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A Critical Review of Vatarakta: Literary Study.

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ABSTRACT

Vatarakta is a disease described in detail in ayurvedic literature. The disease has many fold appearance as *uttana*, *gambhira* again as per *doshik* dominancy. The treatment has been described as per the *doshik* dominancy as well as condition of disease viz., *uttana* and *gambhira*. Many *panchakarma* procedures have been mentioned in the management of *vatarakta* such as *virechana*, *basti*, different kinds of bloodletting. The palliative preparations have been also mentioned in the management of *vatarakta*.

Keywords: *Vatarakta, Panchakarma.*

INTRODUCTION

The word *Vatarakta* is a combination of two words *Vata* and *Rakta*. It means the disease is caused by vitiated *Vata dosha* as well as *Rakta dhatu*. The name itself suggests that the disease is caused by vitiated *Vata Dosha* and *Rakta dhatu* as *dushya*.¹ It is described as *Durnivarya* and *shighrakari* by *chakrapanidatta* in his commentary on *Charak Samhita*. He has compared the ultimate combination of *Vata* and *Rakta* with *Agni* and *Vayu* which is known to have qualities, *durnivarya* i.e. difficult to treat and *Shighrakari* i.e. rapid progression.² Different *panchakarma* treatment procedures have been mentioned in ayurvedic literature such as *virechana*, *basti*, *parisheka*, *raktamokshana* in the management of *vatarakta*

AIM

To study the literary review of *Vatarakta*.

OBJECTIVES

Study the different panchakarma treatment in the management of vatarakta.

To find out the effectiveness of Kati Vasti in the traditional medical system for the treatment of back pain.

MATERIAL AND METHODS

The classical texts of Ayurveda, ayurvedic books.

OBSERVATIONS

The synonyms of vatarakta disease are.³

Adhya Roga- Adhya means rich. The occurrence of the disease is seen more in the rich people. So it is called Adhya Vata.

Vata Balas - Balas that is powerful (balwan), dominating Vata being obstructed in its path by aggravated Rakta, affecting the entire Rakta dhatu, making it more vitiated develops the disease, hence known as Vatabalask.

Khuda Vata- Khuda means small joints. Since in this disease the small joints are affected it is called Khuda Vata.

Vatashonita- Vata dosha and Rakta dhatu are responsible to give rise to this disease.

The vata and rakta prakopaka hetus are responsible for occurrence of this disease.^{4,5,6}

Table no.:1 Description of Vatarakta in Ayurvedic texts

	Def.	Synonyms	Aetio	Patho	Types	Purva-rupa	Rupa
Veda	-	-	-	-	-	-	-
Garud Puran	+	-	-	-	-	-	+
Agni puran	-	+	-	-	-	-	-
C.S.	+	+	+	+	+	+	+
S.S.	+	+	+	+	+	+	+

K.S.	-	-	-	-	-	-	-
H.S.	-	-	+	-	+	-	+
B.S.	-	-	-	-	-	-	-
Sh.S.	-	-	-	-	+	-	-
A.S.	+	+	+	+	+	+	+
A.H.	+	+	+	+	+	+	+
M.N.	+	+	+	+	+	+	+
G.N.	+	-	+	+	+	+	+
B.P.	+	+	+	+	+	+	+
Y.R.	+	-	+	+	+	+	+
B.R.	+	-	+	+	+	+	+

All the samhitas have described two types of Vatarakta according to the ashraya sthan of the doshas, Uttana and Gambhir. Whereas, Sushrutacharya has mentioned them as the stages or awastha during the

progress of the disease. The signs and symptoms of Vatarakta are described according to the ashraya of the vyadhi, dhatus involved and the progress of the disease. Further classified as vataja, pittaja, kaphaja, raktaja, dwidoshaja, and tridoshaja.^{7,8,9}

Samanya Samprapti^{10,11,12}

The factors causing Vata prakop:

Excessive consumption of diet composing of Katu, Tikta and Kasaya Rasas

Vishamasan

Ati-Maithun

Adhyashana

Ratrijagrana

Vegdharan
Kathinotkatasana
Seasons

The factors causing Rakta dushti

Vidahi Aahar
Viruddhasana
Ati raag/krodh
Diwaswap
Sharad Rutu
Vishesh hetu:
Sukumaranam
Hayostrayana
Sukhbojinam

Dosha: Vata dosha – mainly Apana, Samana, Vyana vayu, Pitta dosha

Dhatu: Rasadi sapta dhatu – mainly Rakta.

Mala: Rakta mala - Pitta, Sweda

Srotas: Raktavaha Srotas

Srotodushti: Sanga, Vimarg gaman

Agni: Jatharagni mandya, Raktadhatvagnimandya

Udbhav sthan: Grahani, Aanavaha strotas

Adhistan: Sarva sharir, Raktavahastrotas

Sancharsthan: Sarvasharir, Raktavahastrotas

Abhivyakti sthan: Twak, Mansadi dhatu, Sandhi, mainly parva sandhi.
Sankhya Samprapti:

According to vyadhi adhistan: 2

According to the dosha pradhanya: 4

Based on Location (site):

Uttan Vatarakta:

When the signs and symptoms of the disease are limited to twak and mansa it is known as Uttana Vatarakta. It can also be called as bahyashrit.

Gambhir Vatrakta:

Involvement of all dhatu like asthi, majja, and sandhi is termed as Gambhir Vatarakta.

