



## Case Study

### ROLE OF PANCHAKARMA IN RESTLESS LEG SYNDROME - A CASE STUDY

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**KEYWORDS:** Restless leg syndrome, *Vata vrudhi lakshana*, *Samanya Vatavyadhi Chikitsa*.

#### ABSTRACT

Restless leg syndrome (RLS) is common medical condition, which is characterized by unpleasant leg sensation that is eased by movement (Motor restlessness). It has a strong familial tendency and can present with day time somnolence due to poor sleep. A need to move the legs usually accompanied or caused by uncomfortable, unpleasant sensation in legs, which worsens during period of rest or being inactivity such as lying or sitting. It generally worsens only during evening or night and relieves partially by movement such as walking or stretching, which are the diagnostic criteria of RLS. As it is a syndrome, it cannot be co-related to a single disease in Ayurveda. In RLS both Sensory and Motor changes takes place which is governed by *Vatadosha*, where sensation can be considered as Sensory thing (*Gandana*) and Movement is a Motor thing (*Gati*) which comes in responses to Sensory thing. When there is imbalance between the same, it can causes disturbances related both Sensory and Motor responses. *Vrudha Vayu* due to *Nidana* causes different types of *Shula*. Pain that aggravates during nights and *Sheetha kala* shows its predominancy. *Pindikodweshtana* appreciated in the case can also be considered under *Nanatmaja Vatavyadhi*. Thus by considering all these, it can be included under the broad heading of *Vata vyadhi*. *Amapachana* followed by *Samanya Vatavyadhi Chikitsa* in the form of *Rukshana karma* followed *Snehana* and *Swedana* were the treatment modalities adopted in the case, which showed significant improvements in all the symptoms patients had.

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#### INTRODUCTION

Restless leg syndrome is a neurological disorder that affects approximately 5-10% of the adult population and can cause significant morbidity in some. Symptoms most commonly begin in the legs but can spread to or even begin in upper limbs. The unpleasant sensation is often described as a creepy - crawly feeling, Parasthesia or burning. The sensation is temporarily relieved by movement, stretching or massage. The nocturnal discomfort usually interferes with sleep and patients may report daytime sleepiness as a consequence. It is very common, affecting 5-10% of adult and is more in women and older adults. In about 80% of patient, RLS is associated with periodic leg movements during sleep and occasionally while awake. RLS is a heterogeneous condition. Primary RLS is genetic and several foci

have been found with an autosomal dominant pattern of inheritance. The mean age of onset in genetic forms is 27years. Secondary RLS may be associated with pregnancy or a range of underlying disorders including Anemia, Ferritin deficiency and Peripheral neuropathy<sup>[1]</sup>. The symptoms of RLS can be understood in terms of *Vata vrudhi lakshanas* in Ayurveda. *Vata vrudhi lakshanas* include different types of pain, which can be considered in this context<sup>[2]</sup>. *Vatakara ahara vihara* and *Agnimandya* leading to *Ama utpatti* can be considered as *nidana* for the *Vyadhi*<sup>[3]</sup>.

**Case Report:** A female patient of age 51years with OPD no G4530 dated 2/10/2019 approached to OPD with complaints of Crawling type of pain in lower limbs, especially in the posterior part of thigh since 1 year, which has been aggravated since 5-

6month. Pain usually aggravates during night causing disturbed sleep from 3-4 months associated with cramps and numbness.

**Vedhana Vruthanta:** Patient was apparently normal 1year back. She suddenly developed Crawling type of pain in lower limbs, especially in the posterior part of thigh, which has been aggravated since 5-6months. Pain usually aggravates during *Sheetha kala* and also in the night causing disturbed sleep from 3-4 months associated with Cramps and Numbness. Pain usually subsides during movement, so patient started walking 5-6 kms to relieve the pain. She consulted many doctors for the same and was prescribed with analgesics, Iron and calcium supplements but still her pain persisted, hence she approached SKAMCH for treatment.

**Purvavyadhi vruthanta**

- Skin allergy in last December (2017), cured after taking Ayurvedic treatment for a month (Details not available).
- K/C/O DM on medication.

**Chikitsa vruthanta**

- She has taken Ayurvedic treatment previously for skin allergy. (Details not available)
- Patient was regularly on Iron and Calcium supplements for 5-6 months and occasional use of analgesics.

