

CONCEPT OF VATARAKTA IN AYURVEDA W.S.R TO GOUTY ARTHRITIS

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ABSTRACT

According to the theory of *Ayurveda* both the body and the diseases are made of Diet. Where the wholesome diet constructs the body, but the reverse causes the diseases. Changing food habits, lack of physical activities, and different environmental factors, nowadays a number of diseases are manifesting including *Vatarakata*. Due to the above-mentioned factors, the metabolism of proteins takes place improperly resulting in the formation of a number of free radicals which deposit in different sites of the body according to their affinity towards the same tissue resulting in a number of serious diseases. The disease *Vatarakta* is described as one of the diseases of *Sammurchhna* of *Vata* and *Rakta*. It is a disease, that occurs due to the *Avarana* of *Vata Dosha* by the aggravated *Rakta dosha*. It is a *Vata dosha pradhana Tridoshaja Vyadhi* where the main *Dushya* is *Rakta*. Hence *Vatarakta* is a disease where both *Vata* and *Rakta* are afflicted by distinct etiological factors. The references of *Vatarakta* are found in *Bruhatrayee* & the text of other *Acharya* in respective chapters.

After the keen vision of etiological factors and symptomatology, *Vatarakta* may be correlated to gouty arthritis.^[1] It is a disorder of defective purine metabolism, which is characterized by hyperuricemia & deposition of monosodiumurate crystals in joints due to its *affinity* for elastic tissue. It is a chronic metabolic disorder of the musculoskeletal system.^[2] Severe pain, tenderness, inflammation and burning sensation in affected joints are the clinical features of it. It has been called "**The disease of Kings**" due to its association with people having sedentary lifestyles. Due to severe morbidity, chronicity, and incurability with associated complications, management of *Vatarakta* always remain a challenge for the Ayurveda physician as there is no exact treatment in the allopathy system also. So, it is very much necessary to know the concept of *Vatarakta* before its management.^[2]

Key words: *Vatarakta*, *Ayurveda*, Gouty arthritis

INTRODUCTION

Since the beginning of civilization, *Ayurveda* is a trustworthy and time-tested "science of life". Millions of principles, innumerable medicines, and procedures are there to maintain a healthy life and to cure diseases as per *Ayurveda*. Diseases are categorized indifferent ways in order to diagnose and make a better prognosis before going to treat it. Likewise, the disease *Vatarakta* is categorized under *Santarpanajanya Vyadhi* having *Aam-Dosha* predominancy. The Acharya of *Ayurveda* gave different names to it as per its effect and origin such as *Adhyavata*, *Medasavritavata* etc. *Vatarakta* is named uniting the word *Vata & Rakta*. It has much resemblance with "Gouty arthritis". As we know gout results due to deposition of Monosodium urate crystals (MSU) in joints secondary to hyperuricemia, which results due to inappropriate purine metabolism. Hyperuricemia may occur either due to excessive production or decreased excretion. The most common type of inflammatory monoarthritis is caused by monosodium urate crystals characterized by pain & swelling of 1st Metatarsal joint and then progresses to other joints of the body. In the early stage, urate crystals start depositing in joints without manifesting any symptoms but on occasion when serum uric acid level is not in optimum control, it may trigger an attack of Gout.^[3,4]

Correlation of Gout may be done with *Vatarakta* in *Ayurveda*. It is also referred to as *Khuda Roga*, *Vatabalasa Roga*, and *Aadhya vata* by different Acharya of *Ayurveda*. Characteristic features of *Vatarakta* are severe pain, tenderness, inflammation & burning sensation in the affected part. The characteristic of pain is resembling with biting of the mouse. In *Ayurveda* divisions of *Vatarakta* are done in a different way depending upon the *Dosha* predominance, area of progression of disease, severity, curability, etc.

Types of *Vatarakta*.^[6]

- a. *Uttana*, & *Gambhira*
- b. *Bahya*, *Abhyantara*
- c. *Vatika*, *Paittika*, *Kaphaja*, *Vata-pittaja*, *Pitta-Kaphaja*, *VataKaphaja*, *Sannipatika*

Nidan

The utility of *Ayurveda* science is to maintain the health of a healthy individual and cure diseases of a patient (Ref. ch. Su. 30/36). For the fulfillment of the above ambition, there is a description of '*Trisutree, Ayurveda*' i.e., '*Hetu*', '*Linga*', and '*Ausadha*' which means etiology, symptomatology, and the knowledge of therapeutics. '*Hetu*' of '*Treesutri Ayurveda*' is otherwise known as '*Nidan*' or '*Nidan*' is the synonym of '*Hetu*'^[5]

The all-etiological factors can be categorized into the following group.

