

Department :- Ayurved Samhita &
Siddhant

TOPIC

Comparative study on Chikitsa of Vatarakta w.s.r to Brihatrayi

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1.REVIEW PART

Introduction- Ayurveda speaks about comprehensive approach for both Swastha and Atura. As Trisutra is mandatory for both Swastha and Atura. Among Trisutra, Oushadha placed in 3 position and success of the treatment is based on presence and absence of Chikitsa Chatushpada. Oushadha is placed in second place in Chikitsa Chatushpada.

Though Vaidya and Rogi is there but without Oushadha, Chikitsa is not possible. This shows that importance & significance of Oushadha/Chikitsa in both Swastha and Atura.

Reference of Vatarakta in Brihatrayi

Sl No	Samhita	Name of the Chapter	Reference
A	Charaka Samhita	Vatashonita Chikitsita Adhyaya	Cha Chi 29
B	Sushruta Samhita	Vatavyadhi Nidana Adhyaya	Su Ni 1
		Maha Vatavyadhi Chikitsa Adhyaya	Su Chi 5
C	Ashtanga Hrudaya	Vatashonita Nidana Adhyaya	A .H Ni 16
		Vatashonita Chikitsa Adhyaya	A.H Chi 22

Definition of Chikitsa-

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः।

सा चिकित्सा विकाराणां कर्म तद्भिषजां स्मृतम्॥३४॥ (Cha Su 16/34)

Whatever the Kriyas which brings the normalcy of Dhatus (Dosha, Dhātu , Mala) are Known as Chikitsa. This in fact is the duty of the physician.

CHIKITSA OF VATARAKTA ACC TO CHARAKA SAMHITA

Nidana Parivarjana- Nidana should be avoided, as it is the prime line of treatment for every Vyadhi.

Base for Chikitsa of Vatarakta

बुद्ध्वा स्थानविशेषांश्च दोषाणां च बलाबलम्

चिकित्सितमिदं कुर्याद्दूहापोहविकल्पवित्॥१५५॥ (Cha Chi 29/155)

After considering specific Sthana and Bala of Vitiated Dosha, the physician who is well conversant in reasoning and variation should apply proper treatment.

After considering the Avastha (Stage of disease) involved Dosha one should select proper line of treatment.

Raktamokshana- Atyayika Chikitsa

रक्तमार्गं निहन्त्याशु शाखासन्धिषु मारुतः।

निविश्यान्योन्यमावार्य वेदनाभिर्हरेदसून्॥३५॥ (Cha Chi 29/35)

Vitiated Vata having reached the joints of extremities obstruct the way of the Rakta and vitiated Rakta obstruct the way of Vata, Thus causes the unbearable pain as similar to leading to death.

तत्र मुञ्चेदसृक् शृङ्गजलौकःसूच्यलाबुभिः।

प्रच्छनैर्वासिराभिर्वा यथादोषं यथाबलम्॥३६॥ (Cha Chi 29/36)

In this condition, Rakta Moskshana should be done with Shrunga, Jalauka, Suchi, Alabu, Prachhana or Siravyadha depending on Dosha and Bala of the Rोगि

रुन्दाहशूलतोदार्तादसृक् आव्यं जलौकसा।

शृङ्गैस्तुम्बैर्हरेत् सुप्तिकण्डूचिमिचिमायनात्॥३७॥ (Cha Chi 29/37)

Rakta Mokshana should be done with Jalauka in case of suffering from Ruk, Dahan, Shoola and Thoda.

If the Rogi is suffering from Supti, Kandu and Chimichimayana Rakta Mokshana should be done with Shrunga or Alabu.

देशाद्देशं व्रजत् स्राव्यं सिराभिः प्रच्छन्नेन वा (Cha Chi 29)

If the Lakshanas like Daha, Thoda etc are not localized to specific part rather of fleeting nature, Rakta Mokshana should done with Siravyadha or by Prachhanna.

Contraindication of Rakta Mokshana

अङ्गुलानौ न तु स्राव्यं रुक्षे वातोत्तरे च यत् ॥३८॥ (Cha Chi 29/ 38)

In case of Angaglani, Rukshata and other symptoms of Vata Dosha (Vata Pradhana)

Rakta Mokshana should not be done

Other Shodhana in Vatarakta

विरेच्यः स्नेहयित्वाऽऽदौ स्नेहयुक्तैर्विचनैः।

रूक्षैर्वा मृदुभिः शस्तमसकृद्दस्तिकर्म च॥४१॥

सेकाभ्यङ्गप्रदेहान्नस्नेहाः प्रायोऽविदाहिनः।

वातरक्ते प्रशस्यन्त ...॥४२॥ (Cha Chi 29/ 41-42)

After proper Snehana, Vatarakta Rogi should be treated with Mrudu Sneha Virechana or with Mrudu Rooksha Virechana. After Mrudu Virechana, give frequent Basti including Anuvasana and Niruha Basti. besides Seka, Abhyanga , Pradeha, Anna and Sneha be given which should not cause Vidaha.

