Efficacy of Nimbaamrutadieranda tail Nitya virechan in the management of Vatarakta-A Case study.
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Abstract:
In today’s busy world, lifestyle of human being is changing rapidly in every aspect and results in various types of disorders and one of them is Vatarakta. Due to continuous faulty lifestyle accumulation of morbid elements occurs in the body and on long standing manifest as severe or uncontrollable diseases. In the past two centuries common people have been increasingly diagnosed with Vatarakta. VataRakta is the disorder where sandhi shool (pain) is predominant symptom which disturbs day-today life of the patients. Vata-rakta is an illness where both Vata and Rakta are afflicted by distinct etiological factors. VataRakta is also known as Khudaroga, Vata-balasa, Vatashra & Adhya vata. The chief complaint of the patient is severe joint pain with onset at Hasta, Pada, Mulagata sandhi and then migrates to other joints in a way similar to Akhuvisha. The treatment of Vatarakta is well explained in Ayurveda including Shaman Shodhan and Rasayan karma where Virechana karma not only eliminates the vitiated pitta dosha, it also removes the sanchitamala from the raktadhatu. Thus, normal state of raktadhatu is achieved which in turn removes the aavarana of kupitavata. As per Aacharya Vagbhata Nimbaamritadi eranda tail Nitya virechana is one among the line of treatment advocated to treat kupitavata, shaman of kupitavata and sanchita mala.

Keyword: Vatarakta, Nitya virechan, Akhuvisha, Shaman, Shodhan, Nimbaamrutadi eranda taila.

Introduction:
Vatarakta is one of the unique disorders among Vatavyadhi compared to other Vatavyadhis. Rakta dhatu represents blood and associated metabolism. It signifies that association of Vata disorder along with vitiated Pitta dosa and Rakta dhatu.[1] The word Vatarakta is made up of two words Vata and Rakta.[2] Vata is the chief without which any disease may take place, the Rakta is also a very important,[3] The originating factor (root) of the body and it (body) is sustained by the Rakta and as such Rakta should be protected carefully; in fact,
blood is life, If it gets afflicted, leads too many disorders.

In Vatarakta Vata Dosha and the Dushya Rakta are vitiated simultaneously. Sushruta described this condition under VATAVYADHI,[4] while Charak and Vaghbhat assign a separate chapter to this disease.

**Nirukthi**

The nomenclature of diseases can be done in many ways, since the innumerable diseases can differentiated on the bases of vitiated Doshas, manifested symptoms of involved Dushyas & the causative factor acting in cumulative manner. So the disease can be named after any of the above factors. So for as Vata Rakta concerned, as the term itself denotes – Vata & Rakta which are predominant pathological factors acting in diseases process however, it can have the following derivations.[5]

**Adhya Vata** - The disease which affects the people with comfort & royalty & secondly as it is difficult to cure.

**Kudha Vata**-The disease which is most commonly seen in Kudha Desha i.e. near the ankle or in smaller joints According to Shabda Kalpa Druma - Kudha Shabdha is also named as Khajja (lameness).

**Vata Balasa**-
The disease manifested after provoking kapha.
Other synonyms are Adya Maruta, Adya Pavana.

Virechana is the popular chikitsa among shodhana chikitsa, which gives satisfactory results in chronic diseases. In the line of treatment of vatarakta, Malasanchaya is the main cause for the manifestation of disease vatarakta .Nirharana of sanchita mala is the main line of treatment advocated in vatarakta. Vatarakta is a disease characterised by raktadusti. Raktadhatu is the aashrayastana for pittadosha and virechana is the specific shodhana karma to treat pittaja and raktajavikaras. [6]

Virechana karma not only eliminates the vitiated pitta dosha, it also removes the sanchitamala from the raktadhatu. Thus, normal state of raktadhatu is achieved which in turn removes the aavarana of kupitavata. [7]

As mruduvirechanais one among the line of treatment advocated to treat kupitavata, shaman of kupitavata and sanchita mala nirharana are achieved by excretion.

**Aims and Objects:**

- To evaluate the efficacy of Nimbaamrutadi tail in the management of Vatarakta
- To evaluate the effect of Nitya virechan in the management of Vatarakta

**Materials and Methods**

**Plan for the study**-

After analysis Vyadhi and rugna Awastha planned for the treatment

Nimbamrutatadi eranda tail nitya virechan for 7 days.

