



Role of Ayurveda in the Management of Aamvat W.S.R to Rheumatoid Arthritis - A Conceptual Study

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ABSTRACT

Amavata is a chronic immune-inflammatory systemic condition that primarily affects synovial joints. It is brought on by the accumulation of Ama in the *shleshmasthanas* and its correlation with vitiated Vata dosha. *Amavata's* clinical characteristics are similar to those of rheumatoid arthritis, and because of its chronicity, morbidity, and consequences, it presents a challenge to doctors. Symmetric polyarthritis, or rheumatoid arthritis (RA), is characterised by systemic involvement, adverse inflammation, and deformity. The reported prevalence of rheumatoid arthritis in India is 0.15–1.35% in men and 0.5–3.8% in women. According to numerous studies, the treatment reduces symptoms, but because it is inefficient and has numerous negative consequences as well as harmful side effects, the underlying pathology is left untreated. Because of its chronic nature, stubborn character, and disease consequences, *Amavata* is considered one of

the incurable conditions. The treatment of *Amavata* was described by Acharya Yogaratankar and Acharya Chakrapani, who also referenced the use of *Virechana*, *Basti*, *tikta*, *katu*, *Deepana* Dravya, *Langhana* and *Swedana*.

Keywords

Amavata, Rheumatoid arthritis, Deepana - Pachana, Virechanakarma, Basti.

INTRODUCTION

There are concepts in Ayurveda such as *dosh*, *dushya*, *mala*, *agni*, etc. One of the fundamental and significant ideas that plays a significant part in the development of many diseases is ama. The word "Ama" refers to unprocessed or raw material that results from *agnimandya*. The most prevalent endogenous disease, *amavata*, is caused by the frequent production of ama in the human body. In the illness known as *Amavata*, Ama with vitiated Vata

Dosha accumulate *sleshmasthanas*, which in contemporary terms triggers rheumatoid arthritis.¹ When Ama localizes in body tissue or joints, it can cause associated joints to experience pain, stiffness, swelling, soreness, and other symptoms. IN Madhava Nidan in the seventh century AD, Acharaya Madhavkara provided the first comprehensive explanation of the diseases. *Amavata* shares many characteristics with RA, an autoimmune disease that results in symmetrical polyarthritis that is persistently inflammatory.² The modern era's shifting lifestyles, quick food consumption, inactivity, etc., when combined with vitiated *vata dosha* in *sleshmasthanas*, cause *Amavata*, which is similar to rheumatoid arthritis. Classical signs of the disease include *sandhi shota*, *shola*, *sparshaasahatwa*, and *gatrastabdhatata*. The *Amavata* is mentioned in the Samhitas as having *Dosha* and *Vyadhi Avastha*, together with *Shaman Chikitsa*. The treatment plan and guiding principles for *Amavata* have been explained by *Chakrapaniduta*. The care of *Amavata* benefits from the following practices: *swedna* (sudation), *basti* (enema), *deepana* medicines (stimulating hunger), *tikta* (bitter) and *katu* (pungent) *rasa*, *virechana* (purgation therapy), and *langhana* (fasting).³

MATERIAL & METHODS

Information about *Aamvat* and Rheumatoid arthritis was taken from Ayurvedic literature, commentaries, and modern medicine, in that order. Information on pertinent subjects has also been gathered from medical journals, both index and non-index.

CONCEPTUAL STUDY

AYURVEDA VIEW

➤ *Amavata*

Amavata is a disease that resembles rheumatoid arthritis (RA) in modern terms. It is characterised by vitiation of Vata Dosha and accumulation of Ama in joints.⁴ Ama is a poorly absorbed substance that the body does not process evenly. Pain, stiffness, oedema, soreness, and other related joint symptoms may arise whenever that Ama localises in bodily tissue or joints.⁵ *Amavata* shares many characteristics with RA, an autoimmune disease that results in symmetrical polyarthritis that is persistently inflammatory. *Nidana Parivarjana*, or avoiding the causes of a sickness, is the first and most important step in Ayurvedic treatment of any illness. A *Shodhana* procedure called *virechanakarma* is used to balance the Pitta Dosha in particular as well as the vitiated Dosha in general.⁶

➤ **Nidana**

Nearly every Acharya has acknowledged that the development of Ama in the body is also caused by *Mandagni's* causal causes. Additionally, Ama contributes to *Agnimandya* because of *Tridosha Prakopa*. Therefore, it can be concluded that a cyclic process is involved in the synthesis of *Ama* and *Agnimandya*.