Importance of Virechana

योगैश्च कल्पविहितैरसकृत्तं विरेचयेत्

मृदुभिः स्नेहसंयुक्तैर्ज्ञात्वा वातं मलावृतम्॥८७॥(Cha Chi 29/87)

In case of Vata Avruta with Mala, Mrudu Virechana is indicated. The drugs mentioned in Kalpa Sthana along with Sneha is beneficial.

क्षीरिणैरुण्डतैलं च प्रयोगेण पिबेन्नरः।

बहुदोषो विरेकार्थे जीर्णे क्षीरौदनाशनः॥83॥ (Cha Chi 29/83)

If Bahu Dosha is there in Vatarakta, in that condition Virechana should be given with Ksheera mixed with Eranda Taila . After digestion Kshira Oudhana (Rice mixed with milk) is given as food.

Importance of Basti

निर्हरेद्वा मलं तस्य सघृतैः क्षीरबस्तिभिः।

न हि बस्तिरसमं किञ्चिद्वातरक्तचिकित्सितम्॥८८॥ (Cha Chi 29/88)

Mala in Vatarakta should be eliminated by administering

Kshirabasti,.There is no treatment efficient as Basti.

Vishesha Chikitsa based on Sthana

विशेषं तु निबोध मे॥४२॥

बाह्यमालेपनाभ्यङ्गपरिषेकोपनाहनैः।

विरेकारस्थापनरुनेहपानैर्गम्भीरमाचरेत्॥४३॥ (Cha Chi 29/43)

Uttana Vatarakta treated with Alepa, Abhyanga , Parisheka and Upanaha

Gambhira Vatarakta treated with Virechana, Asthapana Basti and

Snehapana

Gambira Vatarakta Chikitsa

गम्भीरे रक्तमाक्रान्तं स्याच्चेत्तद्दातवज्जयेत्।

पश्चाद्दाते क्रियां कुर्याद्दातरक्तप्रसादनीम्॥१६०॥ (Cha Chi 29/160)

In Gambhira Vatarakta if Rakta is vitiated strongly (severely) thus treated first at the beginning like Vataroga and there after steps should be taken to pacify the Vata in Vatarakta

Vishesha Avastha (Vataprakopa due to Avarana)

कुपिते मार्गसंरोधान्मेदसो वा कफस्य वा।

अतिवृद्ध्याऽनिले **नादौ शस्तं स्नेहनबृंहणम्॥१५६॥** (Cha Chi 29/156)

व्यायामशोधनारिष्टमूत्रपानैर्विरचनैः।

तक्राभयाप्रयोगैश्च **क्षपयेत् कफमेदसी॥१५७॥** (Cha Chi 29/157)

If the Vata is vitiated due to obstruction either by excessive aggravated Meda or Kapha, one should not apply Sneha or Brumhana drugs in the beginning.

Instead, Kapha and Meda are to be subside with Vyayama, Shodhana,

Mutraneena, Virechana, intake of Arishta and Takra with Abhaya

Chikitsa of Pakwavastha of Vatarakta

रक्तपित्तातिवृद्ध्या तु पाकमाशु नियच्छति।

भिन्नं स्रवति वा रक्तं विदग्धं पूयमेव वा॥१६१॥ (Cha Chi 29/161)

तयोः क्रिया विधातव्या भेदशोधनरोपणैः ^[१] ।

कुर्यादुपद्रवाणां च क्रियां स्वां स्वाच्चिकित्सितात्॥१६२॥ (Cha Chi 29/162)

The disease manifested due to excessive aggravation of Rakta and Pitta get inflamed and exhibits the features of Bhinna Srava (discharging blood) or Vidagdha Puya (Pus with property of burning sensation) should be treated with Bhedana, Shodhana and Ropana. Complications should be managed according to their respective

CHIKITSA OF VATARAKTA ACC TO SUSHRUTA SAMHITA

General consideration for treatment

तत्रप्राणमांसक्षयपिपासाज्वरमूर्च्छाश्वासकासस्तम्भारोचकाविपाकविसरणसङ्कोचनैरनुपद्रुतं
बलवन्तमात्मवन्तमुपकरणवन्तं चोपक्रमेत् ॥६॥ (Su Chi 5/ 6)

