

**A REVIEW OF VATA - RAKTA ON THE BASIS OF NIDANA
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ABSTRACT

Vata – Rakta as the name indicates is a disease that originates from the vitiation of *Vata dosha* and *Rakta dhatu*. Being dominated by *Vata dosha*, it is a *Vata Pradhana Tridosaja Vyadhi*. This disease is quite common in delicate, sensitive and obese personalities including those whose day to day activities like sleeping and eating are irregular or not time bounded (sedentary lifestyle). The disease usually begins at the *Padamula* and spreads in the upward direction. Occasionally it may originate at the *Hastamula* also. *Vata – Rakta* is of two types – *Uttana Vata – Rakta* (Superficial) and *Gambhira Vata – Rakta* (Deep). This disease include symptoms like burning pain, swelling, pruritus, agonizing pain inside the joints and curvature of fingers and toes is also seen sometimes. In *Ayurveda*, there are five means of diagnosis namely – *Nidana Panchaka* i.e. *Nidana*(causes), *Purvarupa*(Pre – monitory symptoms), *Rupa* (Symptoms), *Upasaya* (Therapeutic effects) and *Samprapti* (Pathogenesis). *Nidana Panchaka* is a great tool not only for diagnosis of disease but it also gives information about prognosis, treatment and differential diagnosis.

Keywords: *Vata Rakta, Nidana Panchaka, Samprapti Ghatak, Upadrava, Upasaya-Anupasaya.*

INTRODUCTION: There are a number of disorders generated by the combination of excessively increased *Vata* and vitiated *Rakta*. *Vata-Rakta* is one of the important diseases adequately described in the *Ayurvedic* classical literature like *Charak Samhita*, *Sushruta Samhita*, *Ashtang Hridaya*, etc. . *Vata-Rakta* has been described as “*Vata-Shonita*” as a separate disease in *Charak Samhita Chikitsasthana* chapter 29^[1]. While in *Sushruta Samhita* it has been included under ‘*Vatavyadhi*’ in *Nidanasthana* chapter 1. It is called *Vata-Rakta* because of its (*Rakta*’s) saturation with *Vata* and its predominance by the same^[2]. *Acharya Madhavkar* has mentioned *Vata-Rakta* in *Madhava Nidana Purvakhanda* chapter 23.

Due to *Sukshma* and *Prasaransheel Guna* of *Vata* and *Dravatva* and *Saratva Guna* of *Rakta* it circulates all over the body

through various *Srotas* (circulatory channels). At the position of *Sandhi* (Joints), due to the *Vakra* shape of *Srotas*, the path of *Vata* and *Rakta* gets obstructed which makes them further aggravated and gets localised there. Further in the *Sandhi* (joints), in combination with *Pittadi Dosas* produces different types of *Vedana* (pain) in the joints which is very severe and patients suffer from such pain becomes unbearable^[3].

The site of its manifestation are *Kara* (hands), *Pada* (feet), *Anguli* (fingers and toes) and *Sarva Sandhi* (all the joints). It establishes its base first in the hands and feet and then spreads in the entire body^[4]. This disease spreads all over the body like *Aakhovisha* (a virulent rat poison) beginning from the *Padamula* (sole of the feet) or sometimes from the hands^[5].

AIM & OBJECTIVES

1. To study and explain *Vata – Rakta* in detail.
2. To study and review *Vata – Rakta* on the basis of *Nidana Panchaka*.

MATERIALS AND METHODS:

Various information regarding *Vata-Rakta* and its *Nidana Panchaka* has been collected from different classical texts and *Ayurvedic* literatures like *Charak Samhita*, *Sushruta Samhita*, *Ashtang Hridaya*, *Madhava Nidana*, etc. by its detail study and understanding. Conclusion is drawn on the basis of acquired knowledge.

