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\(^1\). Some of the synonyms of Vatarakta are Khuda Roga, Vata-balasa, Vatashra & Adhya vata\(^2\). 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 1st 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.

**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 purificatory 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 & Hridyakara 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.

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.

**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.

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. 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.

**According to Dosha:**

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

3. **Kapha Pradhana Vataraktaa:**
   - Mridu Vamana, mild Snehana, Seka, Langhana, Sukoshna lepa are indicated in kaphapradana Vatarakta.

4. **Uttana Vataraka**
   - Aalepa, Abhyanga, parisheka, upanaha

5. **Gambheera Vatarakta:**
   - Virechana, Asthapana basti, Snehapana

**PANCHAKARMA TREATMENT:**

Treatment measures of Vatarakta includes both Antahaparimarjana and Bahiparimarjana.

- **Antahaparimarjana:**
  - Snehana, Swedana, Vamana, Virechana, Basti, Raktamokshana

- **Bahiparimarjana:**
  - Abhyanga, Parisheka, Avgaha, Upanaha, Seka

**SNEHANA IN VATARAKTA:**

It includes Abhyantara and Bahya Snehana.
Abhyantara Snehana\textsuperscript{15}: 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\textsuperscript{16}

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

Mode of action of Snehana\textsuperscript{17}: Snehana helps in the proper Gati of Vata, brings gaatra Mardavata and removes the srothorodha. Snehana overcomes Rukshatha by its Snigdha property and the Sanga is corrected\textsuperscript{18}.

- In Paittika disorders, Kevala gritha should be given.
- In Vatika disorders, it should be mixed with Lavana.
- In Kaphaja disorders, it should 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\textsuperscript{19}. Sushrutha mentioned Drava sweda for Pitta 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\textsuperscript{20}.

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

Other yogas:

Parisheka yoga\textsuperscript{21}:

- 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\textsuperscript{22}:

- 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**\(^{22}\): Ushna guna of Swedana does Srothoshuddi and Ama pachana, 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.\(^{23}\) and Snehapana, one should go for Vamana and Rukshana\(^{24}\).

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 Rogi 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.\(^{25}\) Other Virechana yogas\(^{26}\):
- 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 peristalis; 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.\(^{27}\) 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.\(^{28}\) Basti yogas\(^{29}\):
- 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.\(^{30}\) 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.

### INDICATION OF TYPE OF RAKTAMOKSHANA

<table>
<thead>
<tr>
<th>JALOOKAVACHARANA</th>
<th>SRINGAVACHARANA</th>
<th>SIRAVYADHANA AND PRACHAANA</th>
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<tbody>
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<td>Ruk</td>
<td>Supti</td>
<td>Pain moving from one part of body to the other</td>
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<tr>
<td>Daha</td>
<td>Kandu</td>
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<td>Shoola</td>
<td>Chimichimayana</td>
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<td>Todha</td>
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Contraindication of Raktamokshana in Vatarakta:
- Angaglaani
- Shareera Rukshatha

If Raktamokshana is done in above condition it leads to:
- Swayathu
- Shthamba
- Kampa
- Snayu and sir Gata vyadhi
- Glaani
- Sankocha

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

**RAKTHAMOKSHANA IN VATARAKTA:**
Raktamokshana is one among Panchakarma as per Sushruta and Astangakara.32.
- 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.

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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**Source of support:** Nil
Conflict of interest: None
Declared

**Cite this Article as:** Sinha Kaushal et al : Critical Review on Role of Panchakarma in Vatarakta www.ijaar.in : IJAAR VOLUME III ISSUE II MAY-JUNE 2017 PAGE No:278-286