



AYURVEDA DESCRIPTION OF VATAROGA AND THEIR MANAGEMENT W.S.R. TO RHEUMATOID ARTHRITIS

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ABSTRACT

Ayurveda proposes the idea of Dosha-Dhatu-Mala as one of its fundamental standard. It divides the Doshas into Vata, Pitta, and Kapha. Tridoshas play important role in each and every stage of life. When these three Doshas are normal and balanced, they are called Sukha, and when they are out of balance or abnormal, they cause a person to get sick, which is called Dukha. Vata Dosha is regarded as the most powerful of the three because it controls all body functions, including the movement of the other two Doshas. The sickness caused by the vitiation of Vata Dosha is termed as Vatavyadhi which affects Ashaya, Avayav, Dhatu, and Indriya, etc. Vitiated Vata can cause various diseases associated with pain and inflammation. Rheumatoid arthritis is one of them which termed as Amavata in classical Ayurveda. Present articles described Ayurveda perspective of Vata Roga and their management W.S.R. to Rheumatoid Arthritis.

KEYWORDS: Ayurveda, Vatavyadhi, Vata, Rheumatoid Arthritis, Amavata.

INTRODUCTION

Acharya Sushruta cited the significance of *Tridosha* expressing that *Kapha*, *Pitta* and *Vata Tridosha* helps us to remain healthy physically as well as mentally. The balancing state of *Tridosha* is prerequisite for human wellbeing. *Tridosha* are accountable for all of the body's functions and transformations. These *Tridosha* maintain good health when they are in balancing condition (*Sukha*), the lopsidedness and anomaly in these three *Dosha* brings abnormal health conditions (*Dukha*).^[1-4]

The *Vata Dosha* is regarded as the most powerful of the three because it controls all body functions, including the movement of the other two *Doshas*. In addition, the *Vatadosha* is in charge of the functions of systems in our bodies that regulate, signal, conduct, and control any information or system. In its normal state, *Vata* maintains the functioning of the entire body and its subtypes of *Prana*, *Udana*, *Vyana*, *Samana*, and *Apana*. The vitiation of *Vata* can bring pathological symptoms in body and induces disease pathogenesis. The aggravated *Vayu* fills up the channels of circulation that are empty or weak in quality due to lack of unctuousness, etc. resulting in a variety of ailments affecting the body. *Vatavyadhi* are two types *Dhatukshayajanya Vatavyadhi* and *Margavrodhjanya Vatavyadhi*.^[4-6]

Samprapti of Vatavyadhi

Dhatukshaya or *Avarana* are two possible causes of *Vata's* aggravation. The irritated *Vata* vitiates *Strotas* with its *Ruksha*, *Laghu*, *Khara* and *Parusha Guna*, makes these *Rikta Strotas* powerless to *Sthansanshraya* of *Dosha*. *Chakrapani* elaborated that there is "*Snehadi Guna Shunyatvam*" in reference to *Rikta Strotas*. The body's channels lost qualities like stickiness, smoothness, unctuousness and their protective sheaths. The vitiated *Vata* will deliver *Ekanga* or *Sarvanga Vyadhi*. *Vata Vyadhi* can be restricted to specific part of body or experienced throughout the body depending upon the types of disease and involvement of causative factors.^[6-8]

Roopa

- ✓ Contraction and stiffness of the joints
- ✓ Pain in the bones and joints
- ✓ Horripilation and delirium and spasticity in the hands
- ✓ Lameness in the hands, feet and hunchback
- ✓ Atrophy of the limbs, twitching sensation and numbness in the body
- ✓ Shrinkage of the head, eyes and clavicular region

In *Dhatukshaya*, vitiated *Vata* assumes the status of *Gatavata*, or increases *Vata* movement, and occupies a

variety of locations that eventually lead to *Dhatugata*, which affects functioning of tissues.

Avarana, or obstruction by covering, is a distinct *Vata* pathology in which the *Vata*'s freedom of movement is restricted. Appropriately, *Avarana* may happen either because of *Dosha*, *Dhatu* or due to the accumulation of *Mala*. *Avarana* can also occur between two subtypes of *Vata* because the different types of *Vata* move in different directions. This is called *Anyonyavarana*.

