

## ROLE OF DASAMULA KSHEERA DHARA IN PAIN MANAGEMENT IN VATARAKTA

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Article Received on  
10 October 2022,

Revised on 31 Oct. 2022,  
Accepted on 21 Nov. 2022

DOI: 10.20959/wjpr202216-26332

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### ABSTRACT

*Vatarakta* is a condition that causes the independent vitiation of *Vata* as well as *Rakta* that affects smaller to bigger joints. The foremost symptom of discomfort here is affliction in the form of *Toda* (pricking pain), *Sphurana* (twisting pain) and *Antarbhrasharti* (excruciating pain). *Pain* in our claaics is *Sula* which is a cardinal symptom attributed to *Vata Dosha*. "*Vatadrithae Nasti Ruja*" should be understand that without the involvement of *Vata*, there will not be any pain. *Acharyas* have mentioned *Dhara* with *Dasamula Ksheera* in this condition which is considered as *Sadya Sula Nivarana*. *Dhara* or *Parisheka* is a *Sagni* and a *Drava Sweda* that comes under *Swedana* which is a *Bahirparimarjana Chikitsa*. Repeated use of this *Dhara* will be necessary for controlling the *Vata* that helps in immediate cure from

the pain. Various methods of performing *Swedana Karma* in our classics can be correlated with heat therapy or thermotherapy in modern which reduces pain by counter irritation. Infact both *Swedana Karma* and thermotherapy shares same principle in pain management. This article is an attempt to understand the role of *Dasamula Ksheera Dhara* in pain management in *Vatarakta* along with its propable mode of action in modern aspects.

**KEYWORDS:** *Vatarakta*, Pain, *Dasamula Ksheera Dhara*.

### INTRODUCTION

Pain is a serious problem globally due to its high prevalence and is regarded as the fifth vital sign. In our classics, it is termed as *Sula*. *Vatarakta* is one of the disease where predominant feature is pain. It has been explained as a separate disease by Acharya Charaka due to distinct

Nidana while Acharya Susruta explained it under Vatavyadhi. Here *Vata* and *Rakta* are vitiated by their own respective *Nidana*. Vitiating *Rakta* obstructs the path of *Vata* and due to this it gets aggravated severely and further in turn vitiates *Rakta* which is already excited. *Vata* combining with *Rakta* together resulting in this pathological state which is a painful condition. For the management of pain in the acute stage, *Dhara* with *Dasamula Ksheera* has been explained by Acharya Caraka and Vagbhata which is found to be effective. It is considered as *Sadyo Sula Nivarana*. This article describes how *Dhara* with *Dasamula Ksheera* acts as pain reliever in *Vatarakta*.

## MATERIALS AND METHODS

Literary review was done with Ayurveda classical texts along with some modern publications. The data were collected from *Caraka Samhita*, *Ashtanga Hridaya* and these procured informations were analyzed with some journals and modern texts.

Before understanding the mode of action of *Dasamula Ksheera Dhara* in pain management in *Vatarakta*, one should be familiar about the concept of pain in modern and Ayurveda.

### Concept of Pain in contemporary science

Pain is defined as the unpleasant sensory and emotional experience associated with actual or potential tissue damage, or described in terms of such damage.<sup>[1]</sup> It is a protective mechanism of the body to respond to a harmful stimulus. Pain receptors are called nociceptors, which are a group of sensory neurons with specialized free nerve endings widely distributed in the skin, muscles, joints etc. So they respond to tissue injury or potentially damaging stimuli by sending nerve signals to the spinal cord and brain to begin the process of pain sensation.

### Pathway of pain

In response to an injury or tissue damaging stimuli (noxious stimuli), nociceptors become active and generate action potential which is propagated along the afferent nerve axons. At the spinal cord level, nociceptive nerve terminals release excitatory and inhibitory neurotransmitters to activate their respective postsynaptic receptors. In the spinal dorsal horn, both excitatory and inhibitory interneurons can increase this transmission. The nociceptive signal, encoding the quality, location and intensity of the noxious stimuli is then conveyed through ascending pathways to reach various brain regions to elicit pain sensation.