Aharajanya Nidana, *Viharajanya Nidana*, *Manasika Nidana*, and *Mithyopacharajanya Nidana* are the several divisions and descriptions of the *Nidana* of *Agnimandya and Ama*.⁷

➤ **Aharajanya Nidana**

It includes indulging in prolonged fasting (*Atimatra Ahara*), consuming *Annapana* prematurely, consuming an excessive amount of water, and consuming an excessive amount of *Guru-Ruksha-Sheeta-Dvishta-Vishtambhi Vidahi-Ashuchi-Viruddha (Asetmya Ahara)*.

➤ **Viharajanya Nidana**

It states that certain practices, such as *Vega Sandharana* (avoid essential desires) and *SwapnaViparyaya* (sleeping during the day and waking up at night), are responsible for the body's creation of ama.

➤ **Manasika Nidana**

If any person, affected with *Irshya, Bhaya, Krodha, Lobha, Shoka, Dainya, Dvesha, Kama, Moha, Lajja, Mana, Udvega* etc. and takes food, his/her Agni cannot digest it properly and produces Ama.

➤ **Mithyopacharajanya Nidana**

Poor management of *Vamana, Virechana, or Snehapana*, along with seasonal incompatibilities, might result in Ama.

➤ In the case of *Amavata*, the aetiology of the disease is multifactorial. The first comprehensive description of *amavata* as a distinct illness entity was provided by Acharya Madhavakara in his well-known Ayurvedic treatise *MadhavNidana*. He has identified distinct etiological factors—*Viruddhahara*(unwholesome diet), *Viruddhacheshta* (erroneous habits), *Mandagni* (diminished Agni), *Nishchalata* (sedentary life), and exertion right after consuming *Snigdha Ahara*—that are accountable for the causation of *Amavata*.

➤ **Samprapti and Symptoms of Amavata⁸**

The *agni* is impaired, which results in *ama*. *Agnimandya* mostly impacts digestion first, then metabolism. Because of this, the *rasadhatu* in this *agni* condition is regarded as ama because it has not formed to the required quality. With the help of *vyanavayu* and its *vishakari guna*, this "ama"

travels swiftly through *hridaya* and *dhamanis* to all kapha *sthanas*. Because of the *atipichhilata*, this *vidhagada ama* in Kapha State is further tainted by doshas and takes on many colours. When ama clogs channels and encourages additional vitiation of *vata dosha*, the body's morbid ama circulates throughout, driven by vitiated *vata* and with a preference for *sleshmashana*. In conjunction with the other doshas, it promotes *srotoabhisyanda* and *srotorodha*, which results in *sthanasmsraya*, which is characterised by symptoms of *amavata* such as *stabdhatata* (stiffness), *sandhisula* (joint pain), *sandhishotha* (swelling), *angamarda* (body ache), *apaka* (indigestion), *jwara* (fever), *angagourava* (heaviness of body) and others.

➤ **According to Madhavakara⁹**

- *SarujamSandhishotha: Hasta, Pada, Shiro, Gulpha, Janu, Uru Sandhi* are chiefly involved in *Amavata*.
- *Vrishchikadanshavatavedana*: This kind of pain shows the presence of Ama at the site of pain.
- *Utsahahani*: A subjective feeling in which lack of enthusiasm can be seen in suffering person. It is due to insufficient nutrition of Sharira Dhatus, Indriya and Mana.
- *Bahumutrata*: Presence of vitiated or *dushita Ama* causes *sroto: abhisyanda* in the body, which leads to increase of *kleda*. This *Bahumutrata* occurs for the excretion of excess *kleda* from the body.
- *Kukshikathinya*: Vitiated *Samana* and *Apana Vata* along with the *Ama* leads to

Kukshikathinya, which is the rigidity of abdomen.