In this disease, a patient can be taken up for treatment , If he is Balavanta, Atmavanta and Upakaranavanta, and devoid of complications like Pranakshaya, Mamsakshaya and also afflicted with Pipasa, Murcha, Jwara, Shwasa, Kasa Sthamba, Arochaka, Avipaka Visarana and Sankocahana (Flaccidity or Spasticity of limbs)

Vataja Vatarakta Chikitsa

तत्, आदावेव बहुवातरूक्षम्लानाङ्गादते

मार्गावरणाद्दुष्टशोणितमसकृदल्पाल्पमवसिञ्चेद्दातकोपभयात् ।

ततो वमनादिभिरुपक्रमैरुपपाद्य प्रतिसंसृष्टभक्तं वातप्रबले पुराणघृतं पाययेत् । (Su Chi 5)

In this disease, first of all vitiated Rakta resulting from obstruction to the channels, should be let out from the patients repeatedly in small quantity so as to forestall excessive aggravation of Vaata, except from those whose limb have becomes dry and withered due to excess Vata.

There after , the patient should be subjected to the procedures of emesis, etc followed by the administration of restricted dietary regimen (such as Samsarjana Krama), If the patient has predominance of Vata one should give Purana Gritha as Shamana Oushadhi.

Parisheka with Shatapaaka Bala Taila

Pradeha , Upanaha, Purana Grutha

Pittaja Vatarakta Chikitsa

शालिषष्टिकनलवञ्जुलतालीसशृङ्गाटकगलोड्यगौरीगौरिकशैवलपद्मकपद्मपत्रप्रभृतिभिर्धा

न्याम्लपिष्टैः प्रदेहो घृतमिश्रः, ||८|| (Su Chi 5/8)

After Shodhana, Pittahara Shamana Oushadhi (Sarpi), Pittaja-Jwarahara

Oushadhi should be given.

Parisheka with Pittahara Kashaya

Rakta- Prabala Vatarakta

रक्तप्रबलेऽप्येवं, बहुशश्च शोणितमवसेचयेत्, शीततमाश्च प्रदेहाः कार्या इति ॥९॥ (Su Chi 5/9)

In Rakta- Prabala Vatarakta repeated Raktamokshana should be done Sheeta

Tama Pradeha should be applied

Kaphaja Vatarakta Chikitsa

After Shodhna, Kaphahara Kashaya should be given as Shamana Oushadhi,

Gudaharitaki should be given with Mutra or Jala

Parisheka with Kaphahara Kashaya

Sukoshna Panchapradeha with Ksharodaka

Sannipataja Vatarakta Chikitsa

संसर्गे सन्निपाते च क्रियापथमुक्तं मिश्रं कुर्यात् ॥११॥ (Su Chi 5/11)

In case of Samsargaja and Sannipataja Vaatarakta. Combined treatment for
Doshas involved, as mentioned for earlier should be carried out.

Samanya Chikitsa Yogas of Vatarakta

Guda Haritaki

In all types of Vatarakta, Gudaharitaki should be administered

Vardhamana Pippali Yoga

Pippali in increasing order of Five or 10 every day, pasted in milk or water, should be given to drink , while the patient is living on milk and rice diet for 10 days and then similarly decreased until five or ten.

Conclusion of Vatarakta Chikitsa

एवमाद्यैः क्रियायोगैश्चिरोत्पतितं सुखम् ।

वातासृक् साध्यते वैद्यैरप्यते तु चिरोत्थितम् ॥१४॥ (Su Chi 5/14)

By the above mentioned treatment protocol physician cures

Vatarakta of recent origin easily and alleviates the chronic one.

CHIKITSA OF VATARAKTA ACC TO ASHTNAGA HRUDAYA

वातशोणितिनो रक्तं स्निग्धस्य बहुशो हरेत्।

अल्पाल्पं पालयन् वायुं यथादोषं यथाबलम्॥१॥ (A H Chi 22/1)

रुग्नागतोददाहेषु जलौकोभिर्विनिर्हरेत्।

शृङ्गतुम्बैश्चिमिचिमाकण्डूरुन्दूयनान्वितम्॥२॥ (A H Chi 22/2)

प्रच्छानेन सिराभिर्वा देशादेशान्तरं व्रजत्।

-----॥३॥ (A H Chi 22/3)

विरेच्यः स्नेहयित्वा तु स्नेहयुक्तैर्विरेचनैः।

-----॥५॥ (A H Chi 22/5)

वातोत्तरे वातरक्ते पुराणं पाचयेद्धृतम्।

-----||७|| (A H Chi 22/5)

