PANCHAKARMA THERAPIES – A OUTLOOK IN MANAGEMENT OF VATAVYADHI

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Abstract: Ayurveda is been in practice from ancient period for the management of various diseases related to mankind. It has its own approach for the management of the diseases based on concepts emerged as a result of observations and experimentation done by Acharayas. The basics described includes the Tridosha concept among which Vata Dosha is given the prime importance as it is essential for smooth functioning of body and for maintaining structural integrity of body elements. 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.

Index Terms - Vata Dosha, Vatavyadhi, Panchakarma, neuro-muscular and joint disorders.

Introduction

Tridosha concept is one of the pillar of Ayurved science. Among these Tridoshas Vata acquires the prime importance as Vata is self governing, eternal and all encompassing nature. In normal human body all three Dosha i.e. Vata, Pitta and Kapha are working in alliance with each other. Normal Vata Dosha encourages the other two Doshas to fulfill their normal functions. In aggravated Kapita state, Vata leads the other two Doshas into abnormal pathways and channels thus process of disease formation starts ¹. Any impairment in Vata Dosha may lead to diseases known as Vatavyadhi. According to Samprapti Bheda the Vatavyadhi are of two types Dhatukshayajanya & Margavrodhajanya. Dhatukshayajanya Vatavyadhi comprises of degeneration of body tissues, whereas in Margavrodhajanya Vatavyadhi there is obstruction in pathway of body. The most prevalent Vatavyadhis in todays era are Pakshaghata (stroke), Sandhigata Vata (osteoarthritis), Katigata Vata (spondylisis), Gridhrasi (sciatica), Asthimajjagata Vata (ankylosing spondilitis) and Vatarakta (gout).etc. Acharayas have classified the types of Chikitsa i.e. Shamana & Shodhana. Panchakarma is Shodhana Chikitsa Prakara which involves various therapeutic procedures like Snehana, Swedana, Vamana, Virechana, Basti and Shirovirechana beneficial in eliminating vitiated Vata along with other Dosha in body resulting in permanent relief and non-recurrence of Vatavyadhis. In Ayurveda Classics Musculoskeletal conditions can be related with the various diseases described under Vatavyadhi. Musculoskeletal conditions are characterized by pain, restricted movements and loss of functional ability, which restrict a person’s ability to work and related day to day activities, which in turn affects mental well being. The data by WHO represents that painful musculoskeletal condition are prevalent in 20-30% of people across the globe². Pain and restricted mobility are the main features in musculoskeletal disorders. So now a day Panchakarma therapies are being used worldwide in musculoskeletal disorders which are correlated with Vatavyadhis mentioned in Ayurved classics.
Material and methods:
The article is a review of materials related to Vatavyadhi in Ayurvedic texts. Brihatriyi, Laghutriyi, other Ayurvedic texts and the research papers in journals.

