

**MANAGEMENT OF AMAVATA (RHEUMATOID ARTHRITIS) WITH
VIRECHANKARMA****Dr. Abhilasha C. Lagad*¹ and Dr. Sadananda V. Deshapande²**¹MD Scholar, Final Year, Kayachikitsa Department, Tilak Ayurveda Mahavidyalay, Pune.²MD, Ph.D. (Kayachikitsa), Prof. and H.O.D. Kayachikitsa Department, Tilak Ayurveda Mahavidyalay, Pune.**ABSTRACT**Article Received on
12 June 2020,Revised on 02 July 2020,
Accepted on 23 July 2020,

DOI: 10.20959/wjpr20208-18240

Corresponding Author*Dr. Abhilasha C. Lagad**MD Scholar, Final Year,
Kayachikitsa Department,
Tilak Ayurveda
Mahavidyalay, Pune.

Amavata is a disease in which vitiation of Vata Dosha and accumulation of Ama takes place in joints and it is responsible for RA at modern parlance. Shaman (conservative treatment) and Shodhana (biological purification of the body) are advised in Ayurveda whereas anti-inflammatory, analgesics, steroids and disease-modifying antirheumatic drugs are required for this management as per modern medicine, which have some side effects. According to Ayurveda Pathyapathya is also very important for Amavata treatment. When Ama and vata gets vitiated simultaneously and gets deposited in the Koshtha(gut), Trik(sacral region), Sandhi(joints) where it produced shotha(oedema), Shoola(pain), and Stabdhata(stiffness) then the

manifestation is known as Amavata. Due to impaired Jatharagni the ahar rasa formed is Apakva, this Apakva ahar rasa thus formed is in AMA stage which causes sarva doshprakopa. Virechana is the purification process of Ayurveda. When doshas are expelled out from the body through anal route then it is called as Virechana. Ama which is formed as a result of Mandagni being macromolecular in nature gets accumulated in the sukshma strotas and there this Ama causes Strotavarodha (channel obstruction). Thus Virechana karma is one of the important bio-purificative procedure which is indicated for complete elimination of Dosha and thus results in eradication of disease.

KEYWORDS: Ama, Amavata, Jatharagni, Mandagni, Virechana.

INTRODUCTIN

In Ayurveda, all the diseases get manifested as a result of Mandagni.^[1] Agni has been the basis of Ayu(Longevity), Varna(complexion), Bala(power), Swasthya(health) etc.^[2] Thus due to impaired agni the ahar rasa formed is in apakva stage and is known as a Ama. Which causes sarva dosha prakopa (vitiation of doshas).^[3] Another definition of Ama given in classical text is as “The anna rasa produced as a result of Ajirna awastha (Indigestion) gets accumulated in the gut known as a Ama” and causes Ruja(pain) in head and all over the body⁴. This gets engaged with vitiated Vata and enters sacral joints and makes the body stiff. This condition is known as Amavata.^[4]

In Ayurvedic texts, the etiology of Ama vata very well described, viruddha ahar/cheshta (incompatible diet and habits), Mandagni, Nischalata(sedentary lifestyle) and heavy exercise after having fatty meals. All this leads to the formation of Ama dosha. This Ama dosha under influence of vitiated vata gets manifested at the shleshma sthana.^[5] Ama associated with vitiated vata, moves quickly to the different sites of kapha in the body, filling them and also the dhamani with waxy material. Thus the bad end products of digestion associated with vata, kapha and pitta attaining different colours, blocks the path with thick picchila material i.e. Ama.

It produces weakness and heaviness in the body and heart, which become the site of disease. It also affects the joints of the body such as Janu, gulfa, kati, ansa, manya, etc. Clinical symptoms in which mainly joints are involved along with the chronicity of diseases give a close relation to Amavata with Rheumatoid Arthritis.

Clinical features

- Body ache(Angamarda)
- Lack of taste(Aruchi)
- Feelings of heaviness(Gourava)
- Morning stiffness of the joints pain and swelling in the affected parts
- Shifting of pain in joints.

Role of Virechana Karma

One of the fundamental concepts of ayurvedic management of disease is to eliminate toxic materials (vitiated doshas) from the body in order to cure a disease. Panchakarma therapy is designed to eliminate the toxins. It is an important component of Ayurvedic management of

disease. It is the method of internal purification Of the body through emesis (Vaman karma), purgation (Virechana karma), enema (Basti), errhines (Nasya), and bloodletting (Raktamokshana).^[8] The vama and virechak dravya induces emesis and purgation due to their specific prabhava.^[9]

Ama is a product of disturbed digestion/metabolism, which is carried by Vayu, it obstructs the channels at different sites and causes inflammation of joints.^[10]

