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A literary review on *Vata Rakta*

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ABSTRACT

Vatarakta is one of the unique disorders among *Vatavyadhi* compared to other *Vatavyadhis*. In this illness, *Vata* and *Rakta* are afflicted by distinct etiological factors. There are 2 types of *Vatarakta* i.e. *Uttanvatarakta* and *Gambhirvatarakta*. *Uttanvatarakta* produces symptoms like itching, burning sensation pain blackish discolour skin. *Gambhirvatarakta* produces symptoms like swelling, hardness, tenderness, burning sensation, pain. Sometimes numbness is also present. It also produces deformities like bending of fingers. *Sushruta* has mentioned it in *Vata Vyadhi* chapter while *Charaka* dedicated a separate chapter for *Vata Rakta*. *Vatarakta* is a burning problem of the society. This may compromise the quality life of patients due to permanent inflammatory and degenerative changes in the joints.

Key words: *Vatarakta*, *Bheda*, *Samprapti*, *Updrava*, *Pathya*, *Apathya*, *Chikitsa*.

INTRODUCTION

The life style of modern society is contributing a boon for non-communicable diseases or chronic diseases. These disorders are the result of a mis-matched relationship of people with their environment along with their Habits and Addictions. The main factors contributing to the life style disorders includes bad food habits like irregular eating, consumption of fast food, unhealthy and sedentary life, alcohol, smoking, tobacco chewing, drugs addiction, irregular sleeping pattern and stress. These differ from other diseases because they are easily preventable and can be lowered by adopting healthy dietary habits and life style. *Vatarakta* is a *Vyadhi* typically affects the

extremities along with the systemic involvement. Mutual as well as interrelated obstruction to the circulation of *Rakta Dhatu* as well as *Vata Dosha* within the *Rakta Marga* is the prime pathology in *Vatarakta*. Pathology of *Vatarakta* revolves around *Avarana* as a pathological process which apparently looks alike *Sanga*. This article includes a literary review in *Vata Rakta* from various Ayurvedic classics.

Nidana

- Peoples who are all consuming *Vidahi Anna* and *Virudhahara* especially the foods which vitiates *Rakta*.
- Improper sleeping pattern and sexual acts.
- Sukumaras*
- Sedentary life style peoples.
- Due to *Abhigata* (trauma) or lack of proper purificatory therapies, blood get vitiates, in such conditions if they are exposed to *Vatala Ahara Viharas*, then there may be a chance for the development of *Vata Rakta*.

Samprapti

Samprapti comprised of relation between the *Nidana* and *Dosha* vitiates, manifestation of disease process and its termination. In disease *Vatarakta* the *Vata*

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Dosha gets vitiated, aggravated and deranged by its own etiological factors. Simultaneously, its own etiological factors vitiate *Shonitha*. The vitiated *Rakta* produces obstruction to the flow of *Vata*. In latter course, the obstructed *Vayu* in turn vitiates *Rakta Dhatu*. Due to the properties of *Sukshmatwa* and *Saratwa* of *Vayu*, *Dravatwa* and *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* and 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* and intern *Pitta Dosha* affects *Rakta* this becomes a vicious cycle. The main site of manifestation is *Pada* and 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 and *Avritajanya Vyadhi*.

Vata Dosha by its nature differ from other *Doshas*, because it regulates the functions of *Pitta* and *Kapha* and 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* and *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* and *Dhatu*s as well.

Synonyms^{[1],[2]}

- **Adhya Vata** - The disease which affects the people with comfort and royalty and 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*.

Classification

Charaka has classified *Vata Rakta* into two kinds based on the site of pathogenesis and *Doshic* predominance.^[3]

Depend on site of pathogenesis

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

According to *Sushruta* there is only one type of *Vata Rakta*.^[4] He explains *Uttana* and *Gambira Vata Rakta* only on the basis of chronicity of the disease and he was not willing to give them a separate text existence, in the first state of *Vata Rakta* it will be *Uttana* and in latter course it becomes *Gambira*. That is as time passes the *Uttana Vata Rakta* develops in to *Gambira Vata Rakta*. Thus *Acharya Sushruta* disapproves the classification based on the pathogenesis.

