

A REVIEW ON MENTAL HEALTH AND ITS MANAGEMENT IN AMAVATA

¹*Dr. Sneha Santosh Karpe and ²Dr. Sadanand V. Deshpande

¹PG Scholar, Department of Kayachikitsa, TAMV, Pune.

²M.D. Phd. (Kayachikitsa). Head of Department Kayachikitsa, TAMV, Pune.

Article Received on
20 September 2024,

Revised on 11 October 2024,
Accepted on 31 October 2024

DOI: 10.20959/wjpr202421-34525



***Corresponding Author**

Dr. Sneha Santosh Karpe

PG Scholar, Department of
Kayachikitsa, TAMV, Pune.

ABSTRACT

Amavata is a disease of Rasavaha Strotasa it is generally compared with Rheumatoid arthritis. People with Amavata are more likely to experience mental health challenges compared to the general population. The emotional burden of coping with chronic pain, along with the unpredictable nature of flare-ups and the potential side effects of treatment, can contribute to a decline in psychological health. Despite these challenges, mental health issues in Amavata patients are often underdiagnosed and undertreated, making it critical to raise awareness and provide comprehensive care. This article will explore the intricate relationship of Rasavaha strotasa in both Amavata and Manasika bhavas, the role of Agni, and the psychological impact of living with Amavata and discussing strategies for improving emotional

well-being in affected individuals by Sattvavajaya chikitsa, Medhya rasayana dravyas, and implementation of Yoga. By understanding this connection, healthcare providers and patients alike can take steps to manage both the physical and mental aspects of Amavata, improving quality of life.

KEYWORDS: Amavata, Rheumatoid arthritis, Agni dusthi, Rasavaha strotodushti, Mental health, Stress.

INTRODUCTION

Amavata is a chronic condition characterized by the accumulation of Ama toxins and imbalanced Vata dosha, leading to joint inflammation, pain, and stiffness, similar to rheumatoid arthritis in modern medicine. In cutting edge science it is compare with Rheumatoid Joint pain which may be an auto-immune clutter. Within the display period

Amavata is most common malady influencing a huge matured populace. Amavata is result of Agnidushti, Amotpatti & Sandhivikruti, since of those treatment which normalize Agni, metabolize Ama & controls Vata & keep up sound Sandhi & Sandhistha Shleshma will be best for this disorder. Rheumatoid arthritis (RA) is a symmetric polyarthritis that causes, unfavorable inflammation and deformity associated with systemic involvement. The prevalence of rheumatoid arthritis in India among those mentioned is between 0.5-3.8% in women and 0.15-1.35% in men. Mental health challenges often accompany this condition, as persistent physical discomfort, limited mobility, and long-term treatment can lead to anxiety, depression, and feelings of hopelessness. Unfortunately, modern psychology is trying to escape from the real problem by reducing itself to the biophysical level. It is satisfied by abasing the object of psychology only to the behaviour finding mission of the human body.

Risk factor

More disability	Less social support
Severe pain	Dependent on others
Pessimism	Financial burden

Symptoms

Poor appetite	Anxiety
Insomnia	Suicidal thinking
Frustration	Paranoia
Mood changes Of highs/ lows	Withdrawal (Physical & Social)
Concentration problems	Excessive fear/ Worries
Inability to cope with daily problems or stress	Excessive anger, hostility, or violence

The two primary goals of Ayurveda are (1) keeping the body healthy and (2) curing a patient's illness. The finest medical science for treating lifestyle diseases is Ayurveda. The mind-body connection is a central tenet of Ayurveda, suggesting that mental and emotional health play crucial roles in disease management and recovery. Holistic Ayurvedic interventions, such as dietary changes, herbal treatments, and lifestyle modifications, can reduce the symptoms of Amavata. Complementing these with mental health support—through counseling, mindfulness, and meditation—may help enhance the overall quality of life and mental resilience in patients suffering from Amavata.

MATERIALS

A complete review of different Ayurveda literature as a primary source of data and the literature review as secondary data, from reputed journal papers and other e-sources was done.

METHODOLOGY

First of all, we see the samprapti (pathogenesis) of Amavata. In Ayurveda, the term Samprapti refers to the pathogenesis or the process through which a disease develops in the body.

