



**INTERVENTION OF AMAVATA (RHEUMATOID ARTHRITIS) THROUGH AYURVEDA  
APPROACH A CASE STUDY**

**Vd. Vishakha Mengawade<sup>1\*</sup> and Vd. Md. Junaid Pathan<sup>2</sup>**

<sup>1</sup>PG Scholar, Dept. of Kayachikitsa, SST's Ayurved College, Sangamner.

<sup>2</sup>Associate Professor, Dept. of Kayachikitsa, SST's Ayurved College, Sangamner.



\*Corresponding Author: Vd. Vishakha Mengawade

PG Scholar, Dept of Kayachikitsa, SST's Ayurved College, Sangamner.

Article Received on 04/01/2024

Article Revised on 24/01/2024

Article Accepted on 14/02/2024

**ABSTRACT**

Amavata is made up of a mixture of two words, Ama and Vata. The ailment is often due to derangement of Agni, like Jatharagni, Dhatvagni and Bhutagni, etc. ensuing in the production of Ama and this Ama circulates in the complete body by means of the vitiated Vata and receives positioned in the Shleshmasthanas (Amashaya, Asthisandhi etc) inflicting pain, stiffness and swelling over the small and big joints making a person lame. The scientific presentation of Amavata closely mimics with the unique range of Rheumatological issues referred to as Rheumatoid Arthritis in accordance with their similarities on medical features Rheumatoid Arthritis (RA) is a continual inflammatory, unfavourable and deforming symmetrical polyarthritis related with systemic involvement. The prevalence of rheumatoid arthritis in India in person has been mentioned to differ from 0.5 to 3.8% in women and from 0.15 to 1.35% in men. Allopathic treatment provides symptomatic relief but the underlined pathology remains untreated due to absence of effective therapy and also giving rise to many side effects, toxic symptoms and adverse reactions. The Ayurvedic treatment not only devoid such type of sick effect, but also presents a higher way by using treating Agni and Ama at its by using treating Agni and Ama at its roots. The concepts of administration of Amavata are langhana, Swedana, Dravyas having tikta, katu rasa, deepan pachana as Shamana chikitsa. The first specified description of Amavata as a sickness is observed in Madhav Nidan, so the existing study offers with systemic assessment of Amavata w.s.r. Rheumatoid Arthritis from all the classics of Ayurveda and its management.

**KEYWORDS:** Amavata, Ama, Shamana chikitsa, Rheumatoid Arthritis.

**INTRODUCTION**

Rheumatoid Arthritis is a chronic inflammatory disorder which affects the joints and is associated with swelling, stiffness and pain. Advanced disease stage can lead to substantial loss of function and mobility. Rheumatoid arthritis is the second common arthritis after Osteoarthritis and is most common inflammatory arthritis, and women are affected 2.5 times as frequently as men.<sup>[1]</sup> The prevalence is approximately<sup>[2]</sup> 0.5-1% of world's population R. A. is seen worldwide and affects all races. Usually occurs in the age group of 35 to 55 yrs. R.A. still remains a challenging till today there is no effective treatment for this disease. The DMARDs and steroids used for management of *Amavata* have got various side effects and also don't completely eradicate the disease. There are various multimodal approaches followed in Ayurveda, practice for its management. The disease is mainly due to derangement of Agni like *Jatharagni*, *Dhatvagni* and *Bhutagni*, resulting in the production of *Ama*. This *Ama* circulates in the body by vitiated *Vata* and gets located in the *Sandhis* causing

disease *Amavata*. It is very painful condition resulting in distress. In RA the patient's social roles, capacity to work, independence, self-concept, mood and psychological well-being are usually affected as well (Krol et al, 1993, Doeglas 2000).<sup>[3]</sup> Its signs and symptoms are *Ubhya parvasandhi shool* (bilateral finger pain), *Ubhya janusandhi shool-shotha* (bilateral knee pain & swelling), *Ubhya Ansa-kurpara sandhi shool*, *Ubhya manibandha shool*, *Shotha & sparshaasahatwa*, *Angamarda*, *Aruchi*, Morning stiffness.<sup>[4]</sup>

*Chikitsa* should be such that pacifies *Vata* & at same time performs *Amapachana* action too.

