

COMPLETE ALLEVIATION OF VATAVYADHI BY AYURVEDIC TREATMENT ALONG  
WITH LIFESTYLE AND DIET RECOMMENDATION: A CASE STUDYAcharya Manish<sup>1</sup>, Dr. Gitika Chaudhary\*<sup>2</sup>, Dr. Richa<sup>3</sup>, Dr. Nathmal<sup>4</sup>, Dr. Tanu Rani<sup>5</sup><sup>1</sup>Director, Meditation Guru, Jeena Sikho Lifecare Limited, India.<sup>2</sup>Senior Consultant, General Surgeon, BAMS, PGDIP, PGDGS, MS (Ayurveda), Jeena Sikho Lifecare Limited, India.<sup>3</sup>Senior Research Officer, BAMS, PGDIP, CICR, CAIM, CMW, Jeena Sikho Lifecare Limited, India.<sup>4</sup>Consultant, BAMS, MD (Panchkarma), Jeena Sikho Lifecare Limited Hospital, Jodhpur, Rajasthan, India.<sup>5</sup>Research Associate, BAMS, Jeena Sikho Lifecare Limited, India.

\*Corresponding Author: Dr. Gitika Chaudhary

Senior Consultant, General Surgeon, BAMS, PGDIP, PGDGS, MS (Ayurveda), Jeena Sikho Lifecare Limited, India.

Article Received on 23/07/2025

Article Revised on 12/08/2025

Article Accepted on 01/08/2025

## ABSTRACT

Vatvyadhi is an Ayurvedic terminology which occurs due to *vata prakop* specifically in old age groups. But now a day it is affecting in young age also due to stressful and unhealthy lifestyle. A hectic life is causing many neurological, neuro-muscular and psychic disorders. These all disorders can be included in *vatavyadhi*. This case is of a male patient in young age who had visited to the Jeena Sikho Lifecare Limited Hospital, Jodhpur, Rajasthan and had complaining of body ache, joint pain, insomnia etc since 2 years. He underwent for examination and the case was diagnosed as *Vatavyadhi*. Later he had been started Ayurvedic therapy along with *panchkarma chikitsa* (for 7 days). After treatment of *panchkarma* and oral medicines he got relief in all his symptoms. Ayurvedic management of *vatavyadhi* had also included recommendations regarding diet, exercise, sleep and water intake which would helped to manage healthy lifestyle.

**KEYWORDS:** *Vatavyadhi*, *Vata prakopa*, Neuro-logical, Psychic disorders, Old age, *Panchkarma chikitsa*, Water intake.

## INTRODUCTION

*Vatavyadhi* is explained by all *acharyas* in *ayurveda*. It is a very broad concept. It has many types like *sandhigat vata*, *amavata*, *vatarakta* etc. According to affecting organ of the body *vatavyadhi* is again divided into sub-types like *pakvashaya gat vata* (intestinal *vata*), *koshthagat vata* (abdominal *vata*), *asthigat vata* (*vata* in bones) etc. In Ayurvedic texts *vata dosha's guna* (properties), *prakrita vatadosha karma* (normal functioning of *vata*), *vata vriddhi* (elevated *vata*), *vata kshaya* (decrease *vata*) etc terminologies are explained regarding *vata dosha*. Chief manifestation of *vata prakopa* is *ruja* i.e. pain. Acharya *vagbhata* mentioned a specific *upkrama* (plan), for *tridosha chikitsa* (*vata-pitta-kapha* treatment). For *vata dosha* he mentioned *vatasya upkramaha* which included *snehan* (massage with oil), *swedan* (steaming), *mrudu sanshodhan* (soft detoxification) etc.<sup>[1]</sup> Acharya *Charaka* mentioned the two types of pathogenic process in *vatavyadhi* one is *dhatukshayajanya* and second is *srotasavrodh janya*.<sup>[2]</sup> *Dhatukshayajanya* is due to loss of essential body elements (*dhatu*) and *srotasavrodh janya* is due to obstruction of *vata dosha* by toxins. *Vata vriddhi/ vata prakopa* (aggravated *vata dosha*) leads to cause different