**Dose**- Janaghnaya snehapaan matra as per Sharangdhar Samhita -Dwiarshiki i.e 20ml

**Anupaan** – Koshnajala [8]
NIMBAAMRUTAAIDI ERANDA TAILAM

निम्बामृतावर्षपतलनिदिध्यितानोभागान्यपूर्वकदश
पतालनिपद्घटएष्पाम् | अष्टांशविषयपरस्परप्रस्थंग्रंहसंविचे
तिपुष्पाणकन्:॥५८॥

पाठाविद्वंद्गतरसपुर्णोपापकुल्यदिविश्वायरोगविकारी
शमिलिकाचक्षुकः: तेजोवतीमर्गंवसंक्षरायोगशि
निशोहिण्यरूपकरवचाकापरमूलयुक्त:॥५९॥

मन्नंत्यसतिविध्यायविषयायवान्यासंसृद्धगुमु
लुपरेषिपुष्पसंहः तत्तत्विविधातिशृङ्गसमृ
मीरासन्यर्वस्मणमंगङम्यकुण्डलीकृपु॥६०॥

नायाइणाकईद्वंद्गङ्गरणमालाजव्वुसवुगिगुलम
gुड़ोद्यमेहान।

यक्ष्मारुचचश्वसिपीिसकासशोफहृपपाण्डुरोगमि
षवद्रचि वातरक्तम्॥६१॥[९]

Place of study: - OPD of Dept. of
Panchakarma Ayurvedic Hospital
Aurangabad Maharashtra.

Case Report:-

Patient name(Rugna naam)- XYZ
Vaya-30yrs
Linga-female
Jati-Hindu
Niwas- N-4 CIDCO, Aurangabad
Vayvasay-Government servant
Shikshan-Graduate
Vaiyakritsthi- Married
Ritu-Vasant
Desh- Sadharan

Vartaman lakshanani

Avadhi

1. Dakshin hasta anguli sthani vedana,
2. Dakshin janu sandhi vedana : 2years
3. Sthoth over dakshin anguli
Pradesh, manibadh sandhi 1
and ½ year, max from
6 months
4. Sparshaasahatva over dakshin
hasta sandhi and janu: 2 months

Vartamaan vyadhi vruttant-
A female patient aged 32years,
N/K/C/O HTN/DM/Thyroid . Patient
was apparently well 2 yrs ago, when she
gradually developed above lakshanas ,at
that time she had approached to
allopathic treatment got temporary relief,
the vyadi lakshanas aggravated in june
2019 so, she took once again allopathic
treatment got temporary relief, since 15
days all above lakshanas get worsen thus
she approaches our Ayurved rugnalaya
for further treatment.

Purvauttappana vyadhi vrutant-
Chikengunea – 15 yrs ago
Typhoid – 10 yrs ago
Amlapitta – 3years ago

Purvauttappana vyadhi chikitsa-
Patient took allopathic treatment for all
above vyadhis.

Kularutta –
Matrukula - Mother k/c/o Amlapitta and
Hypertension, grandmother k/c/o
Sandhigatvata
Pitrakula - Father k/c/o Amlapitta
Swakula- Husband K/c/o Nasaroga

Rugna paricharya –
Vegetarian diet
Vyayam – Not performing
Wake up- 6 am
Tea -7.30am
Breakfast – 8 am
Lunch – 1.30 pm
Tea and snacks – 5.30pm
Dinner – 9 to 10 pm
Every Sunday outside food and
diwaswap for 2hrs
Amla and katu ras priti

Menstrual history:-
LMP- 20 days back
M/H -3-4 days
30 days

Vrikut hetu-
Aahar-
- Tea 3-4 cups /day with biscuits,
- *Paryusheet aahar sevan* twice in a week
- weekly once Sprouts
- Idli,Dosa weekly once
- H/o pickle sevan
- H/o dadhi sevan
- H/o Green chilli
- *Patrashak* weekly thrice
- *Jalasevan* 2 liter /day

Vihar-
- H/o Aadhyashan
- H/o ratrijagran

Manas-
- Atichinta
- Arati

Rogi Parikshan
Ashtavidhaparikshana
a. *Nadi* (pulse) -78/min.
b. *Mala* (stool) - prakrut/day
c. *Mutra* (urine) - prakrut 3-4 times /day
d. *Jeehva* (tounge) - saam.
e. *Shabda* (speech) -Spashta
f. *Sparsha* (skin) - *sandhipradeshishoth, ushnasparsha*
g. *Druka* (eyes) - Normal.
h. *Akruti*-Madhyama.
i. *Bala*- Madhyama.
j. *Agni*- Kshudhamandya.
k. *Nidra*-Prakrut
l. *Raktadaaba* (B.P) -110/80 mm/Hg.
m. *Udar*-mrudu, *ushna sparsha*

Counselling:
As patient was psychologically upset, hence proper counselling was done. She was made aware of the signs and symptoms clearly. Patient was made confident that her condition is treatable.

