

## A CRITICAL UNDERSTANDING OF VATARAKTA SAMPRAPTI WITH REFERENCE TO CONTEMPORARY SCIENCE

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### ABSTRACT

The disorders affecting the Locomotor and Vascular systems are increasingly seen in present era. These conditions considerably reduce the human activities in terms of social and professional life. It is true that the modern science has grown up considerably; still there are some unanswerable conditions which are difficult to diagnose and manage. The present topic is one among them. *Vata* being most powerful among *Tridosha* may result into various dreadful disorders when it gets aggravated. This aggravated *Vata Dosh*a when combines with vitiated *Rakta Dhatu* may end up in an awful disease called *Vatarakta*. *Samprapti* of *Vatarakta* revolves around *Avarana* as a pathological process which apparently looks like *Sanga*, one among *Sroto Dushti Lakshana*. Manifestation of *Sanga* within the *Srotas* is either by *Dosha*, *Dhatu*, or *Mala* which is considered as *Samprapti* of *Vatarakta* which can be studied with the help of various disorders of contemporary science. The umbrella of *Vatarakta* in parlance with conventional medicine ranges from metabolic disorders to connective tissue disorders.

**Keywords:** Locomotor, Vascular, *Vata*, *Tridosha*, *Rakta Dhatu*, *Vatarakta*.

### INTRODUCTION

*Vatarakta*, the nomenclature is coined on the basis of involved *Sampraptighataka* i.e. *Vata Dosh*a as well as *Rakta Dhatu*. *Aadhyavata*, *Khudavata* and *Vatabalas* are the other names used to refer the illness *Vatarakta* based on clinical occurrence, anatomical site and severity of the disease respectively. *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 Dosh*a 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*. Though the term *Avarana* is different, it eventually means obstruction only<sup>1</sup>

#### **AVARANA - SANGA:**

*Sanga* one of the *Sroto Dushti Lakshana* is pathological event in many of the diseases foremost being *Jwara*. The word *Sanga* refers to obstruction to the *Rasadi Dhatu*. *Sanga* in *Raktavaha Srotas* results in the genesis of *Vatarakta*. *Sanga* in a *Srotas* may be resultant of obstruction within the *Srotas* or may be obstruction from outside. *Sanga* as a consequence of compression from outside the *Srotas* is because of *Arbuda*, *Granthi* etc, which is not explained in the *Samprapti* of *Vatarakta*. Manifesta-

tion of *Sanga* within the *Srotas* is either by *Dosha*, *Dhatu*, or *Mala* which is considered as *Samprapti* of *Vatarakta* and explained in detail as follows.

### 1. *Sanga* by *Vata Dosha*:

Agitated *Vata Dosha* may result into various signs and symptoms based on various factors. One such manifestation of *Vata Prakopa* is *Sankocha*<sup>2</sup>. *Sankocha* refers to constriction of any *Avayava* either partial or complete resulting in obstruction at different *Adhisthana*. Constriction may be either in the form of Spasm or Tortuous.

*Acharya Vagbhata* put in plain words that *Sheeta Guna* of *Vata Dosha* is accountable for provocation of *Vata Dosha*<sup>3</sup>. Descriptions are also available about the *Nidana* of *Vata Prakopa* as *Sheeta Aahara Vihara Sevana* in the context of *Vatavyadhi Chikitsa*<sup>4</sup>. With these evidences one can arrive to a conclusion that exposure to *Sheeta Aahara Vihara* causes *Sankocha* of *Sira*, thereby resulting in *Sanga* to the *Prakruta Gati* of *Rakta*. In other words *Sankocha* which acts as *Sanga* to the flow of *Rakta* in *Raktavaha Srotas* can be considered as *Avarana* to *Raktavaha Srotas* resulting into *Vatarakta*. As a result of this patient will experience *Twak Vaivarnyata* in the form of *Panduvarna*, *Shyavavarna*, and *Raktavarna* in a consecutive order. Various kind of *Ruja* will manifest in the form of *Daha*, *Sphurana*, and *Bheda*. Same can be proved with the aid of contemporary science as explained in *Raynaud's Disease*.

### **Vata- varicosity:**

*Shrama* is regarded as one of the root cause for *Vata Prakopa*. The word meaning of *Shrama* is exertion. This exertion can be achieved by various factors like walking vigorously; running and even standing for longer duration. If one indulges in this particular *Nidana* i.e., standing for longer duration which is considered as

*Shrama* may cause *Vata Prakopa* in *Adha Shakha*. *Prakupita Vata* causes *Sankocha* of *Sira* producing *Sanga/ margavarodha* i.e. obstruction in the *Raktavaha Srotas* which further causes *Vata Vruddhi*. The vicious cycle of *Prakupita Vata* causing *Rakta Dushti* which intern leading to *Vata Prakopa* continues. As a result of this *Dosha Dooshya Sammurchana*, *Sthanika Dosha* also gets involved in manifestation of the disease *Vatarakta*. Lakshana like *Siyayama*, *Shotha*, *Ruja*, *Shyava Varnata* of *Twacha*, *Pidaka*, *Raktasrava* from local site, *Kshate Atiruk* may manifest. The same *Samprapti* holds well in explaining about *Varicose Veins* of contemporary science.

