



**CRITICAL REVIEW ON ROLE OF PANCHAKARMA IN VATARAKTA**

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**ABSTRACT:**

In this contemporary era the incidence of patients suffering from *Vatarakta* are increasing on a steady pace. In the past two centuries common people have been increasingly diagnosed with *Vatarakta*, this dramatic increase may be probably due to lifestyle and dietic changes. The current lifestyle is wavering. *Vatarakta* is the leading illustration of *vata vyadhi*, caused due to *Avarana* pathology. *Vatarakta* signifies the association of vata along with vitiated *pitta* and *Rakta dathu*. In *Ayurveda* Panchakarma is one of a cleansing modus operandi. Panchakarma consists of five major procedures which detoxifies the human body vigorously. These detoxification techniques are essential components of the salutary management of diseases that cannot be restrained by palliative management.

**Keywords:** *Vatarakta, Ayurveda, Panchakarma management.*

**INTRODUCTION:** In the very ancient classics the *Vatarakta* disease as an individual entity is not formed well established but in scattered form the nearly same signs, symptoms and the treatment of the *Vatarakta* disease are found. It means in those time, the lifestyle was very near to nature and with full of physical exercise, so the causative factors of *Vatarakta* were not made up. The origin of word *Vatarakta* is from two words *Vata* and *Rakta*. The *Vata* is the chief (King) without which no any disease may take place, the *Rakta* is also a very important *hetu* which gives nutrition to each & every body tissues & maintains them normal by eliminating toxins – *malas* (waste products) through the natural orifices of the body. *Vatarakta* (Gout) is a variety of *Vataroga* (Group of diseases caused by

*Vayu*). The disease which is caused by excessively aggravated *Vayu* (*Vata*) & vitiated blood (*Rakta*) is called *Vatarakta*<sup>1</sup>. Some of the synonyms of *Vatarakta* are *Khuda Roga*, *Vata-balasa*, *Vatashra* & *Adhya vata*<sup>2</sup>. In modern medical science the features of gout are similar to that found in *Vatarakta*. Gout is the true crystal deposition disease characterized by pain & swelling of 1<sup>st</sup> Metatarsophalangeal joint initially followed by other joints with an abnormal elevation of Urate level in the body either due to over production or under excretion or sometimes both. It can also be elucidated as the pathological reaction which occurs in joints or periarticular tissues due to the presence of non sodium urate monohydrate crystals, which clinically exhibits as cellulitis, bursitis, nodular

tophaceous crystal deposit or inflammatory arthritis. Although prolonged hyperuricemia is necessary but is alone not sufficient for development of Gout<sup>3</sup>.

#### **Aetiology:**

The causative factors said by various Acharya may be divided into three categories as –

#### **(A) The Factors Aggravate the Vatarakta**

- a) Tender physique.
- b) Excessive intake of sweet food.
- c) Sedentary habits & Leisurely eating.
- d) Unwholesome diets & activities.
- e) Deteriorated diseases.
- f) Long walking.
- g) Excessive sexual activities.
- h) Excessive physical exercise.
- i) Abstain of sex & Perversely sex.
- j) Obesity.
- k) Most oftenly fallen to sad and oftenly be angry.
- l) To take sleep during day and remaining awake at night.
- m) Intake of food before the previous meal is digested.
- n) Excessively intake of saline, sour, pungent, alkaline taste.
- o) Excessive intake of unctuous & hot potency food.
- p) Intake of purified or dry meat of aquatic or marshyland dweller animals.
- q) Excessive intake of Sesamum indicum cake preparation.
- r) Excessive intake of radish, kullattha, masa, nispava, leafy vegetables, meat & sugarcane.
- s) Diet unwholesome to seasons and accustomed ones.
- t) Intake of mutually contradictory-incompatible foods.

u) Improper administration of oleation & other purifactory therapies.

v) More intake of curd, *aranala* (kanji), *sauvira* (sour preparation of dehusked barley), *shukta* (Vinegar), buttermilk & Alcohol, wine.

#### **(B) The Factors Vitiates the Rakta**

- a) Trauma
- b) Omission of the purification of the body. i.e. omission of the use of elimination therapies which are supposed to be done in routine during different seasons.
- c) Partaking of foods which cause burning sensation during digestion which are incompatible.

