

CLINICAL STUDY TO EVALUATE THE EFFICACY OF *LANGHAN* IN THE MANAGEMENT OF *AAMVATA* W.S.R RHEUMATOID ARTHRITIS – A CASE STUDY

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ABSTRACT

Rheumatoid arthritis i.e. *Aamvata* is a musculoskeletal, chronic and autoimmune joint disorder affecting a large aged population. It is symmetrical, destructive and deforming disorder. The prevalence of RA is approximately 0.8 to 1.0 % in Europe and the Indian sub-continent with a female to male ratio of 3:1.^[1] The highest prevalence in the world is in Pima Indians (5%). The onset of *Aamvata* is peak at the between 30 to 60 years of age. *Aamvata* word is derived from 2 words i.e. *Aam* and *vata* where, *Aamvata* is the condition where *sthabdhata* of the body parts occurs due to, *Aam* (various ailments in body which creates the toxic effect in the body) combined with *vatadosha* causes vitiation of *vata dosha* and occupies various *shleshmasthanas* (musculoskeletal joints) and manifests the disease

Aamvata. In modern Era, due to sedentary lifestyle (*nishchalatwa*), low digestive power (*mandagni*), exercise after having oily foods (*snigdha aahar paschat vyayam*). This are specific *nidan* which are explained by the *madhvakara* in 16th century A.D. The first line of treatment of *Aamvata* is *langhan* followed by *pachana*, *virechan* and *basti* supported by *ruksha swedana*. In modern medicine, the treatment of RA is DMARD (Disease modifying anti-rheumatic drug therapy), biological response modifier, NSAIDS and glucocorticoids but the response is unsatisfactory. So the present study deals with the classical treatment of *Aamvata*.

KEYWORDS: *Aamvata*, Rheumatoid arthritis, *Langhan*, *Ruksha waluka pottali sweda*, *Sunthi siddha jala*.

INTRODUCTION

The disease *Aamvata* is first explained by *madhavakara* later in the text of *yogaratanakara* and *bhaishajya ratnavali*. There is no exact reference of *Aamvata* as a disease in the *brihatrayi's* because of the nonexistence of disease. *Aamvata* is *samanyaja vyadhi* (i.e. combined *doshas* and not purely *doshaj vyadhi*). In the *panchmahabhautik* point of view, *Aamvata vyadhi* is because of the dominance of *prithvi* and *Aap mahabhoota*.^[2] *Aam* is also having dominance of *prithvi* and *Aap mahabhoota*. The classical treatment of *Aamvata* is exactly opposite to the *prithvi* and *Aap mahabhoota* i.e. *Agni*, *Vayu* and *Aakash mahabhoota Pradhan* which is *langhan*, *deepena*, *paachan* and *katu, tikta rasa-pradhan siddha jalapaan*. *Katu-tikta rasa pradhan dravyas* are *Agni*, *Vayu* and *Aakash mahabhoota pradhan*. As qualities of *Aam* and *vata* are totally opposite, the disease *Aamvata* is difficult to treat. There are basic 3 types of *Aamvata* explained by the *madhav nidan* which are *vataja*, *pittanubandhi* and *kaphanubandhi*.^[3] The pathogenesis of *Aamvata* can be structured in the form of 6 phases of *shat-kriya kala*. In first phase (*sanchaya avastha*), there is *dosha dushti* and *mandagni* due to the causative factors. In second phase (*prakopa avastha*), there is formation of *Aam* due to vitiated *vata dosha* and *mandagni* i.e. specific as a *dhatwagni*. In the 3rd phase (*prasara avastha*), *Aam* travels into whole body through *dhamanis* due to *gati* of vitiated *vata dosha*. In 4th phase (*sthanasanshraya*), the *vata dosha* along with *Aam dosha* gets lodged in the *shleshma sthana* (musculoskeletal joints). In 5th phase (*vyakti avastha*), symptoms like *daurbalya*, *hrid-gaurav*, *gatra-sthabdhata* and *sandhi-shoola-shotha-grahata* occurs. In the last phase of *Aamvata*, there is differentiation of types of *Aamvata* as a purely *vataja*, *pittanubandhi* and *kaphanubandhi*. *Aamvata* is the *aamashayottha vyadhi* and it manifest in the *sandhi sthana*.

The classical and first line of treatment of *Aamvata* is *langhan* in the form of *upawas* (fasting) which is *Agni*, *vaayu* and *Aakash mahabhoota* dominant treatment along with the *sunthi siddha jala* for the *paachan* of *doshas* and *ruksha waluka pottali sweda* for the *shaman* of local *doshas* and pain management. The action of *langhan* takes place as it digest the vitiated *doshas* in the body by the *Aagni*. The *langhan* acts exactly like autophagy process. Autophagy or cellular self-digestion, is a cellular pathway involved in protein and organelle

degradation by lysosomes.^[4] In RA Anti-CCP antibodies are formed, Autophagy seems to be involved in the generation of citrullinated peptides.

AIM AND OBJECTIVE

To study the effect of *langhan chikitsa* and *ruksha valuka sweda* in *Aamvata*.

MATERIALS AND METHODS

A 60 years old patient who was apparently been normal 6 months back, migrated from south India to Mumbai for job, since 6 months gradually he started complaining of pain and swelling in the bilateral metacarpophalangeal and metatarsophalangeal joints, morning stiffness in all other joints along with mild fever, loss of appetite and generalised weakness. Patient had taken allopathic treatment where he was diagnosed with rheumatoid arthritis and naturopathy treatment within six months but there was no satisfactory result. After six months of other pathies treatment, patient came to our *kayachikitsa* OPD for the *Ayurvedic* management. After taking detail history and examinations patient was admitted to the male *kayachikitsa* ward for further management.

