A Literary Review of Amavata

Reetika Rana¹, Parveen Kumar², Chander Shekhar Sharma,³ Dr. Smita Kumari⁴

INTRODUCTION

Amavata is a disease in which there is aggravation of Vata Dosha and accumulation of Ama take place in the joints causing stiffness and pain¹. The growing incidences of Amavata needs a serious attention to find an effective and fruitful treatment. Ayurveda is an ancient system of medicine in which wide range of medicine has been mentioned for every disease depending upon the Doshas, Prakriti of the person, stages of diseases which can give a clearer vision towards the treatment of the many challenging health problems. On the basis of signs and symptoms mentioned in the Ayurveda Samhita, it can be correlated with Rheumatoid Arthritis. In modern medicinal
system, the treatment options available for the Rheumatoid arthritis are pain killers, anti rheumatic drugs and NSAIDS\(^2\) that usually end up with severe side effects in the body. Keeping in view of the growing number of patients of Rheumatoid Arthritis and limited treatment options, an effective alternative treatment is required for the fruitful treatment of Rheumatoid Arthritis. Rheumatoid Arthritis is a disease in which body’s own immune system targets the joint linings\(^3\). In this disease there is inflammation of small to large joints with symmetrical pattern of involvement\(^4\). This symmetrical involvement of joints helps to differentiate it from diseases like osteoarthritis and gout. It not only affects bony joints of body but can also affect the normal functioning of skin, eyes, lungs, heart, blood or nerves\(^5\). Patient may experience pain in the joints, back and muscles. Joint involvement may include joint stiffness, swelling, tenderness or weakness. Whole body involvement may involve fatigue, anemia or malaise. Lumps or redness can be seen in prolonged case of Rheumatoid Arthritis\(^6\). The prevalence rate of Rheumatoid Arthritis reported in 2002 ranged between 0.5 -1.0 percent of population in the world\(^8\). Like other autoimmune diseases women are at high risk of this disease as compare to men at a ratio of 3:1\(^7\). Many women experience post-partum onset of Rheumatoid arthritis\(^8\). Moreover, the incidences of Autoimmune disorders appear to be very common in post-covid patients\(^9\) and Rheumatoid arthritis is one of the autoimmune disorders that post-covid patients are experiencing and therefore Ayurvedic medicines and Panchkarma procedures are need of the hour to help the mankind. The disease may occur at any decade of life but its prevalence is maximum around fourth and fifth decade of life. In Ayurveda literature detailed treatment of Amavata is given in the form of Shodhana and Shamana chikitsa\(^10\) that can be seen as an effective approach towards the treatment of this disease.

**MATERIAL AND METHODS**

As the present article is a review article, different Ayurvedic texts, published research papers have been reviewed for this article. All the Brihattrayi, Laghattrayi and other supportive Ayurvedic books and their available commentaries have been reviewed for this article. Modern medicine books and research journals were checked to collect information regarding latest clinical trials and research work done on relevant topic

**Nidan Of Amavata**\(^11\) – From the Nidana of Amavata we can get a scientific explanation of pathogenesis of this disease. All the Nidanas of Amavata results in formation of Ama and aggravation of Vata Dosha which are mentioned as follow:

1. **Virudh Ahara**
2. **Virudh Vihara**
3. **Mandagni**
4. **Nischalta**
5. **Vyayam after taking Snigdh Ahara**

**Viruddha Ahara**\(^2\) – Virudh Ahara or incompatible diet is considered to be a root cause for many diseases as it makes the human body prone to diseases therefore it is mentioned by many ancient Ayurveda Acharyas in their text. The food incompatible in combination, incompatible dose ratio of more than one food item and in wrong season are some of the examples of Virudh Ahara. Virudh Ahara interrupts the food interaction and metabolism which further disturb the natural process of Dhatu formation that ultimately results in low quality of ‘Ojas’ formation at the end of Dhatu formation process.

To understand the concept of Viruddha Ahara more clearly, it is necessary to first get to know about 18 types of Viruddh-Ahara

Following are the 18 types of Viruddh-Ahara:

**Desh Viruddha**- Consumption of cold drinks, ice creams and food having cold potency in the areas having cold weather conditions are Desh Viruddha food on the other hand consumption of spicy food, excessive intake of Tea, coffee and food having hot potency in the areas having hot climate condition are a Desh Viruddha food which is not compatible to body so that works against the body and disturbs the normal physiology of the body.

