



REVIEW OF VATAVYADHI w.s.r TO CHARAK SAMHITA

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ABSTRACT

Ayurveda is an 'Ancient Science of life'. Ayurveda proposes the concept of *Dosha- Dhatu-Mala* as one of its basic principles. It classifies biological elements in the body as *Vata, Pitta, Kapha*. *Tridosha* begin their role as soon as life starts. These *Tridosha* maintain the body when they are normal and balanced, termed as *Sukha* and if there is imbalance and abnormality in these three *Dosha*, individual become diseased termed as the *Dukha*. Out of the three *Dosha*, *Vata Dosha* is considered supreme because it regulates all functions in the body including movement of the other two *Dosha*. 'Maharogaadhyaya' of Charak samhita explains classification of diseases according to *Doshapradhanya* namely *Samanyaj* and *Nanatamaj Vyadhi*. The diseases caused due to only one *Dosha* are termed as *Nanatamaj Vyadhi*. *Vatavyadhi* are group of disorders particularly caused by only "Vata dosha". An attempt is made to review various types of *Vatavyadhi* from Charak Samhita. After critical review, it can be concluded that vitiated *Vata* can cause various types of diseases, depending upon the *Hetu*, affected *Ashaya, Avayav, Dhatu, Indriya*. Detailed study of *Vatavyadhi Hetu, Samprapti*, types and prognostic factors etc. are very important for academic and clinical success. Thus, understanding of *Vatavyadhi* helps to decide pathogenesis, prognosis and precise treatment modalities.

Keywords: *Avrita Vata, Dhatugatvata, Dhatukshaya, Vatavyadhi.*

INTRODUCTION

Ayurveda is an 'Ancient Science of life'. The main aim of Ayurveda is to maintain health of healthy person and also to regain good health in diseased one¹. *Dosha- Dhatu-Mala* is one of the basic principles of Ayurveda. Ayurveda classifies biological elements viz *Vata, Pitta, Kapha*. Acharya Sushruta quoted the importance of *Tridosha* stating that, the universe is maintained by *Soma, Surya* and *Anil* in the same manner *Kapha, Pitta* and *Vata Tridosha* maintain the individual's health². They are responsible for all the functions and transformations in the body. As soon as the life process starts i.e. the fertilization takes place the *Tridosha* begin their role to maintain the health of an individual. These *Tridosha* maintain the body when they are in normal and balanced condition, termed as *Sukha* and if there is imbalance and abnormality in these three *Dosha*, individual becomes diseased termed as the *Dukha*. Acharya Charaka has also described that the bird flying in the sky throughout the day not able to surpass its own shadow in the same way all of the diseases cannot originate apart from *tridosha*³. Out of the three *Dosha, Vata Dosha* is considered supreme because it regulates all functions in the body including movement of the other two *Dosha*. The *Vatadosha* is also responsible for the functions of systems concerned with regulation, signaling, conduction and control of any information or system in our body. *Vata* in its normalcy maintains the whole body and its systems working in subtypes as *Prana, Udana, Vyana, Samana, and Apana*. It is the initiator of all kinds of activities within the body, the controller and impeller of all mental functions, and the employer of all sensory faculties. It joins the body tissues and brings compactness to the body, prompts speech, is the origin of touch and sound, is the root cause of auditory and tactile sense faculties, is the causative factor of joy and courage, stimulates the digestive fire and helps in the absorption of the *Dosha* and ejection of the excretory products. *Vata* traverses all gross and subtle channels, moulds the embryo shape and is the indicator of continuity of life⁴. The *Vata*, when aggravated, afflicts the body with various kinds of diseases and deteriorates or

diminishes the strength, complexion, happiness and the life span of an individual. It perturbs the mind, disturbs the sense faculties, destroys, deforms or retains the embryo for longer periods, gives rise to fear, grief, attachment, humility, excessive delirium and takes away life⁴.

