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# Pain management in *Vatarakta*

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## ABSTRACT

The health of an individual depends solely on his diet and life style. But the rapid modernization of living in India makes fast food culture, which is spreading its wings in remote villages too. The consumption of baked food, half fried vegetables etc. cause incomplete digestion and metabolism of their protein structure. These disorders may be life threatening like stroke or may be causing functional impairment like joint disorders. Out of these *Vatarakta* is a common presentation. "*Vata Dustam Raktam Yatra Roga Vishesha*", *Vatarakta* is the disease which is caused by vitiation of *Vata* as well as *Rakta*. Aggravated *Vata* is blocked by vitiated *Rakta*, in turn leading to further aggravation of *Vata*. Thus aggravated *Vata* vitiates whole *Rakta* leading to the condition *Vatarakta*. *Nidana* like *Katu*, *Amla*, *Ushna*, *Vidahi Ahara*, *Gaja Ustra Yaana* etc. is mentioned. With the march of time, most of dietary habits, social structure, life style and environment have been changing. Occurrence of *Vatarakta* is also one of the out comes of these modification. Ayurvedic management of pain in *Vatarakta* includes both internal administration and external application of drugs. The *Shodhana* processes - *Raktamokshana*, *Vasti* and *Virechana* are considered as most effective line of treatment. The *Shamana* method of treatment also has major role in the management of *Vatarakta*. The simultaneous vitiation of *Vata* and *Rakta* at *Sandhi* produces a slow pathology which involves *Vata Hara* and *Rakta Prasadaka* remedies as *Chikitsa*.

**Key words:** *Vatarakta*, Pain management, *Raktamokshana*, *Vasti*, *Virechana*.

## INTRODUCTION

*Shankuspotanavath Tasya Yasmat Teevrascha Vedanaha |*

*Shoolasakhtasya Lakshyante Tasmad Shoola Mihochyate || Su.Sa. 42/81*

The severe pain which is similar to the pricking pain of *Trishoola* is called as *Shoola*. *Vatarakta* is one such *Vyadhi* where predominant feature is pain. The

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disorder is produced with the conjugation of *Vata* and *Rakta*. It has been explained as a separate *Vyadhi* according to *Acharya Charaka* due to distinct *Nidana* while *Acharya Sushruta* explains it under *Vatavyadhi*. The disease is also called as *Khudavata*, *Adyavata*, *Vatasruk* and *Vatabalasa*. *Kandu*, *Daha* and *Sandhi Shoola* are the cardinal symptoms of *Vatarakta*. The specific type of pain manifested in *Vatarakta* spreads in the body like rat poison. The severity of the disease leads to *Khanja* and *Pangu* due to which mobility is affected.

'*Na Arte Anilat Ruk*' - Pain cannot manifest without the involvement of *Vata*.

*Sangnavahanam Nadeenam Pratanoudwejanodh Bhavaha |*

*Sarve Api Shoolasthenahuhu Shoolanam Anilaha Prabhuhu ||*

When the sensory nerves are stimulated the pain is manifested. Hence for all kinds of pain *Vata* is called as *Prabhu*.

*Srotonirodavetau Vrunashothasthata Kshatam |*

*Aghataha Karya Vaishamyam Dourbalyam Shoolamubhayaha ||*

The other reasons for *Shoola* are *Vrunashotha*, *Kshata*, *Aghata*, *Karyavaishamya* and *Dourbalya*.

*Vatarakta* is one such *Vyadhi* where pain is predominantly seen in the metatarsophalangeal joints especially in the greater toe. It manifests in both hands, feet and all the joints.

### Definitions of *Vatarakta*

*Vata Dushtam Raktam Yatra Roga Visheshaha |*

The disease characterized by the abnormality of *Rakta Dhatu* due to morbidity of *Vata Dosha* is called as *Vatarakta*.

