



AN AYURVEDIC APPROACH TO FIBROMYALGIA THROUGH VATIKA JWARA

Aparna C P¹, Krishna Kumar K M²

¹PG Scholar Department of Kayachikitsa, Sree Narayana Institute of Ayurvedic Studies and Research Hospital, Puthur, Kollam, Kerala, India.

²Professor Department of Kayachikitsa, Sree Narayana Institute of Ayurvedic Studies and Research Hospital, Puthur, Kollam, Kerala, India.

Corresponding Author: aparnacp08@gmail.com

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ABSTRACT

Fibromyalgia is a commonly experienced disorder characterised by chronic widespread pain, stiffness, paresthesia, disturbed sleep and easy fatigability, along with pain over multiple tender points which are widely and symmetrically distributed. It can occur at any age, but the prevalence increases in women above 70. The diagnosis of fibromyalgia is done using The American College of Rheumatology criteria for Fibromyalgia, which contains two sets of scales -The widespread pain scale and the symptom severity scale. The two factors that have been constantly reported are disturbed non-restorative sleep and pain sensitisation. The ACR criteria define 18 tender points. These points are remarkably constant in location. The pain is often felt in muscles, but the muscles show no histological or metabolic abnormalities. In ICD -11 classification, Fibromyalgia is currently coded as an Inclusion term under MG30.01 Chronic widespread pain. The definition of Fibromyalgia has been repeatedly revised since it was first recognised as a rheumatic disease by WHO in 1992. In Ayurveda, it can be co-related with Vatika Jwara, which, i.e. resulted from the accumulation of Ama.

Keywords: Widespread pain, Fibromyalgia, The American College of Rheumatology Criteria.

INTRODUCTION

Chronic musculoskeletal pain is commonly affected in the general population with a prevalence of 20% and is subdivided into chronic widespread pain and chronic regional pain. Fibromyalgia is considered to be a subset of chronic widespread pain¹. There is evidence that Fibromyalgia pain results from abnormal sensory processing within the CNS. This is referred to as central sensitisation². The musculoskeletal and neurologic examinations are regular but the patients have widespread pain present for at least 3 months. It can occur in patients with Rheumatoid Arthritis, Systemic Lupus Erythematosus and other connective tissue diseases³. Patients may also experience cognitive impairment with short-term memory loss; headaches, anxiety, or depression are also common symptoms. The symptoms are worsened by stress or anxiety, cold, damp weather and overexertion³. There is evidence that substance P levels are increased in the CSF of patients, supporting that pain may be central origin⁴. From the Ayurvedic perspective, Fibromyalgia has similar symptoms to that of Vatika jwara, which is mainly caused by the aama accumulation in the body. The symptoms that are in common in both of the diseases are Vedana ushmanam (fever), Karnayo swath (Tinnitus), Rooksha Akshi (dry eyes), Hanuo shakti (jaw pain), Udara nishpeedanam (abdominal ache) etc. Mandagni plays an essential role in the manifestation of disease. as

RATIONALE AND BACKGROUND

The prevalence of Fibromyalgia in Lucknow survey conducted in 2006, 3.6% of urban and 4.5% of the rural population were found to suffer from disease⁵. Over the past years, the prevalence has been found to be increasing. It is a disease with a poor prognosis and lacks an efficient medication that would act on pain as well as the somatic symptoms.

AIMS AND OBJECTIVES

1. To Review Fibromyalgia
2. To Review Fibromyalgia through Vatika Jwara.

MATERIALS AND METHODS

The materials and Methods used are Modern Medical Textbooks, Articles from PubMed, Research papers,

and authentic Ayurvedic Texts like Ashtangahridaya, Charaka Samhita, and all other databases.

Fibromyalgia and Vatika Jwara

Jwara is considered an aama-predominant vyadhi caused by the vitiation of rasa dhatu. One of the predominant symptoms of Vatika jwara is Agnimaandya, which is the jataragni maandya, which can also finally result in the vitiation of Agni in the dathwagni level. Vatika jwara and Fibromyalgia share many symptoms in common. Vatika jwara is not just a fever, but the symptoms of Vatika jwara, as per Ashtangahridaya, are a combination of musculoskeletal and somatic symptoms. The American College of Rheumatology criteria for Fibromyalgia also mentions these two symptoms. The most typical symptoms shared by both diseases are Ushmanam vaishamyam-fever, urusaadam-muscular weakness, karnayoswana-tinnitus, rooksha aruna twak Akshi-dryness of skin eyes, shankayo nisthoda-headaches, vishadidha -depression, arochaka -loss or change of taste.

The Nidana Panchaka of Vatika jwara concerning Fibromyalgia can be explained as

NIDANA

Mitya upayoga of snehadi samshodana karmas, Vividha abhigata, roga udhdanath, ajirna, shramath, kshaya of datus⁶.