Management of *Vata Vyadhi*

- ✚ *Nasya* can be suggested for *Ardita*.
- ✚ *Shrotratarpana*, *Nadisweda* and *Akshitarpana* considered good for *Ardita*.
- ✚ *Swedana* and *Virechana* also used for *Vata Roga*.
- ✚ *Snehana*, with *Sahacharadi taila* and *Prabhanjana vimardana taila* considered good for *Vata* vitiation.
- ✚ *Matra Basti* with *Narayana taila* and *Kashaya Basti* with *Saindhava lavana*.
- ✚ *Shirodhara* with *Chandana taila* offers symptomatic relief.
- ✚ Ayurveda formulations like *Atahara Kashayam*, *Brahmi Drakshadi Kashayam* and *Rasna Shuntyadi Kashayam* considered beneficial for such types of conditions.
- ✚ Similarly single drug like Cardamom, *Ashwagandha*, *Brahmi* and *Turmeric*, etc. advises to balance *Vata*.

The most prevalent neurological conditions, such as *Pakshaghata*, *Ardita*, *Gridhrasi*, *Avabahuka* and *Viswachi* are also associated with the disturbed functioning of *Vata*. However *Amavata* is one of the common pathological conditions arises due to the *Vata* vitiation and mainly affects middle aged or elderly population.^[8-11]

Amavata (Rheumatoid Arthritis)

Amavata is a long-term condition caused by the body's production of *Ama*, a toxin, and the vitiation of *Vata* and *Kaphasthana*. *Amavata* is a disorder that is very similar to rheumatoid arthritis, which is a very severe illness. The vitiated *Vata* circulates the *Ama* through the *Dhamanis* and lives in the *Sleshmasthanas*, causing *Sandhishotha*, *Sandhishoola*, and *Sancharivedana* in both small and large joints.

The most common symptoms include stiffness, tenderness, joint pain and restricted movement. As indicated by Ayurveda, this condition is brought about by *Ama* and *Vata* vitiating factors. Pricking type of pain in the multiple joints, *Soola*, *Thoda* and *Ruk*, etc. are also observed in *Vatarakta*. The joints of knee, feet and hand wrist, etc. are affected initially then gradually large joints also get affected. Swelling of affected joints, movement restriction and morning stiffness, etc. are mentioned by *Acharya*. *Daha*, *Bhrisoshmata* and *Vidaha*, etc. are also mentioned along with *Mandalothpati*, *Tamratwak* and *Syavarakta*, etc.

Pathologically individuals get affected when he/she indulge in *Vata* and *Ama Prakopanidana*. The *Ama* hinders the way of vitiated *Vata*, creating *Avarana*. This *Avarana* tends *Vata* aggravation to vitiate the other elements of body. *Dravatwa* and *Saratwa* properties, as well as *Vata*'s *sukshmatva* and *Saratva* properties, help to spread throughout the body. These vitiated elements further get settled in *Sandhi* to produce *Kandu*, *Sopha*, *Daha*, *Ruja* and *Sphurana*, etc. as symptoms of disease. *Asthi* and *Majjadhathu*-related symptoms arise when it affects the deeper *Dhathu*. *Dhathukshaya* occurs when the *Dhathuparinama* is disturbed in subsequent stages of *Samprapti*. This produces *Upadrava* like *Khanjata*, *Panguta*, *Anguli-Vakratha* and *Sandhi Vakratha*, etc.

Modern science described this condition as Rheumatoid Arthritis which involves joint inflammation and possesses degenerative nature. Modern treatment focused on corticosteroid, DMARD's and NSAID's for the management of Rheumatoid Arthritis.^[9-11]

Acharya Chakrapani has described the treatment concepts for *Amavata*. The recommended therapeutic approaches for *Amavata* are depicted in **Figure 1**.

