

MANAGEMENT OF PAIN IN VATARAKTA THROUGH PARISHEKA W.S.R TO GOUTY ARTHRITIS- A REVIEW

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ABSTRACT

Parisheka (stream pouring) is one amongst *Swedana Chikitsa* practiced under the pioneer of panchakarma. It is a procedure of pouring medicated liquids (*kashaya*, *Taila*, *Ghrut* etc) over the effected part & whole body. It is both *Sagni* (hot) & *Drava Sweda* (liquid). In *Ayurveda*, *Vatarakta* is a disease where in there is independent vitiation of *Vata Dosha* & *Rakta Dhatu* ascending effecting smaller to bigger joints. The main symptom of discomfort in *Vatarakta* is affliction in the form of *Toda* (pricking pain), *Sphurana* (twitching pain), *Antarbhrusha arti* (excruciating pain in interiors) etc. According to contemporary system of medicine, this can be correlated to gouty

arthritis considering the magnitude of pain. *Acharya Charak* have mentioned *Parisheka yoga's* like *Koshna Ghruta* for the management of shoola. This does both *Snehana* (oleation) & *swedana* (fomentation) enhancing *Vatahara* property thus relieving pain by *Samprapti Vighatana* of *Vatarakta*. Hence, this article is an attempt to understand the role of *Parisheka* in pain management in *Vatarakta*.

KEYWORDS: Gouty arthritis, *Parisheka*, *Swedana*, *Vatarakta*.

INTRODUCTION

The field of *Panchakarma* is considered for preventing and curing diseases, as well as for revitalizing entire human organism. In *Ayurveda* there are specific treatments for *Vatarakta*. Among one of them is *Swedana*. *Parisheka* is one among 13 types of *Saagniswedana*. Both *Acharya Vagbhatta* and *Sushruta* clubbed *Parisheka* under *Dravasweda*. *Vatarakta* is the major example of *Vatavyadhi*, caused due to *Avarana* Pathology. It Signifies the association of *Vata* along with vitiated *Pitta* and *Rakta Dhatu*. It is very painful condition. In *Charak*

Samhita Vatrakta Chitshaadhyaya Koshna Ghrut (Ch.chi.29) is said to be the best for *Shoolaprshamana* in *Vatrakta* and having the qualities of *Vatahara*.

VATARAKTA

वायुर्विवृद्धो वृद्धेन रक्तेनावारितः पथि॥

कृत्स्नं सन्दूषयेद्रक्तं तज्जेयं वातशोणितम्॥(Ch.Chi.29/10)

When the vitiated *Rakta Dhatu* causes indrance in the path of morbid *Vata*, it leads to further aggravation in *Vatadosha*. This causes the derangement to *Rakta Dhatu* resulting in *Vatashonita*.

In Su.Ni1/43-44 Vatarakta defines as

The specific etiological factors result in vitiation of *Vata dosha* and *Rakta dhatu*. This morbid *Rakta dhatu* in turn causes obstruction in to the passage of morbid *Vata dosha*. When this process continues there will be further vitiation of both *Dosha* and *Dhatu*. This condition finally manifest as *Vatarakta*.

Nidan

लवणाम्लकटुक्षारस्निग्धोष्णाजीर्णभोजनैः।

क्लिन्नशुष्काम्बुजानूपमांसपिण्याकमूलकैः॥

कुलत्थमाषनिष्पावशाकादिपललेक्षुभिः।

दध्यारनालसौवीरशुक्ततक्रसुरासवैः॥

विरुद्धाध्यशनक्रोधदिवास्वप्नप्रजागरैः।

प्रायशः सुकुमाराणां मिष्टान्नसुखभोजनाम् ॥

अचङ्क्रमणशीलानां कुप्यते वातशोणितम्।

अभिघातादशुद्ध्या च प्रदुष्टे शोणिते नृणाम्॥

कषायकटुतिक्ताल्परूक्षाहारादभोजनात्।

हयोष्ट्रयानयानाम्बुक्रीडाप्लवनलङ्घनैः ।

उष्णे चात्यध्ववैषम्याद्व्यवायाद्वेगनिग्रहात्॥ (Ch.Chi.29/5-9)