- *Kukshishoola: Srotorodha* due to Ama causes obstruction to normal movement of vitiated *samana* and *apanaVata* resulting in pain in abdomen.
- *Nidra Viparyaya*: Due to *vataviddhi*, pain gets aggravated at night and keeps the patients awoken which leads to *Nidra Viparyaya*.
- *Gaurava*: Due to Vitiated Kapha there is feeling of heaviness in Hridaya and body parts preferably in Joints.
- *Vairasya*: Perception of different taste than normal due to Sama Rasa and vitiated Bodhaka Kapha.
- *Daha*: Due to Vitiating of Pitta sometimes localized or generalized Daha occurs. Warmth of the joint is usually evident on examination. In its most aggressive form, rheumatoid vasculitis can cause Mononeuritis multiplex.
- *Trishna*: *Trishna* is due to *Agnidushti*, Sama Pitta and Vata. It shows *Rasavaha*, *dakavahasrotodushti* in disease process

CONTEMPORARARY VIEW

RA, also known as rheumatoid arthritis, is an inflammatory and autoimmune illness. It arises when your body's immune system unintentionally targets healthy cells, leading to painful swelling in the affected areas of the body. The joints are the primary target of RA, often several joints at once. Hand, wrist, and knee joints are frequently impacted by RA. Joint tissue is harmed by the inflammation of the joint's lining in RA-affected joints. This tissue injury can result in deformity

(misshapeness), unsteadiness (loss of balance), and chronic or persistent pain.¹⁰

➤ Cause

Although the exact origins of the illness are still unknown, a number of modifiable lifestyle factors—such as obesity and smoking—as well as non-modifiable ones—such as genetics, female gender, and age—have been linked to the disease.¹¹

➤ Symptoms

- Pain. Inflammation inside a joint makes it hurt whether you're moving it or not. Over time, it causes damage and pain.
- Swelling. Fluid in the joint makes it puffy and tender.
- Tenderness. It hurts when you move or push on a joint.
- Other RA symptoms include:
 - ✓ Stiffness. The joint moves less smoothly and is more difficult to utilize. It is particularly typical in the morning. While many people with other types of arthritis sometimes experience stiff joints in the morning, individuals with RA may experience a delay of over an hour, or even several hours, before they feel loose in their joints.
 - ✓ Redness and warmth. The joints may be warm and have color changes related to the inflammation.
- The symptoms of this long-term condition can differ amongst those who have it. It might be felt differently and to varying degrees in different locations. While some patients experience prolonged periods of little to no

symptoms, others experience flare-ups— months-long episodes of exaggerated symptoms. RA can progress more slowly for some people, while it can worsen more swiftly for others.

- When more severe disease episodes occur, most patients experience long-lasting issues. Newer and early treatment options are, however, improving the overall picture, with an increasing number of patients experiencing minimal disease activity or even remission.
- Symptoms of juvenile rheumatoid arthritis: The most prevalent kind of arthritis in children is juvenile rheumatoid arthritis, also known as juvenile idiopathic arthritis. Its symptoms are comparable to those of adult RA.

➤ TREATMENT

There is no known cure for rheumatoid arthritis. Different healthcare professionals frequently work together to manage rheumatoid arthritis, contributing to a personalised rehabilitation plan. Early detection and treatment can lessen disease progression, minimise symptoms, and avoid disability. The illness may go into remission under some circumstances. Treatment strategies support the preservation and enhancement of muscular strength and joint mobility, the management and reduction of pain, the capacity for exercise, and the ability to carry out everyday tasks. With the use of assistive technologies, such as orthoses and self-care products, people may protect their

joints and carry out important tasks on their own.

Medicines to reduce inflammation, pain and swelling may include:

- on-steroidal anti-inflammatory drugs (NSAIDs)
- glucocorticoids
- disease-modifying antirheumatic drugs (DMARDs)
- biological agents.
- In severe cases, orthopedic surgery can reduce pain and restore movement.

➤ AYUEVEDA MANAGEMNT

In the control of *Aamvata*, intensifying the body fire is the primary means of inhibiting the body's creation of Ama. This will lessen the toxins in the body that are producing inflammation. The following stage is to eliminate the deposited wastes after metabolism is under control.

