

VATA VYADHI CHIKITSA ACCORDING TO PANCHAKARMA**Dr. Kirti Tomar***

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ABSTRACT

The Acharayas have described types of Vatavyadhi as Dhatukshayajanya & Margavrodhajanya. The Chikitsa varies according the type of Vatavyadhi i.e. Shamana & Shodhana. Panchakarma is mentioned as Shodhana Chikitsa Prakara which involves various therapeutic procedures beneficial in eliminating vitiated Vata and other Dosha in body resulting in permanent relief and non-recurrence of Vatavyadhis. So now a day Panchakarma therapies are being used worldwide in neuro-muscular and joint disorders which are correlated with Vatavyadhis mentioned in Ayurved classics. In Ayurveda the disease Sandhigata Vata resembles with OA, which is described under Vatavyadhi. Treatment provides symptomatic relief,

but the underlying pathology remains unchecked due to the absence of effective drugs. In the management of Sandhigata Vata, all the Acharyas have described the employment of Bahya Snehan, Swedana, Abhyantara Tikta Snehapana and Basti treatment.

KEYWORDS: Vatavyadhi, Chikitsa, Panchakarma, Ayurveda, Sandhigata, Snehan, Swedana, Snehapana, Basti.

INTRODUCTION

Vata Vyadhi is the term which is applied to the specific disorders produced by vata. All disorders are of two types:

- 1. Samanya:** The general one, which are caused by other Dosha also and vata kaes part with its usual causative nature.
- 2. Nanatmaja:** The specific one, which are caused only by vata by particular abnormal specific properties. Vata possesses the qualities of Dryness, Coldness, Lightness, Clearness, Motion, Invisibility and Instability. And when these are affected it causes sublimation,

dislocation, contraction, attraction, laxation, tremor, circular movement, motion, pricking pain, coarseness, harshness, dehydration, aching pain, numbness, contractions, rigidity etc. seeing the association of these syndrome one should diagnose the condition as vata disorder.^[1] We know that the condition in which patient shows flaccid paralysis of one or more limbs without sensory changes with abnormal spinal fluid is known as Acute Poliomyelitis. It is viral diseases generally occur in children. Its clinical picture appears in four types as Inapparent Infection, Minor Illness, non-paralytic poliomyelitis and paralytic poliomyelitis. The last one produces permanent disabilities in the limbs which are equivalent to the vata vyadhi Ekanga Roga, Khanja – Pangu etc.

In Vata Vyadhi Khanja Pangu Avabahuka, Bahu sosha, Amsa Sosha, Pada Bhramsa, Janu Vislesa, Uru Sada, Sroni Bheda, Trika – graham, Parswa Avamarda, Ekanga Roga, Sarvanga Roga are the diseases in which partial or complete paralysis of the limb with or without pain occurs. These conditions are stated to take place according to the site of Dosa and involvement of the particular portion of nervous system. For example khanja and pangu is the condition caused by vata when it is located in kati e.g. lumbo – sacral part of the spinal cord. Bahu Sosa, Ansa Sosa, Ava bahuka is the condition which is occurred when it is located in cervical part of spinal cord.

The causes of vata disorder are divided into four groups:

1. Ahara or Dietic causes. The food which is prominent in equal qualities of vata – as dryness, coldness, lightness etc. taken for long time produces vata vyadhi. Nonappropriate quantity of food fasting and heavy food which produces Ama – the indigestion is also likely to produce vata vyadhi. Generally, qualitative imbalance of Diet produces Dhatu Ksaya which leads to lessen immunity for acute attack of disease is seen to produce vata vyadhi. Particularly in financially affected lower income group here in infants the milk and poor diet of mother in pregnancy and lactation stage should be considered to affect vatavyadhi.
2. Vihara or Behaviour type in which strenuous exercises, abnormal movements of the muscle, trauma or injury and difficult postures due to conveyance or vehicle etc. are included.
3. Other diseases is the important cause of vatavyadhi. Jwara (Pyrexia), Atisara (Diarrhoea or Dysentery Pandu (Anaemia) Marmaghata – the injury to the vital organs like spinal cord, brain, neuro muscular junction etc, and visama upacara that is to say mismanagement of treatment of any disease particularly in blood letting and application of emetics and purgatives etc are mainly liable to produce Vatavyadhi.

4. Manasika or Mental excitement due to sadness, anxiety, fear and anger produces such abnormalities. Caraka noted the work “Yanaptamsanam” is the falling down from conveyance or vehicle. Cakrapani – states two words and different meanings of “aptamsanam”. In the place of “Aptamsanam” he replaces word “Avatamsanam” which means loss of tissue – dhatu karsanam. He quotes the reference of scholar Kharanatha for it.^[2] In that case the accidents from vehicle is one cause, and the conditions producing degeneration in vital tissues like majja of spinal cord or brain is second cause narrated by him.

