

AYURVEDIC PERSPECTIVE OF VATAVYADHI AND THEIR SAMANYA CHIKITSA: A REVIEW**Dr. Sudhir Kisanrao Bhujbale¹, Dr. Manish V. Khandare², Dr. Monika S. Tayde³**¹Associate Professor, Dept. of Panchakarma, Late Shrimati Vandana Jagannathrao Dhone, Gramin Ayurved Mahavidyalaya, Patur, Dist. Akola, Maharashtra, India.²Asst. Professor, Samhita Siddhant Department, Dr. VJD Gramin Ayurved Mahavidyalaya, Patur, Maharashtra, India.³Asst. Professor, Ras-Shastra and Bhaishajya Kalpana Department, Dr. VJD Gramin Ayurved Mahavidyalaya, Patur, Maharashtra, India.***Corresponding Author: Dr. Sudhir Kisanrao Bhujbale**Associate Professor, Dept. of Panchakarma, Late Shrimati Vandana Jagannathrao Dhone, Gramin Ayurved Mahavidyalaya, Patur, Dist. Akola, Maharashtra, India. **DOI:** <https://doi.org/10.5281/zenodo.18151315>**How to cite this Article:** Dr. Sudhir Kisanrao Bhujbale¹, Dr. Manish V. Khandare², Dr. Monika S. Tayde³ (2026). Ayurvedic Perspective Of Vatavyadhi And Their Samanya Chikitsa: A Review. World Journal of Pharmaceutical and Medical Research, 12(1), 477-479.

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ABSTRACT

Ayurveda is a way of life that promotes wellness through good health and living well in all manner. Dhatushaya Vatavyadhi is created from eating the wrong foods in combination with excessive exercise. Margavrodhajanya Vatavyadhi forms as a result of an increase in the amount of Ama. Dhatushaya Vatavyadhi is caused by the accumulation of Vata Dosha within the tissues and will result in a Vatavyadhi. Obstructing Strotas will prevent the body organ from functioning and will therefore cause Vatavyadhi. It is important to understand the relationship between the Avastha and Samprapti when diagnosing and treating a Vatavyadhi. The Avastha of the Dosha will affect the manner in which physician treat the particular type of Vatavyadhi based on its stage. This article describes Ayurvedic perspective of Vatavyadhi and their management through Samanya Chikitsa.

KEYWORDS: Vatavyadhi, Dosha, Samprapti, Samanya Chikitsa, Ayurveda.**INTRODUCTION**

According to the principles of Ayurveda, *Vata* is the most dominant of the three *Doshas* (*Pitta*, *Kapha*), both because of its abundance and its role in conjunction with the other two *Doshas*, the seven *Dhatus*, and the three types of *Malas*. Moreover, since *Vata* is made of *Rajoguna*, all ailments caused by the *Doshas* other than *Vata* are considered to be dependent upon *Vata*. In fact, more diseases are caused by *Vata* than *Pitta* or *Kapha*. Additionally, *Vata* is responsible for every movement within the body and its circulation within the body.^[1-3]

Ayurveda described various types of *Vata Vyadhis*; in case of *Samanya Samprapti* the disease is due to the consumption of *Vatakara* and *Vihara*, which creates vitiated *Vata* that lodges in the *Strotas* and produces related symptoms. *Dhatukshaya* as mentioned by *Acharya Vaghbhata*, in which he states that *Dhatukshaya* causes aggravation of *Vata*; furthermore, *Vata* travels

throughout the entire body and accumulates in the *Rikta Strotas*, where it vitiates other *Strotas* and causes *Vata Vyadhis*. In case of *Vishesh Samprapti* when *Shleshma Bhava* decreases in the body, the *Shleshaka Kapha* decreases in both quality and quantity in the joints, resulting in *Sandhi Shaithilya*; therefore, a decrease in *Shleshaka Kapha* leads to a decrease in *Asthidhatu Kshaya* and a resulting increase in *Khavaigunya* at the joints.^[4-6]

Causes of *Vata Vyadhis*

- ⊕ Eating dry/cold food
- ⊕ Excessive blood loss
- ⊕ Fasting too long
- ⊕ Emotional stress, grief, emaciation and sleeping in uncomfortable positions, etc.
- ⊕ Anger, sleeping during the day, fear, trauma/injury.

