

CONCEPT OF DHATUKSHAYAJANYA AND MARGAVRODHJANYA VATAVYADHI

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ABSTRACT

Ayurveda is not only a medical science but also it is a life science, which gives a message of healthy and better living, since time immemorial. According to Ayurveda, healthy body depends on *Tridosha*, among them *Vata* is the only dosha which governs all the other entities of the body like *pitta*, *kapha*, *dhatu*, etc. Disease caused by *vata* in its vitiated condition is called *vatavyadhi*. In case of derivation of the word '*Vatavyadhi*' as '*vata eva vyadhih vatavyadhih*', *vata* itself disordered and combined with particular *dusyas* attains the form of generalised or localised affections and because of producing pain it is called as *vatavyadhi*. When on the other hand, it is derived as '*vatadyadhirvatavyadhih*' then *vata dosha* causes the disease by particular pathogenesis.^[1] So, a proper understanding of the concept of *vata* is required to keep all the body functions in equilibrium. On the basis of causes, *Vatavyadhi* can be classified into two types i.e. *Dhatukshayajanya* and *Margavrodhajanya*.² Causes of *Dhatukshayajanya vatavyadhi* includes eating less food, extremely dry, cold and light food, excessive exercise, too much physical activity, etc. And food intake leading to formation of *ama* causes *Margavrodhjanya vatavyadhi*. Also, according to causes, *Vata dosha* gets vitiated by two principle *samprapti*. In *dhatukshayajanya Vatavyadhi*, there is decrease in *Dhatu* and then *srotamsi* become empty. *Dhatukshaya* is filled up with *vata dosha* and produces *vatavyadhi*. In another type of *samprapti*, there is obstruction in any *srotas* which leads to stoppage of function of organ and produces *Margavrodhjanya vatavyadhi*. As per their pathology *Lakshana* seen in patients are different. There is *shool*, restricted painful movement in *Dhatukshayajanya Vatavyadhi* whereas in *Margavrodhjanya vatavyadhi* there is *shotha*, *sparshasahatwa*, *ushna sparsha*, etc. along with above *lakshana*. Understanding of *samprapti* (pathology) and *lakshana* plays very important role in diagnosis, prognosis and treatment of the diseases. So, an attempt is made to analyse and understand the concept of *Dhatukshayajanya* and *Margavrodhjanya Vatavyadhi* in this paper.

Keywords: *Vata dosha, Samprapti, Dhatukashayajanya vatavyadhi, Margavrodhjanya vatavyadhi*

INTRODUCTION

Vata is responsible for controlling all the central nervous functions in the body. It also controls neuro-muscular activities and the mind. It is responsible for all the movements in the body. Disease caused by *Vata* in its vitiated condition is called *Vatavyadhi*.

Under the term *nanatmaja vyadhi* of *vata* eighty diseases have been included which covers wide range of symptoms like paresis, paralysis of the muscles, monoplegia, diplegia, hemiplegia, facial paralysis, neuralgia, stiffness of muscles, sciatica, spondylitis, convulsions, tremors, atrophy of the muscles and cramps. Charak has stated that causes of all these *vatavyadhi* can be divided in two types i.e. *Dhatukshayajanya* and *Margavrodhjanya*.^[2] As *vata dosha* gets vitiated by two different types of causes as pathology is also divided into 2 types. *Lakshana* of *vatavyadhi* can also be differentiated as per their underlying pathology. Understanding of *samprapti* (pathology) and *lakshana* plays very important role in diagnosis, prognosis and treatment of the diseases.

Review of Literature

In Charak Samhita^[2] it is mentioned that causes for vitiation of *vata* can be divided in two main types i.e. *Dhatukshayajanya* and *Margavrodhjanya*. i.e. "Vayoho Dhatukshayatkopomargasyavranen va." According to causes, *vyadhi* is known as *Dhatukshayajanya* and *Margavrodhjanya Vatavyadhi*. These types are not mentioned in any other Ayurvedic text. Also, no literary research work done on this topic.

Hetu:

Dhatukshayajanya Hetu:

Excessive indulgence in foods which are dry, cold, scanty, quickly digestible; excessive sexual intercourse, keeping awake at nights, improper treatments, excessive discharge of

doshas and blood from the body (during the course of treatments like emesis, purgation, bloodletting, etc.); jumping, swimming, long distance walking and such other exercises; loss or depletion of body tissue, worry, grief, extreme debility due to protracted diseases, habit of suppression of natural urges of the body, trauma, fasting or diseases of vital organs, riding fast on elephants, camel, horse or falling during such riding, starvation, etc.^[3] Causes in which there is loss of body tissue by any means included in *Dhatukshayajanya Hetu*.

Margavrodhjanya Hetu:

Food intake leading to formation of *ama* causes *Margavrodhjanya vatavyadhi*. Causes which lead to formation of obstruction to the various channels also included in *Margavrodhjanya Hetu*. As per new generation we can also include excessive eating *snigdha*, *guru*, *kaphakar ahar*, such as pizza, burger, cheese, dairy products, etc. and sedentary work, sleeping during day as *hetu* for *Margavrodhjanya Vyadhi*.