In classical text of *Charak Samhita* very much importance is given to *Vatadosha*. In *sutrasthana* twelfth chapter "*Vatakalakaliya*" while describing the normal and abnormal functions of *Tridosha* the *Vata dosha* is discussed more in detail considering its supremacy as the initiator of all functions in the body. Acharya Charak in "*Maharoga Adhyaya*" of *Sutrasthana* describes the classification of diseases according to *Doshapradhanya* namely *Samanyaj* and *Nanatamaj Vyadhi*. The diseases caused due to only one *Dosha* are termed as *Nanatamaj Vyadhi*. *Vatavyadhi* are group of disorders particularly caused by only '*Vata Dosha*'. There are as many as eighty types of disorders due to a vitiated *Vata* only, forty due to *Pitta*, and twenty due to *Kapha*⁵.

"*Vatavyadhi Chikitsa*" *Adhaya* highlights the five sub classifications of *Vata*, their habitat and functions. It also explains the etiology, symptomatology, etio-pathology and management strategies of various *Vatavyadhi*. There is no such separate chapter describing diseases of *Pitta* and *Kapha dosha*.

A detailed study of the *Dosha*, their locations and characteristics will help in effective diagnosis or treatment of diseases. It is also mentioned that only *Vata* is responsible for the transmission of vitiated *Dosha* to the different organs of the body. *Kapha, Pitta* and the *Dhatu* are immobile in nature. Wherever they are carried by the *Vata*, they cause diseases, just as the wind causes rain in a particular area⁶.

Critical understandings of disease pathology, types, prognostic factors etc. are very important for academic and clinical success. Thus, through understanding of *Vata Vyadhi* is essential before initiating the treatment of disease. An attempt is made to analyze and understand in detail the different types

of *Vatavyadhi* according to *Dhatugatata*, *Ashayagata*, *Avayava gata*, *Avarana* etc.

Aim and Objective: To review *Vatavyadhi* and its *Ashiti prakar* (80 types) from Charak Samhita critically.

Materials and Methods: This is a literary and conceptual article therefore Ayurvedic texts used in this study are Charak Samhita, Sushrut Samhita, Ashtang Hrudaya, Madhav Nidan and their available Commentaries. Also dictionaries like Amarkosha, Monier Williams have been used for references.

Review of Literature and Discussion:

A. Definition of *Vatavyadhi*:-

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

B. *Hetu* of vitiation of *vata dosha* ⁷: - The *hetu* described in Charak Samhita for vitiation of *Vata dosha* can be divided in two main types i.e. *Dhatukshayajanya* and *Margavrodhjanya Hetu*.

***Dhatukshayajanya Hetu*:** Due to intake of dry, cold, deficient and light food; excessive sex, sleeplessness; 1. improper treatments; expelling of *Dosha* (during the course of treatments like emesis, purgation etc.); or bloodletting, by excessive fasting, swimming, walking, exercising, and physical activity, depletion of body tissue, worry, grief, extreme debility due to protracted diseases; usage of uncomfortable beds or seats; anger, day sleep or even with fright; suppression of natural urges, indigestion, trauma, abstaining from food; injury to vital areas, falling from swift moving elephant, camel or horse (fast moving vehicles) etc. *Vata* is aggravated. These *Hetu* are responsible for loss of body tissue by any means. This vitiated *Vata* gets filled in the vacuous channels in the body and leads to various generalized or localized disorders.

***Margavrodhjanya Hetu*:** *Hetu* which lead to formation of *ama* are included in *Margavrodhjanya*

Hetu. Obstruction to the various channels due to *Kapha*, *mala* etc. can also be included in *Margavrodhjanya Hetu*.

C. *Samprapti* of *Vatavyadhi* ⁷: - The aggravation of *Vata* can be due to *Dhatukshaya* (diminution of tissue elements) or due to *Avarana* (obstruction to its pathway). The aggravated *Vata* vitiates *Strotas* with its *Laghu*, *Ruksha*, *Khara*, *Parusha Guna* and makes these *Rikta Strotas* susceptible to *Sthansanshraya* (lodging) of *Dosha*. Commenting on *Rikta Strotas*, Chakrapani elaborated that there is “*Snehadi Guna Shunyatvam*”. The channels of the body lost their protective sheaths and lost qualities like unctuousness, smoothness and stickiness etc. On occupying the susceptible *Strotas* the vitiated *Vata* will produce *Ekanga* (limited to particular parts of the body) or *Sarvanga* (afflicting the whole body) *Vyadhi*. Such *Vyadhi* which are manifested either in certain portion of the body or the whole body is called *Vata Vyadhi*.

