

## IMPORTANCE OF KATUKAIHI SHRUTA JALA PARISEKA IN THE MANAGEMENT OF VATARAKTA.

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### ABSTRACT :

The entity in which *Dosharooopi Vata* and *Dhaturooopi Rakta* both get vitiated and produce inflammation and pain in small joints which is called as *Vatarakta*. In modern science this can be correlated with Gouty arthritis a disorder in which crystals of monosodium urate, developed from hyperuricaemic body fluids gives rise to inflammatory arthritis. Due to the *mithyaahara* and *vihara* like *lavana*, *amla*, *kshara*, *snigdha*, *ajeerna bhojana*, excessive intake of *klinna bhojana*, *kulattha*, *masha*, *nishpava* leads to *prakopa* of both *vata* and *rakta*. *Dooshitarakta* makes *avarodha* of *vayumarga*. The same *avaruddhavata* again makes *dooshana* of *rakta* and gets *sthanasamshraya* in smaller joints and producing the *laxana* of *vatarakta*. The treatment modalities include *Snehana*, *Mruduvirechana*, *Basti*, *Raktamokshana*, *Abhyanga*, *Seka*, *Lepa*. Here one of the treatment modalities is *Katukaihishrutajala pariseka* and has the drugs *Shunthi*, *Maricha*, *Pippali* should be boiled in water and then this *siddha jala* can be used as *pariseka*. The mechanism mainly based on the *samprapti vighatana* of *vayumarga aavarana* and *sadyorujahara* and the *swedana* having the property of *Stambhagaurava sheetaghna*. *Pariseka* with *shruta jala*, the pain, inflammation and stiffness can be relieved and with the *katu dravyas* the *Dosha klinnata* can also be pacified. *Pathya* for *Bhojanartha Puranayava*, *Godhooma*, *Shashtikashali*, for *Yooshartha Aadhaka*, *Mudga*, *Masooru*, for *Shakartha Vetagr*, for *Ksheerartha Gavya*, *Mahisha*, *Aja*. *Apathya* includes *Divaswapna*, *Sasantaapa*, *Vyayama*, *Maithuna*, *ushna*, *guru*, *abhishyandi* etc. Hence in view to control the *sadyo ruja*, inflammation, stiffness and *dosha klinnata* the *trikatu or Katukaihi shruta jala pariseka* is one of the best treatment modality we can appreciate in case of *vatarakta*.

**Key words:** *Vatarakta*, *Katukaihi shruta jala*, *Pariseka*, *Pathyapathya*.

**INTRODUCTION:** Science is a systematized body of knowledge and new observations are added to the total body of knowledge. Particularly this holds well in case of *vata rakta*. Unique concept of naming the disease is adopted in Ayurvedic literatures.

Illness occurring at a specific location is named after the specific organ as like in

the disease *hridroga*, whereas the name *vatarakta* is also coined on the basis of the *samprapti ghataka* that is *vata dosa* and *rakta dhatu* involved in the disease. The entire concept of the illness *vatarakta* from *Nidana* to *chikitsa* including the *pathyapathya* has been described completely in the *samhitas*.

## Historical review:

	Definitio n	Synonyms	Aetiolog y	Pathogenis i	Type s	Purvarup	Rup a
Veda	-	-	-	-	-	-	-
Puranas (GarudaPuran a)	+	-	-	-	-	-	+
Agni puran	-	-	-	-	-	-	-
Cha. Sam	+	+	+	+	+	+	+
Sus. Sam	+	+	+	+	+	+	+
Ksh. Sam	-	-	-	-	-	-	-
Har. Sam	-	-	+	-	+	-	+
Bel. Sam.	-	-	-	-	-	-	-
Kar. Sam.	-	-	-	-	+	-	-
Shar. Sam	-	-	-	-	+	-	-
Ast. San	+	+	+	+	+	+	+
Ast. Hr	+	+	+	+	+	+	+
Mad. Nid	+	+	+	+	+	+	+
Gad. Nig	+	-	+	+	+	+	+
Bha. Pra.	+	+	+	+	+	+	+
Yog. Ratn	+	-	+	+	+	+	+
Bhai. Ratn	+	-	+	+	+	+	+

### Vyadhi Vyutpatti and Nirukti:

“vata dushtam raktam yatra roga vish-  
eshah”

The disease characterized by the abnormality of raktadhatu due to the vitiation of dosa rupi vata is called as vatarakta (Madhu kosha teeka<sup>1</sup>).

