

# Role of Panchakarma in Various Disorders Associated With Pain; W.S.R. To Sciatica, Spondylitis and Osteoarthritis

<sup>1</sup>Dr.Sushma Vajinath Shete. <sup>2</sup>Dr.Rupali Patil

<sup>1</sup>PG Scholer, Department of Panchkarma.

<sup>2</sup>Guide & Asso. Professor, Department of Panchkarma.  
PMT'S Ayurved College, Shevgaon.

**Abstract:** Panchakarma is the process, which gets to the root cause of the problem and re-establishes the essential balance of 'Tridosha' (three doshas: Vata, Pitta and Kapha) in body. Ayurveda is a system of medicines practicing in India anciently. The concepts and belief of ayurveda based on logical reasoning and experimental observations. Ayurveda not only mentioned approaches of disease prevention but also described preventive measure to maintain good health status. The therapeutic measures of ayurveda not only involves use of medicine but also utilizes other approaches such as; Panchakarma. Panchakarma is a Shodhana Chikitsa and approved as vital therapy for the management of various disorders. Panchakarma offer various therapeutic benefits such as; detoxification, improved circulation, relief spasm and pain. The efficacy of Panchakarma also well proven in pain related diseases. This article presented role of Panchakarma in pain W.S.R. to Sciatica, Spondylitis and Osteoarthritis.

**Keywords:** Ayurveda, Panchakarma, Pain, Shodhana Chikitsa, Shoola, Sciatica

## INTRODUCTION

In Ayurvedic texts, various terms such as, Ruk, Ruja, Vedana & Shool are commonly used for pain, however, 'Shool' is more appropriate term amongst all which means - a condition with state of discomfort to body & mind. Thereby, the definition of Shool can be stated as experience similar to driving a nail into the body of the person. It has been further elaborated that out of Tridoshas, vitiated 'Vata' is the main causative factor responsible for all painful conditions. This vitiation of Vata occurs in two ways, viz. Dhatukshya Janya Vata Prakop (increased catabolism) and Margavarodh Janya Vata Prakop (channel obstruction). Furthermore, the 'Ruksha' (Dryness) and 'Chala' (Vibrations) Gunas (characters) of Vata are mainly involved in the manifestation of pain. Panchakarma is one of the

purification method described by ayurveda which help to detoxify body. Panchakarma involve utilization of five sub-therapies which help to maintain normal health status. Panchakarma maintain Tridosha balances, maintain circulatory process, impart calmness, improve tonicity, boost internal strength and purify whole body therefore offer relief in various diseases. The Shaman & Shodhan Chikitsa of Panchakarma pacify vitiated Doshas and normalizes functioning of Dhātu. Snehana and Swedana are preparatory steps of Panchakarma (Poorva Karma) which initiate body for main procedure; Pradhan Karma. Diseases which are associated with pain mainly involve localized symptoms and vitiated Vata dosha. Panchakarma therapy help to relief localized symptoms associated with pain such as; inflammation, swelling and strain. Panchakarma also pacifies Vata dosha therefore help in diseases such as; Sciatica, Spondylitis and Osteoarthritis. Panchakarma therapies such as; snehana, swedana, vamana, virechana, basti and shirovirechan help to manage painful diseases as mentioned above.

## AIM & OBJECTIVES

- ❖ Understanding Concept of panchakarma as per Ayurveda.
- ❖ To view Role of Panchakarma in Various Disorders Associated with Pain; W.S.R. to Sciatica, Spondylitis and Osteoarthritis.

## MATERIALS & METHODOLOGY

In this conceptual review article, information from contemporary texts of Ayurveda and a various textbooks.