- A. Factors associated with *Ahara* (Dietary causes)
- B. Factors associated with *Ahara* (Causes of Regimen)
 - (a) Physical causes,
 - (b) Psychological causes
 - (c) Factors associated with food habit and conduct.

Factors associated with ahara:^[6,7]

- *Vatarakta* sets in when both *vata* and *rakta* are aggravated independently. Thus, there must be individual factors involved in getting them vitiated.
- The factors as per different authors are tabulated as follows.

(i) Dietary causes of vata vitiating factors:

Atikatu, *tikta*, *kasaya ahara* (Excess Pungent, bitter, and astringent diet), *Ati Rookhya* (excess rough food), *Atisuska* (Excess dry food), *Alpa Ahar* (Less food), *Virudha ahara* (Incompatible food), *Mula* (Radish), *Nispaba* (Bean), *Saka* (leaves), *Ikhu* (Sugar cane)

Dietary causes of rakta vitiating^[8]:

Ati lavana, *amla*, *aktu ahara*, (Excess sour, salty, and pungent diet), *Khyara* (Alkali), *Ati snigdha* (Fatty), *Ati usna* (Excess hot), *Ati Guru* (heavy diet), *Ati Tikhna*, *Vidahi ahara*, *Klirna ahara* (purified diet), *Dusta*, *asuchi ahara* (Impure diet), *Pinyaka* (Oil cakes), *Kulatha* (Horse gram), *Masa* (Black gram), *Dadhi* (Curd), *Aranala* (Sour gruel), *Saubira*, *Sukta* (Vinegar), *Tatra* (Butter Milk), *Sura +Asava*, *Madya* (Alcohol), *Paya* (Milk), *Anupamanasa*, *Masthya* (Fish), *Ajeerna bhojna* (Ingestion during indigestion), *Abhojana* (starvation), *Adhyasana* (Repeated intake of Food)

Factors related to vihara:^[10]

It also can be categorized into *Vata* vitiating vihara and *Rakta* vitiating vihara.

Vata Vitiating Vihar

(a) Physical

Balavat vighraha, Excess travelling in *Grisma*, *Maithuna* (Coitus), *Vegabarodha* (Suppression of urges), Travelling on carts drawn by horses and camels, *Jalakrida* (Swimming), *Plavana* (Swimming), *Langhana* (Fasting), Excess exercise, Falty approach of *pachakarma*, *Ratri jagarana* (awakening at night)

(b) psychological: *Soka* (Grief), *Krodha* (Anger), and *Bhaya* (Fear)

Rakta Vitiating Vihar

a) Physical:

Divaswapna (Day sleep), *Abhighata* (Trauma), Excess or less coitus, *Vegabarodha* (Suppression of nat-

ural urges), Falty approach of *panchakarma*, Awakening at night.

b) Psychological: *Soka* (Grief), *Krodha* (Anger), and *Bhaya* (Fear)

c) Factors related to food habits and conduct:

Sukumara (Deligate people), *Mistarnabhojee* (Who eats excess sweets), *Sukha bhojee* (Who eats delicious things), *Achankramana sila*, *Sthula* (Obese person), *Sukhee*.

