

ROLE OF PANCHAKARMA IN AMAVATA

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ABSTRACT:

Amavata is painful condition which has been explained in ayurvedic texts. The disease initially manifests as a gut disorder with symptoms of indigestion and anorexia. Disease is seen to encroach all the tissue, mainly bones, muscles ,and joints and multiple organs. This condition is often compare to rheumatoid arthritis of modern day. The disease is formed due to vicious amalgamation of morbid vata and ama. It ia a condition involving multiple joints of the body . In modern medicine it is considered as autoimmune disease giving rise to deformities of joints in extrame condition. It comes as attacks of shifting or prinking type of pain ,stiffness particularly in morning hours. As per modern medicine there is symptomatic cure . as per ayurvedic treatment discusses in our article.

Key Words- Amavata, Rheumatoid arthritis, Autoimmune disease

INTRODUCTION :

Amavata is formed due deadly combination of morbid Vata and Ama. The word 'Ama' literally means ,undigested ,toxic or unwholesome products . Which is produce in the body due to weakening of digestive fire.this ama is then carried by vitiated vayu and travels throughout the body and accumulates in the joints which is the seat of kapha .As this process continuous all joints are gradually affected , which result in severe pain and swelling in the joints. Amvata is disease of rasavaha strotavaha .It is generally compared with rheumatoid arthritis. Rheumatoid arthritis is a chronic inflammatory disease .it is most common cause of physical impairment in society.The prevalence rate of this disease is male and female ratio 1:3. It is most likely to strike people 30-50 years. Rheumatoid arthritis mainly affected joints are the small joints of hands and feet cervical spine and also larger joints like shoulder and knee joint. According to modern gives analgesic, non steroid and anti inflammatory drug and surgical approach, but ayurvedic has best remedies and treatment to offer towards effective management of Amavata. In Ayurvedic Sandhi shoola, Sandhi shotha, Shiffness of joints, Aruchi, Angamarda ,Vrishika damshavat peeda etc. According to acharya there are varieties of treatment in ayurvedic like Langhana, Swedana, Dhara, Lepa, Upnaha ,Verechana , Basti etc.

Aim –

Role of panchkarma in Amavata.

Objective –

1. To study amavata in detail .
2. To study treatment in amavata in detail.

MATERIAL AND METHODS :

Amavata –

The disease is formed due to vicious amalgamation of morbid vata and ama ,

Ama – It is immature nutritional essence formed In the stomach due to sluggish digestion .

Causes –

- Viruddha ahar-mutually incompatible foods
- Viruddha Vihar- unwholesome lifestyle practices
- Mandagni- having low metabolism and sluggish digestion for longer period
- Nischala- sedentary life activities
- Snigha bhojan- consuming unctuous,oily and high caloric food.
- vyayama – immediately getting indulged in exercise

Symptoms-

- Angamarda – Pain in body parts
- Aruchi- anorexia
- Trishna –thirst
- Gaurava- heaviness of the body
- Alasya- Weakness
- Jwara- Fever
- Apaka-indigestion
- Shunata- Swelling of body parts
- Saruja shopha- painful swelling in the joints
- Vrishika damshavat peeda
- Daha- burning sensation

Bahya chikitsa (External treatment)

1. Langhana-

Langhana means Anything which induces a feel of lightness in the body. Langhana helps the body to recover from the blocks and damages caused by morbid factors , ama and vata in this context. Langhana also destroys the morbidity by serving the purpose of deepana and pachana.

There are 10 types of langhana but the forms of langhana which could come handy in dealing with premonitory condition of amavata .

Upavasa-Complete fasting

Pipasa Nigrahana –controlling the urge to take water

Panchana aushadha –Medicines which digest and mobilize the morbid ama

Aatapa- exposure to sun heat

Vyayama – exercise

2.Swedana – sweating treatment

It Is specialized treatment of ayurveda which helps in providing unparalleled relief in pain, swelling and stiffness associated with diseases like Amavata, Sandhigatvata, Low back pain etc. It is best form of treatment in expelling morbid Ama ,vata and kapha and also destroying the disease . There are many types of swedana as explain in ayurvedic texts. Below mentioned types of swedana are generally use practiced in the treatment of amavata. Use Ruksha sweda in amavata,it would greatly help in patient having more vitiation of ama as compare to vata .so that glutinous and slimy ama can be controlled.

Bashpa sweda- Steam therapy

Nadi sweda – Either to individual affected joints or for whole body is preferred.

Pinda sweda- Bolus formation

In panda sweda the medicaments ,generally bolied to tolerable tempeture are tied cloth so as to make a bolus .Pinda sweda is highly beneficial in amavata .

Churna pinda sweda – Harbal powder bolus fomentation

In Amavata , wet form of churna pinda sweda is generally as there is degeneration and there is want of lubrication.

Herbal powder used for churna pinda sweda –

Rasnadi churna , Jatamayadi churna, Kolakulattadi churna etc.

Patra pinda sweda – Leaf bolus formation

The fresh leaves of the vata alleviating, Pain relieving herbs are collected and sliced and bolus formed.

Valuka pottali sweda –

In this treatment , the sand is heated to tolerable temperature and tied in bolus. The bolus is heated in a pan . The heated bolus continuously rubbed over the affected area.

Above Pinda sweda is preferred to relieve pain and swelling in joints.

3.Dhara- (Pizhichil)

It means to pour in streams. In this medicaments including herbal oils and processed milk is poured in streams over the painful joints along with gentle stroking for fixed duration . It is mostly used in swelling in joints. This is highly effective in combating morbid vata ,pitta.

4. Lepa –

Lepa means application . powder of dry herbs which alleviate pain are taken and made into paste. The paste is applied over the affected joints.

5. Upanaha-

Upanaha means poultices. The herbal powder can be used in upanaha.

Abhyantara chikitsa (internal treatment-)-

1. Virechana –

Virechana means therapeutic purgation .virechana is generally given after the administration of snehapana and swedana . virechana expels the morbid dosha especially pitta and vata, thus preventing the Amavata.

Nitya virechana –

This is variant of virechana where in the medicines which have a laxative property are given in low doses on a daily basis, it also relieves pain ,inflammation and stiffness of the degenerating joints in Amavata. It is the best form of virechana which can be given in early manifestation of Amavata.

2. Basti –

Basti means medicated enemas. Basti is said to be the best treatment for vitiated vayu and related painful condition , including Amavata. it is generally preferred in chronic condition . Basti strengthens the joints and soft tissue, rejuvenates health

and prevent recurrence. Basti also helps in enabling smooth movements at the joints . Many times constipation and accumulation of gases in the belly is cause for joint pain .Virechana and basti act as effective purgatives and relieve the mentioned condition. Basti is given the below mentioned forms

Asthpana Basti –

Herbal decoction or milk processed with decoction is given as enemas.

Asthpana basti in low back pain-

Erandamuladi kashaya basti

Dashmula kashaya basti

Dashamula ksheera basti

Vaitarana basti

Mustadi yapana basti etc

Anuvasana basti-

Medicated oils or ghee is used for enemas. It is given in combination with asthpana basti (Alternatily).

Matra basti-

It is also variant of anuvasana basti but given in small doses.It lubricates the joints and relieves pain associated condition. Basti is generally preferred in chronic Rheumatoid arthritis conditions ,but in acute condition not preferred enemas .Enemas is preffered after most of the morbidity in the form of vitiated vata , kapha and ama has been expelled by the administration of deepana, pachana, and Virechan.

CONCLUSION :

Above treatment are applied in Amavata according to severity and availability of drugs and condition regarding surrounding patient.

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