

Assesment of Nature of work in patients of Vatarakta through observational study**Vd. Rakesh Bhimraj Kand**

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Introduction

Ayurveda is an ancient science of life. It is superior to other medical sciences of the world. It is not just another system of medicine but a way of life. Ayurveda means life the conceptual and operational framework of Ayurveda is wide enough to include all that is essential to make a man healthy and happy.

The changes in Aharaj and Viharaj life style the increasing pace of life. Unknowingly we are exposed to various types of stress. Even diet has become more synthetic which exposes us to toxins resulting in various diseases and disorders.

Vatarakta is described as Vatashonita in Charak samhita, Ashtang Hridaya and Madhav Nidana. Sushrut has explained Vatarakta in Vatavyadhi.

The word Vatashonita is made of two words Vata and Rakta. "Vata dushtam raktam yatra rogavisheshah" the disease characterized by the abnormality of Rakatadhatu due to morbidity of vatadosha is called as Vatashonita. The disorders produced by the conjugation of vitiated Vata and Rakta generate multiple health ailments which is greater term are referred to as vatashonita. It is better correlated with "Gout" in the modern medical science. Vatashonita is a metabolic disorder where pain is predominant symptoms; the etiopathogenesis of an illness by way of avarana is unique to the Vatavyadhi. It is well observed fact that many diseases are understood and recognized by the site of origine and affliction. The basis of its samprapti includes the Margavarana of Vayu by Rakta. In addition to this Vatashonita is also produced by the Margavarana Vayu by Kapha and Medas. In the parlance of conventional medicine, vatashonita can

be correlated with gout on the basis of similarity in sign and symptoms.

Aim:

- To Assess the nature of work in patients of Vatarakta through observational study.

Materials

- Charak Samhita with Charakrapani commentary
- Sushrut Samhita with Dalhan commentary
- Ashtang hrudhya with Arundatta and Hemadri commentary
- Madhav nidana with Madhukosh commentary
- Bhavprakash
- Sharangdhar Samhita

Review of Literature

NIDANA of Vatarakta According to Charak Samhita:-

लवणाम्ल कटु क्षार स्निग्धोष्णजीर्ण भोजनैः।
क्लिन्न शुष्काम्बुजानुपमांस पिण्याक्मूलकैः॥
कुलत्थमाषनिष्पाव शाकादि पल्लेक्षुभिः।
दध्यरनालसौवीरशुक्त तक्त तक्र सुरासवैः॥
विरुद्धाशन क्रोध दिवास्वप्न प्रजागरैः।
प्रायशः सुकुमाराणां मिष्टान्नं मुखभोजिनामा।
अचंक्रमणशीलानां कुप्यते वाताशोणितमा।
अभिघातदशुद्धा च प्रदुष्टे शोणिते नृणामा।
कषाय कटु तिक्तल्प रुक्षाहारदभोजनाता।
ह्योष्ट्रायान यानाम्बु क्रीडा प्लवन लंघनैः॥

(च.चि२९\५-९)

Over intake of foods which are salty, sour pungent, alkaline, fatty, very hot or uncooked, fish of animals or birds of marshy or desert regions which have been soaked for long time in water or those which have no moisture at all, eatables having seames reddish, horse grain, black grain, cowpea, leafy vegetables, mutton, sugarcane juicecurd, femaented drinks like Araala, Sauvirka, Shukta,

Takra, Sura aasava, foods prepared by mixing incompatible, eating more quantity of foods, anger, sleeping during day, keeping awake at night and such other unhealthy foods and activities will produce a disease called Vatarakta especially in those who are very tender, easy living habitual of taking Madhur Rasa Aahar, not habituated to walking. Shonita gets Pradushta due to trauma or not resorting to purification therapies. Following factors vitiate the Vata, Katu Tikta, Kashya, Alpa, Ruksha, Food, Fasting, Excessive riding on horse, camel, elephant, swimming, uneven roads, in summer days excessive sexual intercourse and suppression of the natural urges.