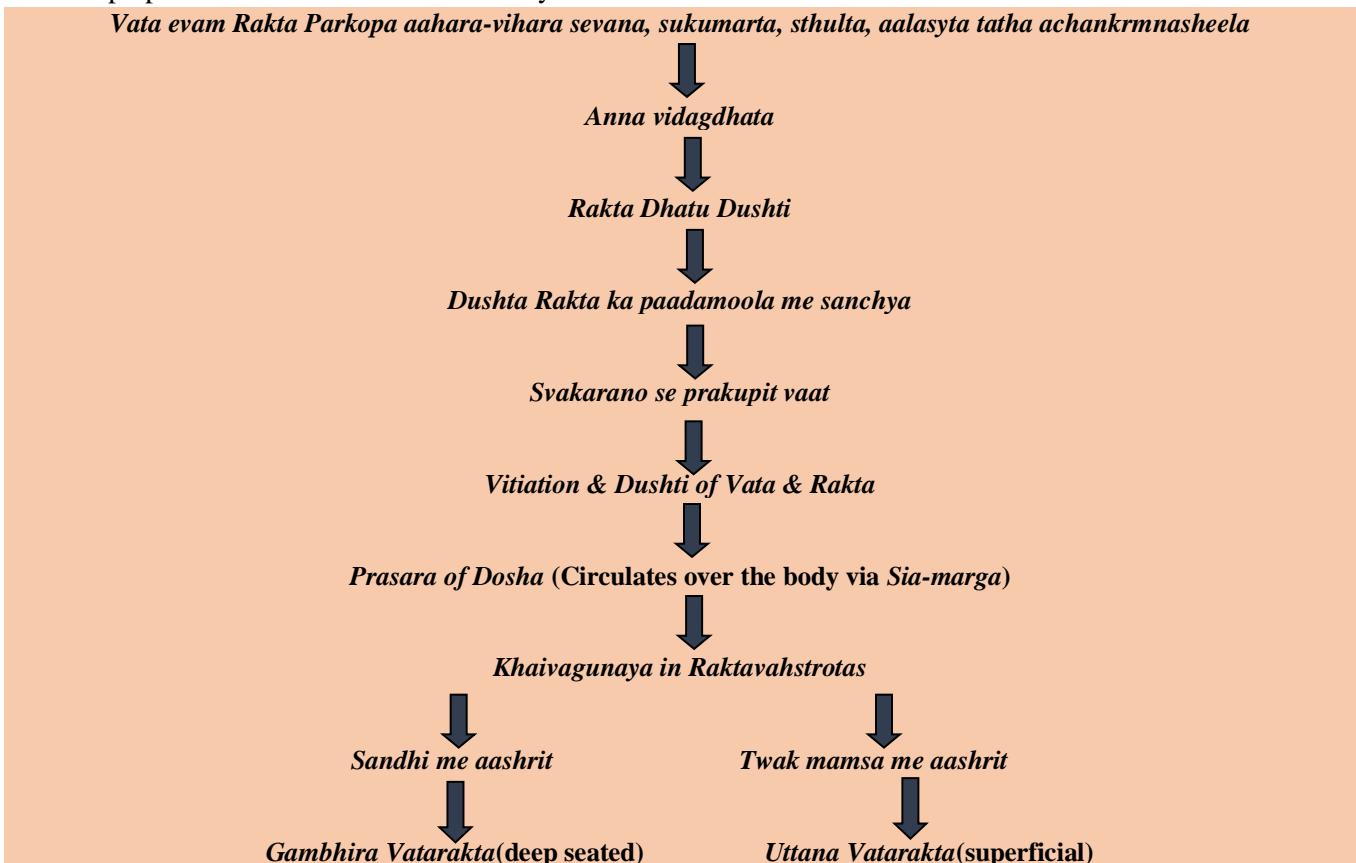
'*Mithya ahara vihara*' including '*Rutu satmya viparita*' are the causes of all diseases. These are also the cause of *vatarakta*. Generally, reach peoples are more affluent which is said as '*Adhya*' in ayurveda. For which the diseses also named as '*adhyavata*'. This afflicts more obese people.

Samprapti:⁷

Samprapti or pathogenesis in Ayurveda comprises two mechanisms –

- (1) *Samanya Samprapti*
- (2) *Vishesha Samprapti*

The samprapti of vatarakta is also followed by the Below.



Samprapti ghataka

- *Dosha (humur) – Vata Pradhana Tridosha-Janya Vyadhi*
- *Dushya – Rakta, Twaka, Mamsa*
- *Srotasa (channel) – Raktavaha, Asthivaha, Majjavaha*
- *Srotodusti – Sanga, Vimargagamana*
- *Agni – Agnimandhya*
- *Udhhavasthana – Pakvashya*
- *Vyaktasthana – Sandhi (visheshata Kara Pada Sandhi)*
- *Rogamarga – Madhya*

Clinical features

Poorva-roopa (premonitory symptoms)

The symptoms which manifest themselves before the appearance of the disease is known as *Purva rupa* or premonitory symptoms.^[9] *Purbarupa* is the indistinct form of the disease.

