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Critical Analysis on Management of Amavata Vis-À-Vis Rheumatoid Arthritis in Ayurveda

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Abstract

Amavata could be an illness in which vitiation of Vata Dosha & amassing of Ama in joints. Amavata is result of Agnidushti, Amotpatti & Sandhivikruti, since of those treatment which normalize Agni, metabolize Ama, controls Vata & keep up sound Sandhi & Sandhista Shleshma will be best for this disorder. Rheumatoid arthritis (RA) is a symmetric polyarthritis that causes, unfavorable inflammation and deformity associated with systemic involvement. The prevalence of rheumatoid arthritis in India among those mentioned is between 0. 5-3. 8% in women and 0. 15-1. 35% in men. In various studies, the treatment helps to relieve the symptoms, but the underlined pathology remains untreated because the treatment is ineffective and also causes many side effects & toxic symptoms. The principles of treatment for the disease Amavata, which includes Langhana, swedana, administration of drugs of tikta, katu rasa and deepana dravya, virechana karma, snehapana and Bastikarma. Specified niroohabasti in the form of Vaitarana Basti, Kshara Basti and also advised to use saindhavayukta taila for Anuvasana Basti. Alambushadi ghana vati and rasna dwadashaka kwatha ghana vati drugs are also advised. Rooksha sweda using vaaluka and potali sweda is also advised. As the first concrete description of Amavata as a disease can be found in Madhav Nidana, this study provides a systematic evaluation of Amavata management w. s. r. Rheumatoid arthritis in all the classics of Ayurveda.

Keywords: Amavata, ama, rheumatoid arthritis, ayurveda

Introduction

Rheumatoid arthritis (RA) is a chronic joint disease causing inflammation. It is symmetrical, destructive and affects small and large joints [1]. The worldwide prevalence of the disease is approximately 0. 8% of the population [2]. The disease most often begins between the ages of 30 and 50, but recent observational studies indicate that the disease can begin in any age group [3].

RA is a debilitating disease that can cause spontaneous remission. It affects many systems in the body, including the locomotor, cardiovascular, nervous, respiratory, reticulo-endothelial, and excretory systems. Disease-modifying antirheumatic drugs (DMARDs) are used to relieve pain, improve joint function, and prevent deformity, but they carry risks such as liver and renal damage, bone marrow depression, muscle mass loss, and osteoporosis [4].

The disease Amavatha simulates with disease Rheumatoid Arthritis based on clinical signs & symptoms, etiology, pathology and the management. Angamarda (Bodyache), Aruchi (Anorexia), Trishna (Thirst), Alasya (Lethargy), Jwara (Fever) Apaka (Indigestion), Shunata (swelling), Sandhishula (pain in joints), Stambha (Stiffness) are clinical features of Amavata [5] most of symptoms similar in RA like pain,

stiffness, swelling, lethargy. In Ayurveda mentioned treatment from the perspective of preventive and curative measures, which includes Panchakarma and shamanoushadis.

This study critically the analyse the principles and procedures in management of Amavatha i.e. Langhana, Valuka Swedana/potali sweda, Virechana Karma, snehapana, Basti Karma (vaitarana and kshara basti), and oral Shamana Aushadhi vis-a-vis Rheumatoid Arthritis.

a) Langhana (Laghu Bhojana): The procedures which produce lightness or reduction in the body components are called 'langhana'. (6) [Cha. Sa. Sutra Sthana 22/10] Langhana leads to pacification of dosha, improves strength of digestive power (agni), lightness in body promotes healthy state, hunger, thirst, desire for food, strength and vigor. (7) [A. S. Chikitsa Sthana 1/3. In AmavathaLanghana helps in reducing Ama, pacification of doshas and improving Agni. As ama and Mangani plays important role in manifestation of Amavatha.

Western science too states the theory of autophagy which resembles to langhana therapy mentioned in Ayurveda. Autophagy is normal physiological process in the body that deals with cell destruction in the body, it maintains homeostasis or normal functioning by protein

degradation and turnover of the destroyed cell organelle for new cell formations. During cellular stress the process of autophagy is up scaled and increased, cellular stress is caused when there is deprivation of nutrients or growth factors. Hence autophagy may come up with an alternative source of intracellular building blocks and substrates that may originate energy to enable continuous cell survival. Autophagy reduces damaged organelles, cell membranes and proteins. Failure autophagy is the main reason for accumulation of cell damage and aging [8].

