A Literary Look Insight Ayurvedic Treaties for Amavata (Rheumatoid Arthritis)


1Department of Samhita, Gangasheel Ayurvedic Medical College, Bareilly – 243 001, Uttar Pradesh, India.
2Department of Dravyaguna, Shanti Ayurvedic Medical College & Hospital, Ballia – 277 203, Uttar Pradesh, India.
3Department of Kiya Shareer, G.S. Ayurvedic Medical College & Hospital, Harpur – 245 304, Uttar Pradesh, India.
4Department of Rasashastra, Shanti Ayurvedic Medical College & Hospital, Ballia – 277 203, Uttar Pradesh, India.

ABSTRACT

AYUSH system of medicine is a heritage of Indian Sub-continental. Its acceptances and global popularity is increasing day by day. People suffering from chronic diseases are more attracted toward it. Arthritis is one of them, which restricted normal work out of a person. The conventional modern therapy fails at several stages where patients need some other treatment modules from indigenous medicine. Ayurveda offers a number of simple and compound formulations for such painful conditions like Amavata (Rheumatoid arthritis). The present article deals with some simple formulations from plant origin. Probably the formulations mentioned in the manuscript were helps the health care practitioners in order to manage the different painful conditions.

1. Introduction

Arthritis, a progressive disease involving the joints, does not shorten one’s life, but in due course cause significant pain, joint failure and disability [1]. It comprises three basic interrelated processes, Inflammation, synovial proliferation and joint tissue destruction [2]. The two most common forms are osteoarthritis (OA) and rheumatoid arthritis (RA).

Rheumatoid arthritis is an autoimmune, chronic inflammatory condition of the connective tissues throughout the body, but especially with destructive inflammation around polyarticular joint [3]. Rheumatoid arthritis affects approximately 1% of the population worldwide [4]. RA affects two times more women than men [5]. Rheumatoid arthritis may rapidly progress into a multi-system inflammation with irreversible joint destruction and increase the risk of mortality possibly due to accelerated cerebrovascular complications including heart failure [6]. Symmetric polyarthritis with joint swelling (especially of the hands and feet) and morning stiffness (lasting in 1 hour or longer) are primary symptoms of RA.

Several extra-articular symptoms includes rheumatoid subcutaneous nodules, vasculitis. Pleuritis/Pleuralitis, Asthmatic, cutaneous, neurologic, ocular hematologic and cardiovascular complications may associate with RA [7]. However, Conventional treatments (NSAID’s, DMARD’s and corticosteroids) are rarely totally effective and are usually associated with side effects.

Currently there is no cure for either rheumatoid or osteoarthritis. Physiotherapy, lifestyle modification, physical activities are incorporated in the management of joint diseases [8]. There are a number of different systems of herbal medicine, the most important of which is Indian system of medicine, “Ayurveda” which generated many useful leads in developing medications for chronic diseases. Ayurvedic medicine in India has proven track record of 5000 years. Plants are natural and traditional sources of medication in large parts of the world. A wide variety of herbs are used successfully alone or synergistically with modern medicine to reduce pain, reduces inflammation of joints in osteoarthritis and rheumatoid arthritis in Ayurveda [9]. In recent years, research on Ayurvedic medicines increases significantly because of its safety and efficacy in management of chronic diseases. Remedies are made from single or multiple herbs and minerals for various medical conditions like asthma, flu, diabetes, arthritis, heart disease, digestive problems, mental health and skin problems. In this article, Comprehensive literature review was carried out on simple remedies from plant origin, which showed promising activity against different inflammatory and arthritis conditions.

Rheumatoid Arthritis is widely correlated with Amavata by the Ayurveda scholars. It is a challenge to the physician owing to its chronicity, incurability, complications, morbidity and crippling nature with varied clinical signs and symptoms related to multiple anatomical sites, both articlar and extra-articular. Amavata, as a disease, was first described by Madhavakarna [10]. The word Amavata is made up of a combination of two words, Ama and Vata i.e. Amavata is caused by Ama combining with vitiated Vata Dosha, where Mandagya plays a central role in the manifestation of the disease [10]. This theory is very well supported by the view of Acharya Vagbhata that the main cause of all diseases is Mandagya [11]. The disease is initiated by the consumption of Virudha Ahara and simultaneous indulgences in Virudha Ahara in the pre-existence of Mandagya [11]. The main pathological factor in the development of this disease is “Ama” due to derangement of malfunctioning of the digestive and metabolic mechanisms i.e. Ama, like Jatharagni, Bhutagni and Bhutagni, etc. resulting in the production of Ama [12]. On other hand, Vata Dosha is most powerful among three Doshas and it controls the other two Doshas [13] as well as it is very difficult for treatment. The Ama circulates in the whole body by the vitiated Vata and gets accumulated in the Sandhish (seat of Kapha). As this process continuous, all the joints are gradually affected, which results in severe pain, stiffness and swelling over the joints [10]. When “Pitta” also gets associated, it causes burning sensation around the joints. Amavata is one of the most difficult to cure (Krishnaadhyaya) diseases mentioned in Ayurveda. Therefore, the Samprapti (pathogenesis) starts in the Annavaha Srotasa and then extends through Madhyamana roga marga with special inclination for Kapha Shthanas [10] especially Sandhis (joints). In such a condition, patient weeps in agony of pain and reduced functional capacity with severe stiffness and crippling deformity of joints, which make them bed ridden. However, Acharya Madhava has described the most characteristic feature of this disease: severe pain similar to a scorpion bite. Asthi and Sandhi are the chief sites of presentation of the cardinal symptoms such as Sandhishoola, Sandhigraha, Sandhi Sotha, etc. These symptoms resemble the cardinal features of rheumatoid arthritis, i.e., pain, swelling, stiffness, fever, general debility, etc.

