



ROLE OF VALUKASVEDA AND VAITARANA BASTI IN THE MANAGEMENT OF AMAVATA (RHEUMATOID ARTHRITIS)

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ABSTRACT

Amavata is one of the common and most crippling joint disorders. It is a chronic, degenerative disease of the connective tissue mainly involving the joints. Ama associated with aggravated Vata plays dominant role in the pathogenesis of Amavata. The clinical features of Amavata such as pain, swelling and stiffness of joints, fever, and general debility are the features that closely mimics the rheumatological disorder called as rheumatoid arthritis. The classical treatment of Amavata is Langhana, Swedana, Deepana, Amapachana, Shodhana, Shamana, Basti Chikitsa etc. Acharya Chakradatta had indicated Vaitarana Basti in Amavata. It is used in Amavata because it brings Doshas from Shakha to Koshtha and removes them out of the body via Gudmarga and give relief. Basti dravyas possess the pharmacodynamic properties such as Laghu –Tikshna Guna, Katu-Tikta Rasa, Ushna Veerya etc. are against the Guru, Pichchhila, Sheeta Guna of Ama. Thus Vaitarana Basti proves an effective treatment in Amavata. In the present clinical trial 30 patients suffering with Amavata were selected and divided into 2 groups with 15 patients each administered with Valukasveda and Vaitarana Basti.

KEYWORDS: Amavata, rheumatoid arthritis, Vaitarana Basti, Valukasveda.

INTRODUCTION

Amavata is first described as separate disease in Madhava Nidana, where it is mentioned that Mandagni plays an important role in the manifestation of the disease. Amavata is mainly due to derangement of Agni, resulting in the formation of Ama. Aggravated Vata and Ama are the core factors in the pathogenesis of Amavata. In its Pravruddhavastha, all joints get affected. Pain related to Amavata is so dreadful that it is compared with pain of scorpion bite. Constant use of incompatible food articles and strenuous exercise immediately after consumption of fatty food lead to indigestion.

This results in the formation of Ama which gets circulated throughout body by Vyana Vayu. This then accumulates at Shleshma Sthana i.e. in the joints leading to manifestation of symptoms of disease like Agnimandya, Aruchi, Trishna, Alasya, Saandhishoola, Sandhishoth. The principal treatment of Amavata is Langhana, Swedana, Virechana, Basti and drugs having Tikta-Katu rasa, Deepana properties.

RA is a chronic immune-inflammatory systemic disease that affects mainly synovial joints with a possibility of extra-articular manifestation. In whole world rheumatic disease is the most common cause of physical impairment in society. The lives of more than one

million people are physically impaired by rheumatic disorders and one fifth of these are severely disabled with a male to female ratio of 1:3. Prevalence of the disease is approximately 0.8% of the population and about 80% of the people develop this disease between the age of 35yrs and 50 yrs. Basti is the best remedy for alleviation of Vatadosha as well as Pitta, Kapha and Rakta Dosha. Acharya Charaka has considered Basti Chikitsa as half of the treatment of all disease while other considered it as complete remedy for all the ailments. Acharya Chakradatta had indicated Vaitarana Basti in Shool, Anaha and Amavata. Vaitarana Basti is a type of Shodhana basti which has been indicated after the period of Brihatrayi. The name Vaitarana itself signifies the name of a river which can bring back dead to live.

The features of Amavata are much identical to RA, an auto immune disorders which causes chronic inflammatory and symmetrical poly arthritis. presently available modern medication for rheumatoid arthritis and medication for pain (NSAIDs) is causing many side and toxic effects and requires long term medication which suppresses immunity and produces other disease. Hence the people are looking with a hope towards Ayurveda to overcome this challenge.

Classification of Amavata

- According to involvement of doshas:- Ek doshaja, Dwidoshaja and Sannipataja.
- According to clinical manifestation:- Vishtambhi Amavata, Gulmi Amavata, Snehi Amavata, Sarvangi Amavata, Shirogaurava and ama mala, Pakva Amavata.
- According to severity (Madhava 25/6,7-10) :- Samanya and Pravruddha Amavata.
- According to chronicity (Gana nath sena):- Naveena and Jeerna Amavata
- According to prognosis / Sadhyasadyata:- Sadhya (curable) – ekdoshaja, Yapyaya (manageable) – Dwidoshaja, Krichchhrasadyaya (non curable) – Sannipataja with generalize swelling.