Ayurveda through its holistic, multimodal approach and in particular through Panchkarma therapy helps to prevent and cure *Amavata*. *Baluka Swedana*, *Anuvasana Basti & Vaitarana Basti* etc are indicated in *Amavata*. Present study reveals that *Amavata* can be managed successfully with Ayurveda especially Panchkarma therapy i.e., *Baluka Swedana*, and *Anuvasana Basti &*

*Vaitarana Basti* It helped in minimizing the pain and stiffness and helped in restoring quality in life of *Amavata* patients.

## CASE REPORT

A 48-year-old female patient came to us with chief complaint of.

|    | Chief complaint   | Duration |
|----|---|----------|
| 1. | Ubhya parvasandhi shool (Bilateral finger pain).                | 2 years  |
| 2. | Ubhya janusandhi shool-shotha (Bilateral knee pain & swelling). |          |
| 3. | Ubhya manibandha shool, Shotha & sparsha-asahatwa.              |          |
| 4. | Ubhya Ansa-kurpara sandhi shool.                                |          |
| 5. | Angamarda .   |          |
| 6. | Aruchi.   |          |
| 7. | Morning stiffness.  |          |

### History of Personal Illness

The patient was normal 2 years back. Since then patient have been suffering from Ubhya parvasandhi shool (bilateral finger pain), Ubhya janusandhi shool-shotha (bilateral knee pain & swelling), Ubhya Ansa-kurpara sandhi shool, Ubhya manibandha shool, Shotha & sparshaasahatwa, Angamarda, Aruchi, Morning stiffness.<sup>[6]</sup> For this patient took allopathy treatment but got temporary relief, then she decided to take Ayurvedic treatment. So for further ayurveda treatment patient approached to SST's Ayurved Mahavidyalaya, Sangamner.

### Examination Personal History

Occupation: Housewife. Diet: Mixed diet.  
Appetite: Irregular.  
Allergy: No history of any drug or food allergy.

### Ashtavidh- Parikshna

1. Nadi: 80/min
2. Mala: Malavashatmbha
3. Mutra: 4 to 5 time in day, 2 to 3 times in night.

4. Jihva: Sama
5. Shabda: Prakrut
6. Sparsha: Anushna
7. Drik: Prakrut
8. Akriti: Sthula.

### Dashavidha-Parikshna

- a. Prakruti: Vata pradhana-kapha anubandhi.
- b. Vikruti:Dosha- Vatapradhana tridosha, Dooshya-Rasa, Meda, Ashti.
- c. Satwa: Madhyama.
- d. Sara: Majja
- e. Samhanana: Madhyama
- f. Pramana: Madhyama
- g. Satmya: Sarva rasa
- h. Aharasakti: Madhyama
- i. Vyayamasakti: Avara
- j. Vaya: 48 years

### MATERIAL AND METHODS

#### Material

Management of Amavata (Table 1 & 2).

**Table 1: Showing material for Management of Aamvata as.**

| Sr. No | Dravya  | Dose                                | Anupan           | Duration  |
|--------|---|-------------------------------------|------------------|-----------|
| 1      | <i>Singhanadh Guggulu</i>   | 500mg twice daily in empty stomach. | With warm water  | 30 days   |
| 2      | <i>Rasnasaptak Kwath</i>  | 10gm twice daily in empty stomach   | -                | 30 days   |
| 3      | Combination of <i>Ajmodadi churna</i> , and <i>Shankha bhasma</i> .   | 3.5gm twice daily before food       | With warm water. | 3 months  |
| 4      | Combination of <i>Ashwogandha churna</i> , <i>Ajoswani churna</i> , <i>Nagaradhya churna</i> , <i>Chopcheney churna</i> . | 5gm twice daily after food.         | With warm water. | 3 months. |

**Table 2: Showing Panchkarma Management of Aamvata as.**

| Panchakarma procedures | Method of preparation  | Method of administration   | Duration        |
|------------------------|--|--|-----------------|
| <i>Baluka Swedana</i>  | Fine, properly cleaned and good quality of sand was taken and heated in a vessel, sand packs was made and applied in the whole body. | Heated sand packs were applied to the joints, and throughout the body for <i>Swedana</i> early in morning empty stomach. | 16days          |
| <i>Anuvasana Basti</i> | 75 ml Of Brihat saindhavadi oil with rock salt   | Given with <i>Basti Yantra</i> after meal.   | 10 <i>Basti</i> |

|                       |  |   |   |
|-----------------------|--|---|---|
|                       |  |   | alternatively in <i>Kala Basti</i> schedule                 |
| <i>Vaitrana Basti</i> | Guda 50 grams, rock salt 5 grams, <i>Emlika</i> 50gm, <i>Gomutra</i> 100ml | Given with <i>Basti Yantra</i> before meal. | 6 <i>Basti</i> alternatively in <i>Kala Basti</i> schedule. |

