

**GENERAL INTRODUCTION OF VATA VYADHI ACCORDING TO  
AYURVEDA- A REVIEW ARTICLE****Dr. Vikram Sahadev Munde\*, Dr. B. T. Shinde\*\* and Dr. Vikas Bedke\*\*\***

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Article Received on  
21 Nov. 2023,Revised on 11 Dec. 2023,  
Accepted on 01 Jan. 2024

DOI: 10.20959/wjpr20241-31289

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Ayurveda Kayachikitsa described therapeutic management of various diseases with the helps different treatment regimen, in this regards this branch mentioned different approaches for treating diseases related to the Vata vitiation. The Vata vyadhi Chikitsa pacts with the sicknesses caused by the trouble of Vata dosha. Ayurveda offers the concept of Dosha- Dhatu-Mala as one of its basic principles. It classifies biological elements in the body as Vata, Pitta, Kapha. Tridosha begin their role as soon as life starts. These Tridosha preserve the body when they are normal and balanced, termed as Sukha and if there is inequity and abnormality in these three Dosha, individual become unwell termed as the Dukha. Out of the three Dosha, Vata Dosha is considered best because it regulates all purposes in the body including movement of the other two Dosha. 'Maharogaadhyaya' of Charak samhita explains organization of illnesses giving to Doshapradhanya namely

Samanyaj and Nanatamaj Vyadhi. The diseases caused due to only one Dosha are termed as Nanatamaj Vyadhi. Vata vyadhi are group of disorders particularly caused by only "Vata dosha". An attempt is made to review various types of Vata vyadhi from Charak Samhita. Hence an attempt has made to recollect the references regarding the reference about vitiated Vata can cause various types of diseases, depending upon the Hetu, affected Ashaya, Avayav, Dhatu, Indriya. Detailed study of Vata vyadhi Hetu, Samprapti, types and prognostic factors etc. about vata vyadhi.<sup>[1]</sup>

**KEYWORDS-** *Vata vyadhi, Hetu, Samprapti. Hetu.*

## INTRODUCTION

Ayurveda is an 'Ancient Science of life'. The main aim of Ayurveda is to maintain health of healthy person and also to regain good health in diseased one

## DOSHA

Dhatu-Mala is one of the basic principles of Ayurveda. Ayurveda classifies biological elements viz Vata, Pitta, Kapha. Acharya Sushruta quoted the importance of Tridosha stating that, the universe is maintained by Soma, Surya and Anil in the same manner Kapha, Pitta and Vata Tridosha maintain the individual's health. Vata is responsible for control of all the central nervous functions in the body. It is responsible for all the movements in the body. Disease caused by Vata in its vitiated condition is called "Vatavyadhi." Vatavyadhi are more than 80 Nanatmaja Vyadhi. "Vatadrute Naasti Ruja" clearly indicates importance of Vata in pain management. Charaka has stated that causes of all these Vatavyadhi can be divided in two types i.e. Dhatukshayajanya & Margavrodhajanya. In Dhatukshayajanya avastha pain is reduced after touching or giving pressure. This happens because vitiated Vata present in Rikta Strotas is directed to different direction resulting in pain reduction for that moment. But in case of Margavrodhajanya avastha pain is aggravated after touching or giving pressure because of obstruction. In this state Vata cannot move due to Avarodha. After deciding Avastha of Vatavyadhi we can decide the treatment. The choice of drug varies & differs from patient to patient & Vaidya to Vaidya They are responsible for all the functions and transformations in the body. As soon as the life process starts i.e. the fertilization takes place the Tridosha begin their role to maintain the health of an individual. These Tridosha maintain the body when they are in normal and balanced condition, termed as Sukha and if there is imbalance and abnormality in these three Dosha, individual becomes diseased termed as the Dukha. Acharya Charaka has also described that the bird flying in the sky throughout the day not able to surpass its own shadow in the same way all of the diseases cannot originate apart from tridosha 3. Out of the three Dosha, Vata Dosha is considered supreme because it regulates all functions in the body including movement of the other two Dosha. The Vatadosha is also responsible for the functions of systems concerned with regulation, signaling, conduction and control of any information or system in our body. Vata in its normalcy maintains the whole body and its systems working in subtypes as Prana, Udana, Vyana, Samana, and Apana. It is the initiator of all kinds of activities within the body, the controller and impellor of all mental functions, and the employer of all sensory faculties. It joins the body tissues and brings compactness to the body, prompts speech, is the origin of