Pathogenesis:

Vitiated *Vata* to all above etiological factors produces dryness, constrictions, loss of vital functions in that region and produces various disorders which are called as *vatavyadhi*. *Vata dosha* gets vitiated by two principle pathologies. One type of pathology of vitiation of *vata* is like this.^[4]

Whenever there is *Dhatukshaya* i.e. decrease in *Dhatus*, the *strotamsi* become empty. Nature adores vacuum. The vacuum created in *strotamsi* by *Dhatukshaya* is filled up with *vata dosha*. During this process the walls of *strotasa* are stretched due to the force of *Vayu*. This leads to weakening of *strotamsi* and vitiated *vayu* overwhelms these weak *strotamsi* to pro-

duce disease. These diseases are known as Dhatukshayajanya Vatavyadhi.

Other type of pathology for vitiation of vata is like.

Whenever there is obstruction in any srotas due to Dosha-Kapha or Pitta, Dhatu (all7), Malas, Updhatus or foreign bodies, vata dosha gets stagnated first. This leads to stoppage of function of organs.[Moodha Vata]

In the next stage vata direction is reversed (pratilom gati) and flow of vital fluids or anything which traverses particular srotas gets reversed as in Chardi (vomiting). Food coming to

annavaha srotas traver backwards and gets expelled from mouth.

In the next stage vata instead of going backwards in the same srotas, gets diverted (vimarga-gaman) to some other srotas.

If the backward flowing vata (pratiloma vata) is obstructed again at the other end, this leads to boxing in of vata or Avrutta vata. Here the vata is trapped in a particular spot and it cannot escape. As vata is flowing nature (chala guna) it gets severly vitiated when trapped in an organ, it may take shape of dystrophy, bursting tumour formation, fistulae, etc.

Lakshana:

In general, we can see *lakshana* in Dhatukshayajanya and Margavrodhjanya vatavyadhi as mentioned below:

Table 1:

<i>Dhatukshayajanya vatvyadhi Lakshana</i>	<i>Margavrodhjanya vatvyadhi Lakshana</i>
<i>Nirvibandh</i>	<i>Vibandh</i>
<i>Alpavedana</i>	<i>Bahurvedana</i>
<i>Asthi-parva bhang</i>	<i>Asthi-parva Stambh</i>
<i>Romharsh</i>	<i>Sankoch</i>
<i>Pralap</i>	<i>Tandra</i>
<i>Khanja,Pangulya,Kubjata</i>	<i>Paniprushtha Shirograha</i>
<i>No Shoth</i>	<i>Shoth</i>
<i>No Sparshasahatwa</i>	<i>Sparshasahatwa</i>
<i>No Ushna sparsha</i>	<i>Ushna sparsh</i>
<i>Gatrasuptata</i>	<i>Bheda,Toda</i>
<i>Shironasakshijatrunam Hundanam*</i>	<i>Arti,Ayas</i>
<i>Agni Prakrut</i>	<i>Agnisad</i>
<i>Snehen Shanti</i>	<i>Snehadyai Vrudhi</i>
<i>No Jwar</i>	<i>Jwar</i>

*Contracture, etc. are themselves diseases but here they are as symptoms. 'Hundana'^[5] is inward contracture of head, etc. other take it as cracking, crookedness, stiffness and loss of function.

Table 2:

<i>Lakshana</i>	<i>Dhatukshayajanya</i>	<i>Margavrodhjanya</i>
<i>Sandhishool</i>	++++	++++
<i>Sandhishoth</i>	--	++++
<i>Kriyalpata</i>	++++	++++

For an example we can take the *Lakshana* in *Sandhigata vata* of *Dhatukshayajanya* and *Margavrodhjanya Avastha*.

<i>Sashulkriya</i>	++++	++++
<i>Kriyahani</i>	--	++
<i>Jwar</i>	--	++
<i>Sparshasahatwa</i>	--	++++
<i>Ushnasparsha</i>	--	++
<i>Dosha, Dushya</i>	Vat only	Vat, Ama

+ sign indicates severity of *lakshana*. – sign indicates *lakshana*'s negligibility

Differential Diagnosis:

Understanding *Avastha* is important before treating the patient. *Vaidya* decides *avastha* after examination. Depending on *hetu* and *lakshana*, *avastha* of *vatavyadhi* is decided by consultant of Ayurveda. *Dhatukshayajanya* and *Margavrodhjanya* are the *avastha* of *Vatvyadhi*. 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*.

Chikitsa:

Dhatukshayajanya vatavyadhi can be treated by

- Controlling vitiation of *vata*.^[6]
- Correcting the destruction of *Dhatus*.
As *vayu* is of following *guna*(properties)
 1. *Ruksha*(dry)
 2. *Sheeta*(cold)
 3. *Laghu*
 4. *Khar*
 5. *Sookshma*
 6. *Chal*

7. *Parusha*(hard)

It is treated with the opposite properties i.e.

1. *Snigdha*
2. *Ushna*
3. *Guru*
4. *Shlakshna*
5. *Sthool*
6. *Sthira*
7. *Komal*

As all these properties are present in *sneha*(fats), the most important *upakrama* for *vata* is *snehana*. Then, *swedan* and *basti*.