D. Classification of *Vatavyadhi*

1. *Ashaya gata* or *Vatavyadhi* affecting various *Ashayas* (Sites)⁸:

Gatatva is a unique feature of *Vataja Samprapti*. *Gatatva* of *Vata* is possible in *Dhatu*, *Upadhatu*, *Ashaya* (sites or hollow cavities of organs), *Avayava* (part or organ), etc. Due to consumption of *Ahitakar Ahara* of relatively higher *Kittansha* (waste products) leads to depletion of *Dhatu* and aggravation of *Vatadosha*⁹. This create *Avakasha*, *Riktata* (emptiness) in the body tissue leading to the engorgement and hyper movement of aggravated *Vata* in the site.

Table 1: Ashayagata vata and its lakshanani

<i>Ashaya</i>	<i>Lakshanani</i>
<i>Koshthashritavata</i>	Urinary retention and constipation, intestinal and epigastric discomforts, <i>Gulma</i> , piles and pain in flanks.
<i>Sarvanga kupita vata</i>	Generalized fasciculation and breaking pain; different types of pain and the generalized joint crepitus
<i>Guda sthita vata</i>	Retention of feces, urine and flatus; colicky pain, flatulence, renal calculi, micro-calculi; diseases with atrophy in calf, thigh, pelvis, and the back
<i>Amashaya sthita vata</i>	Pain in epigastrium, umbilicus, flanks and abdomen; morbid thirst, eructation, acute gastroenteritis, cough, dryness of throat and mouth and breathing difficulty
<i>Pakwashayasthita vata</i>	Gurgling, colicky pain, tympanitis, difficulty in defecation and urination, flatulence and lumbar/sacroiliac pain.
<i>Snayugata vata</i>	Ophisthotonus or Emprosthotonus, radiculopathy, kyphosis, quadriplegia or hemiplegia.
<i>Siragata vata</i>	Mildly painful edema in the body, emaciation, twitching, loss of pulsation along with dilation or narrowing of vessels.
<i>Sandhigata vata</i>	Palpatory feeling of air in joints (crepitus), swelling along with painful flexion and extension.

2. *Dhatugata vata or Vatavyadhi affecting various Dhatu (tissue)*¹⁰: -

Gata means to lodge, dwell, locate. *Gatatva* depend on the *Hetu* and *Khavaigunya* or *Dhatushaithilya*. When *Prakopita Vata* vitiates the *Dhatu* it is called as *Gata Vata*, means *Vata Prakop* with specific *Nidan* occurs as initiative factor to interplay with specific *Dhatu*. *Dhatu* can be classified into two types *Asthayi Dhatu* and *Sthayi Dhatu*. *Asthayi Dhatu*s are the ones which are *Dravaswaroop* and *Parinam*

Aapadyamananam (undergoing conversion) and they are being *Vikshepita* from their *Mulasthan* throughout the *Sharir (Abhivahan)* for the purpose of *Poshan* of the *Sthayi Dhatu*. This *Parinaman* and *Abhivahan Prakriya* takes place in *Marga* which are known as *Strotas*; hence *Marga* is one of the synonyms used for *Strotas*.

Prakopita Dosha have the capacity to further vitiate both *Sthanasta Dhatu* as well as *Margag Sharir Dhatu*.

Table 2: Dhatugata vata and its lakshanani

<i>Dhatugata</i>	<i>Lakshanani</i>
<i>Twakgata vata</i>	Skin becomes dry, fissured, numb, thin, and blackish. It causes pain along with erythema and strain and leads to pain in distal end of bones.
<i>Raktagata vata</i>	Severe pain with warmth and discoloration; weight loss, anorexia, specific raised rashes in body and esophageal spasm
<i>Mamsa medogata vata</i>	Heaviness of body, pricking pain and as if beaten by a strong rod or fist cuff and painful severe fatigue
<i>Majja-asthigata vata</i>	Splitting pain of bones and joints, arthralgia, loss of muscle strength, insomnia and continuous pain.
<i>Shukra gata vata</i>	It causes premature ejaculation or anejaculation. It may also lead to preterm or delayed labor. It may also cause deformity in fetus.
<i>Garbhagata vata</i>	<i>Shushka garbha due to Bala of Kupita Vata</i>

Acharya Caraka has not separately explained the *Garbhagatavata* but the commentator Cakrapani mentioned *Garbhagata Vata*.