*Vataraktabhyam Janito Vyadhi Vataraktam | Ch.Ch.29/1*

The illness caused due to *Vata Dosha* and *Rakta Dhatu* is called as *Vatarakta*.

*Vatarakta Eva Avasthantara Prapte Vataraktam | Ch.Ch.29*

The factors *Vata* and *Rakta* in a diseased state is called as *Vatarakta*.

*Vataraktam Hi Dushtena Vatena Dushtena Raktena Cha Vishista Sampraptikam Vikarantameva | Ma.Ni.*

The disease characterized by unique pathology of *Vikruta Vata Dosha* and *Rakta Dhatu* is called as *Vatarakta*.

*Asrujo Ruddho Vayuhu Vatashonitam | As.Hr.Ni.16/3*

The illness produced due to the obstruction of *Vata Dosha* by *Rakta Dhatu* is known as *Vatarakta*.

*Vayuhu Vivruddho Vridhena Raktena Avarita Pathi |*

*Kritnam Sandushayeth Raktam Tatgneyam Vatashonitam || Ch.Ch.29/10,11*

*Vikruta Vata Dosha* when obstructed by vitiated *Rakta Dhatu* further becomes virulent and once again adds to the abnormality of *Rakta Dhatu*, this illness is called as *Vatashonita*.

*Kruddho Atyartam Margardhath Sa Vayuhu Atyudriktam Dushayeth Raktamashu |*

*That Sampruktau Vayuna Dushitena That Prabalyath Uchyate Vataraktam || Su.Sa.Ni.1/43,44*

Initially there occurs distinct vitiation of *Vata Dosha* and *Rakta Dhatu*. The *Dushita Rakta Dhatu* in turn obstruct the passage of vitiated *Vata Dosha*. Obstruction to the passage of *Vata Dosha* causes worsening of the *Vikruti* of *Vata Dosha*. Continuing the pathology the severely vitiated *Vata Dosha* also further disturbs the *Dusta Rakta Dhatu*. This illness is known as *Vatarakta*.

### Types of *Vatarakta*

According to *Charaka Vatarakta* is classified according to *Avastha* they are;

1. *Uttana Vatarakta*
2. *Gambhira Vatarakta*.

*Uttana Vatarakta* is the one, which involves the *Uttana Dhatu* such as *Rasa (tvak)*, *Rakta* and *Mamsa*.

*Gambhira Vatarakta* is the one which involves the *Gambhira Dhatu* such as *Meda*, *Asthi*, *Majja*.

Again *Charaka* explains about *Ubhayashrita Vata Rakta* in which signs and symptoms of both these types are present. As for the opinion of *Susruta*, the *Uttana* and *Gambhira* type of *Vatarakta* are the two stages of *Vatarakta*. The *Uttana* condition is manifested at the earlier stages and it develops into the *Gambheera* condition with the progress in time. The *Gambhira Vatarakta* involves the deeper *Dhatu*.

*Vagbhata*, as for the *Uttana* and *Gambhira Vatarakta*, opines that, '*Uttana*' is the initial stage affecting the *Twak* and *Mamsa*. This stage advances to become *Gambhira*, affecting the deeper *Dhatu*.

### *Uttana Vatarakta Lakshana*

*Kandu*, *Daha*, *Vedana*, *Sphurana*, *Angasankochana* and *Twacha* becomes *Shyava*, *Raktavarna* and *Tamravarna*.

### *Gambheera Vatarakta Lakshana*

*Shotha*, *Sthabdata*, *Kathina*, *Twacha* becomes *Tamra Varna* with *Daha*, *Toda*, *Sphurana* and it will attain *Paka*.

**Spreading of Vatarakta**

*Vatarakta* first affects both hands or feet and makes its *Sthana* and then spreads all over the body like rat poison.

**Nidana**

By considering *Nidana* by different views, the whole *Nidana* can be divided into *Vatakara Nidana* and *Rakta Pradushaka Nidana (Pittakara Nidana)*.