क्षीरिणैरण्डतैलं च प्रयोगेण पिबेन्नरः।

बहुदोषो विरेकार्थे जीर्णे क्षीरौदनाशनः॥११॥ (A H Chi 22/11)

निर्हरेद्वा **मलं तस्य सघृतैः क्षीरबस्तिभिः।**

न हि बस्तिसमं किञ्चिद्वातरक्तचिकित्सितम्॥१३॥

विशेषात्प्युपाश्वोरुपर्वस्थजठरार्तिषु।

-----|१४| (A H Chi 22/ 13-14)

Bahya Chikitsa

उत्तानं लेपनाभ्यङ्गपरिषेकावगाहनैः।

विरेकास्थापनस्नेहपानैर्गम्भीरमाचरेत्॥३८॥ (A H Chi 22/ 38)

AvasthikaChikitsa

कुपिते मार्गसंरोधान्मेदसो वा कफस्य वा।

अतिवृद्ध्याऽनिले शस्तं नादौ स्नेहनबृंहणम्॥४७॥

कृत्वा तत्राद्यवातोक्तं वातशोणितिकं ततः।

भेषजं स्नेहनं कुर्याद्यच्च रक्तप्रसादनम्॥४८॥ (A H Chi 22/ 47-48)

Acharya Vagbhata, explained treatment for Vatarakta, same as like Acharya

PATYA-APATHYA OF VATARAKTA

Pathya is also a part of the Chikitsa, all the three Acharyas are explained both Aharaja & Viharaja Pathya and Apathy for Vatarakta Vyadhi, but Sushruta explained more about Viharaja Pathya like Manohara Gruha, Mrudu Gandopadana, Sukha Shayana, Mrudu Samvahana.

Table showing the PATHYA and APATHYA of Vatarakta acc to Brihatrayi

Pathya	Apathya
Puranayava, Godhuma, Nivara, Shashtika Shali	
Vishkira, Pratuda Mamsa	Katu, Amla, Lavana
Adhaka, Chanaka, Mudga, Masura, Makushtaka	Ushna
Sunishannaka, Vetragra, Kakamachi,Shatavari, Vastuka, Upodika, Souchala	Guru, Abhishyandi Ahara, Dadhi
Gavya, Mahisha and Ajakshira	Sukta, Khsara
Manohara Gruha, Mrudu Gandopadana, Sukha Shayana,	Santapa, Divaswapna, Vyayama,

2. DISCUSSION PART

DISCUSSION ON TREATMENT PRINCIPLES OF VATARAKTA ACC

TO CAHRAKA SAMHITA

Q no-1: Why Nidana Parivarjana is needed?

सङ्क्षेपतः क्रियायोगो निदानपरिवर्जनम् | (Su Ut 1/25)

निदानानां दोषकारकहेतूनां रोगकारकहेतूनां च सर्वतो वर्जनम्.

त्यागाद्विषमहेतूनां समानां चोपसेवनात्

विषमा नानुबध्नन्ति जायन्ते धातवः समाः॥३६॥ (Cha Su 16/36)

By avoiding the unwholesome causative factors and by adopting wholesome factors normalcy of Dhatus takes place naturally.

Though Nidana Parivarjana is not mentioned directly, with help of **Hetwarta Tantrayukti**, one should consider this, this is the prime line of treatment in all

Here Analysis of Nidana reveals that, both Aharaja and Viharas like Haya Yana, Ushtra Yana, Ambu Kreeda, Plavana are contributing much and Adhishtana of Vyadhi is primarily seen in Hasta Or Paada Mula so, one must avoid the Nidana here Nidana Parivarja plays very important role in stopping the further vitiation of Dhatu.

**Q no-2: Is it possible to get Vatarakta Vyadhi other than Swatantra Hetu
Janya Vataprakopa?**

Yes, It is possible. Because Kaphavruta and Medavruta Vata , may also leads
to Vatarakta (Paratantra Hetu Janya Vata Prakopa)

Q no-3: Why should consider Sthana Bala-Abala etc of Vatarakta Rogi ?

The physician who is well-versed about knowledge of prognosis proceeds to treat a patient will certainly get success in his endeavor.