Following terms are applied for paralytical conditions produced due to vitiated vata by locating in different areas of nervous system:

1. Khanja – Vayu situated in kati i.e in lumbo sacral region of spinal cord produces the loss of function in one leg is called Khanja.
2. Pangu – Vayu situated in lumbo sacral region produces loss of functions in both legs is called pangu.
3. Avabahuka – Vitiated vayu located in amsa ie part of shoulder joint connecting with cervical spine produces loss of function in upper extremity leading degeneration of nerves the condition is called Avabahuka.
4. Bahu sosa and Amsa – Sosa – The vayu situated in shoulder is called Amsa Sosa and atrophy of arm is called Bahu sosa.
5. Pada Bhrmsa – The term Bhrmsa is applied for Door Gati i.e. deformed movement of pada – lower extremity.
6. Janu Vishlesha is condition in which flaccidness of muscles of knee joint is occurred by which stepping movement is deformed.
7. Urusada – The fatigue of gluteal and femoral muscles is called urusada.
8. Shroni Bheda – Cutting pain or stapping pain in lumbosacral region is called Shroni Bheda.
9. Trika Graha – The condition in which inability of hip movement is occurred is called Trikgraha.
10. Parswa Avamarda – Beating pain or ache in both sides of back is called parshwa Avamarda.
11. Ekanga Roga – The loss of functions in any extremity is called ekanga roga which is described below separately.
12. Sarvanga roga – Loss of movement in whole body is called sarvanga roga ie quadriplegia.

Basti have been categorised into various types according to type of ingredients action of Basti & number of Basti. Medicines/ ingredients used in Basti Karma are selected as per the condition of disease & condition of the patient. Basti is commonly used alone or along with Ayurveda medication, in all **Vata Vyadhi** (neurological disorders). **Basti Karma** is broadly divided in two types according to the consistency of the drugs **Sneha Basti(Anuvasan)** and **Niruha Basti (Aasthaapana)**. In **Sneha Basti/ Anuvasan Basti** i.e. in this type medicated Oil/ Ghee, lipids are used, word **Anuvasan** indicates “To stay”, the administered medicines stay inside for a longer duration, but still do not cause any untoward problem. In **Niruha Basti/ Aasthaapana Basti**, decoction of medicinal plants is the main content wherein other ingredients like honey, salt, lipids & other drugs are incorporated to form a colloid or a suspension. Anuvasana Basti is the treatment of choice in Vatavyadhi.^[3] Ksheerabala Taila is one of the most popular oil preparations in Ayurveda and recognized as a very effective remedy for neurological disorders such as facial paralysis, sciatica, hemiplegia, paraplegia, poliomyelitis and other such conditions. The similar preparation has been mentioned by almost all ancient Ayurvedic texts but with different names. Charaka mentioned as Shatasahasra Paka Bala Taila.^[4] Sushruta mentioned as Shata Paka Bala Taila^[5] and Ashtanga Hridaya mentioned as Shata Paka-Sahasra Paka Bala Taila.^[6] The ingredients of this preparation are Ksheera (Cow's milk), Bala (*Sida cordifolia* Linn.) and Tila Taila (Sesame oil). Ksheerabala Taila is used for the purpose of Anuvasana Basti. *S. cordifolia* has been reported to possess analgesic, anti-inflammatory as well as hepatoprotective activity.^[7,8,9] Charaka advises Anuvasana Basti to be administered in Vatavyadhis.^[10] The objective of the present study is to evaluate the effect of Ksheerabala-Taila Anuvasana Basti in Sandhigata Vata.

DISCUSSION AND CONCLUSION

The Ayurvedic Classical texts mentions the Panchakarma procedures to manage the complaints of Vatavyadhi. The Purvakarma procedures like Snehana & Swedana relaxes, provides tone to the muscles & promotes the blood circulation. Whereas, Pradhanakarmas involving Vamana, Virechana, Basti, Nasya and Rakta-mokshan are very much beneficial in eradicating the vitiated Vata Dosha, thereby relieving the symptoms and signs of various Vatavyadhi. Panchakarma Chikitsa is beneficial in management of many types of Musculoskeletal Disorder. These procedures also promotes strength of the persons, maintains health & longevity. Relieving pain stiffness and improving physical functions are the important goals of the present day therapy which is known as shodhana chikitsa in Panchakarma.

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