types of *vatavyadhi* by occupying different places in the body. Generally, *vata vyadhi* can be found in old ages as old age has predominance of *vata dosha*.<sup>[3]</sup> But now it is affecting in all age groups due to hectic lives of human beings. *Vata dosha* is the controller of the body orchestra. It controls all the technology of body and performs all physiological actions. Regarding to this *acharya Charaka* mentioned a special chapter on it named as *Vata kalakaliya adhyaya*. In this minute study of *vata dosha* properties is explained called as *anshansha kalpna*. He stated the first statement regarding functions of *vata* and is '*vayuhu tantra yantra dharaha*'. '*Tantra*' is mechanism and '*Yantr*' is machine. In this sense mechanism is the all physiology of body and machine is the anatomy of human body. Then '*Dhara*' word literally means to hold. Means *vata dosha* has a key role in holding the all physiology and anatomy of the body. It has another function of providing nourishment to whole body tissues by regulating the circulation. In this sense *Charakacharya* stated that '*Samayak gatyā ch dhatuna akshyanam patven ch*' means it regulates circulation and regulation of sense organs.<sup>[4]</sup> Therefore if it can be maintained healthy and regular through healthy lifestyle and daily practices one would escape the risk of

degenerative disorders and neurological health issues caused by *vata dosha*. The detailed study of *vata vyadhi* and its *nidanpanchak* helps in planning and

administering significant treatment towards effectively combating *vata vyadhi*.

**Chart no. 1: Vata dosha regarding references.**<sup>[5]</sup>

Vata factors	Noted as
Bheda – 05 (types)	Prana, Udana, Vyana, Samana, Apana
Kala predominance	Aho-ratri anta (end of day and night)
Paka kala predominance (Digestion phase)	Bhuktanam anta kale (at the end of digestion)
Vishesh Sthana (specific location)	Nabhe adhoho (below umbilicus)
Vaya predominance	Vayo anta (end part of life i.e. old age)
Koshtha (Digestion & bowel movement)	Krura (strong or tough)
Agni (fire)	Vishama (irregular appetite)
Param oushada (Best detoxification therapy for vata)	Basti (enema of decoction or oil)
Param shaman oushadi (Best pacifying medicine)	Taila (oil)

This article is going to present a case study of *vatavyadhi* and its *Ayurvedic chikitsa* in a young age male patient had complaining of constipation, disturbed sleep, pain etc. Details of this study are provided here which includes case report, *Ayurvedic* intervention, results, discussion etc. This case study can be informative by the perspective of *Ayurvedic* treatment along with lifestyle recommendation in *vatavyadhi*.

## CASE REPORT

A male patient of 28 years old had visited on 13/04/2024 to Jeena Sikho Lifecare Limited Hospital, Jodhpur, Rajasthan. His chief complains were noted and then history had taken along with essential examinations. He had complaining of following symptoms since 2 years.

**Chart no. 2: Chief complains.**

C/o
<ul style="list-style-type: none"> <li>Body ache</li> <li>Backache</li> <li>All joint pain</li> <li>General weakness</li> <li>Disturbed sleep</li> <li>Mood swings</li> <li>Headache</li> <li>Flatulence</li> <li>Acidity – nausea, vomiting sometimes</li> </ul>

**Chart no. 3: Patient history.**

Assessment	Observation
Food habit	Vegetarian
Addiction	Milk tea
Occupation	Business
Working hours	10 – 12 hours
K/C/O	Bilateral renal calculi

- His general examination included BP, height, weight etc. parameters and *ashtavidha* and *dashavidha parikshan* included *Ayurvedic* examination of his internal and external physique. These examinations are needful to know is there any abnormality or not.

**Chart no. 4: General examination.**

Assessment	Observation
Height	5'9"
Weight	75 kg
Bowel	Normal
BP	135/80 mm of Hg
Urine	Normal
Appetite	Normal
Sleep	Lowered

**Chart no. 5: Dashvidha Parikshan.**

Assessment	Observation
Prakriti (Physical constitution)	Vata kaphaja
Vikriti (pathological constitution)	Vataja
Sara (excellence of tissues)	Madhyam
Samhanan (body compactness)	Madhyam
Praman (measurements of body parts)	Madhyam
Satmya (homologation)	Madhyam
Sattva (mental constitution)	Madhyam
Aaharshakti (capacity ingesting, digesting and assimilating the food)	Madhyam
Vyayamshakti (capacity to exercise)	Avar
Vaya (age)	Yuvavastha

Chart no. 6: Ashtavidha Parikshan.

Assessment	Observation
Nadi (pulse)	Vata kaphaj
Mala (bowel)	Asamyak
Mutra (urine)	Samyak (Normal)
Jivha (tongue)	Sama (White coating)
Shabda (pronunciation)	Spashta (clear)
Sparsh (touch)	Ruksha (dry)
Drik (eyes)	Prakrut
Akriti (physique)	Madhyam (average)

**Investigations:** No investigations were needed because there was no any inflammation or any signs of infection, edema etc.

