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CLINICAL DEMONSTRATION OF AMSHAMSHA KALPANA OF DOSHAS AND STHANA IN MANAGEMENT OF VATARAKTA

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ABSTRACT

Health of an individual solely depends on his diet and lifestyle. Ayurveda more than a medical science it is a culture or lifestyle, one should adopt its applied aspects for one's well-being. But with the march of time, in the rapid modernization most of dietary habits, social structure, lifestyle & environment have been changing. The consumption of baked food, half fried vegetables etc. cause incomplete digestion. This modern living in India makes fast food culture, which is spreading its wings in remote villages too. Nowadays human beings are vulnerable to many disorders due to their altered lifestyle and food habits. Occurrence of Vatarakta is one of the outcomes of these modifications. In Ayurvedic texts Vata is the most significant among Tridoshas. Due to its six fold distinguishing features like Ruksha, Laghu, Sheeta, Khara, Chala and Sukshama Gunas. At the same time, it is a well-known fact that the life of living beings absolutely depends on Rakta. Vatarakta is an illness where both Vata and Rakta are afflicted by distinct etiological factors

INTRODUCTION

Vata and Rakta are the Dosha and Dushya respectively which are invariably involved in the pathology of the illness Vatarakta. The description of Vatarakta is found in Brihatrayi and other classical texts. Charaka Samhita and Sushruta Samhita explain its complete etiology, epidemiology, types and sites of manifestation, clinical features, prognosis and management. Acharya Charaka includes Vatarakta in Raktaja Roga in Charaka Samhita Vidhishonita Adhyaya (Ch. Su. 24/12) and devoted one full chapter in Chikitsa Sthana 29 where it has been described as a separate disease entity. The reason being both Vata and Rakta play equal and important role in causation of the disease. In Sushruta Samhita it is described in Vatavyadhi Adhyaya (Su. Ni.1/40-48) Etymology The nomenclature of the disease is very important for easy identification and understanding of a particular disease. Nomenclature of the disease is done on the basis of different factors e.g. Vatarakta and Raktapitta are the names of diseases and while giving this nomenclature; it is assumed that importance is given to the Samprapti Ghataka. So, Acharya Charaka mentioned this separately, in a more precise way, it is the involvement of Vata Dosha and Rakta Dhatu which decides the manifestation, prognosis and curability of the disease. So the name Vatarakta is given Nidana (Etiological factors) Vata Dosha and Rakta Dhatu are two main components of Nidana of Vatarakta. There are many basic factors which are responsible for vitiation of Vata

Dosha and Rakta Dhatu and when this morbid Rakta Dhatu obstructs the vitiated Vata Dosha then Vatarakta is manifested. Different Nidanas of Vatarakta have been mentioned by Ayurvedic Acharyas and they can be classified into following groups: 1. Aharaja Nidana- causes related to dietetic habits. 2. Viharaja Nidana- causes related to individual habits and environmental factors. 3. Mansika Nidana- causes related to various psychological factors. 4. Agantuja Nidana- Exogenous factors. 5. Prakriti based Nidana- Miscellaneous factors. Aharaja Nidana Various aetiological factors have been mentioned for the development of Vatarakta in Charaka Samhita. It has been described that excessive intake of foods and drinks that are having Lavana, Amla and Katu Rasa or Snigdha, Ushna, Klinna, Ruksha, Ushna, Vidahi and Kshara in quality tend to cause Vatarakta. The habit of taking Viruddha Aahara (incompatible diet), Adhyashana (intake of food prior to digestion of meal earlier taken), Intake of Anupa Mamsa, Kulathika, Masha, Nishpava, Sura and Aasava etc., are incriminated in the causation of this disease. (Ch.Chi. 29/5-7) Viharaja Nidana Krodha, Divaswapana, Ratrijagrana, Sukumara Prakriti, Achakramana Sheelata, Abhighata, Ashuddhi, Kashaya, Katu, Tikta, Alpa Bhojana, Abhojnata, Riding on elephant, horse and camel etc., excessive swimming, excessive sexual indulgence are the causes of this disease. (Ch.Chi. 29/5-7) Mansika Nidana Akrodha, Acinta and Harshanityatva are the factors responsible to cause accumulation of Kapha and Medasin the body, which are prone to Vatarakta. Agantuja Nidana Exogenous