- “vataraktabhyam janito vyadhihi vata-  
raktam”

The illness caused due to vata dosa and rakta dhatu is called as vatarakta (Chakrapani teeka<sup>2</sup>)

The disease characterized by unique pathology of prakupita vata dosa and rakta dhatu is called as vatarakta<sup>3</sup>

Dooshita vata dosa when obstructed by vitiated rakta dhatu, further becomes more potent and once again adds to the abnormality of rakta dhatu, this condition is called as vata shonita<sup>3</sup>.

### Synonyms:

- Khuda vata<sup>2</sup>

As the disease vatarakta involves the joints it is called as khudavata where the word khuda refers to the joint.

- Vatabalasa<sup>4</sup>

Virulence of the illness is dependent upon dushana of rakta dhatu and prakopana by the obstructed vayu and hence is known as vata balasha.

### Adhyavata-<sup>4</sup>

The word adhya refers to rich person. As the disease is common in rich it is called as adhyavata. In the same meaning this illness is also referred by the names adhyamaruta and adhya pavana.

**Nidana:**Aharaja nidana: The factors related to Ahara that cause the Pradushana of vata dosa as well as rakta dhatu form the aetiology of vatarakta. Excessive consumption of foods that are having the lavana, amla, and katu in taste snigdha, ushna, klinna, ruksha, ushna, vidahi and ksara in quality tends to cause vatarakta. Further Ajeerna bhojana, viruddhasana, adhyasana, also lead to vatarakta.

Viharaja nidana – The factors related to vihara that may lead to the vatarakta those include abhighata, ashuddhi, acankramana silata, divasvapna, ratrijagarana, riding on elephant, horse and camel etc...It is important to mention here

that *Avyayami*, *acankramanashila*, *divasvnpnashila*, *asyasukhi*, *avyavaya*, *rutusatmyaviparyasnata* and *snehadi cikitsa vibhramana* etc factors precipitates morbidity of *kapha* and *medas* also <sup>4</sup>.

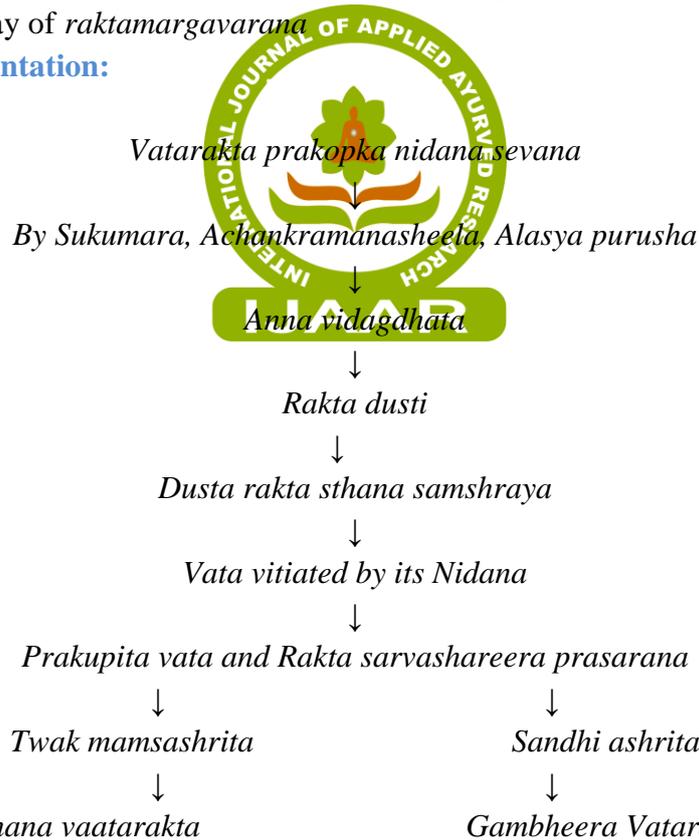
**Samprapti:** Distinct etiological factors of *vatadosa* and *rakta dhatu* separately cause the morbidity of *vata dosa* as well as abnormality of *rakta dhatu* it leads to *prakopa* of both *vata* and *rakta*. *Dooshitarakta* makes *avarodha* of *vayumarga*. The same *avaruddhavata* again makes *dooshana* of *rakta* and this *dooshitarakta* gets *sthanasamshraya* in smaller joints and produces the *laxana* of *vatarakta*.

