Role of *patoladi kwath* in *vatarakta*: A conceptual study

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Received: 11.09.2019 Revised: 19.10.2019 Accepted: 24.11.2019

Abstract

In the rapidly changing and modernizing era, human population is becoming vulnerable to many disorders related with altered lifestyle and food habits. *Vatarakta* is one such metabolic disorder. It is disease caused due to *margavarana* of aggravated *Vata* by vitiated *Rakta* or morbid *Kapha* and *Medas*. Etiological factors of *Vatarakta* are responsible for aggravation of *Vata dosha* and *Rakta dushhti*. It also has *rasyana*, pain relieving and anti inflammatory properties which renders it quite effective for those suffering from the disease. The presentation of *Vatarakta* along with its etiopathogenesis is quite similar to gouty arthritis in modern medicine. *Patoladi kwath* is a combination of *tridosha shamak*, *Raktasodhak* (blood purifier) and also *Vatashamak* drugs. This decoction helps in *Vatarakta* to alleviate the features of aggravated doshas and remove blockage in *srotas* thereby causing *Vayu shaman*. The management of *Vatarakta* is a challenge as it is a disease of severe morbidity, chronicity and incurable to certain extent with associated complications. With certain lifestyle modifications alongwith *pathya ahara* (right diet) and certain Ayurvedic modalities it can be cured and prevented.

Key Words: Gouty arthritis, Rakta, Vatarakta, Vata.

Introduction

Ayurveda is the science of life. It believes that health and well being depends on a balance between the three *Doshas*- *Vata, Pitta*, and *Kapha* which are the physiologic basis of human body. It has been divided into eight parts known as ‘Ashtanga Ayurveda’. *Kayachikitsa* is the first one amongst them, which deals with the treatment of diseases affecting the whole body system. *Vatarakta* is one such disease. It is classified amongst *Vatavyadhi* (a group of nervous disorders) which results from either *avarana* of aggravated *Vata dosha* by vitiated *rakta dhatu* or by *margavarana* of morbid *vata* by *Kapha* and *Medas* (Rana et al., 2017). The chief complaints are severe joint pain onset at *hasta pada moolgat sandhi* which then migrates towards other joints in a fashion similar to *akhuvisha* (Agnivesha, Charaka Samhita). The characteristics of *vatarakta* resemble with those of gout therefore it can better be correlated with gouty arthritis in modern medical science. Gout is a multi factorial metabolic disease which is chronic in nature. According to NCBI it affects nearly 1-4% of general population every year. That is 2.68 per thousand persons. Amongst those affected middle aged to elderly males and post menopausal females are the majority sufferers. It is a common cause of arthritis in men aged over 50. Gout results from an increased pool of urate with hyperuricaemia. These uric acid salts and crystals get deposited in and around joints, soft tissues and urinary tract. It’s two major causes are overproduction (approx.10-15%) and impaired excretion (approx.80-90%). In its chronic run it lands up in severe joint destruction. The incidences of gout are increasing day by day due to changing lifestyle and dietary habits and moreover it is a potential sign of undiagnosed co morbidities like diabetes mellitus, cardiovascular diseases, hypertension, obesity, metabolic syndrome, renal diseases etc. Henceforth it has a noteworthy impact on the working population hampering their work productivity and physical function. Conventional drugs used in the management of gout like NSAIDS, glucocorticoids, xanthine oxidase inhibitors and uricosuric drugs; have potential side effects and a possibility of drug interaction with other prescribed drug which restricts their use; because in modern medical science, its
management aspect still remains symptomatic with troublesome side effects. With these many side effects and short term benefits in modern system of medicine, Ayurveda can provide a very good holistic treatment option. Plant based medicine have gained upward attention in current scenario for the prevention and treatment of gout (Gaafar Ragab, Agnivesha. Charaka Samhita). There are various treatment modalities for vatarakta. Both the shodhana therapies and shaman therapies are mentioned in the ayurvedic texts. Since, the pathogenesis of vatarakta is due to the vitiation of 'vata' and 'rakta'; the treatment also should be accordingly. It should be vathamakam, raktaashodhak and pitta shamak. So, today there is a need to find the drug which gives long term relief without any side effects, is easily available and easy to follow. One such preparation might be patoladi kwatha which has few ingredients that are easily available. It has been mentioned in Bhaishajya ratnavali. On the light of above, present study has been selected.

AIM & OBJECTIVES -
• To study the etiopathogenesis of vatarakta w.r.t to gout.
• To evaluate the role of patoladi kwatha in management of vatarakta.

Materials and Method

Literary Source of Drugs -The formulation of kwath was selected from Bhaishajya ratnavali vatarakta adhyaya.

"पटोल कुकुशाः विफलामुदर्शाः सांपाधिः
क्वायतं पीवा जयेजतुः सदाहं वातशो#णतं।।
० वातरक्ताधिकार शेषकर् ॥
"

Here is a short review of literature related with this study.

Vatarakta nidaan( etiological factors)
"लवाना अमला कातु खशर...........कुप्यांते वताशोणितम् ||"

"टिक्ष्नानौर्ष्णा अमला खसरा शकारी विहसायिहिः
संतच्चं बहुयशा सेविताश्चयः
क्षिप्राम्रां कर्तृं दशितिम् आयति यच च ||"

• Salty, sour, alkaline, hot and uncooked food.
• Moist or died food material, meat of aquatic and marshy animals.
• Radish, horse gram, black gram, nishpava, sesame paste, sugarcane, curd, sour gruel, sauvira, shuktak, buttermilk, sura, asava
• Incompatible food, eating during indigestion
• Anger, day sleep, retention of necessary urges.
• Sedentary lifestyle
• Horse or other animal riding, water sports, jumping, staying in excess hot climate, excess sexual intercourse.

