

## ROLE OF SHODHANA CHIKITSA IN VATA VYADHI

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## ABSTRACT

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 Vata vyadhi as Dhatukshayajanya & Margavrodhajanya. The Chikitsa varies according to the type of Vata vyadhi 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 Vata vyadhis. So now a day Panchakarma therapies are being used worldwide in neuro-muscular and joint disorders which

are correlated with Vata vyadhis mentioned in Ayurved classics. The etiological factors of vata vyadhi are enlisted and two major pathology viz, dhatukshaya and *avarana* are detailed. In dhatukshaya, vitiated vata assumes the status of gata vata (increased movement of vata) and occupies various sites leading to dhatugata (affecting tissues) vata, ashayagata (affecting various sites) vata and *avayava* (organs) gata vata. *Avarana* (obstruction by covering) is a distinct pathology of vata in which the free mobility of vata is hampered. Accordingly, *avarana* may happen either due to two other dosha, dhatu (rakta, etc.) or mala (waste). *Avarana* may also happen in between two subtypes of vata as the direction of movement of various types of vata differ. This is called *anyonyavarana*.

**KEYWORDS:** Tridosha, Dhatukshayajanya, Panchakarma, Dhatukshaya, Rakta, *Avarana*.

## INTRODUCTION

Vata is the prime dosha. Owing to its incorporeal nature and instability it is inaccessible in comparison to other two dosha. The inaccessibility is characterized in regard to its functional and physical attributes but is more relevant regarding the therapeutic aspect. Vata is also

explained as *achintyaveerya* (inconceivable prowess) and *doshaanaam netah* (propeller of all functional elements in the body).<sup>[1]</sup>

The most prevalent Vatavyadhis in today's era are Pakshaghata (stroke), Sandhigata Vata (osteoarthritis), Katigata Vata (spondylosis), Gridhrasi (sciatica), Asthimajjagata Vata (ankylosing spondylitis) 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 conditions are prevalent in 20-30% of people across the globe. 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.<sup>[2]</sup>

In facial paralysis, nasal medication, overhead application of oil, *tarpana*, tubular fomentation and poultices prepared of the flesh of aquatic animals are beneficial.

In hemiplegia, sudation with unctuous preparations and purgation are beneficial.

In sciatica, venesection of the vein situated between medially situated tendon (*kandhara*) and *gulpha*, enema and cauterization should be resorted.

In *khalli*, hot poultices prepared with milk pudding or *krishara* or flesh mixed with oil and ghee are beneficial.

In lock jaw; in case of opened fixed mouth, the jaw should be subjected to sudation procedure first and then it should be pressed downwards by the thumbs (inserting in the mouth and pressing on the molar teeth) and pushed upwards by fingers (which are placed externally below the chin) is beneficial. So the subluxated part will reach its proper position. In stiffness it should be subjected to sudation procedure and flexed. For immersion bath, vessel should be filled with the decoction of the leaves curative of vata or with medicated milk or oil.

Affusion is recommended after a good oil massage to the patient suffering from vata disorder.

Cook in a pot the flesh of wetland and aquatic creatures, *dashamoola*, asparagus, horse-gram, jujube, black gram, sesame, *rasna*, barley and *sida* along with fat, curds, acetic acid and sour articles and administer this in the form of kettle sudation. This in the form of paste may also be used as poultice. And medicated ghee and oil prepared with this may be used for external massage as well as internal administration.

The preparations made of *musta*, yeast, sesame, *kushtha*, *devadaru*, rock salt and *nata*, along with curds milk and the four varieties of unctuous articles should be used as poultice.

The physician should give on the painful part, a thick application prepared of pancakes, *vesavara* preparation, milk, black gram, sesame, boiled rice, castor seeds, wheat, barley, *badara*, and *sthira* etc mixed with unctuous articles. This application should be at night and bandaged with castor leaves, and the bandage should be removed the next morning. Then the part should be poured with milk added with water and again poultice. The bandage which is applied during the day must be of leather with fur, and it should be removed at night.

Medicated ghee, prepared with the paste of *chitraka*, dry-ginger, *rasna*, *pushkara*, long pepper and *shathi* is excellent to cure vata-disorders.<sup>[3]</sup>

### ***Amritadi tailam***

Prepare decoction of 2000 *tolas* (24 kg) of *guduchi* in 5 *drone* (98.304 l) of water by reducing to ¼th its quantity. Later add 512 *tolas* (60144 l) of sesame oil and equal quantity of milk in this decoction, along with paste of 1 *tola* (12 gm) each of cardamom, *ela*, *mamsi*, *nata*, *ushira*, *sariva*, *kushtha*, *chandana*, *bala*, *tamalaki*, *meda*, *shatapushpa*, *riddhi*, *jeevaka*, *kakoli*, *ksheerakakoli*, *shravani*, *atibala*, *nakha*, *mahashravani*, *jeevanti*, *vidari*, *kapikacchu*, *shatavari*, *mahameda*, *karkata*, *harenu*, *vacha*, *gokshura*, *eranda*, *rasna*, *kala*, *sahachara*, *bala*, *veera*, *shallaki*, *musta*, *tvak*, *patra*, *rishabhaka*, *balaka*, *ela*, *kunkuma*, *sprikka* and three *tolas* (36 gm) of manjishtha and 32 *tolas* (384 gm) of *yashtimadhu*. It restores the health of those affected with reduced semen, digestive power and vitality. Normalizes individuals with insanity and epilepsy and is excellent to cure vata disorder. This is the *amritadya taila* propounded by preceptor *krishnatreya* who was respected by reverent physicians.<sup>[4]</sup>

***Rasna taila***

The medicated oil is prepared by taking 1024 *tolas* (12.288 l) of oil and cooking it in 4000 *tolas* (48 l) of the decoction of *rasna* along with the paste of the fragrant groups of drugs grown in the Himalayas, as well as the cardamom group of drugs. This oil is curative of vata. A similar preparation of *ashvagandha* and *prasarani* and the two varieties of *sida* or the medicated oil of *sida* and other drugs may be prepared using these drugs individually in the form of decoction, paste or milk.<sup>[5]</sup>

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

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