



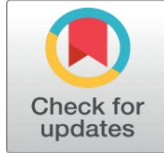
# CRITICAL REVIEW ON व्याहृतगति OF VATA DOSHA WSR TO VATAVYADHI

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## ABSTRACT

The science of life based on natural principle of climatic change, atmospheric heat, rainfall, humidity etc is defined as Ayurveda. Principle of Pancha Mahabhuta, Tridosha Siddhanta and their Vriddhi Kshyaya are the different fundamental concepts to understand health & diseases. Classifies the biological elements of the body as Vata, Pitta, Kapha. Tridoshas begin their role from the beginning of their lives. These Tridoshas maintain the body in a normal and balanced state called Sukha and when there is imbalance and abnormality in these three Doshas, the person develops a disease called Dukha. Sensory & motor responsibility governed by Vata Dosha; hence Vata Dosha is dominant to other two Dosha. Na+Na+ Atmaja=Nanatmaja. Diseases which are executed by one single Dosha is called Nanatmaja Vyadhi. There are 80 numbers of Vatika Nanatmaja Vikara, 40 Paittika & 20 Kaphaja Nanatmaja Vikara. These all classifications has described in Charaka Samhita 20th chapter (Maharoga Adhyaya). The group of Vatika Nanatmaja Vyadhi are called Vata Vyadhi. An attempt has been made to review the various types of Vata Vyadhi of the Charak Samhita. After critical analysis, one can come to the conclusion that vitiated Vata can cause different types of diseases depending on the Hetu, Ashaya, Avayava, Dhatu, Indriya affected. Vatavyadhi Hetu, Samprapti, types and prognostic factors etc are discussed here in detail.

**Keywords:** Dosha-Dhatu-Mala, Biological Elements, Vata Dosha

## 1. INTRODUCTION

Among three Doshas Vata dosha is considered as prime one as it regulates the functions of body, including the movement of the other two Doshas too. Regulation, signaling, routing and control of all information or the system in our body are the different actions of Vata Dosha. Vata, in its normalcy, ensures Its function in the name of Prana, Udana, Vyana, Samana and Apana. It is the initiator of all kinds of activities of the body, the controller and mover of all mental functions and the employer of all sense faculties. It connects the body tissues and holds the body

together, it stimulates speech, source of touch and sound, main cause of the sense of hearing and touch, cause of joy and courage, cheerfulness, stimulates the digestive fire and helps with the absorption of Dosha and the elimination of waste products. Transporting nutrition, capable of pervading through all minute Srotas, initiation of all physical & emotional activities are special contribution of Vata Dosha.

Aggravated Vata Dosha reduces the strength, complexion, health and lifespan of the individual. It disturbs the mind, disturbs the senses, destroys, distorts or holds the embryo for a long time, causes fear, regret, dependency, disturbed & unstable, excessive disappointment and also threaten life. Five types of Vata Dosha have also described with their location & functions are also described under Vatavyadhi Chikitsa. Nidana, Purva Rupa, Rupa, chikitsa Siddhanta & Chikitsa are there too.

Samprapti has described in two ways; like Dhatu Kshyaya Janya & Margavarodha Janya. Dhatu Kshyaya leads to Vata Prakopa, and symptoms raised with sharp pain. In the other way Pitta Kapha vitiation interfere in the process of circulation, transportation and creates diseases. The former one needs Poshana Chikitsa & the later one requires Shodhana Chikitsa [Acharya \(2000\)](#).

## 2. AIM AND OBJECTIVES

Critical review Vata Vyadhi and its Ashiti Prakara (80 types) from Charaka Samhita.

## 3. MATERIALS AND METHODS

As this is a literary and conceptual article, the Ayurvedic texts used in this study are Charaka Samhita, Sushrut Samhita, Ashtanga Hridaya, Madhava Nidana and their available commentaries. Dictionaries such as Amarkosha, Monier Williams were also used as references.

## 4. REVIEW OF LITERATURE AND DISCUSSION

### 1) Definition of Vata Vyadhi

Vatavyadhi is defined as any special condition caused by vitiated Vata Dosha.

### 2) HETU OF VITIATION OF VATA DOSHA

The hetu described in Charak Samhita for vitiation of Vata dosha can be divided in two main types i.e., Dhatukshaya Janya and Margavarodha Janya Hetu.