	AHARAJA	VIHARAJA
VATAPRAKOPA	Kashaya, Katu, Tiktabhojana Abhojana, Alpabhojana, Rookshabojana	Ambukreeda, Plavana, Ativyavaa, Haya Ushtra Kharayana, Veganigraha
RAKTAPRAKOPA	Lavana, katu, Amlaatibhojana, Kshara Snigdha, Ushnabhojana, Jeernabhojana, Klinna Shushka Ahara, Ambujaanoopa Mamsa, Mulaka, Kulatha, Nishpava, Dadhi, Aranala, Shukta, Takra, Sura, Asava, Virudhasana, Adhyasana, Mishtana, Sukhabhojana	Sukumara, Sukhajeavana, Achankramana Sheelata, Abhigata, Ashudhi

CLASSIFICATION

Based on <i>Dosha</i>	Based on The site and duration
Vatadhik	Uttana
Pittadhika	Gambhira
Kaphadhika	Ubhayashrita
Raktadhika	
Sannipataja	

As per modern point of view it is correlated with gout. Gout is a painful arthritis. It affects the toes, ankles, elbows, wrists and hands, An acute attack of Gout is extremely Painful. It is usually presented as red, swollen, big toe most often following the consumption of alcohol or protein rich foods like meat, pulses etc. It is caused by faulty metabolism of uric acid in the body.

PARISHEKA

In *Ayurveda* there are specific treatments for *Vatarakta* Among one of them is *Swedana*. *Parisheka* is one among 13 types of *Saagniswedana*. Both *Acharya Vagbhatta* and *Sushruta* clubbed *Parisheka* under *Dravasweda*.

Parishek: Pari + Sekah

Here the word *Seka* is derived from root word *sich - ghan*, *Sekah* is a (pu) word where *Pari* is a *Upasarga* which refers from all sides *Seka* means sprinkling. So overall it means sprinkling from all sides, there are different types of meaning of *Seka* which are as follows: pouring out, emission, sprinkling, moistening, shower bath, liberation, offering, plural name of a people *Kayaseka* is another form of *Parisheka*, when *Seka* is associated with *Kaya* then it means sprinkling from all sides over body.

AIMS AND OBJECTIVES

- To study the effect of *Koshna Ghruta* in *Shoolaprashmana* of *Vatarakta*
- To revolutionize the field of *Panchakarma*, by bringing out *Parishek* in the Pain management of *VataRakta*.

MATERIALS AND METHODS

दशमूलशृतं क्षीरं सद्यः शूलनिवारणम्।

परिषेकोऽनिलप्राये तद्वत् कोष्णेन सर्पिषा॥(Cha Chi 29/124)

Parishek is done with lukewarm cow'ghee (For the cure of pain) in vatrakta or Gout caused by the predominance of aggravated Vata. Instantaneously cures pain.

GHRITA

घृतं पित्तानिलहरं रसशुक्रौजसां हितम्।

निर्वापणं मृदुकरं स्वरवर्णप्रसादनम्॥१४॥(Cha Su 13/14)

Properties: The properties of *Ghruta* have been shown in table

Karma: It mitigates the *Pitta* & *Vata*; enhances the *Svara*, *Varna*, *Teja*, *Bala Rasa*, *Shukra* and *Ojas*; *Chakshushya*, *Medhya*, *Vayasthapaka*, *Dahashamaka*, *Alpa Abhishyandi*, *Vrashya*, best for *Kshata Ksheena*, *Shosha*.

<i>Rasa</i>	<i>Madhura</i>
<i>Guṇa</i>	<i>Snigdha, Mridu, Guru, Manda</i>
<i>Veerya</i>	<i>Sheetha</i>
<i>Vipaka</i>	<i>Madhura</i>
<i>Prabhava</i>	<i>Agnideepaka</i>

PROCEDURE

The whole procedure was divided under three steps, Purva, Pradhan and Pashchat Karma.

Poorva Karma: In Purva Karma, patients were educated about the whole course of the treatment. The all required materials for *Parisheka Svedana* were arranged. The materials used for *Parisheka Sveda* are; Droni (made up of fiber), *Parisheka Yantra* (stainless steel pot, having one hole in center bottom and around one liter volume), *Go-Ghruta*, stainless steel vessels (two for recollecting and reheating the *Go-Ghruta*), and gas stove.

