

A REVIEW ON VATARAKTA WITH SPECIAL REFERENCE TO TREATMENT
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ABSTRACT

Science is a continually altering system of knowledge, based on logic. The conclusions of which are like a pilgrim stranger tarrying for a while awaiting his destination. New observations are added to the total body of knowledge. Some of older observations lose their relevance or their significance. *Ayurveda* is no exception to this rule, and particularly this holds good in case of *VATA RAKTA*. This surveillance of *Ayurvedic* literature reveals the progressive evolution of *VATA RAKTA* through the ages. *Ayurveda* consider *Vata dosha* as responsible for all movements, pressure forces and impulses. The morbid *Rakta dhatu* in turn obstructs the passage of vitiated *Vata dosha*. Obstruction of the passage of *Vata dosha* causes worsening of the morbidity of *Vata dosha*. Continuing the pathology, severely vitiated *Vata dosha* also further disturbs the morbid *Rakta Dhatu*. This illness is known as *Vatarakta*.

KEYWORDS: *Vatarakta, Bheda, Samprapti, Updrava, Pathya, Apathya, Chikitsa.*

INTRODUCTION

Vatarakta is one of the unique disorders among *Vatavyadhi* compared to other *Vatavyadhis*. *Rakta dhatu* represents blood and associated metabolism. It signifies that association of *Vata* disorder along with vitiated *Pitta* *dosa* and *Rakta dhatu*.^[1] The word *Vatarakta* is made up of two words *Vata* and *Rakta*.^[2] *Vata* is the chief without which any disease may take place, the *Rakta* is also a very important,^[3] The originating factor (root) of the body and it (body) is sustained by the *Rakta* and as such *Rakta* should be protected carefully; in fact, blood is life, If it gets afflicted, leads to many disorders.

In *Vatarakta Vata Dosha* and the *Dushya Rakta* are vitiated simultaneously. *Sushruta* described this condition under *Vatavyadhi*,^[4] while *Charak* and *Vagbhat* assign a separate chapter to this disease.

Nirukthi

The nomenclature of diseases can be done in many ways, since the innumerable diseases can be differentiated on the basis of vitiated *Doshas*, manifested symptoms of involved *Dushyas* & the causative factor acting in cumulative manner. so also the disease can be named after any of the above factors.

So far as *Vata Rakta* concerned, as the term itself denotes – *Vata & Rakta* which are predominant pathological factors acting in disease process however, it can have the following derivations.

Vata Dushitha Rakta Yatra: *Rakta* which is vitiated by *Vata* is derived as *Vata Rakta*.

Rakta Pradano Vata Roga Vishesha: It is a disease of *Vata* where *Rakta* is predominant.

Synonyms^[5,6]

Adhya Vata - The disease which affects the people with comfort & royalty & secondly as it is difficult to cure.

Kudha Vata-The disease which is most commonly seen in *Kudha Desha* i.e. near the ankle or in smaller joints

According to *Shabda Kalpa Druma* -*Kudha Shabdha* is also named as *Khanja* (lameness).

Vata Balasa- the disease manifested after provoking *kapha*.

Other synonyms are *Adya Maruta*, *Adya Pavana*.

Aetiology: The normal equilibrium of *Tridosha* maintains the healthy condition of the human body. If any change in the equilibrium leads to vitiation of *Dosha* which leads to causation of disease.

Vata & Rakta are the *Dosha & Dushya* of *Vata Rakta*. The *Viprakrista Nidana* of *Vata Rakta* can be classified into:^[7]

- (1) Factors responsible for vitiation of *Vata*.
- (2) Factors responsible for vitiation of *Rakta*.

Factors Responsible for Vitiation of Rakta Specific

Ahara

Intake of foods which are predominantly of *Lavana*, *Amlala Katu Rasa's*, *Snigda*, *Kshara*, & *Ushna Guna* *Ajeerna bojana*, *Viruddhasana*, *Adhyasana*. Ingestion of foods which are *Klinna & Suska*. Excessive intake of *Anoopa Mamsa*, *Kulatta*, *Masha*, *Nishpava*, *Sura*, *Asava*, etc. Excessive intake of irritant, hot, sour, alkaline substances etc. in diet taking foods which cause burning sensation during digestion.

Vihara

Due to *Abhigatha*, *Ashuddhi*, *Krodha*, & *Achankramana Sheelatha*.

Due to *Divaswapna & Ratrijagarana*.

Due to exposure to heat, cold, etc.

In obese having no sexual intercourse.

By riding on elephant, camel, horse, etc.

General- Rakta undergoes vitiation by the same causes which aggravates *Pitta*, Usage of *Vidhahi* foods, Foods which are fluid, unctuous, & hard for digestion, sleeping at day time, anger, exposure to fire, sun light, exertion, injury, indigestion, partaking in compatible foods etc.

Factors Responsible For Vitiation of VATA

Ahara

Intake of foods which are predominantly *Kashaya*, *Katu*, *Tiktha*, *Rasa's & Ruksha Guna* *Alpa Ahara Sevana*, *Abhojana*

Generally delicate persons & those who indulge in faulty diet & activities

Contrariness of seasonal suitability.

Faulty use of *Sneha* etc.

Vihara

Excessive riding on elephants, horses, camels, etc

Excessive swimming, suppression of natural urges, excessive intercourse, increased physical activity, Violent exercise, excessive sexual intercourse.

From excessive afflicting with the disease, warfaring increased sexual intercourse.

In obese having no sexual intercourse.

Keeping awake at night, improper sexual activity, trauma, not resting to purifactory therapies & exposure to cold breeze.

General

Vihara

Contesting with strong persons, excessive exercise, sex & study, falling down, fast running, injury, jumping, swimming, waking up at night

Excessive traveling on elephant, horse, etc

Ahara

Intake of *Katu*, *Kashaya*, *Tikta*, dry *Laghu*, *Sheeta*, dry vegetables & meat of *Varaka*, *Shyamaka* etc, intake of green gram, lentil, pea, *Kalaya*, malnutrition, & fasting. Irregular eating, eating during indigestion

Others

Suppuration of natural urges of flatus, urine, faeces, semen, vomiting etc.