### Follow Up and Outcomes

**Table 3: Signs and Symptoms (Subjective parameters).**

| Signs and Symptoms  | BT | AT |
|---|----|----|
| Ubhya parvasandhi shool (Bilateral finger pain).                | 4  | 1  |
| Ubhya janusandhi shool-shotha (Bilateral knee pain & swelling). | 3  | 1  |
| Ubhya manibandha shool, Shotha & sparsha-asahatwa.              | 2  | 1  |
| Ubhya Ansa-kurpara sandhi shool.                                | 2  | 1  |
| Angamarda .   | 5  | 1  |
| Aruchi.   | 4  | 0  |
| Morning stiffness.  | 4  | 0  |

BT: Before Treatment,

AT: After Treatment

**Table 4: Objective Parameters.**

| Objective Parameters | BT       | AT       |
|----------------------|----------|----------|
| RA Factor            | Positive | Negative |
| CRP                  | Positive | Negative |

BT: Before Treatment, AT: After Treatment.

### DISCUSSION

*Amavata* is one of the most challenging problem that makes the patient weep in agony of pain & reduces functional capacity with severe stiffness & crippling deformities of joints making them bed ridden. *Ama* is an undigested material produced due to hypofunctioning of *Agni* at the level of *Jatharagni* or at the level of *Dhatvagni*. *Vayu* which is *Pradhan* among the *Tridosha* is the main culprit in *Amavata*. *Ama* along with *Vata Dosha* moves towards *Kapha Sthanas* passing through *Rasa Vaha Dhamanis* where it combines with the *Tridosha* & becomes further *Dushita* & later on settles in the *Sandhis* where *Khavaigunyata* is produced by *Nidana Sevana* & *Lakshana* of *Amavata* are produced. *Rasavaha Srotasa* & *Rasa Dhatu* are mainly affected initially & *Majjavaha srotasa*<sup>[7]</sup> is also affected with involvement of *Sandhis*.

*Samshodhana* essentially refers to bio-purification of the body aiming to cleanse the macro and micro channels of the biological system-*Srotas*. The disorders treated by *Shodhana* do not reoccur because *Shodhana Karma* is *Mulavata Chikitsa*. The *Panchakarma* covers all aspect of treatment promotion, prevention and cure of life.

*Vata* is very important *Doshas* to be managed in *Amavata*. *Basti* is very important therapy to manage *Vata Dosha*, and is called as *Ardha Chikitsa*.<sup>[8]</sup> *Vata* needs *Snigdha Chikitsa* & *Ama* needs *Ruksha Chikitsa*. *Chikitsa* should be such that pacifies *Vata* & at same time performs *Amapachana* action. *Chikitsa* of *Amavata*

comprises of *Langhana*, *Swedana*, *Deepana*, *Pachana* (*Tikta Katu Dravya*), *Snehapana*, *Virechana* & *Basti*.

*Baluka Swedana* is a *Rukshya Swedana*,<sup>[9]</sup> which helps in rectification of the imbalance of *Kapha Dosha*, as well as alleviation of *Ama Dosha*. It is also *Shotha Shulahara* i.e. also helps in reduction of swelling, pain and stiffness.

*Vaitarana Basti* has been mentioned by Chakradutta in *Niruhadhikar*.<sup>[10]</sup> Ingredients of *Vaitrana Basti* are *Amalika* (*Emali*), *Guda*, *Saindhava*, *Gomutra Taila* in the proportion of 4:2:1:16. As a whole qualities of *Vaitaran Basti* can be considered as *Laghu*, *Ruksha*, *Ushna*, *Tikshna*. Majority of the drugs have *Vata Kapha Shamaka* action. Owing to these properties treatment with the *Basti* has provided good result in signs and symptoms. The *Tikshna Guna* of *Basti* helps in overcoming the *Srotodusti* resulting due to *Sanaga*, thus helps in breaking down the pathogenesis of the disease. *Vaitarana Basti* expelled the vitiated *Dosha* out, cleared the *Sukshma Srotasa* & corrected the *Ojo Vikruti*. *Rasavaha Srotodusti* & *Rasa Dhatudusti* were corrected by *Srotoshodhana*. It helped in *Ama Pachana*.

