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 Tridosha 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 an 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

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Sammurchana in Sandhi Sthana, specifically Pada and Angula Sandhi and leads to the Sandhi Shoola, Sandhi Graha, Sandhi Shotha, Vaivaryna, 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
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 Anuvasa 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 Sneha 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 Ghirta, Shatatapaka Bala Taila, Guduchi Taila, Nagbala Taila etc. Abhyantara Snehapan 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 Ghirta 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. Prarepam, Parishek, and Upnaham or Avagaha Swedam. Acharya Bhavaprakasha mentioned Parishek Sweda for Vatapradhana Vatarakta. Srotodusti and Ushna Gunas 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 Bhavaprakasha, 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 Gunas reaches Anu Srothas. Teekshna and Ushna Gunas, Chedana and Lekhana of Kapha and Medas. Removes Dushta Anna Rosa. 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 Dushiti 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 Povavashaya 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 Srotos 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), Sandhisopha (joint swelling), Sandhivairuna (erythema) and Sandhidaha (burning sensation at joint).

DISCUSSION

Vatarakta is mentioned in Ayurvedic classics as a Raktasroths 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 Abhyanga and Swedana Karma reduces the pain, stiffness, of the joints in Vatarakta. Vamana Karma also indicated in Kapha Dosh Pradhana Vatarakta. Virechana is high effective in Vatarakta because it is caused by metabolic disturbance. Basti is widely emphasized in all types of Vatarakta. Raktamokshana by Siravyadhana 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 Dosa, Virechana for Pitta Dosa and Basti for Vata Dosa 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 Sandhisthana in the form of Mala. In such condition Srotashodhana 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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