factors which vitiate the Dosha and Dhatu, in this disease injury vitiated Rakta Dhatu which leads to occurrence of disease. Prakriti based Nidana Sushruta Samhita has mentioned that the individuals who are Sukumara, obese and consuming unwholesome diet are mainly affected. Overweight person also surrenders the exercise schedule so chances of getting Kapha Medas Dushti are increased. Kapha Medas Dushti further adds up to the etiology of this disease. (Su.Ni. 1/39-41) Comprehensive study of all Aetiological factors A. Aggravating factors of Rakta 1. Lavana (Salt) It is mentioned that excessive intake of salt leads to aggravation of Rakta. (Ch. Su. 24/5-10) 2. Amla (Sour) Intake of sour items leads to vitiation of Pitta and aggravation of Rakta. (Ch. Su. 26/43) 3. Katu (Pungent) Pitta has the properties Ushna, Tikshana, Ruksha, Laghu and Vishada and also Katu Rasa, which is identical to Pitta by birth. According to these qualities Katu Rasa vitiates Pitta in the body. (Su. Su. 42/8) As mentioned in Sushruta Samhita 21st chapter that aggravating factors of Rakta and Pitta are same. So according to above reference properties of Pitta and Katu Rasa are equivalent. 4. Kshara (Alkali) Kshara's are digestive, aggravate Rakta and Pitta and are laxative. (Su.Su. 46/322) 5. Snigdha Sushruta Samhita mentioned the properties of Shonita that is neither Ushna nor Sheeta i.e., moderate, sweet in taste, unctuous, red in color, heavy bad smelling and its improper metabolism is equivalent to Pitta causing burning sensation all over the body. (Su.Su. 21/17) Rakta has Snigdha Guna (unctuous) so excessive intake of these types of Dravyas leads to

aggravation of Rakta. (Ch. Su. 1/44) 6. Ushna In Charaka Samhita, Ushna Guna is also mentioned a responsible factor for Rakta Dushti. (Ch. Su. 24/5-10) 7. Ajeerna (Indigestion) Indigestion is also one of the aggravating factors. (Ch. Su. 24/10) 8. Ambujanoop Mamsa Meats of the Bhushya, Anoop, Prasaha and Jalaj is heavy, hot in potency, unctuous, sweet, aphrodisiac alleviator of Vata and aggravator of Kapha and Pitta. These above mentioned meats are responsible for aggravation of Pitta ultimately leads to aggravation of Rakta. (Ch. Su. 27/56-57) History is an intimate relation with research gives valuable evidence regarding past events which enhances one's research abilities. It makes the person skilled at locating historical data from different sources, evaluating it, recording and presenting the findings. It provides ideas to expand present knowledge and also makes us to realise the importance of looking at issues from more than one point of view. Kustha means the pathological conditions which despises the skin, which is an important organ of communication with external world. Skin is the protective organ of the body. It reflects the health of an individual and also a target organ for many infections. Once the skin disease develops, it resists getting cured causing physical, emotional and social embarrassment. But the inherent quality of the disease is as such that it manifests early & persists for longer duration interfering with personal activities. Hence with A short preview, references regarding Kustha are hereby dealt starting from Vedakala up to Adhunikakala. A. VEDIC PERIOD: (6000-4000 B.C.) An analysis of material in vedas

reveals that all the 4 vedas are replete with references to various aspects of Ayurveda. Ayurveda being an Upaveda of Atharva Veda has its fundamental knowledge. History regarding kushtha can be extracted from these old epics. I. RIG VEDA: There is no comprehensive explanation about the disease Kustha. However, there are instances which depicts that Kustha was prevalent in that period also Kustha may also be taken under adhidaivika dukha, 26 which occurs in the form of daiva bala pravritta vyadhi. It can be considered so due to the samsargaja or aupasargika nature of the disease.²⁷ • According to astanga hridaya, it is the sanchari vyadhi.²⁸ this is shonitashraya vyadhi²⁹, even acharya Sushruta has considered as rakataja vyadhi³⁰. Sushruta also mentions twakvikaaras under malayathana doshaja and indriya aayatana doshaja (sparshanendriya) vyadhi. 31 • It can also be considered under prakevala vyadhi (rituapacharaja)³², svatantra vyadhi, as it is caused due to tridoshia vitiation³³, doshakarmaja vyadhi and agatuka vikaara³⁴. • Charaka cited among santaapanotta vyadhi³⁵, bhahirmargaja or shakanusaari vyadhi³⁶ and duschikistya vyadhi. CATEGORISATION OF THE KUSTHA: In brahatrayies, Kustha is divided into two sections viz. Mahakustha and Kshudra-Kustha. Charaka has narrated and discussed only 7 mahakushtas in nidanasthana³⁶ but in chikista sthana he has recited 18 varieties of kushtha among which 7 are mahakusta and 11 are kshudrakushta³⁷. There is no clear cut explanation for this division but commentators have tried to solve this query. Chakrapani has clarified that this of