### 2. *Sanga* by *Pitta Dosha*:

*Dosha* are *Sahaja Satmya* to the body, though they are having opposite qualities like *Sheeta* and *Ruksha Guna* of *Vata*, to that of *Ushna* and *Snigdha Guna* of *Pitta*. Hence *Dosha* don't harm the body. At times they may cause harmful effects for unknown reason also termed as *Adristha Karana* as explained by *Acharya Cakrapani*<sup>5</sup>. These *Dosha* which are meant to support and protect the body from external factors starts fighting with each other can be called as *Hypersensitivity Reaction*. These *Hypersensitivity Reactions* are four in number where *Autoimmune Reactions* come under the third category.

*Autoimmune disorders* arise from an abnormal immune response of the body against substances and tissues normally present in the body (*autoimmunity*). The onset of many *autoimmune disorders* is associated temporarily with *infectious processes*.

The *Dosha* which is responsible for the inflammation is none other than *Pitta*. As explained by *Acharya Sushruta*, though all *Shopha* are because of *Tridosha* but *Pitta Dosha* dominates the process. Without ag-

gravation of *Vata* pain will not appear in the same way without agitation of *Pitta Dosha Paka* too<sup>6</sup>. Moreover during the process of development of *Shopha*, *Pitta* takes the dominancy over the *Vata* and *Kapha Dosha* and along with them, *Pitta* manifests in *Shopha* and *Paka*<sup>7</sup>.

With these references one can judge the contribution of *Pitta Dosha* in genesis of autoimmune disorders.

Agitation of *Vata* and *Pitta* results due to indulgence of unwholesome diet. As *Pitta* has affinity for the *Rakta* it brings about *Dushti* in *Rakta*. *Dustha Vata Dosha* is occluded by the *Dustha Rakta* and highly morbid *Vata Dosha* further vitiates *Rakta* resulting in *Anyonyamoorchana* of *Dosha* and *Dhatu*<sup>8</sup>.

*Vata* by its *Sukshma* and *Sara Guna*, *Rakta* by its *Drava* and *Sara Guna* circulate all over body through *Sira*. At the level of joints blood vessels are arranged in circular and tortuous manner and chances of stasis of vitiated *Rakta* along with vitiated *Vata* are more. In combination of *Sthanika Dosha* it produces different signs and symptoms. Skin which is overlying the affected joints also gets affected and may turn into various colours. Various *Lakshana* which can appear are *Teevra Sandhi Shoola* (severe joint pain), *Shotha* (swelling), *Sankocha* of *Dhamani*, *Anguli* and *Sandhi* (constriction of blood vessels, contracture of interphalanges and joints), *Raga* (redness), *Paka* (inflammation) etc<sup>9</sup>.

*Pitta Pradhana Vatarakta* can be best analyzed with the help of autoimmune disorders like SLE, Scleroderma, Sjogren's syndrome.

### 3. Sanga by Kapha Dosha:

*Santarpana* category of the etiological factors causes the morbidity of *Kapha Dosha* and *Medo Dhatu* and these in turn accumulate in the *Raktamarga* leading to the

provocation of *Vata Dosha* and finally manifesting as *Vatarakta*<sup>10</sup>.

The *Avayava* which are generally having *Spandana* (pulsation) if turns to be *Aspandana* (absent pulsation), *Ushna Twacha* (warm skin) to *Sheeta Twacha* (cold skin) are considered to be *Vikruta* or *Aristha Lakshana*<sup>11</sup> These kinds of symptoms are most obvious in Peripheral Vascular Disease where pulsation is lost and extremities become cold. The pathogenesis of *Raktamargavarana* is best correlated with the arterial obstruction due to the atherosclerosis.

### 4. Sanga by Dhatu Mala (Metabolic error in Meda Dhatu):

*Nidana* mentioned in the context of *Vatarakta* like *Misthanna sukha bhojana*, *Madya sevana* (which are said to be rich sources of proteins and gives more calories to body) *Achankramana* and *Diwaswapna* which belong to category of imbalance in energy<sup>12</sup> and *Ama* are likely to cause vitiation of *Medo Dhatu* and may manifest into *Sthoulya*, *Prameha* etc<sup>13</sup>. *Ama* in this context should be considered as *Mala Sanchaya*<sup>14</sup>. *Mala* is one which causes uneasiness to the body. *Aparipakwa Dhatu* (? uric acid crystals) is also considered as *Mala*<sup>15</sup>. According to *Cakrapani* *Ama* can also be considered as *Avarana* which is nothing but *Sanga*<sup>16</sup>. So Based on this reference one can consider excessive deposition of uric acid crystals i.e., *Ama* in the joint spaces which leads to Gouty Arthritis is the *Vatarakta* as explained in an Ayurvedic classics.