#### **(C) The Factors Aggravates the Vata**

- a) Excessive intake of astringent, pungent, bitter & unctuous ingredients
- b) Intake of less food or abstinence from food.
- c) Great indulgence in vegetable which posses' qualities like penetrating.
- d) Riding over elephant, horses, camel or on vehicles drawn by them for long periods.
- e) Resorting to aquatic games, swimming & jumping.
- f) Exhaustion by heat due to excessive wayfaring in Hot seasons.
- g) Indulgence in sexual intercourse
- h) Suppression of the manifested natural urges.
- i) Exposure to cold breeze.

**SIGN & SYMPTOMS:** The signs & symptoms of *Uttana* (superficial) *Vatarakta* are stated very similar by the *Acharya Charak* and *Acharya Vagbhata* but the *Ashtanga Samgarahkara* & *Hridiyakara* stated one more sign that is burning penetrating sensation produced like mustard oil (*Osha*). These are – itching, burning

sensation, ache, extension, pricking pain, throbbing sensation & contraction. The skin becomes brownish black, red or coppery in colour. Burning penetrating sensation produced like Mustard oil<sup>4</sup>.

The signs & symptoms of *Gambhira* (Deep seated) *Vatarakta* are stated as following – hard inflammation with stiffness, severe pain beneath oedema, blackish or coppery coloration of skin, burning sensation, piercing pain, quivering & suppuration inside the oedema. The aggravated *Vayu* while causing pain & burning sensation at the site of inflammation constantly moves with high speed through the joints, bones & bone marrows produces cutting pain, make the joints curved inwards & when this aggravated *Vayu* moves to all over the body, results the person lame & paraplegic<sup>5</sup>.

**AYURVEDA MANAGEMENT:** *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*<sup>6</sup>.

*Bhavaprakash* told that *Virechana*, *gritha* and *ksheera pana*, *seka*, *basti* are to be administered to patient of *Vatarakta*.

The Affusion, Massage, *Pradeha* should may also be given<sup>7</sup>. Food & unctuous substances which do not cause burning sensation should also be given. The *Basti* is the best treatment of the *Vatarakta* & there is no any therapy useful in comparison to *Vasti* regarding the treatment of *Vatarakta*. Fomentation therapy should not be administered to those who are suffering from *Vatarakta*<sup>8</sup>.

#### According to Dosha:

##### 1. *Vatapradhana Vatarakta*<sup>9</sup>:

*Sarpi*, *Taila*, *Vasa*, *Majja* can be used in the form of *Pana*, *Abhyanjana*, *Basti* and *sukoshna upanaha* is used in *vatapradhana Vatarakta*.

##### 2. *Pitta and Raktapradhan Vatarakta*<sup>10</sup>:

*Virechana*, *Gritha* and *ksheera Pana*, *seka*, *Basti*, *Nirvapana* with *Sheetha Dravyas* are indicated in *pitta* and *Rakta Pradhana Vatarakta*.

##### 3. *Kapha Pradhana Vatarakta*<sup>11</sup>:

*Mridu Vamana*, *mild Snehana*, *Seka*, *Langhana*, *Sukoshna lepa* are indicated in *kaphapradana Vatarakta*.

##### 4. *Uttana Vatarakta*<sup>12</sup>

*Aalepa*, *Abhyanga*, *parisheka*, *upanaha*

##### 5. *Gambheera Vatarakta*<sup>13</sup>

*Virechana*, *Asthapana basti*, *Snehapana*

#### PANCHAKARMA TREATMENT:

Treatment measures of *Vatarakta* includes both *Antahaparimarjana* and *Bahiparimarjana*<sup>14</sup>

a. *Antahaparimarjana*- *Snehana*, *Swedana*, *Vamana*, *Virechana*, *Basti*, *Raktamokshana*

b. *Bahiparimarjana*- *Abhyanga*, *Parisheka*, *Avgaha*, *Upanaha*, *Seka*

##### 1. *SNEHANA IN VATARAKTA*:

It includes *Abhyantara* and *Bahya Snehana*.

**Abhyantara Snehana<sup>15</sup>:** Snehapana is carried out according to *Kostha, Bala, Prakriti* of patient and also according to the predominant of *Dosha* present. *Snehapana* is mainly indicated in *Gambeera Vatarakta*. *Acharya's* have mentioned many *Sneha* yogas like,

- *Purana Gritha*
- *Shatapaka Bala taila*
- *Thiktaushadhi sidda Grita*
- *Guduchi taila*
- *Madhu yashtyadhi taila*
- *Nagabala taila* –pana of this *taila* for 10 days cures severe *Vatarakta*.
- *Snehana* is contraindicated in *Kapha Medo Margavaranajanya Vatarakta*.