### Concept of pain in Ayurveda

*Sula* is the term used for pain in our classics and is a cardinal symptom attributed to *Vata* and the vitiation of *Vata* occurs due to *Margavarodha* and *Dhatukshaya*. The aggravated *Vata* can bring *Rukshatva*, *Laghutva*, *Kharatva* that causes the symptom of pain. Different types of pain were explained in our classics in the context of vitiated *Vata* like *Toda*, *Bheda*, *Vyadha*, *Ruk*, *Ruja* etc. Acharya *Susruta* in *Amapakvaisaniya Adhyaya* mentioned “*Vatadrithae Nasti Ruja*” ie without the involvement of *Vata*, there will not be any pain.<sup>[2]</sup> Any obstruction in the normal *Gati* of *Vata* leads to *Sula* which is nothing but the *Viguna Anila*.

### Vatarakta<sup>[3]</sup>

“*Asrjo rudho Vayu Vatasonitam*”, the disease which manifest as a result of *Margarodha* of *Vata* by *Dushita Rakta* is *Vatarakta*. *Vata* and *Rakta* are simultaneously vitiated here due to its own *Nidana*. When the *Dushita Rakta* causes *Margavarana* of this *Prakupitha Vata*, it leads to further aggravation and due to the *Suksma Cala Guna* of *Vata* and *Drava Sara Guna* of *Rakta* it circulates through the *Siras* and gets *Sthanasamshraya* in *Sandhi* due to the *Vakrata* and leads to different types of *Sula* and other *Lakshana* due to its association with either *Pitta* or *Kapha*. The process of spreading of manifestation can be understood similar to that of *Akhu Visha*.

### Classification of Vatarakta<sup>[4]</sup>

Acharya classified *Vatarakta* based on *Dosha* as *Vatadhika Vatarakta*, *Pittadhika Vatarakta*, *Kaphadhika Vatarakta* and *Raktadhika Vatarakta*. Based on *Ashrayasthana*, it is classified as *Uttana* and *Gambhira*, where *Uttana* confined to *Tvak* and *Mamsa* whereas *Gambhira* involves deeper *Dhatus* like *Medas*, *Asthi* and *Majja*. *Chakrapani* in his commentary mentioned that every case of *Vatarakta* may not starts as *Uttana* and then develops into *Gambhira*. Some cases may be *Uttana* and other *Gambhira* in their onset, but according to Acharya *Susruta* and *Vagbhata*, *Uttana* is manifested at the earlier stages and in progress of time it develops into *Gambhira Vatarakta*.

Table 1 shows the *Lakshana* of each type of *Vatarakta*.

Table No 1: Showing classification of *Vatarakta* with their *Lakshana*.

<i>Vatadhika Vatarakta</i>	<i>Pittadhika Vatarakta</i>	<i>Kaphadhika Vatarakta</i>	<i>Raktadhika Vatarakta</i>	<i>Uttana Vatarakta</i>	<i>Gambhira Vatarakta</i>
<i>Sula</i>	<i>Daha</i>	<i>Swayathu</i>	<i>Sthaimithya</i>	<i>Kandu</i>	<i>Bhrishartha</i>
<i>Sphurana</i>	<i>Raga</i>	<i>Toda</i>	<i>Gourava</i>	<i>Daha</i>	<i>Svayathu kathinya</i>
<i>Toda</i>	<i>Ruk</i>	<i>Bhrisaruk</i>	<i>Supti</i>	<i>Ruja</i>	<i>Daha</i>
<i>Atiruk</i>	<i>Moha</i>	<i>Kandu</i>	<i>Manda Ruk</i>	<i>Ayama</i>	<i>Toda</i>
<i>Sira Ayama</i>	<i>Trisna</i>	<i>Kleda</i>		<i>Toda</i>	<i>Tamra Tvak</i>
<i>Syava Varna</i>	<i>Mada</i>	<i>Tamra Varna</i>			<i>Paka</i>
<i>Sankocha</i>	<i>Bhrama</i>				<i>Vidaha</i>
<i>Angagraha</i>	<i>Sosha</i>				<i>Shyavata</i>

By analyzing the table we can understand that pain is seen in all types of *Vatarakta*, but predominantly seen in *Vatadhika Vatarakta* compared to other types.