In Ayurvedic texts virechana is described as the treatment procedure w.s.r Koshtha shuddhi in Pittaja vikara, Amajanya roga, Udara roga and Adhmaan.^[11]

As agnimandya is the reason for Amottpatti, the treatment of agnimandya as per Ayurveda includes Langhana, Langhana-Pachana and Doshavasechan.^[12]

Yogratnakara, in reference to treatment of Agnimandya describes a preparation that not only vitiates Agni but also is Pachaka and Rechaka in nature.^[4]

Thus we can understand the role of virechana in Agnimandya and Agnimandya vikara. Virechana has been described to be the best remedy for Pitta dosha, yet it is effective in the vitiated Kapha and Vata dosha also to some extent. So in this way it appears to be the most appropriate measures in the condition.

Pharmacological Properties of Virechana Dravya

These are

- Vyavayi
- Vikasi
- Ushna
- Tikshna
- Sukshma

Mode of Action of Virechana Dravya

Step 1: Due to Vyavayi guna quick absorption of virechana dravya occurs.

Step 2: Vikasi guna causes softening and loosening of the bond by Dhatu shaithilya Karma.

Step 3: Ushna guna of virechana dravya creates the liquification (Vishyandana) of dosha sanghata.

Step 4: Tikshna guna causes chedana of the doshas and able to disintegrates the sanghata of the doshas. According to Dalhana this action is due to the quick exertion. Thus, liquefied doshas are dragged towards the Koshtha.

Step 5: Due to sukshma guna, virechana dravya reached into micro channels and then disintegrates the endogenic toxins which are then exerted through micro channels.

Step 6: Due to dominance of Prithvi and Jala mahabhutas in the virechana drugs and their potent adhobhaga hara prabhav, the vitiated doshas are made to pass through anal route and are expelled out of the body.

CONCLUSION

Since RA is the autoimmune in the nature therefore its management in modern parameters includes immune-suppressants and symptomatic cure through corticosteroids and NSAIDs. Thereby management of RA(Amavata) is not that trustworthy and safe in modern medical science and the provided management of Rheumatoid Arthritis is having some dangerous side effects, therefore we can rely upon Ayurvedic management incorporating virechana as bio-purificatory process followed by samshaman chikitsa which is comparatively much safer and promising therapeutic module.

REFERENCES

1. Ashtanga Hridaya(Hindi) by Kaviraja Atrideva Gupta, Edited by Vaidya Yadunandana Upadhyaya, Publisher- Choukhambha Sanskrit Sansthana 3rd edition, 2005.
2. Ibid, Charaka Samhita (Hindi) by Dr. Gorakha Natha Chaturvedi, 2 Edited by Rajeshwaradatta Shastri, Choukhamba Bharati Academy, 2004.
3. Ibid., Madhava Nidana 1 and 2 nd Madhukosha Sanskrit and Vidyotini Hindi commentary by Yadunandana Upadhyaya, Edi.21st V.S. 2050, Choukhamba Sanskrit sansthana, Varanasi.
4. Yogratnakara Edited with Vidyotini, comm. By Shri Lakshmipati Shastri, Edi. 6th 1997, Choukhamba Sanskrit Bhavan.
5. Madhavakara, Madhava Nidana, uttardha with Madhukosha vyakya by Vijay Rakshita and Shrikantadatta, vidytini tika by Ayurvedacharya Shri Sudarshana Shastri 27th edition 1998, Choukhamba Sanskrit sansthana, Varanasi, Uttar Pradesh.
6. Vangasena; (Hindi Tika) by Kaviraja Shri Shaleegramali Vasiasaya, Edition Dec 2003, published by Khemraj Shrikrishna Das prakashana Bombay.
7. Principles of internal medicine by Harrison 15th edition, Mac-graw hilla publication.

8. <http://www.progenresearchlab.com/articlea/Scientific%20basic%20for%20Ayurvedic%20medicines-Book.pdf>
9. Mridul et al. /Pharma Science Monitor, Jul-Sep, 2014; 5(3)1: 197-204 Impact factor: 0.3397/ICV: 4.10 199.
10. Singhal G. D. et.al, Ayurvedic clinical Diagnosis, Madhavkara, vol-5 Choukhamba ayurvijnan studies publication, 1985, Digitized (4 Aug 2009).
11. Tripathi Brahmanand, Sharangadhara Samhita, Virechana vidhi, chapter 4, Varanasi, Choukhamba subharati prakashana, 2008; 342-343.
12. Chakrapani, charaka Samhita (Ayurved Dipika Commentary of Chakrapani data).
13. Ibid., Chakradatta edit with Vaidyaprabha by Dr. Indradeva Tripathi, Edi. 3rd 1997, Pub. Choukhamba Sanskrit Sansthana, Varanasi.