परीक्ष्यकारिणो हि कुशला भवन्ति (Cha su 10/5)

On the other hand who treats incurable disease without having the knowledge of the prognosis will certainly lose prosperity, wisdom and reputation

साध्यासाध्यविभागज्ञो ज्ञानपूर्व चिकित्सकः।

काले चारभते कर्म यत्तत् साधयति ध्रुवम्॥७॥

अर्थविधायशोहानिमुपक्रोशमसङ्ग्रहम् ।

प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत्॥८॥ (Cha Su 10/7-8)

भिषजा प्राक् परीक्ष्यैवं विकाराणां स्वलक्षणम्।

पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता॥२१॥

साध्यासाध्यविभागज्ञो यः सम्यक्प्रतिपत्तिमान्। (Cha Su 10/21)

An intelligent physician should examine the distinctive features of the disease
i.e. whether it can be curable or not curable? and then proceed to treat the
curable diseases only, one who is well versed about the diseases and their
treatment modalities will never commit a mistake.

This principle is specifically highlighted in the Vatarakta Chikitsa, because here Vata Prakopa will take by two ways one is by Vatavruddikara Nidana (Swatantra Hetu) and in other condition Vataprakopa will take place because of Avarana (Kapha and Medha) in both the condition treatment modalities will be different.

Q no-4: Why Raktamokshna is given importance?

- ✓ Vatarakta is Shonitaja Vyadhi and also Rakta Pradoshaja Vyadhi
- ✓ Margavarodha by Rakta leads to further Vata Prakopa (to remove Avarana)
- ✓ **Alpa Alpa Rakta Harana - to avoid Vata Prakopa**
- ✓ Different types like Shringa, Jalauka Suchi, Alabu, Siravyadha are explained based on Dosha involvement and Bala of the Roga and Rogi

त्वग्दोषा ग्रन्थयः शोफा रोगाः शोणितजाश्च ये ।

रक्तमोक्षणशीलानां न भवन्ति कदाचन ॥३४॥ (Su su 14/34)

By undergoing Raktamokshana, skin diseases, Granthi , Shopha and other
Shonitaja Rogas will never occur

✓ Helps specially in Uttana Vatarakta.

Q no-5: Why Mrudu Shodhana is indicated?

- ✓ Because, in Vatasyopakrama, Mrudu Shodhana is indicated (It may be Virechana or Basti) मृदूनि च संशोधनानि (Cha Vi 6/16)
- ✓ This is the Vatapradhana Vyadhi, Teekshna Shodhana will again leads Vataprakopa

This Vyadhi mostly occur in Sukumara (Prayaha Sukumaranam) so these persons are not fit for Teekshna Shodhana

Q no-6: Why Basti is considered as best treatment for Vatarakta ?

- ✓ As Vatarakta is mentioned in **Vataja Nanatmaja Vyadhi**, without the involvement of Vata , Vatarakta Vyadhi will not manifest and Basti is said the best treatment for Vata Dosha **बस्तिर्वातहराणां** (Cha su 25).
- ✓ Pakwashaya is considered as Vishesha Sthana of Vata, In Marmaasthi Sandhigata Vyadhi (Madhya Roga Marga) Basti is indicated, as Vatarakta is Madhyama Roga Marga Vyadhi. **शाखागताः कोष्ठगताश्च रोगा मर्मोर्ध्वसर्वावयवाङ्गजाश्च**|(Cha Si 1/ 38)
- ✓ Avarana of Vata by Mala is removed by Basti.

Q no-7: Why Kshira- Basti is indicated?

✓ Kshira is Vatapittashamaka, Raktaprasadaka, **Kshiram Jeevaniyanam**
Shreshtam क्षीरं जीवनीयानां,

Q No-8: Why Virechana is mentioned in Vatarakta ?

✓ As in Vatarakta, Rakta Dushti is there and in Shonitaja Vyadhi, Vircechana is
also a one line of treatment to pacify the Rakta.

कुर्याच्छोणितरोगेषु रक्तपित्तहरीं क्रियाम्।

विरेकमुपवासं च स्रावणं शोणितस्य च॥१८॥ (Cha su 24/18)

- ✓ As in Vataja Vyadhi Samanya Chikitsa, Mrudu Shodhana is mentioned it also includes Mrudhu Virechana. **So Virechana helps in Nirharana of Dushita Vata and Dushita Rakta.**
- ✓ Virechana will do the Avarana Hara action, where in Vata get Avruta by Mala.

यद्यनेन सदोषत्वात् कर्मणा न प्रशाम्यति॥८३॥

मृदुभिः स्नेहसंयुक्तैरौषधैस्तं विशोधयेत् (Cha Chi 28/83)

✓ Snehayukta Mrudhu Virechana is directly indicated in Vatavyadhi

Chikitsa

Q no-9: What is the importance of explaining the Chikitsa based on Sthana though all Vatarakta are produced because of Vata, Rakta & Tridosha ?

