ROLE OF PANCHAKARMA IN MANAGEMENT OF VATARAKTA: A CASE REPORT

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ABSTRACT

In the present revolutionary era the life of a person is hectic and materialistic and is quite difficult due to the various obstacles which are experienced during the routine life. The disease Vatarakta is one of them. Vatarakta is more distressing and common metabolic disorder prevalent in this era. It is Vatapradhana Tridoshaja Vatavyadhi where Rakt is main Dushya. Vata is a predominant Dosha in Vatarakta, when it is excessively aggravated with vitiated Rakt is called Vatarakta. The etiology and symptomatology of Gout is very much similar to that of Vatarakta. Gouty arthritis is a disorder of purine metabolism and is inflammatory response to the MSUM (Monosodium Urate Monohydrate) crystals formed secondary to hyperuricemia. It is one of the main articular disease, which is characterized by severe pain, tenderness, inflammation and burning sensation in the affected joints. Ayurvedic treatment that can improve the condition and also overcome the adverse effects, So an attempt is made to understand and treat the condition. The Panchakarma is not only a important component of Ayurvedic treatment but it is also forms the fundamental basis of Ayurveda therapy. These detoxification procedures are essential components of the management in various metabolic disorders, So Panchakarma is an unique approach in the management of Vatarakta. Thus, the above case study has shown that the metabolic disorders such as Gouty arthritis can be managed effectively in Ayurveda by undergoing regular Shodhana and following the regimen accordingly.

KEYWORDS: Vatarakta, Ayurveda, Panchakarma, Gouty arthritis.
INTRODUCTION

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 Sammurchana in Sandhi Sthana, specifically Pada and Angula Sandhi and leads to the Sandhi Shoola, Sandhi Graha, Sandhi Shotha, Vaivarnya, Sparsha Asahatva, Daha and it is described with several synonyms such as Khuda, Vatabalasa, Adhyavata. The present life style practices clubbed with sedentary life habits and dietary habits paves the way for this disease. In an era when modern science is progressing with advent of advanced techniques for disease, diagnosis and treatment, there is still no easy solution for innumerable chronic difficult to treat disease. Current available medicines are capable of providing pain relief and some reduction of inflammation.

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 not 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 and 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.

According to modern treatment, anti-inflammatory drugs, NSAID’s glucocorticoids are used to treat Gouty Arthritis symptomatically which have many adverse effects particularly in presence of renal in- sufficiency and gastrointestinal disorders making the disease chronic after prolong usage. Therefore, there is a definite need to explore more efficacious and radical cure to this illness. In Ayurvedic context Acharya Charaka and others have stated the treatment of Vatarakta in very detail. In this respect the Sodhana Chikitsa are given more importance in the management of Vatarakta.
CASE REPORT
A 47 year old female patient visited Government Ayurvedic medical hospital with the complaints of pain, stiffness, swelling and burning sensation in B/L ankle joint along with blackish and silvery discoloration of skin lesions since 9 year also complains of generalized body ache and during this period she took treatment from many physicians, symptoms were subsided for a short period with relapse, And where on approaching physician he was advised blood investigations & was screened to be ESR was found to be 66 mm/hr and Blood urea around 26.9 mg/dl. With their prescription patient was not willing to take allopathic medicines so came to Government Ayurvedic Hospital.

PERSONAL HISTORY
Diet : Vegetarian, frequent skipping of meals, consuming curds even at night, fond of spicy food, chats and junk food, Appetite : Normal,
Sleep : Disturbed sleep, Micturition : 5-6 times a day, once at night, Bowel : Regular(once a day), Habits : Nil

DASHAVIDHA PARIKSHA
Prakruti - Vata -Pitta, Sara - Madhyama, Samhanana - Madhyama, Satva - Pravara
Saatmya - Shad rasa saatmya, Ahara Shakti :Abhyavarana shakti - Madhyama, Jarana shakti – Madhyama, Vyayama Shakti - Madhyama, Vaya - 47yrs (Madhyama), Pramana – Madhyama

SAMPRAPTI GHATAKA

TREATMENT PROTOCOL ADOPTED
• Deepana, Pachana
• Shodhana chikitsa – Virechana, Basti
• Shamana chikitsa
<table>
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<tr>
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<th>DATE</th>
<th>TREATMENT</th>
<th>DURATION</th>
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<tr>
<td>01</td>
<td>05-07-2019</td>
<td>Deepana - pachana with Chitrakadi vati</td>
<td>3 days</td>
<td>Agni deepti, Samyak ama pachana</td>
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<tr>
<td>02</td>
<td>08-07-2019</td>
<td>Shodananga snehapana with Mahatiktagrita</td>
<td>4 days</td>
<td>Adhastat sneha darshana, Snigdhavarchas, Vatanulomana, Agnideepana</td>
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<td>03</td>
<td>12-07-2019</td>
<td>Sarvanga abhyanga with Moorchita tila taila f/b bhaspa sweda</td>
<td>3 days</td>
<td>Samyak swedana lakshanas was observed.</td>
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<td>04</td>
<td>15-07-2019</td>
<td>Virechana karma with Trivruth lehya -50gms</td>
<td>1 day</td>
<td>Had Madyama shuddi-16 vegas</td>
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<tr>
<td>05</td>
<td>15-07-2019 to 19-07-2019</td>
<td>Peyadi samsarjana karma</td>
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### Intervention

#### Manjistadi niruha basti

**Poorva Karma**: 1) Deepana, Pachana with chitrakadi vati 2 days  
2) Sarvanga abhyanga with Moorchita tila taila f/b bhaspa sweda.  
3) For **Anuvasana** - laghubhojana and excreting urine, stool etc

#### Pradhana karma: Manjistadi niruha basti

was administered in kala basti schedule
- **Makshika**: 80ml
- **Saindhava Lavana**: 6gm
- Panchatikta guggulu grita
- Yashtimadhu taila: 60ml
- Guduchi kalka: 20gm
- **Manjistadi ksheerapaka**: 350ml

Total: 486ml

**Anuvasana** with Panchatikta guggulu grita: 60ml

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#### Paschath karma: After Niruha basti pratyagamana, Ushnajala snana and Laghu bhojana advised.