3. *Indriya gata vata or Vatavyadhi affecting various Indriya*¹¹:-

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: - *Ucchaishruti* (hard to hear), *Badhirya* (deafness), *Mookatva* (aphasia), *Vaksanga* (stammering speech), *Arasadyata* (loss of taste sensation), *Ghrana-nasha* (loss of smell sensation), *Timira* (loss of vision), *Kanthoddhvamsa* (hoarseness of voice), *Ashbdashravana* (tinnitus).

4. Avrita vata or conditions due to obstructed Vata¹²:- *Avarana* is another distinct pathology of *Vata* in which the free mobility or movement is hampered. According to *Ayurvediya Shabdakosha* the word *Avarana* means “*Avarodha Gatinirodha*” i.e. obstruction or resistance or friction to the normal *Gati*. *Vata Dosha* is the *Gatyatmak Dravya* within the *Sharir*. When normal *Gati* is hampered or vitiated, *Vata* becomes *Avrita*. When vitiated and increased *Pitta*, *Kapha*, *Dhatu* or *Mala* severely obstruct the pathway of *Vata* leads to

its *Prakopa*, and then this condition is termed as *Avrita Vata*. Charak in context of *Madhumeha* has used the word *Avrita Gati*. Chakrapani explains it to be *Ruddhagati*.

In context of *Kasa*, Chakrapani says *Pratighat* means *Avarana* while in context of *Shotha* says *Badhamarga* means *Avritamarga*. Thus, the word *Avarana* can be understood as *Achchhadan*, *Avaruddhagati*, *Sanga*, *Pidhan*, *Samvaran*, *Aakirya*, *Prachadana*, *Vestana*, *Valayana*, *Pravrita* or *Samvrita*. Thus, *Avarana* may happen either due to *Pitta*, *Kapha Dosha*, *Dhatu* or *Mala*. *Avarana* may also happen in between two subtypes of *Vata* as the direction of movement of various types of *Vata* differ. This is called *Anyonyavarana*¹³.

Avarana further causes diminution of the body nutrient, fluid and other body elements.

Table 3: *Avrita Vata* and its *lakshanani*:-

	<i>Avrita Vata</i>	<i>Lakshanani</i>
1	<i>Vata</i> occluded by <i>Pitta</i>	Burning sensation, morbid thirst, colic, giddiness, darkness of vision; heart burn on eating pungent, sour, salt and hot things and craving for cold things.
2	<i>Vata</i> occluded by <i>Kapha</i>	Excess feeling of cold, heaviness, pain, pacification by pungent and similar other articles, craving for fasting, exertion, dry and hot things.
3	<i>Vata</i> occluded by blood	Severe burning, pain in the area between the skin and the flesh, along with edema and reddish tinge and round patches.
4	<i>Vata</i> occluded by <i>Mamsa</i>	Hard, discoloured boils, and swellings, horripilation and tingling.
5	<i>Vata</i> occluded by <i>Meda</i>	Movable, smooth, soft and cold swellings in the body, anorexia. This condition is known as <i>adhyavata</i> and is difficult to cure.
6	<i>Vata</i> occluded by <i>Asthi</i>	Patient likes hot touch (local sudation) and pressing. He has splitting pain and feels as though his body is being pricked with needles.
7	<i>Vata</i> occluded by <i>Majja</i>	Flexure, bending, curving of the body, pandiculation (stretching and stiffening of the trunk and extremities), excess yawning, twisting and colicky pain. relief in pain on pressing with the hand
8	<i>Vata</i> occluded by <i>Shukra</i>	Ejaculation or premature ejaculation or sterility
9	<i>Vata</i> occluded by food	Pain in the stomach on ingestion of food and disappearance of pain after digestion.
10	<i>Vata</i> occluded by urine	Retention of urinary and distension of bladder.
11	<i>Vata</i> occluded by feces	Constipation, scissoring type pain in anal region, all unctuous matter ingested is immediately digested (due to excess dryness in colon), after food intake the increased distension of abdomen and owing to the pressure of the food ingested the patient passes dry feces with difficulty and after long delay. Pain in the hips, groins and back; as the <i>Vata</i> moves in a reverse direction causes epigastric discomfort.