✓ One should eliminate the Vitiated Doshas by their nearest Marga (Route)

यदीरयेद्गृहिर्दोषान् पञ्चधा शोधनं च तत्

निरूहो वमनं कायशिरौरेकोऽस्रविश्रुतिः॥७॥ (A H Su 14/5)

Here in **Uttana Vatarakta**, vitiated Doshas will get Sthanasamsharya in between Twak Mamsa so here Bahir-Parimarjana Chikitsa will place major role to pacify the vitiated Dosha as compared to other Chikitsa.

In **Gambhira Vatarakta**, vitiated Doshas will get Sthanasamsharya in Gambhira Dhatus like Meda, Asthi and Majja , here it needs Abhyantra Shodhana Chikitsa so Virechana, Basti etc are indicated.

Q no-10: What exactly Nirharana of Mala in Vatarakta?

Here one has to consider both Dushita Dosha and Dhushita Mala,

Q no-11: What is Sneha Virechana and Rooksha Virechana?

In Apla Snigdha condition, Virechana should be given with Sneha Drvaya (Eranda Taila+ Ksheera), In Ati Snigdha condition, Virechana should be given with Rooksha Dravya like Trivrut, Triphala etc

Q no-12: What is Bahudosha ?

Bahu Dosha means quantitative and qualitative increase of vitiated Dosha, with the help of **Ateetavekshana & Prasanga Tantrayukti** one has to consider Bahudosha Lakshanas also.

अविपाकोऽरुचिः स्थौल्यं पाण्डुता गौरवं क्लमः।

पिडकाकोठकण्डूनां सम्भवोऽरतिरेव च॥१३॥

Shloka Cont.....,

आलस्यश्रमदौर्बल्यं दौर्गन्ध्यमवसादकः।

श्लेष्मपित्तसमुत्त्वलेशो निद्रानाशोऽतिनिद्रता॥१४॥

तन्द्रा क्लैब्यमबुद्धित्वमशस्तरवप्नदर्शनम्।

बलवर्णप्रणाशश्च तृप्यतो बृंहणैरपि॥१५॥

बहुदोषस्य लिङ्गानि तस्मै संशोधनं हितम्।

ऊर्ध्वं चैवानलोमं च यथादोषं यथाबलम्॥१६॥ (Cha Su 16)

Q no-13: What is Kshapana Chikitsa in Kaphamedavruta Vata?

Here Kshapana means Chedana of Kapha & Meda क्षपणं सर्वथोच्छेदेन (Cha Chi
27/25)

**Q no-14:As Upanaha is one among the Niragni Sweda, why it is considered
in Bahirparimarjana Chikitsa ?**

✓ Though Upanaha is one among the Niragni Sweda, it is specifically indicated
in Kaphamedavruta Vata

Q no-15: Why Eranda Taila Prayoga in Vatarakta ?

In the indication of Eranda Taila, **Gambhira** and **Kaphamedavruta** **Vatarakta** is mentioned.

(गुल्मोदरब्रध्नार्शःप्लीहोदावर्तयोनिशुक्रगदे ११ |

मेदःकफसंसृष्टे मारुतरक्तेऽवगाढे च॥ २७॥

गृध्रासिपक्षवधादिषु विरेचनाह्वेषु वातरोगेषु

वाते विबुद्धमार्गे मेदःकफपित्तरक्तेन॥ २८॥

Sholka Cont....,

पयसा मांसरसैर्वा त्रिफलारसयूषमूत्रमदिराभिः।

दोषानुबन्धयोगात् प्रशस्तमेरण्डजं तैलम्॥ २९॥

तद्धातनुस्वभावात् संयोगवशाद्विरेचनाच्च जयेत्।

मेदोसृविपत्तकफोन्मिश्रानिलरोगजित्तरमात्॥ ३०॥

बलकोष्ठव्याधिवशादापञ्चपला भवेन्मात्रा।

मृदुकोष्ठाल्पबलानां सह भोज्यं तत्प्रयोज्यं स्यत्॥ ३१॥

DISCUSSION ON TREATMENT PRINCIPLES OF VATARAKTA

ACC TO SUSHRUTA SAMHITA

Here Acharya Sushruta mentioned the general guidelines for consideration of Vatarakta Rogi for treatment is explained.

आयुष्मान् सत्त्ववान् साध्यो द्रव्यवानात्मवानपि ॥२१॥

आस्तिको वैद्यवाक्यस्थो व्याधितः पाद उच्यते |२२| (Su Su 34/22)

The Lakshana of Rogi in Chikitsa Chatushpada, mentioned by Acharya Sushruta is like this, Rogi should be आयुष्मान् दीर्घायुः| सत्त्ववान् क्लेशसहिष्णुः| साध्यः साध्यव्याधियुक्त | वैद्यवाक्यस्थो वैद्यवचनकर This type of Roga and Rogi are eligible for treatment and with help of **Viparyaya Tantrayukti**, the Rogi which has afflicted with Upadrava like Pipasa, Jwara etc and Bala Kshaya Mamsa Kshaya etc should not be treated.

