

A CASE STUDY ON VARISARA DHAUTI/ SHANKHAPRAKSHALANA IN VATARAKTA

¹*Dr. Priya Pathak, ²Dr. Umesh Shukla, ³Dr. Rajika Gupta and ⁴Prof. T. C. Thakur¹PG Scholar, ²Sr. Lecturer, ³Reader, ⁴Prof. & HOD, P.G. Department of Swasthavritta & Yoga.
R.G.G.P.G. Ay. College & Hospital Paprola, District Kangra, H.P., 176115.

*Corresponding Author: Dr. Priya Pathak

PG Scholar, R.G.G.P.G. Ay. College & Hospital Paprola, District Kangra, H.P., 176115.

Article Received on 05/06/2020

Article Revised on 25/06/2020

Article Accepted on 15/07/2020

ABSTRACT

Ayurveda is an age old science of health which lays emphasis on the health than to cure disease. The aim of Ayurveda is to provide a quality of life to the human being. Nowadays human beings are vulnerable to many disorders due to their altered lifestyle and food habits. Occurrence of Vatarakta is one of the outcomes of these modifications. Vatarakta is the disease which is caused by vitiation of Vata as well as Rakta. Aggravated Vata is blocked by vitiated Rakta, in turn leading to further aggravation of Vata. Thus aggravated Vata vitiates whole Rakta producing complex effects leading to the condition Vatarakta (Ruja spreads as Aakhu Visha. Due to its remittent and relapsing nature and complications there is no permanent cure of this disease, which is a challenge for 21st century and for future. In present era, people are coming closer to the nature and want alternate remedy. Hence Ayurveda, an ancient system of Indian Medicine will be the future medicinal science of the world. In Ayurvedic system Vatarakta can be safely managed using various Shodhana and Shamana procedures. Samshodhana Chikitsa of Vatarakta has been described in most of classics hence, Samshodhana Chikitsa (Varisara Dhauti/Shankhaprakshalana) is considered. Samshodhana Chikitsa is one of the prime purificatory procedures employed in treating a constellation of symptoms and stubborn disorders. By this mode of therapy vitiated Doshas are evacuated from the body and thus nidus necessary for disease formation is removed radically. Thus Shodhana in Ayurveda is considered important before prescribing Shamana drugs. The reason being, it cleanses the body for better absorption and action of Shamana drugs. In the present case male patient presented with typical symptoms of Vatarakta. He was treated with Varisara Dhauti/ Shankhaprakshalana at the interval of 7 days for 3 weeks and he recovered fully with no symptoms left.

KEYWORDS: Vatarakta, Varisara Dhauti/ Shankhaprakshalana, Vata, Rakta, Shodhana, Shamana.

INTRODUCTION

Vata and Rakta are the Dosha and Dushya respectively which are invariably involved in the pathology of the illness Vatarakta. The description of Vatarakta is found in Brihatrayi and other classical texts. Charaka Samhita and Sushruta Samhita explain its complete etiology, epidemiology, types and sites of manifestation, clinical features, prognosis and management. Acharya Charaka includes Vatarakta in Raktaja Roga in Charaka Samhita Vidhishonita Adhyaya (Ch. Su. 24/12) and devoted one full chapter in Chikitsa Sthana 29 where it has been described as a separate disease entity. The reason being both Vata and Rakta play equal and important role in causation of the disease. In Sushruta Samhita it is described in Vatavyadhi Adhyaya (Su. Ni.1/40-48).

NIDANA (Etiological factors)

Different Nidanans of Vatarakta have been mentioned by Ayurvedic Acharyas and they can be classified into following groups:

1. Aharaja Nidana- causes related to dietetic habits.

2. Viharaja Nidana- causes related to individual habits and environmental factors.
3. Prakriti based Nidana- Miscellaneous factors.