**Koutumbika Vruthanta:** Her mother is a K/C/O Rheumatoid Arthritis / DM

**Vayakthika vruthanta**

Ahara	Mixed
Mutra pravruithi	4-5 times / day 1-2 times / night
Mala pravruithi	2 times/ day
Nidra	Disturbed
Ahara shakthi	Madhyama
Vyasana	Nil

**General Examination**

Built	Moderately built
Nourishment	Moderately nourished
Pulse rate	82/min
Respiratory rate	14/min

Blood pressure	120/70 mmhg
Temperature	97.4 <sup>0</sup> F
Height	50 mts
Weight	60 kgs
BMI	26.7
Tongue	Aliptha
Pallor	Absent
Icterus	Absent
Lymphadenopathy	Absent
Cyanosis	Absent
Clubbing	Absent
Koilonychia	Absent
Edema	Absent
Thyroid gland	Normal

**Ashta Vidha Pareeksha**

Nadi	82/ min
Mala	2 times/ day
Mutra	4-5 times / day 1-2 times / night
Jihva	Prakrutha
Shabdha	Prakrutha
Sparsha	Prakrutha
Drik	Prakrutha
Akruthi	Madhyama

**Systemic Examination**

Cardio Vascular System	S1, S2 heard
Central Nervous System	Conscious, Oriented
Respiratory System	Bilateral air entry good
Per Abdomen	Soft, BS +
Musculoskeletal system	No abnormality found

**Diagnostic Criteria**

- A need to move the legs, usually accompanied or caused by uncomfortable, unpleasant sensation in legs.
- Only present or worsens during period of rest or inactivity such as lying or sitting.
- Partially or totally relieved by movement such as walking or stretching.
- Generally worsens only during evening or nights.

**Assessment Criteria:** Taken based on *Lakshanas*

**Table 1: Showing Treatment Given**

Procedure	Drugs used	Duration	No of days
Sarvanga udvarthana	Triphala and kolakulattadhi churna	30 mins	12 days
Sarvanga abhyanga	Murchitha tila taila	30 mins	12 days
Sarvanga parisheka	Dashamula kwatha churna	30 mins	12 days

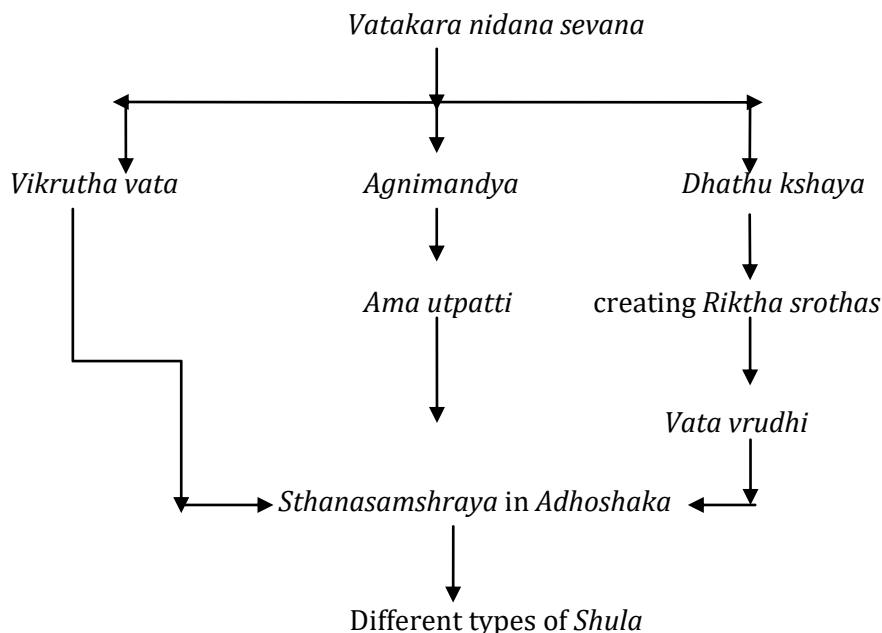
**Table 2: Showing day wise observations**

No of Days	Observations
Day 1	Nil
Day 2	Nil
Day 3	Nil
Day 4	Nil
Day 5	Pain was better, reduced by 25%
Day 6	Pain reduced and cramps was better
Day 7	Numbness reduced by 50%, Patient was able to sleep whole night
Day 8	Pain reduced by 50%
Day 9	Cramps completely relieved, sound sleep +
Day10	Mild numbness +, Sound sleep +
Day 11	Numbness reduced completely
Day 12	Pain reduced by 75%, Sound Sleep+, No numbness and cramps

**Discussion on Disease**

Legs and foot are classified into *Karmendriya*. Since our legs are used repeatedly throughout the day, they undergo lot of stress and strain. Restless leg syndrome, as name indicates is pathological and painful neurological condition usually interferes with sleep patterns. As sleep disturbance is a common symptom of RLS. It is also considered as Sleep disorder.

