

CONCEPTUAL REVIEW OF VATARAKTAIN 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 life style 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 quarter of all deaths in 2030. *Vatarakta* also known as *Vata-shonita* 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, Vitiating of *Vata Dosha* and *Rakta 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 life style. *Vatarakta* also known as *adhayavata* by *MaharshiCharak* 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 *vata* and which gets vitiated and vitiated *vata*, becomes *avrita* with vitiated and *dushtaraktadhatu*, *raktadhatu* producing complex effects on the joints¹. *Vatarakta* has been classified on the basis of *dhatu* affected in two forms- *Uttanavatarakta* (Superficial) and *Gambhira-vatarakta* (Deep seated).² In *Uttanavatarakta* there will be Itching, burning sensation, pricking 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 *dhatu*s 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 categories³:

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*, *sauvira*, *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:

- *Abhighat* (trauma)
- *Ashuddhi*
- Foods which cause burning sensations during digestion.

THE FACTORS THAT AGGRAVATES VATA:

- Excessive intake of *kshaya*, *tikta*, *kattu* 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.

Explanation 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 *pittaprakopa* and *raktavridhi* that ultimately causes *Vatarakta*. **Amlarasa** If taken in excess it causes *pittaprakopa*, *raktadushti*, and looseness in body. **Katurasa** If taken in excess, it causes *vataprakopa* and also the symptoms of *pitta prakopa* like *dahaet-cUshnaguna* 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 *ushnagunapradhan ahar* in daily dietary habits.

AvidhiyuktaAhar: In *Charaka Samhita Vi-mansthan* there are rules pertaining to eating habits like *Ashtaharvisheshayatan*. One must take proper diet as per his own *agnibali*. i.e. digestive capacity failing which it can be included under *avidhiyuktaahaar*. **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 *Ruksha*, *lekhan* and *vish-tambhiguna* which causes vitiation of all the three *doshas*. **Moolak** (*Raphanussativus*) having *ruksha*, *ushna* and *guru guna* and is *tri-doshkark*. **Kulatha** (*Macrotylomauniflorum*) also known as horse gram having *laghu*, *vidahi* and *ushnavirya* which causes *vata* and *pittaj* disorders. **Masha** (*Vignamungo*) known as black gram having *guru* and *snigdha*guna . **Nishpavshaak** (*dichous lablab*) known as flat gram having *ruksha* and *vishtambhi guna* which vitiates *vata*, *pitta* and *rakta*. **Ikshu** (*saccharum*) having *sheet* and *snigdha*guna,

but if we take its juice it causes *vidah* in body, thus causes *Vatarakta*.⁴ **Dadhi** (*yogurt*) having *ushnaveerya*. It is contraindicated in patients having *raktaj*, *pittaj* and *kaphaj* disorders. **Takra** (*buttermilk*) having *Kashay*, *madhur*, *laghu* and *ushnaveerya*, should be avoided in person having *raktaj* and *pittaj* disorders. **Non-vegetarian** - According to *acharyacharak klinn*, *shushka*, *ambuja*, *aanoopmamsa* 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 *raktavardhak* properties.

2.Mithyaviharaj:

Diwaswapan and **Ratrijagaran** vitiates *Kapha* and *Pitta*. **Diwaswapan** Contradicated in all seasons except summer. **Ratrijagaran** is also harmful for body causes various disorders of *vata* and *pitta prakop*⁵. **Ativyavay** i.e. excessive *Vyavay* (sexual indulgence), the amount of *shukraandoja* decreases. Thus, *Vata* aggravate due to decrease in *sneha* of body, produces various diseases. **Achakramansheelanam** and **mistannasukhabhojan** causes *Medovridhi* and *strotodushti* causes vitiation of *doshas*. **Ativyayaam** (physical exercise) If overdone causes exertion, exhaustion, thirst (*rakta pitta pratamaka*) thus harmful to our body⁶. **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 vitiate the *vata*.

Others:

Psychological Causes: Acharya Charak has mentioned *krodh* as a *hetu* of *Vatarakta*. *Krodhandshoka* mainly vitiates the *pitta* in our body. In the list of *pitta prakopakhetu*. *Rakta* is vitiates by the same *hetu* which vitiates the *pitta*. **Constitution of body:** *Sukumar* people are more prone to *Vatarakta*. Acharya Charak says that *Sukumar* people are 'Heenbalayukt'. *Twaksar, Raktsar and Medasars Purush* are considered to be *Sukumar*. **Snehadinam Vibharamat:** Improper use of *Panchkarma* therapy may cause many disorders⁷. According Acharya Charak *kushtha, kandu, shopha, shool* etc. in the diseases caused by *snehavibhramat*. *Pitta* is vitiates 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 disease in 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) & *Salias* 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* (*Psoralea radiatus*) added with *ghrita* in liberal quantity should be taken. Milk of cow, buffalo, 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 *abhishyandi* (ingredients which cause obstruction to the channels of circulation) *gunas* & *ushmaveeryas* food ingredients as *mash, kullatha, peas, curd, sugarcane, radish, alcohol, sesamum 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 vatarakta⁸:

SHATKARMA-

- *Neti*
- *Vamandhanti*
- *Shankhprakhshalana*
- *Kapalbhati*

ASANA-

- *SukshamVyayama*
- *Shalabhasana*
- *Dhanurasana*
- *Bhujangasana*
- *Ardhkatichakrasana*
- *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 apathya* 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 maintainance 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-apathya* mentioned by the *ayurvedaacharyas* one may get rid of *vatarakta* and can lead a healthy life.

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Source of Support: Nil

Conflict of Interest: None Declared