- **Dhatukshaya Janya Hetu**

Continuous intakes of Ruksha-Sheeta-Laghu Ahara, Avayayama, Anidra, Jagarana, Vega Dharana etc are the dominant cause for Vata Vyadhi. Excess applications of Shodhana Chikitsa, Rakta Mokshana, Gamana, Upavasa, Shoka, Bhaya, Ajeerna etc are also supportive Nidana to Vata Vyadhi. Physical exertion, history of injury, falling and heavy weightlifting are the external causes to vitiate Vata Dosha [Sharma \(1999\)](#).

- **Margavarodha Janya Hetu**

Hetu which lead to formation of Ama are included in Margavarodh Janya Hetu. Obstruction to the various channels due to Kapha, mala etc. can also be included in Margavarodh Janya Hetu.

### 3) Samprapti of Vatavyadhi

It become clear that there are two ways of presenting Samprapti; one is Margavarodha & another is Dhatu Kshyaya Janya. The aggravated Vata vitiates Strotas with its Laghu, Ruksha, Khara, Parusha Guna and makes these Rikta Strotas susceptible to Sthansanshraya (lodging) of Dosha. In his commentary on Rikta Strotas, Chakrapani, he stated that there is "Snehadi Guna Shunyatvam". The body's channels have lost their protective layers and lost properties such as lubrication, smoothness and viscosity, etc. By occupying the sensitive Strota, the damaged Vata generates Ekanga (limited to certain parts of the body) or Sarvanga (concerning the entire body) Vyadhi. Such Vyadhi which are manifested either in certain portion of the body or the whole body is called Vata Vyadhi [Acharya \(2000\)](#).

### 4) Classification of Vatavyadhi

- **Ashaya Gata Vata or Vata Vyadhi affecting various Ashayas (Sites)**

**Table 1**

Table 1 Ashayagata Vata and its Lakshanani	
Ashaya	Lakshanani
Koshthashrita Vata	Retention of urine, constipation, intestinal colic and epigastric pain, Gulma, Arsha & Parshwa Shula.
Sarvanga Kupita Vata	Generalized whole body pain, Sandhi Shula.
Guda Sthita Vata	Mutra Graha, Purisha Graha, Vata Graha, Shula, Ashmari, muscular atrophy etc.
Amashaya Sthita Vata	Udara Shula, Parshwa Shula, Trishna, Kasa, Gala Shushkaka, Trishna, Shwasa & Glani etc.
Pakwashayasthita Vata	Pakwashaya Shula, Anaha, Adhmana, Kati Shula etc.
Snayugata Vata	Quadriplegia or hemiplegia, ophisthotonus or emprosthotonus, kyphosis, radiculopathy.
Siragata Vata	Twisting pain, emaciation, dilation or narrowing of vessels etc
Sandhigata Vata	Joints crepitus, Pain & swelling during flexion and extension.

- **Dhatugata vata or Vatavyadhi affecting various Dhatu [Tripathi \(2012\)](#)**

**Table 2**

Table 2 Dhatugata Vata and its Lakshanani	
Dhatugata	Lakshanani
Twakgata Vata	Skin - dry, black, fissured, numb, thin. Pain in distal end of bones.
Raktagata Vata	Severe pain with feeling of hot & discoloration; weight loss, distaste in food, esophageal spasm and sometimes associated with red rashes.
Mamsa Medogata Vata	Shrama, Klama, Glani, pricking pain and fatigue.
Majja Asthigata Vata	Asthi Toda, Asthi Bheda, Mamsa Shaithilyata, Anidra and constant aching pain etc.
Shukragata Vata	Premature ejaculation or un-ejaculation. Infertility, deform fetus etc.

- **Indriya Gata Vata or Vata Vyadhi affecting various Indriya**

When vitiated Vata gets in particular Indriya (Organ), it either cause Upatapa or Vaiklyam (Impairment) or Upaghata, Vadha or Vinashama (Deformity) of the

respective organ. E.g: -Ucchai Shruti (Hard to hear), Badhirya (Deafness), Mookatwa (Aphasia), Vak Sanga (Stammering speech), Arasajnata (Loss of taste sensation), Ghrana-nasha (Loss of smell sensation), Timira (Loss of vision), Kanthodhdhwamsa (Hoarseness of voice), Ashabda Shravana (Tinnitus).

