CONCEPTUAL REVIEW OF VATARAKTA CONTEXT TO CHARAK SAMHITA

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ABSTRACT
The lifestyle disorders known internationally as non-communicable diseases (NCD’s) or chronic diseases of lifestyle. The first WHO Global status report on lifestyle disorders 2010 confirms that 36.1 million people died from lifestyle disorders in 2008. W.H.O. predicts that non-communicable diseases will cause over three quarters of all deaths in 2030. Vatarakta also known as Vatashonita emerges from inappropriate relationship of people with their diet, occupation and environment. The name of the disease itself represent as it is more prevalent among rich people. The causative factors of Aadhyavata mentioned in Charak Samhita are closely related to faulty eating habits and sedentary life styles. Here mainly Vata Dosh is involved, which affects Rakt Dhatu (Blood). In the person who indulge in sweet food, leisurely eating and sedentary habits, Vitiation of Vata Dosha and Rakt Dhatu (Blood) occurs. It may be nearly correlated with Gouty arthritis which is also known as the disease of Kings. The prevalence of gout is between 1.3 -3.7% and while that of hyperuricemia ranges between 2-13.2% in 2011. Gout is seen in only one tenth of patients of hyperuricemia. Aadhyavata can be prevented by adopting practices like intake of proper diet, Yogic practices, physical exercise, and detoxification of body and distressing.

Key words: Lifestyle, Adhyavata, Rakta, Gout etc..

INTRODUCTION
The life style of modern society is contributing as boon for non-communicable diseases or chronic diseases. These disorders are the result of a miss-matched relationship of people with their environment along with their Habits and Addictions. The main factors contributing to the life style disorders includes bad food habits like irregular eating, consumption of fast food, unhealthy and sedentary life, alcohol, smoking, tobacco chewing, drugs addiction, irregular sleeping pattern and stress. These differ from other diseases because they are easily preventable and can be lowered by adopting healthy dietary habits and lifestyle. Vatarakta also known as adhyavata by Maharshi Charak which emerges from inappropriate dietary regime, occupation and environment. The name of disease itself represents that it is more prevalent among Adhya (among rich people). The causative factors of vatarakta mentioned in Charaksamhita are closely related to faulty eating habits and sedentary life style. The symptomatology of Vatarakta like shool, shotha, sparshasahatvam etc. mim-
ics the symptoms of gout. Vatarakta is a burning problem of the society. This may compromise the quality life of patients due to permanent inflammatory and degenerative changes in the joints.

AIM: To review Vatarakta as a life style disorder.

OBJECTIVES:
- To study various ‘hetus’ of Vatarakta.
- To study the role of diet and life style in prevention of this disease.

LITERARY REVIEW OF VATARAKTA:

As the name Vatarakta suggests that there is involvement of vatadosha and which gets vitiated and vitiated vata, becomes avrita with vitiated and dushtaraktadhatushaktu producing complex effects on the joints. Vatarakta has been classified on the basis of dhatu affected in two forms: Uttanavatarakta (Superficial) and Gambhiravatarakta (Deep seated).

In Uttanavatarakta there will be itching, burning sensation, prickling pain, throbbing sensation, kunchan (deformity of joints). The colour of skin becomes Shyava (Cyanosis of the skin) or Rakta (Reddish coloration of the skin), heaviness and numbness in the joints. When vitiated doshas are deep seated in rakta, mamsa, medas and other dhatus then it is called as GambhiraVatarakta. In this type there will be hard swelling with deep seated pain, Coppery discoloration of skin. There is Burning sensation, Pricking sensation and throbbing sensation. Swelling is soon converted into ulcers. When there is presence of symptoms of both uttana as well as gambhira Vatarakta, it is called as Ubhayashrita Vatarakta. There will be severe pain and burning sensation. The vata moving with great speed in the joints produces cutting pain and then moving all over the body makes person khanj and pangu (unable to walk). Vitiated vata and rakta affects the joints of hands, feet, fingers and all other joints slowly and steadily. Hands and feet are the sites of first attack and gradually whole body comes under the grip of the disease.

