

**SYSTEMATIC REVIEW ON UNDERSTANDING AND MANAGEMENT OF
VATARAKTA: A REVIEW ARTICLE**Vaibhavi Bhavar¹, Atal Bihari Trivedi²

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**ABSTRACT**

BACKGROUND: In today's modern period, the lifestyle of people has changed, food habits also has changed, it is going more towards sedentary lifestyle. People nowadays preferred to have instant, junk, and spicy fast food than a normal healthy diet. Hence nowadays more and more people are developing so many metabolic disorders due to inactive, sluggish, seated lifestyles. Among so many metabolic disorders gout is the one that commonly occurs in today's modern manner of living. Purine metabolism causes hyperuricemia and deposition of monosodium urate crystals in joints. In *Ayurveda*, *Vatarakta* shows so much resemblance with gouty arthritis. *Vatarakta* is mainly an *Avaranajanya Vata Pradhan Tridoshaja Vyadhi* where *Rakta* is main *Dushya*. *Vatarakta* is more distressing. Due to the desk-bound lifestyle, many people are affected constantly by this severe disease. Currently, in modern science NSAIDS, allopurinol, colchicine, the corticosteroid is being used to treat gout. But these drugs have many adverse effects and disadvantages *Panchkarma* induced *Shodhana* and *Shamana* is not only an important component of *Ayurvedic* treatment but also the elemental basis of *Ayurvedic* treatment. Different procedures like *Swedana*, *Vamana*, *Virechana*, *Basti*, *Raktamokshana* focuses on purification which detoxifies the patient's body and thus helps in correcting metabolism at the molecular level. Hence the *Panchkarma* is a quirky approach in the management of *Vatarakta*. *Shamana* refers to all the *Ayurvedic* procedures and protocols that reduce suppress and eliminate the

disease. *Shamana Chikitsa* is planned to make the patient recover and feel healthier by suppressing the disease symptoms. Hence while the inherent disease might still be present the patient going through *Shamana Chikitsa* can control the symptoms.

Keywords: Ayurveda, Cataract, Vata, Rakta, Gouty arthritis.

INTRODUCTION

The word *Vatarakta* is fabricated in two words *Vata* and *Rakta*. Where *Vata* is one of the three *Doshas* and *Rakta* is *Dushya*. The Ayurvedic text says *Vata* is more influential among *Tridoshas* due to its significant actions like regulation of movement, regulation of all activity of mind, initiation of natural urges¹. The occurrence of *Vatarakta* is also possible when the *Gati* of *Vata* is obstructed by abnormal unhealthy vitiated *Rakta Dhatu*. Eating a food consist of salty, sour, hot, pungent, alkaline, greasy, and raw food, moist or dry things, the meat of submerged or marshy animals, sukta, buttermilk, sura, asav, consuming food during indigestion, anger, day-sleep, persons who eat flavour-some food for pleasure and is not in habit of walking, all these factors are *Rakta Prakopaka* 2. Food consisting of astringent, pungent, bitter, fasting, flourishing in water, hoping, jump over, excessive travelling on foot in the hot season, sexual intercourse, and suppression of urges thus aggravated *Vata* having been provoked in its passage by aggravated blood affects the entire blood.³ Due to the shiftiness of *Vayu* and liquidity and flowing Ness of blood it keeps moving all over the body through blood vessels. Being obstructed in joints due to the zigzag way it gets located there with agitation and in combination with pitta causes respective afflictions⁴. Hence it produces pain mostly in those very joints and the patient suffers from respective pain very hard to tolerate⁵ Characteristic of *Vatarakta* is *Kandu* [itching], *Daha* [burning sensation] *Ruja* [pain], *Ayama* [dilation of vessels], *Toda* [pricking pain] *Sphurrana* [throbbing sensation] *Bhanjana* [breaking bone-like pain]. *Vatarakta* affects feet with tenderness, pricking pain, tearing pain, excessive dryness, and numbness. The same, when associated with pitta and blood, have a severe burning sensation, excessive heat, red inflammation, and softness. If blood is vitiated by *Kapha* feet are white, cold, suffer from