- b) Swedana** [9, 10]: Swedana karma does sweda pravrutti and alleviates shoola, stambha, gourava and sheeta. Swedana is indicated in vata-kaphaja vikaras. The swedana dravya mainly possesses ushna, teekshna, sara and rooksha gunas. Because of these properties it does amapachana at sthanika level. When it pacifies sthanika ama, it also reduces pain, stiffness and swelling of joints. Different varieties of swedana are mentioned in Ayurvedic classics such as sa-agnisweda, niragnisweda, rukshasweda, snigdhasweda, ekanga sweda, sarvanga sweda, tapa sweda, ushma sweda, drava sweda and upanaha sweda. Among them rooksha sweda in the form of valuka sweda and upanaha sweda a form of niragni sweda are recommended in Amavata. By the application of sneha to the affected joints, the symptoms will get aggravated in Amavata. So Sneha vivarjitha upanaha sweda is advised in Amavata. Valuka sweda possesses rooksha, laghu and ushna gunas. These gunas are antagonistic to the properties of ama. The valuka sweda should be done on the affected sandhis. Ushna guna helps in sthanika ama pachana and does sroto vilayana, thus reduces the sandhi shoola, sandhi shotha and sandhi sthabhdata. Thus swedana is stamba-gourava-sheetaghna and shoolahara. It acts as vatahara and vedana sthapaka by pacifying sthanika vata dosha and ama dosha.
- c) Tikta, Katu, Deepana** [11, 12]: Ama possesses snigdha, guru, picchila gunas and abhishyandana property. Tikta rasa possesses laghu and rooksha gunas which are antagonistic to that of ama. It possesses jwaraghna, deepana and pachana, lekhana and kleda shoshana properties. Thus tikta rasa is deepaka, pachaka and amadoshahara.
- d) Katu** rasa possesses laghu, rooksha and ushna gunas and kaphadoshahara properties. These properties of katu rasa are antagonistic to the properties of Ama. It is agnideepaka, arochakahara, strotoshodhaka, shothahara, abhishyandahara and kledahara in action. Thus Tikta and katu dravyas are agnideepaka, amapachaka and strotoshodhaka in action. Most of the yogas that are mentioned in Amavata context are of tikta and katu rasas. It can be given in the form of tikta-katu sanskrita ahara or oushadha. Katu dravyas like shunti, panchakola, chitraka and tikta dravyas like Guduchi, Sudarshana are advised. The drugs selected with tikta and katu rasa should also possess the Vataghna properties. Best example is shunti [7]. Deepana dravyas due to their teekshna, laghu, ushna and agneya properties they are agnideepaka and amapachaka. As Ama is an important factor involved in the pathogenesis of the disease deepana dravyas are beneficial in Amavata. Thus the Tikta rasa dravyas, Katu rasa dravyas and Deepana dravyas are administered until Niramavastha is attained. Later doshas which are in niraama avastha should be eliminated from the body by Shodhanakarma.

- e) Virechana Karma** [13, 14]: Virechana is indicated in Amavata mainly for the purpose of anulomana of vata dosha and koshtashuddhi. Symptoms of Amavata includes anaha, vibandha, antrakujana and katishoola which indicates the pratiloma gati of vata dosha. Virechana does Anulomana of Vata dosha. Anulomana is type of mrudu virechana. It expells out the pakwa mala from adhbhaga. It enhances agni, dhatu sthirata, bala and strotoshuddhi. Here snigdha virechana is beneficial. For this purpose Eranda Taila is the drug of choice in Amavata. Eranda Taila removes the Avarana of Vata by Kapha dosha. It is the best Vatahara drug. It is ushna, shoolahara, vatahara and best virechaka dravya and vata-kaphahara in action. Thus to pacify aggravated vata dosha and to eliminate the niraama doshas from koshta, Eranda taila should be administered. Kapha-Vatahara dravyas like Eranda taila, Eranda beeja payasa, Phalatrikadi churna etc are recommended because of their simultaneous action like Vata anulomana as well as Kaphahara action which are essential in Amavata.
- f) Snehana** [15]: Once the client attains niraamavastha, he should be subjected to snehapana to pacify vata dosha. In Amavata, sneha is advised when there is not much unctuousness of the body. In niraama avastha, to pacify vata dosha and for agni deepati, snehapana is indicated. Here snehapana can be understood in two ways:
- Snehapana in the form of shaman sneha
 - Snehapana in the form of snigdha virechana. For the purpose of shaman sneha, different varieties of sneha are mentioned in Amavatadhikara. Sneha is the best dravya to increase agni as mandagni is the root cause in Amavata. Sneha is also supreme in pacifying vata dosha. Hence in Amavata snehapana is advised as it does agnideepana and vatadoshaharana. Thus the sneha which is processed with deepana and pachana drugs should be used for snehapana. For example Shunti ghrita, Pippalyaadi Ghrita, Trayushanaadi Ghrita, Shuntyaadi Ghrita, Lashunaadi Ghrita should be used. Hriswa matra snehapana should be advised to avoid brumhana effect of snehapana. Thus Snehapana does agnideepana, vatadoshaharana and koshta shuddhi and hence advised in Amavata.