**Rakta Pradushaka Nidana<sup>[1]</sup>**

- Excessive intake of foods that are *Lavana*, *Amla*, *Katu* and *Kshaara* leads to *Rakta Dusti*.
- Excessive intake of *Snigdha*, *Ushna Ahara* vitiates *Rakta*.
- *Klinna Mamsa*, *Shushka Mamsa*, *Ambuja Mamsa*, *Anupa Mamsa*, leads to *Vidagdhata (Dushana)* of *Rakta*.
- Excessive intake of *Pinyaka (Tila Kalka)*, *Moolaka*, *Kulattha* (Horse Gram), *Masha* (Black Gram), *Nishpava* (Flat Bean) leads to *Pitta* and *Rakta Prakopa*.
- Excessive intake of fermented foods like *Dadhi* (curd), *Aranala*, *Souvira*, *Shukta*, *Takra*, *Sura*, *Asava* etc. causes *Raktadusti*.
- *Viruddahaara Sevana*, *Adyashana*, *Krodha*, *Divasvapna* and *Prajagara* leads to *Tridosha Kopa* and also *Rakta Dushti*.
- *Abhighata* (trauma) also causes *Rakta Dushti*.
- If one not undergoing *Shodhana* for cleansing the body lead to vitiation of *Rakta*.
- According to *Astanga Hridaya*, *Vidahi ahara*, *Guru Ahara* etc. are also cause for *Rakta Dusti*.

**Vata Dustikara Nidana<sup>[2]</sup>**

- Excessive intake of *Kashaya*, *Katu* and *Tikta Rasa* leads to *Vata Prakopa*.
- Taking *Alpa Ahara* and *Rooksha Ahara* or indulging in fasting aggravates *Vata Dosh*.
- Riding on horse, camel, donkey etc. are also cause of *Vata Dusti*.

- Swimming and other water sports, jumping, walking long distances in the hot sun leads to aggravation of *Vata Dosh*.
- Indulging in excessive sexual activities, withholding the *Vega*, the *Vata* gets aggravated.

According to *Astanga Hridaya*, *Sheetala Ahara* and *Vihara*, *Vidhiheena Maithuna*, *Vidhiheena Svapna*, *Prajagara* also leads to *Vata Kopa*.

**Purva Rupa**

*Charaka Samhita* mentions the following *Purvarupa*.

*Atisveda* or *Asveda*, *Karshnya*, *Sparshaajnatva*, *Kshate Atriuk*, *Sandhi Shaithilya*, *Alasya*, *Sadana*, *Pidakodgama* (in *Janu*, *Jangha*, *Uru*, *Kati*, *Amsa*, *Hasta*, *Paada Sandhis*), *Nistoda*, *Sphurana*, *Bheda*, *Guruta*, *Supti*, *Kandu*, *Ruk*, *Daha*, *Vaivarnya* and *Mandalotpatti*.<sup>[3]</sup>

*Susruta*, mentions the following *Purvarupa*, *Shithilatha*, *Svinnata* and *Sheetata* or the opposite i.e. *Kathinatha*, *Asvinnata* and *Ushnata*; *Vaivarnya*, *Toda*, *Supti*, *Guruta*, *Osha*.<sup>[4]</sup>

*Vagbhata* states the following *Purvarupa*, *Sada*, *Shlathangatha*, and in the *Janu*, *Jangha*, *Uru*, *Kati*, *Hasta*, *Pada Sandhi - Kand*, *Sphurana*, *Nistoda*, *Bheda*, *Gourava*, *Supti* occurring at interval.<sup>[5]</sup>

**Rupa****Uttana Vatarakta**

*Uttana Vatarakta* is that, which affect the *Uttana Dhatu* that is the *Dhatu* which are superficial. This includes *Rasa (Twak)*, *Rakta* and *Mamsa*.