Diagnostic criteria: Patient with classical sign and symptom of *Vatarakta.*

Subjective Parameters:
Signs and symptoms of the patient are assessed after each follow up and results are drawn after the last follow up.[10]

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Parameter</th>
<th>Observation</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sandhishool (VAS Scale)</td>
<td>0:No Pain during walking 1:Mild Pain during Walking (1-3 score) 2:Moderate Pain during Walking(4-7 score) 3:Severe Pain during Walking (8-10 score)</td>
<td><img src="image" alt="VAS Scale" /></td>
</tr>
<tr>
<td>2</td>
<td>Sparshaasahtava</td>
<td>No sparshaasahtava</td>
<td>0</td>
</tr>
</tbody>
</table>
Mild: (deep touch causes sparshaasahatva) 1
Moderate: (little touch causes sparshaasahatva) 2
Severe: (little touch causes sparshaashatava) 3

3 Sandhishoth
- No swelling 0
- Swelling but not apparent 1
- Swelling obvious on lesser than 2 joints 2
- Swelling obvious on greater than 2 joints 3

Apathya
Diwaswap
Adhyashan
Amla ras
Lavan ras
Fermented food like idli, dosa, biscuits
Abhisandhi aahar
Atichintan

Pathya
Purana Shuk dhanya

Assessment of subjective criteria

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Criteria</th>
<th>Grade Before Treatment</th>
<th>Grade After Treatment</th>
<th>Grade After follow up</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sandhishool</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Sparshaasahatva</td>
<td>3</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>Sandhishoth</td>
<td>3</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>

In this study after assessment of subjective parameter sandhishool was 3 on 1st day i.e before treatment after treatment and proper analysis it was 2 after 7 days, After follow up it was 1. Sparshaasahatva and sandhishoth both were 3 on 1st day, after treatment on 7th day it was 2 and after follow up on 14th day it was 0.

Assessment of objective criteria

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Criteria</th>
<th>Before treatment</th>
<th>After Treatment</th>
<th>After follow up</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ESR</td>
<td>30</td>
<td>15</td>
<td>10</td>
</tr>
<tr>
<td>2.</td>
<td>Sr. URIC ACID</td>
<td>7.2</td>
<td>5.8</td>
<td>4.2</td>
</tr>
</tbody>
</table>

In this study after assessment of objective parameter ESR on 1st day it was 30, after treatment on 7th day it was
15, after follow up on 14th day it came down 10. Serum uric acid was 7.2 on 1st day before treatment, after treatment on 14th day it found 5.8 and after follow up it shown 4.2.

Discussion:

A case of middle age woman presenting with the symptoms of Vatarakta treatment was planned after proper assessment of bala, agni and koshtha etc. The sanchitamala avastha was found with bahudosha awastha so, Nityavirechan was decided as vatarakta is a vyadhi where Vata and Rakta is dominant. Pitta is having ashrayaashrayi sambandh with rakta Dhatu. Virechan is the procedure to bring out sanchit mala from srotas where Nimbamrutadieranda tail played important role in vatarakta. Nimbamrutaadi eranda tail contain so many potent drug like Erand where it has property like shukshma, ushna, vyavyayi and vikasi vatakapha pacifying property. Guducchi, Manjishta are potential drugs for breaking samprapti of vatarakta as its acting directly on rakta dhatu. Patient got relief in symptoms like Sandhishool, Sandhishoth and Sapshaasatwa after Nitya Virechan for 7 days. Difference found in objective parameters too.

Conclusion:

Based on the lakshanas of the patient diagnosed it Vatarakta. Virechana therapy is one which expels pitta dosha from body and also if pitta is in association with kapha dosha. It is best measure for pitta expulsion. In Sushruta Samhita, it is mentioned that for rejuvenation purpose, initially purification should be done which shows essentiality of purification. In Charak Samhita as it is based on medicine, details of drugs are more elaborately given in comparison to Sushruta Samhita. But in Ashtanga sangraha good numbers of drugs are available like Charak. One of them is Nimbaamrutaadi eranda tailam. By keeping the ideology of ayurveda in the diet principles and focusing on Nitya virechan with Nimbaamrutaadi eranda tailam found effective. The desire effect can be achieved in vatarakta.

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