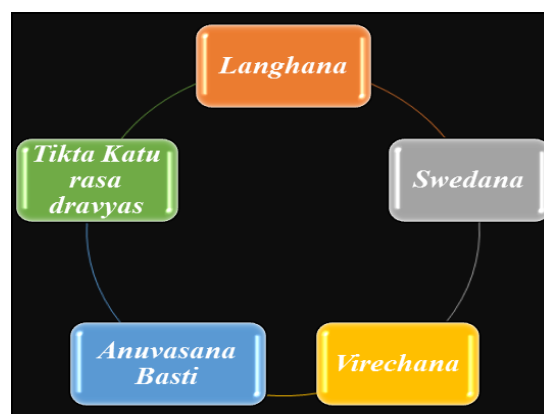


Figure 1: Recommended therapeutic approaches for *Amavata*.

Chikitsa of Amavata

Swedana, *TiktaKatu rasa dravyas*, *Langhana*, *Deepana dravyas*, *Anuvasana Basti* and *Virechana*, etc. are some helpful techniques used in *Amavata*. *Amavata* is regarded as an *Amashayothavyadhi* and a *Rasaja Vikara*. *Langhana* is the first line of defence in such instances. In the *Amavata*, *Rukshasweda* has received support in the form of *Valukapottali* as a result of *Ama*'s existence. It assists with adjusting the vitiated *Vata Dosha*, which assuages agony and solidness.^[5-7,11]

Some Ayurveda formulations also suggested as follows:

1. *Rasnasaptakkwath* has properties of *Tikta* and *katu rasa*, also offers *Dipana* and *Pachana* properties which have a significant job in clearing *Ama* from body. *Katu rasa* likewise goes about as a *Vatanulomka*, which works on gastrointestinal motility. After clearing *Ama*, these medications have

the *Gunas* like *Laghu*, *Ushna* and *Tikshna*, thus produces *Agnivardhaka* property. As a result, this drug eliminates excess *Kapha* and *Vata* from the body. Additionally, these medications transport *Pakva dosha* from *Sakha* to *Kostha* for elimination from the body and help to open blocked channels.

2. **Sinhanad Gugglu** is specifically mentioned in *Bhaishjyarnavali* as a treatment for *Amavata*. It has *Ruksha*, *Laghu*, *Ushna* and *Tikshna* characteristics thus induce *Deepana*, *Ama-Pachana*, *Shothaghna*, *Shoolghna* and *Amavatahara* properties.
3. **Balarishtam** has analgesic and anti-inflammatory properties, thus considered useful for relieving muscle and joint pain and lowering the risk of chronic autoimmune inflammatory conditions like rheumatoid arthritis.
4. **Ajmodadi Churn** has *Ushana Veerya* property thus imparts *Dipana* and *Pachana*, *Vatanulomka*, *Agnivardhaka* and *Ama-Pachana* effects. It contains *Ajmoda*, *Devdaru*, *Chitraka*, *Vidanga*, *Shatpushpa*, *Vridharuka*, *Shunthi* and *Haritki*, etc. All of these medications in combination produce *Kapha & Vata Shamak* effects.

CONCLUSION

As per Ayurveda when *Vata* is normal, the whole body's mechanism is maintained. It controls the mind, assists sense organs and performs a variety of body functions. As a result, the functions of the *Vata Dosha* not only correspond to those of the nervous system, but also to those of the body's system for regulating, conduction and signalling, etc. The sickness caused by the vitiation of *Vata Dosha* is termed as *Vatavyadhi* which affects *Ashaya*, *Avayav*, *Dhatu*, and *Indriya*, etc. Vitiating *Vata* can cause various diseases associated with pain and inflammation. Rheumatoid arthritis is one of them which termed as *Amavata* in classical Ayurveda. *Ayurveda's Chikitsa Siddhant* can effectively and safely treat *Amavata* by correcting *Dhatu's* obstruction and controlling *Vata's* vitiation. Ayurveda therapy causes expulsion of obstacle and rectifying the heading of stream of *Vata* with medicaments having *Anabhisandhi*, *Kapha Pitta Aviruddha*, *Vatanulomana* and *Snigdha* properties. Ayurveda medications relieve symptoms of *Amavata* by virtue of their *Dipana* and *Pachana*, *Vatanulomka*, *Agnivardhaka* and *Ama-Pachana* properties.

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