ROLE OF PANCHAKARMA IN MANAGEMENT OF RHEUMATOID ARTHRITIS

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Abstract

Rheumatoid arthritis is a systemic autoimmune disease that causes chronic inflammation of the joints. It causes inflammation of the tissue around the joints. As the disease advancement, the inflamed synovium occupies and damages the cartilage and bone of the joint. An autoimmune disease is a condition characterized by an abnormal immune response to a normal body part. Because it can affect various organs of the body, rheumatoid arthritis is referred to as a systemic disease and ultimately called rheumatoid disease. In Ayurveda amavata is correlated with rheumatoid arthritis. Vitiated vata and ama plays major role in the manifestation of amavata. Improper digestion of Rasavahastota (digestive fire), Ama (toxins), and sandhiVikriti (joint deformity). Amavata develops due to dusti or prakopa of Ama as well as vatadosha. The Panchakarmatherapy which normalize agni (digestive fire), metabolizers Ama (toxins), and regulates vata and maintain healthy sandhi and sandhishasheshma (synovial fluid) will be the supreme treatment for this disease.

Introduction:

Rheumatoid arthritis is an autoimmune chronic inflammatory disorder. The characteristic features of rheumatoid arthritis is persistent inflammatory disease of joints, usually involving peripheral joints in a symmetric distribution. The synovium becomes inflamed causing warmth, redness, swelling and pain. With the advance stage of diseases, the inflamed synovium occupies and damages the cartilage and bone of the joint.¹

Normally the immune system shows self-tolerance and does not attack the body’s own constituents. In autoimmune diseases this self-tolerance fails. The immune system fails to identify self antigens and mounts a misguided attack against them.²

In Ayurveda amavata is disease of Rasavahastota. It is generally correlated with RA. Amavata is the outcome of Agnidushti (abnormal digestive fire), Amotpatti (toxin accumulation) and sandhiVikriti (joint deformity). Amavata develops due to dusti or prakopa of Ama as well as vatadosha. The Panchakarmatherapy which normalize agni (digestive fire), metabolizers Ama (toxins), and regulates vata and maintain healthy sandhi and sandhishasheshma (synovial fluid) will be the supreme treatment for this disease.³
Aetiopathogenesis Of Amavata
Due to etiological factors like, Aharaj nidan (food habits) like Virudha ahar (Antagonist food), Snigdha ahar, Guru ahar (heavy diet) Viharaj nidan (life style related) like Diwa Swapna(day dream), Ratri-jagran (Night awakening) and Mansika nidan (Mental diagnosis) like Chinta (anxiety), Shoka(mouring), Bhaya(fear), Krodh (anger). The function of agni is disturbed in the body and ama is produced. This this produced ama get together with prakupitvata and circulates all over the body through shira and dhamni and gets lodged in kaphaSthana.i.e., sandhi because sandhi is the Sthana of shleshakkapha and develops amavata. iv

Samprapti Ghataka
1. Dosh- Vata Pradhan Tridosha
2. Dushya- Rasadi Dhatu, Snayu, Sandhi
3. Agni- Jatharagni And Rasadhatwaagni
4. Srotas- Rasavaha, Asthivaha
5. Adhishthan- Asthisandhi
6. Rogamarga- Madhyama

Lakshana of amavata
(i) Samanya lakshana of amavata
Angmarda(Body ache), Aruchi(Anorexia), Trishna(Thirsty), Gaurava(Heaviness in the body), Aalasya (lethargy), Angashunata (swelling in the body), Jwara (Pyrexia), Apaki (Indigestion).

(ii) Pratyatma lakshana of amavata
Sandhi Shotha (Swelling in joints), Sandhi Shool(pain in the joints), Gatrasabdhata(Stiffness in the body).

Criteria to diagnose R.A
As per American rheumatism association (1988) the following criteria has been laid down:-
1. Morning stiffness
2. Pain in three or more joints area
3. Arthritis of hand joint
4. Symmetrical arthritis
5. Rheumatoid nodules
6. Rheumatoid factors
7. Radiological changes
8. Above starting 1-4 criteria should be present for 6 weeks or more.
9. Diagnosis of RA is made with 4 or more criteria.

Role of Panchakarma in Amavata
Acharya Chakrapani has described the principle and line of treatment of Amavata In Chakradatta he has mentioned following measures. Later Bhavprakashaan Yogvatnakar added Ruksha Swedan and Upnaha. The line of management described for the disease as “LanghanamSvedanamTikthamDeepnaniKatuni…” can be summarized under following heading:-

Line of management in Amavata (Rheumatoid arthritis):-
Aptarpan:- Langhan, Langhan-pachan, Dosabasechan
Swedan:-Rukshyasweda, Snigdha sweda, Upanahasweda.
Rasayan chikitsa(naimittik Rasayana)
Pathya aahar vihara.

