



INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY HEALTH SCIENCES

ISSN: 2394 9406

“REVIEW OF VATRAKTA WITH PANCHKARMA TREATMENT”

Dr. Swati Patil¹, Dr. Vinay Chavan²

¹P. G. Scholar, Panchkarma Department,

²Associate Professor, Panchkarma Department,

L.R.P. Ayurvedic Medical College, Islampur, Sangli, Maharashtra.

Corresponding Authors Email ID:swatisurekha19@gmail.com

ABSTRACT:

Vatrakta described under *Vatvyadhis*, is a very important disease in *Ayurveda*. It is disease where both *Vata* and *Rakta* are afflicted by distinct itiological factors. Faulty dietary habits and life style modification leads to vitiate *Vata* and *Rakta*. It is related with *Kha vaigunya* of *Raktavaha strotas*, the vitiated *Rakta* gravitates and accumulates in the feet. In initial stage hand and feet are affected. The illness is spread all over the body like rat poison. Due to altered life style prevalence rate of illness increased. According modern science the disease is metabolic disorder of purine metabolism, characterised by intermittent attacks of acute pain, swelling and inflammation of smaller joints like metacarpal. It always preceded by hyperuricemia. Modern science suggests NSAIDS, Steroids, uric acid reducer drugs along with low purine diet as part of treatment. *Ayurveda* suggest many treatment modalities for *Vatrakta*. *Nidanparivarjan*, *Sanshaman* and *Shodhanchikitsa* suggested by many *Acharyas*. In *Shodhanchikista* *Panchkarma* gives better result in any chronic disease. It helps to detoxify the body.

Keywords: *Vatrakta*, Gout, *Panchkarma*

INTRODUCTION:

Chronic disease is defined as a disease that develops gradually and persists for long time because of frequent and continuous exposure to abnormal dietary, lifestyle or environmental factors. In Ayurveda *Vatrakta* is such chronic disease which last for long time. *Vatrakta* is considered as type of *Vatvyadhi* so described after *Vatvyadhi* by *Charak* and *Vagbhat*.¹

It is an illness where *Vata* and *Rakta* are vitiated by distinct etiological factors². In *Vatrakta* aggravated *Vata* is obstructed by aggravated *Rakta* and this aggravated *Vata* again aggravate *Rakta*. It is disease of smaller joints of body. *Vatrakta* is also known as *Khudavat*, *Vatbalasak* and *Adhyvat*³. It is correlated with Gout in modern science.

In *Charak*, *Vatrakta* nature is considered similar to *Agni-Vayu* which means it is having properties like *Ashukari* (fast sprading), *Dahautpadak* (burning sensation), *Prasaransheel* of *Agni* and similar to *Vata* having *Ashukari*.

It is a that can start from *Padmoolor* from *Hast mool* and spread *Sharirmadhya*.⁴

Different *Acharya* of *Ayurveda* suggest both *Antaparimarjan* and *Bahiparimarjan Chikitsa* for *Vatrakta* in which *Shodhanchikitsa* have primary importance. *Panchkarma* is form of *Shodhanchikitsa* which detoxify body. *Vaman*, *Virechan*, *Basti*, *Raktamokshan* suggested as per *doshaavstha* and types of *Vatrakta*.

Hetu:⁵

Causative factors which overall affects *Vata* and *Rakta*.

Factors vitiate Rakta:

- Trauma
- Improper purification of body by *Vaman*, *Virechan*
- Consumption of incompatible food
- *Vidahi* food
- Excessive intake of *Amla*, *Lavan*, *Katu*, *Kshar*, *Ushnaviryayukta ahar sevan*
- Excessive consumption of curd, alcohol

Factors vitiate Vat Dosha

- Intake of less food or abstinence from food.
- Riding over elephant, horses, and vehicles drawn by them for long time.
- *Divaswap*, Night Awakening
- Excessive intake of sweet food.
- Obesity
- Unwholesome diet and exercise.
- Intake of food before previous meal is digested.

Purva roop:⁶

- *Svedabahulya* or *svedaahava* (Hyperswaeting or no sweating)
- *Karshnyat*
- Black pigmentation
- *Sparshghnata*-numbness
- *Alasyam*-Heavyness of body.
- *Sadanam*
- *Pidakodgam*
- *Vivarnata*-discolouration of skin
- *Mandalotpati*
- *Nistod*, *Spuran*, *Bheda*, *Gurutwa*, *Supti in Janu*, *Jangha*, *Uru,kati*, *Hast*, *Pad*, *Sandhistan*-Pain and tenderness ,heaviness, numbness in knee, thigh, calf, joints.

