

**AAMVATA MANGEMENT THROUGH PANCHKARMA- A  
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**ABSTRACT**

Aam vata (Rheumatoid Arthritis) is multi-system involving disorder, chiefly disturbing the synovial and adjacent tissues. In its classic form it is balanced, damaging and distorting multiple-arthritis affecting small and large synovial joints with connected systemic instabilities. If we see all the symptoms it resembles Amavata mentioned in Ayurveda. Specific Panchkarma is advised according to period to decontaminate the body, relax the mind, correct the digestion. Presenting Research article of Rheumatoid Arthritis (Aam vata) 15 cases (Panchkarma and Ayurvedic shaman aushadhi's) and 15 cases with complications of SLE (given allopathic and panchkarma). They

were categorized and divided into two groups. RA can be managed with decreasing the vitiated Vata and Ama i.e. Snehana, Swedana, basti and use of Guggulu etc. This Research study proves that Panchkarma therapy like potali basti etc are very beneficial and effective when it is carried out along with shaman aushadhi's more than carried only allopathy treatment. Hence an attempt has been made to represent all such effects.

**KEYWORDS:** *Amavata, Patrapinda swedana, detox.***INTRODUCTION**

Aamvata is an autoimmune ailment which affects immune system and their own tissues which is characterized by recurrent inflammation of exterior junctions of bones in body which later on developed inflammation of joints, that leads to swelling, pain and loss of mobility.<sup>[1]</sup> Amavata leads to chronic complete inflammatory disease that destructs tissues and organs like lungs, heart etc and later on leads to inflammation of synovial joints.<sup>[2]</sup> It is most common in females, according to Community prevalence ratio of occurrence between female and male is 3:1 which is directly seen most commonly in female and at age between 25-40 yrs.<sup>[3]</sup> In

Ayurveda R.A. can be compared with Amavata due to similarities in symptoms. In Modern Science, the management of patients with R.A treated with immunosuppressant's medications, pain killers etc. Therefore a variety of Ayurvedic Panchkarma therapy treatments may be useful in diminishing the symptoms of Amavata. In Ayurveda the principles of treatment for Amavata are Langhana, Swedana, drugs having Tikta, Katu Rasa and Deepan, pachan action and Virechana, Snehapana, anuvasana basti and Kshara Basti. Therefore an attempt has made to apply these concept in patient and patient improved very nicely.

**Methods:** For the present clinical study, a total of 30 patients of age from 35 -55 were selected. Assortment of the patients were done using subjective criteria (mentioned in Ayurvedic samhitas) to identify Amavata. Moreover, these patients were classified into three stages according to duration.

### Study design

Selection of the patients was done using subjective criteria mentioned for the clinical diagnosis of Amavata, and all the particular patients were advised to undergo RA factor to diagnose the diseases from current perspectives. Patients who fulfilled the criteria of diagnostic features of Amavata (Samanya Lakshana and Pravridha Lakshana).

### AVERAGE EXAMINATION OF PATIENTS

G.C – Poor

Appetite- decreased

Urine - increased frequency

Bowel- constipated Sleep – disturbed

General Examination Pulse Rate- 72/min,

B.P. - 120/84mmHg

Face Pallor- present

Tongue- coated (Aam)

### Systemic Examination Locomotor System

On Inspection - inflammation of both hand joints, knee joints, elbow joints and metatarsal joints. Palpation - Tenderness and redness – in both wrist joint, knee joint, both shoulder and small joints. Along with these Stiffness were also present

On examination Knee joint - Crepitation's present in Both knee joint

RA test- positive

### Exclusion criteria

Patients with age below 35 years and above 55 yrs and who did not fulfill Amavata diagnostic criteria.

Patient selected from September 2020 to March 2021 from the Vikriti Vigyan and Rheumatology OPDs.

### PATHOPHYSIOLOGY

If we look samprapti this comes under Ama and strotodushti. i.e. Ras pradosaj vikar.<sup>[4]</sup> AAm id undigested food, which regis due to life style leads to vata aggreavation. The factors responsible are agni which is manda leads to production of ama which circulate in body, Vitiated vata and lodged in joints and bones. As it damages bones and tissues due to deeply seated metabolic contaminants so there is enduring impairment of soft materials and channels present in bony like tissues. For treating the disease we have to correct Agni, balance vata and circumvention of causative factors. Ruksha sweda (dry sudation), Pottli sweda (sudation by medicated bolus), Sarwang Abhyanga- Swedana and yoga-basti (medicated enema) had given along with Internal medications.

### Ethical committee

Ethical clearance permission taken from the institutional ethics committee.

### TREATMENT

The total 50 days of panchkarma had given according to symptoms. In first week the treatment given was ruksha swedana with baloo(sand and saindhava lavana). For next week the Sarwanga Jambeera pottli were given.<sup>[5]</sup> In third week of treatment, Sarwang Abhyanga- Swedana and Yoga basti is given for 1week. 3 Asthapana basti and Yoga basti with 5 matra basti were given on alternate day. Matra basti is given with 50ml Saindhavadi Tail as it is good medicine for Aamvata.

