

LITERARY REVIEW ON *CHIKITSA* OF *AMAVATA*Vd. Laxman C. Khajekar^{1*} and Vd. Omkar Kortikar¹¹P.G. Scholar, ²Professor and Head of Department),

Department of Kayachikitsa, Siddhakala Ayurved Mahavidyalaya, Sangamner.

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*Corresponding Author

Vd. Laxman C. Khajekar

P.G. Scholar, Department of
Kayachikitsa, Siddhakala
Ayurved Mahavidyalaya,
Sangamner.

ABSTRACT

Ayurvedic as Indian system of medicine is hope for various chronic Auto-immune diseases suffering humanity in today's world. One of the commonest chronic inflammatory joint disease Amavata (Rheumatoid Arthritis). Rheumatoid Arthritis is a chronic multi-system Auto-Immune disease, RA show signs like swelling, pain and stiffness of joints. Chronic condition may cause debility, deformed joints and crippling. Unfortunately, there is no permanent cure for this disease. Ayurveda can play a Vital role in treatment of Amavata. So, need to study Ayurveda classics with deep understanding is demand of today. *Amavata* is derived from word "Ama" and "Vata". The *Ama* along with *Tridosha* occupies *Shleshmasthana* and results in *Amavata*. *Brihatrayi Acharyas* Charak, Sushruta and Vagbhat had widely mentioned about *Ama* and *Avritta Vata*. First time, Madhavkar mentioned Amavata as separate disease. After that Vangsen, Chakradutta, Bhaishajyaratnavali has elaborated the various treatment modalities of Amavata. Here, the main objectives are to introduce *Amavata* as a disease by detailing of its Ayurvedic Management.

KEYWORDS: *Amavata, Rheumatoid Arthritis, Ama, Vata, Chikitsa.*

INTRODUCTION

Ayurveda is the most ancient system of medicine; the main aim of Ayurveda is to maintain the health of healthy person and cure the diseased person. Now a day life style of most of the people has been changed, so that bad habits of taking junk food are responsible to produce toxins like *Ama* in body. *Amavata* is originated due to prolonged unhealthy habit of diet regimen. The term *Amavata* itself explains the prime components of disease. The word *Amavata* consists of *Ama* and *Vata*. *Ama* produced due to *Hetu Sevana*, stimulated to

aggravated *Vata Dosha*. *Ama* with vitiated *Vata* settles in *Trika Sandhi*, *Kapha Sthana* and other *Sandhi* of body and produces joint pain, joint stiffness, swelling, fever and causes temporary or permanent disability of joints, which crippled daily routine of patient.^[1]

Rheumatoid Arthritis is common disease having peak incidence in 3rd to 4th decade of life. With 3-5 times higher preponderance in female. The individual with HLA-D4 and HLA-DR4 are more prone to R.A. it has ratio as male to female is 1:3.^[2]

The non-steroidal anti-inflammatory, (NSAIDs) immune modulatory drugs or some time steroids relieve the pain but patients have to face long term side effects. As well as by the time disease advances contracture and disability develops.^[3] People are looking forward for Cost effective way of management with no adverse effect answer for this is Ayurveda.

AIM AND OBJECTIVE: To detailed review of Ayurvedic *Chikitsa* of *Amavata*.

MATERIAL AND METHOD

References regarding *Amavata* and its *Chikitsa* were collected from *Bruhatrayi*, *Laghutrayi* Modern textbooks and Research articles and analysed them.

DISCUSSION

Amavata Chikitsa

Any activity which destroys any disease, which brings equilibrium in the *Sharirik Dosha*, *Mansika Dosha*, and *Sapta Dhatu* by destroying the *Vaishamya* is called *Chikitsa*. That means the approach which destroys any disease is called *Chikitsa*.^[4]

According to Charak all those activities or approaches through which the *Doshas*, *Dhatus* and *Malas* of body get back to the stage of equilibrium by losing their morbidity are called *Chikitsa*.^[5] *Nidana* is always responsible for disease production. Avoidance of causative factors is also called *Chikitsa* or *Nidana Parivarjana*. After *Nidana Sevana*, there is vitiation of *Dosha* and *Dushya*. A reaction between *Dosha* and *Dushya* produces any disease. This is called as *Dosha-Dushya Sammurchhana*, which is responsible for production of disease. The disintegration of *Dosha* and *Dushya Sammurchhana* is referred to *Samprapti Vighatan*, which is also called as *Chikitsa*.

Principles of Management of *Amavata*

The management of *Amavata* has been described in Yogaratanakar, Bhaishajyaratnavali and Chakradatta *Sangraha*. It comprises administration of *Langhana*, *Svedana*, *Tikta*, *Dipana*, *Katu*, *Virechana*, *Snehapana*, *Basti* and *Ruksha Sveda*. All these treatment modalities should be used as per the stages, *Ama* (*Avastha*) of patients. Different conditions have not been described in foresaid literature. However, by practical implications, different *Avastha* can be observed clinically. Charak has described three *Avastha* with respect to *Jvara*. They are as follows.

