



# CONCEPTUAL STUDY OF THE EFFECT OF *AMAVATARI RASA ON AMAVATA.*

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## Abstract:

The prevalence of rheumatoid arthritis in the adult Indian population using the revised ACR/EULAR criteria for the diagnosis of RA, has been found to be 0.75%<sup>1</sup> projected to the whole population, this would give a total of about seven million patients in India. The prevalence of RA in India is quite similar to that reported from the developed countries. Rheumatoid Arthritis is known as *Amavata* in Ayurveda. This disease directly affects the quality of life of affected person. The word *Amavata* is a combination of two words, *Ama* and *Vata*. *Ama* is the -apakwa ahar rasa produced in the body due to *Mandagni* (sluggish digestive fire). When all metabolic fires (*Agni*) become sluggish *Ama* is produced. It is *Guru*, *Snigdha*, *Sthira*, *Sthula*, and *Pichhila*. *Ama* is toxic and with the help of *Vata* it circulates in whole body and gets located in the *Sandhis* (joints), causing pain, stiffness and swelling over the joints. In *Amavata*, *Agni* (metabolic fire) plays an important role. A large number of formulations having nomenclature *Amavatari Rasa* are found spread across the *Ayurvedic* texts, But on comparing we found that most of them contain the ingredients of *Amavatari Rasa* as per *Bhaishajya Ratnavali* which has following ingredients, *Parada* (1 part), *Gandhaka* (2 part), *Triphala* (3 part), *Chitrak* (4 part), *Guggulu* (5 part), *Eranda tail*/Castor oil (*Bhavana dravya*). All these are having potential *amapachak* and *agni deepan* properties and hence can be used as best medicine for *Amavata*.

Key words: *Amavatari Rasa*, Rheumatoid arthritis.

## Introduction:

Rheumatoid Arthritis is a chronic systemic disease that affects the joints, connective tissues, muscle, tendons, and fibrous tissue. It tends to strike during the most productive years of adulthood, between the ages of 20 and 40, and is a chronic disabling condition often causing pain and deformity. The prevalence varies between 0.3% and 1% and is more common in women and in developed countries<sup>ii</sup>. Keeping these in view *Amavata* was selected for the present study.

*Amavata* is a painful multiple joint involvement chronic systemic disease. In Ayurveda, *Madhavakar* (700AD) mentioned first time the *Amavata* as a special disease entity and where *Ama* (biotoxin) as well as *Vata* plays a predominant role in the *samprapti* (pathogenesis) of the disease *Amavata*. Rheumatoid arthritis is a chronic, progressive autoimmune arthropathy and characterized by bilateral symmetrical involvement of joints with systemic clinical manifestations. According to the clinical features, the disease *Amavata* closely resembles with the Rheumatoid arthritis. Ayurveda is an ancient scientific medical knowledge in the world. So many Ayurvedic medicines had been described in the Ayurvedic classical books for the treatment of *Amavata* (Rheumatoid arthritis). *Amavata* (Rheumatoid arthritis) is a most remarkable problem in the society in modern era. The suitable effective treatment of this disease is not available in the modern medicine till now. The national economy is badly affected due to this disease problem as the young and middle aged people are mostly affected by this disease and the patients are gradually crippled both physically and mentally regarding to the worse prognosis of this disease.

## AYURVEDA PERSPECTIVE:

In *Ayurveda* the disease has been described in detail in several *Ayurvedic* literature after *Madhav*, *Madhavakara* was the first author who described *Amavata* as a separate disease in his book *Madhavanidana* which was previously known as *Rogaviniścaya*. There is a separate chapter containing detail description regarding aetio-pathogenesis, clinical manifestation, complications & prognosis of *Amavata*<sup>iii</sup>.

