



Comparative Study of Raktagata vata and Raktavritha vata

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Introduction:

According to Ayurvediya shabdakosha the word avarana means avarodha gatinirodha ie. obstruction or resistance or friction to the normal gati of vata. Vata dosha is the gatyatmak dravya within the sharir. Hence its normal gati is hampered or vitiated thus vata becomes avrita.

अभिसर्पता बलवता दोषेण अभिभूतो दुर्बलो दोषः।
प्रत्यावृत्तः सन् आवृतः इत्युच्यते॥

Shabdakoshkar says that balwan dosha due to its vitiation impedes the durbala dosha and hampers the normal gati of the avrita dosha. Vaidyak Shabdasindhu says avaraka means achchhadaka while avrita means achchhadita¹. Charak in context of madhumeha (C. Su. 17/78 page 399) has used the word avrita gati². Chakrapani explains it to be ruddhagati. Dalhan commenting on the word avritamarga³ (Su.Sa.2) explains it to be pratibadha marga while Chakrapani commenting on the same word in ashtauninditiya adhyaya explains it to be avarudhagati.⁴

Concept Of Gatavata And Avarana:

Avarana is special pathological condition of vata characterized by an obstruction in the 'gati' of vata, paralyzing it in performing its activities and lead to different disorders. The gatatwa and avritatwa are entirely different phenomenom. Here an attempt is being made to differentiate the both physio-pathologies.

1. In the process of Avarana generally the vitiation of vata will be passive. When the vitiated doshas or any other things obstructed the pathway of vata avarana happens. So initially vata will be in normal state, and when the process of avarana goes on vata also get vitiated. The substance which obstructs the pathway of vata is called as 'avaraka' and the dosha (vata in general or its components) which affected by avarana is called as avariya or avrita. Normally the avarana is caused by the etiological factors for the vitiation of avaraka. Etiological factors for the vitiation of vata (svanidana) will be absent.
2. In case of gatavata the vitiation of vata will be active. Here its own etiological factors are operating in the vitiation of vata in the pathogenesis and the vitiated vata adopts specific pathway and abnormally localize at particular sites.
3. In the process of avarana 'cala' property of vata is diminished due to obstruction. Other properties are not involved in the process till obstruction. But in case of gatatwa the vitiation of vata take place by involvement of other properties like ruksa, laghu, khara, visada etc along with cala.
4. In avarana the 'gata' of vata is obstructed partially or fully. Once get obstructed the vata may simply get lodged there (baddha marga, marga rodha), try to nullify the obstruction (udhawaya), may get covered by the obstructing substance (avrita), adopt an opposite direction (pratiloma) or alter the direction (viloma). The different terminologies have been used to denote avarana in different contexts according to the nature of avarana and the state of vata and marga (passage).]
5. In case of gatatwa the gati of vitiated vata aggravated and starts moving abnormally leading to localization at particular sites.

6. Avarana is caused by purnata (filling) of other doshas in the srotas/marga (passage) of vata. In gatatwa the srotases or sites of occupation of vata are rikta (unfilled or spacious) and the aggravated vata fills the srotas/site.
7. In avarana of vata, svakarmavridhhi (exaggerated activities) of avarakas is manifested. The avrita (i.e. vata) will show swakarmahani (diminished activity). This is the general feature of avarana. Here the excessively increased strong avaraka suppresses the normal action of avrita (i.e. vata). Therefore when the obstruction is complete it may lead to the prakopa of vata resulting in the presentation of vata vitiated symptoms as well as its disorders
8. In case of gatatwa the symptomatology will be predominantly of vata vitiation and pain is a common and chief complaint in all the conditions of gatatwa.
9. Avarana is possible by other doshas (pitta and kapha), Dhatus, anna, malas, and individual components of vata each other. Avarana is not described by upadhatu and causation of avarana by ashayas or avayavas are not thinkable. Gatatwa of vata is happening in dhatus, upadhatu, ashayas and avayavas. Gatatwa of vata in other doshas or non-bodily substances like anna and malas and in between the individual components vata is not possible.
10. In dhatwavarana the dhatus will be in a state vridhhi or samata generally so that they produce purnata in srotas and are capable of obstructing vata. In dhatugatavata the excellency of dhatus will be diminished (dhatudourbalya) so that they produce riktata in srotases or sites and the vata get enough space for abnormal gati. Accordingly the symptomatology of dhatvavrita vata will be vridhha or samadhatu lakshanas associated with diminished activities of vata and of dhatugata vata will be dhatudourbhaly lakshanas associated with vitiated vata lakshanas. Obviously exceptions are possible according to the complexities of process of avarana or gatatwa.
11. In case of avarana of vata, the avaraka gets importance in treatment since the vitiation of vata is passive. When avarana is removed vitiated vata gets pacified. But in cases of gatatwa the vitiated vata has to be treated first along with correction of adhisathana.
12. Diagnosis of avarana is made with the help of upasaya –anupasya (trial and error) method. Diagnosis of gatatva is made according to the rupa (symptomatology).
13. Complications of avarana are explained in case of improper diagnosis and delayed treatment like hidroga, vidradhi, gamla etc. No complication explained in gatatwa.
14. Avarana of vata may cause affliction of nutrition to dhatus (dhatugati sama) leading successive diminution of rasadi dhatus (rasadimschopasosayet). No such reference available in case of gatatwa.