**Diagnosis:** His chief complains like pain, body ache, decreased sleep etc. and history along with examinations clued that there was *vata dosha prakopa* in patient and therefore the case was diagnosed as *Vatavyadhi*. He had some symptoms of *pitta dosha* also like headache,

nausea, vomiting but severity was mild. So it was *pittanubandha vatavyadhi*.

#### AYURVEDIC INTERVENTION

He was advised to undergo *panchakarma* therapy for 7 days (chart no. 7). All *panchakarma* procedures were done in the morning session. Besides this oral medicines were prescribed. Oral medicines had to taken with *koshna jala* (lukewarm water) and liquid medicines were told to take with equal amount of *koshna jala*.

Chart no. 7: Panchkarma therapy.

Therapy	Medicine used	Duration
Abhyang	Mahanarayan taila 100 ml	45 min
Patrapottali swedan	Mahanarayan taila 50 ml	45 min
Shirodhara	Brahmi taila 2 lit.	45 min
Matra basti	Prasarini taila 60 ml	after meal – 10 min

#### • Medicines prescribed during IPD period of 7 days (13/04/2024 to 19/04/2024)

1. Cap Amlapittanashak : 1 Cap BD before food (*pragbhakte*)
2. Gokshuradi vati: 1 tablet BD after food (*adhobhakte*)
3. Go flexi capsule: 1 capsule BD after food (*adhobhakte*)
4. Asthiposhaka vati: 1 tablet BD after food (*adhobhakte*)
5. Brahmi vati: 1 tablet BD after food (*adhobhakte*)
6. Renal stone syrup: 15ml syrup BD after food (*adhobhakte*)
7. Syrup Nervine tonic: 15ml syrup BD after food (*adhobhakte*)

#### • Medicines prescribed after discharge for 1 month (19/04/2024)

1. Go flexi capsule: 1 capsule BD after food (*adhobhakte*)
2. Asthiposhak vati: 1 tablet BD after food (*adhobhakte*)
3. Brahmi vati: 1 tablet BD after food (*adhobhakte*)
4. Renal stone syrup: 15 ml syrup BD after food (*adhobhakte*)

#### Diet management

- He was advised to take *bruhana aahar*. It included multigrain diet, *shali* (rice), *masha* (green gram)

*godhum* (wheat), sprouts, fruits, vegetable soups, etc.

- *Snigdha aahara* – *goghrita* (cow ghee), nuts like flaxseeds, almonds, cashews etc.
- *Ushna aahara* – fresh food
- Eat regularly on time, don't miss any meal
- Avoid fasting

Contextual diet and activities according to *acharya Yogaratnakara* is given below which was advised to patient.<sup>[6]</sup>

1. Wholesome diet and habits – Horse gram, black gram, wheat, red rice, pointed gourd, drumstick, brinjal, pomegranate, *falsa* fruit (sherbet berry), grapes, betel chewing.
2. Unwholesome diet and habits – Worrying, being awake at night, suppressing natural urges like urine, feces etc., vomiting, fatigue, Bengal gram, peanut, powder of barnyard mille, green gram, caper fruit, honey, astringent, pungent and bitter tastes food, travelling, sleeping on bed/cot.

**DIP diet plan:** It was advised to balance the diet on regular basis. This diet has proved successful in so many lifestyle disorders.<sup>[7]</sup> Diet had to take same as above but its time was scheduled as given below.

Chart no. 8: DIP diet schedule.

Time	What to have	Quantity
Early morning 6.00 am to 7.00 am	Herbal tea or black tea	1 cup
Breakfast 9.00 am to 10.00 am	Variety of fruits like apple, pomegranate, grapes etc.	750 gram
Just before lunch & dinner (Plate 1)	Salad 2 – 3 types Like cucumber, cabbage, carrot, tomato	375 gram
Lunch: 12.00 pm to 1.00 pm Dinner: 6.00 pm to 7.00 pm (Plate 2)	Multigrain diet just after eating of salad, fruity vegetable like winter squash, ash gourds, soup of lentils etc.	According to need/ hunger
Afternoon 3.30 pm to 4.00 pm	Dry fruits Boiled sprouts	75 gram 75 gram

**Ushnodak recommendation (hot water drinking)**

- He was suggested to drink hot water regularly.
- Way of drinking water: drink little quantity of water intermittently.

**Sleeping Recommendation**

- Get full sleep everyday
- Wake up early before sunrise
- Avoid night awakening
- Avoid day sleeping

**Exercise/ yogasana:** He was advised to.

- Practice *Vajrasana* after every meal regularly for 5 minutes. It helps to remove impurities in the body and digests food properly.<sup>[8]</sup>
- Do *Shatpavali* after lunch and dinner for 10 minutes.