According to *Charaka*, the *Uttana Vatarakta* is characterised by *Kandu*, *Daha*, *Ruk*, *Ayama*, *Toda*, *Sphurana*, *Akunchana*, *Shyavarakta* or *Tamrata* of *Tvak*.<sup>[6]</sup>

**Gambhira Vatarakta**

In *Gambhira Vatarakta* the disease spreads into the deeper *Dhatu*, that is, the *Dhatu* which are deep seated. These include *Meda*, *Asthi*, *Majja* and *Shukra*. The involvement of these *Dhatu* exhibits the *Lakshana* that are peculiar to the *Gambhira Vatarakta*. Because

of chronicity and involvement of above mentioned *Dhatu* the *Lakshana* are severe and prominent.

According to *Charaka* the *Gambhira Vatarakta* presents with: *Shotha, Stabdghata, Kathinatha, Bhrushaarti* - severe pain felt internally, *Vaivarnya* of *Shyava* or *Tamra Varna, Daha, Toda, Sphurana, Paka, Ruk* and *Vidaha*. The *Vayu* travelling all over enters *Sandhi, Asthi* and *Majja* to produce *Kanja* and *Pangu*.<sup>[7]</sup>

### Chikitsa

The management of *Vatarakta* involves the methods of treatment that are directed at treating the *Dosha* and breaking the *samprapti*.

### General line of treatment

According to *Charaka*

“*Nahi Vasti samam kinchit Vatarakta chikitsitam*”<sup>[8]</sup> i.e. in the treatment of *Vatarakta*, *Vasti* is considered as supreme. *Basti* treats the vitiated *Vata, Pitta, Kapha* as well as *Rakta* by its *Karmukata*. Especially *Ksheera Basti* prepared out of *Tikta Dravyas* is more effective in treating *Vatarakta*.

### Specific line of treatment<sup>[9]</sup>

According to *Charaka* as the disease *Vatarakta* has two types; accordingly treatment should be adopted i.e.

- In *Uttana Vatarakta* - *Alepa, Abyanga, Parisheka, Upanaha*.
- In *Gambhira Vatarakta* - *Virechana, Vasti, Snehapana*.

### Management according to *Dosha Pradhanyata*

#### *Vatadhika Vatarakta*

- *Ghritha, Taila, Vasa, Majja Prayoga* as *Pana, Abhyanga* and *Vasti*.
- *Sukhoshna Upanaha*.<sup>[10]</sup>

#### According to *Sushruta*<sup>[11]</sup>

- *Snehapana* by *Purana Ghritha*.
- *Ajaksheera* with *Ardra Taila*.

- *Ajaksheera + Ardra Taila + Prushni Parni + Madhu* or these are cooked with *Shyama, Rasna* etc.
- Administration of *Taila* prepared out of *Kakolyadi Gana Kalka*.
- *Shatha Paka Bala Taila*.
- Usage of *Ghritha, Taila, Vasa, Majja* in the form of *Pana, Abhyanga* and *Vasti*.
- *Sneha* prepared out of *Vataghna Oushadhi* mixed with *Tila* and *Sarshapa* were used for *Upanaha*.
- Application of *Yastimadhu Siddha Lepas*.

#### *Pittadhika Vatarakta*

- *Virechana, Ghritha* and *Ksheera Pana, Parisheka, Vasti, Sheeta Nirvapa, Raktamokshana*.<sup>[12]</sup>

According to *Sushruta*<sup>[13]</sup>

1. *Kashayas* prepared of,
  - *Draksha, Aragvadha*
  - *Shatavari, Yasti, Patola* etc.
  - *Guduchi Kwatha*.
  - *Chandanadi Gana Dravyas*.
2. *Parisheka*,
  - *Bisa, Mrunala, Padmaka, Sharkara* with milk and used.
  - *Dugdha Ikshurasa, Madhu, Sharkara* with *Kanji*.
3. *Abhyanga*,
  - *Jeevaniya Ghritha*.
  - *Kakolyadi Ghritha*.
4. *Lepa*,
  - *Shali, Shasti, Lavana* pasted with *Dhanyamla* mixed with *Takra* and *Kanji* and applied.
5. *Vata Raktahara Oushadhi Siddha Kwatha Parisheka*.
6. *Sheetala Dravya Pralepa*.