#### ***Uttana and Gambhira Vatarakta***

As *Uttana Vatarakta* involves only *Tvak* and *Mamsa*, *Chikitsa* is limited to *Bahirparimarjana Chikitsa* like *Lepa*, *Abhyanga*, *Parisheka*, *Upanaha* and in *Gambhira Vatarakta*, it affects in deeper *Dhatu*s thus *Virechana*, *Asthapana Vasti* and *Snehapana* should be given. Here it is understood that *Parisheka* or *Dhara* should be done in *Uttana Avastha*.

#### ***Pariseka/Dhara***

It is a *Drava Sweda* and one among 13 *Sagni Sweda* which can be done as *Sarvanga* or *Ekanga*. It is the pouring of *Taila*, *Kashaya*, *Ksheera*, *Ghrta* in a stream over a site in a specific manner which causes *Sweda* by removing *Sthambha*, *Gourava* and *Seeta*. Acharya *Susruta* while explaining *Vrana Chikitsa*, he mentioned the importance of *Pariseka* with a simile that just like pouring water on fire, fire extinguishes, similarly by doing *Pariseka* vitiated *Dosha* subsides. Usually *Swedana* is contraindicated in *Vatarakta*, but depending upon the *Dosha* vitiated *Mrdu Swedana* is advised in the form of *Pariseka*, *Avagaha* and *Upanaha*. Depending upon the condition either *Usna/Seeta Pariseka* can be carried out on the affected part in patients suffering from *Vatarakta*. If there is predominance of *Vata*, which is characterized by severe pain in the affected part, then *Usna Pariseka* should be done. If *Daha* is present due to predominance of *Pitta* and *Rakta*, *Seeta Pariseka* will relieve the discomfort.

#### ***Dasamula Siddha Ksheera***

For the preparation *Ksheera* will be boiled with *Dasamula* and it is used as *Dhara* in *Usna* form. The *Ksheera* should be changed everyday while conducting the *Dhara*, and the medicine should be prepared fresh on a daily basis.

**Procedure:** The procedure is divided into *Purva*, *Pradhana* and *Paschat Karma*.

***Purva Karma:*** All required materials for the procedure will be arranged. It includes *Droni*, *Pariseka Yantra*, *Dasamula Siddha Ksheera*, stainless steel vessels (for recollecting and reheating the medicine) and gas stove.

***Pradhana Karma:*** *Pariseka Yantra* will be filled with the medicine after attaining the appropriate temperature. This will be pouring from a height of 12 fingers over affected area or whole body for continues 30 minutes.

***Paschat Karma:*** After the completion of the procedure, the body will be wiped out. After 5 minutes, patients are allowed to take bath with warm water. Then are advised to take *Laghu*, *Usna* and *Anabhisyandhi Ahara* after the procedure along with rest.

*Pariseka* is done for the instaneously cure of the pain in *Vatarakta* caused by the predominance of aggravated *Vata*.

