

EFFECT OF VIRECHANA KARMA IN THE MANAGEMENT OF AMAVATA W.SR TO RHEUMATOID ARTHRITIS¹*Dr. Suman Lata, ²Dr. Vikas Mishra, ³Dr. Akhilesh Prasad Singh and ⁴Prof. Dr. Satyendra Kumar Tiwari¹M.D Scholar, Department of Panchkarma, G.A.C.H, Patna.²M.D Scholar, Department of Rachana Sharir. G.A.C.H, Patna.³Associate Professor & Head, Department of Panchkarma, G.A.C.H, Patna.⁴Professor, Department of Panchkarma, G.A.C.H, Patna.

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ABSTRACT

Amavata, as its name implies, consists of the two terms Ama and Vata. The manifestation known as Amavata occurs when Ama and Vata get vitiated concurrently and are deposited in the joints, the sacral area, the gut, and the sandhi, where they cause Shotha (edema), Shoola (pain), and Stabdghata (stiffness). The Apakva Aahar rasa that results from a compromised Jatharagni is at the AMA stage, which leads to Sarvadoshaprakopa. The Ayurvedic process of biopurification is called vivechana. Virechana is the term for doshas that are discharged from the body through the anal channel. Because Mandagni is macromolecular in nature, it forms AMA, which accumulates in the Sukshma srotas and creates Srotavarodha (obstruction of the channels). Thus, one of the key bio-purificative techniques that is recommended for the total eradication of Doshas and, consequently, the eradication of ailments, is Virechana karma.

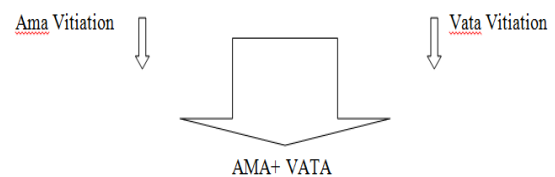
KEYWORDS: Amavata, Agni, Chikitsa, Virechana.**INTRODUCTION**

According to Ayurveda, Mandagni causes all ailments to arise. Agni is the foundation of Bala (strength), Swasthya (health), Varna (complexion), and Ayu (longevity), among other concepts. As a result, the Aahar rasa that developed—known as Ama—is at the Apakva stage because of the diminished Agni. which results in vitiation of doshas, or Sarva dosh prakopa. The Anna rasa created as a result of Ajirna awastha (indigestion) gets deposited in the gut known as Ama and causes Ruja (pain) in the head and throughout the body, according to another definition of Ama found in classical texts. This penetrates sacral joints and becomes engaged with vitiated Vata, causing the body to become rigid. This illness is known as Amavata.

Pathogenesis

The causes of Ama Vata are well-explained in Ayurvedic classics. These include Nischalata (sedentary lifestyle), Mandagni (impaired Agni), Viruddha Aahar/cheshta (incompatible diet and habits), and intense exercise after fatty meals. Ama dosha forms as a result of all of this. This Amadosha manifests at the Shleshma sthana due to the influence of vitiated Vata.

- Viruddha Ahara/Chesta/Mandagni/Nisschalata + Heavy Exercise after meal



Ama, which is connected to vitiated Vata, swiftly travels to the body's various kapha seats and fills them with waxy material. It also fills the Dhamani. As a result, the passage is blocked by thick Pichila material, or Ama, which is connected to Vata, Pitta, and Kapha achieving diverse colors. It causes the body and heart to feel heavy and feeble, which leads to the disease's center. Concurrently, it impacts the body's joints, including Janu, Gulpha, Kati, Ansa, Manya, and so on. This horrible illness, called Amavata, causes the body to become rigid. Clinical symptoms in which mainly joints are involved along with the chronicity of diseases give a close relation of Amavata with Rheumatoid Arthritis. Rheumatoid Arthritis (RA) is a chronic inflammatory disease of unknown aetiology marked by asymmetric,

peripheral polyarthritis. Often results in joint damage and physical disability.

PREVALENCE

RA is most common in people in Bihar between the ages of 25 and 55. After that, it peaks at 75 and then starts to decline. Approximately 0.5% to 1% of adults globally suffer from RA. In a 2-3:1 ratio, RA is more frequent in girls than in males.

CLINICAL FEATURES

अंगमर्दो अरुचिस्तृष्णा आलस्य गौरवं ज्वरः ।

अपाको चूनताऽनामामवातस्य लक्षणं ॥ (मा०नि०)

A body soreness, loss of taste, thirst, weakness all over, a fever, a heavy feeling in the morning, and stiff joints pain and swelling in the afflicted area, as well as a fluctuation in joint pain.

