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Conceptual Review on *Vatarakta*

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ABSTRACT

In the present era various types of health issues are increasing day by day because of unhealthy food habits and sedentary lifestyles. *Vatarakta* is a disease explained in *Ayurveda* involving *Vatadosha* imbalance affecting *Raktadhatu*, where the *Vayu* gets aggravated due to *Vishamayaana* (travelling with improper posture), and on the other hand *Rakta* gets vitiated by consumption of *Lavana*, *Amla*, *Katu*, *Kshara* etc. The *Vata* whose passages are blocked by *Rakta* further undergoes vitiation and further contaminates *Rakta*. The *Rakta* vitiated by *Vayu* will vitiate the *Rakta* in whole body later gravitates towards the foot. This vicious amalgamation of vitiated *Vata* and *Rakta* is called *Vatarakta*. The symptoms are first manifested in the small joints of the foot. Later it gradually spreads to the upper portions of the body causing itching, pain numbness etc. symptoms in all the joints of the hands and foot. The other joints of the body are also involved in the painful picture. In association of *Kapha*, this *Vatarakta* spreads throughout the body in quick time like rat poison. In the general population the prevalence of *Vatarakta* (Gouty Arthritis) is between 1.3 to 3.7 % and it is most common among men. As for as *Chikitsa* of *Vatarakta* is concerned Ayurveda is considered *Basti Karma* is effective in the management of *Vatarakta*.

Key words: *Vatarakta*, *Basti*, *Vatadosha*, *Raktadhatu*, *Gouty Arthritis*, *Ayurveda*.

INTRODUCTION

The *Nidana*, *Lakshana* and *Samprapti* of *Vatarakta* are having similarity with clinical presentation of Gout explained in the modern medical science. In the present era due to rapid modernization in the developing countries like India, people are habituated to fast food, sedentary life style etc. which has given rise to increase in the number of joint disorders. Among these *Vatarakta* considered to be serious of its chronicity. Earlier it has affected many great personalities especially the wealthier once such as

kings and emperors. Recent Indian studies indicate that about 65% of patients are from middle socioeconomic classes are prone to get gout. Prevalence of gout appears to be increasing, although public awareness about the condition is extremely poor. Gout is the most common form of inflammatory arthritis in men (5-27 per 1000 men) and rarely occurs in women before menopause.^[1]

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Synonyms

The synonyms of *Vatarakta* are *Adhyaroga*, *Adhyavata*, *Khudavata*, *Vatabalasa* and *Vaataashonita*.^[2]

Nidana (Etiology) of *Vatarakta*^[3]

Nidana of *Vatarakta* includes all the factors, which

cause aggravation of *Vata* and vitiation of *Rakta* or both. It may be categorized into two

- 1) *Bahya Nidana*
- 2) *Abhyantara Nidana*

All the etiological factors of *Vatarakta* are elaborated in following subtitles.

- *Aharaja Nidana*
- *Viharaja Nidana*
- *Manasika Nidana*

Aharaja Nidana

Intake of food which are predominantly *Kashaya*, *Katu*, *Tikta Rasa's* & *Ruksha Guna Alpa Ahara Sevana*, *Abhojana*. Generally, *Sukumara* (Delicate persons).

Viharaja Nidana

Excessive riding on elephants, horses, camels, etc.

Manasika Nidana

Krodha

Classification

a) Depend on site of pathogenesis^[4]

- 1) *Utthana Vatarakta* - where *Twak* and *Mamsa* are involved
- 2) *Gambhira Vatarakta*- all the *Dhatu* was taking part in pathogenesis.

Table 1: Showing types of *Vatarakta* on the basis of chronicity

Types	C.S	S.S	A.S	A.H	M.N	G.N	B.P	Y.R	H.S
<i>Utthana</i>	+	-	+	+	-	+	+	+	-
<i>Gambhira</i>	+	-	+	+	-	+	+	+	-

b) Classification according to *Doshik* predominance^[5]

Table 2: Showing types of *Vatarakta* on the basis of *Doshik* predominance

Types	C.S	S.S	A.S	A.H	M.N	G.N	B.P	Y.R	H.S
<i>Vatadhika</i>	+	+	+	+	+	+	+	+	+
<i>Pittadhika</i>	+	+	+	+	+	+	+	+	+

<i>Kaphadhika</i>	+	+	+	+	+	+	+	+	+
<i>Raktadhika</i>	+	+	+	+	+	+	+	+	+
<i>Dwandaja</i>	+	+	+	+	+	+	+	+	-
<i>Sannipataja</i>	+	+	+	+	+	+	+	+	+

Purvarupa^[6]

Atisweda, *Asweda*, *Karshnyata*, *Sparsha Adnyatwa*, *Kshate Atiruk*, *Sandhi shaithilya*, *Alasya*, *Sadana*, *Pidakodgama*, *Janu*, *Janga*, *Uru*, *Kati*, *Amsa Nistoda*, *Sphurana*, *Bheda*, *Gourava*, *Supti*, *Kandu*, *Sandhi Ruk*, *Vaivarnya*, *Mandalotpatti*, *Sheetalata*, *Osha*, *Daha*, *Shopha*, *Twak Parushya*, *Sira Dhamani Spandana*, *Sakti Dourbalya*, *Atislakshna Sparsha*, *Khara Sparsha*, *Shrama*, *Vrana Adhika Shoola*, *Vrana Chira Sthiti*, *Roma Harsha*, *Asrija Kshaya* in the affected part.