Lakshana of *Vatarakta* like

- *Sandhi Shoola*
- *Raga*
- *Paka*
- *Ruk bhutwa bhutwa nashyati* etc helps to understand the samprapti of Gouty Arthritis in terms of *Vatarakta*.

### DISCUSSION:

Two distinct etiopathogenesis may cause the illness *Vatarakta*. Individual etiological factors of *Vata Dosha* as well as *Rakta Dhatu* may culminate in the development of *Vatarakta* and is the usual variety of *Vatarakta*. Where in the morbid *Vata Dosha* as well as vitiated *Rakta Dhatu* leads to the *Raktamargavarana* and is the principal pathology of the *Vatarakta*. In other variety of *Vatarakta*, to start on there is no role of etiological factors of either *Vata Dosha* or *Rakta Dhatu*. Contrary to this the etiological factors which grounds the aggravation of *Kapha Dosha* and vitiation of *Medo Dhatu* ends up in accumulation of *Kapha Dosha* and *Medo Dhatu* in the *Raktamarga* there by contributing the principal pathology of *Raktamargavarana*. The similar qualities of *Kapha Dosha* and *Medo Dhatu* speed up the pathogenesis as two factors support mutually.

Depending upon the superficial or deeper *Dhatu* involved, the *Vatarakta* is of two types. When the pathogenesis of *Vatarakta* is limited to *Twak* and *Mamsa Dhatu* it is regarded as *Uthana (Anavagada) Vatarakta*. Involvement of deeper dhatu like *Asthi*, *Majja* and *Sandhi* signifies the *Gambheera (Avagada) Vatarakta*. A third variety of *Ubhayashrita Vatarakta* is also mentioned in literature where in both the superficial as well as deeper *Dhatu* is affected. *Vatarakta* is a progressive disorder and initially the illness may be limited to either superficial *Dhatu* or deeper *Dhatu* alone, but in the later stages the *Uttana Vatarakta* progresses to deeper *Dhatu*. Similarly the *Gambheera Vatarakta* may involve the superficial *Dhatu* in the later stages. Hence in the later stages the *Vatarakta* develops as *Ubhayashrita Vatarakta*. With the support of *Rogamarga* furthermore categorization of *Vatarakta* can be done. *Vatarakta Lakshana* pertaining to *Twak*, *Raktadi Dhatu* falls under the cate-

gory of *Bahya Roga marga*. As well as when *Lakshana* related with *Sandhi*, *Asthi* and *Marma Pradesh* the disease comes in the group of *Madhyama Rogamarga*. In the stage of impediment implication of *Abhyantara Roga marga* may also be evident. As explained by contemporary science in the context of auto immune disorder like SLE, manifestations related to GIT system are more apparent.

#### CONCLUSION:

- The illness *Vatarakta* can arise in two different ways depending upon the character of *Nidana* and *Samprapti* involved in the causation.
- A distinct etiological factor of *Vata Dosha* as well as *Rakta Dhatu* leading to the morbidity of both in separate is the pathology seen in first form of *Vatarakta*.
- In the second variety it is the *Santarpana Nidana* and resultant accumulation of morbid *Kapha Dosha* and *Medas* in *Raktamarga* is the core pathology behind the causation of *Margavarana* and evolution of the disease. Hence *Vatarakta* is considered to be the finest illustrations of an illness produced by *Margavarana*.
- Due to its interesting pathogenesis, *Vatarakta* presents dynamic and contrasting features in both its *Purvaroop* and its *Roopavastha*. For this very reason *Vatarakta* when viewed under the lens of conventional medicine, can be correlated with multitude of disorders. These disorders range from auto-immune to metabolic turmoil, SLE to Gouty arthritis chaos.
- *Sanga* by *Vata Dosha* can be correlated to Raynaud's disease and Varicose veins.
- *Sanga* by *Pitta Dosha* can be correlated to autoimmune disorder like SLE, Scleroderma and Sjogren's Syndrome,

- *Sanga* by *Kapha Dosh*a can be correlated to Peripheral Vascular Diseases where Atherosclerosis is the root cause.
- *Sanga* by *Dhatu Mala* can be correlated to metabolic disorders like Gouty Arthritis.
- Conclusions can be drawn as, the syndrome *Vatarakta* may range from Musculoskeletal disorders to Auto-immune disorders.

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