Symptoms

The signs of *Vata* disorders are non-specific and do not have a defined cause (*Avyakta Lakshana*) until the disease manifests as a 'mature' form (*Roopa*), at which point recovery is indicated by the improvement of symptoms. The characteristics of *Vata* Imbalance can involve a reduction in mobility, painful sensations and/or stiffness in joints, goose bumps on your skin, rambling speech, stiff hands and/or back/head, deformities (lame/hunchback), shrinking of limbs, difficulty sleeping, issues related to sex, twitching of the body, numbness of the body, shrinking of the facial/neck area. Persons suffering from *Vata* disorders may experience dividing, piercing, or severe pain. In some cases, very serious conditions may result in convulsions, loss of consciousness, or extreme exhaustion, but the specific diseases may vary due to different causes or the place where the *Vata* becomes disturbed or blocked.^[5-7]

CHIKITSA FOR VATAVYADHI

Two different types of treatment for *Vata* depending on whether it is related to a decrease or an obstruction. If it is related to a decrease, then strengthening treatments are applied and nourished with specific herbs and minerals; if it is a blockage, then an oily treatment modality will be used to allow for free movement within the body.

The treatment of *Vata* disorders is based on determining if the *Vata* disorder is due to either a depletion of tissue *Dhatukshaya* or an obstruction of *Vata Margavroddhajanya*. To treat a *Dhatukshaya* *Vata* disorder, the treatment will include both calming down the *Vata* and nourishing the tissue with vitamins and minerals, and to treat a *Margavroddhajanya* *Vata*

disorder, the *Vata* will first be relieved of its blockage and allowed to return to its normal flow.

The preferred method of treatment for *Dhatukshaya* *Vata* disorders is the use of oils for *Snehan* using *Bala Taila* and *Narayana Taila*, combined with an external sudation method like *Bashpa*, *Taapa* and *Snigdha Upanaha*. For *Margavroddhajanya* *Vata* disorders, the recommended oil for external *Oleation* is *Vishagarbha Taila* or *Nirgundi Taila* with sudation. Substances that can be used to treat conditions as a result of *Dhatukshaya* include *Madhura rasa* and *Guna*, while substances with *Amla*, *Lavana*, *Tikta* or *Katu rasa* can be used to treat *Margavroddha* in the channels.^[6-8]

For *Vata-shamana* treatments, the specific treatments for *Dhatukshaya* include application of *Brimhana* and for *Margavroddha* include application of *Pachana*. *Dhatukshaya* can be treated using single herbs such as *Ashwagandha*, *Shatavari* and *Bala*, etc. Herbal combinations for *Margavroddha* include *Triphala*, *Eranda*, *Bhallataka* and *Dashamoola*, etc.

Shamana Chikitsa

Shamana Chikitsa for *Vatavyadhi* treatments (Figure 1) may differ depending on the source of the *Vata* accumulating in the body, i.e., whether from the *Dhatukshaya-janya* or *Margavroddha-janya*. In *Dhatukshaya-janya*, the treatments to strengthen and nourish will be prescribed. Within the *Dhatukshaya-janya* group, the herbs and minerals prescribed will depend on their therapeutic potential in strengthening the *Vata dosha* and further supporting the health of the body.^[7-9]

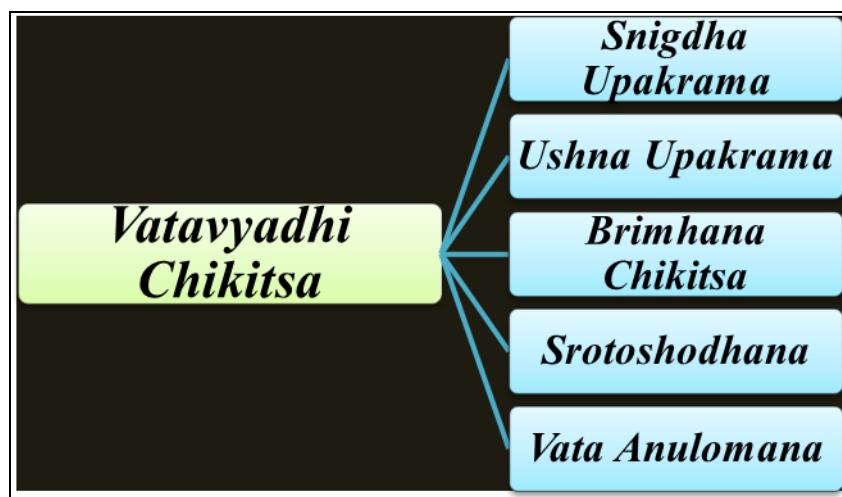


Figure 1: Major approaches of *Vatavyadhi Chikitsa*.

