

## International Research Journal of Ayurveda &amp; Yoga

Vol. 5 (9),109-116, September,2022

ISSN: 2581-785X;<https://irjay.com/>DOI: [10.47223/IRJAY.2022.5920](https://doi.org/10.47223/IRJAY.2022.5920)

## A Review on the Pathogenesis and Management of *Vatavyadhi* with Focus on the scope for *Rasayana* therapy

Priyalakshmi S<sup>1</sup>, Resmi B.G<sup>2</sup>, Chhaju Ram Yadav<sup>3</sup>

1.PG Scholar, Department of Kriya Sharir, National Institute of Ayurveda DU, Jaipur

2.PhD Scholar, Department of Kriya Sharir, National Institute of Ayurveda DU, Jaipur

3.PhD, Associate Professor & Head, Department of Kriya Sharir, National Institute of Ayurveda DU, Jaipur, Rajasthan

### Article Info

#### Article history:

Received on: 01-08-2022

Accepted on: 20-09-2022

Available online: 30-09-2022

#### Corresponding author-

Priyalakshmi S, PG Scholar, Department of Kriya Sharir, National Institute of Ayurveda DU, Jaipur, Rajasthan .

#### Email:

[priyalakshmi147@gmail.com](mailto:priyalakshmi147@gmail.com)

### ABSTRACT:

*Rasayana* means a path or system to acquire *Rasa* or adequate nutrition for the body. It is a special therapy or modality which provides proper nourishment to every cell or tissue of the body. It also normalizes cell functions and preserves health at the molecular level. Ayurveda classifies *Rasayana* into various types that can be used according to the context. *Vata*, one of the *Tridosha*, is the prime driving force behind all body activities. When *Vata* becomes imbalanced, it disrupts all of the events in the body, causing a variety of damage and diseases. *Vata vyadhi* refers to a group of diseases caused by vitiated *Vata*. Though it should be predominant in old age, because of today's fast-paced and hectic lifestyle, stress etc its occurrence seems to increase in young adults too. *Rasayana* is a way to achieve homeostasis and thus retarding the process of the aging phenomenon and preventing diseases. *Rasayana chikitsa* or *Jara Chikitsa* which has been given a distinguished place in Ayurvedic Samhitas due to its importance in rejuvenating all the cells of the body, holds to serve positive results, particularly in the management of *Vatavyadhi*

**Keywords:** *Vata*, *Vatavyadhi*, *Rasayana*, Rejuvenating Therapy, Neurodegenerative Disorders

## INTRODUCTION

Since the time of *Veda*, *Vatavyadhi* has been given prime importance. Even though *Vata* is one among the three *Dosha*, the diseases of *Vata* are more numerous than those of the other two together. *Vatavyadhi* is mentioned in *Brihadtrayi* and also included in *Ashtamahagada*.<sup>1,2</sup> From this, it is clear that *Vatavyadhi* has got great importance. There are 80 different types of *Vatavyadhi*.<sup>3,4</sup> Though it is dominant in old age but in the present time due to fast and busy life, stress, prolonged sitting posture in the working place, dietary habits, working late at night, improper sleep

etc, *Vata* gets aggravated even in young individuals. Because of rising technology, critical busy schedules, restless routine, stress, anxiety, running after comforts in life etc. human society is leading a mechanical life, unable to follow the *Dinacharya* and *Ritucharya* as explained in our science. To get rid of this, people should know the causes that are responsible for the vitiation of *Dosha* and try to avoid these causative factors as it is said 'Prevention is better than cure'. *Rasayana* is a method of achieving homeostasis, thereby slowing the aging process and preventing disease. *Rasayana* can be understood as



nutritional dynamics for body and psyche rejuvenation when in good health.

## **MATERIALS AND METHODS:**

All the available classical Ayurveda texts regarding the concerned topic were studied. Articles published in Journals on the related topics were also searched using online databases. From the list of articles dealing with either *Rasayana* or *Vatavyadhi*, finally, about 20 articles that were found highly associated with the subject of interest were selected for review.

### **Importance Of Vata**

According to Ayurveda, the functioning of the mind and nerves is dependent upon *Vayu*. *Vata* appears to be the body's major driving force, despite the three somatic humours being equally vital and essential and mutually balancing one another to maintain an equilibrated steady state.<sup>5</sup> *Vayu* is the most important because it controls all types of sensations and motor actions. In short, *Vayu* is responsible for all neuro-muscular and psychological activities.<sup>6</sup> The biological *Vata* is not only mobile but also capable of keeping *Pitta*, *Kapha*, *Dhatu*s and *Malas* which are incapable of independent movement of their own.<sup>7</sup> *Vata* is stated to be *Swayambhu* i.e, self-existent or self-originated.<sup>8</sup>

### **Analysis on Guna of Vata<sup>9</sup>**

The qualities mentioned as of *Vata* has been analysed on the basis of functions (Table 1)

The term *Vatavyadhi* (diseases of *Vata*) is used in a compound way. It can be interpreted in two different ways as follows<sup>10</sup>:-

1. *Vata-eva-vyadhi* i.e, *Vayu* itself is the disease. By implication, the aggravated *Vayu* itself after afflicting the concerned *Dushya* pervades the entire body or a part of it to give rise to different types of pain for which the ailment is called *Vata-Vyadhi*.
2. *Vatad-Vyadhihi* i.e, the diseases caused by *Vata*. By implication, other *Dosha* and *Dushya* are vitiated in a special way by *Vayu* to produce diseases in the entire body or in a part of which is called *Vata-Vyadhi*.