itching, swelling and become flabby and stiff.⁶ *Vatarakta* most commonly starts developing from the metatarsal phalangeal joint and pain develop gradually to other joints in the body. Hence *Madhavnidana* described it as *Akhuvisham Evum Pida*⁷ *Vatarakta* can be very well correlated with gout due to similar symptoms between them. The main cause of gout is sustained hyperuricemia. It may occur due to increased uric acid production or decreased uric acid elimination or amalgamation of both. Mean serum uric acid levels of more than 7mg/dl in men and more than 6mg/dl in women is said to be hyperuricemia⁸ Hyperuricaemia leads to formation and deposition of monosodium urate crystal which advantageously deposit in joint bursa, tendon, and spaces. The skin over the joint may subsequently desquamate. Manifestations include tenosynovitis, bursitis, cellulitis. The prevalence of hyperuricemia varies among societies. Most commonly occurs in men more than 40 years. The peak age for of onset of sustained Hyperuricemia in men is between 40 to 50 years. The use of *Panchakarma* therapy for the treatment of various ailments is increasing worldwide as they are considered much safer than synthetic drugs. Treatment of gout in modern medicine is the use of NSAIDs, colchicine, corticosteroids, to treat it symptomatically, so there is an urgent need for treatment from the Ayurvedic perspective drug in *Vatarakta*. In the present review, I have summarised various *Panchakarma* therapies for the management of *Vatarakta*.

AIM AND OBJECTIVE:

1. To review the available literature in Ayurvedic text and its correlation with modern literature on hyperuricemia.
2. To review *Vatarakta* in the context of gout
3. To review the management of *Vatarakta*

MATERIAL AND METHODS: Vatarakta has been explained decoratively in *Brihatrayi* by Acharya Charak, Acharya Sushruta, Vagbhata. From the period of Charak beyond the disease, Vatarakta has been described as a separate disease. *Aadhya Vata, Khudda Vata, Vata Balasa, Vata Shonita, Vatarakta* are few synonyms of Vatarakta.

MANAGEMENT OF VATARAKTA:

In the management of Vatarakta, Initially, the patient should be purgated after unction with oily or rough purgatives. Repeated application of enema should also be done. Besides sprinkling, massage, ointment, and unction substances that do not cause burning red hot are recommended.⁹

ROLE OF PANCHAKARMA THERAPY IN VATARAKTA (Gout)

SNEHANA: Snehana destroys vitiated Vata, softens the body and removes retention of excrements. Fomentation (applied) to the unacted person liquifies the impurity hidden in minute channels.¹⁰ Snehan divides into two administrations-External and internal. Sneha Dravya's like Ghee or Oil either medicated or non medicated are used. In Uttana Vatarakta external use of Snehana is mainly carried out. Abhyantar Snehan is mainly given in Gambheer Vatarakta and according to Koshtha, Dosha Bala, Agni Bala and Prakriti of patient-internal administration are decided.

SWEDANA: The process which relieves Sheeta, Shoola, Stambha, Gaurav in the body is Swedana karma.

Fomentation (Swedana) will be described as a proper application by which the disease due to Vata and Kapha are amenable to fomentation and are alleviated. By application of fomentation before unction has been done, Vata is won over and thus faeces urine and semen are never obstructed. Fomentation is said as effective if applied with consideration of disease and season¹¹ Usually Swedana is contraindicated in Vatarakta but usually in vitiated Vatadhika, Kaphadhika Vatarakta Mridu Swedana is Advised. It may be given in the form of warm application. Uttana Vatarakta should be treated with Alepana, Abhyanga, Parisheka and Upanaha Sweda¹². Swedana procedure has an impact on Ushna guna, so it does Strotho Shudhhi and

Ama pachana. Gaurava, swayathu Ruja, Ayama are symptoms of Vatarakta which get relieved due to Swedana in Vatarakta.

VAMANA: In Samprapti of Vatarakta main involvement of Kapha and Vata is found which represents symptoms like itching, swelling, stiffness and hardness.¹³ The Ushna, Tikshna, Sukshma, Vyavayi and Vikasi Guna of Vamana Dravyas reaches the heart and circulates through vessels, the mass of impurity in the entire body liquefy it out through large and small ducts due to fiery nature and disjoin it due to sharpness, the disjoined mass floating in the vessels reaches the stomach due to penetrating nature and being propelled by Udana Vayu is thrown up because of the natural composition of the drugs with Agni and Vayu.¹⁴ In Vatarakta when there is a predominance of Kapha, mild emesis should be done.¹⁵ Thus Vamana karma directly acts Kapha, thereby checking Samprapti of Vatarakta.