Classification

Charka has classified *Vata Rakta* into two kinds based on the site of pathogenesis & *Doshic* predominance.^[8]

Depend on site of pathogenesis

1. *Uttana Vata Rakta* - where *Twak & Mamsa* are involved.
2. *Gambira Vata Rakta* - all the other *Dhatus* are taking part in pathogenesis.
3. *Ubhayashrita Vata Rakta* - Signs & symptoms of both these types are present.

According to *Sushrutha* there is only one type of *Vata Rakta*.^[9] He explains *Uttana & Gambira Vata Rakta* only on the basis of chronicity of the disease & he was not willing to give them a separate text existence, in the first state of *Vata Rakta* it will be *Uttana* & in latter course it becomes *Gambhira*. That is as time passes the *Uttana Vata Rakta* develops in to *Gambhira Vata Rakta*. Thus *Acharya Sushrutha* disapproves the classification based on the pathogenesis.

Table No. 1.^[10,11,12,13,14]

Types	Cha.	Sus.	Ast.s	Ast.h	Ma.ni.	Ga.ni.	Ba.pra.	Yo. Ra.
<i>Uttana</i>	+	-	+	+	-	+	+	+
<i>Gambhira</i>	+	-	+	+	-	+	+	+
<i>Ubhaya</i>	+	-	+	+	-	+	+	+

Classification according to *Doshic* predominance

Table No. 2.

Types	Ch.sa.	Su.sa.	Ast.s.	Ast.h.	Ma.ni.	Ga.ni.	Ba.pra.	Yo.ra.
Vatadhika	+	+	+	+	+	+	+	+
Pittadhika	+	+	+	+	+	+	+	+
Kaphadhika	+	+	+	+	+	+	+	+
Raktadhika	+	+	+	+	+	+	+	+
Samsrga	+	+	+	+	+	+	+	+
Sannipata	+	+	+	+	+	+	+	+

Purva Rupa^[15]

The different purva rupa in vatarakta in view of different acharyas are mentioned below:

<i>Atisweda/Asweda</i>	hydrosis/anhydrosis	<i>Kandu</i>	itching
<i>Karshnyata</i>	blackish discoloration	<i>Sandi ruk</i>	pain in joints
<i>Sparshgnatwa</i>	parasthesia	<i>Vaivarnya</i>	discoloration
<i>Kshate atiruk</i>	Increased pain on touch/injury	<i>Mandalotpatti</i>	formation of rounded patches
<i>Sandhi shaithilya</i>	looseness of the joints	<i>Sheetalata</i>	coldness of the limbs
<i>Alasya</i>	laziness	<i>Osha</i>	burning sensation with restlessness
<i>Sadana</i>	fatigue of the foot	<i>Daha</i>	burning sensation
<i>Pidakodgama</i>	formation of papules	<i>Sopha</i>	swelling
<i>Nisthoda</i>	fatigue	<i>Twak parushya</i>	roughness of the skin
<i>Spurana</i>	throbbing sensation	<i>Sira dhamani spandana</i>	increased pulsatile vessels
<i>Bhedana</i>	splitting type of pain	<i>Sakti dourbalya</i>	decreased strength in thigh
<i>Gurutwa</i>	heaviness	<i>Ati slakshna</i>	
<i>Supti</i>	numbness	<i>Khara sparsha</i>	hard on touch
		<i>Shrama</i>	increased exertion

Table No. 3.

Purvarupa	C.s	S.s	A.h	A.s	M.n.	G.ni.	B.p.	Y.r.
<i>Atisweda</i>	+	-	+	+	+	+	+	+
<i>Asweda</i>	+	-	+	+	+	+	+	+
<i>Karshnyata</i>	+	-	-	-	+	+	+	+
<i>Sparshgnata</i>	+	-	-	-	+	+	+	+
<i>Ksate ati ruk</i>	++	-	-	-	+	+	+	+
<i>Sandhi shaithily</i>	+	+	+	+	+	+	+	+
<i>Alasya</i>	+	-	-	-	+	+	+	+
<i>Sadana</i>	+	-	+	+	+	+	+	+
<i>Pidakodgama</i>	+	-	-	-	+	+	+	+
<i>Nisthoda</i>	+	+	+	+	+	+	+	+
<i>Spurana</i>	+	-	+	+	+	+	+	+
<i>Bheda</i>	+	-	+	+	+	+	+	+
<i>Gourava</i>	+	+	+	+	+	+	+	+
<i>Supti</i>	+	+	+	+	+	+	+	+
<i>Kandu</i>	+	-	+	+	+	+	+	+
<i>Sandhi ruk</i>	+	-	-	-	+	+	+	+
<i>Vaivarnya</i>	+	+	+	+	+	+	+	+
<i>Mandalotpatti</i>	-	+	+	+	+	+	+	+
<i>Sheetalata</i>	-	+	-	-	-	-	-	-
<i>Osha</i>	-	+	-	-	-	-	-	-
<i>Daha</i>	-	+	+	+	+	+	+	+
<i>Shopha</i>	-	+	-	-	-	-	-	-
<i>Twak parushya</i>	-	+	-	-	-	-	-	-
<i>Sira dhamani spandana</i>	-	+	-	-	-	-	-	-
<i>Sakti dourbalya</i>	-	+	-	-	-	-	-	-
<i>Ati slakshna sparsha</i>	-	-	+	+	+	-	+	+
<i>Khara sparsha</i>	-	-	+	+	+	-	+	+
<i>Shrama</i>	-	-	+	+	+	-	-	-
<i>Vrana adika sula</i>	-	-	+	+	+	-	-	-

<i>Vrana chira sthiti</i>	-	-	+	+	+	-	-	-
<i>Vrana rudhana</i>	-	-	+	+	+	-	-	-
<i>Roma harsha</i>	-	-	+	+	+	-	-	-
<i>Asrija kshaya</i>	-	-	+	+	+	-	-	-
<i>Shrama</i>	-	-	+	+	+	-	-	-

Rupa
Uttana vatarakta

<i>Kandu</i>	itching
<i>Daha</i>	burning sensation
<i>Ruja</i>	pain
<i>Ayama</i> (<i>sira ayama</i>)	dilatation of the vessels
<i>Toda</i>	pricking pain

<i>Spurana</i>	trembling or throbbing sensation
<i>Kunchana</i>	sira akunchana) contraction
<i>Shyava twak</i>	cyanosis or pallor of the skin
<i>Rakta twak</i>	reddish coloration of the skin
<i>Bheda</i>	splitting type of pain
<i>Gourava</i>	heaviness
<i>Suptata</i>	numbness

Table No. 4.