**Kala Viruddha**- Consumption of Sheeta Ahara in Sheeta Kala particularly in winter season, Consumption of cold water, cold drinks, ice creams and Kapaha Vardhak Ahara Vihara. Consumption of curd during night time is highly prohibited because it is difficult to be digested easily at night as person doesn’t stay active during night time secondly, Dadi is Abhishyandi in nature which results in the heaviness in the srotas.

**Agni Viruddha**- 4 type of Agni are mentioned in Ayurveda Samhitas. Any consumption of food against the nature of the Agni is considered as Agni Viruddha. If someone have Manda Agni but he/she taking a heavy food then that will further diminish the digestive fire of the person which ultimately leads to Ama formation. on the other side if
someone have a Tikshan Agni then in that case (n) consumption of less quantity of food and skipping of meals leads to overutilization of Dhatus which further results in Dhatu Kshya.

(d) **Matra Viruddha**- Madhu and Ghrita in equal quantity

(e) **Satmya Viruddha**- Non accustomed food e.g., Mushrooms if someone having an allergy for particular food or He/she may not get habitual to particular food

(f) **Dosha Viruddha**- In case of Vata Dosha dominancy if (o) someone still consume Vata Vardhak Ahara then it can aggravate the present pathology.

(g) **Sanskara Viruddha** - Cooking peacock on Erand stick or in Erand Tailum.

(h) **Veerya Viruddha**- The combination of food which have opposite potency i.e. Fish and milk

(i) **Koshtha Viruddha**- Consumption of Tikshan Ahara in case of Mridhu Koshtha

(j) **Avastha Viruddha**- After Vata Vardhaka kriya having Vata Kara Bhojan

(k) **Krama Viruddha** – Consumption of Madhura rasa at the end of meal as Madhur rasa Pardhan Drayas are heavy in nature and difficult to digest so it may result in the formation of Ama in the body which is a one of the causative factors for many diseases.

(l) **Parihar Viruddha** - Dadhi Ghrita Sevana followed by cold water can cause diseases or consuming cold water just after taking hot tea or coffee.

(m) **Upachara (treatment) Viruddha**- Use of Brihanna Chikitsa in the treatment of Jwara where Agni of the person is already compromised which further end up in more Ama formation results in many other complications. Here, it is needed to know that Viruddha Sewan in the form of either treatment or diet and lifestyle followed after or during a phase of any diseases can act as a causative factor for the diseases like Amavata. Therefore, The Patient of Rheumatoid arthritis usually have a history of infections like Typhoid, dengue and even in post covid-19 patients also. Many patients develop this disease after an exposure to particular surgeries whenever any surgery is performed in the body in that case Human body experience extreme stress which may also results in the disturbance of the normal state of Doshas which work as an etiological factor for the Amavata.

**Paaka (cooking) Viruddha** - Kapota with Sarshap Tailum. Use of copper metals for cooking as copper metal react with salt and acid on high temperature if it is lined properly, it further makes food toxic. Aluminum conducts heat very quickly that’s why it is widely used for cooking purpose by the people but it can also react with acidic food like Vinegar, tomatoes This reaction can make the food toxic and might also leads to stomach problem and nausea moreover, it adds up heavy metal in food.

**Samyoga Viruddha** – Viruddha on the level of combination i.e., Dugdha with Amla Varga or milk shakes now a days, getting famous are some of the examples of Samyoga Viruddha

**Hridya Viruddha**- Least liking towards a particular food. If some one not liking a food, then that will decrease the saliva secretion, cause nausea, vomiting and on regular practice that may result in lack of nutrition.

**Sampada Viruddha** - Viruddha on the level of richness of quality i.e. More fatty or sweeter or any taste specific

**Vidhi (rules of eating) Viruddha**- Eating food while standing or not chewing the food properly increases the work load on stomach which further increase the chances of indigestion.