VIRECHANA: After unction patient is purgated first with unctuous or rough mild purgatives. Frequent application of enema should be done. In Charak, it is mentioned that Gambhir Vatarakta should be treated with purgation¹⁶. Repeated Virechana should be carried as virechana is important in Shodhana Chikitsa.

BASTI: Basti is the most relevant procedure in Vatarakta. In Vatarakta Vata Dushti predominance is there. As Vayu Dosha is responsible for the Samprapti (pathogenesis) of Vatarakta. With their receptacles, there is no remedy other than Basti for pacification when it is aggravated severely. Hence enema is said as half medicine¹⁷ Niruha and Anuvasan basti both should be repeated simultaneously. There is no treatment of Vatarakta equal to enema.¹⁸

RAKTAMOKSHAN: Vatarakta is Raktapradoshaj Vikara due to which Raktamokshana with the help of Shringa, Alabu, Pracchana, Siravedhhana according to Dosha and body would be preferred treatment. Vayu has obstructed the passage of blood, in such cases, blood should be let out with horn, leech, needle, bottle gourds or venesection according to strength. Blood should be taken out with leech from one suffering from distress, burning sensation, piercing pain and redness. One

should take out blood from the patient having numbness, itching and prickly sensation with horns or bottle gourds. If the disorder is shifting from place to place, it should be eliminated by venesection.¹⁹

SHAMANA CHIKITSA:

GUGGULU

1) *Kaishore Guggulu*:20

Composition:

Terminalia Chebula, Terminalia Bellirica, Phyllanthus Emblica, Tinospora Cordifolia, Commiphora Mukul, Zingiber Officinalis, Piper longum, Piper Nigrum, Emilia Ribes, Beliospermum Montanum, Operculina terpepethum, Ghee.

Indication:

In *Bhaishajya Ratnawali* it is mentioned that it helps to cure *Tridoshaja Vatarakta* other than that it is also helpful in *Kushta, Vrana, Gulma, Prameha* pidika, *Pramheha, Mandagni, Kasa, Shwasa, Pandu*²¹

Dose: 2-3 grams in divided doses with warm water.

2) *Amrutadi Guggulu Dvitiya*:22

Composition:

Tinospora Cordifolia, Terminalia Chebula, Terminalia Bellerica, Emblica officinale, Operculum terpepethum, Baliospermum montanum, Embelia ribes.

Indication:

In *Bhaishajya Ratnawali* it is mentioned that it helps to cure *Vatarakta, Kushta, GudajaVyadh, Bhagandara, Dushta vrana, Prameha, Aamvata, Shwayathu*.

Dose: 2-3 grams in divided doses with water.

3) *Yogaraj Guggulu*:23

Composition:

Plumbago Zeylanica, Long pepper root, Trachyspermum ammi, Piper Chaba, Trachyspermum roxburhianum, Cumin seed, Cedrous Deodara, Piper cubeba, Elettaria cardamomum, Rock salt, Saussurea Lappa, Pluchea Lanceodata, Tribulus Terrestris, Coriandrum sativum, Terminalia Chebula, Terminalia bellirica, Emblica officinalis, Cyprus Rotundus, Zingiber officinale, Piper longum, Piper Nigrum, Vetiveria Zizanioides,

Hordeum Vulgare, Abbies webbiana, Cinamomum zeylanicum, Commiphora mukul, Ghee.

Indication:

Adhyavata, Aamvata, Krimi Roga, Kushta Roga, Vrana, Pleeha roga, Gulma Roga, Vatavyadhi.

Dose: 2-3 grams daily in divided doses with warm water.

4) ASAVA

1) *Chavikasava*:24

Composition:

Paper Chaba, Plumbago Zeylanica, Gardenia Gum-mifera, Inula Recemosa, Acorus Calamus, Juniperus Communis, Curcuma Zedoaria, Trichosanthes Dioica, Terminalia Chebula, Terminalia Bellirica, Emblica officinalis, Trachyspermum ammi, Coriandrum sativum, Pluchea Lanceolata, Baliospermum Montanum, Embelia Ribes, Cyperus Rotundus, Rubia cordifolia, Zingiber officinale, Piper Nigrum

Indication:

Vatashonita, Gulma, Prameha, Pratishyaya, Kas, Ashthhila.