**Raktadhika Vatarakta**

*Virechana, Ghrita and Ksheera Pana, Parisheka, Vasti, Sheeta Nirvapa Raktamokshana.*<sup>[14]</sup>

**Kaphadhika Vatarakta**

- *Mrudu Vamana and Rookshana Langhana.*
- *Sheeta-Pradeha* not to be used.<sup>[15]</sup>

According to *Sushruta*<sup>[16]</sup>

- *Kwathas - Amalaki and Haridra with Madhu or Triphala Kwatha.*
- *Guda Haritaki Prayoga.*
- *Parisheka with Taila, Gomutra, Sura, Sukta and Kaphagna Oushadhi Siddha Kwatha.*
- *Abhyanga - Mastu, Mutra, Sura, Sariva, Padmaka Siddha Gritha.*
- *Pradeha- Tila, Sarshapa, Atasi Yava Churna mixed with Sleshmantaka; Kapittha, Madhu, Sheegru with Ksharodhaka and Gomutra; Swetha Sarshapa Kalka; Tilashwagandha Kalka; Madhu, Sheegru, Punarnava Kalka with Ksharodaka.*
- *Lepa - Shalaparni, Prushni Parni, Bruhati with Ksheera.*

**Kaphamedolbana Vatarakta**<sup>[17]</sup>

*Snehana and Bruhmana* is contraindicated in the beginning.

The provoked *Kapha* and *Medas* are treated by *Vyayama; Shodhana, Arista Pana, Gomutra Pana, Virechana, Takrapana, Haritaki Prayoga* and also in take of *Bodhi Vriksha Kashaya* with *Honey*.<sup>[18]</sup>

For *Kapha-Vata* predominant *Vatarakta*, *Sheeta Upanaha* should be avoided.

**Antarparimarjana Chikitsa**

*Antahparimarjana Chikitsa* is the option in patients suffering from *Gambhira Vatarakta*.

**Rakta Mokshana**<sup>[19]</sup>

*Raktamargavarana* is the predominant pathology of *Vatarakta* and this leads to the accumulation of *Dushita Rakta*. *Raktamokshana* helps in relieving the

obstruction in the path of *Vayu* also. Hence *Raktamokshana* is considered as first line of treatment of *Vatarakta*.

*Raktamokshana* may be achieved by any of the *Sringavacarana, Jalokavacharana, Alabuavacarana, Pracchana* and *Siramoksa* methods.

- *Raktamokshana* by the *Jalaukavacarana* method is preferred if the affected site exhibits symptoms like *Ruk, Daha Toda* and *Shula*.
- *Shringavacharana* is the better choice if the patient of *Vatarakta* has symptoms like *Supti, Kandu, Chimachimayana* etc.
- If the illness progress with spreading, *Raktamokshana* by *Pracchana* method is the better option.
- Though the *Raktamokshana* is the primary treatment of *Vatarakta* excessive bleeding may further vitiate the *Vata Dosha* of *Vatarakta* hence frequent employment of *Raktamokshana* in small amounts is always justified. Improper or excessive employment of *Raktamokshana* may lead to development sever complications like *Vatavyadhi*. Therefore one must be very cautious while planning the *Raktamokshana* in patients suffering from *Vatarakta*.

**Snehapana**<sup>[20]</sup>

Both *Shodhananga Snehana* as well as *Shamananga Snehana* is indicated in *Vatarakta*.