According to *Charak* sign and symptoms are first manifested in smaller joints of both hands and feet. But *Sushrut* gives two different opinion in two different places .In *nidan* he state that first manifestation is at *padmool* or root of foot, sometimes affected hand also. In *chikitsa sthan*, his opinion is same as that of *Charak*.

Roopa:⁷

Charak mentioned sign and symptom of *Vatrakta* according its type.

Table:1 Signs and Symptoms of *Vatrakta* according to *Avastha*

<i>UttanVatarakta</i>	<i>GambhirVatarakta</i>
<i>Kandu</i>	<i>Shotha</i>

Daha	Kathinya
Ruja	Vedanadhikya
Tod	Daha
Spuran	Tod
Ayas	Bheda
Shyavatwak	Spuran
	Pak Sandhi, Asthi, Majja, stahnivedana

•Sheetanupasha ya		pha •Stabdat wa	
----------------------	--	-----------------------	--

Table: 2 sign and symptoms of Vatrakta according to Dosha.⁸

Vataj	Pittaj	Kap haj	Raktaj
Sirayama	•Vidaha	Stai mity a	Sotha
•Sula	•Vedhana	•Go ura va	•Atiruk
•Spurana	•Murcha	•Sn ehat wa	•Toda
•Toda	•Sweda	•Su pthi	•Tamra varna
•Shothasyakars hnyamroukshya m	•Thrishna	•Ma nda ruja	•Chimich imayana
•Shyavatavridi hani	•MadaBra ma	•Ka ndu	•Snigdha rukshahis hamam
•Dhamaniangul isandisankocha	•Paka	•Kle da	•Kandu
•Angagraha	•Raga	•Sw etat a	•Kleda
•Atiruk	•Bheda	•Se etat a	
•Stambana	•Sosha	•So	
•Sheetapradhve sha •Sparshodwi gnaBheda	•Ugradaha		
•Prashosha	•Atiushnatw am		
•Swapa	•Sophasya mridutwam Sammoha		

Samprapti:⁹

In Vatrakta distinct and specific etiological factors for Vata results in its vitiation. In similar fashion various rakta prakop factors lead to derangement of Raktadhatu. As the pathology progress Rakta produces obstruction to passage of Vata. This leads to further vitiation of Vata. Finally with effect of vitiated Vayu and Raktathe illness of Vatrakta is modified.

SAMPRAPTHI GHATAKAS:

•Dosa – Vatapradhana tridosaja

Vata–Vyana

Pitta - Pachaka

Kapha - slesaka

•Dushya–

Dhatu –

Uthanavataarakta – rakta, rasa, mamsa

Gambhiravataarakta – Rakta, rasa, mamsa,

medas, asthi and majjaUpadhatu – Sira,

kandara, sandhi, snayu, tvaca

• Agni - Jatharagnijanya,
Dhatvagnijanya

• Agni dushti–Mandagni

• Srotas - Rasavaha, raktavaha initially
later all dhatuvahasrotas

• Srotodushtiprakara – sanga

• Udbhavasthana – pakvasayotha,
amasayotha

• Vyaktasthana

Janu,jangha,uru,kati,amsa,hastapadan
ga sandhi

• Adhistana–

Janu,jangha,uru,kati,amsa,hastapadan
ga sandhi

• Vyadhimarga – bahya and
madhyamaroga

Chikitsa:¹⁰

Treatment measures of Vatarakta include both Antah-parimarjan and Bahi-parimarjanchikitsa.

In *Antah-parimarjan-Shodhan-*

Raktmoksha, Vaman, Virechan, Asthapan Shaman-Shamandryavya and Pathyapathya.

Shodhanchikitsa: Acharya Charaka & others have stated the treatment of *Vatarakta* in very detail as Initially oleation therapy should be applied to the patient of *Vatarakta* & 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 ununctuous 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* & *Anuvasana* will be more useful regarding the treatment of *Vatarakta*. *Bhavaprakash* told that *Virechana, gritha and ksheerapana, seka, bastiare* to be administered to patient of *Vatarakta*. The *Basti* is the best treatment of the *Vatarakta*.

Amapachan and Agnideepan:

It is carried out prior to *shodhanchikitsa* with *tikta, katuras gun pradhyanya* for 3 to 5 days.

