A REVIEW ON ETIOLOGICAL FACTORS IN VATARAKTA AND ITS RELEVANCE IN PRESENT CONTEXT

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ABSTRACT

The joint diseases are becoming main health problem in the present context and traditional text of Ayurveda considered Vatarakta as “SandhigataRoga” which is the disease of joints also involves rakta, asthidhatus. Vatarakta is described in all Samhitas very extensively which shows that it was prevalent widely in that era too. In present time also the numbers of Vatarakta patients are increasing day by day. In the last two centuries however Vatarakta has been recognized increasingly in the common people specially truck driver, taxi driver, travelling workers. The current scenario of lifestyle affects normal health status greatly and people not following life pattern as per Ayurveda and avoiding concept of Dincharya and Rutucharya. Methodology: As it is a Review study, so all literature taken from various AyurvedicSamhitas. Discussion: The changing lifestyle of human being like unhealthy street food, alcohol drinking, high protein diet, changing dietary habits, improper sleep and with all these factors people do not have tendency to do exercise, more and more vehicle driving, long duration vehicle driving, bad conditions of roads due to this aggravated Vata has been obstructed in its passages by aggravated Rakta affects the entire Rakta and causes Vatarakta. Patient suffers from pain which is very difficult to tolerate. Result: The current life style pattern resulting in increasing cases of Vatarakta in truck driver, taxi driver, travelling workers.

Keywords: SandhigataRoga, Rakta, AsthiDhatus, Hetu

INTRODUCTION

The diseases of joints are becoming main health problem in the present context and traditional text of Ayurveda considered Vatarakta as “SandhigataRoga” which is the disease of joints also involves rakta, asthidhatus. Vatarakta is described in all Samhitas very extensively which shows that it was prevalent widely in that era too. When aggravated vata is ob-
structed by aggravated rakta, this obstructed vata is again aggravates rakta. This pathological state is known as Vatarakta\(^1\)

It has two awasthas 1. Uttan 2. Gambhir\(^2\)

Acharya Sharangadhar has described eight types of Vatarakta according to dominance of doshas\(^3\). In present time also the numbers of Vatarakta patients are increasing day by day. In the last two centuries however Vatarakta has been recognized increasingly in the common people specially truck driver, taxi driver, travelling workers. The dramatic lifestyle and food habits. The current scenario of lifestyle affects normal health status greatly and people not following life patterns as per Ayurveda and avoiding concept of Dincharya and Rutucharya.

**Aim:**
To review on Vataraktahetu.

**Objective:**
1) To study hetus of Vatarakta.
2) To study aharaj, viharaj and other causes of Vatarakta specially in truck driver, taxi driver, travelling worker.

**Methodology:**

**Literature Review of Vatarakta:**
Vatarakta shows that both vata and rakta are mainly involve in pathogenesis of Vatarakta. According to Acharya Charak “when aggravated vata is obstructed by aggravated rakta, this obstructed vata again vitiates the rakta. This pathological state is known as Vatashoni- tam\(^4\)

**If vata is dominant:**
Sirayam, sever pain (pulsating or pricking), swelling of joints will appear dry, black or shyav, swelling will be increasing or decreasing often, contractures of fingers, shiffness and sever pain deformities, loss of function and dislike for cold\(^5\)

The legs or lower extremities cannot bear the least touch (hyperaesthesia) and a sort of pricking, piercing pain is experienced in those regions. The legs become withered or atrophied and loss of sensibility to touch\(^6\)

There is more pain, throbbing and pricking, swelling is dry, black or shyav, increasing or decreasing, constriction of dhamnis of the joints or the fingers, dislike for cold, stiffness, shivering and loss of tactile sensation\(^7\)

**If Rakta is dominant:**
If rakta is affected profoundly the swelling will be giving sever pain, pricking type of pain, coppery red in colour and there will be no relief either with oil or dry massage. Itching and exudation may also be present\(^8\)

There is swelling with sever pain, pricking coppery colour and tingling sensation not subsiding with the application of either unctuous or dry things, accompanied with itching and exudation\(^9\)

**Review of VataraktaHetu\(^10\)**
According to Ayurveda pathology of the disease starts with the vitiation of dosha and the cause of vitiation of dosha is nidanam. Over indulgence in foods which are salty, sour, pungent, alkaline, fatty, very hot or uncooked flesh of animals, eatables having seasames, reddishhorshgram, blackgrain, cowpea, leafy-vegetables, mutton, sugarcanejuice, curd, fermented drinks like arnala, sauviraka, shukta, takra, sura, aasava, foods prepared by mixing
incompatibles, specially in those who has changing dietary habits, sleeping during day, keeping awake at night and having no tendency to do exercise such other unhealthy spicy dhaba foods and activities will produce a disease called Vatarakta.