Different opinions have been expressed by Charak and Sushrut concerning the first site of manifestation of the disease. Charak states that the disease first develops in the small joints of hand and feet. But Sushrut gives two different opinions in two different sthans. In nidan sthan, he states that the first manifestation is at the padamula, sometimes affecting the hands. In chikitsa sthan he agrees with acharya charak's opinion. Vagbhat has the same opinion as that of Sushrut

General treatment of Vatarakta:^{13,14,15}

In Vatarakta, precaution should be taken that, while treating Vatadosha Rakta dhatu should not be further vitiated by Ushna, Snigdha guna. Snehavirechan, Raktamokshan, Basti, Seka, Abhyang are advised. Therefore, the aim of the treatment of Vatarakta is to treat Vata and Rakta simultaneously and not separately. In Vatarakta chikitsa, all the samhita grantha and texts have mentioned a somewhat similar line of treatment. This can be summarized as follows:

Shodhan chikitsa:**Virechan:**

Depending upon the involved dosha, kosta and bala of the patient; Sneha Virechana, Ruksha virechana or Mrudu Virechana is advised. As in the pathophysiology of the Vatarakta, Vata and Pitta are mainly involved. Therefore, Vata anulomana and Pitta rechana can be achieved through Virechan Karma.

Basti:

In vatarakta vyadhi, Vata dosha is vitiated. And for Vata Basti is best chikitsa. Various basti, Asthapana as well as Anuvasana, medicated with Vataraktahar dravyas are administered in the patients. Basti, as it enters the pakvashya, which is the main site of Vata, Basti exerts significant effect on the vitiated Vata. Ksheer Basti along with Goghrita is also known to have good results.

Raktamokshan:

This has been described as the best treatment for Vatarakta by Charakacharya. Blood letting is found to have remarkable results in patients of Vatarakta with acute pain and severe tenderness. The methods of Raktamokshan can be carried out according to Dosha involved and the Bala of the patient are Shrungha, Jaluka, Suchi, Tumbi.

Jalauka: Used for Raktamokshan in patients of Pittadhik Vatarakta, with complaints of Ruja, Daha, Shula, Toda.

Shrungha, Alabu: These are used in patients with Supti, Kandu, and Chimchimayana.

Suchi, Prachhana, and Siravedha: These are used when Doshas are deeply situated.

Ghruta: Shatavaryadi ghruta, Balaghruta, Parushakghruta, Jeevaniya ghruta, Sthiradi ghruta.

Taila: Madhuparnyadi Tail, Sukumara Tail, Amrutadya Tail, Mahapadma Tail, Kuddakapadma taila, Sahastrapaki Bala Tail, Madhuk Tail, Madhuparni Tail, Guduchi Tail, Pinda Tail, Jeevakadi mahasneha.

Other Preparation: Triphaladi Kalka, Anshumati Kwath, Bodhivruksha Kashay, Drakshadi ksheer, Baladi Yoga, Kashmaryadi Kwath.

Chikitsa of Uttana Vatarakta:

Aalepan, Abhyang, Parisheka and Upanahan with Vataraktahar dravyas are useful in Uttana Vatarakta. Vidari, Rasna, Guduchi, Bala can be used with ghruta and milk for various lepa. Acharya Charak has quoted many such formulations for lepa in Aragvadhiya Adhyaya. For Abhyanga Pinda Tail, Bala Taila, Amrutadya, Madhuyashtyadi Taila, Sukshumara Tail are quite effective. Pinda Tail is very useful in severe pain. Bala Taila is advised in numbness. For Parishek Dashmula siddha milk is advised.

Chikitsa of Gambhir Vatarakta:

For Gambhir Vatarakta Virechana, Aasthapan Basti, Snepana are advised. It is stated that in case of Gambhir Vatarakta, at first Vatashaman must be achieved followed by Raktaprasadhan Kriya.

Pathya:-Puran yava (barley), godhum (wheat), shastishali (a type of rice), vishkir, pratud mansa, yusha of adaki, chanak, mudga, masor, makushta etc., Vegetables fried in ghruta, like Shatavari, Kakmachi etc., Cow milk and erand Tail.

Apathya:-Diwaswap, santap (excessive exposure to heat), Over exercise, maithun, Sour, salty, bitter, abhishyandi diet. Masha, kulatha, nishpava, kalaya, kshara, andaj mansa, aanupa mansa, viruddha aana, dadhi, ikshu, mulaka, madya, tambula, kanjik, tila, saktu.

DISCUSSION

The vatarakta is a disease described in detail in Ayurvedic literature. The disease is been classified as *uttana gambhira*, along with conventional method of doshic classification. Panchakarma treatment plays major role in the management of vatarakta and is being described in detail as per the stages of disease. As per the presentation of symptomatology the panchakarma procedures have been described such as virechana, basti, jalokavacharan, siravyadha, suchivyadha, shrunga, alabu, pracchana. Aalepan, Abhyang, Parisheka and Upanahan mentioned in the *uttana vatarakta*. Virechana, Aasthapan Basti, Snepana mentioned in the *gambhira vatarakta*.

CONCLUSION

Vatarakta is one of the dreadful disease suffering to the human being. As per the stages we can adopt the treatment as virechana, basti, jalokavacharan, siravyadha, suchivyadha, shrunga, alabu, pracchana. Virechana, Aasthapan Basti, Snepana indicated for *gambhira vatarakta*. Aalepan, Abhyang, Parisheka and Upanahan indicated for *uttana vatarakta*.

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