1. *Sama Jvara*
2. *Pachyamana Jvara*
3. *Nirama Jvara*.^[6]

As evident, *Samprapti* of *Jvara* is originated from *Amashaya*. Base cause is *Agnimandya*, because of which *Sama Avastha* of *Dosha*, taking part in *Samprapti*, is there.^[7] Charak further classified its three stages, so stated in foresaid lines. By clinical implications of these foresaid *Avastha* of *Jvara*, can be utilized in *Amavata*.

Pachana with proper management of Vata Dosha

Chakradatta, Bhavaprakash, Yogaratnakar and Bhaishjyaratnavali have mentioned detailed management of *Amavata*. *Chikitsa* includes administration of *Langhana*, *Svedana*, *Tikta*, *Dipana*, and *Katu Rasa* dominant drugs, *Virechana* and *Vaitarana Basti*, *Kshara Basti* and *Snehapana*, *Saindhavadi Taila Anuvasana Basti* should be administered after foresaid treatment. Bhavaprakasha stated that *Ruksha Sveda* with *Valuka* and *Sneha Vivarjita Upanaha* also are useful in *Sama Avastha* of *Amavata Chikitsa*. *Churna Pottali Sveda* has been quoted in Bhaishjyaratnavali. Bhavaprakasha mentioned *Snehana* in place of *Snehapana* in *Chikitsa*. Indication of *Snehana* might be in *Nirama Avastha*.^[8]

Details of therapeutic action of *Langhana*, *Svedana*, etc

1. ***Langhana***: The procedure of drug which generates sense of lightness in the body is named as *Langhana*. Charak has mentioned ten types of *Langhana*, they are four type of *Shodhana*, *Pipasa*, *Marut*, *Atapa*, *Pachana*, *Upavasa* and *Vyayama*.^[9] *Langhana* Brings following changes in body.
 - a. ***Dosha Pachana/ Dosha Kshaya***: The *Sama Dosha* present in body is *Baddha* and *Stimta*, due to *Langhana*, these are metabolized.
 - b. ***Laghuta***: Due to *Pachana*, *Guru* and *Pichhila Ama* is alleviated so that feeling of lightness is there.

- c. **Agni Sandhukshana:** The *Apakva Ahara* undergo in digestion and produce hypo-functioning of *Jatharagni*. Because of *Langhana*, *Agni* is increased gradually.^[10]
- d. **Vijvaratva:** *Vijvaratva* is in relation to *Jvara*. In context of *Amavata*, symptoms of *Amavata* are in reduced state. Due to cleaning of *Srotas*, functioning of *Vata* is restored. *Ushma* is restored to its normal function.
- e. **Kshut:** It appears due to *Pachana* of *Apakva Dravyas*. There is increased status of *Agni*.
- f. **Ruchi:** It is due to *Pachana* of *Sama Rasa*, followed by proper functioning of *Bodhaka Kapha* and *Rasanendriya*. There is craving to the food.
- g. **Vata-Mutra-Purish Nirgamana:** The proper *Agnibala* promotes metabolism of *Ahara* so that *Jatharagni* and *Dhatu Agni* increases *Parinamanof Dhatu*. In consequences *Mala Pachana*, *Sara Kitta Vibhajana*, and *Vatanulomana* like excretory functions are also normalized. *Langhana* has following characters such as *Laghu*, *Ushna*, *Tikshna*, *Vishada*, *Ruksha*, *Sukshama*, *Khara*, *Sara* and *Kathina*. Vagbhat has described *Langhana* as *Apatarpana* and it has two types, *Shodhana* and *Shamana*.^[11] It is indicated in *Amadosha*, *Jvara* and *Kshudhamandya* that *Langhana* should be advised with respect to status of *Bala* of Patient.^[12]

Excessive Langhana can cause *Parvabheda*, *Angamarda*, *Kasa*, *MukhaShosha*, *Kshuta Pranasha*, *Aruchi*, *Trishna*, *Indriya Daurbalya*, *Bhrama*, *Tama* in *Hridaya*, *Urdhvavata* and reduction in *Bala* and *Agni*.^[13] Overall, *Langhana* is adopted whenever there is *Amadosha* and *Gauravata*. The purpose is to bring *Niramavastha* and *Laghutain* the body. It is also responsible to remove *Sroto-Avarodha* produced because of *Ama*, thus it improves function of *Rasa Dhatu* or one can say involved *Dhatu*.