Panchakarma Approaches For Various Shoola Roga-

- Snehan

- Swedan
- Vaman
- Virechan
- Basti
- Shirovirechan

#### Therapeutic procedures for Pain Management in Ayurveda-

1. **Snehana:** In Ayurveda, Sneha is the best Vatashamaka and has been said for Vata and Kapha Dosha. Snehan implies oleation of the body and is described as one of the important Purvakarma (precursor) to Panchkarma as Vata Dosha (Dhatukshayjanya) gets pacified by Sneha (oleation). Vata bears properties opposite to that of Sneha. Sneha with its antagonist properties pacifies Vata Dosha. Oil used in Abhyanga enters the body through Romakupa, Siramukha and Dhamani. Snehana is classified as Abhyantar Snehana (Internal oleation) and Bahya Snehan (Outer oleation).

2. **Swedan:** Swedan implies hot fomentation which is also the precursor procedure to Panchkarma which helps in inducing sweating to the patient. This procedure is done to curb the Vata Dosha vitiated due to increase in its Sheeta property. The role of Swedan is best understood with Transient Receptor Potential Channels. These receptors are mainly found in nociceptive neurons of peripheral nervous system. Upon further literary search, it is known that TRPV1 channels are responsible for perception of heat and pain both thereby, facilitating the role of Swedan in management of pain.

3. **Agnikarma:** Agnikarma (Intentional Heat burn therapy) is one of the most effective para surgical procedure mentioned for the management of pain which is done with the help of Shalaka (metal probe). This unique procedure helps in relieving pain in various painful conditions chiefly of Musculoskeletal pain like Parshnishool (heel pain - Calcaneal spur), Sandhigatavata (Osteoarthritis), Avabahuk (Frozen shoulder).

4. **Jalaukaavcharan:** Jalaukaavcharan (Hirudotherapy) is one of the therapeutic procedures of Raktamokshan (Bloodletting). This therapy of pain relief involves application of Nirvish Jalauka (Nonpoisonous Leeches – Hirudo medicinalis) for removal of vitiated blood at the site of pain.

5. **Viddhakarma:** Also known as Vedhan is one of the eight Shastrakarma (surgical measures) mentioned in Sushrut Samhita. This is a sterile procedure which includes piercing the points with special hollow needles considering the anatomy of Marma (vital

points) as per Ayurveda. The piercing leads to painful mechanical stimulus which causes release of endorphins thereby, causing immediate pain relief.

6. **Lepankarma:** Lepankarma is application of medicated paste on skin. Classical texts describe the utility of Lepa in treatment of Vatrakta. Sushruta has mentioned Lepankarma in Twakgat Vata (vitiated Vata in skin) as reference cited in Vranshoth Chikitsa (inflammatory condition), Mansagata Vata (vitiated Vata in muscles) and Snayuroga (Diseases related ligaments).

7. **Bastikarma:** It is one of the chief therapeutic procedures of Panchkarma in which the drugs are administered into the rectum of the patient. It is multidimensional treatment procedure offering wide range of clinical benefits in different diseases due to its synergistic effects.

#### Panchakarma for Sciatica

Sciatica is associated with disturbance of sciatic nerves of leg. In Ayurveda it is termed as gridhrasi and mainly involves vitiation of Vata Dosha. Pain around hip, thigh, back and lower leg, muscles strain and pricking sensation are the symptoms of disease. Panchakarma recommended for gridhrasi along with other medication and exercise. Sedated oils used in Panchakarma help to calm sciatic nerve. Panchakarma in gridhrasi may perform as follows:

- ❖ **Snehana:** Application and sprinkling of oil over the most affected area.
- ❖ **Swedana:** Pizichil, sudation with oil and upanaha swedain gridhrasi.
- ❖ **Mridu samshodhana:** Mridu Virechanain controlled manner.
- ❖ **Shiravyadha/Rakta-mokshana:** Recommended to perform 4 angula above knee joint

#### Kati Basti -

is also recommended for lower backpain and therefore may be utilized in sciatica. The well of flour mixture loaded with warm oil applied over lower back, warm oil help to expand vessels, relax muscles, offer calming effect, enhance recovery process and alter rigidity. Matra Basti possessing Snigdha, Laghu, Ushna and Tikshna guna therefore offer Vata-Kapha Shamaka activity. Pacify Kapha and Vata, Snigdha Guna of Taila antagonizes Ruksha of Vata while Tikshna Guna pacifies Srotodushti,

therefore Matra Basti control Apan Vayu thus relief pain in sciatica. Vastipurify Purishadhara Kala and Asthi Vaha Srotas while Sneha Basti possesses Vata Shamaka property. Vasti removing Mala and Avarana thus help to clear Srotas. The Snigdha Guna of oil normalizes Apan Vayu which and relief pain of sciatica.