Snehapan:¹¹ *Snehapan* is carried out according to *Kostha, bala* and *prakruti* of patient according to predominance of dosha

- *Purana Gritha*
- *Shatapaka Balataila*
- *Thiktaushadhisiddha Gritha*
- *Guduchitaila.*

*Bahya Snehana*¹²: It is mainly carried out in *Uttana Vatarakta*.

*Abhyanga yoga*¹³

- *Pindataila*
- *Saarivaditaila*
- *Jeevaneeyaganasiddhagrita*
- *Satadhoutagrita*
- *Kakolyadiganasiddhagrita etc*

Mode of action of Snehana¹⁴: *Snehana* helps in the proper Gati of *Vata*, brings *gatra Mardavata* and removes the *srothorodha*. *Sneha* overcomes *Rukshatha* by its *Snigdha* property and the *Sanga* is corrected.

SWEDANA IN VATARAKTA:¹⁵

Usually *Swedana* is contraindicated in *Vatarakta*. But in *Vatapradhana* and *Kaphapradana Vatarakta*, *Mridu Swedana* is advised. *Sushrutha* mentioned *Drava sweda* for *Pittaja* disorders. According to *Bhavaprakash*, In *Vatapradhana Vatarakta*, can go for *Parisheka* with *Dashamoola ksheerapaka* or *Ushnagrita*. It helps in the pain management in *Vatarakta*.

Mode of action of Swedana¹⁶: *Ushnaguna* of *Swedana* does *Srothoshuddi* and *Amapachana*, so it relieves stiffness. Due to elimination of *Kelda*, lightness is achieved. *Stamba, Gaurav, Swayathu* is the symptoms of *Vatarakta*. To relieve these symptoms *Swedana* is helpful.

VAMANA IN VATARAKTA:¹⁷

In *Gambeera* and *Kaphapradana Vatarakta*, *Mridu Vamana* is advised according to *Rogi* and *Rogabala*. According to *Bhavaprakash*, Repeated *Vamana* with *Mridu Aushadhi* is advised in *Kaphapradhana* and *Snehapana*, one should go for *Vamana* and *Rukshana*.

Mode of action of Vamana:

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 *Dusta Anna Rasa*. Thus *Vamana karma* directly acts over *Kapha, Medas & Dushta Annarasa*, thereby checks the *Samprapti*.

VIRECHANA IN VATARAKTA:

In *Gambeera, Pitta, Kapha* and *Raktapradhan Vatarakta, Mridu Virechana* is indicated according to *Roga*

and Rogi Bala. According to Bhavaprakash Virechana by Erandataila mixed with ksheera, and then ksheeraodana is advised. And Repeated Virechana should be carried¹⁸

MODE OF ACTION OF VIRECHANA:

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 IN VATARAKTA:

Basti is considered as the main treatment in Vatarakta. Basti is given with Gritha and ksheera to eliminate doshas from the body. Nothing is equal to Basti.¹⁹ When Vatarakta patient complaining pain in Basti, vankshna, parshwa,uru, parvasthi, jatara and Udavarta, Niruha and Anuvasanabasti are administered. And administration of ksheera Basti is widely emphasized in all types of Vatarakta.

Basti yogas:

- Basti with Rooksha or Mridu Aushadhi.
- Basti with Vasa, Majja of Mayura, Krouncha, lava birds.
- Madhu yashtyadhitaila used for both Asthapanana and Anuvasana.
- Musthadiyapana and hapushdi yapanabasti etc.

ACTION OF BASTI²⁰

Basti is the best therapy to control the vata and thus it controls the Pitta and kapha also. The given basti when enters the Pakvasaya 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.

RAKTHAMOKSHANA IN VATARAKTA:²¹ Raktamokshana is one among Panchakarma as per Sushruta and Astangakara.

•Jalauka-pitta

•Shringa-vata

•Alabu – kapha

In Vatarakta, the aggravated vata located in Shakha and joints cause obstruction to Raktamarga. Then the Vayu and blood centers and cause obstruction of each other giving rise to pain and even death. Therefore depending upon the Doshas involved and the strength of the patient bloodletting should be done using Shringa, Jalauka, suchi and Alabu or by siravyadhana

Bhayachikitsa:²²

Bahir Parimarjana Chikitsa is followed as general measure of treatment for all types of Vatarakta but it is specifically considered as a mainline of treatment for UttanaVatarakta. It includes External measures like Alepana, Abhyanga, parisheka, Avagaha and medicine is selected on different doshas.