REVIEW ON VATARAKTA NIDAN:
Causative factors of Vatarakta as described by Acharya Charak can be divided into three categories:

THE FACTORS THAT AGGRAVATES VATARAKTA:
- Increased intake of spicy, sour, salty, alkaline, unctuous, ushana and uncooked fried food.
- Increased intake of putrified or dry meat of aquatic or marshy land inhabiting animals.
- Increased intake of radish, kulatha, masha, nishpava, leafy vegetables, meat and ikshu.
- Excessive intake of dadhi (curd), arnala, sawvira, shukta, takra, sura and asava.
- Intake of food before previous meal is digested (Adhyashan).
- Restoring anger in excess.
- Sleeping during day time (Diwaswapan)

THE FACTORS THAT VITIATES RAKTA:
- Abhigrah (trauma)
- Ashuddhi
- Foods which cause burning sensations during digestion.

THE FACTORS THAT AGGRAVATES VATA:
- Excessive intake of kshaya, tikta and rukshadravya
- Abhojnaat (Not taking meal timely).
- Excessive riding on elephant, horse and camel etc, restoring to swimming and jumping (use of vehicles with bad shockers/shock absorbers)
- Excessive wandering in hot seasons, Suppression of natural urges and excessive sexual indulgence are the main causes of this disease.

Explaination of above mentioned causes under three categories:

1. MITHYA AHARAJ:
**Lavanrasa** if taken in excess causes softness in all body parts. So if taken in excess, it causes pittaprakopā and raktaavriddhi that ultimately causes Vatarakta. **Amlarasa** If taken in excess it causes pittaprakopā, rakta-dushti, and looseness in body. **Katurasa** If taken in excess, it causes vataprakopā and also the symptoms of pittā prakopā like dahaetae. Ushnaguna produces moorcha (faintness), trishna (excessive thirst) and daah (burning sensation) so causes various disorders. Hence one should not take excess of lavan, amla, katu rasa and ushnagunapraddhan ahar in daily dietary habits.

**AvidhiyuktaAhar:** In Charaka Samhita Vimansthan there are rules pertaining to eating habits like Ashtaharvisheshayatan. One must take proper diet as per his ownagnibali.e. digestive capacity failing which it can be included under avidhiyukttaahaar. Adhyashan i.e. if we take meals soon after previous meal which is not completely digested yet. Ajeernashan i.e. If we take meal before the proper digestion of food taken in previous meal. These both conditions leads to formation of ama. Because of which all three doshas get vitiated. **Alpaahar and Anshan** (Missing of meals) causes dhatukshya in body. Thus vitiates the vata.

**Food products that causes Vatarakta:**

Pinyak (SesamumIndicum)- Also known as tilakalka, having Raksha, lekhan and vish-tambhiguna which causes vitiation of all the three doshas. Moolak (Raphanussativus) having raksha, ushna and guru guna and is tri-doshkark. Kulathā(Macrotylomauniflorum) also known as horse gram having laghu, vidha-hi and ushnavirya which causes vata and pittaj disorders. Masha (Vignamungo) known as black gram having guru and snigdhaguna. Nispavshaak (dichous lablab) known as flat gram having raksha and vishhtambhi guna which vitiates vata, pitta and rakta. Ikshu (saccharum) having sheet and snigdhaguna, but if we take its juice it causes vidah in body, thus causes Vatarakta. *Dadhi* (yogurt) having ushnaveerya. It is contraindicated in patients having raktaaj, pittaj and kaphaj disorders. Tkra (buttermilk) having Kashay, madhur, laghu and ushnaveerya, should be avoided in person having rakta and pittaj disorders. Non-vegetarian - According to acharyachararak Klimn, shushka, ambuja, aanooopmamsa are the hetu of Vatarakta. Klinnis Utkleshjanak and vitiates vata, Sushk-Means dried. It vitiates vata. Ambuj-Means aquatic animals like fish and Aanoop i.e. Meat of animals living in marshy and watery places.

**Alcoholic beverages:** Souveer prepared by ripe and unripe barley having teekshna, ushnaguna and pittkark, Arnal prepared by fermentation of ripend and unripend wheat having same properties as of souveer, Shukta vitiates pitta, kapha and rakta,. Sura prepared by fermentation of shali and shashtik rice having guru and raktaavardhak properties.

**2.Mithyaviharaj:**

**Diwaswapan and Ratrijajaran** vitiate Kapha and Pitta. Diwaswapan Contradicted in all seasons except summer. Ratrijajaran is also harmful for body causes various disorders of vata and pitta prakopā. *Atiyayavay i.e. excessive Vyavay* (sexual indulgence), the amount of shukraandoja decreases. Thus, Vata aggravate due to decrease in snehaof body, produces various diseases. Achakramansheelanam and mistannasukhabhojan causes Medovridhi and strotodushti causes vitiation of doshas.