Basti Karma in Amavata there are two important factors in the manifestation of the disease. They are ama and vata dosha. Once the client attain niraamaavastha and koshta shuddhi, Basti chikitsa should be adopted to pacify vata dosha. Amavata is vata-kapha pradhanya tridoshaja vyadhi and Bastikarma is not only useful in vataja disorders but also beneficial in pittaja, kaphaja, dwandaja and sannipataja disorders. In Amavata, the ama along with vitiated doshas gets lodged in sandhis. Thus the dravyas used in chikitsa should reach sarvashareera. This is possible mainly because of the veerya of administered basti dravyas spread to different parts of body quickly through the rasayanis and is able to eliminate or palliate the doshas. As Vata dosha plays a major role in the manifestation of the disease Amavata, bastikarma is the main line of treatment. In Amavata, Anuvasana Basti with saindhavayukta taila and Niroohabasti in the form of Viataranabasti are indicated. Bruhat saindhavaadi taila is the drug of choice for Anuvasana basti as the herbs present in it has properties like laghu, ushna, snigdha, sookshma, kshara, teekshna, vyavayi, vatanulomaka, shoolahara, shothahara along with Vata-kaphahara and tridoshahara. Hence it has therapeutic action in Amavata.

Niroohabasti in the form of Vaitaranabasti is advised in Amavata. Niroohabasti which is administered on first day, expells out the morbid vata dosha, that which is administered on second day expells out the morbid pitta dosha and that which is administered on third day expells out kapha dosha from the body. Kshara basti contains gomutra which possesses lekshana and vishoshana properties which are antagonistic to ama and kapha dosha. Chinchha (pakwa) possess vata-kaphahara properties. Purana guda possesses laghu, anabhishtyandi, agnivardhaka and vatahara properties. Saindhava possesses sookshma, teekshna, snighdha, laghu, anabhishtyanda, deepana, pachana and tridoshaghna properties. Due to its sookshma and teekshna guna, it helps the basti dravya to reach at the molecular level and enhance its action. Vaitaranabasti which is prepared using amla rasa, guda, saindhava lavana, gomutra and saindhavayukta taila is shoolahara and Amavatahara. Thus the Vaitarana possesses ushna, teekshna and laghu gunas and strotoshodhana and vatanulomaka properties. It is amapachaka, kledahara, shoolahara, vatahara and kaphahara. Thus Vaitaranabasti has therapeutic action in Amavata.

Table 1: Showing the Kashaya formulations in Amavatha

Name of the Yoga	C. D	B. P	Y. R	B. R	GN
Kashayas					
Rasonadi kashaya	-	+	-	-	+
Rasna panchaka kwatha	+	+	+	+	+
Pippalyaadi kwatha		+	+		
Shatyaaadi kwatha	+	+	+	+	-
Rasna saptaka kwatha	+	+	+	+	-
Maharasnaadi kwatha	-	+	-	+	-
Rasnadi dashamoola kwatha	+	+	-	+	+
Rasna dwadasha kwatha	-	-	+		+
Dashamooladi kwatha	+	-	+	-	+
Shunthyaadi kwatha	+	-	+	-	-
Punarnavaadi kashaya	+	-	-	-	-

Table 2: Showing the Churana formulations in Amavatha

Choornas	C. D	B. P	Y. R	B. R	GN
Nagara choorna	+	+	+	+	-
Panchakola choorna	+	+	+	-	-
Amrutaadi choorna	+	+	-	-	+
Vaishwanaraa choorna	+	+	+	-	-
Alambushaadi choorna	+	+	+	-	-
Shatapushpaadi choorna	+	-	-	-	-
Hingwaadi choorna	+	+	+	-	-

