Critical review of Vatavyadhi in Brihattrayi

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Abstract
Vatavyadhi in present era is the most prevalent disease. Vata is the only dosha which governs all the other entities of the body like Pitta, Kapha, and Dhatu etc. Diseases caused by vata in its vitiated condition are called vata vyadhi. So, a proper understanding of concept of vata is required in order to keep all the body functions in equilibrium. In the Ayurvedic classics, a number of references are found where a detail description of vata is given. So, here we have taken references from Brihattrayee i.e. Charak Samhita, Sushruta Samhita & Ashtanga Hridaya to understand the concept of Vata vyadhi more clearly. The text from the Brihattrayees has demonstrated the concept of Vata vyadhi with many diseases highlighted by means of their signs-symptoms.

Keywords: Vata vyadhi, Brihattrayee, Vata, Pitta, Kapha, Sign-symptoms

Introduction
Ayurveda is an age old science which dates back to thousands of years. This science is based on the entities like dosha, dhatu and mala. Tridoshas, which are vata, pitta and kapha are called as the Tristhuna by Acharyas. Among the three, vata is the most important one. Vata is the only dosha which is responsible for vitiation of other two doshas as well as the dhatus and malas. It is also said that pitta and Kapha are Pangu (lame) without the involvement of vata. Sushruta has called it as “Swayambhu Bhagwana”. It is the cause of origin, existence and destruction of all living beings. Due to various causative factors, vata dosha gets vitiated which in turn vitiate the Dushyas and cause vyadhi. A comparison of the vatavyadhi is needed for the proper understanding of the concept of vatavyadhi, as they are the most severe types of diseases which afflict the individuals. A better understanding will be helpful in further treatment and prevention also.

Aims and objective
A review study to evaluate the summary of vatavyadhi from Brihattrayi.

Materials
This article is based on a critical review of Vatavyadhi from Ayurvedic literature. Materials & references related to Vatavyadhi were taken from Brihattrayi i.e. Charak Samhita, Sushruta Samhita and Ashtanga Hridaya.

Discussion
Vata is the prime dosha and is described vividly in the Classics. The gunas of Vata as described by Charaka are ruksha (dry), sheeta (cool), Laghu (light), Suksma (subtle), Khara (rough), Chala (movement) and Vishada (non-slimy). It is invisible, but manifest by only its functions. The functions of vayu in the human body are Utsah (enthusiasm), Nishwasa (inspiration, expiration), functioning of vani (voice) and manu (mind), normal transformation of the Dhatus (body tissue), proper excretion of the mala (Faeces), Mutra (urine), Sweda (sweat). It has been rightly said that "Vayus Tantra Tantra Dharaha". In normal condition, it sustains all the organs of the body and its functions. So, when this vayu becomes vitiated, it leads to abnormal condition of the above said function and gunas. Within the body, there will be various types of vata vikaras, decrease of Ayu (life span), Bala (strength), Varna (complexion). It can even lead to death.
The term vatavyadhi is a compound form. It may be interpreted in two different ways as follows
1. Vatavyadhi, i.e. itself is the disease. By implication the aggravated vyau itself after afflicting the concerned
dushya (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 (vata disease).
2. Vatavyadhi or the disease caused by vayu. By
implication, other dosha and dushya (tissue elements)
are vitiated in a special way by vayu to produce
diseases in the entire body or in a part of it which is
called vatavyadhi (vata disease).

Review of literature
In Charak Samhita
The importance and clinical significance of vata dosha is
described by Characakarya in detail in Charak Sutrasthana
in Vatakalakaliya Adhyaya. It is mentioned that causes for
vitiation of vata can be divided in two main types i.e.
Dhatukshayajanya and Margavrodhjanya i.e. “Vavahol
Dhatu kshaya Thkopomargasyavrunan va” According to causes,
vyadhi is known as Dhatukshayajanya and Margavrodhjanya
Vatavyadhi. Dhatukshayajanya and Margavrodhjanya cause for Vatavyadhi has been explained
only by Charak in Charak Samhita Chikitsasthana 28th
adhyaya. Two principle pathologies plays important role in
manifestation of vatavyadhi. In dhatukshayajanya vatavyadhi, there is decrease in Dhatu, and then Srotamsi
becomes empty. Vacum is filled up by vata dosha and it
leads to Vatavyadhi. In margavrodhjanya Vatavyadhi there
is obstruction in srotas due to Dosa, Dhatu, malas, then Vata
dosha gets stagnated which leads to stoppage of
function of organs. Sometimes direction is reversed Pratilom
gati. Next stage vata may be diverted to some other srotas
(vimarga-gaman). If backward flowing of vata is obstructed
again at the other end leading to Avruta vata.
Understanding Avastha is important before treating the
patient. Dhatukshayajanya and Margavrodhjanya are the
avastha of Vatavyadhi. Textual reference for sampapti of
vatavyadhi ‘Dehe Srotansi Riktani Puryeetwa Anilo Bali
Karoti Vivicdan Vyadhin Savang Ekang Sanshritan’ is the
sampapti for dhatukshayajanya Avastha. In
dhatukshayajanya avastha pain is reduced after touching or
giving pressure. This happens because vitiated vata present in
Rikta Srotas is directed to different direction resulting in
pain reduction for that movement but in case of
margavrodhjanya avastha pain is aggravated after touching
or giving pressure because of avarodh. At this stage vata
cannot move due to avarodh. This is the basic test to decide
avastha before treating any vatavyadhi.
In Sutrasthana chapter 20 Acharya Charak has mentioned 80
types of Vata Nanatmaj vi-kara.
Nanatmaj vyadhi are by rule caused by only single dosha
(either vata, pitta or kapha).
In the disease pathogenesis, the disease purely caused by
vata dosha are called vatavyadhi.
So these 80 nanatmaja vata vi-kara are nothing but
vatavyadhi.