Langhana
Any measure which brings in laghuta in the body, is known as langhana, ten types of langhana have been said in charaka samhita. Acharya vagbhatta in ashtang hridya has considered langhana similar to aptarpana and has described under the heading shodhana and shaman. The excessive vitiation of kapha, pitta, blood and waste products, are afflicted with obstructed vata and cause bulky and strong body is treated using langhana procedures. Upvasa (no consumption of food material) is the main type of langhana useful in case of amavata. Amavata is amasyothayadh and also rasaja vikara, langhana is the first line of treatment in such conditions. The pathology originates in amashya due to poor digestion in presence of mandagni, ultimately resulting in formation of ama. So the langhana will further stop the production of ama, and helps in digestion of ama. iv
Swedana
Therapy is the best treatment for vitiated Vata and Kapha dominant disease. It liquefy the vitiated Dosha which are spread throughout the body, Relieves stiffness, heaviness and coldness of the body and produces sweating. All the 13 types of Agni are stimulate by swedanakarma because it helpsin digestion of Ama due to its Ushna and Tikshna properties. The main Swedana are use in Amavatais Ruksh Swed, Snigdha Swed, Baluka Swed, Upnaah. Ruksha Swedis use in early stage of Amavatadue to presence of excessive Ama in that condition. SnigdhaSwedais use in chronicity of the disease due increasing of Ruksha Gunain the body. RukshSwedewith Eranda Beeja, Ajwain and Saindhavasalt having Ushna, Tikshna, Shrotosodhana and Amapachakaproperties and helps the remaining of pain, stiffness, inflammation and soften the body.\[vii\]

Basti
Basti is the chief therapy for the Vitiated Vata. The given basti enters the Pakvasaya, which is the mainsite (Sthana) of Vata Dosha and destroy vitiated Vata Dosha. After subsiding of the Vata Dosha, the disease located in the other parts of the body also become pacified. In Amavata Anuvasanaas well as Asthapana Bastis given. Anuvasanabasti reduces rukshata of the body by its snehanaguna. It nourishes the body as well as maintain the function of Agni. Asthapana Basti eliminates kosthagatadosha and specially remove Anaha (destension of abdomen) and Vibanadha (constipation). Acharya Chakrapanis recommended Saindhavadi Taila for Anuvasana basti and Ksharabasti for Asthapanabasti.\[viii\]

Katu Tikta Dravya And Deepan:-
Tikta dravyas are Amaand pittapachaka and srotomukhvishodhana, katurasa is chedaka and kapha shamak. Both rasa have Laghu, Ushna and Tikshnaproperties, which are useful for Ama pachana. Katu and Tikta Rasaredused Amaand increases the digestive fire, and helps to remove excessive kledak kapha. Pippali, Pippalimula, Chavya, Chitrak, Shunthi, Maricha insmallquantitywith warmwater helps in digestion and disintegration of Ama.

Chemical composition of dravyas (Drugs) used in deepan:-
Pippali and Pippalimoola:-
Pepperlongumine, Piperlonguminine (stem & root); n-hexadecane, n-heptadecane, n-octadecane, n-nonadecane, n-eicosane, nheicosenone, \( \alpha \)-thujene, terpinolene, zingiberene, p-cymene, p-methoxy acetophenone, Phenylethyl alcohol and some Essential oil (dried fruit);

Piperine, Piplartine, an identified steroids and methyl-3,4,5-trimethoxycinnamnate (roots); major alkaloid pipperine and sesamine (stem & fruits).

Chavya:-
Aromatic oils that are about 0.7%, piperine 4-5% and an alkaloid and papalotine, the roots contains piperine 6.55-0.18% pippalotin (0.13-0.20%), piper ceaguminin, sterole and glycoside.

Chitrak:-
Plumbagin, 3-chloroplumbagin, plumbagic acid, isozeylinone, glucose, fructose, Aspartic acid, hydroxyproline.

Marich:-
stem:- piperine, henriciacontan-16-one, \( \beta \)-sitosterol. Fruit:- piperonal. Plant:- serine, threonine, ascorbic acid, carotene.

Shunthi:-
It contains an Aromatic volatile oil 1-5%, which contains Camphene, Phellandrene, Zingiberine, Cineol, Borneol, Gingerol, Gingerin. Essential oil (rhizomes); Dihydrogingerdione, Gingerdione and gingerol (root); Aspartic acid, Threonine, Serine, Glycine, Cysteine, Valine, leucine and isoleucine (aerial parts and tuber).

Virechana:-
Virechana is the shodhana therapy it eliminated the dosha by Adhomarga. After the use of Langhan, Swedan, Tikta, Katurasa, Sewana and deepna, dosha come shakha to kosha and in Niramaawashta. Virechana used in that dosha which are Leena in Srotasa. Ama is produce in pitta Sthana and have involvment of kledaka kapha. Virechana helps to remove kledak kapha from pitta Sthana.
Ashwagandha
Ayurvedic
All 3 treatments were ap
Panchakarma
ars of age and it is termed
Langhan
and effective in rheumatoid arthritis.

Snehana:-
Snehapana is therapeutic measures used in chronic stage of Amavata.
Excessive of Vatadosha leads to dhaturukshita it will be controlled by Snehan therapy. A medicated Sneha processed in Ushna, Katu, and Tiktarasa drug is very effective in the Amaand Vatadosha.
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