Dose: 15 ml with equal water after food

2) *Sarivadyasava*:25

Composition:

Hemidesmus indicus, Cyprus rotundus, Symplocos racemose, Ficus benghalensis, Ficus religiosa, Hedychium, Prunus cerasoides, Coleus vettiveroides, Cissampelos pareira, Emblica officinalis, Tinospora cordifolia, Vetiveria zizanioides, Santalum Album, Pterocarpus marsupium, Trachyspermum ammi, Picrorrhiza kurroa, Cinnamomum tamala, Amomum subulatum, Elettaria caramomum, Saussurea lappa, Cassia angustifolia, Terminalia chebula, Woodfordia fruticose, Vitis vinifera.

Indication:

According to *Bhaishajya Ratnawali Sarivadyasawa* is helpful in *Vatarakta, Prameha, Pidika, Bhagandara, Updanshika Vyadhi*.²⁶

Dose: 15 ml with equal water after food

GRITA

1) Shatadhauta Grita²⁷

A special but very simple ghee preparation of *Shatadhauta Grita* is used in many skin conditions like burning sensation for a soothing effect.

While treating *Vatarakta* symptoms are associated with *Pitta* and *Vata*, in such case, *Shatadhauta Grita* should be applied externally over the affecting skin for the soothing effect.

DOSE: 6- 12 grams twice a day with warm milk or water empty stomach.

2) Panchatikta Grita:28

Composition:

Luffa acutangula, Azadiracta indica, Solanum xanthocarpum, Tinospora cordifolia, Adhatoda vasica, Terminalia chebula, Terminalia bellirica, Emblica officinalis Ghee.

Indication:

Panchatikta Grita helps to soothe the *Vata*, *Pitta* and *Kapha*. It helps to reduce vitiated *Vata* and *Pitta*, thus helping to reduce burning sensation, pain associated with *Vatarakta*.

DOSE: 6-12 grams twice a day with warm milk or water empty stomach.

TAIL:

1. Guduchyadi Tail: 29

Composition:

Tinospora Cordifolia, Vitis vinifera, Gmelina arborea, Glycyrrhiza glabra, Oil.

Indication: local application of *Guduchyadi tail* helps to cure symptoms of *Vatarakta*.

*For local application.

2. Pinda Taila³⁰

Composition:

Rubia cordifolia, Vateria indica, Hemidesmus indicus, Bee's wax, Oil.

Indication: Helps to cure *Ruja* in *Vatarakta*.

*For local application

3. Khuddaka Taila

Composition:

Prunus cerasoides, Vetiveria zizanioides, Glycyrrhiza glabra, Curcuma longa, Vateria indica, Rubia cordifolia, Fritillaria roylei, Santalum album

Indication: Helps to cure *Vatarakta* and the burning sensation associated with it.

*For local application.

DISCUSSION

In this review article conceptual part of *Vatarakta* and its *Shodhana* and *Shamana* management associated with it has been described for better perception of *Vatarakta* and its treatment protocol. In *Vatarakta* main wrongdoer is *Vata* and *Rakta*. In *Charak* it has been described as '*Padayomulam Asthaya*'. In modern it is mainly characterised by pain at the metatarsophalangeal joint subjectively. Nutritional conduct and lifestyle sense modality plays the foremost role in the roots of *Vatarakta*. A protein-rich diet, salty diet, alcohol intake on regular basis increases purine metabolism which ultimately results in uric acid formation. The pathology of *Margavarana* chiefs founding of clinical signs and indications in *Vatarakta*. Additional to enhance *Shodhana*, *Shamana Rasayana*, *Bahiparimarjana Chikitsa* all are aimed at the renovation of this *Avranajanya* disease.

CONCLUSION

In the current era due to a desk-bound lifestyle, *Vatarakta* is one of the common metabolic diseases in day-to-day practices. Thus, it is high time to find out the best solutions to treat this disease. It is big time to probe the role of and application of *Ayurvedic* drugs and therapies in *Vatarakta*. It is known that *Raktamokshan* provides sudden relief in symptoms like burning sensation and pain in *Vatarakta*. *Yoga Basti* gives better relief in symptoms of *Vatarakta*. *Shamana Chikitsa* acts as a primary mode of care. The approach of *Shamana Chikitsa* helps to enhance the overall health of the body. *Ayurveda* turning a better substitute day by day for the treatment of *Vatarakta*.

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