

REVIEW ARTICLE

Analysis of *Vatavyadhi Samprapti* – A Practical Perspective

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ARTICLE INFO

Article history:

Received on: 10-11-2023

Accepted on: 02-01-2024

Published on: 31-01-2024

Key words:

Avarana,

Dhatukshaya,

Margavarodha,

Samprati (Pathogenesis),

Vatavyadhi

ABSTRACT

Introduction: *Ayurveda* is one of the oldest medical systems comprising numerous medical concepts and hypotheses. *Vatavyadhi* is an important chapter described in all *Samhitas*. *Vatavyadhi* patients are increasing in day-to-day practice, so a clear understanding is necessary on its pathogenesis. *Vatavyadhi* occurs due to vitiation of *Vatadosha*. *Vayu* gets vitiated due to numerous factors starting from diet to various habits, used medicines, environmental changes, etc. Inside body *Vayu* gets vitiated and produces diseases either due to *Dhatukshaya* or *Margavarodha*.

Materials and Methods: To analyze the *Samprati* (Pathogenesis) of *Vatavyadhi* from various *Samhitas*, contexts and the views of researchers are taken into consideration as method of the review.

Discussion and Conclusion: *Vatavyadhi* is a group of special diseases which is produced due to aggravate *Vata*. Due to different etiological factors, *Vata Prakopa* occurs through *Dhatukshaya* and *Margavarodha* process which later produce *Vatavyadhi*. These pathological processes may be regarded as *Vishista Samprati* (Pathogenesis) of *Vatavyadhi*. During pathogenesis annoyed *Vata* may assemble with *Pitta* and *Kapha*, leading to modification of clinical features.

1. INTRODUCTION

Ayurveda emphasizes on both stages of body, that is, health and disease. *Vata*, *Pitta*, and *Kapha* are responsible for both health and disease formation. Among *Tridoshas* *Vata* obtains the regulatory function on other *Doshas* and it is the driving force for other *Doshas*.^[1] For this specialty, the diseases produced due to *Vatadosha* are of typical character and need special management. Among three *Doshas*, highest number of diseases produced due to *Vata* only and known as *Nanatmaka Vatavyadhi*, which are of 80 numbers.^[2] Along with 80 numbers of *Nanatmaka Vatavyadhi*, it produces innumerable diseases in combination with other *Doshas*. *Brihatrayee* and *Laghutrayees* describe special chapters on *Vatavyadhi* which emphasize the supremacy of *Vatadosha*.^[3] *Vata* has the capacity to produce disease in a single part of body or in the entire body at the same time. It may produce acute disease or chronic disease. In today's practice, we come across various *Vatavyadhi* patients in OPD, IPD, and Clinics. To provide a better management protocol, it becomes utmost important to understand the *Samprapti* (pathogenesis) of various *Vatavyadhi*.

2. REVIEW OF LITERATURE

Vatavyadhi is a group of diseases caused by vitiated *Vata*. In *Madhava Nidana*, three definitions found for *Vatavyadhi* like “*Vata* itself is a *Vyadhi*/the diseases caused by *Vata* are called *Vatavyadhi*/the uncommon or special diseases which are produced due to vitiated *Vata* are called *Vatavyadhi*”. Among these three explanations, the last one is the most influential definition for *Vatavyadhi*.

2.1. NIDANA

The etiology of *Vatavyadhi* is attributed to a range of dietary factors, different habits, psychological factors, inappropriate postures, chronic diseases, improper administration of *Sodhana* (Purification) therapies, excessive elimination of *Doshas*, *Ama*, injuries, fractures, exposure to cold and rain, etc.^[4]

2.2. SAMPRAPTI

For the production of *Vatavyadhi*, there should be vitiation of *Vata* or presence of *Vikruta Vata* (Vitiated *Vata*). The vitiation of *Vayu* occurs either in the *Guna* (Characters) or in *Karma* (Functions) or in both. There may be depletion or enhancement in the properties of *Vata*. This vitiated *Vata* leads to vitiation of other doshas, residing *Dhatu*s and *Srotas* (Channels) which ultimately gets vitiated.^[5]

