



MANAGEMENT OF MUSCULOSKELETAL DISORDER W.S.R TO VATA RAKTA BY AYURVEDA: A REVIEW

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ABSTRACT

According to its name, Vatarakta is the result of the vitiation of Vata Dosha and Rakta Dhatu (blood). In this condition, Rakta prevents the normal flow of Vata, which causes symptoms to start with Paada (foot) and Hasta (hands). It is a Tridoshaja Vyadhi that is Vatapradhana (Vata dominating). Avarana (occlusion) pathology is the main cause of the major Vatavyadhi known as Vatarakta. The symptoms of gout are quite similar to those described in Vatarakta. A frequent kind of arthritis called gout results from a uric acid disturbance in which too much uric acid in the bloodstream crystallises in the joint, causing severe pain, swelling, and stiffness. It typically affects the big toe joint. Several research have demonstrated how gout affects patients' morbidity and mortality. Despite major advances in the treatment of gout, many patients with gout are not properly controlled and continue with recurrent flares of gouty arthritis. Therefore, an attempt is made, to treat Vatarakta (gout) from an Ayurvedic point of view.

Keywords: Rakta, Paada, Hasta, Vatapradhana, Tridoshaja Vyadhi, Vatavyadhi, Aavarana, Ayurvedic

INTRODUCTION

Most Ayurveda Samhitas describe and explain the Vatarakta illness (Ayurvedic treatise) [1]. The terms Vata and Rakta are combined to form the word Vatarakta. Since the countless diseases can be distinguished based on vitiated Doshas, visible symptoms of implicated Dushyas, and the causative factor working cumulatively, the nomenclature of diseases can be done in a variety of ways [2-3]. The disease can also be called after any of the factors mentioned. The Rakta is a crucial Dhatu that provides nutrients to every single person's tissue and maintains them correctly by removing toxins—Malas (waste products)—through the body's natural orifices [4-6]. The Vata is the chief (King) without which no sickness may occur. It is a condition that develops as a result of Vata dosha's affiliation with Rakta dhatu. Hence, in terms of Vata Rakta, the phrase itself refers to Vata & Rakta, which are the main pathogenic components involved in the development of diseases, but it can also be referred to by the syllables [7].

SYNONYMS:- Vatashonita, Khuddavata, Vatabalasaka, Adhyavata, Vataasrika, etc.

CAUSES INCLUDE -

Excessive salt or salty meal consumption foods prepared with sesame paste, indigestion, consuming curd, buttermilk, sugarcane, etc., and Virodhi aahar. sour foods, pungent foods, alkaline foods, moist and dry foods, unctuous or oily foods, hot

foods, the meat of aquatic animals, the meat of animals living in marshy lands, and moist and dry foods [8].

PATHOGENESIS –

When the above-mentioned causes are consumed, Vata becomes vitiated, which causes the vitiation of Rakta Dhatu and Rasavaha Srotas and Raktavaha Srotas (microvessels carrying blood), which are mostly involved in this sickness. Vatarakta typically begins in the hands or big toe and progressively spreads to other joints or tissues. In a separate chapter, Acharya Charka discussed it and named two varieties of Vatarakta as Uttana (superficial form) and Gambheera (joints involved) In addition to this, Vata, Pitta, Kapha, and Rakta Pradhan Vata rakta are the other four varieties of Vata rakta that are addressed in relation to the prevalent doshas [9, 10].

DIFFERENT TYPES OF VATA RAKTA AND THEIR SYMPTOMS -

Vata Pradhan Vatarakta- When Vata is severely vitiated in Vatarakta symptoms like pain, twitching, pricking pain, swelling which is dry and black, stiffness of body parts, aversion, or aggravation of symptoms by cold, numbness, etc will dominate the picture.

Rakta Pradhan Vatarakta - When Rakta is significantly vitiated in Vatarakta, symptoms such as swelling, excruciating

pain, skin that is copper in colour, itching, and moistness predominate.

Pitta Pradhan Vatarakta- When Pitta is severely vitiated in Vatarakta, the symptoms like severe burning sensation, sweating, fainting, thirst, tenderness, pain, swelling, and suppuration will be predominantly found.

Kapha Pradhan Vatarakta - When Kapha is severely vitiated in Vatarakta, the symptoms like numbness, heaviness, moistness, unctuousness, and coldness will prevail.

Vatarakta is also classified into two types based on its location –

Uttana Vatarakta - The illness pathophysiology only affects the skin and muscles, which are the surface tissues affected by the sickness. This type's symptoms also resemble skin conditions like Kushta or skin diseases including skin sores and muscle soreness.

Gambhir Vatarakta - The pathophysiology of the illness includes internal viscera, deeper tissues including bone and joints, and blood. Furthermore, because it affects the entire body, the symptoms are more complex. Furthermore, given that the joint symptoms are more severe than the skin manifestation, this appears to be a joint pathology.

