

A review on clinical varieties of *vatarakta* as per morbid *doshas*

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ABSTRACT

Vatarakta is one of the main diseases in the present era characterized by severe pain, tenderness, inflammation and burning sensation in the affected joints. It is a tridoshaja vyadhi, with vata pradhanyata and rakta as main dushya. In this article clinical varieties of vatarakta as per morbid doshas has been mentioned. Vatarakta is one of the commonest disease now a days which is characterized by severe pain, tenderness, inflammation, burning sensation in affected joints. Mainly small joints of hand and feet are affected. Ayurvedic literature contains brief description about nidanpanchaka of Vatarakta. In Ayurveda Vatarakta said to be caused by faulty and irregular dietary habits like fast food, spicy, oily and heavy diet, Rukshahara, Viruddhashan, Vishamashan along with Jalkrida, Jagaran, Divasvaap, Atyadhvagamana, Vegavrodh, travelling by vehicles over long distance, continuous sitting or standing for long time, these are “Hetus”(Causative factors) of Vatarakta.

These hetus are responsible for vitiation of Vata and Rakta, as the name suggest dosha Vata and dushya Rakta both are equally responsible for disease Vatarakta, due to vitiated rakta there is margavrodh which causes obstruction in the way of vata which creates inflammation, stiffness and pain in the small joints. *Vata and Rakta get vitiated and form vatarakta disease.* Mainpathogenic factors are *vata and rakta* in pathogenesis of *Vatarakta*.

Keywords: Vatarakta, Morbid Doshas, Gout, Rakt, pitta

INTRODUCTION

Vatarakta :-the disease where *Rakta* is vitiated by *Vata*. The Knowledge of the ancient literature helps in past and better future by going through it, some refferences are available regarding etiology, clinical presentation, management and complications of *Vatarakta*, so here an attempt has been

made to explore the literature to explain the morbid doshas of *Vatarakta*

REVIEW ON VATARAKTA

Definition

*वायुर्विवृद्धो वृद्धेन रक्तेनावारितः पथि॥१०॥
कृत्स्नं सन्दूषयेद्रक्तं तज्जेयं वातशोणितम्॥
च/चि. २९/१०*

When vitiated vata dosha obstructed by vitiated rakta dhatu in its passage it affects entire blood, becomes more vicious and produced *Vatarakta*.

Hetu are of three kinds:

1) Dosha Hetu: The 'Hetu' responsible for vitiating Doshas are called 'Doshahetu'. In *Vatarakta* “कषायकटुतिक्तलघुक्षारदभोजनात्” are the Dosha Hetu causing Vitiating of Vata.

2) Vyadhi Hetu: Specific causes of the disease are called Vyadhi Hetus. In *Vatarakta*

□ प्रायशः सुकुमराणां मिष्ठन्नसुखभोजनात्॥ are Vyadhi Hetu.

3) Ubhaya Hetu of Vatarakta: The causes which are specific to the disease as well as to the Dosha.

Rupa

Vatarakta is of two types depending upon the superficial or deeper Dhatu involved, initially there is involvement of Twaka and Mamsa, it is called as *Uttana Vatarakta*. While later in deeper Dhatu like *Asthi*, *Majja* and *Sandhi* then it is *Gambhira (Avagadha) Vatarakta*.

When both superficial and deep Dhatu are involved then it is called as *Ubhayashrita Vatarakta*.

Vatarakta is progressive disorder. Initially the disease may remain limited to either superficial Dhatu or deeper Dhatu alone, but in later stages it progresses from *Uttana Vatarakta* to *Gambhira Vatarakta* and vice versa.

Acharya Charaka and Sushruta have different opinions regarding the first site of manifestation of the disease. Acharya Charaka states that the sites and symptoms are first manifested in the joint of the fingers of hand and feet. But Acharya Sushruta gives two different opinions in two different places. In *Nidanasthana* he states that the first manifestation is at the *Padamoola*, sometimes affecting the hands also. In *Chikitsasthana* his opinion is the same as that of Acharya Charaka. Acharya Vagbhata also agrees with the opinion of Acharya Sushruta, that it appears first at the *Padmoola*. Any how the small joints of both hands and feet are primarily affected.

