



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2020; 6(6): 60-62
www.allresearchjournal.com
Received: 16-03-2020
Accepted: 17-04-2020

Dr. Nirmal Kumar
Associate Professor,
Department of Kaya Chikitsa,
Shri Krishna Ayurvedic
medical college, Varanasi,
Uttar Pradesh, India.

Dr. Shweta Mishra
Assistant Professor,
Department of Kaya Chikitsa,
government state Ayurvedic
College, Varanasi, Uttar
Pradesh, India.

Corresponding Author:
Dr. Nirmal Kumar
Associate Professor,
Department of Kaya Chikitsa,
Shri Krishna Ayurvedic
medical college, Varanasi,
Uttar Pradesh, India.

Critical review of Vatavyadhi in Brihatrayi

Dr. Nirmal Kumar and Dr. Shweta Mishra

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 Brihatrayee i.e. Charak Samhita, Sushruta Samhita & Ashtanga Hridaya to understand the concept of Vata vyadhi more clearly. The text from the Brihatrayees has demonstrated the concept of Vata vyadhi with many diseases highlighted by means of their signs-symptoms.

Keywords: Vata vyadhi, Brihatrayee, 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 *dhatu*s 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 vitiates 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 Brihatrayi.

Materials

This article is based on a critical review of Vatavyadhi from Ayurvedic literature. Materials & references related to Vatavyadhi were taken from Brihatrayi i.e. Charak Samhita, Sushruta Samhita and Ashtang 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 *mana* (mind), normal transformation of the *Dhatu*s (body tissue), proper excretion of the *mala* (Faeces), *Mutra* (urine), *Sweda* (sweat). It is been rightly said that "*Vayus Tantra Yantra Dharaha*". In normal condition, it sustains all the organs of the body and its functions. So, when this *vayu* become 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 vayu 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 Charakacharya in detail in Charak Sutras 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. "Vayoho Dhatu kshaya Tkopomargasyavranen 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. Vaccum is filled up by vata dosha and it leads to Vatavyadhi. In margavrodhjanya Vatavyadhi there is obstruction in srotas due to Dosha, 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 Avrutta vata.

Understanding Avastha is important before treating the patient. Dhatukshayajanya and Margavrodhjanya are the avastha of Vatavyadhi. Textual reference for samprapti of vatvyadhi 'Dehe Srotansi Riktani Puryeetwa Anilo Bali Karoti Vividhan Vyadhin Sarvang Ekang Sanshritan' is the samprapti 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 Sutras chapter 20 Acharya Charak has mentioned 80 types of Vataj Nanatmaj vikara.

Nanatmaja 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 vikara 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 *Sanchaya, 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 Vagbhata

According to *Vagbhatacharya*, *Vayu* is *Sukshma, Chala, sheeta* etc. The importance and clinical significance of *Vata dosha* (*vayu*) is described by *Vagbhat* in his *nidansthan* in detail. Here he has mentioned *Vayu* as *Visvakarma, Visvatma, Visvarupa, Prajapati, Srasta, Dhata, Vibhu, Visnu, Samharta, Mrtyu* 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 *Vatavyadhi Nidan* of *Nidan Sthana* chapter 15 and he has mentioned causes for vitiation of *Vayu* as *Dhatukshayajanya* (depletion, loss or decrease of tissue) and *Avarana Janya* (covering, obstruction or hindrance). *Acharya Vagbhata* 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 Vriddha Vagbhata* and *Vagbhata* accepted the symptoms given by *Acharya Charaka* and line of treatment given by *Acharya Sushruta* (*Nidana sthan Vatavyadhi 15/14*).

Conclusion

Vatavyadhis are the disorders caused solely by vitiated *vata dosha*, also called as *Vataj Nanatmaj Vyadhis*. 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.

References

1. Acharya Yadavji Trikamji. Editor Charak samhita of Agnivesh, sutra Sthan, Maharoga.
2. Adhyaya. Chapter 20, verse 10 Varanasi Choukhambha Surbharti Prakashan, 2013, 113.
3. Kaviraj Ambikadutta Shashtri. Editor Shushruta Samhitaof Sushruta, Nidana Sthana; Vatavyadhi Nidana: chapter 1, verse 8, Varanasi: Choukhambha Sanskrit Samsthan, 2012, 295.
4. Astanga hridaya with the commentaries Sarvang sundar of Arundatta and Ayurveda rasayana of Hemadri, edited by Pandit Hari Sadashiv shashtri, Choukhambha orientalia, Varanasi reprint, 2000.
5. Das Jeuti Rani, das Hemant Bikash, Mandal Sisir Kumar, Sharma Surendra Kumar. Etiological study of vatavyadhi in perspective of modern era:
<http://dx.doi.org/10.7897/2321-6328.03214>
6. Bora Dipanjali, Berman Niten. Concept of vatavyadhi in modern medicine.