Chief complaints – pain and swelling in the B/L MCP and MTP joints,
Morning stiffness in B/L elbow joints, B/L shoulder joints, B/L knee joints,
Difficulty in walking,
Anorexia,
Loss of appetite,
Constipation.since 6 months.
H/O – liver cirrhosis 10 years back.
Myocardial infarction 2 years back.
N/H/O – DM, HTN, BRONCHIAL ASTHAMA or any other major illness.
S/H – haemorrhoidectomy and appendectomy 25 years back.
D/H – took Ayurveda treatment for liver cirrhosis 10 years back.
Allopathy and naturopathy treatment for RA within 6 months.

O/E –

Naadi – 86/min

Mala – *asamyak* (*saamata*)

Mutra - *samyak*

Jivha - *saam*

Kshudha - mandya

Nidra - khandit (due to pain)

Urah - AEBE

Udara – non tender

Twak – ruksha, karshnya

Akriti – hina

Bala - alpa

Weight – 48 kg

Blood pressure – 130/80 mm of Hg

Diagnosis – Aamvata (Rheumatoid Arthritis).

Management

Principles of management

Langhan.

Ruksha waluka pottali sweda (dry Steam) once a day.

Paachan with *sunthi siddha jala*.

Chikitsa sutra of Aamvata

लङ्घनंस्वेदनंतिक्तं दीपनानिकटूनिच। विरेचनंस्नेहपानं बस्त्यश्चाममारुते ॥

सैन्धवाद्येनानुवास्यक्षारबस्तिः प्रशस्यते ॥ रुक्षः स्वेदो विघातव्यो बालुकापोटलैस्तथा।

उपनाहाश्चकर्तव्यास्तेऽपित्रेहविवर्जिताः ॥^[5]

As said by the Acharya chakradutta, the first line of treatment for the disease *Aamvata* is *Langhan* along with *ruksha waluka pottali sweda* and *tikta, katu* and *deepen dravya (sunthi siddha jala)*, later on *virechan, snehapaan* and *basti*. In present case study, we have focused on the *langhan* i.e complete abstinence of food along with *sunthi siddha jala* as per thirst for 7 days till *samyak langhan lakshana* seen.

OBSERVATION**Day 1****After 7 Days of Langan****Criteria for assessment**

Sr no	Symptoms	Day 1	Day 8 (After Langan)
1	Joint pain	Severe pain more in the morning, unable to hold the objects	Mild pain, able to hold the objects
2	stiffness	> 12 hours	Only in the morning (<30 mins)
3	swelling	Effusion, warm	80% reduction
4	Anorexia	Hunger once in a 24 hours	normal
5	Constipation	Strain and hard stools	normal
6	Generalised weakness	Weakness after doing routine work.	No weakness

DISCUSSION

In *Aamvata*, *Aam* and *vata* are two factors along with the low digestive power causing the disease. So *langhan* treatment helps in the *paachan* of *Aam*, improves the *Agni* and clears *srotavrodh*. *Sunthi siddha jala paan* also helps in the *paachan* of *Aam* and controls vitiated *vata dosha*. *Ruksha waluka pottali sweda* mainly helps in the local analgesic effect and controls *vata dosha*.

Langana

"यत् किञ्चित् लाघवकर देहे तत् लघनं स्मृतम्" ^[6]

महाभूत संघटन - तेज + वायु + आकाश (opposite to *Jala* and *Aap mahabhoota*).

Samyak langhan lakshana

वात मूत्र पुरीषाणां विसर्गे गात्र लाघवे।

हृदय उद्गार कण्ठ आस्य शुद्धौ तन्द्रा क्लमे गते॥

स्वेदे जाते रुचौ चैव क्षुत् पिपास सह उदये।

कृतं लङ्गनं आदेश्यं निर्व्यथे च अन्तरात्मनि॥^[7]

Proper excretion of urine, flatus and stool.

Lightness in the body.

Feeling of proper hunger and thirst.

Langhan is explained mainly for the *Aamashayottha udbhav vyadhis* eg. *Jwara*, *Aamvata* and *rasadhathugata vyadhi*. *Langhan* is best and first line of treatment for the *Aamvata* as explained by Acharya *Yog ratnakara*. It is advised in *Saama dosha Avastha*, once *Nirama avastha* comes *langhan* has to be stopped otherwise it increases *vata dosha* and does *dhatu kshaya*.

Shunthi siddha jala

Use of *Tikta*, *katu dravya* helps in the digestion *Aam* and *deepen* of *Agni*.

Ruksha waluka pottali sweda

Swedan has been indicated in the management of *sthambha*, *Gaurav* and *shoola*. *Rukshana* and *Langhana* has almost similar properties, it helps in the *shoshan* (absorption) of *Aam* located in the *shleshma sandhis* therefore reduces *stambha* (stiffness) and *shoola* (pain).

CONCLUSION

Langhan along with *Ruksha waluka pottali sweda* and *Shunthi siddha jala* is effective in the management of *Aamvata* (rheumatoid Arthritis). Patient was treated on the basis of purely Ayurvedic principle protocols and improvement in the patient was much effective and faster than the Allopathic medicines.

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