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During the description of *Samprati*(Pathogenesis) of *Vatavyadhi*, both *Acharya Charaka* and *Acharya Vagabhatta* depicted *Dhatukshaya* and *Margavarodha*.^[6,7] The main function of *Dhatu* is *Dehadharana*. *Dhatu* in its excellent form is called as *Dhatusara*. However, due to the above-mentioned etiologies, there is a chance of *Dhatukshaya*, that is, depletion of *Dhatus* qualitatively and quantitatively. This depletion of *Dhatu* leads to the formation of *Riktasthana* or porous places in *Dhatu*. These empty places get occupied by *Vayu*, leading to further destruction of *Dhatu*. *Dhatukshaya* leads to *Vataparakopa* and *Vataprakopa* leads to *Dhatukshaya*. In this process, the clinical manifestation differs in patients depending on the etiologies and location of *Khavaigunya* or *Srotoriktata*.^[5] In *Ardita*, severely aggravated *Vayu* dries up the blood, hand, leg, and knee and produces contracture either in half of the body or in half of face.^[8] In *Bahirayama*, aggravated *Vayu* dries up the external vessels present in back and carotid regions.^[9] In *Akshepaka*, *Ekangaroga* and *Sarvangaroga* drying up of ligaments, tendons and vessels take place.^[8,9] *Vatavyadhi* also occurs due to complication of other chronic diseases.^[9] Chronic diseases lead to *Dhatukshaya* and provocation of *Vata*. As a result, there is production of *Vatavyadhi*.

Vata also gets aggravated by occlusion of channels. *Vata*, *Pitta*, and *Kapha* move in all the channels of the body. Due to subtleness, *Vayu* provokes the other two *Doshas*. Vitiated *Vayu* aggravates, other doshas carry them to different places and produce different diseases due to obstruction in passages along with drying up *Rasadi Dhatu*.^[1] As per the location of obstruction in channels, clinical features show a discrepancy in patients. In *Adhmana*, there is obstruction of *Vayu* leading to extensive distension of abdomen associated with gurgling sound and severe pain.^[10] In *Manyastambha*, neck becomes stiff and painful due to *Kapha Avrita Vata*.^[11] In *Mooka*, *Minmina*, and *Gadgada* (different speech disorders), *Vayu* gets obstructed or covered by *Kaphadosha* and produces derangements in speech channels.^[12] Furthermore, in *Samhitas*, 42 types of *Avarana* are described. Here *Vata* gets covered by different factors such as *Pitta*, *Kapha*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*, *Sukra*, *Anna*, *Mutra*, and *Purisha*. Apart from these substances, *Vata* also can be covered by its subtypes which are mentioned as *Anonya-avarana*.^[13] *Dalhana* reveals that when two types of *Vata* face each other the stronger one diminishes the function of weaker *Vayu*. *Avarana* pathogenesis process also seen in some other diseases such as *Hrutshoola*, *Sakhashrita Kamala*, *Gulma*, and *Mada Moorchha Sanyasa*.^[14]

Along with *Dhatukshaya* and *Margavarodha* causes, *Vayu* also gets aggravated due to external injuries which is mentioned as *Marmabadha*.^[15] *Marmabadha* may turn into either *Dhatukshaya* or *Margavarodha* and generate *Vatavyadhi*.

3. DISCUSSION

Due to different etiological factors, *Vata Prakopa* occurs through *Dhatukshaya* and *Margavarodha* process which later produce *Vatavyadhi*. These pathological processes may be regarded as *Vishista Samprati*(Pathogenesis) of *Vatavyadhi*. Acute conditions of *Dhatukshaya* and *Margavarodha* do not require going through *Samchaya*, *Prakopa*, and *Prasara*. Instead, there is direct *Sthanasamshrya* and *Vyakta* stage within a short period, leading to appearance of disease. However, when the process of *Dhatukshaya* and *Margavarodha* is slow and chronic inside body, though there is *Vata Prakopa* but it is insufficient to produce the clinical features of *Vatavyadhi*. As per *Maharshi Charak*, there is no *Poorvarupa* stage in *Vatavyadhi* and it is always in *Vyakta* stage.^[16] It is possible to get the conclusion that vitiated *Vata* can result in a variety of ailments,