Morbid *vata dosa* further incriminates the abnormal *rakta dhatu*. This abnormal *rakata dhatu* by way of *raktamargavarana*

in turn inhibits the movement of *vata dosa* leading to severe morbidity of *vatadosa*. Thus the illness *vatarakta* clinically manifests. This is the general *samprapti* of *vatarakta* in which the *raktamargavarana* is the final stage of the *sampraapti*. This *raktamargavaarana* can happen in a different way also.

The *santarpana* category of etiological factors leads to the accumulation of *kapha* and *medas* in the *raktamarga* there by causing *raktamargavarana*. Due to the establishment of *raktamargavarana* there occurs inhibition of movement of *vata dosa*. Inhibition of *vata* culminates in severe morbidity of *vata dosa* and once again manifesting as *vata rakta*. This is the *samprapti* of variant form of *vata rakta*.

**Schematic representation:**



**Classification:** Depending upon the superficial or deeper *dhatu* involved, the *vatarakta* is of two types. When the *samprapti* of *vatarakta* is limited to *twak* and *mamsa dhatu* it is regarded as *utthana (anavagadha) vata rakta*. Involvement of deeper

*dhatu* like *asthi majja* and *sandhi* signifies the *gambhira (avagadha) vatarakta*. A third variety of *ubhayashrita vatarakta* is also mentioned in classics where in both the superficial as well as deeper *dhatu* are affected.

- **Utthana:**<sup>5</sup>The symptoms like *kandu, daha, ruka, ayama, toda, sphurana, shyava/ rakta tvaka* and such other symptoms probably limited to the *twak*.
- **Gambheera:**<sup>5</sup> Persistent hard swelling of the affected part, suppurations, involvement of *sandhi asthi and majja*, deformities like *vakrata, khanja* and *pangu*.
- **Ubhayashrita:** Presence of symptoms indicative of both *uttana* as well as *gambhira vatarakta* signifies the *ubhaya-shrita vata rakta* <sup>5</sup>.

#### **Samprapti ghatakas:**

*Dosha: Vata*

*Dushya: Twak, Rakta, Mamsa, Asthi, Majja.*

*Srotas: Raktavaha, Swedavaha.*

*Sroto dusthi prakara: Sanga.*

*Udbhavasthana: Pakwashaya*

*Sancharasthana: Sarvashareera.*

*Adhistaana: Kara pada sandhi*

*Vyadhimarga: Bahya and madhyama rogamarga.*

**Upashaya:** Morbidity of the *vatadosa* is the basic pathology of the illness. And the same to a larger extent determines the *upasaya* and *anupasaya* in *vatarakta*. Accordingly the exposure to warm surrounding, rest and application of *sneha* tend to relieve the symptoms.

*Anupashaya:* whereas exposure to cold surrounding and physical exercise tend to worsen the symptoms of *vata rakta*.

**Laxana**<sup>6</sup>: It is a condition in which affects one or more joints and produces severe pain, swelling of the joint, pruritis, stiffness, warm and redness of the joint most common in great toe, ankle, and wrist. (Mac lodes clinical examination 4<sup>th</sup> edition)

**Sapeksha nidana:** *Laxanas* around the *sandhi pradesha* is the cardinal manifestation of the diseases *sandhigatavata* and *amavata* and thus these diseases need to be

differentiated from the *vatarakta*. In addition to this the skin manifestation of the *kusta* is keen to the same present in the *vatarakta*. Hence the *kusta* should be distinguished from the *vatarakta*.

The diseases like *Amavata, Krostuka sheersha, Sandhivata* are also having the *Sandhishula, Sandhishotha*, but in case of *Amavata* there will be more *laxana* of *mandagni* and involvement of *Rasadusti* are observed. But in *vatarakta rakta dusti* is seen. In *sandhivata Sandhi sphutana* is observed more distinguishably. In case of *Krostukasheersha* the only involvement of *Janusandhi* is seen.

In case of *Kustha* also the *mandala utpatti, Supti kandu* etc *laxana* are observed as with *Utthana Vatarakta*. But in *kustha roga Sapta dravya* involvement is clearly seen in *samprapti* where as in case of *Vatarakta* the only involvement of *Vata and Rakta* seen. *Kustha* is *Sankramaka Vyadhi* whereas the *atarakta* is not *Sankramaka*.

**Modern view:** Our kidneys aim is to eliminate the excess fluids body of like *Rids water, salts, urea and uric acid*. Uric acid is an end product of protein metabolism. Gout can also occur as a result of overproduction of uric acid. Gout is an attack of uric acid deposits in joints. Usually found in joints of feet and legs.