Dhatuavrita Vata and *Dhatugatavata* are the two distinct pathologies as in *Dhatugatavata* the vitiation of *Vata* is active. While in *Dhatuavrita Vata* vitiation of *Vata* is passive as *Gati* of *Vata* is obstructed.

Table 4: Difference between *Avrita Vata* and *Gata Vata*:-

<i>Avrita Vata</i>	<i>Gata Vata</i>
Vitiation of <i>Vata</i> is passive	Vitiation of <i>Vata</i> is active
Normally <i>Svanidana</i> (specific <i>Hetu</i> for vitiation) of <i>Vata</i> are not responsible	Vitiation of <i>Vata</i> by <i>Svanidana</i> .
Only <i>Chala Guna</i> of <i>Vata</i> is involved and it is diminished in the phenomenon.	Other <i>Guna</i> of <i>Vata</i> are also involved and the <i>Chala Guna</i> aggravated in the phenomenon.
<i>Gati</i> of <i>Vata</i> is obstructed.	<i>Gati</i> of <i>Vata</i> is aggravated.
<i>Purnata</i> (fullness) in <i>Strotas</i> .	<i>Riktaka</i> (emptiness) in <i>Strotas</i> .
<i>Dhatu</i> are <i>Vruddha</i> (increase) or <i>Sama</i>	<i>Dhatu Daurbalya</i> (decrease) present
<i>Avarana</i> possible with other <i>Dosha</i> , <i>Anna</i> , <i>Mala</i> or individual components of <i>Vata</i>	Not possible
<i>Avarana</i> by <i>Avayava</i> or <i>Ashaya</i> not possible	<i>Gatatva</i> in <i>Ashaya</i> and <i>Avayava</i> explained
<i>Avaraka</i> gets importance in treatment	<i>Vata</i> gets importance in treatment
Diagnosis made with <i>Upashaya Anupashaya</i>	Diagnosis with <i>Rupa</i>
Severe Complications of <i>Avarana</i> possible	None
Successive diminution of <i>Rasadi Dhatu</i> possible	None

5. Vatavyadhi with gati vriddhi as predominant feature: - *Vepathu* (tremor), *Hridhrava* (tachycardia). *Vepathu* means shaking, trembling or tremor¹⁴. 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 tremor¹⁵. *Hridhrava* means rapid throbbing of heart¹⁶. This is due to increase in *Chala Guna* of *Vata*.

6. Vatavyadhi with change in gati as predominant feature: - *Udavarta* is the disease in which there is *Avartana* (whirlpool movement) and *Urdhva Gamana* (upward) of *Vata* is seen due to retention of *Vata*, *Mootra*, *Purisha*¹⁷. *Vaksha uparodha* means *Ura Pradeshi Avarodha*. It is due to obstruction to normal movement of *Vata*. *Hikka* is produce when aggravated *Vata* deranges the *Kapha* situated in the *Pranavahastrotas* resulting obstruction to *Pranavayu*¹⁸. A hiccup is an involuntary contraction (myoclonic jerk) of the diaphragm that may repeat several times per minute.

7. Vatavyadhi with Akarmanyata as predominant feature: - *Ekanga Roga* (monoplegia), *Sarvanga Roga* (quadriplegia), *Pakshavadha* (hemiplegia), *Urusada* (loss of movement in thigh), *Pangulya* (Paraplegia), *Khanjatva* (Limping) The term *Pakshaghata* literally means paralysis of one half of the body where “*Paksha*” denotes any one half of the body. The words “*Ghata*” denotes the *Hanana* or to kill. “*Aghata*” or “*Vadha*” are also the synonyms for *Ghata*¹⁹. The *Pakshaghata* can be correlated with hemiplegia. The term “hemiplegia” consists of two words “*hemi*” and “*plege*”. “*Hemi*” means half and “*plege*” means a blow or stroke. Thus monoplegia, quadriplegia or hemiplegia implies a total or partial loss of either movement or sensation or both in one, more or all parts of the body.