depending on the *Hetu*, impacted *Ashaya* (location), *Dhatu* (body tissue), and *Indriya* (sensing organ or motor organ), after critically examining the numerous *Vatavyadhis* from *Charak Samhita*. Eighty-one *Vata Vyadhi* were recruited by *Charak Samhita*. When discussing the number of *Vata Vikaras*, “*Ayurvedipika*” states that the *Ashiti* numbers are primarily the result of *Vata Vyadhi* and are only a representation of *Aparisankhyeatva* (innumerable)³⁶. While there are countless ailments induced by it, beginning with *Nakhabheda* (nail splitting), the eighty primary diseases described in *Sutra Samatha* hold significant importance.^[17]

Vata is a *Gatyatmak Dosha*, which means that because of its own subtypes or another *Dosha* or *Dhatu*, its *Gati* may become clogged. *Gati Vriddhi*, *Akarmanyata*, and *Gati* changes are noted in the pathophysiology of several diseases in *Vatadosha*. Certain disorders exhibit an increase in *Rukshata*, *Parushata*, *Kharata*, and *Shitata*, similar to *Gunatmak Vriddhi*.^[18] Hence, *Dosha* is in a restrained condition inside body during *Samchaya*, *Prakopa*, and *Prasara* stages in *Vatavyadhi*. Furthermore, some authors divide *Vatavyadhi* into two separate units of *Dhatukshaya* and *Margavarodha*. However, *Samprati* (Pathogenesis) is a continuous process. There may be chances of amalgamation between these pathological processes making the disease more complicated.

4. CONCLUSION

Vatavyadhi is a group of special diseases which are produced due to aggravate *Vata*. During pathogenesis, annoyed *Vata* may assemble with *Pitta* and *Kapha*, leading to modification of clinical features. *Dhatukshaya* and *Margavarodha* are the two pathological processes along with causes that produce *Vataprakopa* and simultaneously *Vatavyadhi*. All three *Doshas* reside in the body, and an imbalance can result in either a state of health or disease. In its normal state, *vata* preserves the body’s entire system. It carries out a wide range of bodily functions, assists sense organs in gathering data, and regulates the mind. As a result, the *Vata Dosha* system’s functions align with those of the neurological system as well as those of the systems that regulate, signal, conduct, and control information within the body. The twenty-chapter of the *Sutra Sthan* of the *Charak Samhita* and *Maharoga Adhyaya* discusses *Nanatmajavikara* and *Chikitsa*. The disorders known as *nanatmajavikara* are brought on by the involvement of just one dosha. The physician should take prime care during diagnosis of *Vatavyadhi* and trace out *Dhatukshaya/Margavarodha*/combination of both. *Vatavyadhi* may also produce as a complication of other chronic diseases. By diagnosing these, the physician can prepare a successful management protocol. In *Dhatukshaya* conditions, correction of vitiated *Vata* and correction of imbalanced *Dhatus* should be done, whereas in *Margavarodha* conditions care should be taken to remove the obstruction and correct the direction of flow of *Vata*.

5. ACKNOWLEDGMENTS

None.

6. AUTHORS’ CONTRIBUTIONS

All the authors contributed equally in design and execution of the article.

7. FUNDING

Nil.

8. ETHICAL APPROVALS

This study not required ethical clearance as it is a review study.

9. CONFLICTS OF INTEREST

Nil.

10. DATA AVAILABILITY

This is an original manuscript and all data are available for only review purposes from principal investigators.

11. PUBLISHERS NOTE

This journal remains neutral with regard to jurisdictional claims in published institutional affiliation.

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How to cite this article:

Mohanta S, Das AK. Analysis of *Vatavyadhi Samprapti* – A Practical Perspective. IRJAY. [online] 2024;7(1):66-68.

Available from: <https://irjay.com>

DOI link- <https://doi.org/10.47223/IRJAY.2024.70111>