OBSERVATION

Nidana (Aetiology of Vata-Rakta) –

Nidana means one which aggravates *Vatadi Dosas*. It may be due to intake of incompatible dietetics and improper activities^[6]. The aetiology of *Vata-Rakta* can be described as follows^[7]

Nidana for Vata Prakopa –

A. Aharaj Nidana –

- Excessive intake of *Kashaya* (astringent), *Katu* (pungent), *Tikta* (bitter), *Alpa* (scanty) and *Ruksha* (dry) *Aahara* of diet.
- *Abhojana* (By abstinence from food).

B. Viharaj Nidana –

- *Haya Yana* and *Ushtra yana* (By constant riding on horses or camels or in vehicles drawn by them).
- *Ambu-Krida* (aquatic games) and *Plavana* (swimming).
- “*Ushne Ch Ati Adhva*”(By excessive wayfaring in summer).
- *Vyavaya* (By sexual indulgence).
- *Vegadharana* (By suppression of natural urges).

Nidana for Rakta Prakopa –

A. Aharaj Nidana –

- Habitual use of *Lavana* (salt), *Amla* (acid), *Katu* (pungent), *Kshara*

(alkaline), *Snigdha* (unctuous) and *Ushna* (hot) articles of diet.

- *Ajir nabhojana* (By predigestion meals).
- *Klinna-Shushka-Ambuja-Aanupa Mamsa Sevana* (By excessive indulgence in stale or dry flesh of aquatic and wet land animals).
- Use of *Till* paste or *Muli* (radish) or *Kulathi* (Horsegram), *Urad* (blackgram), *Nishpava* and other greens and *Ikshu* (sugar cane).
- Use of curd, sour *Conjee*, *Sauvira* wine, vinegar, butter-milk, *Sura* wine and medicated wines.

B. Viharaj Nidana –

- *Viruddhahara* (antagonistic diet) or *Adhyashana*(eating on a loaded stomach).
- *Krodh*(Anger),*Diwaswapna* (daysleep) and *Ratrijagarana* (waking at night).
- *Abhighaata* (trauma).
- *Ashuddhya* (Lack of Bio-purification by *Panchakarma*).

Acharya Sushruta has mentioned that *Vata – Rakta* occurs usually in the *Sukumara* and *Avyayamasheel* (persons with delicate constitution and in the obese who take faulty diet or who lead a faulty life^[8]).

Synonyms –

This condition is known by various names namely^[9] -

1. *Vata – Shonita*
2. *Khuda Vata*
3. *Vata – Balasa*
4. *Adhya – Vata*

Samprapti (Pathogenesis):Process of understanding of development of disease by the vitiated *dosa*’s which are constantly circulating inside the body is called *Samprapti*^[10].By reason of the *Sukshma* and *Prasaransheel Guna* (character) of *Vata* and of the *Dravatva* and *Saratva*

nature of the *Rakta*, the toxic element, spreading by the means of the *Srotasas* (circulatory channels) into the whole body, gets obstructed in the *Sandhi* (joints) and gets localised in the joints due to the *Vakra* (curvy) shape of its path in the joints. After localisation, it becomes associated with *Pitta* or *Vata* and causes pain characteristic of each *Dosha* (humor). Hence it generally causes pain in those joints (*Hasta-Pada Anguli & Sarva Sandhi*) only. The various kinds of pain thus caused are really very painful to their victims^[11].

As per *Acharya Sushruta*, *Vayu* gets vitiated due to *Haya – Ushtra Yana* (riding on an elephant, horse or camel) or by the use of its (*Vayu*) other *Nidana* (causative factors) or by the use of *Tikta* (bitter), *Ushna* (hot), *Amla* (acidic), *Kshara* (alkaline) and other eatables and by repeated exposure to heat, the *Rakta*

becomes vitiated soon and it then obstructs the pathway of *Vayu* immediately. The *Vayu* due to obstruction in its pathway becomes more aggravated and further vitiates the already vitiated *Rakta* at the sametime^[12].