8. Vatavyadhi with Shoola as predominant feature :- *Pada shoola* (pain in legs), *Janubheda* (tearing pain in knee), *Gudarti* (pain in anus), *Vankshan-anaha* (sprain in groin), *Shronibheda* (pain in pelvis girdle), *Parshvavamarda* (rubbing pain laterally), *Udaravesta* (twisting pain in abdomen), *Vaksha Uddgharsha* (rubbing pain in chest), *Vaksha Toda* (pricking pain in chest), *Hanubheda* (cracking pain in jaw), *Aksibheda*

(cracking pain in eyes), *Akshishoola* (pain in eyes), *Karnashoola* (ear ache), *Shiro Ruk* (headache), *Gridhrasi* (sciatica), *Pindikodveshtana* (cramps in calf muscles), *Shankhabheda* (cracking pain in temporal region of head), *Lalata bheda* (cracking pain in frontal region of head).

In Ayurvedic texts, various terms such as *Ruk*, *Ruja*, *Vedana* and *Shool* are commonly used for pain, however, “*Shool*” is more appropriate term amongst all. It is a condition with state of discomfort to body and mind. Thereby, stating the definition of *Shool* as experience similar pain like piercing with *Samku* (Spear) in body of the person²⁰. It has been further elaborated that out of *Tridosha*, vitiated ‘*Vata*’ is the main causative factor responsible for all painful conditions²¹. The ‘*Ruksha*’ and ‘*Chala*’ *Guna* of *Vata* are mainly involved in the manifestation of pain.

Different types of pain are explained in Ayurveda in the context of vitiated *Vatadosha*. *Toda* (Pricking pain), *Bheda* (splitting pain), *Vyadha* (piercing type pain), *Veshtana* (binding type pain), *Prasaranaakunchanavedana* (pain during joint movements) and *Maharuja* (severe pain) etc. *Gridhrasi* is suggestive of the typical character of pain and also the gait of the patient. *Gridhra* means vulture. Vulture while eating pierces its beak deeply in the flesh and then draws it forcefully causing severe pain. The pain in *Gridhrasi* is also of the same kind. Due to persistence of the severe pain the patient has a typical gait. This gait resembles with that of the vulture so the name *Gridhrasi*. Along with pain *Stambh* and *Spandan* are also cardinal features of *Gridhrasi*²².

Table 5: Terminologies in Ayurveda literature regarding various pain sensations

	Type of Vedana	Meaning in English
1	<i>Bhedan</i>	Splitting type of pain
2	<i>Shoola</i>	Piercing pain
3	<i>Sada</i>	ache
4	<i>Udveshtana</i>	Cramps like pain
5	<i>Sphutana</i>	Cracking like pain
6	<i>Udgharsha, Marda</i>	Rubbing type of pain
7	<i>Toda</i>	Pricking pain
8	<i>Ruka</i>	Pain

9. Vatavyadhi with *suptata* as predominant feature:

- *Pada suptata* is numbness or insensible sensation in feet²³.

Vata is responsible for all sensory and motor functioning of body. Impaired function of *Vata* produces temporary or permanent *Suptata* of particular organ.

10. Vatavyadhi with *Stambha* (stiffness) as predominant feature:

- *Gulphagraha* (stiffness in ankle region), *Urustambha* (stiffness in thigh), *Shephastambha* (stiffness in penis), *Trikgraha* (stiffness in sacral region), *Prusthagraha* (stiffness in back), *Grivastambha* (stiffness in neck), *Manyastambha* (torticollis), *Vartmastambha* (stiffness in eyelids), *Vata Khuddata* (pain and stiffness in ankle region), *Trikgraha* (stiffness in sacral region)

Stambha means cramping, spasticity; rigidity or stiffness²⁴. *Stambha* and *Graha* are similar in meaning both signify hampered movement of the particular organ. *Stambha* is due to increased *Shita Guna* of *Vata*.

11. Vatavyadhi with *Shosha* (atrophy) as predominant feature:-

Bahu Shosha (wasting of arm), *Mukhashosha* (dryness in mouth), *Vartma Sankocha* (entropion). *Shoshan* means drying up, emaciation or leads to shrink up²⁵. *Shosha* can be developed as an effect of suffering of previous diseases or many other diseases are also developed as complications of *Shosha*. Increased in *Ruksha* and *Laghu Guna* of *Vata* causes *Shosha*.