Role of Virechana karma

Removing toxic chemicals (Vitiated Doshas) from the body in order to cure a sickness is one of the core principles of Ayurvedic medicine. The goal of panchakarma therapy is to get rid of the poisons. It is a crucial part of the Ayurvedic approach to treating illness. It is an all-encompassing technique for internally cleansing the body through vomiting.

(Vamana karma), enema (Basti), errhine (Nasya), purgation (Virechana karma), and bleeding (Raktamokshana). Because of their particular Prabhava, the Vamaka and Virechaka Dravya cause emesis and purgation, respectively.

Ama, which is transported by Vayu, is the result of disrupted digestion and metabolism. It clogs channels at various locations and inflames joints.

Virechana is defined in Ayurvedic books as the therapeutic method used to treat Kostha shuddhi in Pittaja vikara, Amajanya roga, Udara roga, and Adhmaan. Since Agnimaandya is the cause of Amottpatti, Doshavashechan, Langhan, and Langhan-Paachana are the Ayurvedic treatments for Agnimandya. When treating Agnimaandya, Yogaratnakara specifies a preparation that is Pachaka and Rechaka in character in addition to vitiating Agni.

As a result, we may comprehend Virechana's significance in Agnimandya and Agnimandya Janya Vākara. Although vivechana is said to be the finest treatment for Pitta dosha, it can help somewhat alleviate the symptoms of vitiating Kapha and Vata doshas. Thus, it seems to be the most suitable therapy approach for this problem. Following the dravyas of Langhana, Swedana, and Tikta, Katu, and Deepana, doshas reach Niramaavastha and could need to be expelled from the body by Shodhana.

Vamana usually comes before Virechana, however in Amavata, patients should have Virechana therapy for the potential causes listed below. Amavata symptoms such as Aanaha, Vibandha, Antrakujana, Kukshishula, etc. are suggestive of Vata's Pratiloma gati. Vamana is likely to exacerbate these qualities, but Virechana is the one who can conquer this the best. It eliminates the Avarana that Kledaka kapha produces.

Pharmacological Properties of Virechana Dravya

Vyavayi, Vikasi, Ushna, Tikshna, and Sukshma are these. Virechana, a medication with the aforementioned qualities, travels through the great and minor srotas in the body to reach the Hridaya through its Virya and subsequently the Dhamani. Its Agneya qualities lead the Doshas to melt, or Vishayandana, and its Tikshana Guna allows it to break apart the accumulated Dosha. Owing to Snehana, Dosha spread readily and effortlessly, arriving at Amashaya, where Virechana evacuates them.

Mode of Action of Virechana Dravya

Virechana is a medicinal purgation therapy that helps the body rid itself of Pitta poisons that have built up in the gallbladder and liver. Due to its pharmacological qualities, Virechana Dravya permeates throughout the body at the cellular level. Currently, the pharmacological qualities of Virechanadravya have been used to characterize its method of action.

Step 1: Virechana dravya is absorbed quickly because of Vyavayi Guna.

Step 2: At this point, Dhatu Saithilya Karma causes the link to become softer and looser due to Vikasi Guna.

Step 3: The liquification (Vishyandana) 28 of Dosha Sanghata (compactness) is created by Ushna Guna of Virechana Dravya.

Step 4: Tikshna Guna can break up the Sanghata of the Doshas or produce Chedana of the Doshas. Dalhana claims that rapid excretion is the cause of this behavior (Dosha Sravana- Karatvam). Liquid Doshas are thereby pulled in the direction of the Koshta.

Step 5: Because of Sukshma Guna, virechana dravya entered microchannels and broke down endogenic toxins, which were then eliminated via microchannels.

Step 6: Owing to the strength of Adhobhaga Hara Prabhava and the prevalence of Prithivi and Jala Mahabhutas in the Virechana medicines, the vitiating Doshas are forced to exit the body through the anal pathway.

CONCLUSION

Since RA is auto-immune in origin, immunosuppressants including NSAIDs and corticosteroids are used as symptomatic treatments in current RA care. Because of this, modern medicine's management of RA (Amavata) is

not very reliable or safe, and the treatment for RA that is currently available has some risky side effects. Instead, we can rely on Ayurvedic medicine, which uses Virechana as a bio-purifying process before Samshaman Chikitsa, a therapeutic module that is much safer and more promising.

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