After Anuvasana - **Sphiktadana**, Mardana of soles and palms was done.

**After Anuvasana – Sashakrit Sneha Pratyagamana, Prasrishta Vega, Svapananuvruti Observed.**

After Niruha- Prasritha Vit, Mootra, Vata Agni Deepti, Koshta Laguta observed.
DISCUSSION

Vatarakta is mentioned in Ayurvedic classics as a Raktasrothos 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. Dietary habits and life style modalities plays a major role in the manifestation of Vatarakta. Habitual intake of food stuffs is always useful but improper way of consuming makes always harmful to the body. Therefore they should be avoided always.

The history of irregular intake of food, skipping of meal, suppression of urges like urination and sleep and regular travelling lead to Vata vridhi. Regular consuming of curds, spicy food, chats, junk food and injury leads to Rakta vridhi. The Vridha rakta caused Avarana to Vata, which caused again Rakta dusti.[5] The disease was at the stage Gambheera vatarakta hence the treatment administered was Virechana and Basti.[6]

Virechana is highly effective in Vatarakta because it is caused by metabolic disturbance. In Gambheera, Pitta, Kapha and Raktapradhana Vatarakta, Mridu Virechana is indicated according to Roga and Rogi Bala. 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.

Here Snehapana was given with Panchatikta guggulu ghrita followed by Virechana. The selected Ghrita is Ushna, Tikshna guna and katu, Tikta, Kashaya rasa in nature which pacifies Khara and ruksha qualities of Vata where as Tikta and Kashaya rasa purifies Rakta.[7] Abyanganga was done with Murchita taila, which is Tridosahara. Virechana was administered
because Rakta is involved in the samprapti as Avaraka and for the purification of Rakta, Trivrut lehya was given. Trivrut is considered to be a Sukha virechaka.\[8\]

In second schedule, Basti was given to reduce vitiated Vata. Manjistadi kwatha which is mentioned by Sharangadara was tried and it has shown significant results. 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 Pakvashaya 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. 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.

Even after shodhana, proper Santarpana Shamana oushadis are to be advised to patients to maintain this condition. Amritadi guggulu and Panchatikta kashaya was given for one month after shodana. Amritadi Guggulu is due to anti-inflammatory\[9\] activity of Amrita which reduces the inflammation and gives symptomatic relief as well as its uricosuric action which excretes excess amounts of Uric Acid from the body. Amrita also works on the other associated symptoms of the disease like fever and stone forming tendencies.\[10\] An other important content is Guggulu which possesses the properties of anti-inflammatory, antioxidant, Uricosuric, Anti- rheumatoidal helps in breaking the patho-physiology of Gout.\[11\] Triphala works as a Xanthine Oxidase inhibitor\[12\] like Allopurinol which suppresses the production of Uric Acid. Its content Haritaki has antioxidant and adaptogenic properties which help in the recovery and healing of deformed tissue. Bibhitaki, another content of Triphala has nephro-protective function which retards the Urolithiasis and
dissolves already formed stones in kidney while *Amalaki* has anti-inflammatory, analgesic, antipyretic and antioxidant properties which help reducing the local and systemic inflammatory effects of Gout.

*Vaividanga* with its antioxidant property brings out the regenerative changes in the deformed joints due to hyperuricemia induced Gout.[13] *Maricha* has Anti-oxidant, immune-modulatory property subsides the hyperactive immune responses precipitated due to Uric Acid. Vasodilatory property increases the blood circulation to the affected joint and enhances the process of phagocytosis of antigen-antibody complexes responsible for hypersensitivity which gave rise to inflammation. *Trivritta* and *Danti* possess anti-inflammatory and immunomodulatory proper- ties respectively which help in alleviating the symp- toms of the disease and combating the hyper- immune responses.[14] Also, *Danti* possesses anti-oxidant property which helps in the rejuvenation of the joint along with breaking the pathology of the disease.

**CONCLUSION**

The study shows that as described in ancient *Ayurveda* literature *Vata-rakta* is a disease characterised by pain, burning, swelling, stiffness at particular site of the joints especially in meta-tarso-phalangeal joint and knee joints which is also described in case of Gout by contemporary literature. *Vata-rakta* is purely *Shakha-gata* disease which is caused by vitiation of *Vata* with disordered property of *Rakta* hence it is called *Vata* and *Raktavikara*, Since the therapy for *vata* rakta and its complication has limitation in other pathies, Ayurvedic management of chronic *vata* rakta can be effective therapy.

*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 *Sandhishthana* in the form of *Mala*. In such condition *Srotoshodhana* is necessary which is effectively done by *virechana* and *basti karma*. So *Panchakarma* have a key role to play in the management of *Vatarakta*. This observation needs to be studied in more number of patients for better opinion to manage *Vatarakta*. 
REFERENCES