Some of the well-known *Eka-Dravya Vanaspati Dravyas*, which will be the preferred source of the herb that will strengthen and nourish, include *Ashwagandha*, *Bala*, *Shatavari*, *Kohla* and *Masha*. When these herbs are combined with mineral drugs, many therapeutic formulations are available, including *Ashwagandharishta*, *Kushmandavaleha*,

Kushmandapaka, *Shatavari Kalpa*, *Hemagarbha* and *Mahayograj Guggulu*. A few oil preparations that will be used will include *Shatpaki Ksheerabala Taila*, *Chandan-bala-lakshadi Taila* and *Bala Taila*, etc. The *Margavroddha-janya* *Vatavyadhi* condition places a significant emphasis on removing obstructions and improving digestion. The use of effective single drugs,

like *Rasna*, *Dashamoola*, *Devadaru*, *Lasuna*, *Bhallataka*, *Vatsanabha*, *Trikatu* and *Triphala*, etc. **Table 1** depicted

mode of action of major approaches of *Vatavyadhi Samanya Chikitsa*.^[8-10]

Table: Mode of Action of Samanya Chikitsa for Vatavyadhi.

Upakrama	Mechanisms of Action	Examples
<i>Snigdha Upakrama</i>	<ul style="list-style-type: none"> Increases lubrication in dried and rough <i>Srotas</i> Reduces muscle spasms, tremors & rigidity by softening tissues 	<i>Sneha Pana, Abhyanga, Ghana-sneha</i>
<i>Ushna Upakrama</i>	<ul style="list-style-type: none"> Neutralizes <i>Vata's Sheeta Guna</i> Enhances bioavailability of <i>Sneha</i> & medicines taken warm 	<i>Swedana, Nadi-sweda, Pinda-sweda, Ushna Ahara/Vihara</i>
<i>Brimhana Chikitsa</i>	<ul style="list-style-type: none"> Addresses <i>Dhatukshaya</i> in chronic <i>Vata</i> disorders 	<i>Mamsa Rasa, Yavagu, Rasayanas</i>
<i>Mridu & Guru Ahara</i>	<ul style="list-style-type: none"> Reduces <i>Vata's</i> lightness and dryness Provides stability and sustained energy 	<i>Ksheera, Ghrita, Urad dal, Til</i>
<i>Vata Anulomana</i>	<ul style="list-style-type: none"> Corrects <i>Apama Vata</i> → stabilizes <i>Prana, Udana, Vyana, Samana</i> Normalizes nervous system functions 	<i>Haritaki, Trivrut, Erand Bhrishta Haritaki</i>
<i>Srotoshodhana</i>	<ul style="list-style-type: none"> Removes <i>Ama</i> and <i>Kapha</i> obstruction Reduces pain, numbness & restricted mobility 	<i>Shunthi, Trikatu, Swedana</i>

CONCLUSION

Dhatukshaya-janya Vatavyadhi is usually caused by the *Ruksha* and *Sheeta Ahara*, *Margavrodha-janya Vatavyadhi* occurs primarily as a byproduct of the use of improper food(s) that creates *Ama* causing obstruction within the flow of *Vata* through the channels. Therefore, the two primary pathological pathways associated with *Vatavyadhi* are *Dhatukshaya* and *Margavrodha*. The treatment for *Dhatukshaya-janya* conditions is to pacify the aggravated *Vata* and replace the depleted *Dhatus*, while *Margavrodha-janya* conditions require removal of the obstruction and restoring the natural flow and direction of *Vata*. The use of *Snigdha Upakrama* lubricates the *Srotas* which are dry and rough, and diminishes the spasm and rigidity feelings. *Ushna Upakaran* counters *Vaata's* quality of being cold and enhances the absorption of warm medicines. *Brimhana Chikitsa* replenishes the *Dhatu* of a person with chronic *Vaata* disorders. *Mridu-Guru Ahara* gives stability to the *Vaata* by providing heaviness and oily properties. *Vata Anulomana* also brings back the *Apama Vaata* to normalize *Vaata* functions in general. *Srotoshodhana* clears out the *Ama-Kapha* and helps in decreasing pain and increasing mobility.

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