- Panchakarma procedure such as; Snehana and Svedana boost muscle tone.
- Vasti with Tikta and Madhura Rasadrugs offer anti-edematous and anti-inflammatory properties.
- Shalishastika Pinda Svedana offer nourishment to muscles and bones thus reduces inflammation and pain.

#### Panchakarma for Osteoarthritis -

Osteoarthritis is a degenerative joint disease causing pain, swelling and restricted joint motion. Osteoarthritis involve loss of cartilage mainly affects joint of hands, knees and hips. Tenderness, stiffness, loss of flexibility and grating sensation are the others symptoms of disease. The persons of middle or higher age affecting more than younger one while female are more susceptible to disease than male. Ayurveda recommended use of Panchakarma therapy for the symptomatic relief of disease. Snehana and Swedana with Dashamoola taila and Dashamoola kwatha offer vatashamaka, balya and anulomaka properties thus help in Sandhigata vata. The Panchakarma therapy increases joint space temporarily and improves movement & flexibility of joints. The Snehana and Swedana help to maintain body tonicity therefore strengthening muscle, ligament and tendon flexibility.

♣ Abhyanga: Abhyanga pacifies vata, reduces pain, strengthens muscles and improves joints flexibility.

♣ Janubasti: Janu basti lubricate fluid in joint and maintain integrity of the bony frame, boost blood circulation, nourishes knee joints and enhance mobility of knee joints.

♣ Sveda: Sveda helps to keep joint warm, reduces stiffness and pain, relaxes muscle and provide symptomatic relief in osteoarthritis.

♣ Virechana: Virechana eliminate vitiated doshas and possess vata anulomana. Thus relief pain and stiffness of osteoarthritis.

#### Panchakarma for Spondylitis-

Snehan involving massage with external oil followed by massage with medicated oil which pacifies vata

and soften body. Sesame oil and draksha decoction may be used internally. Swedana often the srotas, liquefy the doshas and remove aggravated vata. Swedana impart calming effect, relax and prepare body for further main procedure of Panchakarma.

Basti is very useful in painful disorders predominant of vata, anuvāsana and niruhana basti advised for the management of shoola. Snehan and swedana followed by asthapana basti with decoction of pippali, bilwa, devadaru and madan phala remove vitiated vata thus relief pain.

Shirovirechana not directly affect clinical manifestation of spondylitis but it help to manage pain and irritability up to some extent. It offers calming, relaxing and pain curbing properties. Jyotishmati, kshavaka, vidanga, shigru, apamarga, sarshapa, tandula and sweta recommended for shirovirechana. Shirovirechana also relief burning sensation around neck area associated with spondylitis. Nasya with Anu Taila also help in spondylitis.

## DISCUSSION

Ayurvedic treatment is based on the cause of the ailment, which is either an aggravation of Vata dosha or a depletion of Dosha. So, when there is an accumulation of morbid Doshas, Shodhana treatment and Brihana chikitsa should be performed. Panchakarma is a specialist branch of Ayurveda that consists of five therapeutic procedures: Vamana, Virechana, Basti, Nasya, and Raktamokshan.