touch and sound, is the root cause of auditory and tactile sense faculties, is the causative factor of joy and courage, stimulates the digestive fire and helps in the absorption of the Dosha and ejection of the excretory products. Vata traverses all gross and subtle channels, moulds the embryo shape and is the indicator of continuity of life.<sup>[2-4]</sup> The Vata, when aggravated, afflicts the body with various kinds of diseases and deteriorates or diminishes the strength, complexion, happiness and the life span of an individual. It perturbs the mind, disturbs the sense faculties, destroys, deforms or retains the embryo for longer periods, gives rise to fear, grief, attachment, humility, excessive delirium and takes away life 4. In classical text of Charak Samhita very much importance is given to Vatadosha. In sutrasthana twelfth chapter “Vatakalakaliya” while describing the normal and abnormal functions of Tridosha the Vata dosha is discussed more in detail considering its supremacy as the initiator of all functions in the body. Acharya Charak in “Maharoga Adhyaya” of Sutrasthana describes the classification of diseases according to Doshapradhanya namely Samanyaj and Nanatamaj Vyadhi. The diseases caused due to only one Dosha are termed as Nanatamaj Vyadhi. Vatavyadhi are group of disorders particularly caused by only ‘Vata Dosha’. There are as many as eighty types of disorders due to a vitiated Vata only, forty due to Pitta, and twenty due to Kapha.<sup>[5-7]</sup>

## DISCUSSION

Vatavyadhi Chikitsa deals with disorders which are associated with the vitiation of Vata including symptoms of pain and stiffness, etc. Vata Dosha is described as Achintyaveerya and Doshaanaam netah. Vitiated Vata mainly causes problems like delirium, spasticity of hands, organ atrophy, insomnia, diminishing sperms, numbness, twitches of head and convulsions, etc. The vitiation of Vata mainly related with Svatantra dushti, Gata vata and Avarana, these are involves in the pathogenesis of Vata diseases. Asamghata, Anavasthita and Anasadhya are properties of Vata, these properties affects physiological and pathological involvement of Vata Dosha.

## HETUS OF VATAVYADHI

### AHARAJA

Atiruksha, Atialpa, Atisheeta, Abhojana and Atilaghu, etc.

### VIHARAJA

Diwaswapna, Ativyavaya, Atiprajagaran, Atichinta, Atishoka, Atikrodha and Vegasandharana, etc. Pathological Components of Vatavyadhi: → Nidana: Vata Prakopaka → Dosha: Vata →

Srotas: Asthivaha, Majjavaha Medovaha → Dushya: Asthi, Majja, Meda → Vyaktisthana: Asthi –Sandhi Ayurveda suggested uses of Virechana and Basti Karma for the management of Vata Roga. Shashtra, Kshara and Agnikarma also indicated along with internal medications which help to pacify vitiated Vata Dosha. Sravyadha and Dahakarma is advised for some specific conditions. Agnikarma and siravyadha helps in the management of acute phase of pain associated with Vata vitiation. Ayurveda prescribed following natural remedies for treating Vata Roga: Atahara Kashayam, Rasna Shuntyadi Kashayam.

## SAMPRAPTI

### a) Samanya Samprapti– (Cha.Chi.28 /18-19)

Due to the intake of Vatahara Aahara and Vihara, Vata Dosha get vitiated, which lodges in Rikta Strotas i.e. Strotas, where there is presence of Shunyata of Snehadi Guna, producing diseases related to that Strotas. Acharya Vagbhata mentioned the Samprapti of Vata Vyadhi like Dhatukshaya aggravates Vata, which travels throughout the body and settles in Rikta Strotas and further vitiates the Strotas leading to the manifestation of Vata Vyadhi. B) Vishesh Samprapti - Examples-1) Dhatukshayajanya Vatavyadhi As the Shleshma Bhava decreases in the body Shleshaka Kapha in the joints also decreases in quality and quantity where in Sandhi Shaithilya is seen. Ashrayashrayi Sambandha also leads Asthidhatu Kshaya leading to Khavaigunya in the joints.

## CHIKITSA

- 1) Dhatukshayajanya Vatavyadhi – Can be treated by - Controlling vitiation of Vata - Correcting the destruction of Dhatus.
- 2) Margavrodhajanya Vatavyadhi – Can be treated by - Removal of obstruction - Correcting the direction of flow of Vata.

Vatavyadhi there is obstruction in Strotas due to Dosha, Dhātu, Mala then Vata gets stagnated which leads to stoppage of function of organs. Next stage is Vimarga gamana of Vata and it leads to Avvrutta Vata. Physician can decide which type of Vatopkrama will be suitable for different pathologies. Snehana is contraindicated in Margavarodhjanya Vatavyadhi.<sup>[8]</sup>

## CONCLUSION

If we look at Vatavyadhi, it can be classified in Dhatukshayajanya and Margavrodhjanya according to reasons and pathology. Dhatukshayajanya Vatavyadhi grounds by intake of Ruksha, Sheet food whereas food ingestion leading to formation of Ama causes

Margavrodhjanya Vatavyadhi. In pathology Datukshaya and obstruction are main reasons of Vatavyadhi.

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