

CONCEPTUAL STUDY ON MANAGEMENT OF VATARAKTA

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ABSTRACT

According to Ayurveda, the inequality of basic constituents causes different diseases. Vatarakta is a tridoshaja vyadhi, having vata pradhanyata and rakta as main dushya. Fast lifestyle disturbs vata and fast food does rakta dushti at the same time, which gives birth to vatarakta. Vatarakta results from avarana of morbid vata dosha by vitiated rakta dhatu.^[1] Vatarakta is a disease related with khavaigunya found in raktavaha srotas that includes vitiated vata and rakta. The etiology and symptomatology of gout is certainly similar to that of vatarakta. The illness which is resulted due to vitiation of vata dosha and rakta dhatu leading to the specific samprapti is known as vatarakta.^[2] The pathology of this disease originates in blood, spreads through blood vessels and nerves and then finally gets settled in the joints leading to cause Gout. The disorder has been considered and need of the hour to find some safe, sure and permanent cure effective for the disease. The present review deals with glimpses of important aspect of *vatarakta* (Gout) extending from etymology of *vatarakta* with its *Nidana*, *samprapti*, *purva-rupa*, *rupa*, *sadhyata-asadhyata*, *upadrava*, *chikitsa* and *pathya apathya*.

KEYWORDS: Vatarakta, Tridoshaja Vyadhi Raktavaha srotas, Gout.

INTRODUCTION

Vatarakta has been described in almost all the ayurvedic literatures. The illnesses produced by the conjugation of vitiated vata and rakta cause several health ailments. Both vataprakopaka and raktaprakopaka nidana are involved in samprapti of the disease. Aggravated and obstructed vata inturn vitiates the whole rakta and manifests as vatarakta.^[3]

Vata prakopa, rakta dushti and obstruction in the path of vata is the core pathology in the disease. In vatarakta, rakta dushti occurs due to predominance of vatadosha, mainly dushti of rasavaha and raktavaha srotas is seen in vatarakta. Vatarakta which have two avasthas i.e. uttana and gambhira vatarakta. Uttana affects twacha and mamsa dhatus where as gambhira mainly affects asthi, majjadi gambhira dhatu.

Vatarakta is the disorder where pain is predominant symptom which disturbs day to day routine of patients. It

is a disorder of vata associated with rakta. The chief complaint of patient is severe joint pain with onset in hasta pada, mula,^[4] and then migrates to other joints in a way similar to Akhuvisha^[5] Vatarakta is one of the diseases which undergo progressive evolution through the ages.

It is one of the common diseases due to the present life style and food habits, which occurs commonly in various socio-economic classes of people. Common clinical features are shoola, shotha, stabdhata and vaivarnya at different joints of the body more over due to the chronicity and severity vatarakta causes deformities also. It is correlated with gout in the modern medical science. Gout is metabolic disorder with the prevalence of <1% to 6.8% and an incidence of 0.58-2.89 per 1000 person in a year. Out of the affected population males are more common while females of post menopausal group are at more risk.^[6]

Gouty arthritis has onset of symptoms in great toe in 2/3rd of the population while remaining has in other joints. The tissues around the joints are swollen, hot, red, shiny and extremely painful.^[7] The etiological factors responsible for gouty arthritis, pathology and clinical features are quite similar with the vatarakta.

The present life style not only disturbs the healthy aahar but vihara. Also sedentary lifestyle along with mental stress, consumption of non-vegetarian and highly protein diet, excessive alcohol intake are some of the precipitating factors which causes acute exacerbation of vatarakta. Etiological factors responsible for gouty arthritis, pathology and clinical features are quite similar to vatarakta.

AIMS AND OBJECTIVES

To study in detail about Vatarakta.

MATERIAL AND METHODS

Source Of data

- Classical text books of Ayurveda
- Text books of Modern Science
- Published article from periodic journals and other magazines.

REVIEW ON VATARAKTA

Nirukthi

Vatarakta the term itself denotes combination of two words i.e, Vata & Rakta
It can have the following derivations.

- **Vata Dushita Rakta Yatra roga vishesha**^[8]
Rakta which is vitiated by Vata is derived as Vatarakta.
- **Vatarakthabyaam Janito Vyadhi Vatarakta**^[9]
Illness caused due to Vata dohsa and Rakta dhatu is called as Vatarakta.

Vatarakte eva avasthantara prapte vataraktam

^[10]

The factors Vata and Rakta in a diseased state is called as Vatarakta.