- Practice *Shavasan* regularly for 20 minutes. It is '*shrnatiharam*' means removes fatigue and '*chinta-vishranti karakam*' means gives rest to the mind.<sup>[8]</sup>

**RESULTS**

- Symptoms were reduced to some extent on 7<sup>th</sup> day as compared to 1<sup>st</sup> day.
- On first day of consultation pain score was 6 out of 10 and on 7<sup>th</sup> day his pain score was 4.
- Subsequent to *panchkarma chikitsa* after 1 month of oral medicines his all symptoms get subsided.

Chart no. 9: Follow-up outcome.

IPD days	Date	Symptomatic relief	Pain score (10)
Day 1	13/04/2024	-	6
Day 2	14/04/2024	Feeling Relaxed Mild reduction in headache	6
Day 3	15/04/2024	Sleep improved, active, feeling well	6
Day 4	16/04/2024	Mild relief in pain and stiffness, no headache	5
Day 5	17/04/2024	Sleep improved	5
Day 6	18/04/2024	Better relief in pain and stiffness, better sleep	4
Day 7	19/04/2024	All symptoms of day got mild	4

Chart no. 10: Panchkarma effect.

Therapy	Outcome
<i>Abhyang</i>	Relieve in body ache, back ache
<i>Patrapottali swedan</i>	Relieve in pain, stiffness
<i>Shirodhara</i>	Improved sleep, reduced headache
<i>Matra basti</i>	Improves <i>vata dosha</i>

**DISCUSSION**

In normal condition *vata dosha* sustains the functioning of all the body organs, it initiates all the activities, stimulates and coordinates all sense organs, and it is the cause for the continuity of life. So the protection of *vata dosha* from being abnormal is essential. An appropriate and comprehensive definition of *vatavyadhi* is mentioned by *acharya Madhavkara*.<sup>[9]</sup>

'*Vikrut vata janito asaadharano vyadhihi*' (*Ma. Ni. 22*)

It literally means that, uncommon disease caused by *vata vikriti* is termed as *vatavyadhi*. *Asadharana* word can be considered as *vatavyadhi* is a special condition. As *vata dosha* controls the all functioning of body, *vatavyadhi* can include a wide range of neurological, neuro-muscular and musculo-skeletal disorders.

According to *acharya Vagbhata prakrit* (normal) *Vata dosha* has properties like *ruksha* (dry), *sukshma* (enters into minute places also), *laghu* (light), *khara* (coarseness, roughness), *Sheeta* (cool) and *chala* (unstable/ speedy).<sup>[5]</sup> *Acharya Charaka* mentioned 2 more properties *daruna* (instability) and *vishada* (non-sliminess, clarity).<sup>[4]</sup> *Vata vikriti* includes *vata kshaya* (reduced *vata*) and *vata vriddhi* (elevated *vata*). *Vatavyadhi* generally occurs due to *vata vriddhi*. *Nidanpanchak* (occurrence of disease from etiological factors till pathogenic process) of *vatavyadhi* and study of *vatavyadhi* regarding this case is explained below.

**1. Hetu (etiological factors):** Application of *Aahara-vihara* (diet and activities) and *oushadhi* (medicines) on daily basis similar to above mentioned properties of *prakrit vata dosha* aggravates *vata dosha*. Patient was used to take *laghu aahara* (fasting/ less eating/light to digest food), *Ruksha anna* (dry food), *sheeta aahara* (stale/cold food) etc. He was bad habit of excessive thinking and taking too much stress. His eating time was improper due to his business schedule and excess working hours. He was used to excessive awakening in the night times. Thus his *vata dosha* gets aggravated by some of the above mentioned properties.

**Chart no.11: Clinical features.**

Symptoms	Contextual terminology <sup>[2]</sup>
Headache	<i>Shiro hundanam</i>
Disturbed sleep	<i>Anidrata</i>
General weakness	<i>Aayas</i>
Body ache, backache, all joint pain	<i>Bhedah, todo</i>
Mood swings	<i>Vata prakopa lakshana</i> regarding mental instability like <i>bhram</i> (delirium), <i>indriya bhransh</i> (disturbed sense organs), <i>dinata</i> (sadness) <sup>[10]</sup>
Flatulence	<i>vata vriddhi lakshana</i> mentioned as <i>aanaha</i> <sup>[10]</sup>
Acidity, nausea, vomiting	there was <i>pittanubandh</i> in this case

**4. Upshaya (relief by):** He was feeling relief in symptoms after *snehana* (body massage) and *swedana* (steam).

**5. Samprapti (pathogenesis):** Aggravated *vata dosha* gets filled into the susceptible empty spaces/ channels of the body. Then it produces many *ekanga* (limited to particular area or part of the body) or *sarvanga* (afflicting the whole body) diseases.