In Sushrut Samhita
The Vata dosha has been considered as prime or chief & it
is useful for the body or how does it affect the body has
been told in detail in Sushruta Samhita. Sushruta has
considered the Vata dosha as prime or chief Dosha among
all the three Doshas (Vata, Pitta, Kafa).
Pathological state of Vata dosha in the body have been
clarified by Acharya Sushruta as Kriyakala (Means Proper
timing at which one can treat the disease easily) and he has
told about six stages for the development of disease from
Vatadi doshas which are Sanchhaya, Prakopa, Prasara,
Sthansansraya, Vyakta, Bheda. If the deranged humor Vata
accumulates in its own site causes fullness and stuffedness
of the abdomen or any of the viscera. Prakopa of Vatadosha
causes pricking pain in abdominal region or viscera and
movement of Vata in this region occurs. After Prakopa the
Vatadosa expands and moves for spreading thus giving rise
to swelling or distention of the abdomen as well as rumbling
sound in the abdomen (intestine). In fourth stage the
Vatadosa lodges and affects that particular organ. For
example Gulma etc. occurs. In fifth stage of Kriyakala the
Vatadosha causes Atisara (loose stool) etc. and after this if
this condition persist for long duration then above
mentioned diseases transfer into ulcer and will become
incurable or difficult to cure. This is called as sixth
Kriyakala or bhedavastha. It was well known to Acharya
Sushruta that it is very difficult to manage the Vata that’s
why he added two different chapters in the chikitsasthana
named as named as “Vatavyadhi chikitsa” and “Maha
Vatavyadhi chikitsa”. Treatments have also been the
given in scattered form in this book.

In Vagbhatta
According to Vagbhatacharya, Vayu is Sukshma, Chala,
sheeta etc. The importance and clinical significance of Vata
dosha (vayu) is described by Vagbh at in his nidansthan in
detail. Here he has mentioned Vayu as Visvakarma,
Visvatma, Visvarupa, Visnua, Srota, Srasta, Dhata, Vibhu,
Visnu, Samharta, Mṛtyu and Antaka. Hence all out efforts
should be made to maintain it normally always.
Its normal and abnormal functions were described in brief in
Dosa Vijnana (chapter 19 of Sutras Thana) and in detail
with its name and places along with its five divisions,
movements and functions in Dost Bhediya (chapter 20 of
sutrasthana). Its abnormality along with their classification,
causes and symptoms are described in Vatavadydi Nidan
of Nidan Sthana chapter 15 and he has mentioned causes for
vitiation of Vayu as Dhatukshayajanya (depletion, loss or
degree of tissue) and Avarana Janya (covering, obstruction
or hindrance). Acharya Vagbhatta said Vatavyadhi as
“Maharoga” (A.H.Ni.8). This shows that Acharya has given
importance to vata as it dominates in the function and is
supposed to be the leader of remaining two doshas. Also 80
types of Vatavyadhi are described by him in Sutrasthana
chapter 20. Acharya Yuddha Vagbhatta and Vagbhatta
accepted the symptoms given by Acharya Charaka and line
of treatment given by Acharya Sushruta (Nidana sthan
Vatavadydi 15/14).

Conclusion
Vatavyadhins are the disorders caused solely by vitiated vata
dosha, also called as Vataj Nanatmaj Vyadh. They are
mostly endogenous (Nija Roga) disorders of specific type
caused by solely aggravated vata dosha on its own accord
(Vatakara Nidana) and not in combination with other
Doshas. So proper understanding of concept of vata and its
vitiated condition are necessary to keep the body functions
in equilibrium.
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