12. Vatavyadhi with Raukshya (dryness) as predominant feature: - *Nakhabheda* (cracking of nails), *Vipadika* (cracking of soles), *Keshabhoomisphutana* (cracking of scalp), *Oshthabheda* (cracking of lips), *Dantabheda* (cracking over teeth), *Raukshya* (Roughness), *Parushya* (coarseness), *Raukshya* means to be rough or harsh, to make dry or emaciated. *Parushya* means roughness or harshness²⁶. *Bheda* is cracking. *Bheda* also denotes cracking type of pain but here *Bheda* is used for cracking of particular body organ.

13. Vatavyadhi with Kriyatmaka Vikruti (functional loss) as predominant feature:- *Hrinmoha* (Cardiac dysfunction), *Moha* as mentioned by Amarkosha is synonym of *Murcha* (loss of consciousness)²⁷

14. Vatavyadhi with Rachanatmak Vikruti (Structural Changes) as predominant feature:- *Kubjatva* (kyphosis), *Vamanatva* (dwarfism), *Akshivyudasa* (squint eye), *Bhravyudasa* (twisting in eye brows), *Vrushanakshepa* (undescended testicle), *Danta Shaiithilya* (loose teeth), *Pada bhramsha* (foot drop), *Janu Vishlesha* (dislocation in knee joint), *Guda bhrama* (rectum prolapse) *Bhramsha* denotes the displacement of an entity from its normal position. In the embryonic stage if *Vata* gets vitiated it produces structural deformities in foetus. Vitiating *Vata* also leads to some structural changes like *Shosha* (atrophy or emaciation), *Vyas* (dilatation or hypertrophy) and *Bhramsha* (dislocation) in later life.

15. Vatavyadhi affecting Manas: - *Vishada* (asthenia), *Atipralapa* (excessive delirium), *Anavasthita Chittatva* (unstable mind), *Asvapna* (Insomnia) Meaning of *Vishada* as drooping state, lassitude, depression, lethargy²⁸. It is caused by vitiation of *Vata* and *Raja*. Vitiation of *Vata* and *Raja* gets seated in *Hridya* and ultimately causes vitiation of mind (*Vibhrama*) which finally leads to *Vishada*. According to Charaka *Vishada* is *Shrestha Rogvardhak Bhava*. *Pralapa* indicates incoherent speech. Amarkosha defines *Pralapa* as 'Anarthakam Vacha' (meaningless talk)²⁹. Thus, *Pralapa* is understood as irrelevant speech.

Anavasthita Chittatva can be seen as one of the symptoms in various mental disorders. It is due to vitiation of *Raja Guna* of *Mana*.

Asvapna is Synonyms of *Nidranasha*. Mind plays an important role in the loss of sleep. *Tamo Guna* of *Mana* helps in creating sleep. It is associated with *Kapha Dosha* and helps in generation of sleep³⁰. When mind gets disturbed due to any thought, it increases *Rajo Guna* which closely resembles with the *Vata Dosha*. Hence increase in *Rajo Guna* ultimately increases *Vata Dosha* and diminishes the effect of *Tamo Guna* ultimately landing the person in insomnia.

16. Vatavyadhi with involvement of other Dosha: - *Bhrama* refers to giddiness. *Amarkosha* defines *Bhrama* as *Bhranti* and *Mithya-mathi* (delusion)³¹ and *Tama Darshan* is black out or *Andhkara* (Feeling of darkness in front of eye)³². Both these symptoms are mentioned in *Pittavrita Vata*.

In *Madhav Nidan* it is stated that *Bhrama* is due to prominence of *Rajo Dosha* of *Manas* and *Pitta* and *Vata* of *Sharir Dosha*³³.

17. Vatavyadhi with Aatmarumpa as predominant feature:- *Kashayasyata* (astringent taste in mouth) *Shavarunavabhasata* (black reddish appearance), *Jrumbha* (Yawning). These symptoms are specifically seen in various *Vatavyadhi*.

18. Vatavyadhi with Vegaavastha and Avegaavastha (Episodic nature):- *Akshepaka* (clonic convulsions), *Dandaka* (tonic convulsions), *Ardit* etc

In *Akshepaka* the provoked *Vata* contracts vessels, tendons and ligaments of the hands and feet cause episodic contraction in different parts of the body. When *Vata* causes rigidity of muscles of the hands, feet, head, back and hips, so that the body becomes stiff as a stick, is called as *Dandaka*.