- ✓ *Langhana* (lightness therapy)
- ✓ *Shodhana* (bio – purification measure)
- ✓ *Shamana* (treatment for subsiding the symptoms)

• Langhana

It is the first action that has been suggested for the administration of *Amavata*, which is seen as both a *Rasajavikara* and an *Amashayothavyadhi*. According to the description, *sama dosha* cannot be removed from the body until and unless Ama achieves *pakva* from *Langhan*, which is recommended in *Amavata* but contraindicated in *Vatavridhhi*. Therefore, it's important to take

precautions to cease the Langhan as soon as the *niramavata* requirement is achieved. Patients get a hunger reflex because to Langhan. It involves not eating at all or consuming light, easily digested foods. This process removes heaviness from the body.¹⁴

- **Shodhana Therapy (bio – purification measure)**

Swedana (fomentation) -In *Amavata*, dry fomentation (*rukshasweda*) is an extremely helpful treatment modality. It relieves pain as well and can be done with sand or rock salt packets. *Upanaha* (poultice) of non-unctuous substance is also effective. *Swedana* has been specifically indicated in the presence of *stambha*, *gaurav*, and *shula*, which is the predominant feature of *Amavata*. In this disease, *ushnajaalapan* is a type of internal *swedana*, which is also indicated because this is *deepan*, *pachana*, *jwaraghna*, and *strotoshodhak*. *Swedana* also aids in liquefying doshas and facilitates their transit from *shakha* to *kostha* so that they can be eliminated by *shodhana* therapy.¹⁵

Deepana-Digestive fire intensified by *Deepana*. *Maricha* (piper nigrum), *shunthi* (zingiber officinalis), *chitraka* (plumbago zeylanica), and other bitter and pungent herbs are used for this. The *laghu*, *ushna*, and *tikshnagunas* of these medicines give them the *agnivardhaka* property. These *gunas* also provide these drugs *amapachana*, which results in *kaphahara* and *vatahara karma*. As a result, these medications raise Agni, break down *Ama*, eliminate too much *kledaka*

kapha, and stop *Ama* from being produced further.¹⁶

Virechana (purgation)-Toxins are eliminated from the gastrointestinal tract by purgation therapy. Purgation is a specific application for castor oil. *Doshas* reach *niramaavastha* after *Langhan*, *Swedana*, and *TiktaKatu Deepan dravyas*, and they might need to be expelled from the body by *shodhana*.¹⁷ Generally, *vamana* precedes *virechana* but in *Aamvata*, the patients should be subjected to *virechana* therapy because of following possible reasons –

- ✓ The digestion process of Pachak Pitta is hampered by *KledakaKapha'sAvarana* of pitta shaman, which results in the production of *Ama*. *Virechana* aids in this situation in two ways: first, it eliminates the *aavarana* that *Kledaka Kapha* produces. For the *sthanika dosha pitta*, it is the most appropriate therapy.
- ✓ *Amavata* symptoms such as *Anaha*, *Vibandha*, *Aantrakujan*, *Kukshishula*, and so on are indicative of *pratilomagati of vata*, which is best addressed by *virechana*. *Vamana* is likely to exacerbate these characteristics.

- **Basti**

Half of the treatment is called *basti*; in *Amavata*, *anuvasana* and *niruha* are administered. *Anuvasanabasti* balances *vata dosha*, nourishes the body, relieves the dryness of the body induced by *Amahara* therapy, and preserves Agni's function. *Doshas* introduced into the *kostha* by

Langhanas and related therapies are removed by *Niruhabasti*. Apart from the overall advantages, Basti also generates favourable local effects by eliminating *Antrakujana*, *Vibandha*, and other similar substances. For *anuvasana*, *saindhavadi* and *bruhsaindhavaditaila* have been recommended, and for *asthapana*, *ksharbasti*.¹⁸

Shamana *chikitsa* mentioned in the treatment of *Amavata* –

- ✓ *Lepa Shatapushpadilepa Himasradilepa*
- ✓ *Kwath Rasnadi dashmool Kwath Rasna saptaka Kwath Rasna panchak Kwath Rasnadi Kwath Maharasnadi Kwath*
- ✓ *Churna Amrutadi churna Shatpushpadichurna Hingwadyachurna Vaishvanar churna Punarnavadi churna Alambushadi churna*
- ✓ *Modaka and pinda Ajmodadi modak Rason pinda Maharason pinda*
- ✓ *Guggul Vatari Guggul Yograj Guggul Simhanadi Guggul, Apar simhanadi Guggul, Shiva guggul*
- ✓ *Ghrita and Taila- Shunti ghrita Prasarinitaila Bruhsaindhavaditaila*
- ✓ *Rasa yog Aamvateshwar rasa Aamvatari rasa Aamvatari gut Aamvateshwar rasa*

• **Pathya**¹⁹

- ✓ Warm water medicated with *Panchkola* (*Pippali*, *Pippalimula*, *Chavya*, *Chitraka*, *Shunthi*) in small quantity at a time helps in digestion and disintegration of ama.