### **Pathological Aspect Of Vata**

*Vata* is quick in causing emergency conditions.<sup>11</sup> It is established that *Vata* is the driving force behind nerve impulses and also that the central nervous system can be considered as the seat of *Vata*. Therefore, the terminology '*Vatavyadhi*' mainly comprises a broad spectrum of diseases of the Central Nervous System. But the importance of the *Rasa Rakta* complex, which has the

function of *Preenana* and *Jeevana* to the nervous system also should be taken into consideration. Any disturbance in these two functions can create a disorder in the functions of *Vata*.<sup>12</sup> Another way of approach to the management of deranged *Vata* is through its nutritional source. This source can be the cause of vitiation of *Vata* and also the way of treatment. There is also another source for the vitiation of *Vata* and it is being used in the treatment also, which is the skin. This organ and nervous system have a common source in embryological development. Skin is known as *Sparsanendriya*, as no sensation can occur without a sense of touch. This indicates the close relationship between *Sparsaendriya* and CNS.

The etio-pathological factors are as follows<sup>13</sup>:-

### **Nidana**

*Vayu* is aggravated by excessive consumption of unctuous, cold, scanty, and light food, excessive sexual indulgence, excessive sleeping, inappropriate therapeutic measures, administration of therapies that cause excessive elimination of *Dosha* and blood, excessive fasting, exercise, and other physical activities, excessive emaciation as a result of worry, grief, and diseases, lying and sitting in beds that are too firm, anger, daytime sleep, fear, and suppression of natural urges. Because of the above-mentioned factors, the aggravated *Vayu* while filling up the channels of circulation which are empty or weak in quality because of the lack of unctuousness, etc, produces different kinds of ailments affecting the whole body or a part thereof. Habituation of *Rooksha*, *Sheeta* diet and regimens lead to *Dhatukshayajanya Vatavyadhi* whereas those which cause the formation of *Ama* lead to *Margavrodhjanya Vatavyadhi*

### **Poorvarupa**

Indistinct manifestations of the signs and symptoms of these ailments constitute their *Poorvarooopa*.

### **Roopa**

Distinct *Roopa* includes contraction and stiffness of joints and pain in the bones as well as joints, horripilation, delirium and spasticity of hands, back as well as head, lameness of hands and feet and hunch back, atrophy of limbs and insomnia, twitching sensation and numbness in the body, shrinkage of the head, nose, eyes, clavicular region and neck, splitting, pricking and excruciating pain, convulsions, and unconsciousness. The aggravated *Vayu* produces specific diseases because of the specific nature of the causative factors and the seats of manifestations.

### **Samprapti<sup>14</sup>**

*Vayu* or *Vata* gets aggravated to cause diseases in either of the two ways i.e, by *Dhatu Kshaya* (diminution of tissues)

or by *Marga Avarana* (obstruction to its channels) of circulation.<sup>15</sup> Etiopathogenesis of *Dhatukshayajanya* and *Margaavarodhajanya Vatavyadhi* has been represented in Fig.1 and Fig 2. *Dhatu Kshaya* can be understood as the decrease of *Snehadi* qualities or change in the composition of *Dhatu*. *Margavarodha* may be due to *Kapha, Ama* etc., possible through the effect of *Dhamani Praticayam*.<sup>16</sup> It leads to loss of nutrition and oxygen supply to parts of the brain due to *Vimarga Gamana* of the *Rasa-Rakta* complex. Nerves including the cells in the brain and spinal cord are the pathways through which *Vayu* moves. Any damage or decay of these nerves invariably causes impairment of the functioning of *Vayu* resulting in the production of several diseases of *Vata*, popularly known as *Vata Vyadhi*

#### **Chikitsa**

*Dhatukshayajanya Vatavyadhi* can be treated by controlling the vitiation of *Vata* and correcting the obstruction of *Dhatu*. *Margavrodhajanya Vatavyadhi* can be treated by removal of obstruction and correcting the direction of flow of *Vata* with medicaments having *Anabhishtandhi, Snigdha, Kapha Pitta Aviruddha* and *Vatanulomana* properties.<sup>17</sup> Therefore, the line of treatment is based on the principles like the removal of obstruction in the channels (*Srotho Sodhana*), restoration of the normalcy of these cells (*Prakriti Sthapana*), the appropriate nourishment (*Tarpana*) e.t.c. The medicines having *Rasayana* properties are most useful in the alleviation of diseases and nourishment also. Thus, *Rasayana* plays an important role in curing *Vata Vyadhi* and also prevents the recurrence of diseases.

