnormal conditions of the above said functions and *gunas* (qualities). Within the body there will be various types of *vata vikaras*, (diseases) decrease of *Ayu* (life span), *Bala*, (strength), *Varna* (color). It can lead to death even.

The term *vata vyadhi* is compound form it may be interpreted in two different ways as follows-*Vata vyadhi* : i.e. itself is the disease, by implication the aggravated *vayu* itself after assicting the concerned *dushyas* (tissue element) pervades the entire body or a part of it to give rise to different types of pain for which the ailment is called *vatavyadhi*.

- 1) The disease caused by *vayu*. By implication of other *dosha* and *dushya* are vitiated in special way by *vayu* to produce diseases in the

entire body or in a part of it which is called *vatavyadhi*.

When we go through the *nidana* (causes) of *vatavyadhi* like *ativyayama* (excessive exercise), *langhana*, (fasting), *plavana* (jumping etc), *ratrijagarana* (night awaking) etc are the *viharas* (routine activities) and the *aharajanya nidana* (food habit causes) includes intake of *katu* (astringent), *tikta* (pungent) *rasapradhana dravyas* (taste predominant food), *sheeta veeryatmaka ahara* (cold potency food) etc, along with *vegadhrana* (controlling of natural urges) all these leads to vitiation of *vata dosha*. This will give an idea regarding the importance of *vata* as it is the only *dosha* among three which have its own causes of vitiation and it will have tendency to vitiate others those may be any one among *kapha* and *pitta* and *dushyas* like *dhatu*s and leads to *vyadhi* which are classified as *Nanatmaja Vatavyadhis* i.e. 80 types.

From the analysis of *gunas* (qualities) , *kupita lakshnas* (increased symptoms) of *vata* and from 80 types of *vatika nanatmaja vyadhis* it can be correlated with different diseases as mentioned in modern medicine which can be grouped as neurological disorders. Inadequate lifestyle causes alteration in the function of *agni* (digestive fire) and it may lead to formation of undigested food at different level which

causes unwanted effects in the body such as obstruction on channals, depletion in bodily tissues, *ojokshaya* (loss of immunity), *manas dushti*, *smritibhramsha* (disturbed mind), etc. The specific diseases which are caused by vitiated *vata* has been referred to as the *vatavyadhi*. It includes a number of disorders such as *Gridhrasi* (sciatica), *Ardita vata* (facial paralysis), Paralysis etc. All such *vatavyadhis* are caused due to the disturbed and provoked *vata* is responsible. And these are uncommon which are said to be critical to treat because *vata* being the most powerful of all the *doshas* having the capacity to manifest acute diseases nature of disease is severe these diseases are difficult for management, sometime needs emergency treatment and special therapeutics needs to be designed.

CONCLUSION

Majority of *vatika* disorders which are described in this context are difficult to be cure by conventional modern medicine. But its management through an ayurvedic approach gradually calm down the symptoms and improves overall wellbeing of the patient and free from side effects. Hence at the time of management of *vatika* disorders, it is mandatory to consider the involvement of other *doshas* along with status of *Agni*, *Srotas*, *Dhatu*s (digestive fire channels bodily tissues), and *Ojas* (immunity).

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