Pradhan Karma: The *Parisheka Yantra* filled with *Sukhoshna* (approximate temperature- 40°C to 42°C) *Go-Ghruta*. Then after checking the temperature again, *Parisheka Sveda* started. The heated *Go-Ghruta* was poured from the height of 12 fingers (about 9 inches) over Affected area with the help of *Parisheka Yantra* for continues 30 minutes.

Pashchat Karma: After the completion of above said procedure, the whole *Go-Ghruta* was wiped out from patient's body and Droni. After 5 min. patients were asked to take bath with warm water. Patients were advised to take *Laghu*, *Ushna* and *Anabhishtyandi Aahar*, after the treatment and asked to rest.

DISCUSSION

Mode of action of *Prishek Swedana Karma*

Parisheka Sveda is a variety of *Svedana*, which is described as *Poorvakarma* of *Shodhana*. Here *Parisheka Sveda* with *Sneha Dravya* is used. Its dual action of *Snehana-Svedana* assists in alleviating *Vata* effectively. The *Vata Dosha* which is the key factor of causation of Any type of *Shool* (Pain) has almost opposite qualities to *Sneha*. Thus *Parisheka Sveda* normalizes the vitiated *Vata Dosha* and helps in *Samprapti Vighatana* of *Shoola* in *Vatrakta*.

As *Parisheka* avails the effect of both *Snehana* and *Svedana*, *Snehana* corrects the *Shushkata* of the *Dhatu* (which is the root cause for *Vata* vitiation), imparts strength and provides platform for performing *Svedana*. *Svedana* relieves *Ruk*, symptoms of *Vata* and soften the body parts. Repeated uses of *Parisheka Svedana* are essential for controlling the *Vata* and to restore in its normal functions.

Swedana Karma has 4 major actions over the body,

- *Sthambhaghata*
- *Gouravaghata*
- *Sheetaghata*
- *Swedakarakata*

Sthambhaghata: *Swedana* has the opposite qualities to that of *Vata* and *Kapha*, there by producing a palliative effect on them and thus clears the *Srotosanga*. In other words, application of heat increases the local circulation which effects on contracted lumen of the body to become smoother and wider. Thus relieves variety of obstruction.

Gouravaghnata: Heaviness of the body is being relieved by *Swedana*. By means of *Swedana*, the fluids in the body are being excreted through the *Sweda* (sweat) and hence there is a feeling of lightness in the body. *Swedana* stimulates the nerve endings and promotes strength to muscle.

Sheetaghnata: *Sheetaghnata* has to be assessed by patient is relieved from the coldness existing prior, by efficacy of *Swedana* karma.

Swedakarakata: *Swedana* produces perspiration. This is a *Mala* (excretory product) where the wastes of all the layers of skin, muscle, nerves, *Rasa*, *Rakta*, *Meda* etc. are mixed. Therefore, it is a mechanism of excreting the metabolic waste from the body tissue.

Snehayukta Swedana- If *Swedana* is administered after *Snehana*, or with *Swedana* then it brings *Vata* under control and thereby facilitates the elimination of *Mala*. Before the administration of *Swedana* in the form of *Kayaseka* patient should be given *Abhyanga*. If *Swedana* is given after *Snehana*, then it alleviates *Vata Dosha* and also helps in easy evacuation of *Purisha*, *Retas*, *Mutra*. Even a dry piece of wood can be bent by means of *Snehana* and *Swedana*.

Koshna Go-Ghruta is a two way bridge which does the *Snehana* (*brumhana*, *balya*) & *Swedana* procedures together. These acts on *Ruksha* & *Sheeta guna* simultaneously and reduces *Stambha*, *Gauravta*, *Shoola*.

Due to its property *Go-Ghruta* may be it acts on Crystals of uric acid through desolving and reduces the pain.

Go- Ghruta has *Vata Pittahara* and *Shonitahara* property, due to this may be it works directly on *Vatarakta*.

CONCLUSION

So, here we can conclude that for *Shoolaprashamana* in *Vatarakta* disease, *Parisheka* of *Koshna Go-Ghruta* plays very important role, due to its *Gunadharma*. *Koshna Go- Ghruta* is best *Vata Pittahara*.

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