*Shamana Yoga*: *Shamana* drugs like *Singhanadh Guggulu* acts as *Rasayan* due to presence of *Guduchi*, and helps in *Ama Pachana* due to predominance of *Tikta Rasa* in its contents. *Rashna Saptak* is *Vata Shamak* (pacifying) in action, helps in *Deepana* and *Pachana* of *Ama* and also acts as analgesic. *Ajmodadi churna* helps in pacifying *Vata*. *Shanka bhasma* is best *Ruchya* (appetizer) *Deepan Pachana*, improves *Agni* (digestive

fire) and helps in removal of *Ama* (toxins) from body. Combination of *Ashwaganda*, *Ajoshwani churna*, *Chopchenev Nagar churna*<sup>[12]</sup> helps in *Kapha* and *Vata Samana* increases *Agni*, helps as *Rasayana* also. *Dashmula Kwath* is *Shothaghana* & *Shulaghana*.

## CONCLUSION

*Amavata* leads patient weep in agony of pain, reduces functional capacity with severe stiffness and crippling deformities of joints making them bed ridden. Multimodal Ayurveda approach helped in restoring the quality of life of this patient. Thus Panchkarma procedures along with internal medicines showed encouraging results in this case of RA.

## REFERENCES

1. <https://en.m.wikipedia.org/wiki/rheu>
2. <https://rheumatoidarthritis.net> retrieved on date 6/9/18.
3. Krol et al, Disease characteristics, level of self-esteem and psychological well-being in rheumatoid arthritis patients., Scand J Rheumatol, 1994; 23(1): 8-12.
4. Prof. Ramharsh Singh's Kaya Chikitsya, Chaukambha Sanskrit Pratisthan, Delhi, Part II, Chapter 43, 537.
5. Dr.IndradevaTripathi, Sri Chakrapanidatta's Chakradutta with Vaidayaprabha, Hindi Commentary and notes, introduction, indices, appendices etc. Varanasi, Chaukambha Sanskrit Bhawan, reprint edition, Chapter 25, Amavata Chikitsa 25/1, 2018; 166.
6. Prof.Ramharsh Singh's Kaya Chikitsya, Chaukambha Sanskrit Pratisthan, Delhi, Part II, Chapter 43, 537.
7. Prof. Ramharsh Singh's Kaya Chikitsa, Chaukambha Sanskrit Pratisthan, Delhi, Part II, Chapter 43, 536.
8. K.Shastrri, Agnivesh's Charaka Samhita with Ayurveda-Dipika Commentary by Cakrapanidatta and with Vidyotini Hindi commentary, Varanasi, Chaukambha Sanskrit Academy, reprint edition, part 2, Siddhi Sthana 1/39, 2012.
9. Dr.G.Shrinivasa Acharya, Panchakarma illustrated, 1<sup>st</sup> edition, Delhi, Chaukhamba Sanskrit Pratisthan, Baluka sewdana, 2006; 215.
10. Sri Chakrapanidatta's Chakradutta with Vaidayaprabha, Hindi Commentary and notes, introduction, indices, appendices etc by Dr. Indradeva Tripathi, Varanasi, Chaukambha Sanskrit Bhawan, reprint edition, Chapter 73, Niruhadhikar 73/32, 2018; 455.  
Kabiraj Govind Das Sen's Bhaisajya Ratnavali, edited with Siddhiprada Hindi Commentary by Prof.Siddhi Nandan Mishra, Varanasi, Chaukambha Surbharati Prakashan, edition Chapter 29, Amavatarogadhikar, 2011; 612-613.
11. Dr. Indradeva Tripathi, Sri Chakrapanidatta's Chakradutta with Vaidayaprabha, Hindi Commentary and notes, introduction, indices,

appendices etc. Varanasi, Chaukambha Sanskrit Bhawan, reprint edition, Chapter 25, Amavata Chikitsa 25/1, 2018; 167.