Pathy-Apathya:²³

Pathya- In Aharaja mainly Shuka dhanya-Shashtikashali, Yava, Laja, Godhuma, Mamsavarga-Gramyamamsa, jangalamamsa, Jalavarga- Ushnajala and Ksheeravarga-Goksheera, Aja kseera and for Viharaja Abhyanga and Parishekana etc.

Apathya- In AharajaKatu, Ushna, Guru, Lavana, Madhya, Dadhi, Kshara, Kulutta, Amla, Abhishyandi etc and for Viharaja Diva swapna, AtapaSevana, AtiVyayama, Ati Maithuna etc.

DISCUSSION:

Vatarakta is caused by Vata and Raktadushti. Seperate itiological factors are responsible for it.

Dietary habits and life style modalities plays a major role in cause of vatarakta. The pathology of margavarana leads to the establishment of clinical signs and symptoms in vatarakta. It mainly affects smaller joints of body. Differnt Acharya suggest Shodhan

chikitsa as main line of treatment. Further to add *shodhana, shamana, bahirparmarjana and rasayanachikitsa* all are aimed at the rectification of *margaavarana* in this disease. In *Panchkarma Raktmokshan ,bati, virechana* gives better result to patient.

CONCLUSION:

Concept of *Vatarakta* can be understood as a pathology occurring at the *doshadathu*. As *Vatrakta* is caused by *Santarpan* or by *Apatarpanjanya* so treatment should be according to *nidanavstha*. As there is accumulation of morbid dosha in large quantity all over body. *Panchkarma* have key role in the management of *Vatarakta*. In *Vatarakta* all *Panchkrama* procedures are suggested by different *Acharyas*. But *Basti* is considered as *Shreshat chikitsa*.

REFERENCES:

1. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 6. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.627
2. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 9-10. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.628
3. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 11. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.628
4. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 12. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.628
5. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 4-10. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014

edition. New Delhi:Chaukhambha Publications. 2014;p.628

6. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 16-18. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.629

7. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 19-23. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.630

8. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 25-29. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.631

9. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 13-15. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.628

10. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 41. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014; p.633

11. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 43. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014; p.630

12. Agnivesha, Charaka, Dridhabala. ChikitsaSthana, Chapter 29 verse 45. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.630

13. Agnivesha, Charaka, Dridhabala. Siddhi Sthana, Chapter 1 verse 7. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition.

New Delhi:Chaukhambha Publications. 2014;p.678

14. Sushruta. Chikitsa Sthana, Chapter 31 verse 9. In: Kaviraj Ambika dutta Shastri(editor). Sushruta Samhita, Vol.I. Reprint 2015 edition. Varanasi: Choukhambha Sanskrit Sansthan.2015;p.167

15. Bhavaprakasha of Bhava Mishra The vidyotini Hindi, Commentary Notes, Inoroduction, editor Shri Brahma Shankara Mishra, ChaukhambhaSankritSansthan Varanasi Chap.29/37, 304.

16. Bhavaprakasha of Bhava Mishra The vidyotini Hindi, Commentary Notes, Inoroduction, editor Shri Brahma Shankara Mishra, ChaukhambhaSankritSansthan Varanasi Chap.29/72, 306.

17. Agnivesha, Charaka, Dridhabala. Chikitsa Sthana, Chapter 29 verse 126. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha P Publications. 2014;p.631 ublications. 2014;p.633

18. Agnivesha, Charaka, Dridhabala. Chikitsa Sthana, Chapter 29 verse 84. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.631

19. Agnivesha, Charaka, Dridhabala. Chikitsa Sthana, Chapter 29 verse 88. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.631

30. Agnivesha, Charaka, Dridhabala. Siddhi Sthana, Chapter 7 verse 64. In: 20.Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.712.

20. Agnivesha, Charaka, Dridhabala. Chikitsa Sthana, Chapter 29 verse 84. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.631

21. Sushruta. Sutra Sthana, Chapter 13 verse 4. In: Kaviraj Ambika dutta Shastri(editor). Sushruta Samhita, Vol.I. Reprint 2015 edition. Varanasi: Choukhambha Sanskrit Sansthan.2015;p.57

22. Sushruta. Chikitsa Sthana, Chapter 5 verse 14-15. In: Kaviraj Ambika dutta Shastri(editor). Sushruta Samhita, Vol.I. Reprint 2015 edition. Varanasi: Choukhambha Sanskrit Sansthan.2015;p.57.

23. Agnivesha, Charaka, Dridhabala. Chikitsa Sthana, Chapter 29 verse 39. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 edition. New Delhi:Chaukhambha Publications. 2014;p.629