SAMPRAPTI

Doshas aggravates due to the consumption of causative factors and viharas and, during that time, spread to the entire body and produces jwara. Aggravated doshas enter the amashaya and combine with Agni accompanying rasa, block the channels of rasa, and sweda impaired the functions of Agni and expels the Agni from digestion and spread all over the body and give rise to Kwara. Dosh exhibits its exacerbated symptoms and signs and brings abnormalities to skin, nail, eyes, tongue, urine and faeces *Malas (Doshas)*, which gets increased by their respective causes, get combined with *aama* when it enters into the *amashaya*. It drives the digestive fire to the exterior of *amashaya*, such as skin and other tissues and moves along with the body's heat cause increase of

the body's heat and generate *jwara*. The obstruction of the channels of *sweda* by the doshas mixed with *aama*. Sweating does not occur generally in spite of an increase in temperature⁶.

As per *Acharya Charaka*, *Jwara*, in its course, when it affects the *Dhatu*s, it will cause various symptoms.

In *Rasa Dathugata Jwara*, there will be *बहिस्ताप* (*Bahisthapa*), and when it goes to the deeper *Datus* by *Arthapathi Pramana*, this *Bhahistapa* nature of the *Jwara* will turn to *अन्तस्ताप* (*Antarsthapa*).

When it affects the *Mamsa Dhatu*-

अन्तर्दाहः सतृप्णोहः सग्लानिः सृष्टविट्कता/

दौर्गन्ध्यं गात्रविक्षेपो ज्वरे मांसस्थिते भवेत्/||CH CI 3/

Here, we can see that symptom such as *Anthardaha*, *Glani*, and *Sristavitkadha* are evident in most patients⁷. Since it affects the *Mamsa dhatu*, we can say that *kala* is said to be *datwashaya antara Maryada*, which means the limiting membrane that covers the underlying tissues⁸.

The formation of *Mamsa Dhatu* Has two parts, as per Ayurveda: the hard muscle part and the soft part, which can be said to be the soft fascia part. So according to *Panchamahabhoota* theory, the hard muscle part is *Prithvi mahabhoota* predominant, and the soft fascia part is predominant in *jala Mahabharata*, so *Ama*, which is *jala Mahabhoota* predominant, will have a greater affinity towards the *kala* and will be affected which eventually lead to inflammation in the *kala* and causes tenderness. So, at the *Dathu* level, the fascia will be affected, which in turn leads to tenderness in the body.

SAMPRAPTI GATAKA

Dosha-pittapradhana tridoshaja

Dooshya-datu-rasa

Upadatu-twacha

Mala-mootra and purisha

Agni-Jataragni

Agnidushti -mandagi

Ama -agnijanya

Srotas-rasavaha

Srothodushti-sanga

Adhishtana-sarira,manas

Sanchara stana-rasavaahini

Udbhawastana-ammashaya

Vyakthavastha-twak

Rogamarga -baahya and abhyantara

POORVAROOPA

Poorvaroopa is a disease that causes discolouration, fatigue, loss of taste in the mouth, giddiness, laziness, sluggishness in routine activities, and an aversion to food.

ROOPA OF VATIKA JWARA WSR TO FIBROMYALGIA

1. Ushmanao vaishamyam-Fever
2. Karnayo swana-Tinnitus
3. Vishadidha-Depression
4. Agna Vedana vaishamyam-Musculoskeletal pain
5. Hanu Ashakthi-Jaw pain
6. Arochaka-Loss or change of taste
7. Urusaada-Muscle weakness
8. Abdominal Pain-Udaranishpeedanam

DISCUSSION

Fibromyalgia is caused by the amplification of pain sensitisation by the central nervous system, the primary symptom being musculoskeletal pain along with tender points. The gold standard for diagnosing Fibromyalgia is The American College of Rheumatology Criteria. Due to the accumulation of *aama* in the body, the primary cause is *mandagni*. the *ama* predominant *vikara jwara*. In Fibromyalgia, the patient will either suffer from tastelessness or anorexia, which are *amaja lakshanas*. also, there are said symptoms severity scales that the somatic symptoms are noted in *lakshanas* of *Vatika jwara*, so Fibromyalgia and *Vatika jwara* so Fibromyalgia and *Vatika jwara* can be correlated. It does not merely indicate the change in the body temperature. As mentioned by *Acharya Charaka*, the *Jwara Pratyatmalakshnas* are *santapa* to the mind and body. In FMS, most of the patients have a rise in body temperature related to the inflammation of the Fascia. As the intensity of this inflammation changes, the body temperature also changes accordingly. For example, in *Vatika Jwara*, there is an irregular body temperature pattern. Constantly raising the temperature will not be possible in *Vatika Jwara* because of its *Vatika* nature. Also, *Jwarapratyatma Lakshana* says *santapa of manas*;

here in FMS, patient Psychiatric symptoms like depression and anxiety were present in various degrees.

CONCLUSION

Fibromyalgia is not a disease of exclusion. It is one of the major Rheumatic complaints presented by patients, but physicians often fail to diagnose it or misdiagnose it. The patient who is suffering from the disease should be made aware of it and explain the association of Fibromyalgia with somatic symptoms. The treatments used to treat Vatika Jwara can manage it.

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