

Ayurvedic Review Article on Amavata management

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Abstract -The principle aim of Ayurveda is to preserve the health of wholesome individual and to remedy the disorder of a diseased individual. inside the gift generation, everyone due to their modernized and speedy life style, struggling from several illnesses and living worrying life. because of changed in way of life of human being additionally creates several disturbance in their organic device, which results to Agnimandya, formation of immature rasa and incomplete metabolized substances after that those all collectively are liable for formation of Ama. This Ama that is fashioned because of Agnimandya accumulates in Shleshma-sthanas with the assist of Vyana Vayu which produces stiffness, swelling, and tenderness, within the joint. because of disturbance of Kapha Dosha mainly Shleshaka kapha in Amavata reasons joint ache and swelling with tenderness which can be correlated with Rheumatoid Arthritis. Rheumatoid arthritis (RA) is the maximum not unusual inflammatory arthritis and for this reason a crucial reason of preventable disability. Many of the medical functions and management techniques in RA are applicable throughout the spectrum of inflammatory joint disorder.

Keywords: Agnimandya, Ama, Kapha dosha, Rheumatoid arthritis

INTRODUCTION

Ayurveda advocates quite a number promotive, preventive and healing measures[1].With march of time, most of nutritional habit(viruddhahara),social structure, life fashion and environment were changing. Occurance of Amavata on massive scale is one of the consequences of this modification and Amavata own a assignment to the physician attributable to its apparent chronicity, incurability, complications and morbidity. Amavata is the prime sickness which makes the

character not worthy for an unbiased existence and about 60% of the sufferers end up unfit to paintings 10 years after the onset of the disorder. Amavata word consists of two words Ama and Vata, the circumstance that's because of accumulation of Ama and Vata. In phrases of drugs Ama refers back to the occasions that comply with and the factors that arise due to impaired functioning of 'Agni' while in literal phrases the word "Ama" manner unripe, immature and undigested. due to Alpa bala of ushma, Rasadhatu which is shaped first actual stays undigested and undergoes petrification and stay in Amashaya, such kingdom of Rasa is known as Ama[2]. This Ama is then carried by means of Vayu and travels at some stage in the frame and accumulates inside the joints, on the weaker websites (Khavaigunya) and Amavata takes place[3].the 2 oldest texts on Ayurvedic medicine, the charaka samhita and sushruta samhita regularly discuss with symptom together with joint pain and swelling as diagnostic function of Amavata in a syndrom called as Vatavyadhi[4]. It is analogous to many arthritic diseases with specific scientific capabilities related to Rheumatoid Arthritis (RA)[5]. Rheumatoid arthritis is a joint disorder which influences multiple joints a various web sites. Rheumatoid Arthritis is a commonplace continual sickness that impacts about 1% of world population6. the superiority and incidence of Rheumatoid Arthritis appears to have declined because the early 1960s. even with those declines, Rheumatoid Arthritis takes place at twice the rate in women in comparison with men, with a incidence of one.06% in women compared with 0.61% in guys[6-7].

Definition of Ama

Ushamanoalpabalatwen dhutumadyampachitam
Dushtamamashayatam rasmamam
prachkshate.(A.H.S.13/25)

When the strength of Agni becomes poor, then incomplete digestion of rasa dhatu takes place and remains of these incomplete & undigested remains of Rasa in Amashaya is known as Ama[8].

Ama and Agni

Charaka have classified Agni as 13 types among which Jatharagni occupies the central position and control the other Agnis. Then five types of Bhutagni have been enumerated as Parthiva, Aapya, Taijasa, Vayavya and Nabhasa bhutagnis. Seven types of Dhatvagni namely Rasa, Rakta, Mamsa, Meda, Asthi, Mojjo and Shukra dhatvagni. Food consumed is first digested by the jatharagni in Koshta, Simultaneously it is acted upon by Bhutagni & Dhatvagni to nourish Rasadi Dhatuas, Indriya and manas[9]

Concept of Ama and contemporary science

Ama can be defined as intermediary product of metabolism of carbohydrates, fats and proteins. Improper metabolism of carbohydrates produces lactic acid, which is accumulated in muscle causing pain and is also common in Rheuma like condition. Lactic acid which accumulates in joints results in Gout.