classification is on the basis of degree of doshic vitiation, samprapti gataka and severity of the subtypes.³⁸ no kushtha manifest due to eka dosha prakopa, depending on permutation and combination of the various fractions of dosha and their location in the body, there is variation in pain, colour, shape, specific manifestation, names and treatment are given even though they are produced from the same type of causative factors. Here it is clear that the properties of Shukra Dhatu are opposite to that of Vata and Pitta Dosha. So, after the Dosha-Dushya Sammurchana, Doshas decrease the Pramana of Shukra Dhatu i.e. quantitatively and qualitatively. For further clarification of this concept, it is needful to understand this process at Dhatu level. • Ruksha Guna of Vata is increased, so it does the Shoshana effect on the Rasa Dhatu and then the subsequent Dhatus. Thus Shoshana of Shukra Dhatu will ensue in the end, resulting in decreased Pramana of Shukra Dhatu. • Khara Guna also bears same property like Ruksha Guna, so it acts in the same way. The Kshaya of Rasa Dhatu will definitely result into the Kshaya of Shukra Dhatu according to various Dhatu Poshana Nyaya. • Sheeta Guna has Stambhana and Skandana property. So, it will do Skandana of Rasa Dhatu and hence the Srotodushti may be of Sanga type, which will lead to deprived Poshana of subsequent Dhatu. Because of this terminal Shukra Dhatu will not get Poshana and finally, Pramana of the Shukra Dhatu may be decreased. • Chala Guna, Sara Guna and Tikshna Guna irritate the Shukravaha Srotas and provide excessive mobility to Shukra, which may exhibit

Atipravrutti type of Srotodushti. This clinical condition may be correlated with Shukragata Vata. At this stage if nutritious food and proper treatment is not administered it will result in the Pramāṇalpata of Shukra Dhatu. ⚔ Laghu Guna, Ushna Guna and Amla-Katu Rasa are Apatarpaka by their Prabhava. They unitedly perform Apatarpana of Rasa Dhatu and subsequently the Shukra Dhatu. Moreover, Shukraghna Karma of Amla and Katu Rasa are well known. These factors may lead to Ksheena Shukra. Moreover Amla and Katu Vipaka are Laghu in nature, whereas on the other hand Shukra possess Guru Guna. In this process of Samprapti, Rasa and other Dhatukshaya occurs and this is reflected in the Rupa like Panduta, Bhrama, Sadana, Shosha etc. Moreover, the symptoms have correlation with the particular Dosha eg. Vedana in Medra and Vrishana, Shosha, Bhrama, Chirat Praseka etc. are due to Vata Dosha while Dhumayana, Panduta, Rosha etc. occurs due to Pitta. In this disease a combined group of symptoms is clinically presented. According to Suśruta, Vyāna and Apāna Vāyu are responsible for Shukradushti¹⁴⁹. Ksheena Shukra being one of the major varieties of Shukra Dosha, the affliction of Vyāna and Apāna Vāyu should be considered. Here Vyāna Vāyu situated in Hīdaya which circulates in the whole body act as central controlling system and Apāna Vāyu seated in Pakvāsaya and circulates in Medra acts as peripheral controller of physiology related to Shukra¹⁵⁰. This vitiated Apāna Vāyu leads Pakvāsaya related disorders of Mutra, Shukra¹⁵¹. So again Apāna vitiation is prime for Shukrakshaya. Qualities of Vāyu

like Rooksha, Laghu etc. are quite opposite to the qualities of Shukra. Due to increased Rooksha Guna of Vāyu, it decreases Snehamsha of Shukra leading to ShukraŚhośhaṇa. Pitta: Role of Pitta Dosha can be interpreted in 3 ways, → Aggravated Pitta due to its Ushna Guna dries up the Somātmaka Shukra leading to ShukraŚhośhaṇa and inturn causing Ksheena-Shukra. → Vitiation of Pitta causes, vitiation of Agni, leading to production of Āma and further improper production of Rasa Dhātu, this finally results in improper nourishment of Shukradhātu, present in whole body as well as in Shukravaha Srotomoola, i.e., Vrishana and Shepha. → Pitta Prakopa can be taken as effects of increased temperature due to thermal exposure, radiation, working in hot environment etc. where elevated temperature in the Vrishana Pradesha leading to defective spermatogenesis. Dooshya: If generalized impairment of Dhātu occurs, from Rasa to Shukra, all Dhātu are involved in the pathogenesis. In Ksheena-Shukra, as explained earlier, due to Agnimāndya the formation of Rasa Dhātu is hampered, improper formation of Rasa will affect the formation of further Dhātu and ultimately show its result as Shukrakshaya, because it will be devoid of its nourishing material. 9. Pinyaka Products of til (Sesamum indicum) paste are difficult to digest and this aggravates Pitta, ultimately cause aggravation of Rakta. (Su.Su. 46/ 386-87) 10. Mulakam (Raddish) Charaka Samhita describes properties of raddish. Tender raddish alleviates vitiated Doshas. When over ripe, it provokes these Doshas. When dried, it alleviates Kapha and Vata. When cooked with unctuous