COMPLICATIONS-

Vatarakta may produce, Sleeplessness, anorexia, shortness of breath, Shirograha

(heaviness in the head), Mamsakotha (gangrene of muscle), Murcha (fainting), Hiccups, Excessive Thirst, Skin Disorders (Visarpa, Sphot), Burning Sensation All Over the Body (Daha), Tumors, etc.

TREATMENT-

The treatment principle of Vatarakta comprises externally Abhyanga (massage), Parisheka (pouring of medicine), Aalepa (application on the skin), etc., whereas internally purgative, Sneha (oil-based preparation), Basti (medicated enema) and Raktavisravana (therapeutic bloodletting).

IN VATAJA VATARAKTA- Ghrita, a medicinal oil, can be used as an enema or for external massage operations

IN PITTAJA VATARAKTA- Virechana, Ghritapana, milk and Anuvasana Basti is indicated.

IN KAPHAJA VATARAKTA- Mridu (mild) Virechana, Snehana, and lukewarm Lepa have been indicated by Acharya Charaka. Acharya Charaka mentioned that before Raktavisravana, the Snehana procedure and then Virechana should be done.

RAKTMOKSHANA- The special emphasis is given to raktamokshana by Acharya Charaka. He said if symptoms like pain, tenderness and burning sensation are present one should use leech therapy (jalokaavcharna).

If symptoms like emptiness (shunyata), Paraesthesia (chimchimayan), or itching are present use shring, and tumbi (Gourd).

SHAMAN CHIKITSA - Guduchi is the preferred drug in Vatarakta. Nimbaadi Churna, Nishotha Churna, decoction such as Patolaadi Kwatha, Amrutaadi kwatha, and Arishtas like Khadirarishta are indicated in Vatarakta. Ghrita like Guduchi Ghrita, Bala Ghrita, Jeevaniya Ghrita and Khuddangapadmaka Talia, Pinda Talia, Sukumara Talia are used in Vatarakta. Guggul like Kaishora, Punarnava and Amrita Guggul are given in the condition of Vatarakta. For external application, Tagaraadi Pralepa, Shatadhauta Ghrita and Baladi Lepa etc. are effective.

IN AVARANA CONDITION -In Kapha-Meda Avarana condition, Vyayama (exercise), Shodhana, Arista, Gomutrapana, Virechana, Takara Prayoga and Haritaki is beneficial. In Raktapittadi vrddhi Vatarakta, Bhedana (incision), Shodhana (cleaning) and Ropana (healing) are adopted.

CLASSICAL REMIDIES-

Avanyadi Ghrit, Bala Ghrit, Parushak Ghrit, Jivaneeya Ghrit, Sthiraadi Ghrit, Drakshadi Ksheer, Jivakadi Mahasneha, Baladi Yog, Kashmaryaadi Kwath, Madhurnayadi Tail, Sukumar Tail, Amritadhya Tail, Mahapadma Tail, Khuduk Padmak Tail, Shatpaak Madhuk Tail, Shatpaak Madhuparni Tail, Guduchyadi Tail,

Shatpaak Bala Tail, Shahstra Paak Bala Tail, Pinda Tail.

FOR REDUCING BURNING SENSATION- Grapes Swaras, Sugarcane Juice, Kanji, Etc. Can Be Used for Drinking Purpose.

FOR LOCAL APPLICATION- Dahanashak Lepa, Tiladi Lepa, Prapondrikadi Lepa Can Be Used.

PATHYA (WHOLESOME DIET AND LIFESTYLE)- The role of a healthy diet and lifestyle is an important factor in Vatarakta. For the patients of Vatarakta, Purana Yava, Godhuma, Shali, Soup of Adhaki, Chanaka, Mudga, leafy vegetables like Sunishannaka, Kakamachi, Shatavari, Sauvarchala sizzled with Ghrit are useful.

APATHYA (UNWHOLESOME DIET AND LIFESTYLE) - Divaswapan (daytime sleeping), Santapa (overheat), Katu, Ushna (hot), heavy to digest food, and Dadhi (curd) should be avoided in Vatarakta.

CONCLUSION

Vatarakta is one of the many lifestyle problems that are becoming more and more common. The most important action that can be taken is to prevent the causes of sickness. By following the regimen and practises outlined in ancient Ayurveda works like Dinacharya and Ritucharya, as well as the correct way to eat food, etc., one can lead a healthy diet and lifestyle. Even though, one can choose the aforementioned formulas if Vatarakta occurs. This essay is nothing more

than a compilation of the many formulations that Acharya Charak discussed in Chapter 29 of the Charak Samhita. This is a literary analysis; clinical research on these formulas would be worthwhile to pursue in the future.

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