

GENERAL INTRODUCTION OF RASNADI GUGGULU IN THE MANAGEMENT OF VATA VYADHI ACCORDING TO AYURVEDA- A REVIEW

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ABSTRACT

Vata is known as self born and omnipotent because of its independence, eternity and all pervasiveness among all entities, this has universal characters and is worshiped by the entire world because this is the cause of origin, sustenance and destruction of living beings. But the disturbed and provoked vata is responsible for the development of vatavyadhis. These diseases are said to be critical to treat because of powerfulness of vata in all. So, it has to be treated by judging the strength of individual, immunity, and by clearing the channels. Rasnadi Guggulu is a classical Ayurvedic medicine primarily used for vata vyadhi painmanagement, especially in conditions like osteoarthritis and other joint disorders, as well as neurological and cardiovascular issues. It is known for its anti-inflammatory, analgesic, and detoxifying properties.

KEYWORDS: Self born, Vata, Destruction, Immunity, Antiinflammatory, Analgesic.

INTRODUCTION

The Tridosha- Vata, Pitta and Kapha are derivatives of the five basic elements (Panchamahabhoota) which acts as a shock absorber, responsible for both health and disease

in the human body. Among the three, Vatadosha, by virtue of its Chalaguna (movement), is considered exceptionally important especially in disease, as it also regulates the other two Dosha. The group of diseases primarily caused by vitiated Vata are collectively called Vatavyadhi, which constitute the majority of diseases affecting mankind. Hence, a comprehensive understanding of Vatavyadhi becomes crucial in clinical practice.

NIDANA: The etiology of Vatavyadhi is attributed to various dietary factors like excessively dry, cold and scanty food habits; activities like excessive walking, exercise and sleep deprivation at night; psychological factors like overthinking, grief, fear and anger; and other factors like improper posture, chronic diseases and so on.^[1]

SAMPRAPTIVISHESHA: Etiopathologically, Vatavyadhi can be subdivided into Dhatukshaya and Margavarana.^[2]

DHATHUKSHAYA: The etiological factors lead to depletion of structural and/or functional integrity of the channels of the body (Srotoriktata – srototucchata), creating an environment nonconducive for the sustenance of different dhatus and thereby leading to Vata Prakopa.^[3] The clinical manifestation of this pathological process varies in different individuals depending on the specific etiological factor and location of Srotoriktata.

Here, the term ‘Dhatu’ indicates ‘that which does Dehadharana’.^[4] Hence, it implies all the structural entities of the body. ‘Dhatukshaya’ implies depletion of Dhatusara (excellence of Dhatu). i.e; there is qualitative or quantitative depletion of Dhatu. Dhatukshaya leads to Karmakshaya (impairment in normal functions of Dhatu).

Dhatukshaya is further classified into

1. Sadyakshaya
2. Chirakshaya

Sadyakshaya: Among the etiological factors such as excessive external bleeding (Shonitaatipravrutti), excessive fluid loss as in case of excess shodhana or Atisara/chardi disease (Mala atipravrutti) sudden loss of dhatu takes place. This phenomenon of sudden loss of volume is called as Sadyaksheena and this phenomenon of dhatukshaya provokes Vatadosha suddenly.

Chirakshaya: The etiological factors such as habituation of intake of non-nutrient/less-nutrient foods such as Ruksha, Sheeta, Alpahara etc; and constant excess utilization of the

nutrients such as Ratrijagarana, Ativyayama, Ativyavayaetc will result in depletion of dhatu formation /dhatu formed. These phenomenon of depletion of dhatu are called as Chiraksheena and are known to provoke Vatadosha gradually.

MARGAVARANA: The word 'Margavarana' is a combination of the terms 'Marga' and 'Avarana'. 'Marga' means 'channel' and 'Avarana' means 'to cover' or 'to obstruct'. Due to the disruption of flow of Rasadiposhakadhatu distal to the obstruction leads to dathukshaya and thereby causes Vatayadhi.^[5] Gati is the unique feature of Vatadosha, and whenever this Gati is disturbed due to Margavarana, it leads to Vataprakopa.