#### **Rasayana**

Despite advances in medical science, such as the development of sophisticated, investigative tools and a deeper understanding of human physiology and structure, there has been no significant control over diseases; rather, new health issues are emerging on daily basis, many of which have no remedial solution. These conditions may be metabolic, genetic, or infectious. As a part of the healthcare delivery system, the time has come to reexamine the health-management system and return to the philosophy of prevention and preservation as the first step toward treatment. Every medical system emphasizes disease treatment, but in *Ayurveda*, disease treatment is always secondary to maintaining and preserving health, which is the primary goal of health-care plans. Perhaps it is for this reason that *Ayurveda* places such emphasis on health maintenance and sustenance in terms of physical, mental, social and spiritual aspects.

*Ayurveda* mentions daily and seasonal regimens, dietary and social behavior codes, and the application of *Rasayana* to achieve this goal. *Rasayana* is one of the Ayurvedic disciplines that include the specialized use of herbs, herbo-mineral formulations, food articles, and lifestyle, as well as a self-discipline with social etiquette, to achieve the optimum state of tissues and systems of the body so that etiological factors have the least impact on the body. Looking at the multifaceted approaches of *Rasayana*, it can be said that the first approach of *Ayurveda* was a deep analysis of health parameters, their assessment, and maintenance, and thus, treatment in *Ayurveda* is defined as all such activities in the form of diet, lifestyle, or medicines that target *Dhatu Samya* (achieving the state of homeostasis) rather than simply treating the disease.<sup>18</sup> According to *Ayurveda*, the preservation of health and the occurrence of disease are primarily determined by how a person maintains the quality and quantity of food, as well as food habits, lifestyle, psychological status, and the effect of environmental conditions. Thus, the quality and quantity of food play an important role in health preservation, with due consideration for *Agni* (digestion and metabolism mechanics) and individual suitability based on *Prakriti* (body constitution). Healthy eating habits and nutritious food have been referred to as *Ajasrika Rasayana* (*Rasayana* in the form of food), which includes nourishing appropriate healthy food. As per *Ayurveda*, milk, ghee (clarified butter), honey etc. are few examples of such *Ajasrika Rasayana*, and this can be practiced judiciously in healthy individuals. Some *Rasayana* are disease-specific and are used in specific disease states because they induce specific immunity and bio-strength to combat a specific disease. This type of *Rasayana* is known as *Naimittika Rasayana*.<sup>19</sup> The tissue-specific *Rasayana* drugs can be used in conjunction with the treatment of the underlying disease to increase tissue strength and disease-fighting power, allowing faster and better relief and the prevention of recurrences. The *Ayurvedic Rasayana* herbs mentioned in classics like *Aswagandha, Brahmi, Sankhpushpi* etc. and formulations such as *Chyavanaprasa, Brahmi Rasayana, Amalaki Rasayana* etc. are found to have potential telomere protective and DNA repair activities thereby delaying cell ageing and degeneration processes.<sup>20</sup>

#### **Rasayana In Vatavyadhi**

For getting a better response to *Rasayana* drugs a person needs to undergo *Samshodhana* as a preparatory process.<sup>21</sup> The person is strictly advised to undergo *Snehana*,

Swedana and *Panchkarma* procedures as per need i.e *Vamana*, *Virechana*, *Basti*, *Nasya*. It is believed that the diseases cured by *Samshodhana* therapy never relapse while the diseases cured by *Samsamana* treatment may recur. *Panchakarma* not only eliminates the disease-causing toxins but also revitalizes the tissues. It is not only good for alleviating the disease but is also a useful modality of treatment in preserving and promoting perfect health.<sup>22</sup> Administration of all types of rejuvenation therapies along with *Silajatu*, *Brahmi*, *Chitraka*, *Guggulu* etc along with milk are indicated in *Vatavyadhi*. The patient is also advised to take *Chyavanaprasa* prepared with one thousand one hundred *Pala* of sugar, regularly along with milk as food.<sup>23</sup> There is no drug better than *Lasuna* for the treatment of all types of *Suddhavata* and *Avarana vata* diseases except the conditions involving *Pitta* and *Rakta*.<sup>24</sup> ***Chyavana Prasa***<sup>25</sup>

*Chyavanaprasa* is indicated in cough, dyspnea, fever, consumption, heart disease, gout, urinary tract problems, sperm anomalies and speech disorders. It promotes physical growth in children, the elderly, the injured, and the emaciated. If used properly, it bestows great intelligence, memory, complexion, healthy state, long life, downward movement of *Pavana*, sense organs, and digestive fire, desire for woman, and body strength. It also boosts protein synthesis, which improves muscle tone. The fruits of *Amalaki* (*Emblica officinalis*), an important ingredient in *Chyavanaprasa* contain Ellagitannins (Chebulagic acid, Phyllanemblinin C, geraniin) and hydrolysable tannins. Tannins are antioxidants often characterized by reducing power and free radical scavenging activities. *Amalaki* has found to have anti-tumor, immunomodulatory, expectorant, cardiogenic, anti-pyretic, antioxidative, anti-viral, anti-emetic, anthelmintic, anti-tussive and gastroprotective properties. It is used as hepatoprotective, aphrodisiac, anticarcinogenic, antigenotoxic, anticlastogenic, anticarcinogenic and antimutagenic in viral hepatitis, leucorrhoea, atherosclerosis, hyperacidity, low-grade fevers and prevents hepatotoxicity and nephrotoxicity produced by lead and aluminum. It is used both as medicine and as a tonic to build up lost vitality and vigor.<sup>26</sup> This *Avaleha* should be consumed in appropriate doses (1 *pala* = 48g) daily by the person residing in the special apartment and eating only appropriate food. This is said to be consumed by the sage *Chyavana*, who despite his old age, became young once again.

#### ***Silajatu Rasayana***<sup>27</sup>

*Silajitu* is a rejuvenator ('*Rasayana*') of traditional Hindu Ayurvedic origin, which clearly has attracted considerable

interest in India. *Silajitu* is a blackish-brown exudation of variable consistency exuding from layers of rocks in many mountain ranges of the world, especially the Himalayas and Hindukush ranges of the Indian subcontinent. *Silajatu* exhibits profound antioxidant, immunomodulatory, anti-inflammatory, analgesic, antidiabetic, nootropic, anti-ulcer, antiviral, Protection of mast cells from degranulation, Free radical scavenging and antioxidant effect, cognitive and memory enhancing activities.<sup>28</sup> All varieties of *Silajatu* (*Bitumen*) are bitter, pungent, not very hot in potency, pungent at the end of digestion, and have the *Chedana* property in particular. Of all the types of *Silajatu*, the one that comes from iron is said as the best. Administration of *Silajatu* is highly beneficial to the body, bestows all the good effects immediately, but does not cause any disease.

#### ***Brahmi Rasayana***<sup>29</sup>

*Brahmi Rasayana*, a formulation known to have memory-improving activity is also proven of its antioxidant, anti-inflammatory, neuroprotective, pro-cholinergic and anti-acetylcholinesterase properties.<sup>30</sup> *Brahmi* extracts displayed remarkable potentialities in scavenging free radicals and protecting neural cells from cytotoxicity and DNA damage.<sup>31</sup> When consumed with honey for a year, the person gains intelligence, memory, courage, overcomes old age, disease, stupor, lassitude, exertion, and exhaustion and lives for a full hundred years with wealth, brilliance, and reputation. and eliminates diseases characterized by a significant increase in *Vata*.

#### ***Chitraka Rasayana***<sup>32</sup>

The *Chitraka* (*Plumago zeylanica*) is dried in the shade and ground into a fine powder, should be licked with ghee or a mixture of ghee and honey or consumed along with milk or water for one month, and the person will live for a hundred years without any diseases, endowed with intelligence, strength, radiance, a pleasant appearance, and good digestive power. It removes all *Vata roga* when taken with *Taila* for one month, with *Mutra* cures *Svitra* and *Kushta*, and allievates *Arshas* when taken with *Takra*. *Chitraka Rasayana* is used as an immunomodulator, anti-oxidant, anti-cancerous, anti-allergic, anti-hyperlipidemic, anti-inflammatory and memory enhancer.

#### ***Lashuna Rasayana***<sup>33</sup>

There is no better drug than *Lasuna* (*Allium sativum*) for treating all types of *Avarana vata* except those involving *Pitta* and *Rakta*, as well as all types of *Shudhavata*. The filtered juice of *Lasuna* should be mixed with three times its volume of either wine, buttermilk, curd water, or gruel, or oil, ghee, muscle fat, marrow, milk, meat juice, or any

decoction of drugs appropriate to the diseases, or the filtered juice alone should be taken in the morning. *Gandusha* (gargling) should be performed first to cleanse the throat passage. *Lashuna* by its qualities & processing techniques proves to be one of the best *Naimittha rasayana*. The drug *Lashuna* has been proved as one of the best drugs in *Vata Vikara*.