Rupa	C.s	S.s	A.s	A.h	M.n.	G.n	B.p	y.r.
<i>Kandu</i>	+	-	+	+	-	+	+	+
<i>Daha</i>	+	-	+	+	-	+	+	+
<i>Ruja</i>	+	-	-	-	-	-	-	-
<i>Ayama</i>	+	-	+	+	-	+	+	+
<i>Toda</i>	+	-	+	+	-	+	+	+
<i>Spurana</i>	+	-	+	+	-	+	+	+
<i>Kunchana</i>	+	-	-	-	-	-	-	-
<i>Shyava twak</i>	+	-	+	+	-	+	+	+
<i>Rakta twak</i>	+	-	+	+	-	+	+	+
<i>Tamra twak</i>	+	-	+	+	-	+	+	+
<i>Bheda</i>	-	-	+	+	-	+	+	+
<i>Gourava</i>	-	-	+	+	-	+	+	+
<i>Suptata</i>	-	-	+	+	-	+	+	+

Gambira vatarakta

<i>Svayatu stabdhata</i>	fixed swelling
<i>Svayatu kathinya</i>	hard swelling
<i>Bhrisharthi</i>	excruciating deep pain
<i>Shyavatha</i>	cyanosis or pallor
<i>Tamra twak</i>	coppery discoloration
<i>Daha</i>	burning sensation
<i>Toda</i>	pricking type of pain
<i>Sphurana</i>	throbbing sensation
<i>Paka</i>	suppuration
<i>Ruja</i>	pain
<i>Vidaha</i>	internal burning sensation
<i>Vatasya sandyasthi</i>	

Majjasu chindanniva.

Aggravated <i>Vayu</i> while causing pain-burning sensation constantly moves with high speed through the <i>Sandhi</i> , <i>Asthi</i> and <i>Majja</i> .	
<i>Kanjatwa</i>	lameness
<i>Pangutwa</i>	paraplegia
<i>Adhika purvarupa</i>	increased pain
<i>Svayatu grathita</i>	hard swelling
<i>Vatasya sarva Shareera charana</i>	vitiated <i>Vata</i> moves all over the body
<i>Angasya vakrikarana</i>	disfigurement of the parts

Table No. 5.

Rupa	C.s	S.s	A.s	A.h	M.n	G.n.	B.p.	Y.r.
<i>Svathu stabdhatha</i>	+	-	-	-	-	+	+	-
<i>Svathu kathinya</i>	+	-	-	-	-	+	+	-
<i>Brusharti</i>	+	-	-	-	-	+	+	-
<i>Shyavatha</i>	+	-	-	-	-	+	+	-
<i>Tamra twak</i>	+	-	-	-	-	+	+	-
<i>Daha</i>	+	-	-	-	-	+	+	-
<i>Toda</i>	+	-	+	+	-	+	+	+
<i>Spurana</i>	+	-	-	-	-	+	+	-
<i>Paka</i>	+	-	-	-	-	+	+	-
<i>Ruja</i>	+	-	-	-	-	+	+	-
<i>Vidaha</i>	+	-	+	+	-	+		

<i>Vatasy sandyasthimajjasu chindanniva charanam</i>	+	-	-	-	-	+		
<i>Kanjitwa</i>	+	-	+	+	-	+		
<i>Pangutwa</i>	+	-	+	+	-	+		
<i>Adhika purva ruk</i>	-	-	+	+	-			
<i>Svayathu grathitha</i>	-	-	+	+	-			
<i>Vatasya sarva Shareera charana</i>	+	-	+	+	-			
<i>Angasya vakrikaran</i>	+	-	+	+	-			

Vatadhika vatarakta

<i>Sirayama</i>	dilatation of vessels
<i>Sula</i>	pain
<i>Spurana</i>	throbbing sensation
<i>Toda</i>	pricking pain
<i>Shothasya karshnyam</i>	blackish discoloration of the skin
<i>Shothasya roukshyam</i>	roughness of the swelling
<i>Shothasya syavata</i>	cyanosis around the swelling
<i>Shotha vrididi/hani</i>	intermittent increase or decrease of swelling contraction of vessels around the sandhi

Angagraha

<i>Atiruk</i>	stiffness in parts
<i>Stambana</i>	severe pain
<i>Sheeta pradhvesha</i>	stiffness
<i>Sparshodwigna</i>	aversion towards cold
<i>Bheda</i>	inability to tolerate the touch
<i>Prashosha</i>	splitting type of pain
<i>Swapa</i>	atrophy
<i>Sheetanupashaya</i>	numbness
	aversion towards cold, which leads to discomfort
<i>Vepathu</i>	tremors

Table No. 6.

Rupa	C.s	S.s	A.s	A.h	M.n	G.n	B.p	Y.r.
Sirayama	+	-	-	-	-	-	+	-
Sula	+	-	+	+	+	+	+	-
Spurana	+	-	+	+	+	+	+	-
Toda	+	-	+	+	+	+	+	-
Shothasya karshanya	+	-	+	+	+	+	+	-
Shothasya rouksya	+	-	+	+	+	+	+	-
Shothasya syavata	+	-	+	+	+	+	+	-
Shoth vrididi/hani	+	-	+	+	+	+	+	-
Dhamani anguli sandi sankocha	+	-	+	+	+	+	+	-
Anga graha	+	-	+	+	+	+	+	-
Atiruja	+	-	+	+	+	+	+	-
Kunchana	+	-	-	-	-	-	+	-
Sthmbana	+	-	+	+	+	+	+	-
Seeta pradvesa	+	-	+	+	+	+	+	-
Sparshodwigna	-	+	-	-	-	-	-	+
Bheda	-	+	+	+	+	+	-	+
Prashosh	-	+	-	-	-	-	-	+
Swapa	-	+	+	+	+	+	-	+
Seetanupashaya	-	-	+	+	+	+	-	-
Vepathu	-	-	+	+	+	+	-	-

Pittaadhik Vatarakta

Vidaha	severe burning sensation
<i>Vedana</i>	pain
<i>Murcha</i>	fainting
<i>Sweda</i>	sweating
<i>Trishna</i>	thirst
<i>Mada</i>	intoxication
<i>Brama</i>	giddiness

