



ISSN 2456-3110

Vol 3 · Issue 4

July-Aug 2018

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

Management of *Vatarakta* w.s.r. to Gout through *Panchakarma*

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ABSTRACT

Vatarakta is more distressing and common metabolic disorder prevalent in present era. It is *Vatapradhana Tridoshaja Vatavyadhi* where *Rakta* is main *Dushya*. *Vata* is a predominant *Dosha* in *Vatarakta*, when it is excessively aggravated with vitiated *Rakta* is called *Vatarakta*. *Vatarakta* is correlated with gout in modern science. Gout is an abnormality of purine metabolism causes hyperuricemia and deposition of monosodium urate crystals in joints. Pain is predominant symptom of gout, which disturbs day-today life of the patients. The *Panchakarma* is not only a important component of Ayurvedic treatment but it is also forms the fundamental basis of Ayurveda therapy. The different procedures like *Swedana*, *Vamana*, *Virechana*, *Basti*, *Sirovirechana*, *Raktamokshana* focus on the purification which detoxifies the human body, i.e. the correction of the metabolism at molecular level. These detoxification procedures are essential components of the management in various metabolic disorders. So *Panchakarma* is an unique approach in the management of *Vatarakta*.

Key words: *Vatarakta*, *Ayurveda*, *Panchakarma*, *Gout*.

INTRODUCTION

In Ayurveda, there are many references along with description of this disease in classical texts under the name of *Vatarakta*, *Vatabalasa* and *Khuddavata*. It has been described as a separate disease by *Acharya Charaka* in *Charaka Samhita*. It is a disorder of *Vata* with *Rakta*. This vitiated *Vata* along with deranged *Rakta* circulates very fast all over the body due to the *Sukshma* and *Drava Guna* of *Vata* and *Rakta* respectively and undergo *Dosha Dushya*

Sammurchana in *Sandhi Sthana*, specifically *Pada* and *Angula Sandhi* and leads to the *Sandhi Shoola*, *Sandhi Graha*, *Sandhi Shotha*, *Vaivarnya*, *Sparsha Asahatva*, *Daha*. According to modern medicine *Vatarakta* correlated with Gout. The gout is also known as disease of kings in modern medicine. If not treated in time, this disease makes a cripple of the man. Gout is a metabolic disorder, It is a disorder of Purine metabolism that causes hyperuricemia and deposition of monosodium crystals in joints, tendons and soft tissues. This condition leads to the formation tophi in dependent joints, thus leads to Gouty arthritis. Intense painful condition in affected joint is initial clinical manifestation of gout. The joint at the base of the big toe is affected in about 90% of cases. Gout occurs more commonly in those who regularly eat meat or seafood, drink beer, or are overweight. Diagnosis of gout may be confirmed by the presence of crystals in the joint fluid or in a deposit outside the joint. Blood uric acid levels may be normal during an attack. The prevalence rate is approximately 0.2%. Gout is commoner in upper social class and one third of patients have family history. At least 50% are regular drinkers. As *Vatarakta* is a chronic disabling

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Submission Date : 12/07/2018

Accepted Date: 19/08/2018

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.v3i4.13298

disease, and the aim of successful treatment is relief of pain, maintenance of joint functions and prevention and correction of deformities. In Ayurvedic context *Acharya Charaka* and others have stated the treatment of *Vatarakta* in very detail. As Initially oleation therapy should be applied to the patient of *Vatarakta* and after that if the patient is slightly unctuous should be given purgation therapy with unctuous ingredients or when the patient is excessively unctuous should give purgation therapy with unctuous ingredients but these should be mild in nature because of the sharp purgatives may excessively provoke the *Vata*, which will not be useful for treatment of *Vatarakta* but the repeatedly *Basti* therapy both *Niruha* and *Anuvasana* will be more useful regarding the treatment of *Vatarakta*. In this respect the *Sodhana Chikitsa* are given more importance in the management of *Vatarakta*.

