



ORIGINAL RESEARCH PAPER

Ayurveda

A CLINICAL STUDY OF VAITARANA VASTI AND VATARI GUGGULU IN - AAMVATA (RHEUMATOID ARTHRITIS)

KEY WORDS:

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ABSTRACT

Dharma, Artha, Kama and Moksha are considered as the primary goal of human life according to ayurveda and Hindu mythological texts. To achieve all these goals, one needs a healthy and calm life. On other hand everyone is trying to gain good financial status at the cost of health. The gift of this new life style is Aamvata (Rheumatoid Arthritis). Aamvata is very common and painful disease for patients and our society. It was first described in Maadav Niddana written by madhav kara in early 8th century. On clinical appearance it can be compared with Rheumatoid Arthritis. Non steroidal anti inflammatory drugs (NSAID), which have serious side effects and have limitation for long term therapy. Hence there is a need for therapy with good effects and efficacy without side effects. Vaitarana vasti and Vatari guggulu are the time tested method of management of Aamvata as per ayurveda texts in acute and chronic conditions. This study shows that vaitarana vasti and vatari guggulu is the best alternative to conventional therapy for rheumatoid arthritis.

Introduction

In ayurveda Aamvata has been named keeping in view two prominent factors i.e Ama and Vata. Vitiated vata dosha along with Ama is termed as aamvata. It indicates that movement of ama by vitiated vata in full body and settles at santhisthana (joints) and creates amavata. Ama is the due to mandagni (low digestion) is an important cause of pathogenesis of diseases and vata is main functional operator of all involuntary and voluntary movements. The main sign and symptoms of amavata in ayurveda are Angmarda (tiredness), Aruchi(anorexia), Trishna(thrust), Alasya (lazyness), Gaurav(heaviness), jwara(feverish), Sandhi shoola (joint pain), sandhi shodha (swollen joints) stabdhata (stiffness), sparsh-asahyata (tenderness), sashabda-sandhi (joint recitations). Rheumatoid arthritis is considered similar to amavata as per sign and symptoms. This disease involves the locomotor system but it is also a systemic diseases affecting the cardiovascular , nervous, respiratory, reticulo-endothelial and excretory system of the body. Its etiology is still unknown and treatment according to modern sciences also too expensive, prolonged, creates many side effects and affects the quality of life of individual to larger extent. In ayurveda there is focus on the individual approach in therapeutic management of amavata instead of single drug therapy. This therapeutic program is more or less etiologically oriented and aimed at samprapti vighatana (breaking the pathogenesis).

"As mentioned in ayurveda 1st line of treatment is niddan parimargan" (removal of cause of disease is treatment).

This line of treatment depends upon a good deal on the stage of the disease process. In the management of amavata, vasti chikitsa (medicated aneama), especially vaitararana vasti(special vasti mentioned in ayurveda texts for treatment of aamvata) along with vataari guggulu is considered as main treatment regimen for amavata. In this article we will focus on Vasti the prime treatment procedure of panchkarma(5 Detoxification treatment) specially vaitarana vasti. It has a wide range of preventive, curative and promotive aspects in amavata. Pacification of vata and elimination of ama is prime target of treatment. Vasti is principal or prime line of treatment of vata. Vataari guggulu first digest ama by major contents like triphala and guggulu amapachana action and castor oil known as vatari pacifies vata.

Acharaya charak quotes that "vasti introduced in colon acts upon whole body and on every system of body. Thus drawing out the toxins and impurities by its potency like sun evaporates the liquid from the earth by its heat."

Vaitarana vasti

While describing the line of treatment of amavata, ayurvedic scholar Chakradatta has indicated Vaitarana vasti as special treatment. It is a pakvashyagata niruha vasti means the drugs are administered into colon thru anal canal. The term vaitarana is made from Sanskrit word **Vitaranam**, which means go across, donate and to leave, which helps to expel out the vitiated doshas. As toxins are expelled out from body, this gives relief in symptoms of amavata.

Ingredients of Vaitarana Basti

- 1) Saindhava Lavana(rock salt) : 1 Karsha (12 gm)
- 2) Guda (Jaggary) : 1 Shukti (24 gm)
- 3) Chinch (Tamarindus) : 1 Pala (48gm)
- 4) Gomutra(cow urine) : 1 Kudava (200 ml)
- 5) TilaTaila(sesame oil) : Q.S.

Method of Preparation

Vaitarana Vasti will be prepared as per the classical method used for the preparation of Niruhavasti.

Step 1: Initially 24 gm Jaggary (Guda) will be mixed uniformly with equal quantity of lukewarm water.

Step 2: 12 gm of Saindhava(rock salt) will be added to the above.

Step 3: TilaTaila(sesame oil)was added till the mixture become homogenous.

Step 4: 48 gm of Chinch(Tamarindus) Kalka will be taken and added to above mixture carefully.

Step 5: Lastly 200 ml of Gomutra(cow urine) will be added slowly and mixing is continued till all ingredient mixed uniformly.

Step 6: Finally after mixing, it will be made lukewarm by keeping it into hot water.

Time of Administration

It is a NiruhaBasti that can be given after the meals (Bhukte Cha ApiPradiyate).

Method of administration of Vaitarna vasti

- After eating light meal, local oleation and sudation of lower abdomen, waist and thighs of patient was done.

- Patient is asked to lie on vasti table in left lateral position.
- Patient's anus and catheter smeared with oil.
- Catheter is introduced in anus slowly and straight, vasti dravya i.e mixture of vaitarna vasti is forced slowly in one push and catheter is taken out slowly.

Discussion

The quality of vaitarana vasti can be considered as laghu(light), ruksha(dry), ushna(hot), tikshana(sharp). Majority of drugs have ama and vata shamak(pacifying) action. The tikshana property cleanses the srotus(channels) of body. The vasti ingredients after reaching to large and small intestine get absorbed from intestine due to its laghu, ushna, tikshana and ruksha guna, it breaks the obstruction and expel out the ama, toxins from all over the body, that helps in breakdown of the pathogenesis of disease.

In this vasti jaggary is used instead of honey along with rock salt to make homogenous mixture, to form a solution having permeable property to water easily. The retention of irritable substances in this isotonic solution may help in carrying the drug up to micro cellular level. Mixing the til taila with the solution of jaggary, rocksalt, tamarind and cow urine helps in forming uniform mixture.

Conclusion

Amavata is common joint disease seen in 3:1 in female and males of middle age group. The clinical sign and symptoms can be compared to rheumatoid arthritis in modern science. It is noticed that relief in sign and symptoms was found in patients when treated with vaitarna vasti and vatari guggulu. Thus it can be said that vaitarana vasti works as a curative as well as purifying measure. Proper diet restriction as per prakruti(nature) of patient must be followed. This will provide a better and healthy life to amavata i.e rheumatoid arthritis patients.