- **Asrujo Rudho Vayu Vatashonita**^[11]
The obstruction of Vata dosha due to vitiated rakta dhatu.
- **Vataraktam hi dushtena vatena dushtena raktena ca vishishta sampraptikam vikarantameva**^[12]
The disorder which results due to the vitiation of Vata dosha and Rakta dhatu leading to a specific samprapti is known as Vatarakta.

Synonyms

^[13]

The synonyms of Vatarakta are: Adhyaroga, Khudhavata, & Vatabalasa.

- **Adhyaroga:** The disease is seen in affluent people

- **Khudhavata:** Here manifestation of vatarakta involves joints.
- **Vatabalasa:** Here Rakta gains strength by the Avarana of Vata.

Nidana

Nidana or aetiology of vatarakta includes all the factors, which cause vitiation of vata, rakta or both. It may be categorized into three:

- Abhyantara nidana includes Doshas and Dushyas (Dhatu, Mala, Upadhatu, Srotas)^[14]
- Bahya nidana includes Ahara, Achara, and Kala etc.
- Manasika nidanas can be included under achara.

Factors responsible for aggravation of Rakta

Ahara: Intake of foods which are predominantly of lavana, amla, katu rasa's, snigdha, kshara, & ushna guna, Ajeerna bhojana, viruddhasana, adhyasana. Ingestion of foods which are klinna & suska. Excessive intake of anupa mamsa, kulatha, masha, nishpava, sura, asava, etc.

Vihara

- Due to abhigatha, ashuddhi, krodha, & achankramanasheelatha.
- Due to divaswapna & ratrijagarana.
- Due to exposure to heat, cold, etc.
- By riding on elephant, camel, horse, etc.

Factors responsible for aggravation of Vata

Ahara: Intake of foods which are predominantly kashaya, katu, tikta, rasa's & ruksha guna's, Alpa ahara sevana, abhojana, Generally delicate persons & those who indulge in faulty diet & activities Contrariness of seasonal suitability, Faulty use of sneha etc. Intake of katu, kashaya, tikta, dry laghu, sheeta, dry vegetables & meat of varaka, shyamaka etc, intake of green gram, lentil, pea, kalaya, malnutrition, & fasting. Irregular eating, eating during indigestion.

Vihara Excessive riding on elephants, horses, camels, etc. excessive swimming, suppression of natural urges, increased physical activity, Violent exercise, excessive sexual intercourse. Keeping awake at night, improper sexual activity, trauma, not resting to purifactory therapies & exposure to cold breeze.

Others

Suppression of natural urges of flatus, urine, feces, semen, vomiting etc.

Samprapti / Pathogenesis

Acharya Charka, while describing samprapti of Vatarakta, mentioned samanya as well as vishishta samprapti. In samanya samprapti, causative factors which are responsible for vitiation of vata and raktadosha have been specified and the disease progress is explained in brief.^[15] In addition, vishishta samprapti enables us to understand the nature of vatadosha and rakta dhatu and also about the srotas involved in the disease.

Samprapti Ghataka^[16]

- Doshya - Vata Pradhan Tridosha-Janya Vyadhi
- Dushya - Rakta, Twak, Mamsa
- Agni- Jatharagnijanya, Dhathwagnijanya
- Agnidushti- Mandagni
- Ama- Agnijanya
- Srotas – Raktavaha, Asthivaha, Majjavaha
- Srotodushti Prakara – Sanga, Vimargagaman
- Adhishtana- Janu, Janga, Uru, Kati, Amsha, Dhamani, Hasthapadanga sandi
- Udhbhavasthana – Pakvashaya ,Amashaya
- Vyaktasthana – Sandhi(Visheshata Kara Pada Sandhi)
- Sancharasthana – Rasa, Raktha vahaniya, Sarva Sharira
- Swabhava- Asukari
- Prabhava- kashta sadya
- Rogamarga – Madhyama

Bheda and rupa of vatarakta

In Ayurvedic literature, Vatarakta is classified on the basis of doshaja variation and site of affection and further, description of rupa of vatarakta is given according to the classification of the disease:

- According to the site of origin
- According to the predominance of dosha

According to the site of origin

In Charka Samhita, Vatarakta has been classified on the basis of dhatu affected in two forms

- Uttana Vatarakta (Superficial)
- Gambhira Vatarakta (Deep seated)

Acharya Sushruta disagrees and put forth an explanation that these are not the types but different stages like Kushtha. In the beginning, it affects superficial structures like tvaka and mamsa but later on, it becomes gambhira i.e. deep seated and affects deep structures.^[22]

Table 01: showing purvarupa of vatarakta.^[17-21]

