



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 *Kupita* 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 today's era are *Pakshaghata* (stroke), *Sandhigata Vata* (osteoarthritis), *Katigata Vata* (spondylosis), *Gridhrasi* (sciatica), *Asthimajagata 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 sthambha*, *Parvabheda*, *Prishtha*, *Pani* and *Shirograha*, *Pangulya*, *Kubjatava*, *Khanja*, *Angashosha*, *Gatraspandan*, *Gatrasuptata*, *Greevahundan*, *Toda*, *Bheda*, *Moha*, *Akeshapa* and *Aayasa*.³ 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 *Dhatu* 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.⁴ 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 *Raktamokshan*.⁵ *Acharya Charak* opines that *Basti* is best therapeutic procedure to treat all types *Vata* disorders.⁶ *Panchakarma* therapies are the effective line of treatment in the management of *Vatavyadhi*.⁷ 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 *Dhatu*. *Swedana* pacifies the *Vata* by *Ushna Guna*, increases *Dhatwagni*, and decreases *Gaurava* and *Stambha*. *Swedana* liquefies the *Doshas* present in the micro-channels.⁸ 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*, *Sandhigata Vata*, *Pakshaghat*, *Vatarakta* etc. *Acharya Charaka* mentions *Gridhrasi* in the 80 types of *Vataja Nanatmaja Vikaras*.⁹ The *Vataja Gridhrasi* has *Ruka*, *Toda*, *Muhuspandana*, and *Stambha* as cardinal signs and symptoms. *Acharya Susruta* has also described *Sakthishepana Nigrahanti* as symptom of *Gridhrasi*.¹⁰ 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*. *Sushruta* 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 *Kanisthika Anguli* of *Pada*. Using all above mentioned procedures *Gridhrasi* can be cured. the further list of *Vatavyadhi* comprises of *Sandhigata Vata*. *Sandhigata 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 Sandhigatah*.¹¹ In *Sushruta Samhita* the treatment for *Sandhigata Vata* is *Snehan*, *Swedan*, *Upanaha*, *Bandhana*, *Unmardana* and *Agnikarma*.¹² The general line of the treatment includes *Abhyanga*, *Swedan*, *Virechana*, *Niruha*, *Anuvasana Basti*, *Kati Basti*, *Janu Basti*, *Raktamokshana* and *Agnikarma*. The above mentioned procedures relieve the symptoms and signs of *Sandhigata Vata*. Another most common *Vatavyadhi* involving neuromuscular component is *Pakshaghatata*. The disease manifestation involves *Sira Snayu Shoshatva*, *Shithiltva* of *Sandhibandhana*, causing the loss of movement especially of oneside of the body i.e. *Pakshaghatata*, loss of sensory impulses, dysarthria, facial rigidity and disturbed muscular tone associated with altered nerve functioning.¹³ The *Panchakarma* procedures like *Swedana*, *Snehana*, *Anuvasana Basti*, *Nasya*, *Shirobasti* and *Shirodhara* etc. is beneficial in management of *Pakshaghat*.¹⁴ 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 *Aakhuvisha*. It produces various symptoms like *Ruka*, *Swayathu*, *Daha*, *Stabdha Sandhi*, *Shyava RaktaVarnata*, and *Sparsasahatwa*.¹⁵ The basic line of treatment involves the

therapeutic measures such as *Snehana*, *Sneha Virechana*, *Anuvāsana Basti*, *Niruha Basti*, *Seka*, *Pradeha* and *Sneha*.¹⁶ In *Vatarakta Chikitsa* both *Acharya Charaka* and *Vagbhata* have indicated *Ksheer Basti*.¹⁷ Thus the *Ayurvedic* treatment is beneficial and effective in the management of *Vatavyadhis*. The *Panchakarma* is the fundamental basis of *Ayurveda* management and important component of *Ayurvedic* treatment in *Vatavyadhis*. The *Panchakarma* procedures like *Swedana*, *Vamana*, *Virechana*, *Sirovirechana*, *Basti*, *Raktamokshana* focus on the purification and detoxification of the human body, *Panchakarma* pacifies *Vata Dosha* therefore can manage the *Vatavyadhis* 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 *Vatavyadhi*.

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 Musculo-skeletal Disorder. These procedures also promotes strength of the persons, maintains health & longevity.

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