Nowadays, All these practices of Viruddha-Ahara has been increases due to busy lifestyle, lack of time, Lack of knowledge about Ayurveda. More liking towards junk food, Lack of discipline in consumption of food which is not taught in home and even not considered to be important, So many food options available in the market and the marketing strategies behind the promotion of eatables doesn’t inform people about the bad effect of them on health, Migration of people from one climate condition to another but still following same eating habits and people staying away from the family increase their exposure towards Viruddha-Ahara because as far as Indian traditional families are concerned all the above mentioned Viruddha-Ahara were well known but since 2-3 decade many factors break this bond of knowledge ,maybe that can be the one reason behind the rising number of many metabolic as well as autoimmune diseases.

**Virudha vihara**\(^1\): (Lifestyle causes)

- **Ratrijagran** (b) Diwaswapan

  **a) Ratrijagran:** Ratrijagran results in the vitiation of Vata Dosha\(^4\) which vitiates the Agni and leads to inappropriate

151
digestion of food which is one of the causative factors involved in the disease Amavata. In today’s era working hours are not restricted to day time only it also includes night time also. Professions like I.T. sectors, doctors, nurses, multinational Companies routines, Late night studies in young people and Late night Television watching are very common in today’s society, specially in young and middle-aged people So, that also add up the percentage of risk for disease like Amavata in young and middle-aged people.

b) Deewaswapan: Sleeping during daytime results in the vitiation of Kapha Dosha and Ama formation. Proper night sleep is highly recommended in modern medicine also but awareness about contraindication of day sleep is less. Deewaswapan results in Ama formation which ultimately results in so many health problems. In Ayurveda Literature the bad effects of Deewaswapan on Health includes Halimka (Serious type of jaundice), Shirashula (Headache), Staimiya (Timidness),GurugraTrata (Heaviness of the body), Angamarda (Malaise), Agnimandha (Loss of digestive power),Shopha (Oedema), Arochka (Anorexia),Tandra (Drowsines),Smriti and Buddhi Pramoha (impairment of memory and intelligence), Soratos sanrodh (Obstruction of circulating channels in body), Indriyanam Asmarthata (weakening of sensory as well as motor functions). All these factors indicating that Deewaswapan is very harmful for physical as well as mental health and symptoms appear in the person after Deewaswapan are quite similar to the symptoms appear in the patient of Amavata, because Deewaswapan disturbs the normal proportion of the Doshas and normal physiology of the Srotas in that way that on regular practice it is capable to create a Kha-vaqunya (favorable environment) for the disease like Amavata so non practice of Deewaswapan can help to reduce the number of cases of Amavata.

Mandagni: Agni in the human body, helps in the digestion of the food which in return form the nutritious juice that provide nutrition to the Sapta Dhatu i.e. Rasa, Rakt, Mamsa, Meda, Asthi, Majja and Shukra. Agni at its minimal function can decrease the life expectancy of an individual but if the Agni works in a balanced state, then it will bring healthy, happy and long life to the patient. In case Agni of the person doesn’t work properly then that will cause so many diseases in the body Therefore, Agni is called as root for the life. The term Mandagni is made up of two words; ‘Mand’ and ‘Agni’. Mand, which actually means ‘sluggish’ that represents the slow process of digestion. Aggravated Kapha Dosha can diminish the digestive fire which further causes the problems like poor appetite, decreased metabolism and tendency to gain weight despite taking a balanced diet. It means if there is decrease in the function of Agni then that results in the formation of undigested or partially digested food’s end product i.e., Ama that further not able to provide sufficient nutrition to the subsequent Dhatus in human body Which ultimately effects the quality and function of Dhatus up to Ojas level. Mandagni causes Ama formation which play a key role in the manifestation of the diseases Amavata. Ama in its initial stage can be easily digested within the body with the use of Deepan Pachan drugs but once deeper tissues and Srotas got involved into it then it becomes very difficult to eliminate Ama because once Ama spread in the body it starts accumulating in the micro channels of the body and in that way, it prevents the nutritional supply through the effected channels.

Nischalata- Lack of movement due to sedentary lifestyle may result in loss of flexibility and strength of joint. Sedentary lifestyle because of prolonged siting in front of computers, watching T.V., Playing video games, availability of resources that reduces physical activity which further results in decrease in flexibility of joints, reduction in strength of joint and weight gain.