## CONCLUSION

Re-exploring of therapeutic pain management strategies which are validated & effective treatment in Ayurveda of Snehan, Swedan, Agnikarma, Jalaukaavcharan, Vedhankarma, Lepankarma, Bastikarma are discussed to help one to understand the modulation of pain in light of modern concepts. Many other facets of vitiation Vata Dosha & Pain as for example treatment of Vatavyadhi (disorders due to vitiated Vata Dosha) chiefly are out of purview of this article. The management of Pain itself is still under research persistently as it is a subjective parameter with different threshold for different individuals. Current article is an attempt to cover the maximum aspects of Pain treatment & throw an emphasis on probable mode of action of the chief therapeutic procedures utilized in pain treatment in Ayurveda but as the symptom being subjective; it

depends on the patient, site, extent and stage of the disease and hence doesn't offer the most appropriate modality for pain relief.

Main aim of the treatment is to pacify vitiated Vata Dosha. Ayurvedic pain management therapies are safe and natural ways that help in the management of different kinds of pain. Increase in the pain threshold and reduction of the cause of pain is a whole new approach towards pain. To conclude, it is a Herculean task to cover entire concept of Pain management in Ayurveda. There are treatment modalities in Ayurveda which needs therapeutic validation leaving a scope for future research in pain management through Ayurveda

#### REFERENCES

- [1] Dr. S.G. Huparikar, Dr. V.P. Jogalekar, Textbook of Agadtantra, Ist Edition, RashtriyaShikshan Mandal Pune, Lecture, 2008; 7: 35.
- [2] Susruta Samhita Sutra (26/10), Ayurved Tattva Sandipika Hindi Commentary by Ambika Datta Shastri (2001), 12th edi, Chaukhambha Sanskrit Sansthan Varanasi.
- [3] Sushruta samhita, Shastri AD. 11th ed. Varanasi: Chaukhambha Academy; 1997. Ayurvedic approach for management of ankylosing spondylitis: A case report.
- [4] Pandey G., editor. Pt. Kashinath Sastri Vidhyotini Hindi Commentator of Charaka Samhita of Agnivesa. Vol. 2. Chaukhambha Sanskrit Sansthan; Varanasi: 2006. p. 1096. (Sidhi Sthan Uttarvastisidhi Adhayay). Ch. 12, Ver. 15.
- [5] Singh S.K., Rajoria K. Ayurvedic approach in the management of spinal cord injury: a case study. Anc Sci Life. 2015; 34:230–234.
- [6] Mishra S., editor. Sidhiprada Hindi Commentary on Bhaisajyaratnavali. Chaukhambha Surbharati Prakashan; Varanasi: 2007. pp. 535–536. Vatvyadhirogadhikara. Ch. 26, Ver. 198-202.
- [7] Brahmasankar M., editor. Vidhyotini Hindi commentary on Bhavprakash Nighantu. Gudichayadivarg. 10th ed. Chaukhambha Sanskrit Sansthan; Varanasi: 2002. p. 393. Ch. 3, Ver. 190.
- [8] Ayurveda Sara Sangraha. 12th ed. Sri Vaidhyanath Ayurveda Bhavan Limited; Allahabad: 2007. Rasa Rasayan Prakarana; pp. 309–310.
- [9] Brahmasankar M., editor. Vidhyotini Hindi Commentary on Bhavprakash Nighantu. Gudichayadivarg. 10th ed. Chaukhambha Sanskrit Sansthan; Varanasi: 2002. p. 298. Ch. 3, Ver. 62-63.
- [10] Ratanakar Yog, Tripathy Indradev, Dr, Tripathy D.S., Dr. Vatavyadhi Chikitsa. 1st edition. 294. Vol. 293. Varanasi: published Krishnadas academy; 1998. p. 427.
- [11] Shastri Rajeswardatta, Upadhaya Yadunandana., editors. Ch. Chi. 37. Vol. 28. Varanasi: published by Chaukhambha Bharti Academy; Charaka, Charaka samhita Vidyotini Hindi Commentary; p. 783.
- [12] Nidana Madhava. In: M. Ni. Thirteenth edition. 21. Upadhaya Yadunandana., editor. Vol. 22. Varanasi: published by Chaukhambha Sanskrit Sansthan; 2002. p. 463.