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 Avarananya Vatavadyadi. As vatarakta is caused by Santarpan or Atparpan 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 under stood as a pathology occurring at the dosha (tissues), dhatu and with anayonyaa aavarana avastha helping to adopt different parameter of Chikitsa like shaman (internal medicine treatment) virechana (purgation), basti (enema) and raktabridha (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 Vatavadyadi Chikitsa, because it is consider as the special type of Vatavadyadi. The association of vitiated Vata and vitiated Rakta is seen in Vatarakta. 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 starts from Pada Moola some time it can also starts from Hasta Moola and Ashukari nature of Vata makes the spreading of the disease all over the body almost to rat poison.

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 Prasaran Sheel Guna (spreading nature) of Agni and similar to Vata it is having Ashukari Guna showing its character for being not cure easily.

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. It is also considered as Avarananya Vatavadyadi

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 dushhti 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.

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.

Another classification or avastha in Vatarakta is based on

Doshaja - Vataja, Pittaja, Kaphaja, Raktaja, Dwandaja, Sannipatika
Each avastha have different sign and symptoms. The symptoms which manifests in Vatarakta are analyzed using the basic parameters like Dosh-Dhatu involvement.
From the above explained samprapti, as there is extension of sthana vikrati i.e. rasa, raktar 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 Santaran or Aaptaran janya nidana there is simultaneous visheshan of vata and raktar with the active role of Aahayaparkerasha hetu of vata. As there is extension of sthana vikrati i.e rasa, raktar mamsa, meda and asthi so first line of treatment is virechana, basti and bahya parimarnjana chikitsa is adopted. Sneha yukt virechana is selected on the basis of Aashayaparkerasha hetu of vata and raktar involvement.

External treatment seka, abhyanga, 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 raktar. This helps for the samprapti vighatana by elimination of malas. So, there is no therapeutic measure comparable to basti for cure of vata raktar.

The 3rd most important Chikitsa is raktamokshana.

**Vishesh Chikitsa - Dhatugata Avastha**

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

**Vishesh Chikitsa - Doshaja Avastha**

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

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

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

<table>
<thead>
<tr>
<th>Avastha</th>
<th>Sign and Symptoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Uttana</td>
<td>Kandu, Daha, Ruja-Toda, Spurana, Syava-Rakta twak, Kunchana.</td>
</tr>
<tr>
<td>4. Pittaja</td>
<td>Vidaha, Vedana, Murcha, Ati sweda ati thrisna, Mada, Raga-paka-bhedha, Bhrana, Shosha</td>
</tr>
<tr>
<td>5. Kaphaja</td>
<td>Staimiyya, Gaurava, Sinidhla, Supti, Manda ruja</td>
</tr>
<tr>
<td>6. Rakta</td>
<td>Shotha-kandu, Kleda, Toda, Tamra-twak, Chinichimayata</td>
</tr>
</tbody>
</table>

### Table 2: Vatarakta Chikitsa in cluster of dosha

<table>
<thead>
<tr>
<th>Avastha</th>
<th>Vata</th>
<th>Pitta-Rakta</th>
<th>Kapha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uttana</td>
<td>Abhyanga</td>
<td>Seka</td>
<td>Langhana</td>
</tr>
<tr>
<td>Gambhira</td>
<td>Sukoshma</td>
<td>Sheetopacara</td>
<td>Meda utsadana</td>
</tr>
<tr>
<td>Kaphaja</td>
<td>Nil</td>
<td>Seka &amp; Ushna lepa</td>
<td></td>
</tr>
</tbody>
</table>

**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 Vyayam , Shodhana (Dipana-pachana followed by varana &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.

**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, prachchanna have been explained. Prior to Raktamokshana certain measure like snehana, mruud virechana and basti should be followed.