Samprapti (Pathogenesis)
• Vataprakopak nidan sevan causes aggravation of vata dosha
• Rakta prakopak as well as pitta prakopak nidan sevan causes rakta dushti(derangement)
• Santarpak ahara vihara causes accumulation kapha and medodhatu.

The above raaka or kapha and medas by it picchilatva and uplepa guna cause obstruction in the pathway of vatadosha which further vitiates it. This vitiated vata takes ashraya in asthi and sandhi at the place of khavaigunya causing Vatarakta.

If located in twaka and mansa , termed as Uttana Vatarakta.
If located in dhatus, termed as Gambhira Vatarakta.
If sign & symptoms of both are present, termed as Udbhayashrita Vatarakta.

Patoladi kwath (decoction): The kwath of Patola, Katuki, Shatavari, Haritaki, Amalaki, Vibheetaki and Giloy relieves dahayukta (with burning sensation) Vatarakta. It can be stated that the contents of Patoladi kwath are having such active principles which act on vatadoshi, raktadoshi, kapha accumulation and sammurchana of vata and rakta. The following table represents the properties of the above dravyas with their karmakatva.

The above contents are mostly tikta ras pradhan which helps in shaman of pitta dosha which is sadharmi (similar properties) with rakta dhatu rakta shaman also occurs. Patola patra is Pitta shamak; Haritaki is Vatarakta nashak & has anti-arthritic action. Bibhittaki cures dhatugata dosha and has analgesic effect.. Amalaki is a Rasayana, Pitta-shamak, uricosuric due to presence of Vit-C & causes immunomodulation. Shatavari is Balya and Vata-Pitta-Rakta Janya Shopa Nashak, has anti-urolithic action & causes immunomodulation, Guduchi is the best drug to cure Vatarakta, it is Tridosha-shamak, it contains Tinosporin which has
Table 1. Action of patoladi kwath

<table>
<thead>
<tr>
<th>S. N</th>
<th>Drug</th>
<th>Latin name</th>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Karma</th>
<th>Part Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Patola</td>
<td>Trichosanthes dioica Roxb.</td>
<td>Tikta</td>
<td>Laghu</td>
<td>Ushna</td>
<td>Katu</td>
<td>Tridosha-Shamaka, rakta shodhak</td>
<td>Leaves</td>
</tr>
<tr>
<td>2</td>
<td>Katuki</td>
<td>Picrorhizza kurroa Royle ex Benth.</td>
<td>Tikta</td>
<td>Ruksha</td>
<td>Sheeta</td>
<td>Katu</td>
<td>Kapha pitta hara, Pitta virechan</td>
<td>Roots</td>
</tr>
<tr>
<td>3</td>
<td>Shatavari</td>
<td>Asparagus racemosus Wild</td>
<td>Madhur, tikta</td>
<td>Guru, Snigdh</td>
<td>Sheeta</td>
<td>Madhur</td>
<td>Vata-pitta shamak, Mutral, Vednashapak</td>
<td>Tuber</td>
</tr>
<tr>
<td>4</td>
<td>Haritaki</td>
<td>Terminalia chebula Linn.</td>
<td>Pancharas (lavanvarjit)</td>
<td>Ushna</td>
<td>Laghu, Ruksh</td>
<td>Madhur</td>
<td>Tridosha-shamaka, Shothhar</td>
<td>Fruit</td>
</tr>
<tr>
<td>5</td>
<td>Bibhita</td>
<td>Terminalia bellirica Roxb.</td>
<td>Kashaya</td>
<td>Ruksh</td>
<td>Ushna</td>
<td>Madhur</td>
<td>Tridosha-shamaka, Chedan</td>
<td>Fruit</td>
</tr>
<tr>
<td>6</td>
<td>Aamala</td>
<td>Emblica officinalisGaer tn.</td>
<td>Panchrasa (lavanvarjit)</td>
<td>Guru, Ruksha</td>
<td>Sheeta</td>
<td>Madhur</td>
<td>Tridosha-shamaka, Rasayan</td>
<td>Fruit</td>
</tr>
<tr>
<td>7</td>
<td>Giloy</td>
<td>Tinospora cordifolia</td>
<td>Tikta, Kashaya</td>
<td>Guru</td>
<td>Snigdh</td>
<td>Ushna</td>
<td>Madhur</td>
<td>Tridosha-shamaka, Dahashaman,</td>
</tr>
</tbody>
</table>

antiuremic action resembling with that of NSAIDs. Katuki is lekhaniya and Bhedaniya which eliminates doshas from the body, has Shotha, Daha, Kushthanashak and anti inflammatory properties (Gupta et al., 2019).

Conclusion

Patoladi kwath acts as Rakta shodhak and Pitta shamak in Vatarakta by removing the obstruction of Vata by dashit rakta, kapha and medas and helps in minimising the severity of signs and symptoms in patients by its mutral, vednashapak, rasayana and dahaprasahaamana properties.

References