## DISCUSSION

Due to the unwholesome diet and regimen the incidence of *Vatavyadhi* is increasing in younger generation too. As a preventive and curative modality, *Rasayana* has got an influential role in the management of *Vatavyadhi*. Though *Rasayana* promotes nutrition generally, some of them have specific action on certain organs or tissues; like, *Medhya Rasayana* for brain, *Hridya Rasayana* for heart, *Twachya Rasayana* for skin, *Chaksusya Rasayana* for eyes etc. Similarly, *Rasayana* promoting nutrition relevant to bio-losses occurring in different phases of the life span are age-specific.<sup>34</sup> *Rasayana* can be generally classified into two based on the metabolic endproduct (*Vipaka*) *Madhura and Katu*. Those *Rasayana* drugs having *Madhura Vipaka* are found to enhance the Reticulo Endothelial System (RES) and other components of the immune system.

As the Central Nervous System, Endocrine system and Immune system are found to have close interaction with each other to maintain the general functions of the body, these *Rasayana* could have broad-spectrum effects on initiating a massive cascade of events involving various neurotransmitters, hormones and amines.<sup>35</sup> *Rasayana* drugs are found to produce prostaglandins and antioxidants, and they also have scavenging action on free radicals, super oxides and peroxides thereby strengthening the defense mechanism, preventing stress and other deteriorating actions. *Rasayana* drugs like *Amalaki* are found to have significant DNA repair activity and other adaptive responses thereby helping in the maintenance of a balance between damage and rate of repair.<sup>36</sup> Apart from the *Rasayana* formulations mentioned in the context of *Vatavyadhi*, other *Rasayana* formulations, like *Pippali Vardhamana Rasayana* has proved to have significant effect in the management of diseases associated with *Vata* like *Amavata* (Rheumatoid Arthritis),<sup>37</sup> *Brahma Rasayana* has got scavenging action of nitrites, peroxides and free radicals,<sup>38</sup> *Triphala* extract has got radioprotective effect by free radical scavenging and antioxidant activities,<sup>39</sup> *Medhya rasayana* or the neuro nutraceuticals help to promote the cognitive functions of the brain,<sup>40,41</sup> and in the

improvement of short term memory.<sup>42</sup> *Rasayana* drugs may act as adjuvant drugs in stem cell therapy that help to regulate stem cell proliferation and differentiation which helps in the management of neurodegenerative diseases.<sup>43</sup> *Rasayana* therapy, which truly aims at body rejuvenation, has been given its own distinguished place in *Ayurvedic* classics. *Rasayana* therapy can be used to treat degenerative joint diseases like *Sandhigata vata* based on the method of use and scope of application. *Rasayana* drugs work through antioxidants, anti-aging, anti-inflammatory, and immunomodulatory properties. However, before administering *Rasayana* therapy, our ancient scholars have emphatically stated that bio-purification of the body is a must because if the body channels are not clean, the effect of *Rasayana* will not be achieved in the same way that colors do not take up during dyeing of a cloth that has not been cleaned.<sup>44</sup>

## CONCLUSION

*Vata* is naturally predominant at the old age phase of life and hence as age advances people become more prone to develop *Vatavyadhi*. *Rasayana* drugs are a choice in regenerating and restoring the health of individuals thereby promoting in healthy ageing. As 'prevention is better than cure', the practice of *Rasayana* drugs from an early stage will have an enhanced effect in imparting biological sustenance to the cells, tissues, organs and the body. Also, ancient scholars have indicated its administration either from adolescence or middle age so that these herbal formulations can help in regeneration and graceful aging, besides their many beneficial effects including prevention of neurodegenerative diseases. The practice of *Rasayana* may also be useful along with various modern therapeutic applications where DNA damaging agents are used. Thus, the application of *Rasayana* Therapy can be extended to conditions where the microenvironment for cell nourishment diminishes due to aging or diseases. Quality of life is important for an individual; so *Ayurvedic* research should be focused on identifying key areas of *Rasayana* application and generating sufficient evidence with guidelines so that *Rasayana* therapy can be included in National Health Policy and also efforts should be made to incorporate it judiciously in the routine immunization schedule from birth for the betterment of humanity.

**Acknowledgement-** Dr. Abhilash M. Assistant Professor, Department of Kriya Sharir, Govt. Ayurveda College, Kannur, Kerala