Vyayam after taking Snigdh Ahara- Practice of Heavy physical exercises just after taking oily and high calorie food results in indigestion ultimately leads to Ama formation.

SYMPTOMS OF AMAVATA:

1. Sandhishool (Pain in joints)
2. Karma kashya (Loss of function)
3. Jadya (Stiffness in joints)
4. Sandhishoonta (Swelling in joints)
5. Aruchi (Tastelessness)
6. Vibandha (Constipation)
7. Sparsh asahinsunta (Tendemess of joints)
8. Babhumootra (Increased frequency of urination in 24hrs.)
9. Jwara (Fever)
10. Alasya (Laziness)
11. Trishna (Excessive thirst)
12. Angamardha (Body aches)

Samprapti Of Amavata: Flow chart1

Treatment Of Amavata:

1. LANGHANA- Any process that brings lightness in the
body is *Langhana*. *Langhana* can be achieved through lifestyle changes i.e., fasting or by using drugs that brings lightness in the body. The ‘*Ama*’ which can produce symptoms like heaviness and causes blockage of *Srotas* can be best treated by *Langhana* treatment. The herbs that bring *Laghu* in the body have the properties like *Laghu*, *Ushna*, *Tikshana*, *Vishada*, *Sukshama*, *Khara*, *Saar* and *Kathina*. Nowadays, many studies have been done in which it is found that fasting helps in the reduction of inflammatory factors like c-reactive protein (CRP), tumor necrosis factor-alpha (TNF-alpha), adiponectin, leptin and brain derived neurotrophic factor (BDNF). Fasting intervention restrict the food intake helps to improve metabolic health by balancing a circadian biology. Fasting also helps in weight loss. In Ayurveda weight gain is seen in relation to increase in *Kapha dosha* and *Ama* formation.

*Amavata* is a disease of *Kapha sthana* and involvement *Ama* is seen in it therefore *Langhana* can be seen as a treatment option in the treatment of *Amavata*.

**The Langhana is of two types**:  
(a) *Shodhana*  
(b) *Shamana*

**Shodhana** - *Shodhana* is the process through which cleansing of the body is done by using Ayurveda drugs. The *Shodhana Langhana* is done by *Vamana*, *Virechana*, *Niruh Basti* and *Nasya* which removes all the excessively vitiated *Doshas* and the metabolic wastes collected in the body. If an individual has *Uttam Bala* and needs a *Langhana* for the detoxification of his body then in that case their *Langhana* must be done with *Shodhana* process.

**Shamana** - Those individuals who have disturbed *Pitta* and *Kapha Dosha* in their body and are suffering from Alasaka, fever, constipation, heaviness in body, anorexia, nausea must be treated with *Shamana Langhana*. The *Shamana Langhana* includes *Pipasa*, *Maruta*, *Atapa*, *Pachana*, *Upvasa* and *Vyayam*. In case of *Amavata*, patient shows the symptoms like fever, heaviness, constipation and anorexia therefore *Langhana* is indicated in *Amavata*.

2. **Swedana**

*Swedana Karma* is a procedure that can be done either as a preparatory component of *Panchkarma* or as an independent intervention by which *Vata* and *Kapha Doshas* induced diseases can be treated.

*Swedana Karma* has proved its efficacy to treat stiffness, heaviness of the body and cold. Types of *Swedan karma* includes *Sagni*, *Niragni*, *Snigdha swedana*, *Ruksha Swedana*. In case of *Amavata*, *Snigdha Swedana* can aggravate the *Ama* as ‘*Ama*’ is a main causative factor of *Amavata* and *Snigdha* is one of the properties of *Ama*.

Therefore to treat the ‘*Ama*’ *Ruksha Swedana* should be the treatment of choice. Different types of *Ruksha swedana* like *Baluka Swedana*, *Ishita Swedana* and *Upnaha Swedana* are mentioned in the Ayurveda Samhitas for the treatment of *Amavata* because *Ruksha Swedana* has *Ushna* and *Ruksha Guna* that aid in digesting the *Ama* and also helps in clearing the channels. *Ruksha Swedana* is done without any prior use of any *Snehana*. In chronic stage of *Amavata* where the inflammation is subsided but only pain has been left over, in that case combination of *Snigdha* and *Ruksh Swedhan* must be done. *Valuka Swedana* should not be used when aggravated *Pitta* is involved in *Amavata* presenting symptoms like burning pain, redness and increase in temperature.