- **Avrita Vata or conditions due to obstructed Vata**

**Table 3**

**Table 3 Avrita Vata and its Lakshanani Monier-Williams (1990)**

Avrita vata	Lakshanani
Vata trapped by Pitta	Daha, Trishna, Shula, Bhrama, Urodaha, Tama Darshana, Amla Asyata, Katu Asyata, Shishira Prarthana etc.
Vata trapped by Kapha	Sheetata, Guruta, Shula, liking to Ushna-Ruksha Ahara.
Vata trapped by blood	Daha, Shotha, reddish round patches.
Vata trapped by Mamsa	Ruksha & Vivarna Shotha, Roma Harsha.
Vata trapped by Meda	Very soft-Snigdha & mobile Shotha. Ajeerna and Adhyavata.
Vata trapped by Asthi	Feeling good in Ushna Upachara, gentle pressing relieves pain and Toda (Pricking pain) etc.
Vata trapped by Majja.	Bhanga, Vakra, excess yawning, twisting and colicky pain etc.
Vata trapped by Shukra.	Ejaculation or premature ejaculation or sterility.
Vata trapped by Ahara.	Pain in the stomach on ingestion of food and disappearance of pain after digestion.
Vata trapped by Mutra.	Urine retention and distended bladder.
Vata trapped by Purisha.	Dry & hard stool, cutting pain to anal region, distended abdomen, Pain in the hips, groins and back due to Pratiloma Vata.

- **Vatavyadhi with Gati Vriddhi as predominant feature**

Vepathu (Tremor), Hrid Drava (Tachycardia). Vepathu means shaking, trembling or tremor. This term is derived from the Sanskrit root "Vip", meaning to tremble, shake, vibrate, shiver or quiver. Another Sanskrit word for tremble or shake is Kampa and condition known as Vepathu came to be commonly known as Kampavata. Amarkosha mentions Kampa and Vepathu as synonyms referring both as tremor. Hrid Drava means rapid throbbing of heart. This is due to the increase in Chala Guna of Vata.

- **Vatavyadhi with change in Gati as predominant feature**

Udavarta is the disease in which there is Avartana (Whirlpool movement) and Urdhwa Gamana

(Upward) of Vata is seen due to retention of Vata, Mootra, Purisha. Vaksha Uparodha means Ura Pradesh Avarodha. It is due to obstruction to normal movement of Vata. Hikka is produce when aggravated Vata deranges the Kapha of Pranavaha Srotas resulting obstruction to Pranavayu. Hikka is an involuntary contraction (Myoclonic jerk) of the diaphragm that may repeat several times per minute.

- **Vatavyadhi with Akarmanyata as predominant feature**

Ekanga Roga (Monoplegia), Sarvanga Roga (Tetraplegia), Pakshavadha (Hemiplegia), Urusada (Loss of thigh movement), Pangulya (Paraplegia), Khanjatwa (Lameness) are different Vata Vyadhi related to restriction in movements.

Paksha+ Ghata= Pakshaghata; generally addressed as hemiplegia.

Hemi (Half) + plege (Blow or stroke) = Hemiplegia

Monoplegia, tetraplegia, or hemiplegia are some other words to represent complete or partial loss of movement or feeling or both in one, other or all parts of the body.

- **Vatavyadhi with Shoola as predominant feature** [Paradakara \(2016\)](#), [Abhimanyu \(1995\)](#)

Pada Shula (Pain in legs), Janubheda (Tearing pain in knee), Gudarti (Pain in anus), Vankshan-Anaha (Sprain in groin), Shroni Bheda (Pain in pelvic girdle), Parshvaamarda (Rubbing pain laterally), Udaraveshta (Twisting pain in abdomen), Vaksha Uddgharsha (Rubbing pain in chest), Vaksha Toda (Pricking pain in chest), Hanubheda (Cracking pain in jaw), Aksi Bheda (Cracking pain in eyes), Akshishoola (Pain in eyes), Karnashoola (Ear ache), Shiro Ruk (Headache), Gridhrasi (Sciatica), Pindikodveshtana (Calf muscles cramping), Shankhabheda (Cracking pain in temporal region), Lalata bheda (Cracking pain in forehead).

Ruk, Ruja, Vedana and Shool are the similar word to present pain either in body or mind. Piercing with Samku (Spear) in body of the person is a symbol of very severe and acute variety of pain.

Toda (Pricking pain), Bheda (splitting pain), Vyadha (Piercing type pain), Veshtana (Binding type pain), Prasaranaakunchanavedana (Pain during joint movements) and Maharuja (Severe pain) etc are the other varieties of acute pain observed in Vata Vyadhi.

Gridhrasi is suggestive of the typical character of pain and also the gait of the patient. Along with Stambha and Spandana person walks like Gridhra (Vulture).