So, in modern science this can be correlated with Gouty arthritis a disorder in which crystals of monosodium urate, monohydrate developed from hyperuricaemic body fluids gives rise to inflammatory arthritis. It is more prevalent in upper social classes and alcoholics.

#### ❖ **Chikitsa**<sup>7</sup>:

The treatment modalities includes

1) *Bahirparimarjana chikitsa: Abhyanga, Pariseka, Lepa, Upanaha,*

2) Antahparimarjana chikitsa: Snehana, Bastikarma, Vamana, Mridvirechana, Langhana, Rasayana.

Here one of the treatment modalities is KATUKAIHISHRUTAJALA PARISEKA explained by Acharya Charaka in the Vatashonita chikitsa of chikitsasthana.

#### **Dravya-**

Shunthee, Pippali, Maricha.

Doshagnata - kapha, vata

**Preparation and procedure:** The above drug should be boiled in water and then this siddha jala can be used as pariseka. The standard method of Parisek was set to have uniformity in all the cases. It is poured over and around the affected area. Instillation of Shruta jala should be continuously for about 15 minutes from a height of 10 cm.

**Pathya:** Suka dhanya varga: Shastica shali, Yava, Laja, Godhuma.

• **Shami dhanya varga:** Mudga, Kulathatha, Masha.

• **Mamsa rasa varga:** Granya mamsa, Jangala mamsa.

• **Gorasa varga:** Kshira, Gritha, Takra.

• **Phalavarga:** Bimbi, Bijapuraka.

• **Madhuvarga:** Madhu.

• **Ikshu varga:** Dishes prepared out of sugar

• **Taila varga:** Tila taila, Sarshapa taila, Bilva taila.

• **Jalavarga:** Ushnajala.

• **Harita varga:** Jivanthi, Gostani, Maricha, Pippali, Shunti, Mulaka, Balamula sadhita Yusha.

• **Food habit:** Laghvanna.

• **Pathya Vihara:** Sound sleep during night, Warm weather, Pollutant free environment.

**Apathya:**

• **Suka dhanya varga:** Tila, Saktu etc.

• **Shami dhanya varga:** Masha, Nishpava, Kalaya, Kulathatha etc.

• **Mamsa rasa varga:** Matsya (Fish), Andaja and Anupa mamsa.

• **Gorasa varga:** Dadhi.

• **Jalavarga :** Dusta Jala, Sheeta Jala

• **Phalavarga:** Amlaphala<sup>6</sup>.

**DISCUSSION:** Among the diseases listed as vatyavyadhi the illness Vatarakta has gained prime importance in clinical practice due its high prevalence in elderly. The Madhukosha teekakara explained that: “vata dushtam raktam yatra roga visheshah”

The disease characterized by the abnormality of raktadhatu due to the vitiation of dosa rupi vata is called as vatarakta (Madhu kosha teeka).

The Chakrapani while deriving the Word Vatarakta He explained that:

• “vataraktabhyam janito vyadhihi vataraktam”

The illness caused due to vata dosa and rakta dhatu is called as vatarakta

• The obstruction of raktamarga or raktavaha srotas is the leading pathology.

• Dietary habits and life style modalities plays a major role in the causation of vata rakta.

• Hence forth the concept of margavarana in different parts of the body is emphasized in caraka samhita. The pathology of margavarana leads to the establishment of clinical signs and symptoms in vatarakta.

• Mechanism of KATUKAIHISHRUTAJALA PARISEKA mainly based on the samprapti vighatana of vayumarga aavarana and

sadyorujahara and the swedana having the property of Stambhagaurava sheetaghna.

- Pariseka with shruta jala, the pain, inflammation and stiffness can be relieved and with the katu dravyas the Dosha klinnata can also be pacified.
- The obstruction of raktamarga or raktavaha srotas is the leading pathology in the Vatarakta, the katu dravya which mainly help to relieve the obstruction.

#### CONCLUSION:

Rectification of morbid vata dosa as well as rakta dhatu with KATUKAIHI SHRUTAJALA PARISEKA may be the rational treatment in the uttana vatarkata<sup>7</sup>.

- Hence in view to control the sadya ruja, inflammation, stiffness and dosha klinnata the trikatu or Katukaihi shruta jala pariseka is one of the best treatment modality we can appreciate in case of vatarakta.
- In modern science this can be correlated with Gouty arthritis.

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