Many Ayurvedic formulations are claimed to be effective in Amavata, however, scientific evidence needs to be produced. The need to establish

*Corresponding Author
Email Address: drdpmsauri@gmail.com (Dinesh Kumar Verma)
a firm scientific basis for classical Ayurvedic formulations is now being felt. The ancient Ayurvedic research has been on the disease Amavata; satisfactory results have not been obtained till date. The principles of treatment of Amavata are Langhana and Swedana; and drugs having Tikta, Katu Rasa, Deepana, Virechana, Shehnaphana and Basti properties have been mentioned [14]. In the management of Amavata sequential employment of Dipana, Amapachan, Srotoshodhana and Rosayana actions like Pippali (Piper longum), Shodhana, and Shanmogha therapies have been mentioned [14]. The use of Eranda Taila for the treatment of Amavata has been emphasized by almost the ancient Acharyas. Guggulu is an established anti-inflammatory and antiarthritic drug. They relieve from vitiated Kaptha, Vata, and Ama by its properties of Ushna, Tikna, Suksha, Singhada, etc. Further, it is free from the serious adverse effects as compared to the modern conventional therapy, provided it is given in proper dose and regimen.

Many research works have been done to solve this clinical enigma, but an effective, safe, less complicated treatment is still required in the management of Amavata. Shiva Guggulu [15, 16] and Simnhadana Guggulu [15, 17], Nachana Pinda [18, 19], Vatari Guggulu [20, 19], Brhat Saindhavadi Taila for Pan, Abhayanga, Virechan, and Basti [21, 19] Amrita Ghrita [22], Vardhamana Pppali Rasayana [22], Rasona Rasnadi Ghanavati [17] and Nirgundi Ghana Vati [24] have been efficacy in Amavata. Basti Chikitsa was the major treatment in Ayurveda which directly acts over the Vata Dosha and many a times is called as Ardhha Chikitsa (Chakradatta [12] mentioned as 1/2-Akshata Basti as Shoodon Chikitsa) which is mentioned in Chiktasa Sutra described by Chakradatta [24, 14] mata basti [20] and kaal basti [25] are also effective in the management of amavata.

Presently, after establishment of Ministry of AYUSH, the Dhanvantari Birth celebration was declared as Ayurveda Day. The first Ayurveda Day was celebrated on 28 October, 2016 with the theme of Diabetic Management. The theme was non-vegetarian dishes (B.P.Ci. 24.43-47) [19].

In disorder of vata Patralavana is recommended which is prepared as fresh leaves of Eranda (Ricum comminus Linn.), Muskaka (Elaeodendron glaucum Pers.), Karanja (Pongamia pinnata Linn.), Pierre.), Vasa (Adhatoda vasica Nees), Aragadha (Cassia fistula Linn.), Chitraka (Plumbago zeylanica Linn.) etc are mixed with salt and pounded in a mortar and then kept as a jar mixed with ghee which is paste with cow dung and then put in fire (S.S.Ci. 4.30) [27].

In all types of lumbago one should take castor oil (Ricum comminus Linn.) mixed with decoction of Dashmula or Sunthi (B.P.Ci.26.55) [26, 19].

In Vatakantaka (sprained ankle) frequent bloodletting or intake of Shodhan formulations is recommended (V.M. 22.53; B.P.Ci. 24.140) [26].

In scrotal pain, one should take Ardraka Juice (Zingiber officinale Rosc.) with proper quantity of oil in early morning (B.S.Vatavyadi. 56) [28].

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3. Conclusion

Day to day Ayurveda gaining popularity among the people. Use of herbal drugs is also promoted by the government. Probably the formulations mentioned in the manuscript were the help health care practitioners in order to manage the different painful conditions.

References