Premonitory symptoms of *vatarakta* were vividly described in the *Ayurvedic* impedians. As per *Susruta* premonitory symptoms of *Vatarakta* were found in facts. Whereas *Vagbhatta* said that *the Purvarupa of kustha* is the *Purva rupa of Vatarakta*.^[6]

The *Purva roopa* of *Vatarakta* Are: -

Swedadhikya (excess sweating), *Asweda* (Absence of sweating), *Karsnya*, *Sparsa agyuanatwa* (Anesthetic), *Khyatetiruk*(excess pain injury), *Sandhi saithilya*, *Alasya*, *Sadana*, *Toda*, *Pidokadgama*, *Sphurana*, *Veda*, *Guruta*, *Supti*, *Kandu*(itching), *Baibarnya*, *mandala*, *Sotha*, *Daha*, *Stambha*, *Twak parusya*, *Sakthi daurbalya*, *Slathangata*, *Kotha*, *Srama*, *Branas* last long time, formed, Quickly and remain rough after cure, *Roma harsa*.

Rupa

Rupa is the advance stage of *purva rupa*. When the prodromal sign and symptoms proceed further, the clinical condition appears clearly which is called *rupa*. *Samsthana*, *Vyanjana*, *Linga*, *Lakhana* and *cinha* are the synonyms of *rupa*, it is the 5th *kriya kala* as per *susruta*.

The features of *vatarakata* described in *Ayurveda* impedians according to its variety are as follows.

Uttana Vatarakta: - **Kandu**, *Daha*, *Ruk*, *Ayama*, *Toad*, *Sphurana*, *Kunchana*, *Anwita*, *Usna* and change in skin colour like *Syaba*, *Aruna* & *Tamra*.

Gambhira Vatarakta: - *Sotha*, Gradually turns to *gamveera*, *Stabdha*, Hard swelling, Internal pain, *Syaba* and *Tamra*, *Daha*, *Toda*, *Sphurana*, *Paka*, *Grathita*, *Khanja*, and *Pangu*

As per *carak*, *vatarakta* can occurs as both *Uttana* and *gamveera* which is catagorised as ‘*ubhayashreta*’. The sign and symptoms of ‘*Ubhayashreta*’ *vatarakta* are – pain, *daha*, *vayu* creates sever pain by deranging *sandhi*, *asthi*, and *majja*. It also creates *Khanjata*, *Panguta*, and other features of *gamveera* and *uttana vatarakta*.

Susruta described the sign and symptoms which occurs only in feets. The features of *vatarakta* afflicted with differently *dosas* are tabulated as followed.

Sira yama, *Sula*, *Sphurana*, *Toda*, *Sotha* (*Krusna*, *Syaba*, *Rukhya*), Increase and Decrease of *sotha*, *Dhamani-Anguli-Sandhi Sankocha*, *Angagraha*, *Atiruk*, *Stambha*, Disliking cold, *Bepathu*, *Supti*, *Sparsodignin pada*, *Veda*(in feet), *Prasosha*(in feet), *Loss of sensation* (in Feet)

Chikitsa^[6]

Treatment: Two types of Management of *Vatarakta* are:

- 1) *Samanya Chikitsa* (General management)
- 2) *Vishishtha Chikitsa* (Specific management according to classification)

Samanya Chikitsa

- a) *Shodhana Chikitsa*
- b) *Shamana Chikitsa*
- c) *Rakta-mokshana Karma*
- d) *Lepa*, *Avgahana*, *Seka Chikitsa*

Shodhana Chikitsa

In Starting, *Snehana* should be done before *Shodhana*. There after *Virechana* should be done with either *Sneha Dravyas* or with *Ruksha Virechana*. *Virechana* ought to be delicate in nature. Then *Niruha* and *Anuvasana Basti* should be advised often-times.

Patients suffering from *Uttana* or *Ubhayasrita Vatarakta* are managed with *Seka* (affusion), *Aghyanaga* (massage), *Pradeha* (application of thick ointments),

food, and unctuous substance which don't cause a burning sensation.