Paka

<i>Raga</i>	inflammation/supuration
<i>Bheda</i>	redness
<i>Sosha</i>	splitting type of pain
<i>Ugra daha</i>	atrophy
<i>Ati ushnatwam</i>	excruciating burning sensation
<i>Sophasya mridutwam</i>	increased local temperature
<i>Sparshakshamatwa</i>	soft swelling
	in ability to bear the touch

Table No. 7:

Rupa	C.s	S.s	A.s	A.h	M.n	G.n	B.p	Y.r
<i>Vidaha</i>	+	-	+	+	+	+	+	-
<i>Vedana</i>	+	-	+	+	+	+	+	-
<i>Murcha</i>	+	-	+	+	+	+	+	-
<i>Sweda</i>	+	-	+	+	+	+	+	-
<i>Trishna</i>	+	-	+	+	+	+	+	-
<i>Mada</i>	+	-	+	+	+	+	+	-
<i>Bhrama</i>	+	-	+	+	+	+	+	-
<i>Paka</i>	+	-	+	+	+	+	+	-
<i>Raga</i>	+	+	+	+	+	+	+	+
<i>Bheda</i>	+	-	-	-	-	+	-	-
<i>Sosha</i>	+	-	-	-	-	+	-	-
<i>Ugra daha</i>	-	+	-	-	-	-	-	+
<i>Ati ushnatwa</i>	-	+	+	+	+	-	+	+
<i>Sophatsya mridutwa</i>	-	+	-	-	-	-	-	+
<i>Sammoha</i>	-	-	+	+	+	-	+	-
<i>Sparshakshamatwa</i>	-	-	+	+	+	-	+	-

Kaphadika Vatarakta

Staimitya timid ness
Gourava heaviness
Snehatwa unctuousness numbness
Manda ruja mild pain

Kandu

Swetata itching
Seetata increased pallor
Stabdatwa coldness swelling
stiffness

Table No. 8.

Rupa	C.s	S.s	A.s	A.h	M.n	G.n	B.p	Y.r
<i>Staimitya</i>	+	-	+	+	+	+	+	-
<i>Gourava</i>	+	-	+	+	+	+	+	-
<i>Snehatwa</i>	+	-	+	+	+	+	+	-
<i>Supti</i>	+	-	+	+	+	+	+	-
<i>Manda ruja</i>	+	-	+	+	+	+	+	-
<i>Kandu</i>	-	+	+	+	+	+	+	+
<i>Swetata</i>	-	+	-	-	-	-	-	+
<i>Seetata</i>	-	+	+	+	+	+	+	+
<i>Sopha</i>	-	+	-	-	-	-	-	+
<i>Peenatwa</i>	-	+	-	-	-	-	-	+
<i>Stabdatwa</i>	-	+	-	-	-	-	-	+

Raktadhika vatarakata

Sotha swelling
Ati ruk severe pain
Toda pricking pain
Tamra varna coppery discoloration

Chimichimaya

Snigdha rukshakshamam naiti

Kandu

tingling sensation
not subsiding by
either unctuous or
rough applications
itching exudation

Table No. 9.

Rupa	C.s	S.s	A.s	A.h	M.n	G.n	B.p	Y.r
<i>Sotha</i>	+	-	+	+	+	+		
<i>Ati ruk</i>	+	-	+	+	+	+		
<i>Toda</i>	+	-	+	+	+	+		
<i>Tamra varna</i>	+	-	+	+	+	+		
<i>Chimichimaya</i>	+	-	+	+	+	+		
<i>Snigdha rukshakshamam naiti</i>	+	-	+	+	+	+		
<i>Kandu</i>	-	-	+	+	-	+		
<i>Kleda</i>	-	-	+	+	-	+		

Upadrava^[21]

Upadrava is a complication produced in a disease, these develops after the formation of main disease. That is, if disease not treated at a time then it leads to *Upadrava*, which are very difficult to cure. In *Vatarakta* after *Anyonya Avarana* of *Dosha & Dushya* it leads to formation of upadravas. These were both systemic and localized in nature, which were enlisted below:

Systemic complications localized complication

Aswapna loss of sleep

Mamsa kotha putrifaction/ necrosis of tissue

Arochaka anorexia

Pangulya

lameness

Swasa dyspnoea

Visarpa

cellulites/herpes

Sirograha stiff neck

Paka

suppuration

Murcha fainting

Toda

pricking pain *Ruja* pain

Anguli Vakra disfigurement of digits

Trishna thirst

Soota eruptions

Jwara fever

Daha burning sensation in foot

Mamsa kshaya wasting *Sankocha* contracture

Pravepaka trembling

Hikka hiccough

Bhrama giddiness

Klama mental fatigue

Marmagraha affliction of vital parts

Prana kshaya wasting of vitality

Kasa cough

Stabdatha stiffness

Avipaka indigestion

Table No. 10.

<i>Upadrava</i>	<i>C.s</i>	<i>S.s</i>	<i>A.s</i>	<i>A.h</i>	<i>M.n</i>	<i>G.n</i>	<i>B.p</i>	<i>Y.r</i>
<i>Aswapna</i>	+	-	+	+	+	+	-	-
<i>Arochaka</i>	+	+	+	+	+	+	+	+
<i>Swasa</i>	+	+	+	+	+	+	+	+
<i>Mamsa kotha</i>	+	-	+	+	+	+	+	-
<i>Siro graha</i>	+	-	+	+	+	+	+	-
<i>Murcha</i>	+	+	+	+	+	+	+	+
<i>Mada</i>	+	-	+	+	+	+	+	-
<i>Ruja</i>	+	-	+	+	+	+	+	-
<i>Trishn</i>	+	+	+	+	+	+	+	+
<i>Jwara</i>	+	+	+	+	+	+	+	+
<i>Moha</i>	+	-	+	+	+	+	+	-
<i>Pravepaka</i>	+	-	+	+	+	+	+	-
<i>Hikka</i>	+	-	+	+	+	+	+	-
<i>Pangulya</i>	+	-	+	+	+	+	+	-
<i>Visarpa</i>	+	-	+	+	+	+	+	-
<i>Paka</i>	+	-	+	+	+	+	+	-
<i>Toda</i>	+	-	+	+	+	+	+	-
<i>Bhrama</i>	+	-	+	+	+	+	+	-
<i>Klama</i>	+	-	+	+	+	+	+	-
<i>Angulivakra</i>	+	-	+	+	+	+	+	-
<i>Spota</i>	+	-	+	+	+	+	+	-
<i>Daha</i>	+	-	+	+	+	+	+	-
<i>Marmagraha</i>	+	-	+	+	+	+	+	-
<i>Arbuda</i>	+	-	+	+	+	+	+	-
<i>Pranakshaya</i>	-	+	+	+	+	-	+	+
<i>Mamsakshaya</i>	-	+	+	+	+	-	+	+
<i>Kasa</i>	-	+	+	+	+	-	+	+
<i>Stbdata</i>	-	+	+	+	+	-	+	+
<i>Avipaka</i>	-	+	+	+	+	-	+	+
<i>Visarana</i>	-	+	+	+	+	-	+	+
<i>Sankocha</i>	-	+	+	+	+	-	+	+