Later on other authors also recognised *Amavata* as a separate disease ÷

## General Clinical Features:

“*Angamard aaruchi strushna alasyam gouravam jwara!*”<sup>iv</sup>

*Apaka sunyatanganam amavatasya lakshnam!!*”

(M.Ni.25/6)

Body Pains, Lack of Taste, Thirst, General Weakness, Feeling of Heaviness, Fever, Indigestion, Morning stiffness of the Joints, Pain and swelling are the chief symptoms. According to Ayurveda, “*Amavata*” *samprapti* has been described as;

“*Sa Kashtaha Sarvarogaanaam yadaa prakupito Bhavet |  
 Hastha paada shiro gulpha trika jaanu uru sandhishu ||  
 Karoti sarujam shopham yatra doshaha prapadyate |  
 Sa desho rujate atyatham vyavidha iva vrishchkaihi ||  
 Janyet soagnidourabalyam prasekaaruchi goravam*

(M.Ni.25/7-10)

This means if the disease “*Amavata*” (rheumatoid arthritis) gets aggravated; it becomes most difficult disease compared to others. The joints of hands, feet, ankles and elbow, low back, knee, and hip become inflamed and painful. The pain in the affected joints resembles the pain of a scorpion’s sting.”A detailed description of the causative factors, pathophysiology, symptoms, treatment principles ,diet and lifestyle modifications for treating ‘*Amavata*’ have been clearly explained in *Ayurveda*, thousands of years back.

### AYURVEDA MANAGEMENT:

Among the above mentioned *Chakradutta* was the first to introduce the line of treatment of *Amavata* along with the effective drugs. Later on, other authors also mentioned the same line of treatment with additional formulations in the form of *Kvatha*, *Vati* , *Curna* etc.The principle of treatment stated by *Chakradutta* has been stated below;

*Langhnam svedanam tiktam deepnani katuni cha  
 Virechanam snehapaanam bastyaschaam marute;  
 Saindhavaadhy anaanuvaasya kshaarbastih prasas 'yate.*

( *Chakradutta Amavatchikitsaa 25/1*)

In *Ayurveda* following are the lines of treatment in *Amavata* (Rheumatoid arthritis):

- ✓ *Langhanam* (Fasting)
- ✓ *Sodhana chikitsa* (Purification of the body)
- ✓ *Shamana chikitsa* (Treatment for subsiding the symptoms)
- ✓ *Ras chikitsa* (Use of *Rasaoushadhies* , part of *shaman chikitsa* )

As of treatment, several single drugs, herbo mineral preparations, compound formulations, and *panchkarma* treatment options have been mentioned in the *Ayurvedic* texts but due to changing lifestyle and time constraints the need of the hour is to have a single herbo mineral preparation which can give excellent results and to rule out this myth that *Rasaoushadhies* are not safe.

*Amavatari Rasa* is one of the herbo-mineral preparation having excellent *Amapachak* and *agni deepak* ingredients which can act on basic *samprapti vighatan* and further the presence of *Erand tail* which has been mentioned best for *vaatvyadhi*. ( *Erand tailam vaatharanam srestham* ).

The *Ayurveda* approach towards the treatment of *Amavata* is the need of hour as no system is successful in providing the complete cure of the disease, so *Amavata* is a challenging and a burning problem of medical

science. Due to wide spectrum of disease, much prevalence in the society and lack of effective management, the disease has been chosen for the present study. Further *Amavatari Rasa* which is one of the most potent herbo-mineral preparation has been described in different classical books and *Rasa Granths* e.g. *Rasendrasaar Samgraha*, *Rasa Kaamdhenu*, *Rasendra Chintamani*, *Bhaishajya Ratnavali*, *Yog Maharnav*, *Rasraj Sundar*, *Vaidyakalpadrum*, *Bhaishajyasaar samhita*, *Rasayogsagar*, *Naarayan vilaas*, *Rasratna manimala*. After going through these texts it was found that most of these have *Vaathar* and *Amapachak properties* with different composition and almost similar names *Amavatari Rasa* and *Amavatari Vatika* have been described after 11<sup>th</sup> century by different authors in different *Rasagranths*. Further most of the authors have taken *Amavatari Rasa* containing *Parad*, *Gandhak*, *Triphala*, *Chitrak*, *Guggulu* & *Erand Tail* as ingredient. This *rasaoushadhi* has been described in different classical texts of *Rasashastra*. In the present study *Bhaishajya Ratnavali* has been followed as reference.