“Dehe srotansi riktani puriyitva anilo bali/

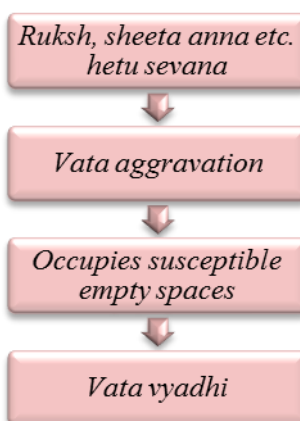
*Karoti vividhan vyadhin sarva anga eka anga sanshrayan/*”<sup>[2]</sup>

- *Charaka samhita chikitsasthan 28*

**2. Poorvaroop (pre-symptomatic phase):** ‘*Avyaktam lakshanam tesham purvaroopam iti*’ is the *shloka* of *purvaroop* of *vatavyadhi*. Means the pre-symptomatic phase of *vatavyadhi* is latent (*avyakta*).<sup>[2]</sup> It does not show any symptoms.

**3. Rooka (clinical features):** Due to *vata dosha vriddhi* its *prakrit karmas* also get triggered.

- *Prakrit vata dosha* controls and directs the mind (*niyanta praneta ch mansa*), it is the root cause of happiness and enthusiasm (*harsha utsahayoho yonihi*) – this function was disturbed in patient which leads to mood swings.<sup>[4]</sup>
- *Sameerano agnehe* means it controls *agni* i.e. digestive fire. Its aggravation in *vatavyadhi* can be the reason of hyperacidity due to increase in gastric juice.<sup>[4]</sup>
- All sensations like pain (*ruja*), numbness (*supti*), happiness etc. are due to *vata dosha*. Because it controls and regulates all sense organs and neurological activities. Symptoms of patient showed similarity with *vatavyadhi* mentioned by *Charakacharya* and are as follows.



#### Ayurvedic Chikitsa

- Treatment requires that type of drugs which possesses properties opposite to *vata dosha* like *snighda* (oiliness), *guru* (heaviness), *ushna* (hot), *shlakshna* (smoothness), *mruudu* (soft), *picchila* (sliminess), *ghana* (compactness). By these qualities



of diet and drugs *vata dosha* gets dislodged from the affected area and gets mitigated.<sup>[4]</sup>

- **Granthokta chikitsa** (contextual treatment) of *vata vyadhi* includes *Snehana* (body massage), *swedana* (body steaming), *Snigdoshna basti* (oily and lukewarm enema), *swadu bhojana* (carbohydrate included diet), *ushna bhojan* (hot and fresh food) etc.<sup>[2]</sup>
- **Acharya Vagbhata** mentioned *bruhan chikitsa* in *vata vriddhi* (aggravated *vata*).<sup>[10]</sup>
- Diet mentioned by **acharya Vagbhata** is *swadu* (sweet taste food which does not mean sugar and products, (includes carbohydrate diet which possesses glucose), *amla* (sour taste diet like fruits), *lavanani bhoojyani* (take rock salt but in limit), *abhyang* (body massage), *mardan* (application of heavy pressure in massage like in *patra pottali swedan*)<sup>[11]</sup>
- **Deepanai** (appetizer), *pachana* (digestive) medicine should be applied.<sup>[1]</sup>
- **Snehaschcha anek yonaya** means oily substances of different resources like, cow ghee, flaxseeds, cashew nuts etc as mentioned earlier<sup>[1]</sup>
- **Mridu sanshodhan** (soft detoxification process of body) can be done by medicines.<sup>[1]</sup>
- **Ushnodak** is said as '*sada pathyam*' means healthy for all time in *vata vikara*. It digests within *ardha yama kala* (1 and ½ hour).<sup>[11]</sup> So it was advised to patient for drinking.
- **Ayurveda** explained way of drinking water in little quantity intermittently to keep *agni* (fire) *prakriti*.<sup>[11]</sup>

By keeping all these concepts of *vata vyadhi chikitsa* in the mind, the treatment of this case had included *panchkarma*, oral medicines and diet management. Diet management is already mentioned in the *Ayurvedic* intervention. *Panchkarma* therapy and oral medicines as mentioned earlier are explained here in detail. Before *panchkarma* therapy written consent was taken by patient. *Panchkarma* therapies which had been done in this patient are like below.