## RESULTS AND DISCUSSION

*Acharya Susruta* in *Sarirasthana*, *Dhamani Vyakarana Adhyaya*, mentioned the mode of action of *Pariseka*, *Lepa* and *Abhyanga*. It is mentioned that each of the 4 *Tiryakgata Dhamani* in the body will divide into 1000 of branches further and becomes innumerable in form of a network which spreads whole body attached to minute *Romakupas*. Through these *Romakupas* the *Virya* of the drugs used in the form of *Pariseka*, undergoes *Pacana* and with the help of *Bhrajakagni* it will absorbs inside.<sup>[5]</sup>

*Dasamula* is having *Ruksha Guna* and *Usna Virya* and is one of the best *Vatahara Oushadha* which is a *Shothahara Gana* having *Sulahara* properties. *Ksheera* which is *Vatapittahara* due to its *Madhura*, *Seeta* and *Snigdha Guna*, thus both of them help in alleviating the *Vata* very effectively, which is the main factor of any type of *Sula*. Due to the effect of *Usna Pariseka* it will act against the *Seeta Guna* of *Vata* and there will be *Srotomukha Vishodhana* thus the *Rodha* will be cleared and the *Gati* of *Vata* will be normalizes. Repeated use controls the *Vata* that helps in immediate cure from the pain. In the treatment principle it is mentioned that *Pariseka*, *Abhyanga*, *Pradeha*, *Anna* and *Sneha* which do not cause burning sensation should be given in *Vatarakta* patient. So *Acharyas* has mentioned *Dasamula Siddha Ksheera Dhara* which does not cause *Vidaha* in *Vatadhika Vatarakta* as *Sadya Sula Nivarana* in patients having severe pain. It should be understand that this *Dhara* gives a symptomatic

relief from pain when the *Dosha* are in *Tvak* and *Mamsa* ie in *Uttana Avastha* of *Vatadhika Vatarakta* where there is acute exacerbation of pain (*Vegavastha*).

Apart from *Vatarakta*, *Acharya* mentioned *Dasamula Ksheera Dhara* in *Ashtanga Hridaya Uttarasthana*, *Siroroga Adhyaya* for *Vataja Sirasula* also. As it is having *Vatapittahara*, *Sulahara* actions, it is useful in pain predominant *Pittaja*, *Raktaja* conditions, inflammatory conditions, in hyperuricemia, acute gouty arthritis etc. Due to the properties of the drugs it can immediately cure the pain in these conditions.

### Probable mode of action in modern aspects

Various methods of performing *Swedana Karma* in our classics can be correlated with heat therapy/thermotherapy. Therapeutic application of heat is known as thermotherapy. These heating therapies reduces pain by counter irritation. Counter irritant is an agent that produces a superficial irritation in one part of the body that is intended to relieve irritation in another part. When heat is applied this irritant creates a temporary hot sensation, thus the thermoreceptor initiate nerve signals that block pain signals *i.e.* nociception thus the pain signals to the brain will be interrupted.<sup>[6]</sup> These therapies will also increases the circulation by vasodilation and activates metabolic process which are responsible for relief of pain and tenderness. Thus both *Swedana Karma* and thermotherapy shares same principle in pain management.

### CONCLUSION

*Acharyas* explains the origin of pain is due to vitiated *Vata* and once *Vata Dosha* is treated efficiently, the pain subsides automatically. *Vatarakta* is a condition where *Margavarana* of *Vata* by *Dushita Rakta* is seen which makes the condition highly difficult to treat and makes for its fast progression. Thus *Acharyas* has mentioned to do *Dasamula Ksheera Dhara* which is having *Vatapittahara* property when there is acute onset of pain in the *Vatadhika Vatarakta*. It has the action *Sadyo Sula Nivarana*. In our society most of the people have a false belief that ayurvedic medicines are not good in curing acute pain and medicine should only be consumed in chronic pain and it always give slow results, but they are unaware of this kind of wonderful management of *Ayurveda*.

### ACKNOWLEDGEMENT

I extend my sincere gratitude to my guide Dr L Mahadevan (Professor, Department of Kayachikitsa, Pankajakasthuri Ayurveda Medical College and PG Centre), Co- guide Dr

Kasthuri Nair A (Assistant Professor, Department of Kayachikitsa, Pankajakasthuri Ayurveda Medical College and PG Centre), Dr Arun Pratap (HOD & Professor, Department of Kayachikitsa, Pankajakasthuri Ayurveda Medical College and PG Centre) and Co Pgs for their valuable guidance and support provided.

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