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

1M Illal Venkatesh, 2K Prasannakumar, 3Nagalapur. C Prabhu

1PG scholar Dept of Swasthavritta SJGAMC Koppal.

ABSTRACT:
The entity in which Dosharoopi Vata and Dhaturaoppi 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 sthanasamshravya 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 Katukaihi shruta jala 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 Yoosharthra Aadhaka, Mudga, Masoora, for Shakartha Vetagr, for Ksheerarth Gavya, Mahisha, Aja. Apathya includes Divaswapna, Sasantaapa, Vyayama, Maithuna, ushna, guru, abhishyandi etc. Hence in view to control the sadyo raja, 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:

<table>
<thead>
<tr>
<th>Veda</th>
<th>Synonyms</th>
<th>Aetiology</th>
<th>Pathogenesis</th>
<th>Type</th>
<th>Purvanup</th>
<th>Rupag</th>
</tr>
</thead>
<tbody>
<tr>
<td>Veda</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Puranas (Gandha Purana)</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Agni puran</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Cha. Sam</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Sus. Sam</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Ksh. Sam</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Har. Sam</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Bel. Sam</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Kar. Sam</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Shar. Sam</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Ast. Sam</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Ast. Hr</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Mad. Nid</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Gad. Nig</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Bha. Pr.</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Yog. Rat</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Bhai. Ratt</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
</tbody>
</table>

Vyadhi Vyutpatti and Nirukti:
“vata dushtam raktam yatra roga Visheshah”
The disease characterized by the abnormality of raktadhatus due to the vitiation of dosa rupi vata is called as vatarakta (Madhu kosha teeeka).
- “vataraktabhyam janito vyadhihi vatarakta”

The disease caused due to vata dosa and rakta dhatus is called as vatarakta (Chakrapani teeeka).
- “vataraktabhyam janito vyadhihi vatarakta”

The illness caused due to vata dosa and rakta dhatus is called as vatarakta (Chakrapani teeeka).

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

Synonyms:
- Khuda vata

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

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

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 adhyanaruta and adhya pavana.

Nidana: Aharaja nidana: The factors related to Ahara that cause the Pradushana of vata dosa as well as rakta dhatus 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, divasvpanshila, asyasukhi, avyayaaya, rutusatmyaviparyasnata and snehadi cikitsa vibhramana etc factors precipitates morbidity of kapha and medas also 

Samprapti: Distinct etiological factors of vata dosa 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 rakta dhatu by way of raktamargavarana.

Schematic representation:

Vatarakta prakopka nidana sevana

By Sukumara, Achan kramanashila, Alasya prusha

Anna vidagdhata

Rakta dusti

Dusta rakta sthana samshraya

Vata vitiyated by its Nidana

Prakupita vata and Rakta sarvashareera prasarana

Twak mamsashrita

Utthana vaatarakta

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 mansa dhatu it is regarded as utthana (anavagadha) vata rakta. Involvement of deeper in turn inhibits the movement of vata dosa leading to severe morbidity of vata dosa. 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:

Vatarakta prakopka nidana sevana

By Sukumara, Achan kramanashila, Alasya prusha

Anna vidagdhata

Rakta dusti

Dusta rakta sthana samshraya

Vata vitiyated by its Nidana

Prakupita vata and Rakta sarvashareera prasarana

Twak mamsashrita

Utthana vaatarakta

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 mansa dhatu it is regarded as utthana (anavagadha) vata rakta. Involvement of deeper
Uthana: The symptoms like kandu, daha, ruka, ayama, toda, sphurana, shyava/ rakta tvaka and such other symptoms probably limited to the twak.

Gambheera: Persistent hard swelling of the affected part, suppurations, involvement of sandhi asthi and majja, deformities like vakrata, khanja and pangu.

Udbhayashrita: Presence of symptoms indicative of both uttana as well as gambhira vatarakta signifies the ubhaya-shrita vata rakta.

Samprapti ghatakas:
Dosh: Vata
Dushya: Twak, Rakta, Mamsa, Asthi, Majja.
Srotas: Raktavaha, Swedavaha.
Srot dusthi prakara: Sanga.
Udbhavasthana: Pakwashaya Sancharasthana: Sarvashareera.
Adhisthaana: Kara pada sandhi Vyadhimarga: Bahya and madhyama rogamarga.

Upashaya: Morbidity of the vatarakta 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: 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 4th 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 Uthana 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:

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.

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 Pariseka 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, Kula, Masha.
- Mamsa rasa varga: Gradya mamsa, Jangala mamsa.
- Gorasa varga: Kshira, Grilla, 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: Jivanti, 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, Kulattha etc.
- Mamsa rasa varga: Matsya (Fish), Andaja and Anupa mamsa.
- Gorasa varga: Dadhi.
- Jalavarga: Dusta Jala, Sheeta Jala
- Phalavarga: Amlaphala.

DISCUSSION: Among the diseases listed as vatavyadya 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 koshas teeka).

The Chakrapani while deriving the Word Vatarakta He explained that:
- “Vataraktabhyam janito vyadhhi 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 draya* 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*.
  - 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 cases of *vatarakta*.
  - In modern science this can be correlated with Gouty arthritis.

**REFERENCES:**
2. Vaidya Jadavaji Trikamji Acharya; Charaka Samhita by Agnivesha, Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta 29/1; 5th edition; Reprint 2014; Choukambha Sanskrit Samsthana, Varanasi.
3. Vaidya Jadavaji Trikamji Acharya; Charaka Samhita by Agnivesha, Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta 29/8; 5th edition; Reprint 2014; Choukambha Sanskrit Samsthana, Varanasi.
4. Vaidya Jadavaji Trikamji Acharya; Charaka Samhita by Agnivesha, Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta 29/2,3-10; 5th edition; Reprint 2014; Choukambha Sanskrit Samsthana, Varanasi.
5. Vaidya Jadavaji Trikamji Acharya; Charaka Samhita by Agnivesha, Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta 29/19-; 5th edition; Reprint 2014; Choukambha Sanskrit Samsthana, Varanasi.
6. Vaidya Jadavaji Trikamji Acharya; Charaka Samhita by Agnivesha, Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta 29/20; 5th Edition; Reprint 2014; Choukambha Sanskrit Samsthana, Varanasi.
7. Vaidya Jadavaji Trikamji Acharya; Charaka Samhita by Agnivesha, Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta 29-28, 43,147; 5th edition; Reprint 2014; Choukambha Sanskrit Samsthana, Varanasi.

**Corresponding Author:** Dr. Illal Venkatesh M,PG scholar Dept of Swasthavritta SJGAMC Koppal.

Email: venkatesh@illal@gmail.com

Source of support: Nil
Conflict of interest: None Declared