Classification according to Doshic predominance

1. *Vatadhika*
2. *Pithadhika*
3. *Kaphadhika*

4. Raktadhika
5. Samsarga
6. Sannipata

Purva Rupa^[5]

The different *Purva Rupa* in *Vatarakta* in view of different *Acharyas* are mentioned below:

- *Atisweda/Asweda* (hydrosis/anhydrosis)
- *Karshnyata* (blackish discoloration)
- *Sparshgnatwa* (parasthesia)
- *Kshate atiruk* (Increased pain on touch/injury)
- *Sandhi shaithilya* (looseness of the joints)
- *Alasya* (laziness)
- *Sadana* (fatigue of the foot)
- *Pidakodgama* (formation of papules)
- *Nisthoda* (fatigue)
- *Spurana* (throbbing sensation)
- *Bhedana* (splitting type of pain)
- *Gurutwa* (heaviness)
- *Supti* (numbness)
- *Kandu* (itching)
- *Sandi Ruk* (pain in joints)
- *Vaivarnya* (discoloration)
- *Mandalotpatti* (formation of rounded patches)
- *Sheetalata* (coldness of the limbs)
- *Osha* (burning sensation with Restlessness)
- *Daha* (burning sensation)
- *Sopha* (swelling)
- *Twak Parushya* (roughness of the skin)
- *Sira Dhamani Spandana* (increased pulsatile vessels)
- *Sakti Dourbalya* (decreased strength in thigh)
- *Ati Slakshna*
- *Khara Sparsha* (hard on touch)
- *Shrama* (increased exertion)

Kushtavat Purvarupa according to *Ashtanga Hridaya*. This similarity is because, as like *Kushta*, the *Asrayas*

in *Vatarakta* is *Rakta* and *Nadi*. The main *Ashraya* of *Vata Rakta* is *Rakta* whereas in *Kushta* it is *Nadi*.

Rupa

Uttana Vatarakta

- *Kandu* (itching)
- *Daha* (burning sensation)
- *Ruja* (pain)
- *Ayama* (*Sira Ayama*: dilatation of the vessels)
- *Toda* (pricking pain)
- *Spurana* (trembling or throbbing sensation)
- *Kunchana* (*Sira Akunchana*:contraction)
- *Shyava Twak* (cyanosis or pallor of the skin)
- *Rakta Twak* (reddish coloration of the skin)
- *Bheda* (splitting type of pain)
- *Gourava* (heaviness)
- *Suptata* (numbness)

Gambira Vatarakta

- *Svayatu Stabdhatata* (fixed swelling)
- *Svayatu Kathinya* (hard swelling)
- *Bhrishartha* (excruciating deep pain)
- *Shyavatha* (cyanosis or pallor)
- *Tamra Twak* (coppery discoloration)
- *Daha* (burning sensation)
- *Toda* (pricking type of pain)
- *Sphurana* (throbbing sensation)
- *Paka* (suppuration)
- *Ruja* (pain)
- *Vidaha* (internal burning sensation)
- *Vatasya Sandyasthi Majjasu Chindanniva* (Aggravated *Vayu* while causing pain-burning sensation constantly moves with high speed through the *Sandhi*, *Asthi* and *Majja*)
- *Kanjatwa* (lameness)
- *Pangutwa* (paraplegia)
- *Adhika Purvarupa* (increased pain)
- *Swayatu Grathita* (hard swelling)

- *Vatasya Sarva Shareera Charana* (vitiating Vata moves all over the body)
- *Angasya Vakrikarana* (disfigurement of the parts)

Upadrava

Upadrava is a complication produced in a disease, these develop 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* and *Dushya* it leads to formation of *Upadras*. These were both systemic and localized in nature, which were enlisted below:

Other complications

- *Aswapna* (loss of sleep)
- *Mamsa kotha* (putrefaction/ 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 Vakrata* (disfigurement of digits)
- *Trishna* (thirst)
- *Spota* (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)

Sadhyasadyata

The *Sadhyasadyata* of disease depends on vitiating *Doshas* and also depends on presence or absence of *Upadrava's* chronicity of disease.