**Financial Support :Nil**

**Conflict of Interest: Nil**

**ORCID**

Priyalakshmi S , <https://orcid.org/0000-0002-1457-8503>

1. Paradakara H.S, Editor (Reprint), Vagbhata, Ashtanga Hrudaya, Nidanasthana, Arso Nidana; Chapter 8: Verse 30, Varanasi, Chaukhambha Sanskrit Sansthan, 2014, Pp 497
2. Acharya YT, Editor (Reprint), Susruta, Susruta Samhita, Sootrasthana, Avaraneeya Adhyaya: Chapter 33, Verse 4, Varanasi, Chaukhambha Sanskrit Sansthan, 2014, Pp 144
3. Acharya YT, Agnivesa, Charaka Samhita, Sootrasthana, Maharoga Adhyaya; Chapter 20, Verse 10, Varanasi, Chaukhambha Sanskrit Sansthan, 2015, Pp 113
4. Sharma S, Editor (Ed.3<sup>rd</sup>), Vagbhata, Ashtanga Samgraha, Sootrasthana, Doshabhedhiya Adhyaya: Chapter 20, Verse 14, Varanasi, Chaukhambha Sanskrit Series Office, 2012, Pp 158
5. Katyayan A, Editor, Maharshi Bhela, Bhela Samhita, Sutra Sthana, Vatakalakaleeya Adhyaya: Chapter 16, Verse 2, Varanasi, Chaukhambha Surbharati Prakasha, 2017, Pp 85
6. Sastri V.V. *Tridosha* Theory. 5<sup>th</sup> Edition. Kottakkal: Arya Vaidya Sala Publication Division; 2009.
7. Vidyasagar P, Editor (Ed. 2018), Sarngadharacharya, Saranghadhara Samhita; Poorvardha, Kaladikakhyanadhyaya: Chapter 5, Verse 25, Varanasi, Chaukhambha Surbharati Prakashan, 2018, Pp 50
8. Acharya YT, Susruta, Susruta Samhita, Nidanasthana, Vatavyadhi Nidana: Chapter 1, Verse 5, Varanasi, Chaukhambha Sanskrit Sansthan, 2015, Pp 257
9. Maknikar S *Et. Al*, The Conceptual Anaylysis Of Vatavyadhi In Modern Perspective View-A Review, World Journal Of Pharmaceutical Research, Volume 9, Issue 15, 360-364
10. Acharya YT, Chakrapani Commentary On Agnivesa, Charaka Samhita, Chikitsasthana, Vatavyadhichikitsa Adhyaya: Chapter 28, Verse 2, Varanasi, Chaukhambha Sanskrit Sansthan, 2015, Pp 616
11. Paradakara Hs, Editor (Reprint), Vagbhata, Ashtanga Hrudaya, Sareerasthana, Angavibhagam Sareeram Adhyaya: Chapter 3; Verse 84, Varanasi, Chaukhambha Sanskrit Sansthan, 2014, Pp 402
12. Abhilash M, Lakshmi V, *Aavaranam*. 2<sup>nd</sup> Edition. Kottakkal: Arya Vaidya Sala Publication Division; 2016. P 13- 22.
13. Acharya YT, Agnivesa, Charaka Samhita, Chikitsasthana, Vatavyadhichikitsa Adhyaya: Chapter 28, Verse 15-24, Varanasi, Chaukhambha Sanskrit Sansthan, 2015, Pp 617
14. Amol D. Adsare *Et. Al*, Practical Approach To Vatavyadhi Samprapti & Chikitsa, World Journal Of Pharmaceutical And Medical Research, 2020, 6(3), 78-80
15. Acharya Yt, Charaka Samhita, Chikitsasthana, Vatavyadhichikitsa Adhyaya: Chapter 28, Verse 59, Varanasi, Chaukhambha Sanskrit Sansthan, 2015, Pp 619
16. Acharya Yt, Chakrapani Commentary On Agnivesa, Charaka Samhita, Chikitsasthana, Vatavyadhichikitsa Adhyaya: Chapter 28, Verse 59, Varanasi, Chaukhambha Sanskrit Sansthan, 2015, Pp 619
17. Acharya Yt Chakrapani Commentary On Agnivesa, Vatashonita Chikitsa Adhyaya, 28/238-40; Chaukhambha Sanskrit Sansthan, 2015. Pp 627
18. Acharya Yt, Agnivesa, Charaka Samhita, Sootrasthana, Deerghajeevitha Adhyaya: Chapter 1, Verse 53, Varanasi, Chaukhambha Sanskrit Sansthan, 2020, 14.
19. Acharya Yt, Editor (Reprint), Susruta, Susruta Samhita, Chikitsasthana, Sarvoupaghatashamaneeyam: Chapter 27, Verse 2, Varanasi, Chaukhambha Sanskrit Sansthan, 2019, Pp 498
20. Sharma R, Natália Martins, Telomeres, Dna Damage And Ageing: Potential Leads From Ayurvedic Rasayana (Anti-Ageing) Drugs, Journal Of Clinical Medicine, 2020, 9, 2544; Doi:10.3390/Jcm9082544,
21. Paradakara S, Editor (Reprint), Vagbhata, Ashtanga Hrudaya, Uttharasthana, Rasayana Vidhi; Chapter 39: Verse 3, Varanasi, Chaukhambha Sanskrit Sansthan, 2020, 923
22. Abhilash M. A Review On The Physiological Basis Of Panchakarma Therapy. International Research Journal Of India. 2016 August; 1(12): <https://Irji.In/Viewdata/106>
23. Acharya Yt, Agnivesa, Charaka Samhita, Chikitsasthana, Vatavyadhichikitsa Adhyaya: Chapter 28, Verse 241-242, Varanasi, Chaukhambha Sanskrit Sansthan, 2015, Pp 627
24. Paradakara Hs, Editor (Reprint), Vagbhata, Ashtanga Hrudaya, Uttharasthana, Rasayana Vidhi; Chapter 39: Verse 128, Varanasi, Chaukhambha Sanskrit Sansthan, 2020, Pp 932
25. Sharma Rk, Translation On Charaka Samhita Of Agnivesa, Chikitsasthana, Rasayanachikitsa Abhayamalakee Rasayanam: Chapter 1 Paada 1, Verse 62-74, Varanasi, Chaukhambha Sanskrit Series Office, Reprint 2007, 20
26. Ashwlayan V.D, Ranjit Singh Reversal Effect Of Phyllanthus Emblica (Euphorbiaceae) Rasayana On Memory Deficits In Mice, International Journal Of Applied Pharmaceutics, Vol 3, Issue 2, 2011 vol 3, Issue 2, 2011