The Above Discussed Points Are Briefly Enlisted In The Table Below.

<p>Avrta vata Vitiation of vata is passive Normally svanidanans of vata are not operating Only cala property of vata is involved and it is diminished in the phenomenon Gati of vata is obstructed Purnata is srota/marga Vata shows svakarma hani Dhatus are in vridhha or sama Avarana possible with other doshas/anna/mala/individual components of vata Avarana by avayava or ashaya not possible Avaraka gets impotence in treatment Diagnosis made with upasaya Anupasaya Complications of avarana possible Successive diminution of rasadidhatus possible</p>	<p>Gata vata Vitiation of vata is active Vitiation of vata by svanidanans Other properties of vata are also involved and the cala property aggravated in the phenomenon Gati of vata is aggravated Riktata is srotas/sites Vata shows svakarma vridhhi Dhatus dourbalya present Not possible Gatatwa in ashays and avayavas explained. Vata gets impotence in treatment Diagnosis with rupa Not explained Not explained.</p>
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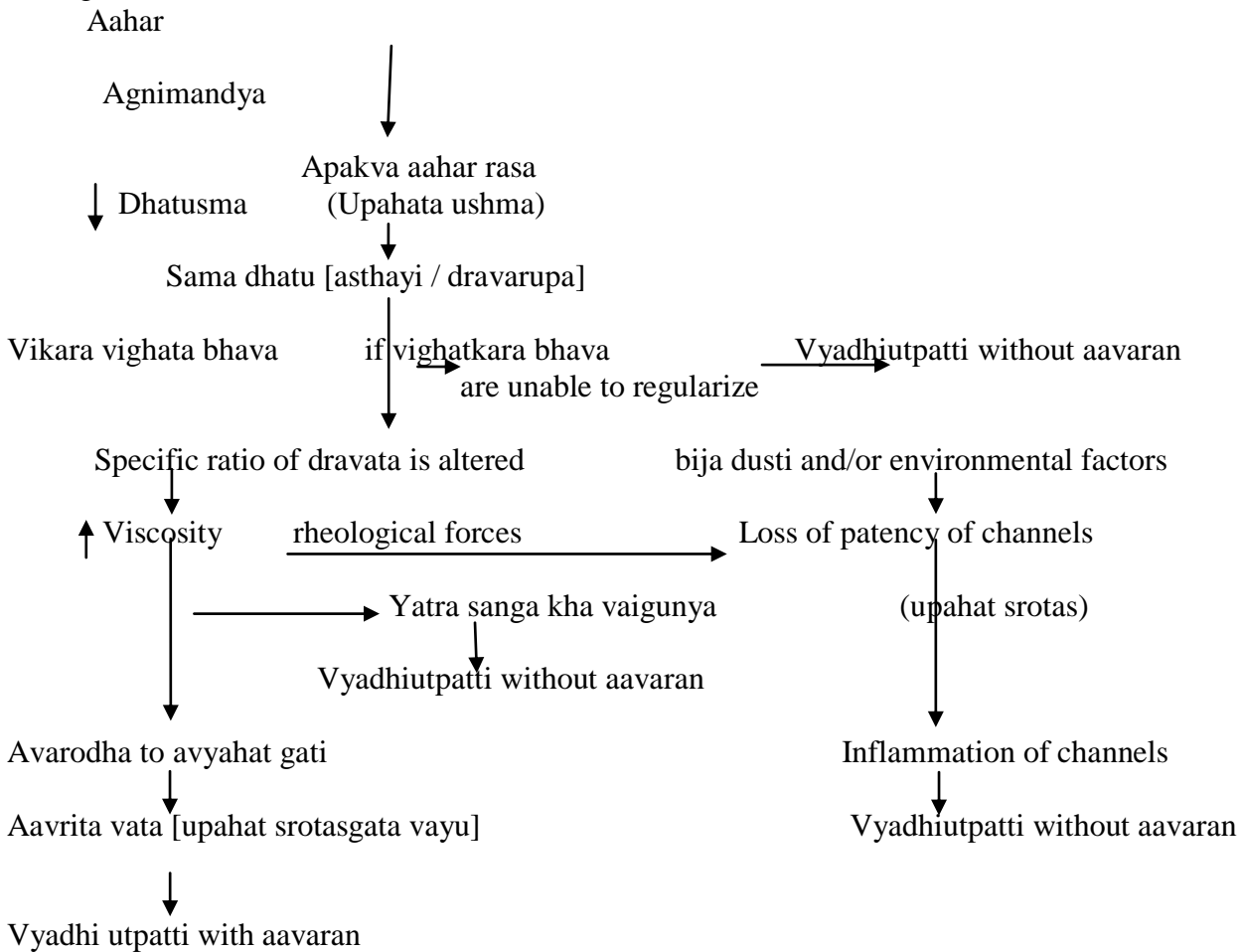
As avarana proceeds it may end up in dhatukshaya as the avrita will block rasadhatu which give nourishment. This is commonly observed. This is possible in many other disorders also. The best example is rajayakshma.