At the beginning itself settle for those having profuse Vata, robust and depleted components, blood vitiated by an obstruction in the passage should be drained frequently during a smaller amount to avoid aggravation of Vata.

Rakta-Mokshana (Bloodletting therapy)

In Brihatrayee, "Raktmokshana" was mentioned as the first line treatment to have opted for chronic Vatarakta condition. Before Raktamokshana, certain measures like snehana, mridu virechana, and Basti should be followed. As being Rakta-Pradoshaja Vikara, Rakta-mokshana with the help of Shringa, Jalouka, Suchi, Alabu, Pracchana, Siravedhana according to the Dosha and body constitution would be the most well-liked treatment.

Basti^{9,10]}

Specifically, in the Vata Pradhana type of Vatarakta and the presence of symptoms like Basti shoola, Vankshana shoola, and Udara shoola, Basti Karma is considered to be the best treatment of choice. Basti is the best treatment for relieving Vatarakta. Charaka has mentioned that- as in Vatarakta, there is obstructed mala i.e., Doshas or Dushyas, etc. so it should be treated by administering both Basti i.e Anuvasana and Asthapana prepared out of Ksheera (milk) and Ghritha.

Various types of oils like Sukumara Taila, Amritadi Taila, and Pinda Taila have been mentioned for Basti Karma.

Shamana chikitsa

Most commonly Gokshura, Guduchi, Madhuka, and Punarnava drugs are mentioned in Charaka Samhita which helps in reducing symptoms of Vatarakta. Some formulations found to be effective are Kaishore guggulu, Manjishthadi Kwatha, Suranjana churana, Sukumaraka taila, Guduchyadi ghrita^{5]} Gokshuradi guggulu, Panchtikta ghrita guggulu, Simhanada guggulu and Punarnavamrita guggulu.

Bahi Parimarjana Chikitsa

The main line of treatment for Uttana Vatarakta includes.

1. Avagahana – with Nimb patra or Guduchi patra

2. Lepa – with Madhuchista, Dashaang, Prapoundrikadi, or Satadayout ghrita lepa

3. Abhyanga- carried with pind taila

Treatment for gambhira Vatarakta

Snehapana, Virechana, Asthapana Vasti, Anuvasana Vasti, and Ksheera Vasti are the main treatment procedure in the case of Gambhira vatarakta.

Pathya – Apathya

Pathya

Aahara - Cereals like the old Barley, Saali as well as shashtika Rice, leafy vegetables like – Kakamachi, Vastuka, Upodika Perwal, Soup of adhaki, Chanaka, Masura, Mudga added with Ghrita, Pratuda and Vishkira Mamarasa.

Milk of cow, buffalo, and goat.

Vihara – Use of soft pillows and bed, warm poultices, etc.

Apathya

Aahara- Masha, Kuluttha, curd, sugarcane, Brinjal, Dadhi, Ikshu, Panasa, meat, seafood, high purine vegetables such as asparagus, spinach, peas, cauliflower or mushrooms, and alcohol.

Vihara – Avoid sleep during the daytime, exposure to heat, Intercourse & excessive exercises.

DISCUSSION

The main causative factors of Vatarakta are excessive use of alcohol, a high purine diet, a sedentary lifestyle, excessive anger, etc. In Vatarakta, both Vaata and Rakta play a major role in its pathogenesis. Due to similar clinical features, Vatarakta may be correlated with gouty arthritis which is mainly characterized by pain in meta-tarso phalangeal joints and clinically diagnosed by raised uric acid. Pathya and Apathya are very important factors in the management of Vatarakta. So along with medicine, the disease can better be controlled by avoiding such precipitating factors.

CONCLUSION

In the present era, lifestyle disorders are rising rapidly due to sedentary lifestyles. The best thing which can be done in the current scenario is to prevent this disorder rather than its cure. Vatarakta is one of the

common lifestyle disorders in day-to-day clinical practice. An excessive purine diet and a sedentary lifestyle are the causative factors of the disease. The disease can be controlled by adopting certain lifestyle changes like excessive water intake, reduced body weight, and low purine diet uptake. In advance cases, some herbal drugs may be needed by which excess uric acid can be removed from the body and alleviate symptoms of the disease.

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