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CRITICAL ANALYSIS OF AVASTHANUSARA VATARAKTA CHIKITSA: A REVIEW

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ABSTRACT

A chronic disease or a chronic illness is defined as a condition which develops gradually through years because of frequent and continuous exposure to abnormal dietary, lifestyle or environmental factors causing inflammatory changes to joint leading to pain and swelling. Vatarakta in Ayurveda is considered as one such chronic illness which is commonly seen affecting nearly 14-17 percent of population every year. It is considered as Avaranjanya Vatavyadhi. As vatarakta is caused by Santarpan or Aptarpan janya nidana there is simultaneous visheshan of vata (Air) and rakta (blood) with the active role as Aahayapakarsha hetu and along with that there is extension of sthana vikrati i.e. rasa (plasma fluid), rakta, mamsa (muscle), meda (fatty tissue) and asthi (bones) considering it as two avasthas (condition) Dhatugata and Doshaja avastha. Concept of vatarakta can be understood as a pathology occurring at the dosha (tridosha), dhatus and with ananyayaa aavarana avastha helping to adopt different parameter of Chikitsa like shaman (internal medicine treatment) virechana (purgation), basti (enema) and raktamokshana (blood letting).

Keywords: Vatarakta, Vatavyadhi, Chikitsa and Ayurveda

INTRODUCTION

A chronic disease or a chronic illness is defined as a condition which develops gradually through years because of frequent and continuous exposure to abnormal dietary, lifestyle or environmental factors causing inflammatory changes to joint leading to pain and swelling. Vatarakta in Ayurveda is considered as one such chronic illness which is commonly seen affecting nearly 14-17 percent of population every year.

In every samhita Vatarakta is always explained after Vatavyadhi Chikitsa, because it is considered as the special type of Vatavyadhi. The association of vitiated Vata and vitiated Rakta is seen in Vatarakta.¹ Also be defined as the condition in which the aggravated Vata is obstructed in the path by aggravated Rakta. If we see importance, Asthanga Hridaya states that Vatarakta is a disease can start from Pada Moola some time it can also start from Hasta Moola and Ashukari nature of Vata makes the spreading of the disease all over the body similar to rat poison.²

In Charaka, Vatarakta nature is considered similar to Agni- Vayu which means it is having properties like Ashukari (fast spreading), Daha Utpadak (burning sensation) and Prasara Guna (spreading nature) of Agni and similar to Vata it is having Ashukari Guna showing its character for being not cure easily.³

Synonyms of Vatarakta itself have separate meaning like Adyavata one of synonym indicates the predominance of Vata in the pathogenesis of the disease, Khuddavata points to the site of affection namely the joints and Vatavalasa, because in this disease, Rakta gains strength by a Avarana of Vata.⁴ It is also considered as Avaranjanya Vatavyadhi.⁵

ANALYSIS OF SAMPRAPTI OF VATARAKTA

Particular etiological factors of vata dosa and rakta dhatu individually cause the vitiation of vata dosa simultaneously abnormality of rakta dhatu, leading to prakopa (vitiation) of vata and dushti of rakta. Abnormal state of vata and rakta obstruct path of each other and gets sthanasamshraya (pathogenesis) in smaller joints and produces the laxana (symptoms) of vatarakta.

AVASTHAS OF VATARAKTA

Classification or stage of disease must require for better understanding and providing a guideline to adopt the treatment modalities for curing vitiated avastha of dosha and bringing it normal state. There are different avasthas of Vatarakta have been classified in Ayurvedic samhitas.⁶

Dhatugata - Uttana and Gambhira

In Uttana Vatarakta involvement is seen of superficial dhatu Twak (skin) and Mamsa and in Gambhira Vatarakta Medas, Asthi and Majja (bone marrow) deeper dhatu participate.⁷ Another classification or avastha in Vatarakta is based on

Doshaja - Vataja, Pittaja, Kaphaja, Raktaja, Dwandaja, Sannipatika⁸

Each avastha have different sign and symptoms. The symptoms which manifests in Vatarakta are analyzed using the basic parameters like Dosha-Dhatu involvement.