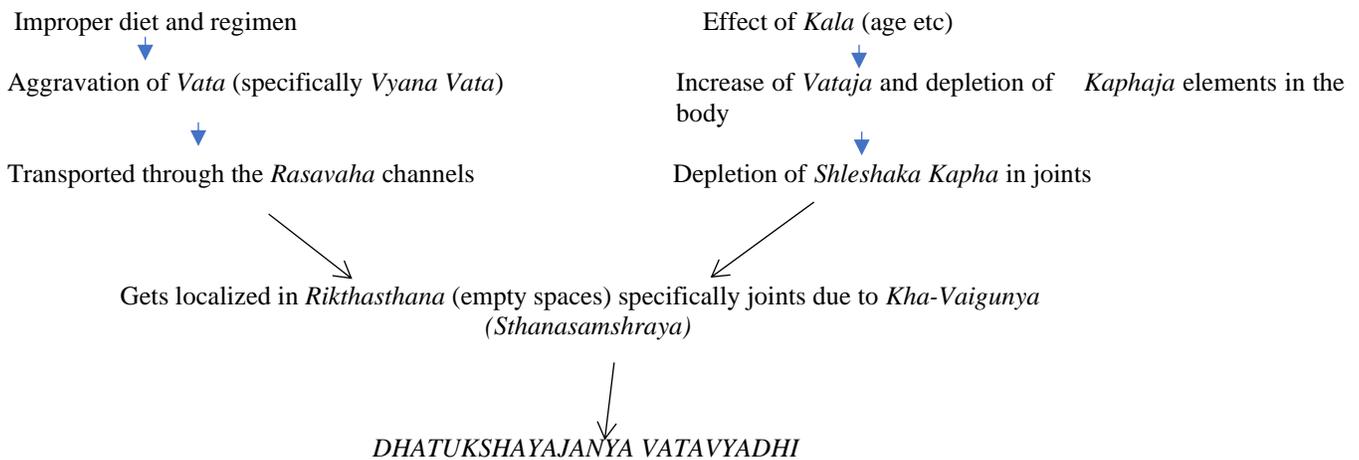
27. Paradakara Hs, Editor(Reprint), Vagbhata, Ashtanga Hrudaya, Uttharasthana, Rasayana Vidhi; Chapter 39: Verse 131- 142, Varanasi, Chaukhambha Sanskrit Sansthan, 2014,Pp 932-933
28. Mittal P Et Al, Therapeutic Potentials Of "Shilajit Rasayana"-A Review , International Journal Of Pharmaceutical And Clinical Research 2009; 1(2): 47-49, Wwww.Ijpcr.Com
29. Paradakara Hs, Editor(Reprint), Vagbhata, Ashtanga Hrudaya, Uttharasthana, Rasayana Vidhi; Chapter 39: Verse 50-53, Varanasi, Chaukhambha Sanskrit Sansthan, 2014,926-927
30. Joshi H, Milind Parle, Brahmi Rasayana Improves Learning And Memory In Mice, Advance Access Publication, Ecam 2006;3(1)79-85 Doi:10.1093/Ecam/Nek014
31. H.K.; Srimal, R.C.; Srivastava, A.K.; Garg, N.K.; Dhawan, B.N. Neuropsychopharmacological Effects Of Bacosides A And B. In Proceedings Of The Fourth Conference On The Neurobiology Of Learning And Memory, Irvine, Ca, Usa, 17-20 October 1990
32. Paradakara Hs, Editor (Reprint), Vagbhata, Ashtanga Hrudaya, Uttharasthana, Rasayana Vidhi; Chapter 39: Verse 62-64, Varanasi, Chaukhambha Sanskrit Sansthan, 2014,927
33. Paradakara Hs, Editor (Reprint), Vagbhata, Ashtanga Hrudaya, Uttharasthana, Rasayana Vidhi; Chapter 39: Verse 113-118, Varanasi, Chaukhambha Sanskrit Sansthan, 2014,931
34. K. P. Guruprasad Et. Al., Studies On Brahma Rasayana In Male Swiss Albino Mice: Chromosomal Aberrations And Sperm Abnormalities, Journal Of Ayurveda & Integrative Medicine, January 2010, Vol 1, Issue 1, Doi: 10.4103/0975-9476.59826
35. Nirmala N. Rege, Adaptogenic Properties Of Six Rasayana Herbs Used In Ayurvedic Medicine, Phytotherapy Research Phytother. Res. 13, 275-291 (1999)
36. Udupi V, Et Al, Effect Of Amalaki Rasayana On Dna Damage And Repair In Randomized Aged Human Individuals, Journal Of Ethnopharmacology; Doi: Http://Dx.Doi.Org/10.1016/J.Jep.2016.06.062
37. Soni A, Et. Al, Clinical Evaluation Of Vardhamana Pippali Rasayana In The Management Of Amavata (Rheumatoid Arthritis), Ayu, Doi: 10.4103/0974-8520.92555
38. Rekha P S Et. Al, Antioxidant Activity Of Brahma Rasayana, Indian Journal Of Experimental Biology, Vol 39 May 2001, Pp 447-452
39. Jagetia G Et. Al, Triphala, An Ayurvedic Rasayana Drug, Protects Mice Against Radiation-Induced Lethality By Free-Radical Scavenging, The Journal Of Alternative And Complementary Medicine, Volume 10, Number 6, 2004, Pp. 971-978
40. Kulatunga Et. Al, Clinical Efficiency Of Guduchyadi Medhya Rasayana On Senile Memory Impairment , Ayu, Apr-Jun 2012 , Vol 33, Issue 2, Doi: 10.4103/0974-8520.105239.
41. Singh Rh Et. Al Neuronutrient Impact Of Ayurvedic Rasayana Therapy In Brain Aging , Biogerontology (2008) 9:369-374, Doi 10.1007/S10522-008-9185-Z
42. Sarokte A S, Et. Al, Effects Of Medhya Rasayana And Yogic Practices In Improvement Of Short-Term Memory Among School-Going Children, Ayu, Oct-Dec 2013, Vol 34, Issue 4, Pg 383-389, Doi: 10.4103/0974-8520.127720
43. Vinamra Sharma V, Concepts Of Dhatu Siddhanta (Theory Of Tissues Formation And Differentiation) And Rasayana; Probable Predecessor Of Stem Cell Therapy, Ayu, Jul-Sep 2014, Vol 35, Pg 231-236; Issue 3 Doi: 10.4103/0974-8520.153731
44. Paradakara Hs, Editor (Reprint), Vagbhata, Ashtanga Hrudaya, Uttharasthana, Rasayana Vidhi; Chapter 39: Verse 3- 4, Varanasi, Chaukhambha Sanskrit Sansthan, 2014, Pp 923