Role of Panchkarma therapy in Vatarakta (Gout)

Snehana

This consist of both external and internal administration with *Sneha Dravya* i.e. Ghee or oils either medicated or non-medicated. Internal administration of *Snehana* has to be decided according to *Kostha*, *Dosha Bala*, *Agni Bala*, and *Prakriti* of patients. So the doses can never pre-determined. *Abhyantara Snehana* is mainly indicated in *Gambheer Vatarakta*. *Acharyas* have mentioned many *Sneha Yogas* like, *Purana Ghrita*, *Shatapaka Bala Taila*, *Guduchi Taila*, *Nagbala Taila* etc. *Abhyantara Snehapana* helps in the proper movements of *Vata* and brings the vitiated *Doshas* from *Shakha* to *Kostha*. External application of *Snehana* mainly carried out in *Uttana Vatarakta*. *Abhyanga Yoga* like *Panda Taila*, *Saarivadi Taila*, *Jeeva*, *Satadhouta Ghrita* etc.

Swedana

The process which relives *Stambha*, *Gaurava*, *Sheeta* and which induce *Swedakarma*. Usually *Swedana* is contraindicated in *Vatarakta*. But sometimes *Swedana* for a particular patient of *Vatarakta* is always dependent upon the *Dosha* vitiated. Usually in *Vatadhika*, *Kaphadhika Vatarakta* *Mirdu Swedana* is

advised. It may be in the form of warm application i.e. *Praleepam*, *Parishek*, and *Upanaham* or *Avagaha Swedam*. *Acharya Bhavaprakasha* mentioned *Parishek Sweda* for *Vatapradhana Vatarakta*. *Srotodusti* and *Ushna Guna* of *Swedana* procedure does *Srotho Shuddhi* and *Ama Pachana*, So it relieves the pain, stiffness and burning sensation of the joints, *Gaurav*, *Swayathu* are the symptoms of *Vatarakta*. So to relieve these symptoms *Swedana* is helpful in *Vatarakta*.

Vamana

Vamana is described as the best treatment of *Kapha*. In *Gambheer* and *Kaphapradana Vatarakta*, *Mridu Vamana* is advised according to *Rogi* and *Rogabala*. Acc. to *Bhavaprakash*, repeated *Vamana* with *Mridu Aushadhi* is advised in *Kaphapradhana*. In the *Samprapti* of *Vatarakta* main involvement of *Kapha* and *Vata* is found. *Vamana Dravyas* by their *Sukshma Guna* reaches *Anu Srothas*. *Teekshna* and *Ushna Guna*, *Chedana* and *Lekhana* of *Kapha* and *Medas*. Removes *Dushta Anna Rasa*. Thus *Vamana Karma* directly acts over *Kapha*, *Medas* and *Dushta Annarasa*, thereby checks the *Samprapti* of *Vatarakta*.

Virechana

In *Gambheera*, *Pitta*, *Kapha* and *Raktapradhana Vatarakta*, *Mridu Virechana* is indicated acc. to *Roga* and *Rogi Bala*. According to *Bhavaprakasha Virechana* by *Eranda Taila* mixed with *Ksheera*, and then *Ksheera Odana* is advised. And repeated *Virechana* should be carried *Virechana* is important among *Shodhana*; because it not only act over *Pitta* but also on *Kapha*, *Vata* and *Meda*. Removes *Avarana* of *Vayu* in *Kostha* and corrects *Agni Vaigunyata*. By *Virechana* drugs there will be increased bile secretion and increased peristaltic movements. During relaxation phase of peristalsis; sphincter of oddi being relaxed, as bile come to the G.I.T. Thus this bile can be compared to *Pitta*, which will be eliminated during *Virechana* with other toxins. Hence *Virechana* reduces *Pitta Dushti* and normalizes *Agni*.

Basti

Basti is considered as the main treatment in *Vatarakta*. *Vitiated Vata* and *Rakta* spread all over the