Table 1: list of Vatarakta Avastha and their sign and symptoms

Avastha	Signs and Symptoms
1.Uttana	Kandu, Daha, Ruja-Toda, Spurana, Syava-Rakta twak, Kunchana.
2.Gambhira	Swayathu, Stabdhata, Kathinya, Artiruk, Shvavata-Tamra twak, Sandhi Daha-Toda-Suphurana-Paka.
3.Vataja	Sirayama, Sula-Toda, Spurana, Shotha-karshnyam roukshyam shyavata, Shotha vriddhi/hani, Dhamini-Anguli-Sandhi sankocha, Anga-graha-atiruka, Kunchana-stabdhata
4.Pittaja	Vidaha, Vedana, Murcha, Ati sweda ati thrisna, Mada, Raga-paka-bheda, Bhrama, Shosha
5.Kaphaja	Staimitya, Gaurava, Snigdha, Supti, Manda ruja
6.Raktaja	Shotha-kandu, Kleda, Toda, Tamra-twak, Chimichimayata

CHIKITSA OF VATARAKTA

From the above explained samprapti, as there is extension of sthana vikrati i.e. rasa, rakta mamsa meda and asthi considering the two avasthas as Dhatugata and Doshaja avastha different parameter of Chikitsa have been explained in samhitas.

Samanya Chikitsa

As vatarakta is caused by Santarpan or Aptarpan janya nidana there is simultaneous visheshan of vata and rakta with the active role of Aahayapakarsha hetu of vata. As there is extension of sthana vikrati i.e. rasa, rakta mamsa, meda and asthi so first line of treatment is virechana, basti and bahya parimarjana chikitsa is adopted. Sneha yukta virechana is selected on the basis of Aashayapakarsha hetu of vata and rakta involvement.⁹

External treatment seka, abyanga, alepa is having significant role by considering involvement of all dhatu.

The 2nd chikitsa is to be adopted is ksheera basti with ghrita because of the involvement of vata and rakta. This helps for the samprapti vighatana by elimination of malas. So, there is no therapeutic measure comparable to basti for cure of vatarakta.¹⁰

The 3rd most important Chikitsa is raktamokshana.¹¹

Vishesh Chikitsa - Dhatugata Avastha¹²

Uttana Vatarakta - Alepana, Abhyanga, Parisheka and Avagaha Gambhira Vatarakta -Virechana, Asthapana and Snehapana these chikitsa have been explained

Vishesh Chikitsa -Doshaja Avastha¹³

If Vata rakta is having involvement of dominance of different dosha than it should be treated with Vataja- Sneha Pana, Abhyanga, Virechana, Basti, Sukhoshna upanaha, Pitta- Raktaja-Virechana, Grita-Ksheera Pana, Seka, Basti, Sheetopacara and Kaphaja - Vamana, Mrudu utsadana, Naatyardha Sneha -Seka, Langhana, Ushna lepa.

In Samprapti of Vatarakta it is clearly explained that both Dosha and dhatu involvement is seen. In such avasthas these treatment modalities have been used.

Table 2: Vatarakta Chikitsa in cluster of dosha

Avastha	Vata	Pitta-Rakta	Kapha
Uttana	Abyanga	Seka	Langhana
	Sukoshna upanaha	Sheetopacara	Mrdu utsadana
Gambhira			Seka & Ushna lepa
	Sneha pana	Sneha pana	Vamana
		Virechana	Virechana
		Basti	

Additional Avasthas of Vatarakta and Chikitsa

Other than these two main avastha some other different combination has been explained in samhitas. If **Kapha -Meda Avarana Vatarakta** is found in that Vyayama, Shodhana (Dipana-pachana followed by vamana &virechana), Arista, Gomutra and Haritaki prayoga is done and if **Rakta pittadhivridha Vatarakta** is present that Vrana chikitsa-Bhedana, Shodhana and Ropana to be adopted.¹⁴

DISCUSSION

Above mention are the classical avastha and Chikitsa of Vatarakta but along with classical text some practical approach of different treatment modalities and treatment is discussed.

Raktamoksha

In Charaka "Rakta mokshana" mentioned as first line of treatment. In which different treatment modalities of raktamokshana like shringa, jalauka, siravyadhana, pracchanna have been explained.¹⁵ Prior to Raktamokshana certain measure like snehana, mrudu virechana and basti should be followed.

Table 3: Raktamokshan Chikitsa in Avasthas of Vatarakta

Avasthas of Vatarakta	Types of Raktamokshana
1.Uttana	Shringa,Jalauka
2.Gambhira	Siravyadhana
3. Ruja,Daha,Sula,Toda	Jalauka
4.Shuniyata,Kandu, chimchimayta	Shringi
5.Pain moving to other part of body	Siravyadhana and pracchanna

Virechana

Nirhana of sanchita mala is also important treatment for raktadhatu involvement. Raktadahatu is Aashrayastana for pitta and virechana is specific shodhana karma to treat pitta and rakta vikara¹⁶