**How to cite this article:** Priyalakshmi S, Resmi B.G, Yadav C.R "A Review On The Pathogenesis And Management Of *Vatavyadhi* With Focus On The Scope For *Rasayana* Therapy"  
IRJAY.[online]2022;5(9); 109-116  
Available from: <https://irjay.com>  
DOI link- <https://doi.org/10.47223/IRJAY.2022.5920>

**Table 1 Analysis of the qualities ascribed to *Vata* based on functions .**

Sl No	<i>Guna</i>	Actions	On aggravation
1.	<i>Laghu</i> (light)	<ul style="list-style-type: none"> <li>Provides lightness</li> <li>Causes rapid movements eg: <i>Spandana</i></li> </ul>	<ul style="list-style-type: none"> <li>decrease in strength</li> <li>Leads to <i>Kshayaja Vikara</i></li> <li>twitch, fibrillation-like conditions</li> </ul>
2.	<i>Ruksha</i> (dry)	Responsible for <i>Rukshata, Kathinyata.</i>	Causes <i>Stambhana</i>
3.	<i>Sheeta</i> (cool)	Helps in the maintenance of body temperature in optimal level	causes <i>Stambha &amp; Agnimandya</i>
4.	<i>Sukhma</i> (subtle)	Helps in performing functions at subtle level	Causes <i>Sthambhana</i>
5.	<i>Chala</i> (movement)	Helps in <i>Anulomana</i>	Causes aggravated /diverted movements ( <i>Atiyoga, Mityayoga, Vimargagamana</i> )
6	<i>Vishada</i> (non-slimy)	Helps in <i>Shoshana, Ropana</i>	Causes <i>Dhatukshaya &amp; Balakshaya</i>
7	<i>Khara</i> (rough)	Helps in roughness, dryness	Causes dehydration and deterioration of body

**Fig 1 DHATUKSHAYAJANYA VATAVYADHI**



**Fig 2 MARGAVRODHAJANYA VATAVYADHI**