- As preparation of patient prior to *Virechana* or *Vamana* patient is subjected to *Shodhananga Snehana*.
- As *Shamana* also different *Ghrita Yoga* and *Taila Yoga* are explained.
- *Snehapana* is not ideal if the patient of *Vatarakta* exhibits excessive *Snehana* in his body. Also in case of *Margavarana* due to accumulation of *Kapha* and *Medas*, *Snehapana* is contraindicated.

**Virechana**<sup>[21]</sup>

According to condition both *Snigdha Virechana* as well as *Ruksa Virechana* is indicated in *Vatarakta*.

- If the patient's body exhibits *Snigdghata*, *Ruksha Virechana* is ideal.
- Contrary to this if the patient's body exhibits *Rukshata* in the body it is better to plan *Snigdgha Virechana*.
- As *Tikshna Virechana* worsens the *Vata Kopa*, *Mrudu Virechana* is always indicated in patients suffering from *Vatarakta*.
- In case *Pittanuga* and *Raktanuga Vatarakta Virechana* is considered as better.
- *Ruksha Virechana* is also ideal in patients suffering from *Margavarana* due to *Kupita Kapha* and *Medas*.

#### Vamana<sup>[22]</sup>

*Vamana* is indicated as a *Shodhana* procedure in *Vatarakta*.

- In *Kaphanuga Vatarakta Shodhana* is best achieved by *Vamana Karma*.
- Further employment of *Snehapana* before the *Shodhana* depends upon the state of *Sneha* in the patient's body.
- In *Snigdgha* person *Vamana* is carried out with minimal or no prior *Snehapana*.
- In patients with *Rukshata* in the body, administration *Vamana Karma* with prior *Snehapana* is ideal.
- One should remember that, as the *Vatarakta* is the disorder with predominant vitiation of *Vata Dosha*, only *Mrudu Vamana* is justified as *Tikshna Vamana* tend to increase the of *Vata Dosha*.

#### Vasti<sup>[23]</sup>

In patients suffering from *Vatarakta*, *Vasti Karma* is regarded as best treatment

- *Vasti Karma* includes both *Asthapana Vasti* as well as *Anuvasana Vasti*.
- *Vatanuga Vatarakta* is better treated by *Vasti Chikitsa*.
- The symptoms like *Vasti Shula*, *Vanksanashula*, *Parshvashula* and *Udarashula* when present *Vasti* is the treatment of choice.

- Administration of *Ksheera Vasti* is emphasized in all variety of *Vatarakta*.
- Further if the *Margavarana* is due to accumulation of *Kapha* and *Medas Lekhana Vasti* is indicated as this *Vasti* is capable of clearing the *Margavarana* along with negating the detrimental effect *Kupita Vata Dosha*.

#### Bahiparimarjana Chikitsa

Addition of *Bahiparimarjana Chikitsa* is essential in patients suffering from *Uttana*<sup>[24]</sup> or *Ubhayastrita Vatarakta*. More details of *Bahiparimarjana Chikitsa* are given in the following lines:

#### Parisheka

Depending upon the requirement either *Ushna Parisheka* or *Sita Parisheka* is carried out on the affected part in patients suffering from *Vatarakta*.

- Dominance of *Vata Dosha* when present characterized by severe pain in the affected part, then *Ushna Parisheka* should be prescribed.
- Contrary to this if *Daha* is the symptom due to predominance of *Pitta Dosha* and *Rakta Dhatu*, *Sheeta Parisheka* is ideal to relieve the discomfort.

#### Abhyanga

Treatment with *Abhyanga* over the affected part is planned according to the presence of symptoms or the dominance of affected *Dosha*.

- Warm oil processed with *Vatahara Dravya* is used for *Abhyanga* if the patient complains of severe pain due to vitiation of *Vata Dosha*.
- Cold application of the *Ghruta* processed with *Pittahara Dravya* is ideal if the patient complains of burning sensation due to aggravation of *Pitta Dosha* or *Rakta Dhatu*.
- If *Kandu* is the leading symptom due to *Kapha Dosha*, *Taila* processed with *Kaphahara Dravya* is used in the form of *Abhyanga*.