**1. Abhyanga:** Body massage with *mahanarayan* oil was applied to patient. *Mahanarayan taila* is a herbal oil specifically used for all types of *vata vyadhis* including *ardita* (facial paralysis), *pakshaghata* (paralysis), *manya graham* (neck stiffness), *sandhigata vata* (joint pain) etc.<sup>[12]</sup> Its main content is *Shatavari* (*Asparagus racemosus*) along with other so many drugs. *Shatavari* has a synonym *Narayani*. So it is named as *maha narayana taila*. *Shatavari* has *vatahar* and immunity booster property (*rasayan vara*).<sup>[13]</sup>

**2. Patra-pottali swedana:** It relives pain and stiffness in the body. Procedure includes body steaming with massage. *Nirgundi* (*Vitex nigundo*) & *Eranda* (*Ricinus communis*) leaves were used to massage by dipping into the *Mahanarayana taila* (oil). *Nirgundi* has *vata-kaphashamaka* property with hot potency.<sup>[14]</sup> *Eranda* is mentioned in *agrya sangraha* (group of best herbs in

specific condition) as '*Vrushyavataharanam*' means excellent as aphrodisiac and *Vatahar*.<sup>[15]</sup>

**3. Shirodhara:** *Shirodhara* is an independent *snehana* procedure, which involves pouring liquids gently over the forehead. In this patient *shirodhara* with *Brahmi* oil was performed. *Brahmi taila* is effective in regulating the disturbed sleep. *Brahmi* (*Bacopa monnieri*) is a *medhya rasayan*. So it boosts overall immunity with brain boosting.<sup>[16]</sup>

**4. Matra Basti:** *Prasarini taila* in 60 ml quantity was administered to the patient through rectum during IPD period for 7 days. *Prasarini taila* has mentioned as best useful in all types of *vata vyadhi* like sciatica, stiffness of jaw, back, head, neck etc. It is stated as '*Vishaman vatan sarvan aashu vyapohati*' means it cures different types of all *vata vyadhis* quickly.<sup>[17]</sup> **Acharya vagbhata** mentioned that *matra basti* useful in *abala rugna* (whose immunity/strength is low) as it promotes strength.<sup>[18]</sup> It leads to easy elimination of *mala* (stool) and *mutra* (urine).

**Oral medicines:** Ingredients and indications regarding this case of prescribed medicines are explained here.

#### 1) Capsule Go flexi

**Ingredients:** *Paneer dodi* (*Withania coagulans*), *Ashwagandha* (*Withania somnifera*), *Aamalki rasayan* (Tonic made up of *Emblica officinalis*), *Yograjaguggulu* powder (*Ayurvedic* formulation mainly contains *Commiphora mukul*), *Methika* (*Trigonella foenum*), *Shankha bhasma*, *Gokshur* (*Tribulus terrestris*), *Punarnava* (*Boerhaavia diffusa*), *Nirgundi* (*Vitex nigundo*), *Haridra* (*Curcuma longa*), *Nimba* (*Azadirachta indica*)

**Indications:** Analgesic, anti-inflammatory, immunity booster and pain killer.

#### 2) Asthiposhak vati

**Ingredients:** *Godanti* (purified Gypsum), *Shilajit* (purified Asphaltum), *Ashwagandha* (*Withania somnifera*), *Tavaksheer*, *Pippali* (*Piper longum*), *Amra haridra* (*Curcuma amada*), *Hadjorh* (*Cissus quadrangularis*)

**Indications:** osteoporosis, osteopenia, low bone density, joint disorders, *vata* balancing, joint dislocation.

#### 3) Brahmi vati

**Ingredients:** *Brahmi* (*Bacopa monnieri*), *Rassindur*, *Sheelajit* (purified Asphaltum), *Marich* (*Piper nigrum*), *Vidanga* (*Embelia ribes*), *Pippali* (*Piper longum*), *Abhrak bhasma* (Ash of purified Mica), *Vang bhasma* (Ash of purified Tin)

**Indications:** brain related disorders, depression, psychiatric disorders, insomnia, hypertension, anxiety.

#### 4) Cap. Amlapitta nashak

**Ingredients:** *Yashtimadhu* (*Glycyrrhiza glabra*), *Pudina* (Mint leaves), *Hingu* (*Ferula asfoetida*), *Chitrak* (*Plumbago zeylanica*), *Jeerak* (*Cuminum cyminum*),

*Vidang* (*Embelia ribes*), *Ajmoda* (*Apium graveolens*), *Marich* (*Piper nigrum*), *Pippali* (*Piper longum*), *Shunthi* (*Zingiber officinale*), *Aamalki* (*Embllica officinalis*), *Bibhitaki* (*Terminalia bellirica*), *Haritaki* (*Terminalia chebula*), *Shankh bhasma*.