Types	C.S.	S.S	A.H	A.S.	M.N
Atisweda	+	-	+	+	+
Asweda	+	-	+	+	+
Karhnyata	+	-	-	-	+
Sparshgnata	+	-	-	-	+
Ksateatiruk	+	-	-	-	+
Sandhi shaithilya	+	+	+	+	+
Alasya	+	-	-	-	+
Sadana	+	-	+	+	+

Table 2: Showing Classification Of Vatarakta.^[23-27]

According To site of origin

Types of Vatarakta	C.S	SS	A.H	A.S	M.N
UttanaVatarakta	+	-	+	+	+
GambhiraVatarakta	+	-	+	+	+
UbhayashritaVatarakta	+	-	-	-	+

According to the predominance of dosha

B	Acc. To Dosha-	C.S	S.S	A.H	A.S	M.N
1.	VatajaVatarakta	+	+	+	+	+
2.	PittajaVatarakta	+	+	+	+	+
3.	KaphajaVatarakta	+	+	+	+	+
4.	Vata-PittajaVatarakta	+	+	+	+	+
5.	Pitta-KaphajaVatarakta	+	+	+	+	+
6.	Vata- KaphajaVatarakta	+	+	+	+	+
7.	RaktajaVatarakta	+	+	+	+	+
8.	SannipatajaVatarakta	+	+	+	+	+

Table 3: Showing Rupa Of Vatarakta On The Basis Of Affected Site.

Uttana vatarakta.^[28-31]

RUPA	C.S	S.S	A.S	A.H	M.N
Kandu	+	-	+	+	+
Daha	+	-	+	+	+
Ruka(pain)	+	-	-	-	+
Ayama (stretching)	+	-	+	+	+

Toda (Pricking Pain)	+	-	+	+	-
Sphurana	+	-	+	+	-
Akunchana	+	-	-	-	-
Anvita	+	-	-	-	-
Vivarnata- 1)ShyavaTvaka	+	-	+	+	+
2)TamraTvaka	+	-	+	+	+
Osha	-	-	+	+	-

Gambhira vatarakta^[32-35]

RUPA	C.S	S.S	A.S	A.H	M.N
Svathu	+	-	+	+	+
Stabdhata(Stiffness)	+	-	-	-	-
Arti (pain)	+	-	-	-	+
Tamratwakvivarnata	+	-	-	-	+
Shyavata	+	-	-	-	+
Daha(Burning in feet)	+	-	+	+	+
Toda	+	-	-	-	+
Sphurana	+	-	-	-	+

Upadrava / Complications

In *Vatarakta* after *anyonya avarana of dosha & dushya* it leads to formation of *upadrasas*.

Table 4: Showing Upadrava (Complications).^[36-38]

Updrava	C.S	S.S	A.S	A.H	M.N
Aswapna	+	-	-	-	+
Arochaka	+	+	-	-	+
Shwasa	+	+	-	-	+
Mamsakotha	+	-	-	-	+
Shirograha	+	-	-	-	+
Murchha	+	-	-	-	+
Mada	+	-	-	-	+
Ruka	+	-	-	-	+

Sadhya – Asadhyata

The *sadhya-asadhyata* of *vatarakta* is divided on the basis of following 3 categories:

- On the basis of vitiated doshas

- On the basis of presence or absence of *upadrasas*
- On the basis of *kaala* (time)

Table 5: Showing Sadhya – Asadhyata Of Vatarakta.^[39-41]

S. No	Sadhya– Asadhyata	C.S.	S.S	A.S.	A.H	M.N
Sadhya(Curable)						
A)	Nirupadrava	+	+	-	-	+
B)	Ekadoshaja	+	-	+	+	+
C)	Nava	+	-	+	+	+
Yapya						
A)	Dvidoshaja	+	-	+	+	+
B)	Akritisnopadrava	+	-	-	-	+
C)	Samvatsarothitta	-	+	-	-	+
Asadhya(Incurable)						
A)	Tridoshaja	+	-	+	+	+
B)	Upadravayukta	+	+	+	+	+
C)	Sravi	+	+	+	+	+
D)	Vaivarnya	+	-	-	-	-
E)	Stabdhata	+	-	+	+	-
F)	Arbuda	+	-	+	+	+

Chikitsa

Two types of principle of management for Vatarakta^[42]

1. Samanya Chikitsa
2. Vishishta Chikitsa

➤ Samanya Chikitsa

Various procedures explained under samanya chikitsa are as follows

Rakta Mokshana- Almost all the classical texts have advocated raktamokshana for management of vatarakta. Acc. to Acharya Vagabhata, snehana should be given to the patient before raktamokshana.^[43] Then the procedure should be performed but the state of vatadosha must be assessed carefully. while Acharya Charak has advocated use of raktamokshan in the treatment of vatarakta by means of shringa, jalouka, suchi, alabu, prachchhan or siravyadha according to the degree of vitiation of doshas and strength of disease.^[44]

