

A CRITICAL REVIEW ON TRADITIONAL MEDICINAL PREPARATIONS FOR THE MANAGEMENT OF AMAVATA

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ABSTRACT

Amavata is the most common inflammatory disorder with a gradual onset of symmetrical arthralgia and synovitis of joints of wrist, hands and feet. This insidious onset has traditionally been considered to imply a bad prognosis. In modern medical science the main aim to manage the disease is relief of pain & symptoms, suppression of inflammation, conservation and restoration of function in different joints. In *ayurveda amavata* and its *nidan*, *samprapti*, *treatment and pathyapathya* very clearly mentioned. Lots of ethical preparation like *rasa* preparation, *kwath*, *churna*, *ghrita*, *guggul lepa*, *taila* etc is mentioned in our text. Among that medicinal preparation some are most effective to treat *amavata*. So through this work it has been tried to furnish all ethical preparations which are commonly used by our ancestor in a methodical manner.

Keywords: *Amavata*, *pathyapathya*.

INTRODUCTION

Ayurveda deals with bodily, mental and spiritual wellbeing of human. *Ama* and *Vata* are two elements responsible for the disorder *amavata*^[1]. *Ama* is the final results of improper digestion or an endogenous poisonous substance. Changing life style and dietetic pattern are responsible for the manifestation of this disorder. In *Vrihatrayee* no description of

amavata as a disorder entity is found. The details description of *amavata* became determined in *Madhav Nidan*. *Amavata* can be presented as very just like Rheumatoid Arthritis^[2]. Rheumatoid arthritis is a auto-immune ailment of unknown aetiology characterised by chronic persistent symmetrical poly arthritis, joint erosion and destruction. It's far common-

est inflammatory joint diseases visible in clinical practise and in its global distribution it impacts 0.5 – 3% of population.

The clinical course is usually life-long, with intermittent exacerbations and remission mild to severe attack. The key of management of rheumatoid arthritis is relief of symptoms, suppression of inflammation and conservation-restoration of function of affected joints. The treatment principle of *amavata* first described by *Chakradatta* as *langhan* (lightening), *swedan* (sudation), *tikta* (bitter) *deepan* (appetiser) *katu* (pungent), *virechan* (purgative) intake of *sneha* (oil) and application of *vasti* are recommended. *Vasti* with *saidhavadi taila*^[3] followed by *ksharvasti*^[3] is also prescribed. Various medicinal preparation like *rasa*, *churna*, *kasaya*, *vati*, *avaleh lepa* and *taila* are mentioned our text e.g. *chakradatta*^[4] *vaisjaratnavalli*^[5], *yogaratnakar*^[6] etc along with *pathya –apathy*^[7] was collected and try to present for more development of knowledge regarding treatment of *amavata*.

CHIKITSA SIDHANTA OF AMAVATA^[8]

According to *chakradatta* lightening, sudation, bitters, appetisers, pungents, purgative, intake of *sneha* and application of *vasti* (medicated enemas) are recommended in the treatment of *amavata*. *Anuvasana vasti* (unctuous enema) with *saindhavadi taila* followed by *ksharavasti* is also prescribed. The whole treatment process concise in two forms-

1. **Avyantar (internal):** *Langhan*, *deepan*, *pachan*, *lekhan*, *virechan*, *niruhan*, *Vedananasan* & *vatanuloman*
2. **Vayjhya (external):** *Swedan*, *Upanaha*, *Ushnapariseka* & *Lepa*

Langhan: *Langhan* is considered as the best and foremost treatment of *amavata*. *Langhan* indicated for *dosa pachan* of mild *dosa bala* condition.

Deepan-Pachan: *Deepan-pachan* increases the strength of *agnibala* of the patients by taking *katu-tikta dravya* and help to *dosa pachan* even in moderate stage of *dosa bala*.

Swedan: *Ruksha swedan* is indicated in acute stage of *amavata* but in *niram stage-snigdha swedan* very much effective.

Virechan: *Virechan* is indicated to eliminate severe aggravated *dosa* which causing *soph*, *daha* and *jwar* of the patients of *amavata*.

Snehapan: *Snehapan* administered after *ama pachan* and it is best for *vata* dominating condition to reduce *sula* and stimulate the action of *agni*.