**Bhavna dravyas** - *Yashtimadhu* (*Glycerriza glabra*), *Vidang* (*Embelia ribes*), *Marich* (*Piper nigrum*), *Shunthi* (*Zinziber officinale*), *Lavang* (*Syzygium aromaticum*).

**Indications:** Indigestion, acidity, abdominal discomfort, nausea, vomiting.

### 5) Renal stone syrup

*Bhumyamalki* (*Phyllanthus niruri*), *Gokshur* (*Tribulus terrestris*), *Haritaki* (*Terminalia chebula*), *Kulattha* (*Macrotyloma uniflorum*), *Makoya* (*Solanum nigrum*), *Pashanbheda* (*Bergenia lingulata*), *Punrnava* (*Boerhavia diffusa*), *Saindhava*, *Varuna* (*Crataeva nurvala*), *Guduchi* (*Tinospora cordifolia*), *Yavkshara*, *Mooli kshara*, *Kalmi sora*, *Amalki* (*Embllica officinalis*), *Sheelajit* (*Asphaltum*), *Sariva* (*Hemidesmus indicus*), *Plaksha* (*Ficus virens*), *Shigru* (*Moringa olifera*), *Haridra* (*Curcuma longa*), *Shweta parpati*.

**Indications:** renal stones. This medicine was given as had given history about K/C/O renal calculi. No symptoms were noted by him regarding this.

### 6) Nervine tonic syrup

**Ingredients:** *Ashwagandha* (*Withania somnifera*), *Mushali* (*Chlorophytum borivilianum*), *Manjishtha* (*Rubia cordifolia*), *Hatiraki* (*Terminalia chebula*), *Haridra* (*Curcuma longa*), *Rasna* (*Pluchea lanceolata*), *Vidari* (*Pueraria*), *Arjun* (*Terminalia arjuna*), *Musta* (*Cyperus rotundus*), *Trivrutta* (*Operculina turpethum*), *Shweta chandana* (*Santalum album*), *Rakta chandana* (*Pterocarpus santalinus*), *Sariva* (*Hemidesmus indicus*), *Chitrak mula* (Root of *Plumbago zeylanica*), *Brahmi* (*Bacopa monnieri*), *Shatavari* (*Asparagus racemosus*), *Ardra* (*Zingiber officinale*), *Shatpushpa*, *Renuka* (*Calamus vattayila*), *Madhu* (Honey).

**Indications:** nerve disorder, numbness, insomnia, memory loss, bone disease, weakness

### FURTHER SCOPE OF STUDY

- In present days *vatavyadhi* is occurring in early ages. *Vatavyadhi* is a disease once happens then they come back frequently even after its cure due to any triggering factor. Main health issue in today's era is depression or any other mental issue like anxiety, OCD etc. which causes due to disturbance in *vata dosha*.
- Collective study in large scale is essential regarding depression/ psychic disorders and its *Ayurvedic chikitsa* with special reference to *vatavyadhi*. *vatavyadhi* and *Ayurvedic* intervention has much scope for research. Not only *shirodhara* but also *basti chikitsa* which is mentioned as *ardh chikitsa*

(takes part in 50 % of treatment of *vata dosha*) of *vatavyadhi* can helpful in mental disorders.

### CONCLUSION

This case demonstrates the successful *Ayurvedic* management of a 28-year-old male patient suffering from chronic generalized body pain, disturbed sleep, mood swings, digestive discomfort, and known bilateral renal calculi. The symptoms, when analyzed through the *Ayurvedic* lens, were identified as manifestations of **Vata Vyadhi** with associated **Pittanubandh** (*vata* disorder with *pitta* involvement).

The comprehensive treatment approach incorporated:

- **Panchakarma therapies** (*Abhyanga*, *Patrapottali Swedana*, *Shirodhara*, *Matra Basti*),
- **Ayurvedic oral medications** targeting neurological, musculoskeletal, digestive, and urinary systems, and
- **Holistic lifestyle and diet management** including DIP diet, *ushna aahara*, *snigdha dravyas*, and behavioral modifications like regulated sleep and yogic practices.

Significant symptomatic relief was noted within 7 days of IPD care, with pain scores reducing from **6 to 4**, and further complete subsidence of symptoms observed after one month of continued oral medication and lifestyle changes.

This case highlights the efficacy of classical *Ayurvedic* interventions in managing complex chronic conditions rooted in *vata dosha* aggravation. A properly designed combination of detoxification (*shodhana*), palliative (*shamana*), dietary (*ahara*), and lifestyle (*vihara*) management led to not only symptomatic relief but also improved quality of life, proving *Ayurveda*'s potential in addressing lifestyle and psychosomatic disorders through root-cause-based holistic healing.