Shodhana Karma- In the management of Vatarakta, Shodhana Chikitsa is of utmost importance:

1. **Snehana:** Snehana or oleation therapy is advocated to the patients of Vatarakta before administration of Virechana.
2. **Virechana:** After oleation, virechana should be administered to the patient. Snigdha virechana dravyas should be advised to the patient with ruksha sharira. Similarly ruksha mridu virechana dravyas should be advised to the patients having snigdha sharira. There is specific indication for mridu virechana as tikshna virechana may cause aggravation of Vata.^[45]
3. **Basti Chikitsa:** According to Charaka, Basti is par excellence in management of Vatarakta.^[46] It has been advised to administer Basti after giving virechana. Anuvasana and Niruha Basti should be given frequently.^[47]
4. **Shamana Karma-** Principle of Shamana Chikitsa is to establish the state of homeostasis of doshas by pacifying the vridha doshas & bringing the vitiated doshas to the normal level.
5. **Bahirparimarjan Chikitsa - Lepa Chikitsa** is used specifically in patients suffering from uttana or ubhayashrita vatarakta. Decoction of drugs capable of alleviating daha (burning sensation) should be used. Other than alepa, parisheka and abhyanga has also been described in charaka samhita.^[48]

Vishishta Chikitsa

Specific line of treatment for all types of Vatarakta keeping in view the doshic predominance and the site of the disease.

Uttana Vatarakta: In Uttana Vatarakta when doshas remain confined to twaka and mamsa, external local applications are the choice. Drugs can be applied in the form of lepa, abhyanga, parisheka and upanaha.^[49] Ushnalepa application has been contraindicated in Rakta Pradhana Vatarakta, similarly in Kapha and Vatapradhana Vata-Rakta, sheetala lepa has been

contraindicated as sheetala lepa in these situations brings about stambhana of doshas.^[50]

Gambhira Vatarakta: When doshas are deep seated i.e. seated in the sandhi's, treatment of choice is shodhana chikitsa involving Snehana, Virechana and Basti.^[51]

Vata Pradhana Vatarakta: In Vata pradhan Ghrita, Tail, Vasa and Majja should be administered in the form of snehapana and abhyanga. The same should be used for Basti. Lukewarm fomentation should be applied.⁵²

Rakta and Pitta Pradhana Vatarakta: In such a setting Ghrita pana, Dugdha pana and Mridu Virechana should be administered. Parisheka with decoction of Vata shamaka dravyas and Anuvasana Basti should be used. Sheetala pralepa are also advocated by Acharya Charaka in this condition.^[53]

Kapha Pradhana Vatarakta: In this type of Vatarakta, Mridu Vamana is ideal treatment. Snehana, swedana and langhana should be used judiciously. Lukewarm pralepa may be helpful. Too cold or too hot pralepas must not be applied.^[54]

Pathya for Vatarakta

- Cereals like old barley, wheat, nivara (a type of wild rice), Shali as well as Shastika type of rice should be included in diet Mamsa rasa of Vishkara (gallinaceous) and Pratuda (peckers) birds.
- Harita Shaka (green leafy vegetables) like Kakamachi (Solanum nigrum),
- Masura (Lensesculanta), Mudga (Psoralea radiatus), Shatavari (Asparagus recimosus) sizzled with Ghrita and Mamsarasa.
- Milk of cow, buffalo and goat is Pathy for vatarakta patients.

Apathya for Vatarakta

- Meats, sea food, alcohol intake.
- Sleep during day time, exposure to heat or sunlight
- Exercise, coitus.
- Intake of Katu (pungent), Ushna (hot) and Abhisyandi foods.
- Excessive intake of Amla and Lavana Rasa pradhana food.

CONCLUSION

- Morbid *vata dosha* when obstructed by vitiated *rakta dhatu*, further becomes virulent and once again adds to the abnormality of *rakta dhatu*, this illness is called as *vatashonita*.^[33]
- *Vatarakta* as mentioned in *Ayurvedic* texts have very close resemblance with Gout available in modern science.
- The prevalence of lifestyle disorders is increasing rapidly and Vatarakta is one among them. Preventing the causative factors of disease is the foremost measure that can be taken.

- Healthy diet and lifestyle can be followed by adopting the regime and practices mentioned in Ayurvedic classics like Dinacharya, Ritucharya the proper method of eating food etc.

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