Samprapti

Samprapti comprised of relation between the *Nidana & Dosha* vitiation, manifestation of disease process & its termination.

In disease *Vatarakta* the *Vata Dosha* gets vitiated, aggravated, & deranged by its own etiological factors. Simultaneously, its own etiological factors vitiate *Shonitha*. The vitiated Rakata produces obstruction to the

flow of Vata. In latter course, the obstructed Vayu in tern vitiates Rakta Dhatu. Due to the properties of Sukshmatwa & Saratwa of Vayu, Dravatwa & Saratwa of Rakta they spread all over the body. The spreading is facilitated by Vyana Vayu. The Doshas get lodged in the minute Srotuses i.e. Srotamsi. The vitiated Rakta afflicts Raktavaha Srotus & impairs its function. Due to impairment of Raktavaha Srotus Vata gets obstructed more or excessive obstruction. The Dosha Dushya Sammurchana occurs at the site of Khavaigunya.

In initial stage of the disease only Raktavaha Srotus is obstructed, in latter stage all Srotas (*Dahtuvaha Srotasus*) get involved.

According to *Ashraya – Ashrayee Bhava Siddhanta* the aetiological factors of Rakta vitiation affect the *Pitta Dosha* & intern *Pitta Dosha* affects *Rakta* this becomes a vicious cycle. The main site of manifestation is *Pada* & from there onwards it spreads to all other parts. The process of manifestation can be understood by a simile, nature of spreading of poison from the site of rat bite. The affliction of is not exceptional as *Vatarakta* is an *Avritajanya Vyadhi*. as told by *Gayadasa*, It is not out of context to understand the role of *Vata* in manifestation of *Vata* disorders & *Avritajanya Vyadhi*.

Vata dosha by its nature differ from other *Doshas*, because it regulates the functions of *Pitta* & *Kapha*, & in a pathological condition it can be vitiated by the influence of other *Dushya* due to obstruction to the pathway of *Vata*.

Sushruta in the context of *Mahavatavyadhi Chikitsa* quotes.

‘For a pathological condition association of *Pitta* & *Kapha* along with *Vata* or obstruction to the path of *Vayu* by *Dhatu*s, hence it is a disease condition, manifestation of symptoms or procated condition of associated *Dhatu*s (including mala) be noticed. Therefore treatment is aimed to palliate the associated *Doshas* & *Dhatu*s as well.

Hence, it is not be a out of reference to the understand the role of *Vata* in manifestation of different disorders.

Kevala Vata or Shuddha Vata Disorders

The word *Shuddha* or *Kevala* refers to *Dosha Asamsrista* i.e., the pathological state of *Vata* without the association of other *Doshas* (*sus.chi.5/29. dal*). Excessive indulgence of aetiological factors makes *Vata* to get aggravated & produces *Nanatmaja vyadhi*. In this the *Hetu*, *Lakshana*, *Upashaya*, & *Anupashaya* are of *Vata dosha* only. The treatment is to manage vata according to site. By this path of pathogenesis, it may produce both *Nanatmaja* & *Samanyaja Vikaras*. The manifestation of symptoms may be mixed depend on the involved *Dosha* or peculiar symptoms which may not belong to either of the *Dosha*.

Here also *Vata* dominant treatment to primary *Dosha* only, but care to be taken not to excite the *Anubandha dosha*.

Gata Vata

The aetiological factors vitiate *Vata Dosha* & depend on particular path of pathogenesis; this in turn afflicts *Dathu's*, *Upadhatu's*, & *Ashaya*. (*Cha. Chi. 28/24-37*)

Avritha Vata

Term *Avarana* refers to, to cover, to mask or to obstruct. Here *gati* is unique feature of *Vata*. Whenever *Gati* is disturbed due to *Avarana* there its vitiation occurs.

Avarana of *Vata* is distinctive pathological condition, when obstruction to *Gati* occurs due to aetiological factors other than its own leading to *Prakopa* resulting in *Avarana* type of *Vata* disorder. The *Dosha*, *Dhatu*, *Mala*, *Anna*, *Ama* can cause *Avarana* of *Vata*. These are known as *Anya Avarana*. Even any sub type of *Vata* may cause *Avarana* of each other, which is referred as *Anyonya Avarana*.

According to *Chakrapani* (*cha.chi. 28/215. ck.*) the excessive strong *Avaraka* suppress the normal action *Avariya* i.e. *Vata*. On the other hand excessively increased *Avaraka* manifests its actions. *Avarana* of *Vata* in the form of obstruction to the function of channel (*Margavarodha*) of *Vata* leading to *Prakopa*, hence at the stage of its *Prakopa* symptoms are also manifested depending upon its site or involved function.

Though the *Vata* regulates the functions of *Kapha* & *Pitta*, when they act as *Avaraka*, then they must be sufficiently strong to over power as well as to obstruct the functions & functional channels of *Vata*.

In initial stage of disease as *Avaraka* are strong & *Vata* is in normalcy, there will be decrease in function of *Vata* with the increase in functions of *Avaraka*. Thereafter when obstruction is complete it leads to *Prakopa* of *Vata* resulting in manifestation of *Vata* vitiating symptoms as well as disorders. (*Cha. Chi. 28/215*).

It is clear from above that *Vata* initially in its normal state, but accumulation of *Avaraka* occurs. when patient indulges in causative factors of particular *Avaraka* hence it may be deduced that in conditions of *Avarana* of *Vata*, there will be no history of specific aetiological factors of *Vata* though the resulting condition is a *Vata* disorder, on the other hand history of aetiological factors will be available, based on this it can be inferred that here *Vata* disorders are produced with out indulging in its own aetiological factors.