Aharaja Nidana

- Lavana (salty)
- Amla (sour)
- Katu (astringent, pungent)
- Kshara (alkaline)
- Snigdha (unctuous)
- Ushna Ahara (food stuffs having Ushna Virya)
- Ajeerna Bhojana (eating food prior to digestion)
- Klinna, Anooopa, Shushka Mamsa (excessive use of aquatic or marshy land animals or of desert region which are dry in nature.)
- Pinyaka (Til Pishta), Mulaka (Raddish), Kulathika (Horse-gram), Masha (Black-gram), Shaka (Vegetables).
- Palala (Mutton).
- Ikshu (Sugar-cane)
- Dadhi (Curd)

- *Arnala, Souviraka, Shukta, Sura, Aasava* (all fermented drinks).
- *Viruddha Aahara* (incompatible diet).
- *Adhyashana* (intake of food prior to digestion of meal earlier taken). (Ch.Chi.29/5-7)

Viharaja Nidana

- *Krodha*
- *Divaswapana*
- *Ratrijagrana*
- *Sukumara Prakriti*
- *Achakramana Sheelata*
- *Abhighata*
- *Ashuddhi*
- *Alpa Bhojana*
- *Abhojnata*
- Riding on elephant, horse and camel etc., excessive swimming, excessive sexual indulgence are the causes of this disease (Ch.Chi.29/7-10).

Prakriti based Nidana

Sushruta Samhita has mentioned that the individuals who are *Sukumara*, obese and consuming unwholesome diet are mainly affected. Overweight person also surrenders the exercise schedule so chances of getting *Kapha-Medas Dushti* are increased. *Kapha-Medas Dushti* further adds up to the etiology of this disease. (Su. Ni.1/39-41)

SAMANAYA SAMPRAPTI OF VATARAKTA

Charaka Samhita has mentioned that when a person does not opt for purification processes like *Vamana* and *Virechana* or due to trauma, *Rakta Dhatu* gets vitiated. The same individual with vitiated *Rakta Dhatu* when starts taking *Kashaya, Katu, Tikta Rasa*, consume *Alpa Aahara* or *Ruksha Aahara* or avoid food, become prone to *Vata- Vriddhi*.

Likewise other activities of individuals, which are responsible for the vitiation of *Vata* are regular horse, elephant or camel riding, playing water games, swimming, jumping, walking long distance on foot in summer's, excessive indulgence in sexual activities, suppression of natural urges like passing urine or stool. All these activities vitiate *Vata Dosha*. Already vitiated *Rakta Dhatu* obstructs the path of *Vridhd Vata*, in which the *Vata* has to flow. *Vridhd* and obstructed *Vata* in turn vitiates the whole *Rakta* and manifests as *Vatarakta*. (Ch.Chi.29/8-11)

VISHISHTA SAMPRAPTI OF VATARAKTA

To explain *Vishishta Samprapti*, *Acharya Charaka* has put forth the theory that *Vata* is *Suksham* i.e., subtle in nature and has the capacity to move in all of the joints and channels of the body whereas *Rakta* is *Drava* (liquid) in nature and has the quality to flow in all *Srotasa* of the body. That is why vitiated *Vata* and *Rakta* travel with speed.

Throughout *Siramarga* (circulating channels) in the whole body. While passing through the joints both of them get obstructed because of the complex anatomical structure of the joint. Hence vitiated *Vata* and *Rakta* are lodged in the joints causing different types of pain sensations. Different types of pain sensations are because of its association with either *Pitta* or *Kapha Dosha*. (Ch.Chi.29/13-15).

Samprapti Ghatak- (Ch. Chi. 29/10)

- *Dosha* - *Vata Pradhana Tridosha*
- *Dushya* - *Rakta*
- *Agni* - *Jatharagni and Dhatavagni Dushti*
- *Srotasa* - *Rasavaha, Raktavaha*
- *Srotodushti* - *Sanga*
- *Adhithana* - *Twaka, Mamsa, Sandhi*
- *Vyadhi* - *Pakwashayotha and Chirkari*

Rupa

1. UttanaVatarakta (Ch. Chi. 29/20)

- Kandu* - Itching
- Daha* - Burning sensation
- Ruja* - Pain
- Sira Ayama* - Dilatation of the vessels
- Toda* - Pricking pain
- Sphuranam* - Throbbing sensation
- Kunchana* - Contraction
- Shyava Twaka* - Cyanosis of the skin
- Rakta Twaka* - Reddish coloration of skin
- Bheda* - Splitting type of pain
- Gourava* - Heaviness
- Suptata* - Numbness

2. Gambhira Vatarakta (Ch. Chi. 29/21)

- Svayathu Stabdta* - Swelling, this is fixed
- Svayathu Kathinya* - Swelling with indurations
- Arti* - Deep pain
- Shyavata* - Black discoloration
- Tamra Twaka* - Coppery discoloration of skin
- Daha* - Burning sensation
- Toda* - Pricking sensation
- Sphurana* - Throbbing sensation
- Paakavaan* - Suppuration