- **Vatavyadhi with Rachanatmak Vikruti (Structural Changes) as predominant feature** [Sharma \(1999\)](#)

Kubjatva (Kyphosis), Vamanatva (Dwarfism), Akshi Vyudasa (Squint eye), Bhruvyudasa (Eyebrows Twisting), Vrushan Akshepa (Un-descended testicle), Danta Shaithilya (Loose teeth), Pada Bhramsha (Foot drop), Janu Vishlesha (dislocation in knee joint), Guda Bhramsa (Rectum prolapse) are the Vata Vyadhis presented with structural deformity of physical body.

Guda Bhramsa, Garbha Bhramsa like Bhramsha Janya Vata Vikara; which denotes the displacement of an entity from its normal position. Shosha (Atrophy or emaciation), Vyas (Dilatation or hypertrophy) and Bhramsha (Dislocation) in later life are other deformity based Vata Vyadhi.

- **Vatavyadhi with Vegaavastha and Avegaavastha**

Akshepaka (Clonic convulsions), Dandaka (Tonic convulsions), Ardit etc are the varieties of Vata Vyadhi categorized into Vegavastha group. Contraction of Sira-Snayu-Kandara of Hasta Pada with episodic contraction in different parts of the body is called Akshepaka.

When Vata causes rigidity of muscles of Hasta, Pada, Shira, Prishtha, Vankshna the hands, so that the body becomes stiff as a stick, is called as Dandaka.

Ardita is when any one half of the body diminishes with nerve conduction leads to contracture of arm, leg and knee of the affected half and causes distortion of one side of the face and produces asymmetry of the nose, eyebrow, forehead, eye and jaw. Some Vata Vyadhi like Ardita show Vega-Avastha and Avega-Avastha (episodic). When there is Vega Avastha, disease symptoms worsen while these symptoms get subside in Avega-Avastha.

### 5) Sadhyasadhyata of Vatavyadhi Dwivedi (1999)

Sandhichyuti (Joint dislocation), Hanustambha (Lock jaw), Kunjan (Contracture), Kubjatwa (Kyphosis), Ardit (Facial paralysis), Pakshaghata (Hemiplegia), Amsa Shosha (Atrophy of a part), Pangutwa (Paraplegia), Khuddavata (Arthritis), Stambha (Stiffness), Aadhyavata (Rheumatic conditions) and Majja Asthi Gata Vatavyadhi (Disorders due to affliction of Vata in the marrow) are Asadhya Vata Vyadhi.

## 5. CONCLUSION

The entire body is the seat of the three Doshas, balance and imbalance leads to good health and to disease, respectively. In its normality, Vata supports the mechanism of the entire body. It performs all kinds of bodily functions, helps the sense organs gather information, and controls the mind. Therefore, the functions of Vata Dosha correspond not only to the functions of the nervous system, but also to the functions of the system related to the regulation, signaling, transmission and control of information in the body. Maharoga Adhyaya, the 20th chapter of the sutra Sthana of the Charaka Samhita, deals with Nanatmaja Vikara and Chikitsa. Nanatmaja Vikara are diseases caused due to the involvement of a single dosha. The provocation of Vata is caused by Dhatukshaya or by Avarana.

After a critical study of the various types of Vatavyadhi of the Charaka Samhita, one can come to the conclusion that the Vitiated Vata can cause different types of diseases depending on the Hetu, Ashaya (place), Dhatu (body tissue) and Indriya affected (meaning an organ or a musculoskeletal system). Since Vata is a Gatyatmak dosha, its gati can be blocked by another Dosha or Dhatu or due to its subtypes. Gati Vriddhi, Akarmanyata and changes in Gati are observed in various pathologies of Vatadosha. Gunatmaka Vriddhi, a similar increase in Rukshata, Parushata, Kharata, Shitata is observed in about diseases. Shoola is the most dominant symptom experienced by most Vata Vyadhis. Stamba, Graha with organs, arises from the increase of Sheeta Guna with Vata. In the embryonic stage, fetuses develop structural and functional deformities when damaged. Vitiated Vata also leads to some structural changes like Shosha (atrophy or emaciation), Vyas (Enlargement or hypertrophy), etc later in life. When Vata affects Mana, it can cause Vishada, Atipralap etc.

In short, vitiated Vata affects all major systems of the body, such as the musculoskeletal system, the neuro-harmonic system, the neuromuscular system and the circulatory system. Impaired Vata causes chronic degenerative changes in the organs. Therefore, Vata Vyadhi classification research helps to determine pathogenesis, prognosis and precise treatments.



## **CONFLICT OF INTERESTS**

None.

## **ACKNOWLEDGMENTS**

None.

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