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

1. On the basis of vitiating *Doshas*.
2. On the basis of presence or absence of *Upadras*.
3. On the basis of *Kala* (time).

Curable

- If *Vata Rakta* caused by only one *Dosha*
- No *Upadras*
- Freshly occurred
- If patient is strong, who have good will power and 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 and with sufficient means.

Asadya

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

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. There 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*.^[6]

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 Medavritha) - 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*.^[7]
- For *Vata* predominant *Vata Rakta*, is treated by using with potions containing *Ghritha*, *Taila*, *Vasa*, *Majja*, *Abhyanga*, *Basti* and *Upanaha*.
- For *Pitta* and *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*, *Sheeta Upanaha* should be avoided.

Role of diet and life style in Vatarakta

Diet for patient suffering from *Vatarakta*

The cereals like the old Barley, Wheat, *Nivara* (a type of wild rice) and *Sali* as well as *Shashtika* types of rice should be included in diet. Leafy vegetables like *Kakamachi (Solanum nigrum)*, *Vastuka (Chenopodium album)* Soup of *Adhaki (Cajamus indicus)*, *Chanaka (Cicer arietenum)*, *Masura* (Lentil), *Mudga (Psoralea radiatus)* added with *Ghritha* in liberal quantity should be taken. Milk of cow, buffalo, goat and sheep etc. must be included in the diet regimen.

Apathya for Vatarakta

Patient suffering from *Vatarakta* should avoid sleep during day time, exposure to heat, excessive exercise, excessive sexual intercourse, excessive intake of pungent, saline, sour and alkaline taste and hot heavy *Abhishyandi* (ingredients which cause obstruction to the channels of circulation) *Gunas* and *Ushna Veerya* food ingredients as *Mash*, *Kullatha*, peas, curd, sugarcane, radish, alcohol, sesamum oil, *Kanji* (sour liquids), *Saktu*, jackfruit, brinjal, etc.

Incompatible diets should be avoided by the patients suffering from *Vatarakta*.

DISCUSSION

Vatarakta is elaborately mentioned in *Charak Samhita* as an independent disease. The main causative factors for *Vatarakta* are excessive intake of *Guru*, *Lavana*, stringent food stuffs, excessive use of pulses, alcohol, meat, sedentary life style, and psychological components such as excessive anger, emotional distress, mainly observed in *Sukumara*. Aggravated *Rakta* quickly obstructs the path of already aggravated *Vata*. On obstruction in the route of *Vata* its *Gati* is obstructed leading to further aggravation. This vitiates the whole *Rakta* and manifests as *Vatarakta*.

Various *pathya* and *apathya* mentioned by *Acharya Charak* plays important role in its prevention. Changing lifestyle is causative factor for *Vatarakta*. So, *Dinacharya* and *Rutucharya* as mentioned in *Ayurvedic* texts should be followed for maintainance of health.

CONCLUSION

Life style disorders are different from other diseases because they are potentially preventable and can be lowered by adopting healthy dietary habits and life style so as in case of *Vatarakta*. *Hetus* are the causative factors for particular disease. Different types of *Hetus* for different diseases have been mentioned by *Acharyas*. They are included in *Nidana Panchaka*. By avoiding causative factors responsible

for the *Vatarakta* and adopting the *Pathya Apathya* mentioned by the *Ayurveda Acharyas*, one may get rid of *Vatarakta* and can lead a healthy life.

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