Margavrodhjanya vatvyadhi can be treated by

- Removal of obstruction.
- Correcting the direction of flow of *vata*.

Vaman, *Virechana* and *Nasya* are also used for *margavrodhjanya vatvyadhi*. These should be mild for control of *vayu*. Other *upakrama* for *vayu* are

1. Diet
2. *Udvesthana*(bandaging)
3. *Vitrasana*
4. *Vismapana*
5. Alcoholic extracts
6. Easy way of life.

Chakradutta^[7] has explained the treatment of *Avrutta Vata*. In case of covering, first of all, the active agent should be overcome and then the *vata*-alleviating treatment should be given. If *vata* is covered by food, it should be vomited and then appetiser and digestive medication should be administered along with light diet.

The choice of drug varies and differs from patient to patient and Vaidya to Vaidya. Chikitsopkrama for Dhatukshayajanya and Margavrodhjanya vatavyadhi is mentioned below:

Table 3:

Chikitsopkrama	Dhatukshayajanya	Margavrodhjanya
Snehan(baahya)	Bala, Narayan, Masha	Vishagarbha, Vedanahar, Nirgundi
Swedan	Taap, bashpa, sankar, snigdha, Upnaah	Valuka Pottali, Patra Pottali (Ruksha sweda)
Rasa	Mainly Madhur	Amla, Lavana, Tikta, Katu
Guna	Snigdha, Ushna	Ruksha, Ushna
Vatshaman karma	Bruhan	Pachan
Singal Dravya	Bala, Ashwagandha, Shatavari, Bhallatak	Triphala, Dashamoola, Eranda, Deodar, Bhallatak
Bhasma	Roupya, Abhrak, Suvarna, Loha	Tamra
Guggul kalpa	Gokshuradi, Mahayograj, Amruta, Pnachtikta Ghrit	Triphala, Kanchnar, Triyushanadi, Punarnava
Mrudu sanshoshan	Draksha, Aragvadh	Gandharva Haritaki
Basti	Yapan basti, Kshir Basti, Matra, Anuvasan-Til, Shampakadi	Matra-Hingu trigun, Niruh, Vaitaran
Other Upkrama	Bruhan nasya, Shiropichu, Snigdha Lepa	Agni karma, Raktamokshan, Ruksha Lepa
Trasan	Physiotherapy, Yoga-sukhakark aasan	Physiotherapy- Vyayaam

DISCUSSION

- *Dhatukshayajanya* and *Margavrodhjanya* cause for *Vatavyadhi* has been explained only by Charak in *Charak Samhita Chikitsasthana 28th adhyaya*. As mentioned in *Charak Samhita*, causes for vitiation of vata can be divided into two types i.e. *Dhatukshayajanya* and *Margavrodhjanya*.
- Two principle pathologies plays important role in manifestation of *vatavyadhi*. In *dhatukshayajanya vatavyadhi*, there is decrease in *Dhatu*, and then *Srotamsi* becomes empty. Vacuum 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*.

- *Lakshana* are different in these two types. *Margavrodhjanya vatavyadhi lakshana* are more severe than *Dhatukshayajanya vatavyadhi* as there is more severe intensive pain, *sparshasahatwa*, etc. All the *vatavyadhi* can be classified by these two principle pathologies including *sandhigatvat, grudhrsi*, etc.
- Physician can decide which type of *vatopkrama* will be suitable for different pathologies. *Snehana* is contraindicated in *margavrodhjanya Vatavyadhi* as there is increase in symptoms by using *snehas*, we can call it as *anupshaya*. In short, *Dhatukshayajanya vatopkrama* includes *snehan, swedan, basti*, etc. *Margavrodhjanya vatopkrama* includes *vaman, virechana, nasya* in mild form, diet, *udvesthana, vitrasana*, alcoholic extracts, etc.
- *Vata*, in its normal state, whose movements are not changed, remaining in its normal locations, help man to live a hundred years without any disease^[8]

CONCLUSION

From the above explanation it can be said that basically all the *Vatavyadhi* can be classified in two types *Dhatukshayajanya* and *Margavrodhjanya* according to causes and pathology. *Dhatukshayajanya Vatavyadhi* caused by intake of *ruksha*, sheet food whereas food intake leading to formation of *ama* causes *margavrodhjanya vatavyadhi*. In the pathology of *Dhatukshayajanya*, there is *Dhatukshaya* i.e. decrease in *Dhatu* whereas in *Margavrodhjanya* there is obstruction. *Lakshanas* are severe in *margavrodhjanya vatavyadhi* than *Dhatukshayajanya*. *Dhatukshayajanya vatavyadhi* can be treated by controlling vitiation of *vata* and correcting the destruction of *Dhatu*s. *Margavrodhjanya vatavyadhi* can be treated by removal of obstruction and correcting the direction of flow of *Vata*. The pathology of disease can be understood well from Ayurvedic point of view. The specific *gunas* of *vata* involved in causing the disease can also be found out. So, these understanding can further help a physician to diagnose as well as treat a disease more efficiently.

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