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 ‘vatadyayadhirvatavyadhih’ 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 Margavrodhjanya.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 Vatvyadhi 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, spondilytis, 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*. 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 *samparpti* (pathology) and *lakshana* plays very important role in diagnosis, prognosis and treatment of the diseases.

**Review of Literature**

In Charak Samhita it is mentioned that causes for vitiation of *vata* can be divided in two main types i.e. *Dhatukshayajanya* and *Margavrodhjanya*. As *vata dosha* gets vitiated by two principle pathologies. One type of pathology of vitiation of *vata* is like this.

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 *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. 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 vatvyadhi*. 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, cheeze, 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.

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 strotasam 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 (all), 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 travers 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 severely vitiated when trapped in an organ, it may take shape of dystrophy, bursting tumor formation, fistulae, etc.

**Lakshana:**

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

<table>
<thead>
<tr>
<th>Dhatukshayajanya vatavyadhi Lakshana</th>
<th>Margavrodhjanya vatvyadhi Lakshana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nirvibandh</td>
<td>Vibandh</td>
</tr>
<tr>
<td>Alpavedana</td>
<td>Bahuvedana</td>
</tr>
<tr>
<td>Asthi-parva bhang</td>
<td>Asthi-parva Stambh</td>
</tr>
<tr>
<td>Romharsh</td>
<td>Sankoch</td>
</tr>
<tr>
<td>Pralap</td>
<td>Tandra</td>
</tr>
<tr>
<td>Khanja, Pangulya, Kubjata</td>
<td>Paniprushtka Shirograstra</td>
</tr>
<tr>
<td>No Shoth</td>
<td>Shoth</td>
</tr>
<tr>
<td>No Sparshasahatwa</td>
<td>Sparshasahatwa</td>
</tr>
<tr>
<td>No Ushna sparsha</td>
<td>Ushna sparsh</td>
</tr>
<tr>
<td>Gatrasuptata</td>
<td>Bheda, Toda</td>
</tr>
<tr>
<td>Shironasakshijatrnam Hundanam*</td>
<td>Arti, Ayas</td>
</tr>
<tr>
<td>Agni Prakrut</td>
<td>Agnisad</td>
</tr>
<tr>
<td>Snehen Shanti</td>
<td>Snehadyai Vrudhi</td>
</tr>
<tr>
<td>No Jwar</td>
<td>Jwar</td>
</tr>
</tbody>
</table>

*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.

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

<table>
<thead>
<tr>
<th>Lakshana</th>
<th>Dhatukshayajanya</th>
<th>Margavrodhjanya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sandhishool</td>
<td>++++</td>
<td>++++</td>
</tr>
<tr>
<td>Sandhishoth</td>
<td>--</td>
<td>++++</td>
</tr>
<tr>
<td>Kriyalpata</td>
<td>++++</td>
<td>++++</td>
</tr>
</tbody>
</table>

[^5]: Contracture etc. are themselves diseases but here they are as symptoms. ‘Hundana’ is inward contracture of head, etc. other take it as cracking, crookedness, stiffness and loss of function.
Sashulkriya | ++++ | ++++
Kriyahani | -- | ++
Jwar | -- | ++
Sparshasahatwa | -- | ++++
Ushnasparsha | -- | ++
Dosha, Dushya | 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 vatvyaydi*. 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

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:

<table>
<thead>
<tr>
<th>Chikitsopkrama</th>
<th>Dhatukshayajanya</th>
<th>Margavrodhjanya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Snehan (baahya)</td>
<td>Bala, Narayan, Masha</td>
<td>Vishagarbha, Vedanahar, Nirgundi</td>
</tr>
<tr>
<td>Swedan</td>
<td>Taap, bashpa, sankar, snigdh, upmaah</td>
<td>Valuka Pottali, Patra Pottali (Ruksha sweda)</td>
</tr>
<tr>
<td>Rasa</td>
<td>Mainly Madhum</td>
<td>Amla, Lavana, Tikta, Katu</td>
</tr>
<tr>
<td>Guna</td>
<td>Snigdha, Ushna</td>
<td>Ruksa, Ushna</td>
</tr>
<tr>
<td>Vatshaman karma</td>
<td>Bruhan</td>
<td>Pachan</td>
</tr>
<tr>
<td>Singal Dravya</td>
<td>Bala, Ashwagandha, Shatavari, Bhallatak</td>
<td>Triphala, Dashamoola, Eranda, Deodar, Bhallatak</td>
</tr>
<tr>
<td>Bhasma</td>
<td>Roupya, Abhrak, Suvarna, Loha</td>
<td>Tamra</td>
</tr>
<tr>
<td>Guggul kalpa</td>
<td>Gokshuradi, Mahayograj, Amruta, Pnachtika Ghrut</td>
<td>Triphala, Kanchnar, Triyushanadi, Punarnava</td>
</tr>
<tr>
<td>Mrudu sanshoshan</td>
<td>Draksha, Aragyadhi</td>
<td>Gandharva Haritaki</td>
</tr>
<tr>
<td>Basti</td>
<td>Yapan basti, Kshir Basti, Matra, Anuvasan-Til, Shampakadi</td>
<td>Matra-Hingu trigun, Niruh, Vaitaran</td>
</tr>
<tr>
<td>Other Upkrama</td>
<td>Bruhan nasya, Shirochichi, Snigdha Lepa</td>
<td>Agni karma, Raktamokshan, Ruksha Lepa</td>
</tr>
<tr>
<td>Trasan</td>
<td>Physiotherapy, Yoga-sukhakar aasan</td>
<td>Physiotherapy- Vyayaam</td>
</tr>
</tbody>
</table>

### DISCUSSION

- **Dhatukshayajanya** and **Margavrodhjanya** cause for **Vatavyadhi** has been explained only by Charak in **Charak Samhita Chikitsasthana 28**th **adhya**ya. 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 vatvyadhi lakshana** are more severe than **Dhatukshayajanya vatvyadhi** as there is more severe intensive pain, *sparshasahatwa*, etc. All the *vatvyadhi* 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. *Maravrodhjanya 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. 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.

REFERENCES