### REFERENCES

1. Ganesh Krishna Garde, Sarth Vagbhata, Ashtanga Hridaya, Sutrasthan 13, Doshopkramaniya Adhyaya, edition - 2013, published by- Anmol Prakashan Pune.
2. Vaidya Yadavji Trikamji, Charaka Samhita - Agnivesha revised by - Charaka & Dridhabala with Dipika commentary of Chakrapanidatta. Chikitsasthana 28, Vatavyadhi chikitsitam Adhyaya, Reprinted 2004, Published: Chaukhamba Sanskrit Sansthan Varanasi.
3. Vaidya Yadavji Trikamji, Charaka Samhita - Agnivesha revised by - Charaka & Dridhabala with Dipika commentary of Chakrapanidatta. Vimansthan 08, Rogabhishagjitiya Adhyaya, Reprinted 2004, Published: Chaukhamba Sanskrit Sansthan Varanasi.
4. Vaidya Yadavji Trikamji, Charaka Samhita - Agnivesha revised by - Charaka & Dridhabala with Dipika commentary of Chakrapanidatta. Sutrasthana 12, Vatakalakaliya Adhyaya, Reprinted 2004,

- Published: Chaukhamba Sanskrit Sansthan Varanasi.
5. Ganesh Krishna Garde, *Sarth Vagbhata, Ashtanga Hridaya, Sutrasthan* 01, *Ayushkamiya Adhyaya*, edition - 2013, published by- Anmol Prakashan Pune.
  6. Vaidya shri Laxmipati Shastri, *Yogaratanakar*, with *Vidyotini* Hindi commentary, *Vatavyadhi chikitsa adhyaya*; Choukhamba publication.
  7. Choudhary, B. R. (2021). World's best the D.I.P diet. Diamond pocket book. X-30, Okhla Industrial area, New Delhi – 110020.
  8. Yogi Swatmarama, *The Hath yoga Pradipika*, Sanskrit text with English translation & notes, translated by Pancham Singh; the *Vajrasana* and *Shavasana*.
  9. Acharya Madhavkara, *Madhav nidana – Madhukosha vyakhyaya vibhushitama*; *Vidyotini* hindi commentary; *Madhyam Khanda – Vatavyadhi adhyaya* 22, reprinted 1976, Published: Chaukhamba Sanskrit Sansthan Varanasi.
  10. Ganesh Krishna Garde, *Sarth Vagbhata, Ashtanga Hridaya, Sutrasthan* 11, *Doshadi vidnyaniya Adhyaya*, edition - 2013, published by- Anmol Prakashan Pune.
  11. Ganesh Krishna Garde, *Sarth Vagbhata, Ashtanga Hridaya, Sutrasthan* 05, *Drava-dravya vidnyaniya Adhyaya*, edition - 2013, published by- Anmol Prakashan Pune.
  12. Shri Govind Das Sen, *Bhaishajya ratnavali* with *Bhasha tika* (commentary) and hindi translation by *vaidya* Shankar Lal; *Vatavyadhi rogadhikar* 151 - 162; Khemraj shri krushnadas publications.
  13. Acharya Priyavat Sharma, *Dhanvantari nighantu*, translated by *Vaidya* Guruprasad Sharma, *Guduchyadi varga, Shatavari* 126; Page no. 68.
  14. Acharya Priyavat Sharma, *Dhanvantari nighantu*, translated by *Vaidya* Guruprasad Sharma, *Karviradi varga, Sinduvra* 35; Page no.134.
  15. Vaidya Yadavji Trikamji, *Charaka Samhita - Agnivesha* revised by - *Charaka & Dridhabala* with *Dipika* commentary of Chakrapanidatta. *Sutrasthan*, 25, *Yajjah purushiya adhyaya*, Reprinted 2004, Published: Chaukhamba Sanskrit Sansthan Varanasi.
  16. Vaidya Vishnu Mahadeva Gogate, *Dravyaguna Vigyana*, Vaidyamitra Publication, Sadashiva Petha Pune, 4<sup>th</sup> Edition, 2017, *Dravyaguna Vigyana Plants description*, 237, *Brahmi*, Page no. 533, *Shloka* of *Acharya Bhavprakash*.
  17. Shri Sharangdharacharyen *pranita*, *Sharangdhar samhita*, *Shyamabhidhaya* language commentary, *Madhyama khanda- Prasarini taila* 9/119-121; published by *Pandita pustakalaya*, Kashi.
  18. Ganesh Krishna Garde, *Sarth Vagbhata, Ashtanga Hridaya, Sutrasthan* 19, *Basti vidhi Adhyaya*, edition - 2013, published by- Anmol Prakashan Pune.