Symptom Complex of Avritha Vata

Often the symptom manifested are Comprised of disturbed function of obstructing factor as well as obstructing *Vata*. The symptom produced are based on

Roopa Hani (Karma Hani) Roopa Vriddhi (Karma Vriddhi) Roopanthara (Any Karma) (a, h. ni. 16/47)

These depend on the intensity of obstruction i.e partial or complete, functional or organic, acute or chronic, transient or persistent etc. for instance less strong obstruction of Vata will lead to its provocation. where as the every power full obstruction may make it weak & vise Versa.

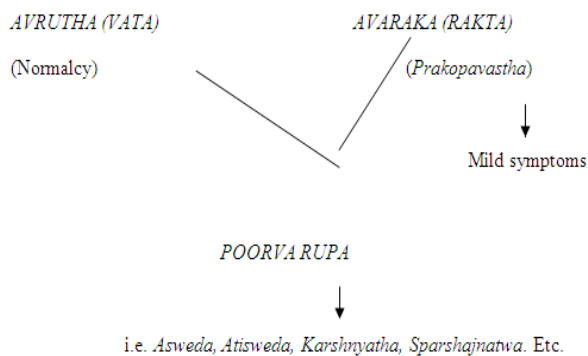
The symptomatology of *Avarana* depends on place where *Dosha Dushya Sammurchana* is taken place. For example, *Shoola* of *Avritha vata* may occur in different parts of head, ear, abdomen, back, etc. depend upon organ involved in the process of *Avarana*.

Similarly clinical manifestations primarily depend on direction of movement, of which is obstructed, anatomical limitation of particular *Dosha* or sub type of *Vata*, which is involved in the pathogenesis, nature of obstruction i.e. *Dosha, Dhatu, Mala, Anna, Ama*.

Taking above views into consideration we can infer that *Vata Rakta* is a *Rakthavrithajanya Vyadhi*. Further we can classify the disease into 3 stages of manifestation:

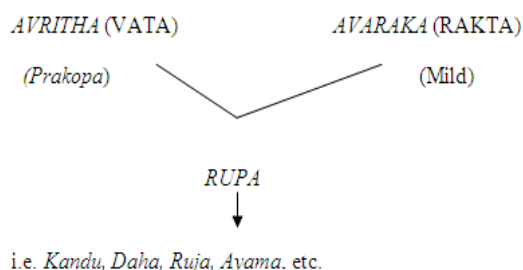
PHASE I

Avriya (vata) in normal state & *Avaraka (rakta)* in *Prakopavastha*—the disease will be milder in nature, *Poorva Rupa Lakshana*'s of *Vata Rakta* will be noticed.



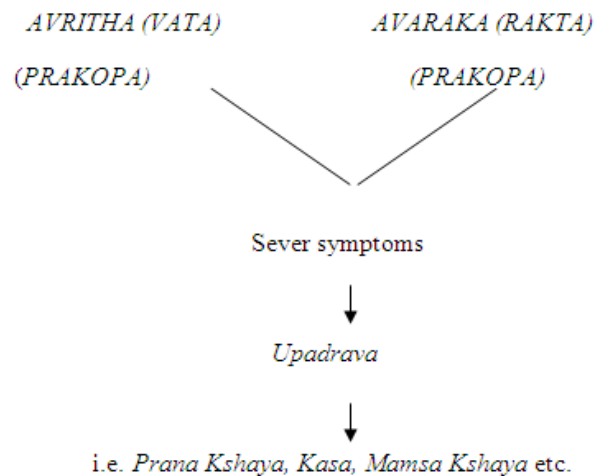
PHASE II

Avareeya (vata) in *Prakopavastha* – *Avritha* is mild. The nature of disease will be moderate & *Roopavastha* of disease will be seen.



PHASE III

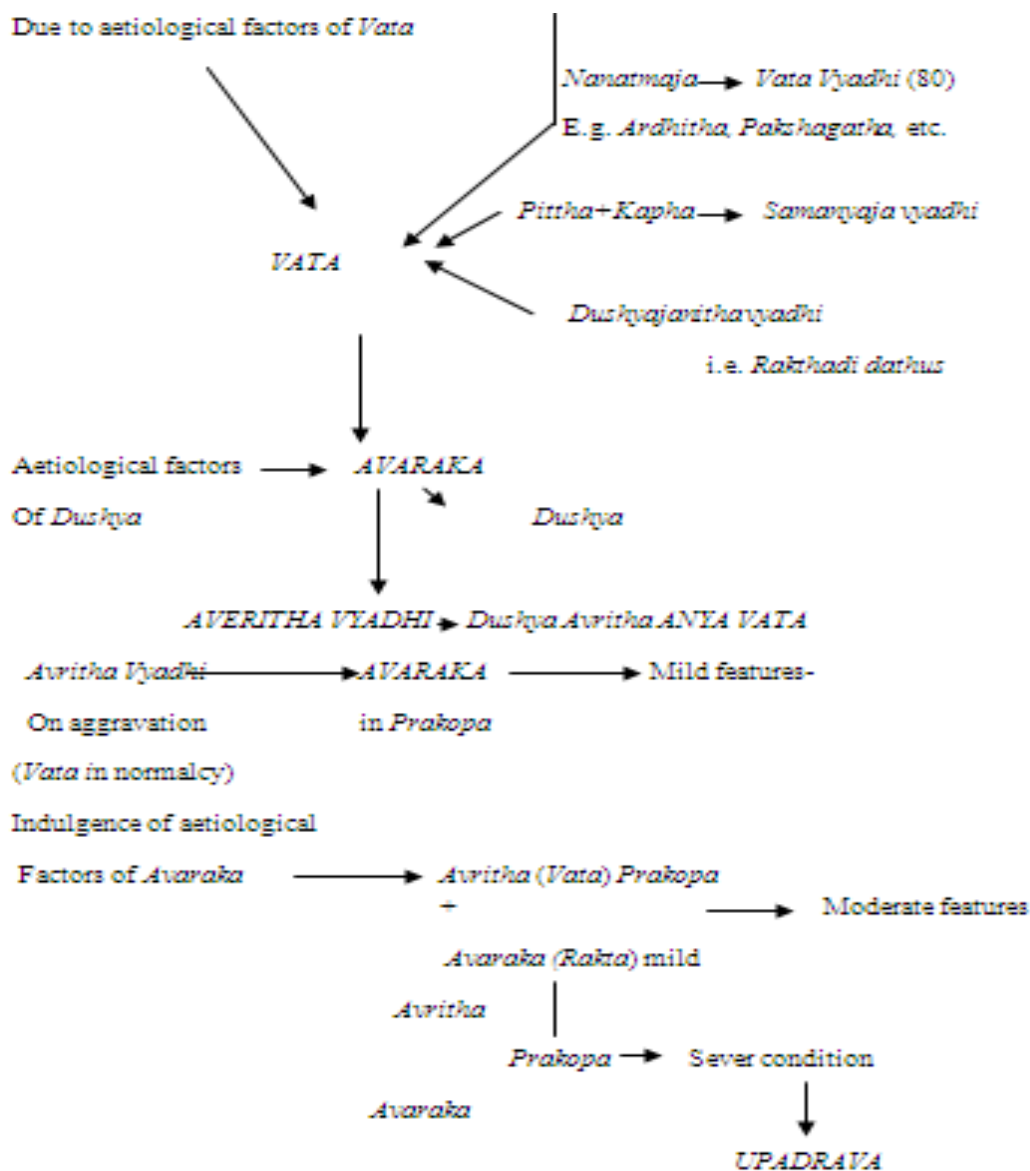
Avareeya (vata) & *Avaraka (rakta)* both in *Prakopavastha*. The nature of disease will be severe along with the manifestation of *Upadrava*.