'*Amavatari Rasa*' selected for the present study is also a compound drug which comes under 'Khalveeya Rasayoga Kalpana'. '*Amavatari Rasa* is one of such preparation that comes under '*Sagandha Niragni Moorchana*' like most of the *Khalveeya Rasayoga*. On going through various ancient texts we find that the same formulation finds mention in different classics with different ingredients. After detailed review the different references are presented here in a tabular form here under:

**Table No.1: Different references of "Amavatari Rasa".**

S.No	Rasagranth	Rogadhikara	Ingredients	F1(Amavatari Rasa)	F2(Amavatari Vatika)	F3(Amavatari Vatika)
1.	<i>Rasendrasaar Samgraha,</i>	<i>Amavat Chikitsaa</i>	Herbal	<i>Triphala(3 parts ) Chitraka(4 parts) Guggulu(5 parts)</i>	<i>Guggulu, Chit rak Churan (14 parts each)</i>	
			Mineral	<i>Parad(1 part) Gandhak(2 parts)</i>	<i>Parad, Gandhak, Loha bhasma, Abhr ak, Shuddh Tuth, Shuddh Suhaga, Saind hava lavana (1 part each)</i>	
			Animal origin	-----		
			Liq. Media/Bhav	<i>Erand Tail(Q.S.)</i>	<i>Cows Ghrita</i>	

			<i>ana Dravya</i>			
2.	<i>Rasa Kaamdhenu</i>	<i>AmavatNidaan Chikitsa adhikaar 39</i>	Herbal	<i>Triphala(3 parts ) Chitraka(4 parts) Guggulu(5 parts)</i>	<i>Guggulu(14 parts each),Triphal a &amp; Chitrak (1/4<sup>th</sup> Guggulu)</i>	<i>Erandmula,Tri phala,Chitrak,S huddh Vatsanabha (1 part each)</i>
			Mineral	<i>Parad (1 part) Gandhak(2 parts)</i>	<i>Parad, Gandhak,Loh a bhasma,Abhr ak,Shuddh Tuth, Shuddh Suhaga,Saind hava lavana (1 part each)</i>	
			Animal origin	-----	-----	-----
			Liq. Media/ <i>Bhav ana Dravya</i>	<i>Erand Tail(Q.S.)</i>	<i>Cows Ghrita</i>	<i>Gomutra</i>
3.	<i>Bhaishajya Ratnavali</i>	<i>Amavatrogaa dhikaar</i>	Herbal	<i>Triphala Chitraka Guggulu</i>	<i>Guggulu,Chit rak Churan (14 parts each)</i>	
			Mineral	<i>Parad Gandhak</i>	<i>Parad, Gandhak,Loh a bhasma,Abhr ak,Shuddh Tuth, Shuddh Suhaga,Saind hava lavana(1 part each)</i>	
			Animal origin	-----		
			Liq. Media/ <i>Bhav ana Dravya</i>	<i>Erand Tail</i>	<i>Cows Ghrita</i>	
3.	<i>Brihat Yog</i>	<i>Amavata</i>	Do	Do		



	<i>Taraingini, Yog Tarangini</i>					
4.	<i>Yog Maharnav, Rasraj Sundar, Vaidya kalpadeum, Bha ishajyasaar samhita</i>	<i>Amavat Chikitsa</i>	Do	Do		
5.	<i>Rasayogsagar</i>	<i>Vol I, Yoga 320.321,322</i>	Herbal	<i>Triphala Sounth, Kutki, A maltaas (1 part each), Haritaki (3 parts), Shuddh Jaipaal Beej (1/4<sup>th</sup> part)</i>	<i>Triphala Chitraka(1/4<sup>th</sup> part of Guggulu) Guggulu(14 parts)</i>	<i>Triphala Chitraka Guggulu</i>
			Mineral	<i>Parad Gandhak</i>	<i>Parad Gandhak Loha bhasma, Abhr ak, Shuddh Tuth, Shuddh Suhaga, Saind hava lavana (1 part each</i>	<i>Parad,(1 part) Gandhak(2part s),</i>
			Animal origin	-----		
			Liq. Media/ <i>Bhav ana Dravya</i>	<i>Adrak swarasa</i>	<i>Cows Ghrita</i>	<i>Erاند Tail</i>
6.	<i>Naarayan vilaas, Rasratnamanim ala</i>	<i>Amavat Rogaadhikaar</i>	Herbal	<i>Triphala(3 parts ) Chitraka(4 parts) Guggulu(5 parts)</i>		
			Mineral	<i>Parad (1 part) Gandhak(2 parts)</i>		
			Animal origin	-----		

			Liq. Media/ <i>Bhavana Dravya</i>	<i>Erand Tail</i> ( <i>Q.S.</i> )		
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**Note:** Author of *Bhaishajya Ratnavali Shri Govind Das Sen* has taken reference from *Rasendra saarsamgraha*. Also, in *B.R.* and *Rasendra Chintamani Tamra Bhasma* has been used in place of *Abhrak bhasma*.