2. Svedana: The procedure which pacifies *Stambha*, *Gauravata*, *Shula* and *Shita* and produces excessive *Sveda*; is called as *Svedana*.^[14] *Ama Dosha* is of *Guru*, *Snigdha*, and *Sthira* character; *Svedana* particularly *Ruksha Sveda* having opposite qualities of *Ama*, which removes *Srotas- Avarodh* and relieving the pain in affected joint or area. The *Svedana* brings about *Pachana*, clears and dilates the *Srotas*. *Ruksha Svedan* given by hot *Valuka Pottali Sveda* or *Churna Pottali Sveda* is considered the best in *Amavata*.^[15] As a result, liquefied *Doshas* might be leaving the *Sandhis* and travel towards the *Koshtha*, bringing about reduction in *Sandhishula* and *Sandhishotha*. *Svedana* is done generally as a *Purva Karma* of *Shodhana Karma*, but in *Amavata* it is used as an *Upakrama*.

3. Administration of *Tikta Dravya*

Tikta Rasa has dominance of *Vayu* and *Akash Mahabhuta*, which brings *Dipana*, *Pachana*, *Rochana* and *Laghuta* in the body. *Tikta Rasa* is having *Vishaghna* and *Lekhana* properties, which is antagonist to *Ama* and *Kapha*.^[16] Drugs dominantly having *Tikta Rasa* are *Kaphahara*, *Madhyama Vatakara* and *Pitta Shamaka*, soon after oral intake of drugs dominantly having *Tikta Rasa* destroys the taste of *Jivha Indriya*, but over period of time, it helps to improve tasting capacity of tongue and help to modify *Aruchi* in *Amavata*. *Tikta Rasa* has properties like *Mukhvaishadyakara*, *Dipana*, *Pachana*, *Krimighna*, *Kaphaghna*, *Lekhana*, *Jvaraghna* ect. In short *Tikta Rasa* help in *Dipana* and *Ama-Pachana*.^[17]

4. Use of *Dipana Chikitsa* and *Katu Rasa*: A specific measure which causes *Agni Sandhukshana* is called as *Dipana*. *Agnimandya* is main pathological event in *Amavata*, which leads to production of *Ama Visha*. Use of drugs having *Dipana* characters reduces production of *Ama*. *Katu Rasa* has dominance of *Vayu* and *Agni Mahabhuta*.^[18] *Katu Rasa* has property of *Baddha*, *Chhedaka*, *Margavivaraka* and *Kapha Shamana*. It has properties of *Kleda* and *Meda Nashaka*, which works as *Agnivardhaka* and antagonist to *Ama* and *Kapha*. *Katu Rasa* causes improvement in Taste perception, *Shothahara*, *Ruchikara*, *Srotorodhahara* and *Kledaharaproperties* which helps to relieve symptoms of *Amavata*.^[19]

5. *Virechana*: *Virechana* has good effect among all *Shanshodhana Karma*, on maintenance and control of *Agni*. *Agni* is under control of two primary factors which are *Pachaka Pitta* and *Samana Vayu*. *Virechana* means removal of *Doshas* from body through *Adhobhaga*.^[20] *Pachaka Pitta* and *Samana Vata* are manageable through *Virechana*. *Virechana* eliminates vitiated *Pitta* and *Mala* but keep *Vata* in *Prakritavastha*. After *Langhana* and *Pachana*, when there is *Nirama-Avastha*, *Virechana* is to be administered to eliminate the vitiated *Doshas* out of the body. It helps to reduce process of *Ama* production. General principle of management of *Ama* has been described by Vagbhat.^[21] Vagbhata described that *Virechana* is one of the measures of *Shodhan*, which is contraindicated in *Ama-Avastha*.^[22] Therefore at this juncture it is important to note that *Ama-Avastha* must not be there, while administrating *Virechana* process with respect to *Purva-Pradhana-Paschat Karma*. However, *Eranda Sneha* with *Shunthi Kvatha* is indicated in *Amavata*. *Eranda Sneha* is having properties of *Virechana*. As per foresaid statement of Vagbhata, it should be avoided in *Ama-Avastha*. But administration of *Eranda Sneha* in *Amavata*, though *Virechaka*, is a best drug to alleviate *Ama*. *Eranda Sneha* has been indicated along with *Shunthi Kvath* to reduce the *Ama Avastha*.^[23]