Vasti: *Vasti* is one of the standard therapeutic measure for the treatment of *amavata*. *Kshar vasti* and *anuvasan vasti* with *saindhavadi taila* has a definite role for the management of *amavata*.

In the below presentation of some text with specific action related to management of *amavata*-

- **Ruksha swedan:** *Chakradutta*, *Yogaratnakar*, *Banga Sen*, *Bhaisajyaratnavali*
- **Baluka Swedan:** *Chakradutta*, *Yogaratnakar*, *Banga Sen*.
- **Niruha Vasti :** *Harita Samhita*
- **Langhan:** *Yogaratnakar*, *Harita Samhita*, *Bhaisajyaratnavali*
- **Virechan:** *Yogaratnakar*, *Harita Samhita*, *Banga Sen*, *Bhaisajyaratnavali*
- **Shankar Swedan:** *Bhaisajyaratnavali*

- **Vasti Karma:** Chakradatta, Yogaratnakar, Bhaisajyaratnavali
- **Upanaha Swedan:** Yogaratnakar

PREPARATIONS MENTIONED IN DIFFERENT TEXT

Table 1: Rasa^[9] Preparations Mentioned In Different Text

| Rasa/Vati | R.R.S | V.R | Y.R |
|-----------------------|-------|------------------|-----|
| Anilari Ras | + | | |
| Amavatari Ras | + | Ref.29/71-72 | |
| Amavatavidhansan | | | + |
| Amavateswari Rasa | | Ref.29/73-82 | |
| Vatagajendra Simha | | Ref. 29/83-89 | |
| Amritamanjari Rasa | | Ref. 29/95-98 | |
| Amavatadri Bazra Rasa | | Ref. 29/92-94 | |
| Panchanan Rasa Lauha | | Ref. 29/111-121. | |
| Ampramathini Vatika | | Ref.29/90-91 | |

R.R.S=Rasaratna sammuchaya, V.R=Bhaisajyaratnavali, Y.R=Yogaratnakar

Table 2: Lauha^[9] Preparations Mentioned In Different Text

| Lauha | Bhaisajyaratnavali | References |
|------------------|--------------------|-----------------|
| Triphaladi Lauha | + | Ref.29/99-101 |
| Virangadi Lauh | + | Ref. 29/102-110 |

Table 3: Guggule^[9] Preparations Mentioned In Different Text

| GUGGULE | Chakradatta | Yogaratnakar | Bhaisajyaratnavali |
|------------------------|---------------|--------------|--------------------|
| Yograj guggule | Ref. 25/27-32 | - | Ref.29-156-161. |
| Simhanad guggule | Ref. 25/33-38 | + | Ref. 29/181-189 |
| V.simhanad guggule | Ref. 25/39-47 | - | - |
| Vatari guggule | - | - | Ref.29/152-155 |
| Vyadhi shardul guggule | - | - | Ref.29/172-180 |
| Shiva guggule | - | - | Ref.29/196-199. |

Table 4: Churna^[9] Preparations Mentioned In Different Text

| CHURNA(ch) | C.D | Y.R | H.S | G.N | V.P | V.R |
|------------------|-----|-----|-----|-----|-----|-----|
| Haritaki ch. | + | | + | | | + |
| Nagar ch. | + | + | | | + | + |
| Triviyadi ch. | | | | | | + |
| Panchakola | + | | | + | | |
| Amritadi ch. | + | | | | + | + |
| Vaishwanara | + | + | | | + | + |
| Alambushadi ch. | + | + | | | | + |
| Pathyadi ch. | + | | | | + | + |
| Satapuspadya ch. | + | | | + | | + |

| | | | | | | |
|-------------------------|---|---|--|---|---|---|
| Hingwadya ch. | + | + | | + | | + |
| Bhallatakadi ch. | | + | | | | |
| Amvatari Panchasama ch. | | + | | | | |
| Nagaradi ch. | | + | | | | |
| Chitrakadi ch. | | + | | | + | + |
| Pippyaladi ch. | | | | | + | |
| Phaltrikadi ch. | | + | | | | |
| Punanavadi ch | | | | | + | + |
| Avadya Churna | | | | | | + |

C.D=Chakradatta, Y.R=Yogaratanakar, H.S=Harita Samhita, G.N=Gada Nigraha, V.P=Vabhprakash, V.R=Bhaisajyaratnavali.