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

*Abhyanga yoga*<sup>16</sup>

- *Pinda taila*
- *Saarivadi taila*
- *Jeevaneeya gana sidda grita*
- *Satadhouta grita*
- *Kakolyadi gana sidda grita etc.*

**Mode of action of Snehana<sup>17</sup>:** *Snehana* helps in the proper *Gati* of *Vata*, brings *gaatra Mardavata* and removes the *srothorodha*.

*Sneha* overcomes *Rukshatha* by its *Snigdha* property and the *Sanga* is corrected<sup>18</sup>.

- In *Paittika* disorders, *Kevala gritha* should be given.
- In *Vatika* disorders, it should be mixed with *Lavana*.
- In *Kaphaja* disorders, it should be combined with *Trikatu* and *Yavakshara*.

The *Veerya* of drugs present in *Sneha* are absorbed into the skin which is the site for *Brajaka pitta*. Acc.to *Dalhana*, The oil used in *Abhyanga* can reaches up to the different

*Dhatu* if applied for the sufficient time. When *Snehana* drug reaches to the particular *Dhatu*, it subsides or cures the diseases of that particular *Dhatu*.

**SWEDANA IN VATARAKTA:** Usually *Swedana* is contraindicated in *Vatarakta*. But in *Vatapradhana* and *Kaphapradana Vatarakta*, *Mridu Swedana* is advised<sup>19</sup>. *Sushruta* mentioned *Drava sweda* for *Pittaja* disorders.

Acc. To *Bhavaprakash*, In *Vatapradhana Vatarakta* ,can go for *Parisheka* with *Dashamoola ksheerapaka* or *Ushna grita*. It helps in the pain management in *Vatarakta*<sup>20</sup>.

- In *Pittapradana Vatarakta* ,can go for *Seka*.
- In *Kaphapradana Vatarakta* , *Sechana* with *Kashaya* of *Madhuka*, *Usheera* added with *Aviksheera*.

**Other yogas:**

*Parisheka yoga*<sup>21</sup>:

- With *Aviksheera*, *Goksheera*, *Chaaga Ksheera* mixed with oil.
- *Maha Sneha* processed with *Madhura gana* drugs.
- *Jeevaneeya panchamula kwatha*.
- *Grita* prepared with *Gomutra*, *Ksheera*, *Sura*, *Shuktha* and *Madhura Gana* Drugs.

*Upanaha yogas*<sup>22</sup>:

- *Vataghna sidda upanaha* added with *krishara* and *mudga payasa*.
- *Tila sarshapa Pinda upanaha*
- *Godhuma choorna* added with *goat's milk* and *gritha*.
- *Veshavara* prepared by *Audaka*, *anoopa Mamsa* processed with *Jeevaneeya panchamula* added with *Sneha*.

**Mode of action of Swedana<sup>23</sup>:** Ushna guna of Swedana does Srothoshuddi and Amapachana, so it relieves stiffness. Due to elimination of Kelda, lightness is achieved. Stamba, Gaurav, Swayathu are the symptoms of Vatarakta. To relieve these symptoms Swedana is helpful.

**VAMANA IN VATARAKTA:** In Gambeera and Kaphapradana Vatarakta, Mridu Vamana is advised according to Rogi and Rogabala. Acc. To Bhavaprakash, Repeated Vamana with Mridu Aushadhi is advised in Kaphapradhana.<sup>24</sup> and Snehapana, one should go for Vamana and Rukshana<sup>25</sup>.

**Mode of action of Vamana:** In the Samprapti of Vatarakta main involvement of Kapha & Vata is found. Vamana Dravyas by their Sukshma Guna reaches Anu Srothas. Teekshna & Ushna Guna - Chedana & Lekhana of Kapha & 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 acc. to Roga and Rogi Bala.

According to Bhavaprakash

Virechana by Eranda taila mixed with ksheera, and then ksheera odana is advised. And Repeated Virechana should be carried out<sup>26</sup>.