Samprapti of Amavata

The impairment of Agni produces the condition of Ama. Mainly Agnimandya initially affects digestion followed by metabolism. Hence in this state of Agni, the rasadhatus not formed up to the standard level and is considered ama. This Ama along with vyana vayu and also by virtue of its vishakari guna it quickly moves to all kapha sthanas, through hridaya and dhamanis. This vidhagada ama, in kapha sthana is further contaminated by doshas and assumes different colours, because of the atipichhilata. If Ama gets obstructed in to channels and promotes further vitiation of vata dosha, this morbid Ama circulates universally in the body propelled by vitiated vata with predilection for sleshma sthana. On the dhamanies with the other doshas it facilitates srotoabhisyanda and srotorodha causing sthanasmsraya manifested stabdhata (stiffness), sandhisula (joint-pain), sandhishotha (swelling), angamarda (bodyache), apaka (indigestion), jwara (fever), anga gourava (heaviness of body), alasya (laziness) etc symptoms of Amavata.

Role of Agni

If agni (digestive fire) is disturbed through physical means, such as due to viruddha ahara, etc. which cause imbalance of doshas, then a lack of positive emotion and disturbed thoughts will likely ensue. The same is true from a top-down perspective, implying that emotional imbalance such as in Amavata vyadhi can disturb the agni, possibly leading to pathology.

The role of manasika nidana in vitiation of agni has been told by Acharyas. Some of the factors mentioned in madhava nidana are Irshya (jealousy), Bhaya (fear), Krodha (anger) Lubdha (confused), Ruk nipidita (suffering from pain), Dainya nipidita (suffering from depression), Pradvesha yukta (aversion to food)

Psychological stress, like udvega (excitement), soka (anxiety) also leads to disequilibrium of vata dosa, whereas, pitta is the main dosa vitiated by krodha (anger). “Tiksna tapagni santapa

srama krodha visama aaharebhyasca pittam prakopam apadyate...” (C.Ni. 1/22).

He also states that, even if foods that are wholesome (Pathya) are consumed in proper quantities (matra), it does not get digested if the person is suffering from Chinta (worry), Shoka (grief), Bhaya (fear), Krodha (anger). These, manasika nidanas have a direct impact on the normal functioning of agni. In Amavata, there is already vitiation of agni and this manasika nidanas triggers the agni again.

Rasapradoshaja Vikara

Rasavahanaam Srotasam Hridayam Moolam Dasha Cha Dhamanyaha | (Ch.Vi.5/8)

Acharya Charaka describes rasavaha srotasa possess its root at the Hridaya and Dasha Dhamanis, and in same way, Manas adhisthana is hrudayam. Change in manas directly affects hrudaya and rasavaha srotas.

While mentioning the nidana for rasavaha srotodushti, Acharya Charaka has quoted “rasvahini dushaynti chintyananam cha atichintanaat” which means that excessive stress and other psychological factors are responsible for rasavaha srotodushti and can cause diseases related to rasa dhatu like Jwara, Aruchi, Pandu, Agninasha, etc. The ati-chinta is prime causative factor in manasika bhavas. However, manas adhisthana is hrudaya, also moola of rasavaha srotas. A close interrelation between the manas and rasavaha srotasa are responsible for influencing on each other. The changes in either of these leads to changes in Manas and Rasavaha srotasa. The manasika bhavas not only the Chinta other factors like Bhaya, Krodha, and Shoka also have impact on Rasavaha srotas and Manas.

Role of Trigunas

The theory of Trigunas of Sankhya has been liberally utilized in Ayurveda in framing its philosophical concepts and as well as in formulating the applied fundamentals of the human constitution; pshychic personality and in the treatment of psychological disease. The significance of Triguas were also emphasized by Charaka in his renowned commentary.