### RESULTS

A total of 30 cases of Amavata were divided into two groups based on ICD classification 2010. 15 cases of Amavata patients were diagnosed as rheumatoid arthritis including all the three stages. 15 cases of Amavata were diagnosed as systemic lupus erythematosus,

ankylosing spondylitis, reactive arthritis. In between treatment only after 20 days, improvement was noticed, the patient got relief in pain stiffness, tenderness of the joint.

### Statistical analysis

T test were used to compare the incidence of symptoms With in the two groups.

### Indication of significant or non-significant

When the result is significant, it means there is significant difference between groups for an individual symptom. That symptom may have high frequency in any group. If the result is non-significant it means the possibility of a particular symptom for its presence or absence is same in all groups.

## OBSERVATION AND RESULTS

**Group 1:** Total 15 cases of Amavata patients With SLE were done panchkarma for 1 month at interval of every 3 months Up to 1yr Along with their allopathy meidcations as per their Doctor.

**Group 2:** Another 15 Patients of no comorbid were Follow up

After 1 month shaman medicine as Singnaad Guggulu and Kaishore gugglu - 500 mg each three times a day with lukewarm water after meal were advised to all the patients.

Rasnasaptak kwath two times a day given in form of decoction (1spoon in 2 cup of water heated and reduced to half without covering vessel).

Pathya- Apathya - The patient was advised to take light, hot and fresh food articles. She should avoid curd, heavy and oily food and citrus fruits etc.<sup>[6]</sup>

P value

In Stage 1 (n=15) • Group A (n=15): Hasta Padashiro Gulpha Trika Janu Uru Sandhishau Sarujam Shotham, Rujoyate Atyartham, Vyaviddha Iva Vrishcika, Agnidaurbalya, Daham and Jadya were present in all cases i.e., (100%). •

Group B (n=2): Most of symptoms were present, with SLE i.e., 100% Most of symptoms were present, i.e., 100%

## DISCUSSION

As we can see Due to unsuitable food habits and life style, there is increase dosha's primary to muscular skeleton distortion. It leads to the deviation of Agni (digestive fire) from the normal stage causing mandagni. This mandagni causes the formation of Ama (undigested

food toxin). Along with this, there is vitiation of vata dosha to sympathy in the vata prakopaka ahar-vihar. Aam concept is beautifully explained. Trika (sacral region) and other joints causing stiffness in the whole body and producing disease Amavata. So the treatment given is that of Amapachaka, Shrotoshodhan and vata Chikitsa upkrama. As the line of treatment explained by acharya's. Treatment for this is Langhana (fasting), Swedana (sudation) having Tikta, Katu rasa and Deepana action, virechana (therapeutic purgation), Snehapana (oral intake of medicated ghee) and Anuvasana as well as Kshara basti.<sup>[7]</sup> Laghan its self help in digestive Ama. After that So here Ruksha sweda, Jambheera pottli sweda (Snigdha sweda) with Matra and Asthapan basti were given. In last Later on yoga basti was planned. Basti is the chief therapy for the vitiated vata as tols by Acharya charak.<sup>[8]</sup> About 86% patients were of RA which has very similar pathogenesis of Amavata which is stated by Turnbagh theory. Turnbagh and coworkers suggested that a set of core microbiome is present in humans living in a certain habitat conditions. Variability among individuals could arise due to the host lifestyle, diet, health, immune system, and environment. In this theory, they described that RA is a multifactorial disease and requires interaction between genetic and environmental factors for predisposition. The presence of bacterial DNA of the gut residing commensals in synovium as well as dysbiosis of certain commensal bacteria in fecal samples of RA patients as compared to controls suggest a significant role of the gut flora in pathogenesis of RA.<sup>[9]</sup> This concept described in Ayurveda as erratic diet and lifestyle causes variability in gut due to hindered digestive power as a result disturbed Agni yields immature Rasa (Ama) in Amashaya. It is absorbed in the system and taken up by aggravated and vitiated Vata especially to the Kapha sthana mainly Amashaya, Sandhi, Uras, Kantha, etc., and causes genesis of symptom complex. This concept of Amavata pathogenesis may be proved scientifically by this theory. Vata is only in control for all the jobs of the body and also thus for the making of the disease. The given basti arrives the Pakvasaya(Intestine), which is the foremost seat of vata dosha and extinguish vitiated vata dosha, which is the creator of the ailment. By balancing the vata, the ailment situated in the other chunks of the body also become calmed just like critical cutting the root of a herb etc. also destroyed.<sup>[10]</sup> The Shaman medicine like Singnaad Guggulu is beneficial in Amavata. They help in curing joint stiffness, inflammation, pain and imbalance of Agni and Doshas. And kaishore guggulu helps in purify blood disorders. Rasana saptaka kwath helps in balancing vata and reduce inflammations.<sup>[11]</sup>

## CONCLUSION

RA can be managed with decreasing the vitiated Vata and Ama i.e Snehana, Swedana, basti and use of Guggulu etc. This Research study proves that Panchkarma therapy like potali basti etc are very beneficial and effective when it is carried out along with shaman aushadhi's more than carried allopathy treatment.

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