While describing *Ardit*, the excessively increased *Vata* affects *Sharirdh* (one half of the body), it diminishes the blood there, 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, eye brow, forehead, eye and jaw.

Some *Vata Vyadhi* like *Ardit* show *Vega-Avastha* and *Avega-Avastha* (episodic). When there is *Vega-*

Avastha, disease symptoms worsen while these symptoms get subside in *Avega-Avastha*³⁴.

E. Nomenclature of Vatavyadhi: - All the *Vata* disorders cannot be named or explained. They should be understood on the basis of site of affliction as well as nomenclature.

F. Sadhyasadyata of Vatavyadhi ³⁵:- *Sandhichuti* (joint dislocation), *Hanustambha* (lock jaw), *Kunjan* (contracture), *Kubjatva* (kyphosis), *Ardit* (facial paralysis), *Pakshaghata* (hemiplegia), *Ansashosha* (atrophy of a part), *Pagutva* (paraplegia), *Khuddavata* (arthritis), *Stambha* (stiffness), *Aadhyavata* (rheumatic conditions) and *Majja Asthi Gata Vatavyadhi* (disorders due to affliction of *vata* in the marrow) all these are *asadhya* on account of their seriousness of the *sthana* (seat) affected, may or may not be cured even after deliberate treatment. These can be cured only when they are of recent origin in strong patient and without any complications.

G. Charak Samhita enlisted eighty-one *Vata Vyadhi*. In "Ayurvedipika" while commenting on number of *Vata Vikara*, the *Ashiti numbers is due to* predominantly occurrence of *Vata Vyadhi and are* merely representatives of *Aparisankhyeatva* (innumerable)³⁶. Even though the diseases caused by it are innumerable, starting from *Nakhabheda* (nail splitting), the major eighty diseases enlisted in *Sutra sthana* are important.

CONCLUSION

The entire body is the dwelling of all the three *Dosha*, balance and imbalance leads to good health or diseased state. *Vata* in its normalcy maintains the mechanism of whole body. It performs all kinds of body activities, help sense organs to gather the information and controls mind. Thus the functions of *Vata Dosha* correspond not only to the functions of nervous system but also to the functions of system concerned with regulation, signalling, conduction and control of information in the body. *Maharoga Adhyaya* the twentieth chapter from the *Sutra Sthan* of Charak Samhita deals with *Nanatmajavikara* and *Chikitsa*. *Nanatmajavikara* are the diseases caused due to involvement of single *Dosha*. The provocation

of *Vata* is either due to *Dhatukshaya* or due to *Avarana*.

After critical review of various types of *Vatavyadhis* from Charak Samhita it can be concluded that vitiated *Vata* can cause various types of diseases, depending upon the *Hetu*, affected *Ashaya* (site), *Dhatu* (body tissue), *Indriya* (sense organ or motor organ). As *Vata* is *Gatyatmak Dosha* its *Gati* may get obstructed by another *Dosha* or *Dhatu* or due to its own sub types. *Gati Vriddhi*, *Akarmanyata* and change in *Gati* is observed in various disease pathology of *Vatadosha*. *Gunatmak Vriddhi* like increase in *Rukshata*, *Parushata*, *Kharata*, *Shitata* is seen in some diseases. *Shoola* is the most predominant symptom present in most of the *Vatavyadhi*. *Stamba*, *Graha* of organ is produced due to increase in *Shita Guna* of *Vata*. In the embryonic stage if it gets vitiated it produces structural and functional deformities in foetus. *Vitiated Vata* also leads to some structural changes like *Shosha* (atrophy or emaciation), *Vyas* (dilatation or hypertrophy), *Bhramsha* (dislocation), etc. in later life. *Vata* when affects the *Mana* can cause *Vishada*, *Atipralap*, etc.

In nutshell, vitiated *Vata* affects all the foremost systems of body like musculo-skeletal, neuro-harmonal, neuromuscular, circulatory. Perturbed *Vata* causes chronic degenerative changes in organs. Thus, study of classification of *Vatavyadhi* helps to decide pathogenesis, prognosis and precise treatment modalities.

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