Table 4: Virechana Chikitsa in Avasthas of Vatarakta

Avastha	Virechana Oushadi
1. Pitta raktavrita vatarakta	Ksheera + Gomutra Ksheera + Trivit Churna
2.Kaphadhikya vatarakta	Triphala kwath +Madhu Dhatri+ Haridra +Musta kwatha
3. Tridosha vatarkata	Kashmarya kwatha
4. Bahudoshavastha	Ksheera+Eranda taila-
4.Malavrita Vatarakta	Mrdu Virechana yoga

Basti

There is none other than vata which is the most important causative factor of disease in sakha ,kostha ,marma ,urdhva,sarvavayava and anga in all above said condition there is no such remedy other than basti for treatment. As asthidahtu is involve in the disease vatarakata, it is assumed that drug acting upon Pureeshadhara Kala will certainly act on the asthi kala. Basti also helps in nourishment of asthi dhatu, sandhi, majja etc. and ultimately resulting in vatashamana.

Niruha basti used in Vatarakta are Ksheera Basti Guduchi Siddhaksheera Basti, Balaguduchyadi Ksheera and Pancha Tiktaka Vasti

Anuvasana basti used are Sukumar Taila and Amrita Taila for Tridosha Avastha and Nimbamrita Eranda for Kapha Vatarakta.

Bhayachikitsa

Bahir Parimarjana Chikitsa is followed as general measure of treatment for all types of Vata rakta but it is specifically considered as a mainline of treatment for Uttana Vatarakta. It includes External measures like Alepana, Abhyanga, parisheka, Avagaha and medicine is selected on different doshas.

Table 5: Bhayachikitsa in Vatarakta

Chikitsa	Vata	Pitta, Rakta	Kapha
1.Alepa	Mudga+Tila+ghrita	Pundarikadi lepa Tiladi lepa	Jadamayadi churna Sarshapadi lepa
2.Abhyanga	GuluchyadiTaila Ksheerabala Taila	Pinda taila Madhuyashtiyadi taila	Bala guluchyadi taila
3.Parisheka	Dashmoola sadhita ksheera +ghrita	Jeevaniyadi taila Draksha Rasa	Kshara, Gomutra, Jala with katu dravya siddha taila

Criteria For Selection Of Shamana Aushadha

In samhitas it have been mention yakruta (liver) and pleeha (spleen) and by understanding the vikriti in sthana (sroto) at different level of sthana so treatment plan to be followed. So, Medicine acting at level of yakruta and pleeha are selected for treatment.

Single Drug- Bhringaraja, Amlakai, Bliva, Kalmegh, Bhuiamalki, Swertia Chirata, Kutki

Among ayurvedic medicine Guduchi is considered as Agrya Oushadhi for Vatarakta, can be given in many forms
Kashaya Kalpana - Bala-Guluchyadi kashaya, Bala-Satavaryadi Kashaya, Manjistadi kashaya and Kokilakshadi Kashaya
Arishta Kalpana - Amritarishta, Balarishta and Guggulutiktakarishtha

Asava Kalpana - Dhatyasava and Nimbamritasava
Churna Kalpana - Triphalayolepa churna and Kokilakshaka churna

Guggulu Kalpana - Amrita Guggulu, Kaishora Guggulu and Rasabhra Guggulu

Rasa Kalpana- Vataraktantaka Rasa, Laghumalini Vasanta rasa and Rasamanikya

Bahya parimarjana, raktashudhi and Tikta prasadana basti help in revascularization and restore function of sandhi and vessel. As consequences of pathology of Vatarakta leads to neuropathy, ulcers, arthralgia and skin disorder these Avasthas should be manage with upadrava Chikitsa.

Pathy- Apathya¹⁷

Pathya- In Aharaja mainly Shuka dhanya- Shashtika shali, Yava, Laja, Godhuma, Mamsa varga- Gramya mamsa, jangala mamsa, Jala varga- Ushna jala and Ksheera varga- Goksheera, Aja kseera and for Viharaja Abhyanga and Parishekana etc.

Apathya- In Aharaja Katu, Ushna, Guru, Lavana, Madhya, Dadhi, Kshara, Kulutta, Amla, Abhishyandi etc and for Viharaja Diva swapna, Atapa Sevana, Ati Vyayama, Ati Maithuna etc.

CONCLUSION

Concept of vatarakta can be under stood as a pathology occurring at the dosha (tridosha), dhatus. and with anayonyaa aavarana avastha. As vata rakta is caused either by Santarpan or by Aptarpan janya nidana so treatment should be according to nidana avastha. There is extension of sthana vikrati i.e. rasa, rakta, mamsa, meda and sandhi so virechana, basti, and bahya parimarjana chikitsa is adopted. Yakrita is mula for rakta so its factor and its management should not be ignored.

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