body. The spreading is facilitated by *Vyana Vayu* and *Doshas* are get accumulated in *Sandhis*. So in this respect the control of over *Vyana Vayu* in turn *Rakta* is achieved by *Basti*. In the context of *Vatarakta Chikitsa* according to *Acharya Charaka* and *Vagbhata* have explained as *Basti* is given with *Ghrita* and *Ksheera* to eliminate *Doshas* from the body. So administration of *Ksheera Basti* is widely emphasized in all types of *Vatarakta*. *Basti* is the best therapy to control the *Vata* and thus it controls the *Pitta* and *Kapha* also. The given *Basti* when enters the *Pakvashaya* by its *Virya*, draws the vitiated *Doshas* lodged in the entered body from foot to the head, just as the sun situated in the sky sucks up the moisture from the earth. The *Tikshna Guna* of *Basti* helps in overcoming the *Sroto Dushti* resulting due to *Sanga*. Thus *Basti Dravya* after reaching to large and small intestine get absorbed, due to *Laghu*, *Ushna*, *Tikshna* and *Ruksha Guna* of *Dravyas*, it breaks the obstruction and expel out the morbid material from all over the body. *Vatarakta* located in *Paani* (hands) is caused by upward *Dosha* and in *Paada* (feet) is due to downward *Dosha*. If the disease with *Kapha*, *Pitta* (*Kapha Pittanubandaja*) and located in hands and with *Vata* and located in *Paada*, both conditions *Anuvasanabasti* preceded by *Asthapana* is prescribed.

Raktamokshana

Raktamokshana is one among *Panchakarma* as per *Sushruta* and *Vagbhata*. It is a unique subset of accredited drugless surgical technique in Ayurveda. In *Vatarakta*, the aggravated *Vata* located in *Shakha* and joints causes obstruction to *Raktamarga*. Then the *Vayu* and blood centers and cause obstruction of each other giving rise to pain swelling and burning sensation. Therefore depending upon the *Doshas* involved and the strength of the patient *Raktamokshana* should be done using *Shringa*, *Jalauka*, *Suchi* and *Alabu* or by *Siravyadhana*. Leech therapy is effective in relieving pain, swelling, erythema in acute gout. Leech application has significant role in treatment of *Vatarakta*. It reduces *Sandhisoola* (joint pain), *Sandhishopha* (joint swelling), *Sandhivaivarna* (erythema) and *Sandhidaha* (burning sensation at joint).

DISCUSSION

Vatarakta is mentioned in Ayurvedic classics as a *Raktasrothos Vikara* produces due to *Sanga*. The occurrence of *Vatarakta* is also possible when the *Gati* of *Vata* is hindered by morbid *Kapha* and *Medas*. Various studies performed so far give a clear picture of the efficacy of various *Panchakarma* procedures in *Vatarakta*. Studies have concluded that external application of *Senehana* as *Abhynga* and *Swedana Karma* reduces the pain, stiffness, of the joints in *Vatarakta*. *Vamana Karma* also indicated in *Kapha Dosha Pradhana Vatarakta*. *Virechana* is highly effective in *Vatarakta* because it is caused by metabolic disturbance. *Basti* is widely emphasized in all types of *Vatarakta*. *Raktamokshana* by *Siravyadha* is instrumental in relieving symptoms like *Ruk* by reducing *Amlta* in *Rakta*. So for pain management *Raktamokshana* is highly effective in *Vatarakta*. So *Panchakarma* is a preventive, promotive and curative therapy for the correction of abnormalities of *Tridosha* the specific therapies are practiced like *Vamana* for *Kapha Dosha*, *Virechana* for *Pitta Dosha* and *Basti* for *Vata Dosha* predominantly.

CONCLUSION

Vatarakta signifies the association of *Vata* along with vitiated *Pitta* and *Rakta Dathu*. *Rakta Dhatu* is the core pathology of the disease. It is characterized by vitiation of all *Dosha*. As there is accumulation of morbid *Dosha* in large quantity all over body which eliminated through *Panchakarma* procedures. *Panchakarma* is not merely bio-purificatory therapy but also has a wide range of therapeutics such as replenishing, depleting rejuvenating therapies. In a person of disturb metabolism resulting into impaired excretion of waste products leads *Malasanchaya*. In *Vatarakta* due to disturbance of metabolism, vitiated *Doshas* are accumulated in *Sandhithana* in the form of *Mala*. In such condition *Srotoshodhana* is necessary which is effectively done by *Panchakarma*. So *Panchakarma* have a key role to play in the management of *Vatarakta*.

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How to cite this article: Dr. Chandramohan Arya, Dr. Sanjay Gupta. Management of Vatarakta w.s.r. to Gout through Panchakarma. J Ayurveda Integr Med Sci 2018;4:136-139.
<http://dx.doi.org/10.21760/jaims.v3i4.13298>

Source of Support: Nil, **Conflict of Interest:** None declared.