MargavaranaSthanavishesha: The terms 'Srotorodha' and 'Margoparodha' can be seen in CharakaSamhita and SusrutaSamhita respectively under 'RasapradoshajaVikara'.^[6,7] This clearly suggests that Margavarana is a pathological process that primarily occurs in RasavahaSrotas. According to Chakrapani, the term Rasa signifies Rakta and all other Dravadhātu. Hence, it can be inferred that Margavarana occurs in the channels carrying RasaraktadiDhatu.^[8]

MargavaranaHetuVishesha: Among Vatavyadhinidana, Ama is the factor which causes Vataprakopa by means of Margavarana.^[9] Ama refers to Sama pitta or SamaKapha. Atisantarpanais responsible for Srotolepa.^[10] (Atherosclerosis). Maximally vitiated Kaphadosha can produce Dhamanipraticaya (Atherosclerosis).^[11] Similarly, maximally vitiated Pitta (Vasculitis) or the Kapha (Atherosclerosis) can bring about Margavarana.^[12]

MargavaranaVikaravishesha: Clinical manifestations of Margavarana janyavyadhi are most often acute/ sudden in onset.^[13] Margavarana samprapti can be observed in the description of various diseases in Samhita, some of which are Hrtshoola, Sthoulya, Vatavyadhi, Vatarakta, Unmada and Mutroukasada.^[14,15,16,17,18,19]

MARMABHIGATAJA AGANTUJA HETUVISHESHA: In addition to the internal mechanisms which cause Dhatukshaya and Margavarana, various exogenous causes of Vatavyadhi have been mentioned in Samhita like Abhighata, Marmaghata, Gaja-AswaSheeghrayanaApatamsana etc.^[20] which implies all kinds of traumatic injuries.

VYADHIKARSHANA – HETUVISHESHA: Vatavyadhi may occur as a consequence of another disease (Upadrava)²¹. Vyadhikarshana ultimately results in dhatukshaya and there by

Vataprakopa. The clinical manifestation could be sudden or gradual depending upon the nature of illness that resulted in Vatavyadhi.

MANAGEMENT OF VATA VYADHI WITH RASNADI GUGGULU

Key Ingredients and Actions

Rasna: A potent anti-inflammatory and pain-relieving herb.

Guggulu: A resin known for its anti-inflammatory, analgesic, and detoxifying properties.

Eranda (Castor): Vata-pacifying and anti-inflammatory.

Devadaru (Deodar): Vata-pacifying and analgesic.

Shunthi (Ginger): Anti-inflammatory and analgesic.

Therapeutic Uses

Joint Pain and Inflammation: Effective in managing pain and inflammation associated with osteoarthritis (Janusandhigata Vata) and other joint conditions.

Neurological Disorders: May be used in conditions affecting nerves and the nervous system.

Cardiovascular Health: May be beneficial in certain cardiovascular disorders.

Vata and Kapha Pacification: Helps to balance the Vata and Kapha doshas, which are associated with pain, inflammation, and stiffness in Ayurveda.

Detoxification: Helps to remove metabolic toxins (Ama) from the body.

Anti-inflammatory and Analgesic: Reduces pain and inflammation.

Improved Nerve Function: May improve nerve function and circulation.

Digestive Support: Can be helpful in managing gastritis symptoms in some individuals.

Chronic Diseases: May be used for prolonged periods in chronic conditions.

Mode of Action

Anti-inflammatory and Analgesic Effects: The herbs in Rasnadi Guggulu work synergistically to reduce inflammation and pain.

Vata-Kapha Pacification: By balancing these doshas, it helps to relieve pain, stiffness, and other symptoms associated with their imbalances.

Detoxification: It helps to remove accumulated toxins (Ama) that can contribute to pain and inflammation.

Improved Circulation: May improve blood circulation to affected areas, promoting healing.

Nerve Function: May help to improve nerve function and reduce nerve irritation.

CONCLUSION

Vatavyadhi constitutes the group of diseases primarily caused by vitiated Vatadosha. Etiopathologically, it is classified into Dhatukshayajanya and Margavarana. Dhatukshaya can be either Sadyakshaya or Chirakshaya. Ayurvedic classics have enumerated various food habits, activities and psychological factors which lead to Dhatukshaya. Margavarana occurs in the channels carrying Raktadidradhātu and is commonly characterized by an acute onset. The specific Nidana identified for Margavarana are Ama, Atisantarpana, Dusta pitta and or Dusta Kapha. Vatavyadhi may be a consequence of another disease. In such occasion it belongs to the category of Dhatuksaya but the clinical onset may be gradual or sudden depending on the nature of primary illness. Rasnadi Guggulu is widely used anti-arthritic preparation. It is specially recommended for arthritis associated with excessive vitiated Vata dosha.

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