The sattva is the principle of clarity, wideness and peace. The Rajas having quality of change, activity and turbulence and introduces the disequilibrium that upsets an existing balance. Rajas are stimulating and provide pleasure, owing to its unbalanced nature it quickly results in pain and suffering. Similarly, the Tamas guna responsible for dullness, darkness, and inertia and heavy or obstructing in its action. It has depressed mood, lack of faith in God, lack of

good conducts, intellectual lacking, ignorance, not attending to duties and sleepiness. Sattva is considered as pure and is not the cause of diseases. Rajas and tamas are the vitiators responsible for the manifestation of mental illness.

As “satvamanumeeyathe shareeram; shareeramanumeeyathe satvam” the mind and body are interrelated to each other, any change in mind leads to particular change in body and vice versa. Therefore, the change in Manasika Bhavas leads to change in the regular functioning of Srotasa, as shareera is Srotomayam.

Relation between Ojas and Manas

In Amavata, lack of disturbance in Tridoshas, Dhatus and Dhatwagnimandya causes, less ojus formation. Ojus is depleted by mental emotions such as anger, grief, and the person becomes fearful, worried and his faculties will not be functioning properly.

Relation between Manovaha strotasa and manasa

Vata, pitta and Kapha traverse the entire body through kinds of strotasa along with Manasika doshas, which are beyond sense of perception. Hence, the entire sentient body is their vehicle and field of operation.

Chikitsa

A. Sattvavajaya chikitsa: means controlling the mind, in such a way that it is not acted upon by various stressors making it prone to Pradnyaparadha. Acharya Charaka, defines Sattvavajaya as withdrawal of mind from unwholesome objects. This can be achieved by various ways:

1. By regulating the thought process (Chintya)
2. By replacing the ideas (Vicharya)
3. By channelling the presumptions (Uhya)
4. By polishing the objectives (Dhyeya)
5. By proper guidance and advice (Sankalpa) for taking right decisions.

B. Yuktivyapashraya chikitsa

1. Medhya rasayana dravya: Mandukparni swaras, Yashtimadhu churna with ksheera, Guduchi swarasa, Shankhapushpi kalka
2. Single herbs drugs: Brahmi, Vacha, Kushmand, Rasona, Shatavari, Jyotishmati
3. Ghritas: Brahmi ghrita, Mahakalyanaka ghritas, Lashunadya ghritas, Panchagavya ghritas

4. Herbomineral compound: Smriti sagar rasa, Manasmitra gutika, Yogendra rasa.

C. Pathya ahara

According to Chhandogya Upanishad, the food inside the body is divided into 3 parts: Sthoola, Madhyama & Anu bhaga which nourish Purisha, Mamsa & Mana respectively, which means the subtle and abstract part of the Anna is Mana.

Wholesome food and regimen agreeable to mind and sense promote Tushti (mental satisfaction), Urja (mental strength) and Sukha (happiness) as a result of which disease gets diminished.

D. Achara Rasayana

Acharya Charaka, described Achara rasayana in Rasayana adhyaya chaturtha Pada inchikitsa sthan. It is a unique Ayurvedic concept of mind rejuvenation.

Benefits of Achara rasayana

- Optimistic thinking.
- Relieves mental stress & physical strain.
- Improves patience & tolerance capacity.
- Maintain better family & social relationships.
- Personality development.

E. Yoga

Yoga advocates that every life form is interconnected and united the eight limbed path of yoga includes: Yama (moral codes), niyama (self-discipline), asana (postures), pranayama (breath practices promoting life force), pratyahara (sensory transcendence), dharana (concentration), dhyana (meditation) and samadhi (state of bliss). The physical exercises (Asanas) may increase patient's physical flexibility, coordination, and strength, while the breathing practices and meditation may calm and focus the mind to develop greater awareness and diminish anxiety, and thus results in higher quality of life.

Here, list of some asanas which helps in relieving anxiety and to calm body.

1. Setu bandhasana
2. Marjariasana
3. Balasana
4. Sukhasana

5. Utsasana
6. Shavasana

DISCUSSION

Interdependence of Mind and Body, the statement that “mana follows shareera and shareera follows manas” underscores the profound connection between mental and physical states.

This interrelationship implies that emotional well-being directly impacts physiological health. Amavata is a condition rooted in impaired Agni, leading to the formation of Ama, which circulates in the body and contributes to symptoms like stiffness, joint pain, and body aches. Emotional disturbances such as fear, anger, and grief further aggravate Agni, disrupting digestion and metabolism. Charaka highlights the close relationship between the manas and the rasavaha srotasa, indicating that psychological stress can lead to physical ailments. The Trigunas-Sattva, Rajas, and Tamas play a crucial role, with Rajas and Tamas contributing to mental imbalances that manifest as disease. Additionally, a lack of Ojas, influenced by negative emotions, further compromises health. Overall, the interplay between mental and physical states is vital in understanding and managing Amavata.

The concepts of Sattvavajaya Chikitsa and Yuktivyapashraya Chikitsa emphasize mental control and the use of specific herbs and treatments to enhance cognitive function.

Sattvavajaya involves techniques to manage thoughts and emotions, promoting mental clarity and resilience against stressors. Yuktivyapashraya utilizes various herbal remedies and compounds to nourish the mind and improve mental health. Additionally, Pathya Ahara highlights the importance of wholesome food for mental well-being, while Achara Rasayana focuses on rejuvenating the mind through positive behaviors. Yoga complements these practices by fostering physical and mental balance through its eight limbs, including asanas that relieve anxiety and promote relaxation, such as Setu Bandhasana and Shavasana.

Together, these approaches create a holistic framework for improving mental health and overall quality of life.

CONCLUSION

Amavata, akin to rheumatoid arthritis, profoundly impacts not only the physical health of individuals but also their mental well-being. The intricate relationship between the Rasavaha Srotasa and Manasika bhavas underscores the importance of addressing both physical and

psychological aspects of the disease. The disturbance of Agni, leading to the formation of Ama, coupled with the emotional burdens of chronic pain and unpredictable flare-ups, highlights the need for comprehensive care strategies.

Holistic approaches from Ayurveda, such as Sattvavajaya chikitsa, Medhya rasayana dravyas, and Yoga, can significantly enhance the quality of life for those suffering from Amavata. By focusing on dietary adjustments, herbal treatments, and mental health interventions like mindfulness and meditation, healthcare providers can help mitigate the emotional distress associated with chronic illness.

Recognizing and treating the mental health challenges that accompany Amavata is crucial, as these issues often go underdiagnosed and undertreated. Through a better understanding of the connections between the mind and body, we can empower patients to navigate their condition more effectively, fostering resilience and improving overall well-being.

Ultimately, a holistic and integrated approach to treatment will pave the way for better outcomes for individuals living with Amavata.

REFERENCES

1. Agnivesha, Charak Samhita With Ayurveda Dipika Commentary Of Chakrapani Datta, Ed. Acharya Yadavji Trikarma Ji, Chaukhambha Surbharti Prakashan, Varanasi. Edition 7th, 2002, Sharir Sthana Chapter 01.
2. Agnivesha, Charak Samhita With Ayurveda Dipika Commentary Of Chakrapani Datta, Ed. Acharya Yadavji Trikarma Ji, Chaukhambha Surbharti Prakashan, Varanasi. Edition 7th, 2002, Viman Sthana Chapter 05.
3. Vagbhata, Astanga Hridaya, with Arundatta. In Kunte AM, edi. Sarvangasundari, Commentary. Reprint ed. Varanasi: Chaukhambha Orientalia Sutra Sthan Chapter 11 and Charak Sutra Sthan Chapter 17.
4. Sushruta, Sushruta Samhita, edited by Vidya Yadavji Trikarmaji Acharya, Chaukhambha Surbharti Prakashan, Varanasi, 2008, Sutra Sthan 15.
5. Agnivesha, Charak Samhita With Ayurveda Dipika Commentary Of Chakrapani Datta, Ed. Acharya Yadavji Trikarma Ji, Chaukhambha Surbharti Prakashan, Varanasi. Edition 7th, 2002, Chikitsa Sthana Chapter 1 Verse 4/30.
6. Tripathi B, Charak samhita, Maharshi charak, vimanshthan, chapter 5, verse no. 21, Chaukhamba surubhi Prakashan, Varanasi, 2011.

7. K., Tripathi J.S., Tiwari S.K. Exploring Novel concept of *agni* and its clinical relevance. Altern Integr Med., 2013; 02(08).