6. *Snehapana*

Sneha pacifies vitiated *Vata Dosha*, increases *Agni*, gives *Mriduta* to body and removes the obstructions of *Malas*.^[24] *Snehapana* is generally contraindicated in *Amavata*, but when there is *Niramavastha*, Only *Vatahara Snehapana* can be used. Use of *Langhana*, *Svedana* and intake of *Tikta Katu Rasa* for *Pachana* of *Ama*; increases *Rukshata* in the body. In this condition *Sneha* processed with proper drugs dominant in *Tikta Katu Rasa*, may alleviate *Rukshata*. Bhavamishra suggested administration of *Siddha Sneha* in *Amavata*. The *Sneha* which are medicated with *Pachana* and *Dipana* drugs are very useful. Initially *Hrisva Matra* is suitable for internal use.^[25] *Snehapana* does *Vatashamana*, increases *Agni* and helpful in *Koshtha Shuddhi* in patient. Most of the Ayurvedic physicians of ancient era opined that *Eranda Taila* is best for *Snehapana* in *Amavata* because it acts as *Dosha Virechaka*, as well as *Eranda Sneha* has property to alleviate *Ama* along with alleviation of *Vayu*. However, this administration of *Eranda Sneha* is indicated in *Ama Avastha*. While other *Sneha* Such as medicated *Taila*, *Ghrita* and *Majja* are indicated in *Nirama- Avastha*.^[26]

7. *Basti*

Basti is the most effective management in *Vata* predominance disease. Charak opined that the effects of *Basti* are *Vayasthapaka*, *Dhatudhadyakara* and *Agnivardhaka* etc. It normalizes the *Dosha*, *Dhatu* and *Mala*, and purification of whole body.^[27] As the *Amavata* attains chronicity, *Rukshata* increases in body, leading to vitiation of *Vata*. *Niruha Basti* has a beneficial effect for *Shodhana* process. It is also effective for *Amajanita* symptoms like *Anaha* and *Vibandha* etc. Therefore, Chakrapani described the usefulness of *Vaitarana Basti* in the management of *Amavata*.^[28] Yogaratnakara also described the importance of *Basti* in *Amavata*.^[29] The use of *Kshara Basti* is also described in Chakradatta Sangraha. *Basti*, being one of the measures of *Shodhana*, as a general rule of treatment of *Ama*, should not be given as a *Shodhana* to remove *Ama*, because it destroys the *Dhatu*, having *Sama Avastha*. But as per foresaid statement, *Vaitaran Basti* and *Kshara Basti* have been stated to treat particularly *Sama Avastha*. The contains of these *Basti* are responsible for the action on *Sama Avastha* particularly in *Amavata*.

Pathya-Apathya

The term *Pathya* means the diet or daily routine which is favourable for body and mind in healthy condition or diseased condition. Disease can be controlled and cured by adopting *Pathya Sevana* which includes suitable *Ahara* and *Vihara*. *Pathya* is also used for synonym of *Chikitsa*.^[30] Without adopting *Pathya*, it is difficult for any medicine to cure the disease.

Raja Nighantu explains group of *Hitakara Dravya*, for *Pathya* in all disease conditions, they are *Ghrita*, *Saindhava*, *Dhanyaka*, *Jiraka*, *Ardra*, *Tanduliyaka*, *Patola*, *Alabu*, *Godhuma*, *Jirna Shali*, *Gokshura*, *Hansodaka* and *Mudga*.^[31] According to Charaka, the diet or Activity, which is favorable for body and mind is called as *Pathya*, while which is just opposite to *Pathya* and harmful for body is called *Apathya*. If *Pathya* is not taken according to *Kala*, *Matra* and *Dosha*, it may act as *Apathya*. *Pathya* is favorable to *Srotas* and *Apathya* is just opposite to it. In *Amavata*, the *Ahara* and *Vihara* which are *Vata-Kaphahara*, *Amapachaka*, *Agnidipaka* and *Rasaprasadaka* can be considered as *Pathya*. So, the diet and the *Aushadhi* which are having *Guna* like *Katu*, *Tikta*, *Ushna* and *Tikshna* are considered as *Pathya*.

Vihara Pathya: Adaptation to work, rest, sleep, exercise in relation to sleep, time, age, self control regarding mental health. The *Ahara* and *Vihara* which are harmful to body and mind are called as *Apathya*. *Ahara* and *Vihara*, which are *Vata Prakopaka* and, which leads to *Agnimandya*, *Amotpatti* and *Rasadhatu Vikruti*, is considered as, *Pathya*.

CONCLUSION

Amavata is a condition where *Stabdhatu* of the body occurs due to lodging of vitiated *Ama* & *Vata* in *Trika Sandhi*. It is caused due to *Virrudhahara*, *Virrudhhachesta*, *Mandagni*, *Snigdham Bhuktvat annam Vyayamam* etc. *Amavata* is *Amashayothha Vyadhi* so treatment given in *Amavata* is first *Langhana* then *Swedana*, *Tikta Katu Dipana Dravyas*, *Virechana*, *Snehapana* & *Basti*. Which has ultimate goal to achieve *Amapachana*, *Vatashamana* & *Strotoshodhana*, *Sthana balya chikitsa*.

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