A CRITICAL UNDERSTANDING OF VATARAKTA SAMPRAPTI WITH REFERENCE TO CONTEMPORARY SCIENCE

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INTRODUCTION

Vatarakta, the nomenclature is coined on the basis of involved Sampraptighataka i.e. Vata Dosha 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 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. Though the term Avarana is different, it eventually means obstruction only1

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. 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. Descriptions are also available about the Nidana of Vata Prakopa as Sheeta Aahara Vihara Sevana in the context of Vatavyadhi Chikitsa. 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 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 Dushhi which intern leading to Vata Prakopa continues. As a result of this Dosha Dooshya Sammurchana, Shthanika 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. 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-
gravitation of Vata pain will not appear in the same way without agitation of Pitta Dosha Paka too. 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. 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. 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. Pitta Pradhana Vatarakta can be best analyzed with the help of autoimmune disorders like SLE, Scleroderma, Sjogren’s syndrome.

3. Sanga by Kapha Dosha: Santarpama 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.

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 Vikrata or Aristha Lakshana. These kinds of symptoms are most obvious in Peripheral Vascular Disease where pulsation is lost and extremities become cold. The pathogenesis of Rakta-margavarana 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 and Ama are likely to cause vitiation of Medo Dhatu and may manifest into Sthoulya, Prameha etc. Ama in this context should be considered as Mala Sancharya. Mala is one which causes uneasiness to the body. Aparipakwa Dhatu (? uric acid crystals) is also considered as Mala. According to Cakrapani Ama can also be considered as Avarana which is nothing but Sanga. 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 hutwa hutwa 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 *Rakta Dhatu* 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 *Uttana (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, Rakta Dhatu* falls under the category 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 *Santa-prana 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 *Purvaparopha* 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 Dosha* 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 Autoimmune disorders.

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