- ✓ Barley, horse gram, kodo millet and the red variety of rice are recommended. These foods are light and easy to digest. Barley kernels and other products made from barley lower inflammatory markers.
- ✓ Green leafy vegetables and fruits contain a variety of polyphenols, bioflavonoids, catechins, carotenoids, vitamin C, riboflavin, vitamin E, and low molecular weight compounds. These constituents have antioxidant, fibrinolytic and anti-inflammatory characteristics. Vegetables preferably with bitter taste like bitter melon (*Memordicacharantia*), *Neem* (*Azadirachta indica*), *Patola* or *luffa*, *Gokshura* (*Tribulus terrestris*) are recommended.
- ✓ Spices like ginger, turmeric and garlic help to add flavor to these dishes and also have antimicrobial, anti-inflammatory and analgesic properties besides their Agni promoting impact.
- ✓ Wine-old wine, *Asava* and *Arishta*.

Apathya

The majority of allergens come from dairy and animal products, which cause an increased production of pro-inflammatory prostaglandins.

- ✓ Cold and impure water
- ✓ Lentils like *Urad* and heavy foods.
- ✓ Vegetable like *arabi* or *eddo* (*Colocacia antiquorum*), Indian spinach (*Basella rubra*).
- ✓ Fish and sea foods.

DISCUSSION

Amavata affects people of different racial backgrounds, genders, ages, and climates worldwide. It is compared to arthritis rheumatoid. *Amadosha* and *Vatadosha* are the causes of *amavata*. Metabolic diseases are produced by Ama. *Amavisha* has a significant role in the pathophysiology of the majority of illnesses. Because of *nidanasevana* and *agnimandya*, ama and *prakupitavatadosha* combined to form *amavata*. An accurate analysis must be done of the ama vitiation and *vata* aggravation stages. when fermentation transforms *amadosha* into *amavisha*. Because of its qualities such as *sukshma*, *laghu*, and *tikshana*, *amavisha* is absorbed by the gastrointestinal tract. Then, *amavisha* spreads throughout the body and causes a variety of diseases. Prior to starting treatment, we should ascertain whether the patient has ama or not. This is because various treatment plans are necessary for patients with ama (*samavastha*) and those without it (*niramavastha*). Since *Amavata* is *AmashayosthaVyadhi*, *Langhan* is treated in *Amavata* before *Swedana*, *Virechana*, *Snehapana*, *Basti*, and *Dravyas* are the *TiktaKatu Dipan*. which is to achieve *Amapachana*, *Vatashamana*, and *Srtrotoshodhana*, Then *Balyachikitsa*, as its ultimate goal.

CONCLUSION

Due to clinical parallels between *amavata* and rheumatoid arthritis that have been reported in both current medical science literature and classical Ayurvedic literature, *amavata* is likewise a *vatavyadhi* disease. It is an auto-immune illness with an unclear aetiology that manifests as joint erosion and destruction disorder and chronic persistent symmetrical polyarthritis. Early diagnosis and timely treatment are essential to prevent the condition from

worsening. Ignorance of illness might result in acute symptoms and permanent joint abnormalities. Therefore, in order to halt the disease's progression at an early stage, appropriate therapy must be used for *amavata* sufferers. In summary, the condition known as *Amavata* can be attributed to nutrition and lifestyle factors that cause *mandagni*, which in turn causes ama production and *vata* vitiation. Medical professionals face difficulties in treating *amavisha*, also known as rheumatoid arthritis (RA), because of the chronic nature of the condition, the severe pain and swelling that accompany it during the acute stage, and the crippling nature of the disease in its advanced stages, which lowers quality of life. The primary type of treatment involves the use of *shothahara*, *vednathapana*, *shulaprashamandravyas*, etc. and the *Langhan*, *Deepana*, and *Pachana Chikitsa* for the digestion of Ama.

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