Ama and free radicals

Free radicals are unstable and react quickly with other compounds attempting to capture the needed electron to gain stability. Generally, free radicals attack the nearest stable molecule stealing its electron. The molecule becomes a free radical itself and thus begins a chain reaction. Once the process is started, it can cascade, finally resulting in the destruction of a living cell.

Site of formulation of Ama

Agni is prevailing in every cell of the body. Dhatvagnimandya in cells leads to formation of Ama So, it can be formed in any part of body, same as pre-production of free radicals' cells take place in any cell of the body.

AMAVATA

Yugpatkupitavantstriksandhipraveshakau Stabdham
ch guruto gatramamvatah sa ucchayate (M.N.25/5)

Ama, associating itself with vata, moves rapidly to the different seats of Kapha in the body filling them and the dhmanis with waxy material. It affects simultaneously the joints of the body such as those of waist, neck, shoulder etc. This dreadful disease known as Amavata producing stiffness of the body becomes a cause of much other disease also[10].

Nidan of Amavata

Viruddhaharcheshtasya mandagnernishchalasya cha
Snigdham bhuktvato hyannam vyayamam
kurvatastatha (M.N.25/1)

Indulgence in incompatible foods and habits, lack of physical activity or doing exercise after taking fatty foods and those who have poor digestive capacity even normally also produce.

Roopa

Roopa of a disease appears at the stage of Vyaktavastha of Shat Kriyakala. When the disease gets fully manifested after the stage of Sthano Samsraya followed by continues Nidana Sevana, the symptoms which surface are termed as Roopa.

Samprapti

Indulgence in incompatible foods and habits, lack of physical activity, or doing exercise after taking fatty foods and those who have poor digestive capacity even normally also; produce. Ama (improperly digested food) in the body. This Ama, associating itself with Vata, moves quickly to the different seats of Kapha in the body filling them and the Dhmanis (blood vessels) with waxy material. Thus, the bad end product of digestion associated with Vata, Pitta, and Kapha assuming different colours, blocks the tissue pores and passages with thick waxy material. It produces weakness and heaviness of the heart, which becomes the seat of the disease. It also affects simultaneously the joints of the body such as those of waist, neck, shoulder, etc. This dreadful disease known as Amavata producing stiffness of the body. The unwholesomeness of the drugs and diets is because of their mutually contradictory qualities and specific actions. Acharya Charaka has described eighteen types of Viruddha Ahara[11].

Samprapti Ghataka:

Udbhavaasthana : Amashaya.

Sancharasthana; Throughout the body by Rasavahini.

Adhithana ; Slesmasthana – Sandhi
Roga Marga : Madhyam.
Agni ; Jatharagni and Dhatwagni mandya.
Dosha ; Tridosha - Vyana and Samana Vayu, Pachaka
Pitta, Kledaka and Slesmaka Kapha.
Dushyas ; Rasa, Majja, Asthi, Sandhi, Snayu, Purisa,
Mutra.
Strotas : Rasavaha, Majjavaha, Asthivaha,
Purishavaha, Mutravaha.
Srotodusti : Sanga.
Vyadhisvabhava : Chirakari.

Chikitsa sutra

Langhanam swedanam tiktam deepanani katuni cha
Virechanam snehpanam bastayashchamarute
Soindhvadenanusvasva ksharbasti prashasyate
(Chakradatt 25/1)

Lightening, sudation, bitters, appetizers, pungent,
purgative, intake of sneha and application of enemas
are recommended in treatment of Amavata. Unctuous
enema with saindhavadi oil followed by Ksharbasti is
also prescribed.

1. Langhan Langhana helps in the pachana of Ama
dosha, so should intake very light food.
2. Swedan-Due to swedana stiffness and heaviness in
body becomes destroy.

Discussion

Upashaya and Anupashaya

The Lakshanas which indicate the kind of Oushadha,
Anna and Viharas antagonistic to the disease and what
are agreeable to the patient's system are termed as
Upashaya. Anupashaya is just opposite of Upashaya,
Any Oushadho, Ahara and Vihara either by being
antagonistic to the Hetu, Vyadhi or Hetu-Vyadhi or by
being similar to the Hetu, Vyadhi or Hetu Vyadhi
produces Sukhanubandha or Dukhanubandha
respectively and will be called as Upashaya or
Anupashaya respectively.