Nidana (Causative factors)

Nidana can be described as the factors responsible for development of disease. It is important as the avoidance of etiological factor forms the first line of treatment to prevent the pathogenesis of any disease. Madhavakara has described the causative factors for Amavata as- Viruddha ahara (unwholesome diet), Viruddha cheshta (erroneous habits), Mandagni (diminished agni), Nishchalata (sedentary life) and exertion immediately after taking Snigdha Ahara. Other Nidanans like may includes – Chinta, Bhaya, Krodh, Irshya, Lobha, etc. Manasik factors causes Mandagni and Ama formation.

Purvarupa

Acharya Vangasena has mentioned Shiroruja (headache) and Gatraruja (bodyache) as the Purvarupa of Amavata.

Rupa (Symptoms)

The sign and symptoms of Amavata can be classified under the following categories:-

Pratyatma Lakshana- Sandhishoola (Vrishchika danshavata vedana), Sandhishoth (swelling of joints), Sandhi graha / Stabdhatta (joint stiffness) and Sparsh-Asahyata (tenderness of joint).

Samanya Lakshana- General sign and symptoms seen in the patients of amavata are- Angamarda (generalized bodyache), Aruchi (anorexia), Trishna (excessive thirst), Alasya (lethargy), Gaurava (heaviness), Jwara (fever), Angashunata (oedema of different parts of the body including joints), Apaka (indigestion).

Doshanubandha lakshana- Vatanuvandh- Shoola, Pittanubandh- Raga (redness) and Daha (burning sensation) around sandhi sthana And Kaphanubandha-Staimitya, Gaurava, Kandu.

Pravruddha lakshana- Saruja shoth (pain and swelling) in hands, legs, ankle, knee, wrist, shoulder and hip joints, Vrishchika danshavata vedana (scorpion bite like pain), Bahumutrata (polyuria), Agnidaurbalya (indigestion), Praseka (salivation), Aruchi (anorexia), Gaurava (heaviness), Utsah hani, Vairasya (tastelessness), Daha

(burning sensation), Kukshikathinya and Kukshishool (abdominal pain), Nidraviparyaya (sleep disturbance), Chhardi (vomiting) and Trishna (thirst), Bhrama (vertigo) and Murchha, Hridgraha, Jadyata and vibandha (constipation). These symptoms can be seen in Pravruddhavastha of Amavata.

Samprapti (Pathogenesis)

It is defined as the process of manifestation of the disease by specific action of vitiated Dosha, Dushya and Srotasa. Acharya Madhava has described Samprapti of Amavata which can be explained into the following steps:-

Nidana sevana and ama formation- Due to Nidana Sevana such as Ahar dravya posses Snigdha, Sheeta, Guru, Manda Guna which decreases the function of Agni and causes Agnimandya. This Mandagni is unable to digest the food properly and lead to formation of 'Ama'.

Vitiation of vata dosha and circulation of ama- Ama formed due to Nidana sevana causes blockage of channels (Srotorodha). Due to Srotorodha vitiation of Vata Dosha takes place, which circulates the Ama through the body via channels and stops where there is Kha-vaigunya that is Shleshmasthan (Sandhistan).

Dosha –dushya sammurchhana-

The Ama with vitiated Vata Dosha circulates throughout the body and lodge at Kha-Vaigunya and interacts with other Dosha and Dushya, obstructing the Srotasa and produces various symptoms. Later the Ama attains different color and become more viscous or slimy and gets stuck to the Srotasa. It further produces more Kleda in Srotasa. This all causes deprivation of nutrition to the Dhatus which lead to Dhatukshaya and Daurbalya.

Sthanasamshraya and manifestation of disease- The vitiated Vata hampers the production of Rasa Dhatu which in turn causes deprivation of nourishment to further Dhatus and causes Daurbalya, Hridgaurava and other Sarvadaihiik symptoms are produced but are not clear. Later due to Sthanasamshraya of Ama Dosha to Kati, Trika, Prishtha etc. local symptoms like Shool, Shoth, Stabdhatta are produced. Other parts of body as Peshi, Shira, Snayu get affected and Gurugatrata appears. Gradually other symptoms also appear in prominent form and pertain with disease.

AIM AND OBJECTIVE

1. To evaluate the efficacy of Valukasveda in the management of Amavata.
2. To evaluate the efficacy of Valukasveda and Vaitarana Basti in the management of Amavata.