Role of Ama in pathogenesis

By the hypo function of *Jatharagni* intermediary improperly digested metabolites will be produced. Normal functioning of *Jatharagni* will trigger the function of *Dhatwagni* in normalcy. Since there is *Ama Utpatthi* (intermediary metabolites). This *Ama* when combines with *Dosha, Dathu, Mala*, it causes symptoms of *Sama dosha, Sama dhatu, & Sama mala*,

In this *Sama vata* will further vitiates *Dushya, Anna, & Mala*. This further contributes to the pathogenesis of disease.



The *Sadhyasadhyata* of disease depends on vitiated *Doshas* & also depends on presence or absence of *Upadrava's* chronicity of disease.

The *Sadhyasadhyatha* of *Vata Rakta* is divided on the basis of following 3 categories:

- 1) On the basis of vitiated *Doshas*.
- 2) On the basis of presence or absence of *Upadravas*.
- 3) On the basis of *Kala* (time).

Curable

- If *Vata Rakta* caused by only one *Dosha*
- No *Upadravas*
- Freshly occurred

- If patient is strong, who have good will power & with proper availability of medicaments.

Yapya

- If caused by two *Doshas*
- Without *Upadrava's*
- Which is of one year duration
- If patient is strong, self-controlled & with sufficient means.

Asadhya

- If caused by all three *Doshas*
- Associated with complications
- Having complications like *Ajanusputitha*. Etc.

Table No. 11:

Sadhya	C.s	S.s	A.s	A.h	M.n	G.n	B.p	Y.r
<i>Ekadhosaja</i>	+	-	+	+	+	+	+	+
<i>Nava</i>	+	-	+	+	+	+	+	+
<i>Nirupadrava</i>	+	+	-	-	+	+	+	+

Yapya	C.s	S.s	A.s	A.h	M.n	G.n	B.p	Y.r
Dvidoshaja	+	-	+	+	+	+	+	+
Akritisnaopadrava	+	-	-	-	+	+	+	+
Samvatsarothitha	-	+	-	-	+	+	+	+

Asadhya	C.s	S.s	A.s	A.h	M.n	G.n	B.p	Y.r
Upadravayuktha	+	+	-	-	-			
Tridoshaja	+	-	+	+	+			
Moha	+	-	+	+	+			
Samprasava	+	+	+	+	-			
Vaivarnya	+	-	-	-	-			
Stabdhatta	+	-	+	+	-			
Sankocha	+	-	-	-	-			
Ajanusputitha	-	+	-	-	+			
Prabinna	-	+	-	-	+			
Arbhudhakari	+	-	+	+	+			

Treatment

Selection of the patient for treatment

One should take up the patient for treatment who has not complicated with

- Prana and Mamsa Kshaya.
- Thirst, fever, fainting, dyspnoea, cough, stiffness, anorexia, indigestion, necrosis, etc.
- Should take patient who is strong, self-controlled and has sufficient means. (Su. Chi. 5/10).

Considered as Yapya Vyadhi (cha. Chi. 29/74).

General line of treatment

In beginning Snehana should be done. Their after he should be given Virechana with Sneha Dravyas (if patient is unctuous) or with Ruksha Virechana (if patient is unctuous). Virechana should be mild in nature. Then patient should be administered Niruha and Anuvasana Basti frequently.

Then he should be given Seka (affusion), Aghyanaga (massage), Pradeha (application of thick ointments), food, and unctuous substance which do not cause burning sensation.

The patient should be administered with Upanaha, Parisheka, Lepa, and Abhyanga. Rakta mokshana^[17]

In beginning itself accept in those having profuse Vata, tough and depleted parts, blood vitiated by obstruction in passage should be drained frequently in a smaller quantity, to avoid aggravation of Vata.

According to Charaka, in Vata Rakta, in severe condition depend pletion of Rakta due to increased Vata. Then it will tend to edema stiffness, trembling of vessels etc.

Excess bloodletting leads to lameness, disease of Vayu or even death.

Vamana/ Virechana

After Rakta mokshana if fear of aggravation of Vata, Vamana, Virechana and Basti should be administered.

For Krishna- Sneha Virechana by Eranda Taila,

For Sthoola (Kapha Medavriha) - Ruksha Virechana by Trivrit, Triphala, Draksha etc should be given.

Basti

As it is told earlier the best line of treatment in reliving Vata is Basti. Charaka has mentioned that- in Vata Rakta the obstructed mala i.e. Doshas or Dushyas etc should be treated by administering Basti prepared out of Ksheera (milk) and Ghritha (ghee).

Niruha along with Anuvasana Basti is administered in case of pain in urinary bladder. Pain in thigh, joints, bones etc.