Similar types of Lakshanas are found in many diseases.
For example, some Lakshanas of Amavata such as
Sandhi Shotha, Sandhi Shoola etc. are found in other
diseases like Sandhi Voto, Vatarakta etc. In such
conditions, it is difficult to diagnose the disease and to
adopt proper line of treatment. Upashaya and
Anupashaya provide diagnostic aid for diseases in the
form of therapeutic tests in such cases, which are
otherwise difficult to diagnose.

Upashaya

Amo is an important factor in the production of
Amavata. Hence the Dravyas which are antagonistic
to the nature of Ama are considered Upashaya of
Amavata such as Dravyas having Katu, Rooksha and
Ushna. Dravyas can be in the form of Ahara or Vihara
or Aushadha.

Anupashaya

As Anupashaya is just opposite to Upashaya, the
causative and aggravating factors of Amavata are to
be considered as Anupashaya. The Dravyas which are
Guru, Sheeta and Madhura cause the aggravation of
symptoms of Amavata. Hence these factors are
Anupashaya of Amavata,

Cakradatto has given the Varjya Ahara in Amavata
Rogi which is also to be considered under Anupashaya.
Dadhi, Matsya, Guda, Kshira, Masha, Pishtakadi Guru
and Abhishyandakara Aharas which are to be avoided
by Amavata Rogi.

Bhavamishra while describing the condition of
Somavayu stated that Soma Vayu gets increased by
the use of Sneha Dravyas, during cloudy season, early
morning and at night.

Amavata Chikitsa

The manoeuvres adopted with intention of attaining.
Dhatu Samyata in the body is termed as Chikitsa. Its
goal is to correct disrupted Doshes and to preserve the
integrity of the Dosha, Dhatu and Mala. The
treatments of Amavata has been dealt in 2 stages, Ama
Avastha and Niroma Avastha, i.e., the primary aim of
the treatment is Amo Pachana and Nirharana with
proper care of Vata followed by Kevala Vata Chikitsa.
The authors of Chakradatto, Bhavaprakasha,
Yogaratanakara and Bhairavajya Ratnavali confer
clarity regarding the treatment of Amavata Chikitsa
Siddhanta is Langhana, Swedana, Deepana, Tikta
Katu Roso Pradhana Dravya Prayogo in Amavastha
followed by Virechana, Snehapana, Saindhavadi
Anuvasana and Kshara Basthi, Bhavaprakasha
mentions Snehana in place of Snehapana. Ruksha
Swedo with Valuka Putako and Sneha Vivarjita
Uponaha also are useful in treating Amavata.

Langhana

In Amavata, Amo is the primary cause of the disease
caused due to Agnimandya: Langhana is the first and
best line of treatment to get rid of Ama. Any factor

which causes Loghutwa in the body is called Langhana. The Gunas of Langhana dravyas are Laghu, Teekshna, Vishada, Ruksho and Sukshma. These Gunas are antagonistic to the qualities of Ama Though Charaka speaks of Dashavidha Langhan including Vamana, Virechana, Asthapanana and Shirovirechana along with Pipasa, Maruta Sevana, Atapasevanadi, Pachana, Upavasa, Vyayama, Langhana in the form of Upavasa or Laghu Bhojana (food prepared with Deepono, Pachana drugs) should be implemented in Amavata. The Samyak (anahata Lakshanas are: Samyakh Visarjana of Vata, Mutra and Purisha, Loghutwa of the body, Hridaya Shuddhi or Prasannata, Mukha and Kantha Shuddhi, Tandra and Klama Nivrutti, Sweda Pravrutti, Ruchi Pravrutti, appearance of Kshudha and Pipasa and absence of any discomfort in the patient. Langhana helps Jatharagni to recover its original strength. It does Agni Sandookshana, checks the production of Ama, gives rest to Avayavos related to the process of digestion, allows Agni to digest what is left without properly being digested. If food intake is not restricted Agnimandya will continue and the disease gets further aggravated.

Swedana

The process which alleviates Stambha (stiffness), Gourava (heaviness), Shaitya (coldness) and produce Swedo is called Swedana. Ama is Guru, Snigdha and Sthira in nature and Swedana, Rooksha xweda in particular, having opposite qualities reduce Srotorodha and thereby relieving pain. Rooksha Swedo with Valuka Pottal is recommended in Amavata Valuka Sweda has Rooksha, Laghu and Ushna Gunas Ushna Guna liquefies the Doshos and also causes Srotovikasana which results in increased circulation, As a result, liquefied Doshas leave the Sandhis and travel towards the Koshto, bringing about reduction in Sandhishoola and Sandhishotha. The patient will be able to move the joints with least trouble. Bhaishajya Ratnavali mentions Karpasasthyadi Shankara Swedo Sneha Vivarjitha Upanaha Swedo also is recommended in Amavata by Bhavamishra. Swedana is done as a Poorva Karma of Shodhana Karma, but in Amavata it is used as an Upokrama.