Samprapti Ghatak^[13] –

Dosa – Vata Pradhana Tridosaja

Dusya – Uttana Vata Rakta – Rasa, Rakta, Mamsa

Gambhira Vata Rakta – Rakta, Rasa, Mamsa, Meda, Asthi, Majja

Srotas – Rasavaha, Raktavaha initially later on all *Dhatuvaha Srotas*

Srotodushti – Sanga

Adhithana – Hastapadanga, Sarva Sandhi

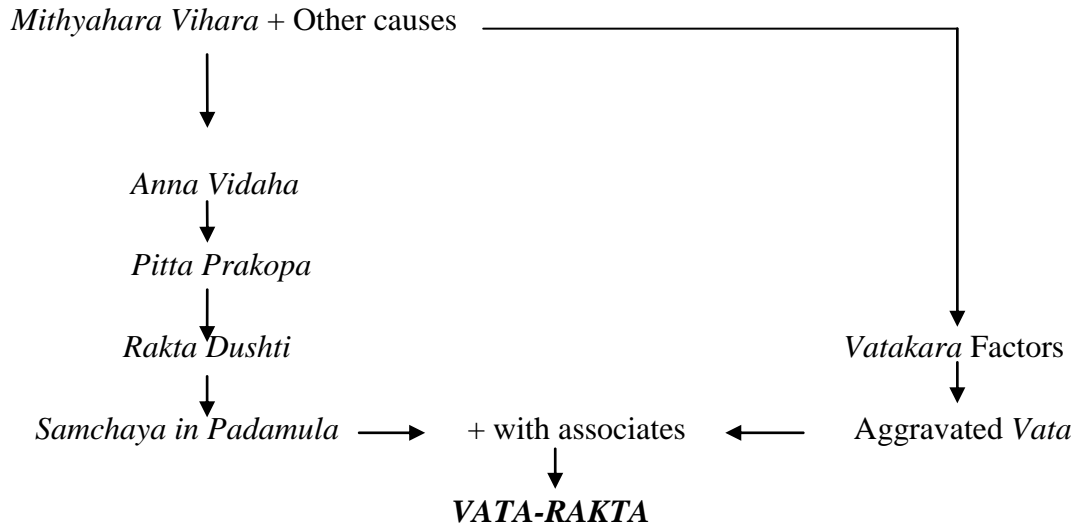
Svabhava – Chirkari

Sadhyasadhyata – Ekdosaja – Sadhya

Dvidosaja – Yapy

Tridosaja – Asadhya

Samprapti Chakra^[14]



Purvaroop (Pre – monitory Symptoms)

Manifestation of symptoms before the actual manifestation of disease is called *Purvaroop*^[15]. The *Purvaroop* of *Vata – Rakta* are^[16] –

- *Asweda/Atisweda* (Excess or absence of perspiration)
- *Karshanyata* (Swarthiness)
- *Sparshgnatwa* (Anesthesia)

- *Kshate Atiruk* (Undue severity of pain on injury)
- *Sandhi Shaithilya* (Looseness of the joints)
- *Alasya* (Lethargy)
- *Sadana* (Asthenia)
- *Pidikodgama* (Appearance of pimples)
- *Nishtoda* (Pricking pain)

- *Bhedana* (Spitting pain)
- *Supti* (Enlargement and numbness of the knee, calf, thighs, waist, shoulder, hands, feet and other body parts)
- *Kandu* (Pruritus)
- *Sandhi Ruk* (Frequent appearance and disappearance of pain in the joints)
- *Vaivarnya* (Discolouration)
- *Mandalotpatti* (Appearance of round eruptions on body).

Rupa (Symptoms): It is the fully manifested stage of disease with prominent clinical features^[17]. According to *Acharya Charaka*, this condition is said to be of two kinds – *Uttana Vata Rakta* (Superficial) – Affects *Tvaka* (skin) and *Mamsa* (muscles) *Gambhira Vata Rakta* (Deep) – Affects *Gambhira dhatus* (the deeper tissues) of the body. The symptoms of *Vata – Rakta* are described below^[18] –

Uttana Vata – Rakta (Superficial):

- *Kandu* (Pruritus)
- *Daha* (Burning Pain)
- *Aayama* (Extension)
- *Toda and Sphurana* (Aching and Throbbing pain)
- *Aakunchan* (Contraction)
- *Shyava–Rakta* (Dusky red) or *Tamra Varna* (Coppery coloration).