Specific line of treatment

For Uttana Vatarakta, according to Charaka, it is treated with Alepa, Abhyanga, Parisheka and Upanaha.

For Gambheera Vatarakta, should be treated with purgation, Asthapana and Snehapana.^[18]

For Vata predominant Vata Rakta, is treated by using with potions containing Ghritha, Taila, Vasa, Majja, Abhyanga, Basti and Upanaha.

For Pitta & Rakta predominant Vata Rakta, in this patient should be treated with purgation. Potion containing ghee and milk, then he should be administered with Parisheka, Basti, and Sheetala Nirvapana.

For Kapha predominant Vata Rakta, patient should be given mild emetics. Avoid Snehana and Parisheka. Advised Langhana and Lepa.

For Kapha-Vata predominant Vata Rakta, Sheetala Upanaha should be avoided.

Vatolbana vata rakta

- *Rakta mokshana, Vamana, Virechana and Basti.*
- *Snehapana by Purana Ghritha.*
- *Ajaksheera with Ardra Taila.*
- *Ajaksheera + Ardra taila + Prashni parni + Madhu* or these are cooked with *Shyama, Rasna* etc.
- Administration of *Taila* prepared out of *Kakolyadi Gana Kalka.*
- *Shatha Paka Bala Taila.*
- Usage of *Ghritha, Taila, Vasa, Majja* in the form of *Pana, Abhyanga and Basti.*
- *Sneha* prepared out of *Vatagna Oushadhi* mixed with *Taila and Sarshapa* were used for *Upanaha.*
- Application of *Yastimadhu Siddha Lepas.*

Pittolbana vatarakta

1. *Virechana and Basti* were main line of treatment.
2. *Mridu virechana, Ghritha pana, Dugdha pana.*
3. *Kashayas* prepared of,
 - *Draksha, Aragwadha* etc.
 - *Shatavari, Yasti, Patola* etc.
 - *Guduchi kwatha.*
 - *Chandanadi Gana Dravyas*
4. *Parisheka,*
 - *Bisa, Mrunala, Padmaka, Sharkara* with milk and used.
 - *Dugdha Ikshurasa, Madhu, Sharkara* with *Kanji.*
5. *Abhyuanga,*
 - *Jeevaniya gritha*
 - *Kakolyadi gritha.*
6. *Lepa,*
Shali, Shasti lava pasted with *Danymla* mixed with *Takra and Kanji* and applied
7. *Vata Rakta Hara Oushadhi Siddha Kwatha Parisheka, Basti.*
8. *Sheetala Dravya Pralepa.*

Kapholbana Vatarakta

1. *Mridu Vamana and Sukoshna lepa.*
2. Use of *Guda Haritaki.*
3. *Kwathas Amalaki and Haridra* with *Madhu* or *Triphala Kwatha*
4. *Parisheka* with *Taila, Gomutra, Sura, Sukta* and *Kaphagna Oushadhi Siddha Kwatha.*
5. *Abhyanga Mastu, Mutra, Sura, Sariva, Padmaka Siddha Gritha.*
6. *Pradeha Taila, Sarshapa, Yava* with *Sleshmantaka; Kapila, Madhu, Sheegru* with *Ksharodhaka and Gomutra; Swetha Sarshapa Kalka; Tilashwagandha Kalka; Madhu, Sheegru, Punarnava Kalka* with *Ksharodhaka.*
7. *Lepa Shalaparni, Prashna Parni, Brihati* with *Ksheera. Kaphamedolbana Vata Rakta:*

Because of the obstruction to Kapha and Meda by Vata they get provoked in excess leading to Vatarakta.

In such situation oleation and Robonent therapies should be employed in the beginning. The provoked Kapha and Medas were brought to normally by exercise; by elimination therapy by in take of wine and urine; by purgation therapy; by administration of buttermilk as well as *Haritaki*; intake of decoction of *Bakuchi* with honey.

Some of the Drugs Mainly Used In Treating Vata Rakta

Haritaki – with *Guduchi kwatha* mainly in *Ajanusputitha Vata Raktha*

Guduchi – in the form of *Swarasa, Kalka, Churna* or *Kwatha* for a long time

Aragwadha - with *Eranda taila.*

Ashwattha – *Twak Kwatha* with *Madhu.*

Trivrit – with *Vidari & Gokshura Kashaya*

Suddha silajatu – one Masha Pramana with *Guduchi.*

Purana guda – with one *Tola* of *Gogritha.*

Pathya - apathya**Pathya**

- Intake of barley, wheat, *Nillana, Sali* and *Shastika* rice.
- Meat soup of pecking birds.
- Vegetable of *Sunisannaka* fried with ghee and meat soup in milk.
- In take of cows or goats milk.
- Application of poultice, *Parisheka, Pradeha,* residing chamber devoid of breeze. Use of soft pillows, mild massaging.

Apathya

- Day sleep, exposure to heat, physical exertion coitus, eating of pungent, hot, heavy channel blocking salty and sour things.
- Anger.
- Foods, which are hot in potency, Foods, which creates more moisture inside and difficult for digestion.

DISCUSSION

Vatarakta is a unique clinical entity where there is involvement of both *Vata* and *Rakta* leading to manifestation of disorders. The etiological factors lead to the predominant morbidity of *Vata Dosa* and *Rakta dhatu*. To be more specific, the obstruction of *Rakthamarga*, or the *Rakthavaha* *Srothas* is the leading pathology. The umbrella of *Vatarakta* parlance with conventional medicine includes many conditions related to extremities and to mention a few are connective tissue disorder and well as peripheral vascular diseases. Dietary habits and life style modalities plays a major role in cause of *Vatarakta*. Also the morbidity of *Kapha* and *Medas* can cause different other serious diseases in different systems. The pathology of *Margavarana* leads

to the establishment of clinical signs and symptoms in *Vatarakta*. Further to add Shodhana, Shamana, Bahirparmarjana and *Rasayana Chikitsa* all are aimed at the rectification of *Maraavarani* this disease.

CONCLUSION

Modern era is an era of sedentary life style. Due to this altered life style and food habits, human beings are becoming more vulnerable to many disorders. *Vatarakta* is a common presentation. The continuous usage of modern drugs for a long duration causes toxicity in the body .So, there is an urgent need of application of *Ayurvedic* drugs in *Vatarakta* The treatment modalities applied are very effective in patients suffering from *Vatarakta*.

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