Table 3: Showing the Gritha & Taila formulations in Amavatha

Ghritha Yogas	C. D	B. P	Y. R	B. R	GN
Shunti dhanyaka ghritha	-	+	-	-	-
Shunti ghritha	+	+	+	+	+
Kanjikaadhya ghritha	-	+	-	-	-
Shringaveraadya ghritha	-	+	-	-	-
Amrita ghritha	+	-	-	-	-
Kanji shatpala ghritha	+	-	-	-	-
Taila Yogas					
Eranda taila	-	+	+	-	-
Prasarini taila	-	+	-	+	-
Dwipanchamoola taila	-	+	-	-	-
Brihat saindhavaadi taila	+	+	-	+	-
Saindhavaadi taila	-	-	-	+	-

Table 4: Showing the Kalka formulations in Amavatha

Kalka yogas	C. D	B. P	Y. R	B. R	GN
Shatyaaadi kalka	-	+	-	-	-

Table 5: Showing the Gutika/Vati/Gugguli/Rasaoushadhis formulations in Amavatha

Gutika Yogas	C. D	B. P	Y. R	B. R	GN
Ajamodaadi vati	+	+	-	+	-
Yogaraja guggulu	+	+	-	+	-
Simhanada guggulu	+	-	-	+	+
Bruhat simhanada guggulu	+	-	-	-	-
Vataari gggulu	-	-	-	-	+
Shiva guggulu	-	-	-	-	+
Amavatari vatika	-	-	-	-	+
Bruhat yogaraja guggulu	-	-	-	-	+

Table 6: Showing Pathya ahara according to different classics:

Rasa Yogas	C. D	B. P	Y. R	B. R	GN
Amavata vidhwamsini rasa	-	-	+	-	-
Amavatari rasa	-	-	-	+	-
Vata gajendra simha rasa	-	-	-	+	-
Amavateshwara rasa	-	-	-	+	-

Pathya

In the chikitsa of Amavata, any diet or drug that is tikta, katu rasa, deepana, kaphahara and vatahara is considered as pathya.

Table 7: Showing Pathya ahara according to different classics:

Sl. no	Vargas	Pathya
1.	Jala varga	Tapta neera (ushna jala) (Y. R ¹³⁰), Panchakola siddha jala (B. R ¹³¹)
2.	Ksheera varga	Takra sanskruta lashuna (G. N ¹³²)
3.	Madya varga	vartaka boiled in souveeraka (B. R)
4.	Mootra varga	Gomutra (B. R)
5.	Shooka dhanya varga	Rakta shaali (Y. R), yavaanna, purana shashtika shaali (B. R)
6.	Shami dhanya varga	Yava, kulattha (B. R) (Y. R), shyamaka, kodrava (Y. R) koradoosha (B. R), yusha of kalaya and chanaka (B. R)
7.	Mamsa varga	Jangala mamsa rasa (Y. R) takra sanskruta with lavaka mamsa rasa (B. R)
8.	Aushadha varga	shigru, (Y. R), punarnava (Y. R), (B. R), karavellaka (Y. R), (B. R) patola (Y. R) (B. R), ardraka (Y. R), gokshura, varuna (B. R)
9.	Shaaka varga	vaastuka shaaka (Y. R) (B. R), saarishtha shaaka (B. R)
10.	Phala varga	Tiktaphala (B. R)

Pathya Vihara

Rooksha sweda using valuka potali (B. R)

Apathya

The diets which contains guru guna, picchila guna and abhishyanda in nature, which causes formation of ama and also which aggravates vata dosha and kapha dosha are considered as apathyas in Amavata.

Table 8: Showing apathya ahara according to different classics:

Sl. No	Varga	Apathya
1	Jala varga	Dushta jala (Y. R)
2	Ksheera varga	Dadhi (C. D ¹³³) (G. N) (B. P ¹³⁴)
3	Mamsa varga	Matsya and anoopa mamsa rasa (C. D) (G. N) (B. P)
4	Shimbhi dhanya varga	Masha pishti (C. D) (G. N) (B. P)
5	Ikshu varga	Guda (C. D) (G. N) (B. P)
6	Shaaka varga	Potaki (C. D) (G. N) (B. P)
7	Others	Viruddhahara, asaatomya ahara and Vishamashana (Y. R)

Apathya Vihara

Vegavarodha, ratri jagarana and poorvavata (Y. R)

Conclusion

The disease Amavatha mentioned in Ayurveda resembles with the disease Rheumatoid Arthritis. The treatment mentioned for Amavatha can be adopted to Rheumatoid Arthritis and can be assessed in the parameters of modern pathological criteria and the symptoms. Various clinical trail should be undertaken to assess the every treatment protocol in terms of modern pharmacological actions to make more clarity regarding the mode of action of the drugs and the procedure.

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