**Table No. 2: Ingredients of “Amavatari Rasa”<sup>vi</sup>**

S.No	Name of the drug	Latin Name	Part used	Proportion
1	<i>Parad</i>	Hydragyrum ( Hg)	-----	1 Part
2	<i>Gandhak</i>	Sulphur	-----	2 Parts
3	<i>Triphala</i>	Embelica officinalis 1part Terminalia chebula 1 part Terminalia bellirica Roxb 1part	Dried pericarp	3 Parts
4	<i>Chitrak</i>	Plumbago zeylinica Linn.	Dried root	4 Parts
5	<i>Gugglu</i>	Commiphora mukul. Resin	Exudate	5 parts
6	<i>Erand Tail</i>	Castor oil	Oil	For bhavana

**Fig.1. Ingredients of Amavatari rasa:**



**PARAD**



**GANDHAK**



HARITAKI



BAHERA



AMALAKI



CHITRAK



GUGGULU



ERAND TAIL

**Discussion:**

**Properties of the drugs present in *Amavatari rasa*:**

The Ayurvedic system is having its pride in providing such a therapy to address all these types of chronic ailments. While mentioning the treatment of *Amavata* in Ayurvedic classics various herbo-mineral and herbal preparations were mentioned. The main focus in most of the drugs used and advised for *Amavat* has remained on *deepan* ,*pachan* properties and *vata kapha shamak* properties. Out of these “*Amavatari Rasa*” from *Bhaishajya Ratnaavali*<sup>vii</sup> has been selected for present Research work to fulfill above criteria. Further both these formulations contain drugs which can break the pathogenesis and provide excellent results.

The ingredients of both the drugs have excellent *vatahar* and *ama paachana* properties. Therefore it was inferred that both these drugs will be having excellent results in *Amavata* patients.



Table No 3. Showing properties of ingredients of *Amavatari Rasa*.

<i>Drug</i>	<i>Rasa</i>	<i>Guna</i>	<i>Virya</i>	<i>Vipaka</i>	<i>Dosha Karma and Prabhava</i>
<i>Parad</i>	<i>Sadrasa,kashaya</i>	<i>Sara,laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Yogvahi,Deepan,Pachan</i>
<i>Gandhaka</i>	<i>Katu, Tikta, Kashaya, Madhura</i>	<i>Sara, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatajeet, Yogvahi, Deepana, Pachani</i>
<i>Haritaki</i>	<i>Kashaya, Tikta, Katu, Madhura, Amla</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Tridosha shamak Rasayana, Yogavahi</i>
<i>Bibhitaki</i>	<i>Kashaya, Katu, Tikta</i>	<i>Laghu, Ruksha, Sara</i>	<i>Ushana</i>	<i>Madhura</i>	<i>KaphaChedan, Kapharaktajeet, Kaphapitta samak</i>
<i>Aamalaki</i>	<i>Amla, Tikta, Kashaya, Madhura, Katu</i>	<i>Laghu, Ruksha</i>	<i>Shita</i>	<i>Madhura</i>	<i>Tridosha Shamaka Rasayana</i>
<i>Chitrak</i>	<i>Katu, Tikta</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Deepan ,Pachana</i>
<i>Guggulu</i>	<i>Katu, Tikta, Kashaya</i>	<i>Laghu, Suks hma, Ruksha, Picchala</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatagn, Balya, Rasayana</i>
<i>Eranda tail</i>	<i>Madhur, Tikta, Kashaya, Katu</i>	<i>Tikshna</i>	<i>Ushna</i>	<i>Madhura</i>	<i>VataKapha Samaka, Amashodhana, Deepana,</i>

**Conclusion:** From the above discussion it can be inferred that the above mentioned formulation contains *aampachan* and *agni deepak* drugs like *chitrak*, and triphala having *tridosha shamak* effect and *vata shamak dravya* like *erand tail* which will be definitely having excellent results in the management of *Amavata*. Further both *kuttan* method and *paak* methods should be used for pharmaceutical preparation, to find its clinical efficacy in *Amavata*.

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