Restless leg cannot be compared to any disease explained in Ayurvedic text but can be compared to *Vatavyadhi* due to their close resemblance. Vayu can be defined as “*Vaa gati gandhanayo Vataha*”, that which carries out the *Gati* (Motor activities) and *Gandana* (Sensory activities) in the body. As RLS is a syndrome, the symptoms can be understood in terms of *Vata vrudha lakshanas*. Most of the symptoms like pain, numbness, urge to move etc are found as *Lakshanas* in *Vatavyadhi*. *Vatakara ahara vihara* and *Agnimandya* leading to *Ama utpatti* can be considered as *Nidana* for RLS. *Ratrijagarana* one among the *Vatavrudhikara nidana* which may contribute for the manifestation of *Vatavyadhi* and on the other hand disturbed sleep reflects the severity of the disease causing pain to such an extent that, the patient tends to have disturbed sleep. Primary RLS is genetic and several foci have been found with an autosomal dominant pattern of inheritance, which can be understood in terms of *Vata vyadhi*. Secondary RLS can be understood in terms of *Agnimandya* leading to *Ama*, which in turn produces different type of *Shula*. Probably mode of *Samprapti* can be understood as.



**Samprapti Ghataka**

1. *Dosha - Vata dosha*
2. *Dushya - Rasa, rakthadhi dhathu*
3. *Adhishtana - Adhoshaka*
4. *Srothas - Vatavaha srothas*
5. *Srotho dushti prakara - Sanga, Vimargamana*
6. *Agni - Vishamagni*
7. *Ama - Jataragnimandhya janya ama*
8. *Vyadhi swabhava - Purana*
9. *Sadyasadyatha - Yasya*

*Vata vrudhi lakshanas* include different types of pain, which can be correlated as,

**Comparison of Lakshanas with Clinical features**

Lakshanas	Probable Co relations
Muscular pain/ cramps	<i>Pindikodweshtana</i>
Crawling, pulling, pin and needle and numbness type of sensation	<i>Veshtana, Vyadha, Toda</i>
Worsening pain in the night	<i>Vata predominant in Dina anta</i>
Sleep disturbance	<i>Vata vrudhi causing Anidratha</i>

**Discussion on Treatment Employed**

Patient is treated with *Samanya Vatavyadhi chikitsa*<sup>[4]</sup>, where *Amapachana* in the form of *Rukshana* is done with *Udvarthana*. *Acharya Sushruta* mentions *Udvarthana* relieves *Vata* by removing *Avarana*, which result in *Srothoshodhana*<sup>[5]</sup> followed by *Snehana* and *Swedana*, which are here adopted as *Bahirparimarjana chikitsa*, does *Vatashamana* by reducing *Chala guna* of *Vata* in turn reduces the pain and promotes *Nidra*. There was significant reduction in the symptoms

**Discussion on Procedure**

**Rukshana by Udvarthan**<sup>[6]</sup>: By performing *Udvarthana* with the drugs having *Laghu, Ruksha, Teekshna guna* and *Ushna veerya* of the drugs resolves the *Dosha dushya samurchana* and regulates *Vatadosha*. The drugs applied and rubbed over the skin stimulate the cutaneous nerve endings and increases the peripheral circulation.

**Abhyanga**<sup>[7]</sup>: *Abhyanga* performed with *Murchitha tila taila* reduces *Vatadosha* and helps in regulation of *Vatadosha*.

**Pariseka**<sup>[8]</sup>: *Pariseka* is a form of *Swedana*, highly effective in Neurological disorder. It helps in

reducing aggravated *Vatadosha*, Drugs used in *Dashamula kashaya* having *Amapachaka* and *Vatashamaka* property helps in relieving the symptoms.

**CONCLUSION**

As RLS is understood and treated in terms of *Vatavyadhi*. The main aim is to treat *Vata dosha* and *Agni mandyatha* in order to reduce the urge of movement and improve the sleeping pattern. If vitiation of *Vatadosha* is more, than *Basti karma* can be adopted which is best in treating *Vatadosha*.

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