Here also basic principle is highlighted by Acharya Sushruta

- ✓ Acharya Sushruta is not explained in detail about Shodhana, but also given importance to Shodhana.
- ✓ Given importance to Rakta Mokshana because Acharya considered Margashodhana/ Marga Avaranahara is the prime treatment.
- ✓ Here Acharya accepted that after Shodhana (based on Dosha) one should go for Shamana Oushadi specially Purana Grutha and specific Doshahara Siddha Grutha.

✓ As Acharya Sushruta not Accepted Uttana and Gambhira as separate types, so based on Dosha involvement and Sthana Samshraya of Dosha, both Bahirparimarja (like Parisheka, Pradeha, Abhyanga and Upanaha)and Abhyantara Chikitsa is explained.

✓ In Rakta Prabala Vatarakta, repeated Rakta Mokshana and Sheeta Tama Pradeha is mentioned because here the patient is having severe Daha Raga Shoola and Paaka

Q no-16: What is the Karmukata of Guda Haritaki ?

सपुराणोऽधिकगुणो गुडः पथ्यतमः स्मृतः ॥१६१॥ (Su Su 45/161)

Purana गुडः should be used, as (like Madhu Grutha Vidanga, Guda also be used in old form)

Purana गुडः is Patyatama.

हरीतकी भक्ष्यमाणा नागरेण गुडेन वा ।

सैन्धवोपहिता वाऽपि सातत्येनाग्निदीपनी ॥६८॥

वातानुलोमनी वृष्या चेन्द्रियाणां प्रसादनी ।

सन्तर्पणकृतान् रोगान् प्रायो हन्ति हरीतकी ॥६९॥ (Su Su 44/68-69)

When Haritaki is consumed with Nagara or Haritaki with Guda or Haritaki with Saindhava for long long time it will do the Agnideepana, Vatanulomana, Indriya Prasadana, cures the Santarpana Janya Rogas

Vatarakta is Santarpana (Nidana Sevana Janya) **Vyadhi (Prayaha**

Sukumaranam, Sthulya Mishtanna Bhoji), here Agni Mandya, Vata and Rakta

Dushti will be there, So Gudaharitaki will do all the actions like Agnideepana,

Vatanulomana, Rakta Prasadana which will do the Indriya Prasadana. As Indriya

Prasadana is the one of the Vishuddha Rakta Lakshana

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहतपक्ववेगम्।

सुखान्वितं तु(पु)ष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति॥२४॥ (Cha Su 24/24)

DISCUSSION ON TREATMENT PRINCIPLES OF VATARAKTA

ACC TO ASHTANGA HRUDAYA.

Acharya Vagbhata followed same treatment principles of Acharya Charaka
without any change.

DISCUSSION ON PATHYA –APTHYA

Q no-17: Why Pathya is important ?

काठिन्यादूनभावाद्वा दोषोऽन्तः कुपितो महान्॥३२९॥

पथ्यैर्मृद्वल्पतां नीतो मृदुदोषकरो भवेत् (Cha Chi 30/329)

काठिन्यादिति दोषचयरूपसंहतत्वात् ऊनभावात् अचयप्रकोपात्, मृदुदोषकर इति

अल्पविकारकरः

What are the similarities and dissimilarities between Acharya Charaka's view and Acharya Sushruta's view in Vatarakta Chikitsa?

- ✓ Both Acharya's advised Raktamoskhana as prime and first line of treatment because to remove the Avarana caused by Rakta to the Vata.
- ✓ Though Acharya Sushruta is not accepted Uttana and Gambhira Vatarakta as separate types, but considered Gambhira Vatarakta has succeeding stage of Uttana Avastha, so Acharya Sushruta also explained Bahirparimarjana Chikitsa like Alepa, Abyanga Seka, Upanaha etc.... as like Acharya Charaka

- ✓ Acharya Sushruta not explained in detail about Shodhana like Basti and Virechana in Vatarakta like Acharya Charaka
- ✓ Acharya Sushruta has given much importance for Bahirarimarjana, Raktamokshana and Shamana Oushadis like Purana Sarpi Paana in Vata Pradhana Vatarakta and other Sarpi Paana based on Dosha involvement.
- ✓ **Vardhamana Pippali Yoga and Guda Haritaki** are the special formulations explained by **Acharya Sushruta**