Signs and symptoms of Uttana Vatarakta:

□ “कण्डूदाहारुगयामतोदस्फुरणकुंचनैः।
अन्विता श्यवरक्ता त्वग्बाह्यो ताम्रा
तथेष्यते॥”(च.चि. २९/२०)

- Kandu - Itching
- Daha - Burning sensation
- Ruja - Pain
- Ayama (siraayama) - Dilatation of the vessels

Treatment of Uttana Vatarakta

□ “बाह्यमालेपनाभ्यंगपरिषेकोपनाहनैः।”
(च.चि. २९/४३)

Alepana, Abhyanga, Parisheka and Upanahan are useful in Uttana Vatarakta. Vidari, Rasna, Guduchi, Bala can be used with Ghrita and milk for various ointment. In Aragvadiya Adhyaya, Acharya Charaka has given these preparations. For Abhyanga Pinda Taila, Bala Taila, Amrutadya Taila, Madhuyashtyadi Taila, Sukumara Tail are quite effective. Pinda Taila is very useful in severe pain. Bala Taila is advised in derangement of sense organs, that is numbness etc. Amrutadya Taila is useful when there are symptoms of Vata all over body. For Parisheka Dashamulasiddha Milk is advised. A warm Ghruta, Milk, Taila, Jivaniyganasiddha decoction, Panchamula siddha decoction are used. When there is stiffness and pain Ushna parisheka is indicated. In severe burning Sheeta Parisheka is done.

Signs and sympyoms of Gambhira Vatarakta:

“गम्भीरे प्रायथुः स्तब्धः कठिनोऽन्तर्भ्रूशार्तिमान्।
श्यावस्तप्तोऽथवा दाहतोदस्फुरणापाकवान्॥
रुविदाहान्वितोऽभीक्षणं वायुः सन्ध्यस्थिमज्जासु।
छिन्द्रन्निव चरत्यन्तर्वक्त्रीकुर्वश्च वेगवान्॥
करोति खंजं पंगुं वा शरीरे सर्वतश्चरन्”
(च.चि.२९/२१)

Shvayathu Stabdhata - Fixed swelling

Shvayathu Kathinya - Hard swelling

Bhrisharthi - Excruciating deep pain

Shyavata - Cyanosis

Tamra Twaka - Coppery discoloration of skin

Daha - Burning sensation

Toda - Pricking pain

Sphurana - Throbbing sensation

Paka - Suppuration

Ruja - Pain

Vidaha - Internal burning sensation

Vatasya Sandyasthi - Aggravated Vayu while causing pain, Majjasu Chhindanniva burning sensation constantly moves with high speed through the Sandhi, Asthi and Majja

Kanjatwa - Lameness

Pangutwa - Paraplegia

Adhika Parvaruka - Increased pain

Vatasya Sarva Shariara - Vitiated Vata moves all over the body

Treatment of Gambhira Vatarakta

“विरेकास्थापनस्नेहपानैगम्भीरमाचरेत्”

(च.चि.२९/४३)

For Gambhira Vatarakta Virechana, Aasthapana Basti, Snehapana are advised. Before giving Virechana it is essential to give Snehana to reduce Rukshata. Then Mrudu Virechana is given for Anulomana of Vayu. This is given especially in Pittadhika Vatarakta. Virechana Kalpa used are castor oil or Gandharva Haritaki Choorna.

Clinical varieties of Vatarakta according to the association of morbid Doshas:

- Vatadhika Vatarakta
- Pittadhika Vatarakta
- Kaphadhika Vatarakta
- Raktadhika Vatarakta

Vatadhika Vatarakta:

□ “विशेषतः सिरायामशूलस्फुरणतोदनम्।

शोथस्य काष्ठ्यं रौक्ष्यं च श्यावतावृद्धिदानय॥
धमन्यङ् गुलिसन्धिनां सङ् कोचोऽङ्
गग्रहोऽतिरुक्।

कुञ्चनस्तम्भने

शीतप्रद्वेषश्चानिलेऽधिके॥”(च.चि. २९/२५-२६)

Shula - pain

- Sphurana - throbbing sensation
- Toda - pricking pain
- Shothasya karshnyam - blackish discolouration of the swollen part
- Shothasya raukshyam - dryness of the skin overlying the swelling