Gambhira Vata – Rakta (Deep):

- *Shvayatu* (Swelling)
- *Stabdhatta* (Rigidity)
- *Kathinya* (Hardness)

- *Bhrisharti* (Agonizing pain inside the joints)
- *Shyava – Tamra Varna* (Dusky red or coppery coloration)
- *Daha – Toda – Sphurana* (Burning, pricking, throbbing pain)
- *Paakvana* (Tendency of Suppuration)

Upadrava (Complications):

The following complications are observed in *Vata – Rakta*^[19] –

Aswapna (Sleeplessness), *Arochaka* (Anorexia), *Shwasa* (Dyspnoea), *Mamsa Kotha* (Sloughing), *Shirograha* (Stiffness of head), *Murccha* (Fainting) *Ruk* (Distress), *Trishna* (Morbid thirst) *Jwara* (Fever), *Moha* (Unconsciousness) *Hikka* (Hiccough) *Pangulya* (Lameness) *Anguli Vakrata* (Curvature of fingers and toes) *Sphota* (Blisters) *Daha* (Burning Sensation) *Bhrama* (Giddiness) *Klama* (Exhaustion) *Marmagraha* (Afflictions in Vital parts)

Upasaya/Anupasaya:

Upasaya means which gives pleasure to the person by the use of *Aaushadha* (medicines), *Aahara* (diets) and *Vihara* (reigmens). Their action may directly be against the cause, or to the disease itself or to the both^[20].

Medicine, food and regimen which are not conducive to the body and develop displeasure to the body is called *Anupasaya*^[21].

Upasaya and *Anupsaya* for *Vata – Rakta* is described in the below table^[22] :-

Table 1 : Upasaya and Anupsaya for Vata – Rakta

	AHARA	VIHARA
Upasaya	Old Barley, Wheat, <i>Sali</i> and <i>Sastika</i> types of rice, Soup of <i>Adhaki</i> , <i>Chanka</i> , <i>Mudga</i> , <i>Masura</i> and <i>Makustha</i> with <i>ghee</i> , <i>Satavari</i> , <i>Upodika</i> , Milk, <i>Taila</i> , <i>Ghrita</i> , etc.	<i>Abhyanga</i> , <i>Parishheka</i> , <i>Snehapana</i> , <i>Aasthapana Basti</i> , <i>Virechana</i> , Leech Therapy

Anupasaya	<i>Urad, Kulatha, Nispava, Kshara</i> products, Yoghurt, Sugarcane, Liquor, <i>Pinyaka, Kanji</i> , Pungent, Hot, Heavy to digest eatables, etc.	<i>Diwaswapna</i> (Daysleep), <i>Vyavaya</i> (Indulging in Intercourse), Staying under Sun, Exercising or Wrestling.
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CONCLUSION: *Vata – Rakta* is a condition of pathological association of *Vata* with the *Rakta*. This disease has been mentioned in various *Ayurvedic* Classical texts and is explained elaborately. *Vata - Rakta* occurs usually in the person who lead a life opposite to that indicated in the *Samhitas* according to seasons. Both *Vata* and *Rakta* gets aggravated due to their own *Nidana* (causative factors) and results in inflammation of the *Hasta – Pada Anguli* (big toe and thumb) which afterwards spread to the other small and big *Sandhi* (joints) of the body. The diagnosis of the disease with the help of *Nidana Panchaka* (*Nidana, Purvaroopa, Rupa, Upasaya and Samprapti* – five means of diagnosis) will help in better understanding and treatment of *Vata – Rakta*.

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