MATERIAL AND METHOD

Source

Patients who are fulfilling the sign and symptoms and diagnostic criteria of Amavata were selected from the OPD and IPD of JIAR Hospital, Jammu.

Inclusion Criteria

1. Patients aged between 20 to 60 years.
2. Patients having sign and symptoms of Amavata.
3. Patients fit for Svedana and Basti Karma.

Exclusion Criteria

1. Age less than 20 year and more than 60 year.
2. Patients having other systemic disorders.
3. Patients not fit for Svedana and Basti Karma.

Subjective Parameters

1. Pain
2. Swelling
3. Stiffness
4. Tenderness

Ingredient

- Saindhava lavana (rock salt) 1 Karsha (12gm.)
- Chinch (Tamarindus indica) 1 Pala (50gm.)
- Guda (jaggery) ½ Pala (25gm.)
- Tila taila (sesame oil) (50ml)
- Gomutra 1 Kudava (200 ml)

Method of Preparation

- Mix Guda (25gm) in water and evaporating required quantity of water so as to make the solution dense to be used as honey-60ml.
- Saindhava lavana is added- 12gm.
- Moorchita tila taila is added- 50ml.
- Chinch is put first in hot water, mixed well and filtered. Then the liquid is added to the above mixture- 60ml.
- Lastly 200ml of Gomutra was added slowly and mixing continued so as to have uniform Basti Dravya.

Vaitarana Basti, a part of the elimination procedure, has been given special status from classical period. One of the treatment of Amavata according to Yogaratnakar is Basti. Owing to the diversity of combination of drugs used in the Basti, it can perform diverse functions like Shodhana (cleansing) Shaman (pacifying) Sangrahana (checking). In Amavata as disease progresses, Margavarodha (obstruction) increases. So, it requires cleansing therapy which can cleanse the closed channels and restore its normal function. Vaitarana Basti has very potent cleansing action. It is a kind of Niruha basti and is mentioned by and Chakradutta (Niruhadhikara 73/32) and Vangasena. It got its name due to the specific ability to cure disease.

Amavata is Madhyammargashrut disease. These Doshas if brought into the Koshtha, can be expelled out by nearest root. Owing to the potency, Vaitarana Basti fetch the Doshas in Koshtha by creating substantial increase, liquefaction in Doshas and by digesting Ama thereby opening the blocked channels keeping Vata in control. These vitiated Doshas are then expelled out from anal root by Basti.

Time of Administration

Niruha Basti administered in the morning hours empty stomach.

Duration

Kala Basti schedule.

Study Group

- Group A- 15 patients were administered Valuka Sveda for 15 days.
- Group B- 15 patients were administered Valuka sveda and Vaitaran Basti for 16 days.

OBSERVATION AND RESULT

Group A

Parameters	Mean BT	Mean AT	Mean Diff.	Mean %	S.D	S.E	t	P
Pain	3.8	1.4	2.4	59.64	0.59	0.15	12.60	<0.001
Swelling	2.8	0.73	2.07	73.80	0.79	0.20	10.020	<0.001
Stiffness	1.66	0.46	1.2	72	0.56	0.144	8.26	<0.001
Tenderness	3.33	1.26	2.07	62	0.70	0.18	11.37	<0.001

The mean score of pain was 3.8 before treatment which reduce to 1.4 after treatment with 59.64% relief. In swelling mean score was 2.8 before treatment which reduce up to 0.73 after treatment with 73.80% relief where as the mean score of stiffness was 1.66 before treatment which was reduce to 0.46 after treatment with

72% relief and in tenderness mean score was 3.33 before treatment which was reduce up to 1.26 after treatment with 62% relief.

Group B

Parameters	Mean BT	Mean AT	Mean Diff.	Mean %	S.D	S.E	t	P
Pain	3.6	0.8	2.8	74.07	0.72	0.18	14	<0.001
Swelling	2.86	0.46	2.4	83.72	0.50	0.13	18.5	<0.001
Stiffness	1.8	0.2	1.6	88.8	0.50	0.13	12.22	<0.001
Tenderness	3.46	1	2.46	71	0.74	0.19	12.85	<0.001

The mean score of pain was 3.6 before treatment which reduce to 0.8 after treatment with 74.07% relief. In swelling mean score was 2.86 before treatment which reduce up to 0.46 after treatment with 83.72% relief where as the mean score of stiffness was 1.8 before treatment which was reduce to 0.2 after treatment with 88.8% relief and in tenderness mean score was 3.46 before treatment which was reduce up to 1 after treatment with 76% relief.