Other Virechana yogas<sup>27</sup>:

- Dharoshna ksheera mixed with either gomutra or Trivrut choorna.
- Kwatha prepared with gritha brista Haritaki.
- Trivrut choorna with ksheera or draksha rasa as Anupana

#### **MODE OF ACTION OF VIRECHANA:**

Virechana is important among Shodhana; because it not only act over Pitta but also on Kapha, Vata & Meda. Removes Avarana of Vayu in Kostha & corrects Agni Vaigunyata. By Virechana Drugs there will be increased bile secretion & 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 & 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.<sup>28</sup> When Vatarakta patient c/o pain in Basti, vankshna, parshwa, uru, parvasthi, jatara and Udavarta, Niruha and Anuvasana basti are administered. And administration of ksheera Basti is widely emphasized in all types of Vatarakta<sup>29</sup>

Basti yogas<sup>30</sup>:

- Basti with Rooksha or Mridu Aushadhi.
- Basti with Vasa, Majja of Mayura, Krouncha, lava birds.
- Madhu yashtyadhi taila used for both Asthapana and Anuvasana.
- Musthadi yapana and hapushdi yapana basti etc.

**ACTION OF BASTI:** Basti is the best therapy to control the vata and thus it controls the Pitta and kapha also.<sup>26</sup> 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. 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*. In the disease with *kapha*, *Pitta* (*kapha pittanubandaja*) and located in hands, *Vamana* and *Virechana* are indicated and *Purana grita pana* is also used therein. In the disease with *vata* and located in *Paada*, *Anuvasana basti* preceded by *Asthapana* is prescribed<sup>31</sup>.

**RAKTHAMOKSHANA IN VATARAKTA:** *Raktamokshana* is one among *Panchakarma* as per *Sushruta* and *Astangakara*.<sup>32</sup>

- *Jalauka-pitta*
- *Shringa-vata*
- *Alabu – kapha*

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 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*<sup>33</sup>.

INDICATION OF TYPE OF RAKTAMOKSHANA		
JALOOKAVACHARANA	SRINGAVACHARANA	SIRAVYADHANA AND PRACHAANA
<i>Ruk</i>	<i>Supti</i>	<i>Pain moving from one part of body to the other</i>
<i>Daha</i>	<i>Kandu</i>	
<i>Shoola</i>	<i>Chimichimayana</i>	
<i>Todha</i>		

Contraindication of *Raktamokshana* in *Vatarakta*<sup>34</sup>

- *Angaglaani*
- *Shareera Rukshatha*

If *Raktamokshana* is done in above condition it leads to<sup>35</sup>:

- *Swayathu*
- *Sthambha*
- *Kampa*
- *Snayu and sira Gata vyadhi*
- *Glaani*
- *Sankocha*

**DISCUSSION:** *Vatarakta* is mentioned in *Ayurvedic* classics as a *Raktasrotho Vikara* produces due to *Sanga*. The occurrence of

*Vatarakta* is also possible when the *Gati* of *Vata* is hindered by morbid *Kapha* and *Medas*. *Panchakarma* is a Preventive, Promotive and curative therapy. for the correction of abnormalities of *Tridosha* specific therapies are practiced like *Vamana* for *Kapha dosha*, *Virechana* for *Pitta Dosha* and *Basti* for *Vata Dosha* predominantly. Various diagnostic factors like *Dosha*, *Dushya*, *Bala*, *kala*, *Prakriti*, *Agni*, *Vaya*, *Satva*, *Satmya* and *Roga Avastha* are carefully assessed. After proper diagnosis for the better result *Panchakarma* modality should be selected in accordance to the condition. This paper is focused on

preliminary guidelines for selection of *Panchakarma* procedures in management of *Vatarakta*.

**CONCLUSION:** *Vatarakta* is the major example of *vatavyadhi*, caused due to *Avarana* pathology. *Vatarakta* signifies the association of *vata* along with vitiated *pitta* and *Rakta* dathu. *Vatarakta* possesses a special place in the literature, due to its high prevalence in the society increased incidence as age advances. Whatever be the grounds, an obstruction in the path of *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, *Panchakarma* have a key role to play in the management of *Vatarakta*. One need to be careful in selection of appropriate procedure as it is based on *Rogi* and *Roga Bala*. In *Vatarakta*, even though all *Panchakarma* are mentioned, *Basti* considered as the *shreshta Chikitsa*.

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