substance, it alleviates Vata. From this context it is conclusive that raddish always aggravates Pitta so as to Rakta. (Ch. Su.27/168) 11. Kulathika Kulathika (*Dolichos biflorus*) is sweet in taste, sour (Amla) in Vipaka and aggravates Rakta and Pitta and produces burning sensation all over the body. (A.H.Su 6/19) 12. Masha Masha (*Phaseolus radiatus*) aggravates Kapha and Pitta. According to Raj Nighantu it aggravates Rakta and Pitta. (Ch. Su. 25/40) (Ra. Ni. 16/154) 13. Nishpava Nishpava (a type of Shimbi) aggravates Rakta. (Ch. Su. 24/5) 14. Dadhi (Curd) Very sour curd vitiates the Rakta whereas curd, which is sour, aggravates Kapha and Pitta. According to Dhanwantri Nighantu curd aggravates Rakta and Pitta also produces oedema. (Su. Su.45/66) 15. Shukta It aggravates Rakta, Pitta and Kapha it also mitigates Vata. (A. H. Su. 5/76) 16. Takra Incompletely churned Takra consumption vitiates Vata Dosha, dryness and Abhishiyanda. Excessive coagulation results in intense sour, heat, sharpness in quality leads to vitiation of Pitta Dosha. (A.H.Su. 5/76) 17. Sukumaranam Mild exercise by delicate individuals and over indulgence of sour and saline eatables result in vitiation of Rakta. If same individual consumes pungent, bitter and astringent substances, remains awake during night hours are prone to vitiation of Vata. Both of these conditions are combined form leads to Vatarakta. 18. Virudh-Adhyasana Krodh Divaswapana Prajagara According to CharakaSamhita all the diseases in the body take origin due to GraamyA Ahara and Vihara. • Intake of substandard (GraamyA) diet and foods which are sour, saline, pungent and alkaline. • Intake of

germinated pulses and cereals, freshly harvested corns with bristle and pulses, ingredients which are mutually contradictory and Abhishiyandi (those which obstruct the channels of circulation). B. Aggravating factors of Vata 1. Kashaya Katu Tikta Rasa Tikta, Katu and Kashaya substances aggravates Vata Dosha and produces roughness, lightness, coldness, coarseness, non-sliminess and hollowness in the body by vitiation of Vata. (Ch. Su. 12/7) 2. Alpa Ruksh Aaharat Bhojna Due to rough, cold, little and light food, excessive coitus and vigils, faulty therapeutic management, excessive elimination of Rakta, suppression of urges, Ama Dosha, injury and fasting aggravates Vata and filled up the vacant channels in the body produces various disorders pertaining to the entire body or in one of the part. (Ch. Chi. 28/15-18) 3. Hastyoaushttra Yaan Journey on elephants, horses and camels or carts carried by these animals mainly aggravates Vata, along with stasis of blood along the leg region. Excessive journey on foot during summer season leads to aggravation of Vata. But when this aggravated, Vata got Aavrita by Rakta in its passage results in Vataashonita. Vatarakta is a disease which is caused by vitiation of Vata as well as Rakta. Aggravated Vata is blocked by vitiated Rakta, in turn leading to further aggravation of Vata. Thus aggravated Vata vitiates whole Rakta producing complex effects on the joints leading to the condition Vatarakta. Nidana like Katu, Amla, Ushna, Vidahi Aahara, Gaja Ustrayaana etc. is mentioned. It has two stages Uttana and Gambhira. Uttana Vatarakta mainly affects Twaka and

Mamsa whereas Gambhira Vatarakta mainly affects Asthi Dhatu and causes Ruja spreads as Aakhu Visha. The incidence of Vatarakta is increasing with alarming rate. It is creating a lot of concern all over the world as it is causing serious complications with disabilities to human.

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