**Following factors vitiates the vata:**
*Kashay, katu, alpa, ruksha* food, fasting, excessive vehicle driving on uneven roads, excessive sexual intercourse and suppression of the natural urges(10)

An over indulgence in grief, excessive sexual intercourse, inordinate physical exercise, drinking large quantities of wine, observance of a regimen of diet and conduct in a particular season of the year which is improper to it, use of articles of food which are not congenital to one’s own temperament and an improper or baneful use of such oleaginous substance (as oil, clarified butter etc.) are the factors which vitiates in common the *rakta* and *pitta* of a person. The foregoing causes specially tend to vitiates the *vata* and *rakta*. The vital vata becomes agitated by excessive vehicle driving or through carrying of great weights etc. or by an inordinate indulgence in things which are possessed of the specific virtue of aggravating that vital principle. On the other hand an over indulgence in such articles of food as are heat making in their potency or largely composed of acid or alkaline substance tends to vitiate the *rakta*.(12)

Partaking of foods which cause burning sensation during digestion which are incompatible which cause vitiation of blood, indulgence in sleep, keeping awake without sleep and sexual intercourse in improper ways, trauma, not resorting to purification therapies and exposure to cold breeze, this bring about vitiation of both *vata* and *rakta* usually in persons who are not habituated to walking, it first affects the legs specially of those who keep them hanging when riding on animals etc(13)

The etiology of *Vatarakta* as described in the classical texts can be classified into three groups:
1. **Mithyaaharaj**
2. **Mithyaviharaj**
3. Others

**Mithyaaharaj:**
*AcharyaCharak* says that food products which are predominantly *katu*, *amla* and *lavan* rasa causes vatarakta. *AcharyaVagbhatta* says that *Vidahianna* causes vatarakta. *AcharyaChakrapani* says that *lavan* rasa mainly causes raktadushti when other vataprakopakhetus are also involved results in vatarakta.

**Avidhi Yukta Aahar:**
There is detailed description about proper method of eating in Ayurvedic texts. In *Charak-Samhita viman sthanam*, some rules related to eating are discussed like *Ashta AaharVidhiVisheshAaytan*(14). Out of different hetus of vatarakta following can be included under avidhiyuktaahar(15).

1) **Adhyashan**
2) **Virdhaashan**

*AcharyaCharak* has mentioned the name of some food materials as *Vidahi* such as *Pinyak*, *moolak*, *kulath*, *mash*, *nishpav*, *ikshu*, *dadhi*, *takra* etc, non-vegetarian food products such as *klina*, *shushka*, *ambuja*, *aanup mams*, alcoholic beverages such as *sauveer*, *arnal*.

**Mithyaviharaj:**
- Vidhi heen swapna jagran: *Diwaswapna* and *ratrijagran* both must be avoided
AcharyaCharak says that ratrijagran disturbs our normal process of digestion.

- Ativyavay: AcharyaCharak states that due to excessive mainthun, the amount of shukra and oja decreases. These are snehansh of the body. Thus vata aggragates due to decrease in sneha of the body. This aggravated vata vitiates pitta and kapha. These all are circulated in the body produce various diseases(16)

- VegaNigrah:
Various types of diseases occur by the suppression of natural urges relating to hunger, thirst, sleep urine. faeces, etc. AcharyaMadhavkar has mentioned that excessive riding on animals just after taking spicy food or food which causes burning sensation inside during or after digestion vitiate the rakta.

Others: Psychological causes constitution of body, vyadhikarshanaat, rituviparyayat, satmyaviparyayat, snehadinamvibhramat, abhighat etc.

Results:
The current life style pattern involves consumption of unhealthy spicy dhaba food, alcohol drinking, high protein diet, changing dietary habits, improper sleep and with all this factors people do not have tendency to do exercise, more and more vehicle driving, long duration vehicle driving, bad condition of road resulting in increasing cases of vatarakta specially in truck driver, taxi driver, travelling workers.

DISCUSSION
The disease vatarakta is described as one of the diseases of samurchana of vata and rakta. When aggravated vata is obstructed by aggravated rakta this obstructed vata is again aggravated by rakta. This pathological state is known as vatarakta. The changing lifestyle of human being like unhealthy street food, alcohol drinking, high protein diet, changing dietary habits, improper sleep and with all these factors people do not have tendency to do exercise, more and more vehicle driving, long duration vehicle driving, bad condition of road due to this aggravated vatarakta especially in truck driver, taxi driver, travelling workers.

The diseases of joints are becoming main health problem in the present context vatarakta is a very painful condition and it curtails the output of day to day work of the patient. Wide description of vatarakta shows that vatarakta was one of the main articular diseases in past. In present context also number of the patients of vatarakta is increasing day by day. Patient suffers from pain which is very difficult to tolerate, changing lifestyle is causative factor for vatarakta. So dincharya and rutucharya should be followed for maintenance of health.

CONCLUSION
The current life style pattern resulting in increasing cases of Vatarakta in truck driver, taxidriver, travelling workers who are not following life pattern as per Ayurveda and avoiding concept of Dincharya and Rutucharya.

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