Samprapti of Vatarakta

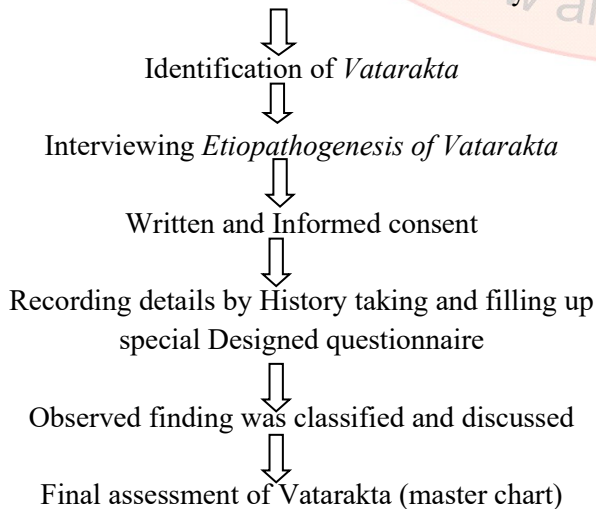
By Viratue of Sara and Sukshma Guna of Vata, Sara and Drava Guna of Rakta. Through Srotasas both Vata and Rakta Spread instantaneously throughout the body. These Vata and Rakta are obstructed in the joints and produce various kinds of pain according to associated Doshas.

Methodology

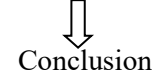
A survey study was conducted in Ayurved Hospital. Selection of patient of Vararakta of both gender Male/Female from OPD & IPD in Ayurveda Hospital had been selected for the study. Simple random sampling was done. Sample size: Sample size was calculated by the Cochran’s formula and the prevalence rate of the disease is 2.5%. Hence sample size calculated was 40.

Study Design-

Information about Vatarakta from texts of Ayurveda.



Statistical Analysis

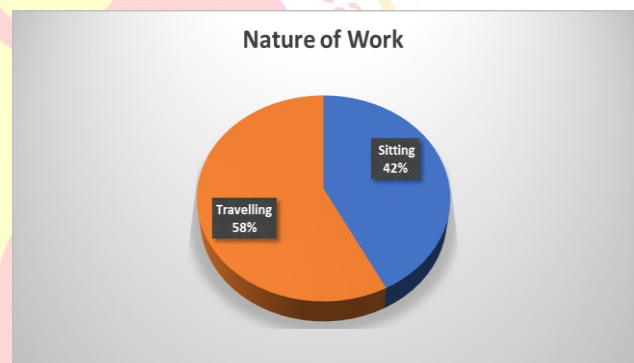


Conclusion

Observations

Observations were drawn from the collected data of the patients through CRFs. Frequency distribution of the patients with respect to Nature of work has been classified in the table and Pie diagram which is given below.

Nature of work	Frequency	Percentage
Sitting	17	42.50
Travelling	23	57.50
TOTAL	40	100.00



Discussion

Generally Vatarakta arise is person of tender physique, who indulge in unhealthy foods and activities, who are greatly troubled by disease, long walk excessive sexual activities, drinking alcohol, who indulge in foods and activities opposite of the seasons. Improver administration of oleation. Riding on Elephant, Horse, Camel etc. for long period and such other cause, great indulgence in vegetables which possess qualities like penetreating, Hot Potency, Sour and alkaline testes exhaustion by heat etc. Vata getting aggravated vitiates Rakta quickly in turn, obstructs greatly aggravated by such obstruction of its path Vata cause great vitiation of blood because the vitiated blood is combined with greatly aggravated Vata which is very predominant the disease is called as Vatarakta.

Nature of work forms the important aspect for this disease as there are many physical etiologies involved in it.

From the study performed it was seen that 58% of the patients had a travelling in their profession and 42% of the patients had sitting in their profession.

Conclusion

The persons with travelling as their nature of work were more likely to get affected to vatarakta against the persons with sitting as their nature of work.

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