### Table 3: Raktamokshan Chikitsa in Avasthas of Vatarakta

<table>
<thead>
<tr>
<th>Avasthas of Vatarakta</th>
<th>Types of Raktamokshana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Uttana</td>
<td>Shringa, Jalaureka</td>
</tr>
<tr>
<td>2. Gambhira</td>
<td>Siravyadhana</td>
</tr>
<tr>
<td>3. Ruja, Daha, Sula, Toda</td>
<td>Jalaureka</td>
</tr>
<tr>
<td>4. Shuniyata, Kandu, chimichimayta</td>
<td>Shringi</td>
</tr>
<tr>
<td>5. Pain moving to other part of body</td>
<td>Siravyadhana and prachchanna</td>
</tr>
</tbody>
</table>

**Virechana**

Nirhana of sanchita mala is also important treatment for raktaadhatu involvement. Raktaadhatu is Aashrayastana for pitta and virechana is specific shodhana karma to treat pitta and rakta vikara

### Table 4: Virechana Chikitsa in Avasthas of Vatarakta

<table>
<thead>
<tr>
<th>Avastha</th>
<th>Virechana Oushadi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pitta raktavrita vatarakta</td>
<td>Ksheera + Gomutra</td>
</tr>
<tr>
<td>2. Kaphadhikya vatarakta</td>
<td>Tripala kswath +Madhu Dhatri+ Harida +Musta kswath, Langha</td>
</tr>
<tr>
<td>3. Tridosha vatarakta</td>
<td>Kashmarya kswath</td>
</tr>
<tr>
<td>4. Bahudosa avastha</td>
<td>Ksheera+Eranda taila-</td>
</tr>
<tr>
<td>5. Malavrita Vatarakta</td>
<td>Mrudu Virechana yoga</td>
</tr>
</tbody>
</table>
There is no other than vata which is the most important causative factor of disease in saka, kosa, marma, urdhva, sarvaravayana and anga in all above said condition there is no such remedy other than basti for treatment. As asthidahuti is involve in the disease vatakara, it is assumed that drug acting upon Pureeschadhatu Kala will certainly act on the ashti kala. Basti also helps in nourishment of asthi dhatu, sandhi, majja etc. and ultimately resulting in vatashamana.

**Niruha basti** used in Vatarakta are Keheera Basti Guduchi Siddhaksheera Basti, Balaguduchyadi Ksheera and Pancha Takita Vasti

**Anuvasa basti** used are Sukumar Taila and Amrita Taila for Tridoshaya 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 Utanna Vatarakta. It includes External measures like Alepana, Abhyanga, parim芍keha, Avagaha and medicine is selected on different doshas.

<table>
<thead>
<tr>
<th>Table 5: Bhayachikitsa in Vatarakta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chikitsa</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>1. Alepa</td>
</tr>
<tr>
<td>2. Abhyanga</td>
</tr>
<tr>
<td>3. Parim芍keha</td>
</tr>
</tbody>
</table>

**Criteria For Selection Of Shamaa 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, Kalmehg, Bhuiamalki, Swertia Chirata, Kutki
Among ayurvedic medicine Guduchi is considered as Agyra Oushadhi for Vatarakta, can be given in many forms
Kashaya Kalpana - Bala-Guluchyadi kashaya, Bala-Satavaryadi Kashaya, Manjistadi kashaya and Kokilakshadi Kashaya
Arishtha Kalpana - Amritarishta, Balarishta and Guggulutikitarkarishta
Asava Kalpana - Dhathyasava and Nimbamritisava
Churna Kalpana - Tripalayolepa churna and Kokilakshaka churna
Guggulu Kalpana – Amrita Guggulu, Kaishora Guggulu and Rasabhr Guggulu
Rasa Kalpana- Vataraktantaka Rasa, Laghulalini Vasanta rasa and Rasamanikya

Bahya parimarjana, rakshadhuti and Tikta prasadanu 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.

**Pathya- Apathyaa**

**Pathya**- In Aharaja mainly Shuka dhanya- Shashthika shali, Yava, Laja, Godhununa, Mamsa varga- Gramya mamsa, Jangala mamsa, Jala varga- Ushna jala and Ksheera varga- Goksheera, Aja kseera and for Viharaja Abhyanga and Pariveshakama etc.

**Apathyaa**- In Aharaja Katu, Ushna, Guru, Lavana, Madhya, Dadhi, Kshara, Kulutta, Amla, Abbishyandi 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 (tridosh), dhatus. and with anayonyaa aavarana avastha. As vata raktu is caused either by Santarpam or by Aaptarpan janya nidana so treatment should be according to nidana avastha. There is extension of sthana vikrati i.e. rasa, raktu, mamsa, meda and sandhi so virechana, basti, and bahya parimarjana chikitsa is adopted. Yakrita is mula for raktu so its factor and its management should not be ignored.

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