DISCUSSION

Vaitarana basti is a type of Mridu kshara basti, works on the basis of Guna Vaisheshika Siddhanta shows significant result in Amavata. It constitutes Amlika, Guda, Saindhava, Gomutra and Tila tail in the ratio 4:2:1:16:4 as per requirement. As a whole, the properties of Vaitarana basti can be considered as Laghu, Ruksha, Ushna, Tikshna guna which are opposite to Guru-Snigdha guna of Kapha. Most of the drugs of Vaitarana Basti possess Vatakapha Shamak action. These properties of Vaitarana basti are antagonist to kapha and ama, hence it provides significant improvement in the sign and symptoms of disease.

Saindhava lavana via its Sukshma and Tikshna guna causes Srotoshodhana via overcoming the 'Sanga' and helps to pass the drug molecules in the systemic circulation through mucosa. Thus it helps the Basti Dravya to reach up to the molecular level. It also posses irritant property, so helps in the elimination of waste material. It is capable of liquefying the viscous matter and break down them into tiny particles. Instead of honey jaggery (Purana Guda) is used which along with Saindhava lavana forms homogeneous mixture and forms a solution having properties to permeable the water easily. The retention of irritants may be favored by making its solution as nearly isotonic as possible by using colloidal fluids.

Purana Guda (jaggery) is Laghu, Pathya, Anabhishtyandi, Agnivaradhaka and Vatapittashamaka. It also helps in carrying the drugs up to micro-cellular level. In this Basti, Tila taila is also added to the solution of jaggery and Saindhava which helps in forming the uniform mixture. Chinchha posses Ruksha, Ushna, Amla, Vatakaphashamaka properties which makes it useful for the Amavata. Gomutra is the chief content of Vaitarana Basti which owing to its Katu rasa, Katu vipaka, Ushna virya, Laghu, Ruksha and Tikshna Guna pacify the Kapha Dosha. It also possesses Tridoshahara, Agnideepana, Pachana, Srotovishodhana and Vatanulomana properties. The drugs administered

through the rectum can achieve higher blood levels due to partial avoidance of hepatic first pass metabolism because rectum has rich blood and lymph supply so the drugs can cross the rectal mucosa as they can cross other lipid membrane. So, unionized and lipid-soluble substances are readily absorbed from the rectum. The portion absorbed from upper rectal mucosa is carried by superior hemorrhoidal vein into the portal circulation, whereas that absorbed from lower rectum enters directly into the systemic circulation via the middle and inferior hemorrhoidal veins. Hence administration of drugs in the Basti form has faster absorption and provides quicker results. The rectal wall contains pressure receptors and neuroreceptors which are stimulated by various drugs present in Basti Dravya which results in increase in conduction of sodium ions. The inward rush of sodium ions through the membrane of unmyelinated terminal is responsible for generating action potential. Saindhava Lavana present in Vaitarana Basti probably generates action potential and helps in diffusion and absorption of the Basti Dravyas. Basti therapy can be considered as a prime remedy for Amavata as it exerts a more systemic action besides exerting local action via large intestine involving enteric nervous system.

Enteric nervous system is a collection of neurons in the gastro-intestinal tract constituting the brain of gut. Basti therapy may be the stimulator for many intra-luminal, luminal and whole body function. Apart from its influence on GIT, enteric nervous system also influences the autonomic nervous system thereby producing systemic effect. The overall effect of Vaitarana Basti can be summarized as encolononic i.e. action on tissues of colon, endocolonic i.e. action inside colon and diacolonic (systemic action). Thus Basti Dravyas after reaching large and small intestine get absorbed from intestine and due to Laghu, Ushna, Tikshna and Ruksha guna of drugs of Vaitarana basti, it breaks the obstructions and expels out the morbid material from all over the body thus helps in breaking down the pathogenesis of disease.

CONCLUSION

Amavata a commonest joint disorder most commonly seen in middle age. The clinical sign and symptoms of Amavata. Clinical sign and symptoms of Amavata can be compared to Rheumatoid Arthritis of modern science. It is noticed that relief in sign and symptoms of Amavata was found in both the group comparatively Valuka Sveda eith Vaitaran Basti group showed better result.

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