#### Pradeha

*Pradeha Chikitsa* is planned according to the relative dominance of *Dosha* involved. As a general rule

pradeha should not cause *Vidaha* following application.

- Warm application of *Kalka* (paste) is preferred if the patient suffering from severe pain due to *Dushita Vata Dosha*.
- Medicinal paste prepared by adding *Ghrita* applied cool on the affected part if the patient has burning sensation due to *Pitta Dosha*.
- Medicinal paste prepared with herbs having *Ushna* quality is preferred if relative dominance of *Kapha Dosha* or *Vata-Kapha Dosha* is identified.

### Upanaha

Specific herbal powder made into a paste by the addition of *Kanji* or such other liquids is applied when warm as *Upanaha*, and is very useful in relieving pain due to *Vata Dosha*.

*Sarsapa Kalka, Tila Kalka, Eranda Beeja Kalka, Shatahva Kalka Vesavara + Sneha + Jeevaneeya Gana Dravya.*

### Kashaya

*Mustadi Kashaya, Haritaki Kashaya, Panchamoola Kashaya, Variyadi Kashaya, Navakarshika Kashaya, Guduchyadi Kashaya, Kashmaryadi Kashaya, Patoladi Kashaya, Laghu Manjistadi Kashaya, Brihat Manjistadi Kashaya.*

### Guggulu

*Kaishora Guggulu, Amrita Guggulu, Chandra Prabha Gutika, Punarnava Guggulu, Samasharkara Guggulu, Triphala Guggulu, Simhanada Guggulu, Langalee Gutika etc.*

### Ghrita

*Shatavaryadi Ghrita, Shrivanyadi Ghrita, Bala Ghrita, Amritadi Ghrita, Parushaka Ghrita, Mahatiktaghrita Jeevaneeya Ghrita, Sthiradi Ghrita, Padmakadi Ghrita, Draksha Ghrita etc.*

### Taila

*Madhuyastyadi Taila, Sthiradi Taila, Sarivadi Taila, Sukumarak Taila, Padmakadi Taila, Nagabala Taila, Shatahvadi Taila, Mahapadma Taila, Khuddaka*

*Padmaka Taila, Shatapaka Madhuka Taila, Guduchyadi Taila, Drakshadi Taila, Madhukadi Taila, Shatapaka Sahasrapaka Bala Taila, Pinda Taila, Eranda Taila, Laghu Marichyadya Taila, Brihan Marichyadya Taila, Jeevakadi Mahasneha Taila etc.*

### Ksheera

*Guduchi Ksheera, Dashamooladi Ksheera, Drakshadi Ksheera, Baladi Ksheera, Jeevaneeya Gana Siddha Ksheera.*

### Lepa

*Madhukadilepa, Jeevaneeya Gana Lepa, Tiladi Lepa, Madhuchista Pralepa, Prapoundarikadi Lepa, Sarshapadi Lepa, Shigru Lepa, Kapithadi Lepa, Griha Dhoomadi Lepa, Tagaradi Lepa, Sitopaladi Lepa, Madhushigru Lepa, Erandadi Lepa, Shatahvadi Lepa, Shatadhouta Ghrita Lepa etc.*

### Others

*Shilajitu Yoga, Panchamrita Rasa, Amritadya Avaleha, Guduchi Yoga.*

### CONCLUSION

*Vatarakta* is a *Vyadhi* that manifests in the joints, with involvement of *Utthana* and *Gambheera Dhatus*. Both *Vata* and *Rakta* are vitiated resulting in painful conditions of the joints. The pain management in *Vatarakta* can be done by both *Bahirparimarjana* and *Antarparimarjana Chikitsa*. *Bahirparimarjana Chikitsa* can alleviate pain in both *Utthana* and *Ubhayashrita Vatarakta*, while *Gambheera Vatarakta* can be managed by *Antarparimarjana Chikitsa*.

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