(3) **Tikat-katu drava in amavata** - *Tikta* and *Katu Dravyas* have properties like *Ruksha* and *Laghu* i.e., opposite to the *Snigdha* and *Guru* properties of *Ama*. *Tikta* and *Katu Dravya* also have *Deepan*, *Pachana* and *Medhohara* properties that helps in the digestion of *Ama* and restoration of *Agni*. *Katu Dravya* like *Shuni*, *Panchkol* and *Tikta Dravya* like *Guduchi* shows significant improvement in the patient of *Amavata*.

(4) **Virechana**

*Virechana* is a type of purgative therapy which is used for the detoxification of the body. It enhances the digestive fire which is necessary for the body to perform its functions normally. In simple term, it is a procedure in which excessively vitiated *Doshas* and body wastes are expelled out through anal route by giving oral medicine. *Pitta Dosha* is situated at the level of duodenum so it is best to expel it through the anal route as it is the nearest route of excretion for intestinal waste. *Virechana Dravya* work by their *Vyayavi*, *Vikasi*, *Ushan*, *Tikshan*, *Suksham Ghuna*. *Virechana Dravyas* are *Prithvi* and *Jala Mahabhuta* Pradhan therefore they can expel out *Doshas* through anal route efficiently.

By virtue of its above-mentioned properties, *Virechana dravyas* first reaches the *Haridya* and then circulate to *Dhamani* from where it reaches all the large and small *Srotas*. *Virechana Dravyas* also have an *Ushan* potency with which it causes *Vishyandana* (melting of *doshas*) and by its *Tikshana guna* it helps in the disintegration of accumulated *Doshas*.

One of the best *Dravya* that can be used for the *Virechana Karma* in *Amavata* is ‘*Eranda*’ as *Eranda* has properties like *Ushna*, *Vatara*, *Kaphashamaka*, *Shophia* and

---

Reetika et. al “A Literary Review of Amavata”: 2022; 5 (7):149-157

---

153
Shoolghanam. Further, Tailum also work as a Vata Anulomana Dravya therefore Virechana Karma with Eranda tailum given a prime importance. Both these Dravya work by removing the blockage of Vata caused by Kapha, Meda, Rakta and Pitta.

(5) Snehapana – Snehapana which is indicated as a treatment of Amavata can be given as Brihana Snehpana as well as Shamana Snehpana. The treatment of Amavata consist of Langhana, Tikta-Katu and Virechana Karma which may result in Dhatu Kshaya, aggravation of Vata Dosha and weakness. In that case, use of Brihana Snehpana36 for a particular time period helps to improve digestion and provide strength to the body. Shamana Snehpana should be given at the time of hunger. It works on Vata Dosha as a Snidhha Dravya, it works on Pitta as a Sheeta Dravya and works on Kapha by Samskara. The use of Shamana Snehpana37 depends on Roga Bala and Agni Bala of the patient. It can be given in any season without Rukshana or Deepan Pachan medicine use prior to Shamana Snehpana. In the chronic condition of Amavata which results in Dhatu Kshaya, Brihan Snehpana should be used. Shunthi Ghrítam38, Amrita Ghrítam39 and Hingwadi Ghrítam40 are some of the highly beneficial Sneha indicated in the treatment of Amavata.

(5) Basti 41-
Mandagni is a primary cause of Amavata. Aggravation of Vata Dosha and accumulation of Ama take place in the joints. Basti is considered to be the most beneficial intervention in the treatment of the Vata Rogas. In Basti Chikitsa medicated oils, decoctions are administered in the body of the patient through anal route. Basti is capable enough to treat the diseases of Shakha, Koshta and Marma Sthana origin in the body therefore it is also called as Ardha Chikitsa. Basti can treat both the abnormalities caused by Vata Dosha i.e., Avaranjaneya and Dhatukashyajanya. Basti Karma not only balances the Vata Dosha but also pacifies the disturbed Pita and Kapha doshas so Basti Chikitsa plays a significant role in the treatment of Amavata. Basti Chikitsa boost up the digestion which plays a significant role in the digestion of Ama that cause Sarotorodh, Gauravata, Alasya, Kalam, Aruchi, Apachi, Balbransh, Nishivra and Malsang. As Basti treatment acts directly over Vata Dosha therefore it is one of the best treatment for Vata related disorders.

Different Bastis indicated in Amavata:

1. Saindhavadi Anuvasana Basti42 – Sandhavadi Anuvasana Basti consist of Saindhava, Araka Mulam, Maricha, Chiktrakmula, Bhringraj, Haldi, Daruhaladi. All these Dravyas used in the preparation of Sandhavadi Tailum Anuvasana Basti works as an efficient Deepan-Pachan intervention.

2. Vairâna Basti43 – Vairâna Basti is given a prime importance in the treatment of Amavata because Vairâna Basti is made up of Imli, Guda, Saindhava lavana, Gomutra and Tila Tailam. All these ingredients help to treat pain, Anaha, Vata roga. Gomutra used in this Basti preparation by nature itself is very useful in aggravation of digestive fire which cures the Agnimandhya that is one of the health problems faced by Amavata patient.

3. Kshara Basti44 – Kshara Basti comprises of Saindhava, Guda, Chinchka, Shatavaha and Gomutra. Gomutra used in this Basti have a Kshara property which shows Lekhana and Vishoshana effect in the body that is antagonistic to Ama and can help to treat the Ama in Amavata patient.

4. Many other Basti like Brihatsandhavadi tail45 Anuvasan Basti, Rasnapanchak46 Niruh Basti, Rasnasaptak47 Niruh Basti, Dashmooladi Niruh Basti48, Panchkoladi Niruh49 Basti are capable enough to cure Amavata.

Table 1 Pathya-Apathya50: 

CONCLUSION

In Ayurveda, Nidana Parivarjna has always been considered to be the first approach towards any disease Therefore one must avoid Viruddh Ahara and Vihara. Spreading of awareness about Viruddh-Ahara can cut down the rate of increasing incidences of metabolic as well as autoimmune diseases. Amavata having similar signs and symptoms to rheumatoid arthritis are now a days very common in the females after the delivery of the baby. As far as Ayurveda text is considered while indicating a Pathya-Apathya in females after delivery, it is clearly written that women should avoid Mithya-Achara like Mathun, Krodh and Aayasa51 i.e., extreme physical activities and should take bath only with warm water. Further it is advised to females that after delivery they must consume Snigdha, Agnivardhak, Balavardhak and Vatashamak Ahara as Bala of the female after delivery is considered to be reduced because of development of foetus in the Grabhashya, Dhatukshya and loss of Kleda and blood during delivery. Nowadays Hospital stays in AC rooms, IV fluid transfusion, use of different drugs and food during Hospitalization of females for delivery provide suitable environment for Vata Parkop in females which
cannot be avoided completely in today’s era but can be managed by spreading awareness and adding Ayurveda diet plans strictly in hospital diets, Decoction prepared from Jeevaniyaghan, Brihantiyaghan, Madhurghan and Vata-shamak Dravya22 can be advised to the females. Growing incidences of R.A in Post covid patients can be managed effectively by using treatment options which are mentioned in Ayurveda literature. Even after recovery from other infections and surgeries where individual’s body went through extreme stress exposure, in those cases also Agni and Bala should be maintained in its normal state so to prevent the growing incidences of autoimmune disorders in these kinds of patients.

Acknowledgement: Nil
Financial support: Nil
Conflict of Interest: Nil

ORCID

Reetika Rana, https://orcid.org/0000-0001-5999-0377

REFERENCES

1. Tripathi B, Madhav Nidan, Madhukosha commentary, vol.1, 1/5. chokamba Surbharati parkasan,1976, p.226
9. Maroua slouma,Takoua Mhemli. Rheumatoid arthritis, occurring after corona virus disease 2019(covid19) infection Science direct
13. Tripathi B, Madhukosha,Madhav Nidan commentary vol.1,25/1 chokamba Surbharati prakashan,2005. pp 508
17. Shastri K, Charak Samhita Vidhyotini hindi VyakhyाChikitsa sthan15/15 Varanasi, Chaukamba Bharati Academy 2013,4pp.56
22. Tripathi B, Madhav Nidan, Madhukosha vyakhyा (ed)-vol.1,25/1-5 chokamba Surbharati parkasan 2008. pp 571
27. Shastri K, Charak Samhita(ed.) Sutra sthan 14/1 Chaukamba Bharati Academy Varanasi 2013, pp 281
30. Shrinvasa G Acharya, Panchkarma illustrated,chaukamba Sanskrit pratishthana,Delhi,2009 pp.215-219
34. Pandey K. Charak Samhita Vol-2,1/5 vidhyotini Hindi vyakhya Reprint Varanasi 2013. pp 806
43. Tripathi J, Chakradatta (edition 5th) 72/32 The Chowkhamba Series Office Varanasi 1983 pp.603
44. Tripathi J, Chakradatta (edition 5th) 72/30 The Chowkhamba Series Office Varanasi 1983. pp 603
50. Sastri L, Yogaratnakar Amavata Nidan,vidyotini Tika,Chaukamba Prakashan Varanasi 2004. pp 573
51. Sharma A,Sushrut samhita sharir sthan,10/18 Chowkambha Vidyabhawan Varanasi 2004. pp 134

**How to cite this article:** Rana R, Kumar P, Sharma S,S, Kumari S, “A Literary Review Of Amavata” IRJAY,[online]2022:5(7); 149-157.
Available from: [https://irjay.com](https://irjay.com)
DOI link- [https://doi.org/10.47223/IRJAY.2022.5720](https://doi.org/10.47223/IRJAY.2022.5720)
SAMPRAPTI OF AMAVATA\textsuperscript{22}

Incompatible food \hspace{0.5cm} \text{unhealthy lifestyle} \\
\downarrow \hspace{0.5cm} \downarrow \\
Weakening of digestion \hspace{0.5cm} \text{Vitiation of ‘vata’} \\
\downarrow \hspace{0.5cm} \downarrow \\
Formation of Ama \hspace{0.5cm} \text{weakening of dhatus} \\
\downarrow \hspace{0.5cm} \downarrow \\
Circulation in microchannels \hspace{0.5cm} \text{results in weakness} \\
\downarrow \hspace{0.5cm} \downarrow \\
Involvement of ‘kapha sthana’ \\
\downarrow \\
Deposition in joints \\
\downarrow \\
‘Amavata’

PATHYA-APATHYA\textsuperscript{50}.

<table>
<thead>
<tr>
<th>Pathya Ahara and Vihar</th>
<th>Apathya Ahara and Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>➢ Pathya Ahara includes \textit{Ushan Jala Pana} (Oral consumption of warm water) \textit{Dhanya} (cereals) i.e. Purana/Shashti Shali (rice) and \textit{Yava} (Barley).</td>
<td>➢ Food – \textit{Guru Ahara} (heavy to digest), \textit{Viruddha Ahara} (incompatible diet), \textit{Dadhi} (curd), Fish, raw sugar, \textit{Masha} (black gram), \textit{Kalushita jala} (contaminated water)</td>
</tr>
<tr>
<td>➢ Pulses: \textit{Chanaka} (Bengal gram), \textit{Kalaya} (\textit{Pisum sativum}), \textit{Kulattha} (horse gram), \textit{Kodrava} (\textit{Paspalum scrobiculatum})</td>
<td>➢ Apathya Vihara implies exposure to east wind, \textit{Vega-Avrodh} (suppression of natural urges), \textit{Ratri-Jagran} (night awakening)</td>
</tr>
<tr>
<td>➢ \textit{Shaka} (vegetables): \textit{Shigru} (drum stick), \textit{Ardraka} (ginger), \textit{Rasona} (garlic), \textit{Karavellaka} (bitter gourd), \textit{Patola} (pointed guord), \textit{Vastuka} (ridged guord), \textit{Mulaka} (radish)</td>
<td></td>
</tr>
</tbody>
</table>