5. KWATH/KALKA^[9]:

Rasnapanchak Kwath: Chakradatta, Yogaratanakar, Gada Nigraha, Vabhprakash, vaisjyaratnavali

Rasnasaptak Kwath: Chakradatta, Yogaratanakar, Vabhprakash, Bhaisajyaratnavali

Rasnadasamul Kwath: Vabhprakash,

Dasamul Kwath: Harita Samhita, Gada Nigraha,

Maharasnadi Pachan: Bhaisajyaratnavali

Rasonadi Kwath: Bhaisajyaratnavali

Pippaladi Kwath: Yogaratanakar,

Shatyadi Kwatha: Chakradatta, Yogaratanakar, Gada Nigraha, Vabhprakash, Bhaisajyaratnavali

Shuntyadi Kwatha: Yogaratanakar, Madhav chikitsa

6. LEPA^[9]

Satapushpadi

lepa: Yogaratanakar, Bhaisajyaratnavali

Hingsradi Lepa: Bhaisajyaratnavali

7. GHRITA^[9]:

Nagar ghritam: Chakradatta,

Amrita ghritam: Chakradatta,

Sunthi ghrita: Yogaratanakar, Gada Nigraha, Vabhprakash, Bhaisajyaratnavali

Sringaveradya ghritam: Vabhprakash, Bhaisajyaratnavali

Kangikassatpala kang ghritam: Bhaisajyaratnavali

8. TAILA^[9]:

Eranda taila: Chakradatta, Harita Samhita, Gada Nigraha, Vabhprakash, Rasaratna Sammurchaya, Bhaisajyaratnavali

Saidhyavadya

Taila: Chakradatta, Vabhprakash, Bhaisajyaratnavali

Prasarani Taila: Vabhprakash, Bhaisajyaratnavali

Dwi panchamuladya taila: Vabhprakash, Bhaisajyaratnavali

Vijay bhairav Taila: Bhaisajyaratnavali

9. AVALEHA/PINDA^[9]:

Rason

Pinda: Chakradatta, Yogaratanakar, Vabhprakash, Bhaisajyaratnavali

Prasarani leha: Vabhprakash

Khanda sunthi pak: Yogaratanakar, Vabhprakash

PATHYA OF AMAVATA^[4]

Table 5: Pathya (wholesome) of amavata in different ayurvedic text

| Pathya | Vabhprakash | Yogaratanakar | Vaisjaratnavali |
|--------------------|-------------|---------------|-----------------|
| Kulathya | + | + | + |
| Madya(kanji) | + | | + |
| Jangala mamsa ras | + | | + |
| Takra | + | + | + |
| Eranda tail | | | + |
| Rasona | | | + |
| Patola | + | + | + |
| Karbella | + | + | + |
| Bringel | + | | + |
| Fruit of Sigru | | + | + |
| Warm water | | + | + |
| Bhallatak | | | + |
| Gomutra | | | + |
| Sunthi | + | + | + |
| Katu tikta ras | | | + |
| Agni Deepak dravya | | | + |
| Yava | | + | |
| Shyama | | + | |
| Kodrava | + | + | |
| Raktashali | + | + | |
| Punanava | + | + | |
| Bathua sak | + | + | |

Table 6: Apathya (unwholesome) of amavata in different ayurvedic text

| Apathya | C.D | Y.R | H.S | G.N | B.S | V.P | R.R.S | V.R |
|--------------------|-----|-----|-----|-----|-----|-----|-------|-----|
| Curd | + | + | | + | + | + | | + |
| Fish | + | + | | + | + | + | | + |
| Jaggery | + | + | | + | + | + | | + |
| Milk cream | + | | | + | | + | | + |
| Upadaki | + | + | | | + | + | | + |
| Milk | + | + | | + | + | + | | + |
| Black gram | + | + | | + | + | + | | + |
| Rice flour | + | + | | + | + | + | | + |
| Contaminated water | | + | | | | + | | + |
| Purva vayu | | + | | | | | | + |
| Virudhahar | | + | | | | | | + |
| Asatmyahar | | + | | | | | | + |
| Veg dharan | | + | | | | | | + |
| Jagaran | | | | | | | | + |
| Vishama an | | | | | | | | + |
| Anupade a mamasa | | | | + | + | + | | + |
| Pulses | | | + | | | | | |
| Taila | | | + | | | | | |