Observations and discussion:
According to Ayurveda musculoskeletal disorders can be considered under the umbrella of Vatavyadhi which involves the types of musculoskeletal disorders. Most common features of Vatavyadhi mentioned in Charak Samhita are, Sankoch, Parva shambha, Parvabhedha, Prishtha, Pani and Shiroyagra, Pangulya, Kabjatava, Khanja, Angashosha, Gatraspandan, Gatrasuptata, Greevahundan, Toda, Bheda, Moha, Akeshapa and Aayasa. The Nidana mentioned for various Vatavyadhis in Ayurved classics includes excessive use of dry, cold, less diet, excessive coitus and sleeplessness, improper treatments like expelling of Dosha or blood letting, due to prolong fasting, sitting in wrong postures, excess use of the vehicles, swimming, due to depletion of Dhatus or psychological causes like anxiety, fear, sorrow, anger, stress, day sleeping, suppression of natural urges, external trauma, injury to vitals parts all these causes leads to vitiation of Vata and can be associated with Pitta and Kapha. This aggravated Vata when reaches to the Srotatas leads to many localized or generalized disorders. Treatment of Vatavyadhi in Ayurveda depends on causation of disease i.e. either due to Vata Prakopa or Vata Kshaya. So, when there is a accumulation of the morbid Doshas Shodhana therapy is recommended and in Kshaya condition Brihana Chikitsa is indicated respectively. The specialized field of Ayurveda known as Panchakarma includes five therapeutic procedures namely Vamana, Virechana, Basti, Nasya and Rakta-mokshan. Acharya Charak opines that Basti is best therapeutic procedure to treat all types Vata disorders. Panchakarma therapies are the effective line of treatment in the management of Vatavyadhi. It is comprehensive process involving Purva Karma, Pradhan Karma and Paschat Karma. Purva Karma like Snehana, Swedana Dipana and Pachana, helps to bring back the Dosha to their Ashaya. Snehana in the form of Abhyanga is done on the skin; it alleviates Vata and decreases the aging process by slowing down the degenerative process occurring in the different Dhatus. Swedana pacifies the Vata by Ushna Guna, increases Dhatwagni, and decreases Gaurava and Stambha. Swedana liquefies the Doshas present in the micro-channels. Thereafter the Panchakarma procedures namely Vamana, Virechana, Nasya, Basti and Rakta-mokshan are given in Vatavyadhis. Now a day’s Panchakarma procedures are carried out in commonly diagnosed Vatavyadhis such as Gridhrasi, Sandhhigata Vata, Pakshaghat, Vatarakta etc. Acharya Charaka mentions Gridhrasi in the 80 types of Vataja Nanatmagya Vikaras. The Vataja Gridhrasi has Ruka, Toda, Muhuspandana, and Stambha as cardinal signs and symptoms. Acharya Susruta has also described Saktisheepana Nigrahaant as symptom of Gridhrasi. The general line of treatment consist of Panchakarma procedures Snehana, Swedana, Vamana, Virechana, Anuvasana and Niruha Basti, Kati Basti, Siravedhana, Raktamokshana and Agnikarma are indicated as line of treatment in Gridhrasi. Susruta opines for Siravedha at Janu Sandhi after Sankocana in Gridhrasi. Agnikarma between Kandara and Gulfa is mentioned in the Chikitsa of Gridhrasi by Charaka. Acharya Chakradutta suggested for Agnikarma at Kunisthika Anguli of Pada. Using all above mentioned procedures Gridhrasi can be cured: the further list of Vatavyadhi comprises of Sandhhigata Vata. Sandhhigata Vata can is the disease of Sandhi with the symptoms of Sandhi Shoola, Sandhi Shotha, Akunchana Prasarana Pravritti Savedana, Atopa, Sandhisphutana, and in chronic stage Hanti Sandhitagata. In Sushruta Samhita the treatment for Sandhhigata Vata is Snehan, Swedan, Upanaha, Bandhana, Unmardana and Agnikarma. The general line of the treatment includes Abhyanga, Swedan, Virechana, Niruha, Anuvasana Basti, Kati Basti, Janu Basti, Rakta-mokshana and Agnikarma. The above mentioned procedures relieve the symptoms and signs of Sandhhigata Vata. Another most common Vatavyadhi involving neuromuscular component is Pakshaghatata. The disease manifestation involves Sira Snayu Shoshatva, Shithilvta of Sandhibandhana, causing the loss of movement especially of oneside of the body i.e. Pakshaghatta, loss of sensory impulses, dysarthria, facial rigidity and disturbed muscular tone associated with altered nerve functioning. The Panchakarma procedures like Swedana, Snehana, Anuvasana Basti, Nasya, Shirobasti and Shirodhara etc. is beneficial in management of Pakshaghatta. Another cause of arthritis in today’s era is Gout. The arthritis caused in gout is due to accumulation of excess uric acid in the bloodstream. Gout is correlated with Vatarakta in context of Ayurveda. In Vatarakta there is aggravation of Vata and Rakta. The Vata aggravates due to obstruction of its pathways by vitiated Rakta. The main feature of Vatarakta is Sandhi Shoola. The onset is at Hasta or Padamoolam and spreads to other parts like Aakhuivisha. It produces various symptoms like Ruka, Swayathu, Daha, Stabda Sandhi, Shyava RaktaVarnata, and Spursasahatwa. The basic line of treatment involves the
therapeutic measures such as Snehana, Sneha Virechana, Anuvasaana Basti, Niruha Basti, Seka, Pradeha and Sneha.

In Vatarakta Chikitsa both Acharya Charaka and Vagbhata have indicated Ksheer Basti. Thus the Ayurvedic treatment is beneficial and effective in the management of Vatavadyhis. The Panchakarma is the fundamental basis of Ayurveda management and important component of Ayurvedic treatment in Vatavadyhis. The Panchakarma procedures like Svedana, Vamana, Virechana, Sirovirechana, Basti, Rakta-mokshan focus on the purification and detoxification of the human body, Panchakarma pacifies Vata Dosha therefore can manage the Vatavadyhis such as; Gridhrasi, Sandhigata Vata, Pakshaghat, Vatarakta etc. The Ayurvedic Panchakarma therapies are having better prognosis in cases of musculoskeletal disorders which are considered under the umbrella of Vatavadyhi.

Conclusion:

The Ayurvedic Classical texts mentions the Panchakarma procedures to manage the complaints of Vatavadyhi. The Purvakarma procedures like Snehana & Svedana 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 Vatavadyhi. Panchakarma Chikitsa is beneficial in management of many types of Musculo-skeletal Disorder. These procedures also promotes strength of the persons, maintains health & longevity.

References: