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A Literary Review of *Amavata*

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ABSTRACT:

Ayurveda is an ancient system of medicine that deals with the prevention as well as treatment of the diseases through natural ways. This science is well known for its role in mentioning the techniques for better lifestyle viz. seasonal regimen, daily regimen and *Achar Rasayana* etc without causing any side effect. The word *Amavata* is made up of two words *Ama* and *Vata*. *Ama* means toxins that are formed as an end product of poor digestion which then circulates in the body and gets accumulated in *Shleshmsthana* i.e., *Sandhi Sthana* where it shows its effects like stiffness, pain and many more. The term '*Vata*' in the disease *Amavata* indicates aggravated *Vata Dosha* in the body. Just like air takes clouds from one place to another place, similarly *Vata dosha* take rest of the *Dosha* i.e. *Pitta* and *Kapha* from one place to another. Although there is no direct description about the diseases *Amavata* given in the *Brihatrayi* but the term '*Amavata*' is given in the indications of some formulations. *Acharya Yogratnakara* and *Acharaya Chakrapani* described the treatment of *Amavata* in which they mentioned the use of *Langhana Karma*, *Swedana Karma*, *Tikta*, *Katu* and *Deepan drugs*, *Virechana* drugs and *Basti Karma*. All the above-mentioned treatments have the properties to cure aggravated *Vata dosha* and *Ama* in the body. The present paper throws a light on the various aspects of *Amavata* explained in the ancient *Ayurveda* texts. *Nidana*, *Samprapti*, *Lakshna* and all the treatment options mentioned in the *Ayurveda Samhitas* are highlighted here

Keywords: *Ayurveda*, *Amavata*, Rheumatoid Arthritis, *Panchakarma*

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 NSAIDS² 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 linings³. In this disease there is inflammation of small to large joints with symmetrical pattern of involvement⁴. 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 nerves⁵. 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 Arthritis⁶. The prevalence rate of Rheumatoid Arthritis reported in 2002 ranged between 0.5 -1.0 percent of population in the world⁶. Like other autoimmune diseases women are at high risk of this disease as compare to men at a ratio of 3:1⁷. Many women experience post-partum onset of Rheumatoid arthritis⁸ Moreover, the incidences of Autoimmune disorders appear to be very common in post-covid patients⁹ 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 *Brihatrayi*, *Laghutrayi* 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 down on relevant topic

Nidan Of Amavata¹¹ – 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 Snigdha Ahara*

Viruddha Ahara¹² – *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 *Viruddh Ahara* more clearly, it is necessary to first get to know about 18 types of *Virudh-Ahara*

Following are the 18 types of *Viruddh-Ahara*:

- (a) ***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.
- (b) ***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*.
- (c) ***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 consumption of less quantity of food and skipping of meals leads to overutilization of *Dhatu*s 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 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 Koshta*
- (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 *Brihana 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 *Virrudha 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*.
- (n) **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.
- (o) **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*
- (p) **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.
- (q) **Sampada Viruddha** - *Viruddha* on the level of richness of quality i.e. More fatty or sweeter or any taste specific
- (r) **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 *Viruddh-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**¹³: (Lifestyle causes)
- a) **Ratrijagran (b) Diwaswapan**
- a) **Ratrijagran**: *Ratrijagran* results in the vitiation of *Vata Dosha*¹⁴ which vitiates the *Agni* and leads to inappropriate

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) *Diwaswapan*: Sleeping during daytime results in the vitiation of *Kapha Dosha*¹⁵ 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), *Staimitya* (Timidness), *Gurugatrata* (Heaviness of the body), *Angamarda* (Malaise), *Agnimandha* (Loss of digestive power), *Shophya* (Oedema), *Arochka* (Anorexia), *Tandra* (Drowsiness), *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)¹⁶. 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-vagunya* (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 Dhatus* i.e. *Rasa, Rakt, Mamsa, Meda, Asthi, Majja and Shukra*¹⁷. *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 life¹⁸. 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*¹⁹. *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 channels²⁰.

❖ ***Nischalata***- Lack of movement due to sedentary lifestyle may result in loss of flexibility and strength of joint. Sedentary lifestyle because of prolonged sitting 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 Snigdha Ahara***- Practice of Heavy physical exercises just after taking oily and high calorie food results in indigestion ultimately leads to *Ama* formation.

SYMPTOMS OF AMAVATA²¹:

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 asahisnumta* (Tenderness of joints)
8. *Bahumootrta* (Increased frequency of urination in 24hrs.)
9. *Jwara* (Fever)
10. *Alasya* (Laziness)
11. *Trishna* (Excessive thirst)
12. *Angamardha* (Body aches)

***Samprapti Of Amavata*²²: Flow chart1**

Treatment Of Amavata²³-

1. ***LANGHANA*²⁴**- 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 *Sarotas* can be best treated by *Langhana* treatment. The herbs that bring *Laghuta* 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), adipopectin, 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 types²⁵:

(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*²⁶ 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*²⁷ induced diseases can be treated.

Swedana Karma has proved its efficacy to treat stiffness, heaviness of the body and cold. Types²⁸ 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*²⁹ should be the treatment of choice. Different types of *Ruksha swedana* like *Baluka Swedana*³⁰, *Ishtika Swedana* and *Upnaha Swedana*³¹ 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 Swedan* 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 dravya in amavata*- *Tikta* and *Katu Dravyas* have properties like *Ruksha* and *Laghu*³² 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 *Shunti*, *Panchkol* and *Tikta Dravya* like *Guduchi* shows significant improvement in the patient of *Amavata*.

(4) *Virechana*–

Virechana Karma is a type of purgative therapy which is used for the detoxification of the body. It enhances the digestive fire³³ 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 *Vyavayi*, *Vikasi*, *Ushan*, *Tikshan*, *Suksham Ghuna*. *Virechana Dravyas* are *Prithvi* and *Jala Mahabhuta*³⁴ *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 Dravayyas* also have a *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*³⁵ has properties like *Ushna*, *Vatahara*, *Kaphashamaka*, *Shopha* and

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 Snehapana* as well as *Shamana Snehapana*. 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 Snehapana*³⁶ for a particular time period helps to improve digestion and provide strength to the body. *Shamana Snehapana* should be given at the time of hunger. It works on *Vata Dosha* as a *Snigdha Dravya*, it works on *Pitta* as a *Sheeta Dravya* and works on *Kapha* by *Samskara*. The use of *Shamana Snehapana*³⁷ 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 Snehapana*. In the chronic condition of *Amavata* which results in *Dhatu Kshaya, Brihan Snehapana* should be used. *Shunthi Ghritam*³⁸, *Amrita Ghritam*³⁹ and *Hingwadi Ghritam*⁴⁰ 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., *Avaranjanya* 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, Nishtiva* 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 Basti**⁴² – *Sandhavadi Anuvasana Basti* consist of *Saindhava, Araka Mulam, Maricha,*

Chiktrakmula, Bhringraj, Haldi, Daruhaldi. All these *Dravyas* used in the preparation of *Sandhavadi Tailum Anuvasana Basti* works as an efficient *Deepan-Pachan* intervention.

- (2) **Vaitrana Basti**⁴³ - *Vaitrana Basti* is given a prime importance in the treatment of *Amavata* because *Vaitran 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 a one of the health problems faced by *Amavata* patient.
- (3) **Kshara Basti**⁴⁴ – *Kshara Basti* comprises of *Saindhava, Guda, Chinchha, Shatahva* 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 tail*⁴⁵ *Anuvasan Basti, Rasnapanchak*⁴⁶ *Niruh Basti, Rasnasaptak*⁴⁷ *Niruh Basti, Dashmooladi Niruh Basti*⁴⁸, *Panchkoladi Niruh*⁴⁹ *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 *Aayasa*⁵¹ 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*, *Brihaniyaghan*, *Madhurghan* and *Vata-shamak Dravya*⁵² 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.

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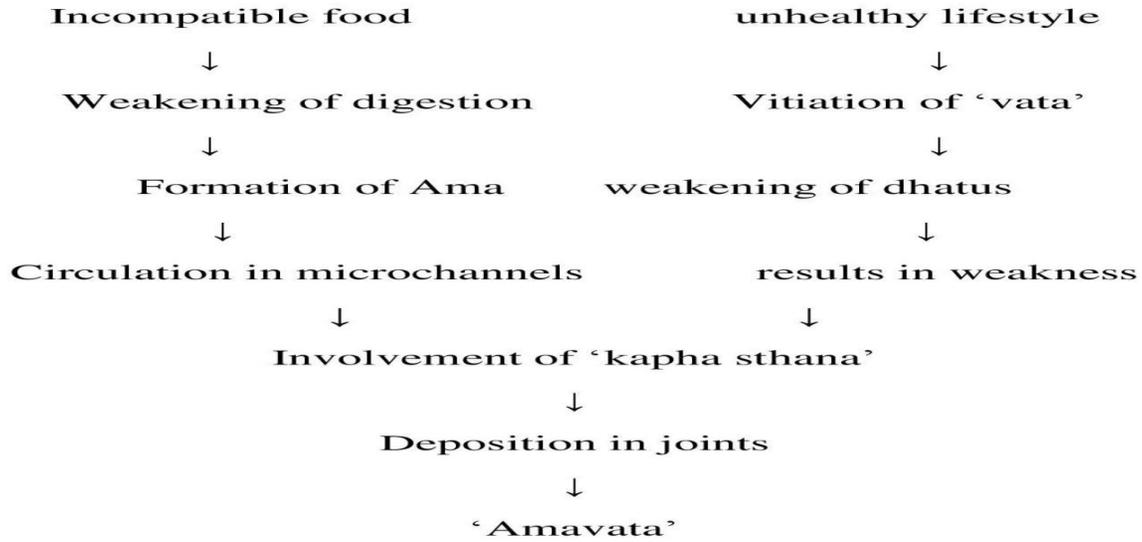
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SAMPRAPTI OF AMAVATA²²



PATHYA-APATHYA⁵⁰

Pathya Ahara and Vihar	Apathya Ahara and Vihara
<ul style="list-style-type: none"> ➤ <i>Pathya Ahara</i> includes <i>Ushan Jala Pana</i> (Oral consumption of warm water) <i>Dhanya</i> (cereals) i.e. <i>Purana/Shashti Shali</i> (rice) and <i>Yava</i> (Barley). ➤ Pulses: <i>Chanaka</i> (Bengal gram), <i>Kalaya</i> (<i>Pisum sativum</i>), <i>Kulattha</i> (horse gram), <i>Kodrava</i> (<i>Paspalum scrobiculatum</i>) ➤ <i>Shaka</i> (vegetables): <i>Shigru</i> (drum stick), <i>Ardraka</i> (ginger), <i>Rasona</i> (garlic). <i>Karavellaka</i> (bitter gourd), <i>Patola</i> (pointed guord), <i>Vastuka</i> (ridged guord), <i>Mulaka</i> (radish) ➤ <i>Pathya Vihara</i> includes light exercises, <i>Snana</i> (Bath) with <i>Ushan Jala and Atap Sevan</i> 	<ul style="list-style-type: none"> ➤ Food – <i>Guru Ahara</i> (heavy to digest), <i>Viruddha Ahara</i> (incompatible diet), <i>Dadhi</i> (curd), Fish, raw sugar, <i>Masha</i> (black gram), <i>Kalushita jala</i> (contaminated water) ➤ <i>Apathya Vihara</i> implies exposure to east wind, <i>Vega-Avrodh</i> (suppression of natural urges), <i>Ratri-Jagran</i> (night awakening)