Dhatu can be classified into two types asthaya dhatu and sthaya dhatu. Asthaya dhatus are the ones which are dravaswaroop and undergoing conversion (parinam aapadyamananam) and they are being vikshepita from their mulasthan throughout the sharir (abhivahan) for the purpose of poshan of the sthaya dhatu. This parinaman and abhivahan prakriya takes place in marga which are known as srotas; hence marga is one of the synonym used for srotas alongn with sira, dhamani, rasayani, rasavahini, nadi, panthana, sharir chhidra, samvrita-asamvritani, sthan, aashaya, niketa, sharirdhatu avakasha. Prakopita dosha have the capacity to further vitiate both sthanasta dhatu as well as margagata sharir dhatu.

तेषां प्रकोपात् स्थानस्थाश्चैव मार्गाश्च शरीरधातवः प्रकोपमापद्यते।

च.वि.५/९

Pathogenesis



Difference between Raktagatavata and Raktavrithavata:

Raktagatavata	Rakavritha vata
Tivra ruja Santapa Vaivarnya Krushata Aruchi Arushim cha gatre Bhuktashya stamba	Twak mansa antarjadaha & arti/vedana Ragayukta shotha Mandala

In raktagata vata, rakta dhatu gets vitiated by vata dosha leading to shoshan of rakta dhatu; thus raktadhatu is unable to carry out its normal function of jeevan, varnaprasadhan, mamsa poshan etc. Vaivarnya is caused due to loss of varnaprasadhan karma, due to improper mamsa poshan krishata is seen, tivra ruja is seen due to depletion of poshana (Ischaemic pain).⁵

Hetu explained in vidhishonitiya adhyaya are responsible for quantitative increase of rakta dhatu which impedes the gati of vata dosha hence normal parivahan is hampered and stagnation takes place leading to sanga this is the reason why in raktaavritavata raga yukta shotha, mandala, local daha and vedana have been explained.⁶ It can be compared with urticaria or vasculitis wherein we find rashes, burning sensation, pain, wheel & flare like presentation.

Conclusion:

Raktagata vata is due to vitiation of vata by swanidana in this aggravation of vata occurs. Rakta avritta vata is a process of pathogenesis wherein raktavridhhi (quantitative increase of rakta) impedes the gati of vata. Considering treatment we use of sheeta pradeha, virechan and raktamokshan as line of treatment in raktagata vata⁷ while we see vatarakta like treatment in raktavritavata, where in treatment is given to reduce the quantitative increase of rakta dhatu and also normalise the gati of vata dosha with the help of basti hence importance of basti chikitsa in vatarakta has been explained.⁸

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