Rupa^[7]

Kandu, *Daha*, *Ruja*, *Ayama*, *Toda*, *Sphurana*, *Kunchana*, *Shyava Twak*, *Rakta Twak*, *Tamra Twak*, *Bheda*, *Gourava*, *Suptata* of affected *Sandhi*.

Samprapti of *Vatarakta*^[8]

Nidana Sevana



Vata Prakopaka Nidana like *Lavana*, *Ksharadi Sevana* and *Haya*, *Ushtradiyana*



Vata and *Rakta Dushti*



Obstruction to the path of *Dushita Vata* by *Dushita Rakta*



Vata gets vitiate further and vitiates *Dushita Rakta* again



(Mutual obstruction of path by each other) *Rakta* gets *Avarana* by *Vata*



Spreads through *Srotas* by *Sukshmatwa*, *Chalatwa* of *Vayu* and *Saratwa* and *Dravatwa* of *Rakta*



Takes *Ashraya* in *Kara Pada Anguli* and *Sarvasandhies* and produces *Vakrata* in *Sandhi*



Vatarakta

Sadhyasadhya of *Vatarakta*^[9]

Sadhya

- If *Vatarakta* caused by only one *Dosha*
- No *Upadrava*
- Freshly occurred
- If patient is strong, who have good will power and proper availability of medicaments.

Yapya

- If caused by two *Dosha*
- Without *Upadravas*
- If having one year duration or more
- If patient is strong, self controlled and with sufficient means.

Asadhya

- If caused by all three *Dosha*
- Associated with *Upadravas*
- Having complications like *Ajanusuptita* etc.

Chikitsa of *Vatarakta*^[10]

Rakta Mokshana

Though the *Raktamokshana* is one of the treatments in *Vatarakta* excessive bleeding may further vitiate the *Vata Dosha* of *Vatarakta* hence frequent employment of *Raktamokshana* in small amounts is always justified.

General line of treatment

- In the beginning *Snehana* should be done. There after he should be given *Virechana* with *Sneha Dravyas* (if person is of *Ruksha Shareera*) or with *Ruksha Virechana* (if person is of *Atisnigdha Shareera*). *Virechana* should be mild in nature, as *Tikshna Virechana* will leads to *Vata Prakopa*. Then

patient should be administered with *Nirooha* and *Anuvasana Basti* frequently.

- *Seka, Pradeha, Abhyanga*, with *Avidahi Dravya* and *Snehana*.^[11]

Specific line of treatment

According to *Acharya Charaka* as the disease *Vatarakta* is of two types, accordingly treatment should be adopted i.e.

- In *Uttana Vatarakta* - *Alepa, Abyanga, Parisheka, Upanaha*.
- In *Gambhira Vatarakta* - *Virechana, Asthapana Basti, Snehapana*.^[12]

DISCUSSION

According to *Acharyas* other than these *Nidana, Haya Ushtradi Yana, Jala Kreedha* etc. are the specific *Nidana* of *Vatarakta*. Likewise, now a day, one who travels more over the vehicles may be more susceptible to disease *Vatarakta*, because continuous traveling may lead to the venous pooling in the distal parts of the lower limbs. The venous pooling i.e., the blood stays more in these parts because of gravitational force, this stagnated blood with raised levels of serum uric acid may lead to the deposition of uric acid crystals in the joints.

The movement of *Vatadosha* is inhibited by the unique pathology of *Raktamargavarana* in *Vatarakta*. This in turn initially manifest with certain clinical signs and symptoms in the form of *Purvarupa*. Alteration in the color and texture of the skin in the affected part, alteration in sweating, alteration in the sensation, different forms of pain and similar other manifestations are listed as *Purvarupa*.

Ayurveda explains *Shodhana Chikitsa, Shamana Chikitsa*, and *Rasayana Prayoga*. *Shodhana Chikitsa* is considered as the best line of treatment for as the main line of approach is to eliminate the *Sanchita Mala* and to bring back *Vata* and *Rakta* to its normalcy. Among the *Shodhana* procedures *Basti* and *Virechana* are considered as the main line of treatment for *Vatarakta*. Hence for the present study it is planned to evaluate the efficacy of *Basti* in management of *Vatarakta*.

CONCLUSION

Nidana of Vatadosha and Raktadhatu like Adyashana Ativyayama Alpanidra will separately or together can result in the Vikruti of Vata Dosha as well as Pradusti of Raktadhatu. Vitiated Vata Dosha further cause vitiating of Raktha Dhatu which causes Margavarana. Vitiated Vata Dosha takes Ashraya in Parvasthi Sandhi causing clinical signs and symptoms of Vatarakta. It has two stages i.e. Uttana and Gambhira. Gambhira Vatarakta mainly affects Asthi, Majja Dhatus and causes Ruja spreads as Aakur Visha. Among Vatahara and Raktaprasadaka remedies, Shodhana Procedures like Basti is main protocol of Chikitsa. As reoccurrence of Vatarakta is very common; so long-term treatment like Basti is essential for cure of the disease.

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