3. Ubhayashrita Vatarakta (Ch. Chi. 29/21)

- *Ruja* - Pain
- *Vidaha* - Burning sensation
- *Sandhi-Asthi-Majja Chinndni* - Cutting like pain in *Sandhi-Asthi-Majja*
- *Angasya Vakrikarana* - Disfigurement of the joints
- *Khanjatwa* - Lameness
- *Pangutwa* - Paraplegia
- *Vatasya Sarva Shareera Charana* - Vitiated *Vata* moves all over the body.

CHIKITSA

Morbidity of *Vata Dosha* and *Rakta Dhatu* is the fundamental pathology of *Vatarakta* in which vitiated *Rakta Dhatu* obstructs the path of already *Vridhd Vata*.

Here, *Samprapti Vighatan* (Disintegration of *Samprapti*) should be the next step in its management. Management of *Vatarakta* is a challenge as it is a disease of severe morbidity, chronicity and incurable to certain extent with associated complications. The number of treatment modalities has been introduced in modern medical science but satisfactory treatment is not available yet.

In *Ayurvedic* texts, two types of treatment of *Vatarakta* are described:

1. *Samanaya Chikitsa* (General Management)
2. *Vishishta Chikitsa* (Specific Treatment according to classification)

SAMANAYA CHIKITSA

1. *Shodhana Chikitsa Antahparimarjana Chikitsa*
2. *Shamana Chikitsa*
3. *Raktamokshana Karma*
4. *Lepa Chikitsa Bahiparimarjana Chikitsa*

CASE STUDY

A male patient 58 years old came to hospital with-

- C/O Pain and swelling in right knee joint ×3-4 months.
- C/O Pain and stiffness in small joints of hands × 3-4 months.
- Pricking type of pain and burning sensation in whole body since 1 year.
- H/O Hyperuricemia one year back.
- No H/O HTN, DM, PTB

On further enquiry he explained that initially episodes of pain were for ten or fifteen minutes after that duration increased and pain become continuous.

With these complaints he came to hospital in *Swasthavritta* OPD (OPD No 202) for needful management.

Treatment

1. *Varisara Dhauti/ Shankhaprakshalana* three times (After the interval of 7days)

Diet and lifestyle modification.

Follow up: After 7 days

Result: Pain, swelling & stiffness reduced after second set (at 12th day) of *Shodhana* procedure (*Varisara Dhauti*). So, it was continued till last set for complete relief.

After 21 days pain, swelling and stiffness was completely cured. Burning sensation was also completely cured.

After 1 month follow up he explained that he had no episode of pain or associated symptoms.

DISCUSSION

Mode of Action: *Varisara Dhauti/ Shankhaprakshalana*

Vatarakta is a *Vatapradhana Tridoshaja Vyadhi* where *Rakta* is main *Dushya*. *Vata* is a predominant *Dosha* in *Vatarakta*, when it is excessively aggravated with vitiated *Rakta* is called *Vatarakta*. *Samshodhana Chikitsa* is one of the prime purificatory procedures employed in treating a constellation of symptoms and stubborn disorders. By this mode of therapy vitiated *Doshas* are evacuated from the body. *Shodhana* procedures/ detoxification procedures are essential components of the management in various metabolic disorders.

VarisaraDhauti/ Shankhaprakshalana

Srotoshodhana (Rasa- Raktaadi Srotasa)

Apaan Vayu Swasthana Gaman

Vatashamana

Helps to correct vitiation of *Vata* in *Vatarakta*

CONCLUSION

Vatarakta is a disease caused by standard of living. In modern science no effective treatment is available. *Ayurveda* is a science of life which helps in prevention and also treatment of disease with holistic approach.

In *Varisara Dhauti/ Shankha Prakshalana*, intake of plain salty water and some yogic *Aasanas* are the only requirements for the process. No drugs are required. All the deleterious effects of purgatives are totally absent. Procedure adopted for the patient of *Vatarakta* proved effective as patient was cured fully.

So, from this study it can be concluded that *Varisara Dhauti* along with diet and lifestyle modification can be given to patients of *Vatarakta* to cure the ailment.

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