C.D=Chakradatta, Y.R=Yogaratanakar, H.S=Harit Samhita, G.N=Gada Nigraha, V.P=Vabhprakash, V.R=Bhaisajyaratnavali. R.R.S=Rasaratnasammuchaya

DISCUSSION

Chakradatta first described the principles of treatment for *amavata*, which are *langhana*, *swedana*, drugs having *tiktakatu rasa* and *deepana* action, *virechana*, *snehapana* and *auvasana* and *ksharavasti*. *Upanaha* without *sneha* added by *yogaratanakara*. *Langhan* is the first line treatment of *amavata* though it is contraindicated in *vatavyadhi*. *Stambha*, *gaurava* and *shula* these are the predominant features of *amavata* – *swedana* gives good result in this condition. *Swedana* helps to liquefy vitiated *doshas* and promotes *dosha gati*. *Tikta, katu rasa* containing *dravya* due to having *deepan pachan* properties also use in the treatment of *amavata*. *Deepan dravya* increase *agni*, digest *ama* and remove *srotoavarodha*.

Virechna has been defined to be the quality treatment for vitiated *pitta* and it is effective for the vitiated *vata* and *kapha*. In *nirama avastha* of *dosha* might require elimination by *shodhana*. *Virechan* eliminates the *avarana* produced by *kledakakapha* and also eliminate *sthanik pitta dosha*. To prevent further aggravation of *vata dosha* and *rukshata* due to therapeutic measures adopted for treatment of *amavata* selective *snepana* is indicated. Medicated *sneha* with *deepan-pachan dravya* augment *agni* and pacify *kapha* and *vata dosha*. In *Ayurveda vasti chikitsa* is considered as supreme therapeutic modality to specify vitiated *vata dosa* due to its wide spectrum of uses. *Kshar vasti* has been mentioned 1st in *Charak Samhita Sidhi Sthan* but later on it is elaborated by *Chakrapani datta* and *Banga*

Sen. Kshar vasti is a type of *lekhan vasti* and very nearer to *vaitaran vasti*. It has *u na*, *laghu*, *suks a*, *lekhan*, *tikshna*, *deepan*, *pachan* and *amanashak* properties. Though it is comes under *Niruha Vasti* which usually administrated in empty stomach. Use of *kshar vasti* is contraindicated in pure *pattik* and *vatic* condition. The *rasa* preparations which are use in the treatment of *amavata* having *deepan, pachan, anuloman, srotoshodhak* and *kapha nashak* properties. According to *chakradatta* food and drinks processed with *panchakola* are wholesome in *amavata*. *Panchkola* having *usna*, *tikhna guna*, *katu rasa* and *kaphahara* properties. *Sunthi*, *haritaki*, *vacha*, *devdaru*, *ativisa*, *eranda*, *dasha-mula* and *rasna* increase digestive fire and destroy *amavata*. *Punarnava* and *gokshur* are having *rasayana guna* which maintain balance of *tridosha*. The *churna* preparations which are mentioned in *chakradatta* and *vaisajyaratnavali* used in treatment of *amavata* act on *annavaha sroto* and eliminate *mandagni*. The *guggule* preparations e.g *simhanad guggule*, *yogaraj guggule* is *kapha vata nashak* properties. Following measures are beneficial for the patients of *amavata-swedana* therapy mainly *ruksha* type, *langhana snehapan*, *vasti* therapy, *lepa*. *Kwath* preparation e.g *rasnapanchak*, *rasnasaptak erandyadi kwath* etc helps to *doshapachan* and relief *sula*, *sopha* and *angamarda*. Similarly churn preparations with appropriate *anupan* increase *pachakagagni*, digest *ama* and help to *anuloman* of *dosha*. *Lepa* preparations quickly relief *sula* of the affected

sandhi. *Taila* used in the treatment of *amavata* as internally like *pan* and *vasti* and externally as *abhangya* but it should be use after *sama* and *niram* stage of the disease. *Chakradatta* clearly mentioned unwholesome of *amavata* at end of the chapter. *Bhaisajyaratnavali* briefly described wholesome and unwholesome of *amavata* at beginning and end of chapter which signify the importance of *pathyapathya*.

CONCLUSION

The management of *amavata* by our traditional medicinal preparations has multidimensional approach. There is huge number of effective preparations mentioned our text for internal and external use along with specific *pathyapathya* to prevent and cure the disease which is safe, effective and without any adverse reactions.

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