Shothasya shyavata - bluish discolouration overlying the skin Shyavatavridhi/hani - frequent increase and decrease of bluish discoloration

☐ Dhamani anguli - contraction of vessels and Sandhi

Sandhi sankocha

☐ Angagraha - stiffness of the affected parts

☐ Atiruk - severe pain

☐ Stambhana - stiffness

☐ Sheeta pradhvesha - dislike towards cold surroundings

☐ Swapa - numbness

☐ Sheetanupashaya - worsening of symptoms on exposure to cold

☐ Vepathu - tremors

☐ Sirayama - dilatation of vessels

Treatment of Vatadhika Vatarakta

☐ “सर्पिस्तैलवसामज्जापानाभ्यञ्जनबस्तिभिः।

सुखोष्णैरुपनाहैश्च वातोत्तरमुपाचरेत्॥” (च.चि. २९/४३)

Vatadhika Vatarakta should be treated with various types of medicated Ghrita, Taila, Vasa and Majja by various ways such as Paana, Abhyanga and Basti. Ushna upanaha gives good relief. Doshmoola, Rasna, Nirugundi, Erand, Shunthi can be used for this purpose.

Pittadhika Vatarakta:

☐ “विदाहो वेदना मूर्च्छा स्वेदस्तृष्णा मदो भ्रमः।

रागः पाकश्च भेदश्च शोषश्चोक्तनि पैत्तिके॥”(च.चि. २९/२८)

Vidaha - severe burning sensation

☐ Murcha - fainting

☐ Sweda - sweating

☐ Trishna - thirst

☐ Mada - irrelevant behavior

☐ Bhrama - giddiness

☐ Paka - inflammation/suppuration

☐ Sammoha - confused or unconscious state

☐ Sparshakshamatwa – hyperesthesia

☐ Sparshaasahatva – tenderness

☐ Ruka – pain

☐ Daha – burning sensation

Kaphadhika Vatarakta:

☐ “स्तैमित्यं गौरवं स्नेहः सुप्तिर्मन्दा च रुक् कफे” (च.चि. २९/२९)

☐ Staimitya - Sensation as if the body part is covered with wet Cloths

☐ Gaurava - heaviness

☐ Snigdhata - unctuousness

- Supti - numbness
- Manda ruja - mild pain
- Kandu - itching
- Sheetata – coldness

Rakta Pitta Pradhan Vatarakta

□ “विरेचनैर्घृतक्षीरणैः सेकैः सबस्तिभिः
शीतैर्निर्वापणैश्चापि रक्तपित्तोत्तरं जयेत्॥”
(च.चि.२९/४५)

Rakta Pittadhika Vatarakta presents with excruciating pain, which makes patient restless. There is burning pain along with ulceration or suppuration. Here, the first and foremost treatment is Virechana, Ghrutapana, Ksheerapana, Seka and Basti. Mainly Sheet Dravyas are used in this type of Vatarakta.

Treatment of Kaphadhika Vatarakta

□ “वमनं मृदु नात्यर्थं स्नेहसेकौ विलंघनम्।

क्रोष्णा लेपश्च शस्यन्ते वातरक्ते कफोत्तरो”
(च.चि.२९/४६)

Kaphadhika Vatarakta should be treated with Vamana, Sneha, Seka, Langhana, and Ushna Veerya lepa. Mild Vamana with milk, Yasthimadhu, Vacha, Pippali and Saindhava should be done

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Vata and Rakta get vitiated and form vatarakta disease. Main pathogenic factors are vata and rakta in pathogenesis of Vatarakta.

Conclusion:

- Vatarakta is one of the commonest disease now a days due to modernization, faulty life style, addictions etc. Vatarakta is disease of Madhyam Rog Marga as it affects mainly sandhis.
- The classical texts lay down ample of importance to the functions and characteristics of vata. Also, rakta being the foremost body tissue also plays an important role in sustaining the healthy life of the person. Vatarakta is an illness where both vata and rakta are afflicted by distinct etiological factors. “Vatajam dushtam raktam rudiram yatra”(vachaspatyam) – the disease characterized by the abnormality of raktadhatu due to morbidity of vata dosha is called

as vatarakta. The disease which is caused by both, vata and rakta is called vata- rakta.

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