Administration of Tiktu, Kotu and Deepana Dravyos Katu and Tikta Rasa Dravyos are abundantly used in Amavata, which serves the purpose of Amapachana and Votanulomana. Tikta Rasa is mentioned

specifically for alleviating vitiated Pitta and Katu Rasa for Kapha.

Ama has predominance of Prithvi and Jala Mahabhootas. Katu Rasa is Agni and Vayu Mahabhoota Pradhana and Tikta Rasa is Vayu and Prithvi Mahabhoota Pradhana. They are Ushna in Veeryo and also have properties of Deepana, Pachana and Votaghna. Katu Rasa Paradhana Dravyos are Uttama Kaphahara but Vata Pittakara, whereas Tikta Rasa Pradhana Dravyas are Kaphahara, Madhyama Votakara and Pitta Shamaka. By the virtue of these qualities, Katu and Tikto Rosas are antagonistic to Kapho and Ama, and are hence useful as Deepono and Pachana.

Deepana

A specific measure which causes Agni Sandhookshana is termed as Deepana. Agnimandhya is an important pathological event in Amavata which can be well combated by the use of Deepaniya Dravyas such Shunti, Trikatu etc. This reduces the production of Ama due to Jatharagni and Rasadhatwagni Mandya. The above-mentioned therapeutic modalities are useful in the Amo stage of the disease. In the Nirama stage Virechana, Snehapana and Bosti are to be adopted.

Virechana

After Langhana, Swedana and Shamana Chikitsa, the Doshas attain Nicama stage, get liquefied and reach Koshta, from where they have to be eliminated through the nearest route. Hence Virechana which is a form of Shodhana is done for the elimination of Pitta and Kapho and for Anulomana of Vayu. Complete evacuation of Doshas by Virechane will prevent the tendency of the disease to recur again and again. In Amavata, Eranda Taila is the drug of choice for Virechana. It has Pachana, Virechana and Votaghna property. According to Sushruta it is also Deepana.

Snehapana

Sneha pacifies vitiated Votoa, gives Mrudutwa to the body and removes the obstruction of the Malas. Snehopana is contraindicated in Amavata, but eranda snehapana is indicated.

Pathya Apathya i.e. Nidana parivarjan Chikitsa.

Dadhi, Matsya, Guda, Dugdha, Mamsa, Guru and Abhishyandi food articles are strictly contra-indicated

for the patients suffering from the disease Amavata (Chakradatta Amavatadhikara-82).

Pathya Ahara:

Annavarga : Yava, Kulattha, Raktasali, Shyamaka, Kodrava.

Shaka : Vastuka, Shigru, Karvellaka, Patola Dugdha

Vikara :Adraka/Lasuna siddha takra

Mamsa : Jangala Mamsa

Paniya : Tapta Nira Bhallataka, Gokshura, Vriddha

Daru, Adraka, Gomutra and Katu, Tikta and Deepana

Dravya are beneficial for Amavata.

Pathya Vihar :

Ruksha Sweda with Valuka Pottali.

Apathya Ahara:

Dadhi, Mastu, Guda, Kshira, Masha, Viruddha

Bhojana, Asatmya Bhojana,

Visamasana, Anupa Mamsa, Abhishyandi, Guru,

Picchila Dravya.

Apathya Vihara:

Vegavarodha,Jagarana.

CONCLUSION

A challenging disease made a call. The Ama era, which came after Mandagni, is when Amavara first appeared. This Ama gives rise to vitiated Vata and Kapha doshas together with a Dosha-Dushya combo, which forms the Nidus for Amavata symptoms to appear. There are many similarities between Amavata's condition and rheumatoid arthritis. The goal of treatment for amavata is to diminish ama through its metabolism (Aam-pachana) and restore equilibrium to the two vitiated Vata and Kapha Doshas. Therapy is difficult because this illness is persistent.

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