**Atiyayaam** (physical exercise) If overdone causes exertion, exhaustion, thirst (rakta pitta pratamaka) thus harmful to our body. **Vega Nigrah:** For normal healthy life one should not suppress the natural urges for urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing caused by overexertion. Various types of diseases occur by the suppression of these urges. Excessive riding on horse, camel
or elephant, excessive swimming, jumping etc., these all factors vitiates the vata.

Others:

Psychological Causes: Acharya Charak has mentioned krodh as a hetu of Vatarakta. Krodhandshoka mainly vitiate the pitta in our body. In the list of pitta prakopakhetu. Rakta is vitiated by the same hetu which vitiates the pitta. Constitution of body: Sukumarpeople are more prone to Vatrakta. Acharya Charak says that Sukumar people are ‘Heenbalayukt’. Twaksar, Raktsar and Medasar Purush are considered to be Sukumar.

Snehadinam Vibharamat: Improper use of Panchkarma therapy may cause many disorders. According Acharya Charak kushtha,kandu, shopha, shool etc. in the diseases caused by snehavibhramat. Pitta is vitiated due to swedvibhramat (excessive swed). Ashuddhi means not to eliminate the doshas, aggravated during different seasons. The aggravated doshas must be eliminated to prevent any diseasein the body. Abhighat means injury. Abhighatisin the causes of raktadushti. Thus by vitiating the rakta, it may cause vatarakta.

ROLE OF DIET AND LIFE STYLE IN VATARAKTA:

Diet for patient suffering from Vatarakta: The cereals like the old Barley, Wheat, Nivara (a type of wild rice) & Sali as well as Shashtika types of rice should be included in diet. Leafy vegetables like Kakamachi (Solanumnigrum), Vastuka (Chenopodium album) Soup of Adhaki (Cajamusindicus), Chanaka (Cicerarietenum), Masura (Lentil), Mudga (Psoralearadiatus) added with ghrita in liberal quantity should be taken. Milk of cow, buffal o, goat& sheep etc.must be included in the diet regimen.

Apathya for Vatarakta

Patient suffering from vatarakta should avoid sleep during day time, exposure to heat, excessive exercise, excessive sexual intercourse, excessive intake of pungent, saline, sour & alkaline taste & hot heavy abhishyanidi (ingredients which cause obstruction to the channels of circulation) gunas & ushnaveeryas food ingredients as mash, kullatha, peas, curd, sugarcane, radish, alcohol, sesame oil, kanji (sour liquids), saktu, jackfruit, brinjal, etc. Incompatible diets should be avoided by the patients suffering from Vatarakta.

Yoga mentioned for management and prevention of vatarakta:

SHATKARMA-
- Neti
- Vamandhauti
- Shankhprakshalana
- Kapalbhati

ASANA-
- SukshamVyayama
- Shalabhasana
- Dhanurasana
- Bhujangasana
- Ardhkaticakrasana
- Trikonasana
- Shavasana

PRANAYAMA
- Bhastrika
- Bhramri
- Anulomvilom.

DISCUSSION:

Vatarakta is elaborately mentioned in Charak Samhita as an independent disease. The main causative factors for Vatarakta are excessive intake of guru, lavana, stringent food stuffs, excessive use of pulses, alcohol, meat, sedentary life style, and psychological components such as excessive anger, emotional distress, mainly observed in Sukumar.

Aggravated Rakta quickly obstructs the path of already aggravated Vata. On obstruction in the route of Vata its gati is obstructed leading to further aggravation. This
vitiates the whole Rakta and manifests as Vatarakta.

Various pathya and apathyya mentioned by Acharya Charak plays important role in its prevention. Changing lifestyle is causative factor for Vatarakta. So, Dinacharya & Rutucharya as mentioned in Ayurvedic texts should be followed for maintenance of health.

Yoga by improving physical, emotional, mental and spiritual status plays a vital role in the prevention and management of Vatarakta.

CONCLUSION

Life style disorders are different from other diseases because they are potentially preventable and can be lowered by adopting healthy dietary habits and life style so as in case of Vatarakta. Hetus are the causative factors for particular disease. Different types of hetus for different diseases have been mentioned by Acharyas. They are included in Nidanpanchak.

By avoiding causative factors responsible for the vatarakta and adopting the pathya-apathyya mentioned by the ayurvedaacharyas one may get rid of vatarakta and can lead a healthy life.

REFERENCES