Param eter	Vatarakta	Raktagatavata	Raktavruta Vata
Dosha	Both Vata and Rakta are vitiated by their Swakarana (Swatantra Hetu)	Only Vata get vitiated by its Hetu but Rakta is not vitiated initially	Here vitiated Rakta will cause the Avarana to Parkruta Vata
Laksh ana	<p>कण्डूदाहरुगायामतोदस्फुरणकुम्बचनैः। अन्विता श्यावस्त्वा त्वग्बाह्ये ताम्रा तथेष्यते॥२०॥ गम्भीर श्वयथुः स्तब्धः कठिनोऽन्तर्भृशार्तिमान्। श्यावस्ताम्रोऽथवा दाहतोदस्फुरणपाकवान्॥२१॥ रुग्निदाहान्वितोऽभीक्ष्णं वायुः सन्ध्यस्थिमज्जसु। छिन्दन्निव चरत्यन्तर्वक्रीकुर्वन् वेगवान्॥२२॥ करोति खञ्जं पङ्गुं वा शरीरं सर्वतश्चरन्। सर्वैर्लिङ्गैश्च विज्ञेयं वातासृगुभयाश्रयम्॥२३॥</p>	<p>रुजस्तीव्राः ससन्तापा वैवर्ण्यं कृशताऽरुचिः। गात्रे चारुषि भुक्तस्य स्तम्भश्चासृग्गतेऽनिले॥३१॥</p>	<p>रक्तावृते सदाहार्तिस्त्वङ्मांसान्तरजो भृशम्॥६३॥ भवेत् सरागः श्वयथुर्जायन्ते मण्डलानि च।</p>
Chikit sa	As mentioned above	शीताः प्रदेहा रक्तस्थे विरेको रक्तमोक्षणम्॥३२॥	Vatashonita Chikitsa

To sum up- Chikitsa of Vatarakta in brief

Raktamokshana	Antah parimarjana	Bahi-Parimarjana
Shringa	Mrudu Vamana	Parisheka
Jalauka	Mrudu Virechana	Pradeha
Suchi	Basti	Abhyanga
Alabu		Upanaha
Siravyadha		

Vishesha Chikitsa

Uttana Vatarakta	Gambhira Vatarakta
Alepa	Virechana
Abyanga	Asthapana
Parisheka	Snehapana
Upanaha	

Avasthika Chikitsa

Avastha	Chikitsa
Kapha-Meda Avarana janya	Chikitsa of Urusthamba first
Vatarakta	(Kshapana)
Raktavrita Vata	Vata Rakta Chikitsa

3.CONCLUSION-

- For manifestation of Vatarakta Vyadhi, vitiation of both Rakta and Vata is mandatory, so Vatarakta is mentioned in Vataja Nanatmaja Vyadhi and in Shonitadushti Janya Vyadhi (Charaka Samhita) & in Sushruta it is considered under Raktapradoshaja Vyadhi.

- In Vatarakta, Nidana Parivarjana must be consider along with other Chikitsa
- Samprapthi Vishesha -Paraspara Avarana of Vata & Rakta getting Sthana Samshraya in Parvasthi Sandhis it leads Atyarta Dussaha Vedanas in all Sandhis so to do Avaranahara Raktamokshana is mentioned by all Acharya as the prime treatment

- In Uttana Vatarakta – most of the time, as compared to Vata, Rakta vitiation will be more so different types of Raktamoksha based on Dosha involvement as mentioned and Bahiparimarjana Chikitsa (Bahya Shamana) is focused more
- In Gamabhira Vatarakta- most of the time Vata involvement will be more as compared to Rakta, So Antah Parimarjana (Shodhana and Shamana) is specified more by all the Acharyas.

- Though separate Nidana is mentioned for the vitiation of Vata and Rakta (Swatantra Hetu), Sometime in Vatarakta, vitiation of Vata will takes place by Avarana (by Kapha & Medha) in that condition, one should not go for general line of treatment, one should do the Avaranahara Chikitsa.
- In Sushruta Samhita this Vyadhi is explained under Vatavyadhi Adhyaya, but while explaining Chikitsa it is explained under Mahavatavyadhi Adhyaya because of Chikitsa Vishesha.

- Consideration of Pathya must be mandatory in the Chikitsa of Vatarakta.
- By seeing all this, one can say that though all the three Acharya explained the Chikitsa for Vatarakta, Acharya Charaka has given in detail explanation about Chikitsa of Vatarakta

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DISCUSSION

THANK YOU
