



A REVIEW ARTICLE ON AMAVATA

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ABSTRACT

Amavata is a pathological disease in which vitiated *Ama* (Metabolic toxin) and *Vayu* by involves *Koshtha*(GIT), *Trika* (LS spines) and *Sandhi* (joints) creates pain, swelling, stiffness of joints, indigestion, poor appetite and heaviness in chest. It is the most incapacitating and disabling disease in the world. Through *Dhamanies*(Artries/Channels), vitiated *Vata* circulate the *Ama* throughout the body and get deposited in the *Kapha Sthana* (*Amashya*, *Sandhi*)etc. producing symptoms like pain and tenderness in multiple small and big joints, stiffness, swelling. In modern science *Amavata* is described as Rheumatoid Arthritis, which is an autoimmune progressive, inflammatory disease. The treatment approach for *Amavata* generally includes *Shamana* (conservative) and *Shodhana* (biological purification of the body) *Chikitsa*(Treatment). Depending upon the chronicity and involvement of *Doshas* other measures such as *Langhana*(Lightness), *Deepana* and *Pachana* (Appetizers/ Digestives) for accumulated *Ama* and *Snehana* (Oleation Therapy), *Swedana* (Sudation), *Virechan*(Medicated purgation) and *Basti* (Medicated enema) for elimination of *Doshas* like *Vata* from body can be taken. Further the drugs used in management of *Amavata* should possess *Amapachaka*(Purify toxins) and *Vata Kaphahar*(*Vata Kapha* pacifiers) properties. So, the present article describes systemic review of *Amavata* from all classics text of *Ayurveda* and its management.

Keywords: *Ama, Amavata, Ayurveda, Autoimmune, Rheumatoid Arthritis*

INTRODUCTION

Amavata is described as *Tridoṣha* (humors) along with *Ama* (Metabolic toxins) enters in *Trika Sandhi* (Joints) and causing stiffness in body parts. *Amavata* is a disease of *Rasavaha Srotas* (Channels of circulation carrying chyle, lymph and plasma). *Ama* and *Vata* are the two predominant factors in this disease. *Agni* (Digestive fire) also plays an important role in the manifestation of this disease, a person having *Mandagni* (Slow digestive fire) if follows wrong food habits results in production of *Ama* (Toxins) which affects the *Sandhi* (joints) and produces the symptoms like *Arochaka* (Anorexia), *Gourava* (Heaviness), *Angamarda* (Body Pain), *Aalasya* (Laziness), *Jwara* (Fever), *Sandhi Shoola* (Joint pain), *Sandhi Shotha* (Swelling) which are the cardinal symptoms of *Amavata*^[1], when the condition becomes chronic the patient develops deformity in the joints like *Sandhisankoch* (Joint stiffness), *Akarmanyata* (limited movements) etc. which have been compared as stages of gouty arthritis by some authors^[2]. It can be correlated with Rheumatoid Arthritis which is an autoimmune disorder that primarily affects joints like wrist, hand and the same joints are usually involved on both sides of the body. Other parts of the body like skin, eyes, lungs, heart, nerves may also get affected resulting in inflammation, low red blood cell count, fever, low energy etc.

MATERIALS AND METHODS

For the present article *Ayurvedic* texts like *Brihatrayi*, *Laghutrayi*, commentaries have been reviewed. Research papers and available material on the internet have also been reviewed. Reference of modern texts and websites have also been taken to collect information.

REVIEW OF LITERATURE

Amavata was first described by *Madhavakara* in *Madhava Nidana* in which he devoted a full chapter (25th) on *Amavata* explaining etiology, pathogenesis, signs and symptoms, prognosis of *Amavata*^[3]. Word *Amavata* is also mentioned in *Chikitsa Sthan* of *Charak Samhita*^[4] and line of treatment of *Amavata* is first explained by *Aacharya Chakrapani* in *Chakradatta*^[5]. *Aacharya Gannatha Sen* used the term

Rasavata for *Amavata*. Modern authors have used the word Rheumatoid Arthritis for conditions like *Amavata*^[6].

Vyutpatti of Amavata: The word *Amavata* comprises of two meaningful terms *Ama* and *Vata*.^[7] It signifies that *Ama* is driven by *Vata* to produce *Amavata*.^[8]

Definition: When vitiated *Ama* and *Vata* get lodged in *Trika Sandhi*, it leads to *Stabdhta* (Stiffness) in body, the condition is known as *Amavata*.^[9]

Etymology: 'Am' Dhathu with 'Nich' Pratyaya forms the word *Ama*^[10]. *Virudhh Aahara* (Incompatible diets), *Virudhh Vihara* (Faulty Lifestyle) & *Mandagani* (diminished digestive fire) leads to an improper digestion that causes *Ama* (Undigested metabolic waste) which along with *Vata* (Humors) results into a renowned disease called *Amavata*.

Hetu/Etiology of Amavata

Madhukoshkar has explained specific etiological factors of *Amavata*^[11]. The factors which are responsible for vitiation of *Vata* (humors) and produces *Ama* (Toxins) can be considered responsible for *Amavata*. *Viruddha Ahara Chestya Mandagne Nischalasya cha/ Snigdham Bhuktavate hi Annam Vyayamakurvastata* // (Ma. Ni 25/1)

- *Viruddha Ahara* (Unbalanced diet)
- *Viruddha Cheshta* (Indulgence in awful activities)
- *Mandagni* (diminished digestive fire/ hypo functioning of *Agni*)
- *Nischalata* (Sedentary habits)
- *Snigdham bhuktavato Annam vyayaamam i.e Vyayama* (Physical activity) soon after *Snigdha Ahara* (Unctuous diet). Also, excessive consumption of *Guru Ahara* (Heavy diet), *Kanda Shaka* (tubers), excessive indulgence in *Vyavaya* (sexual activity) are the *Nidana/Hetu* (etiological factors) of *Amavata*.
- *Divaswapan* (Day time sleeping) and *Ratrijagaran* (late night awakening) habits may also contribute to the condition.

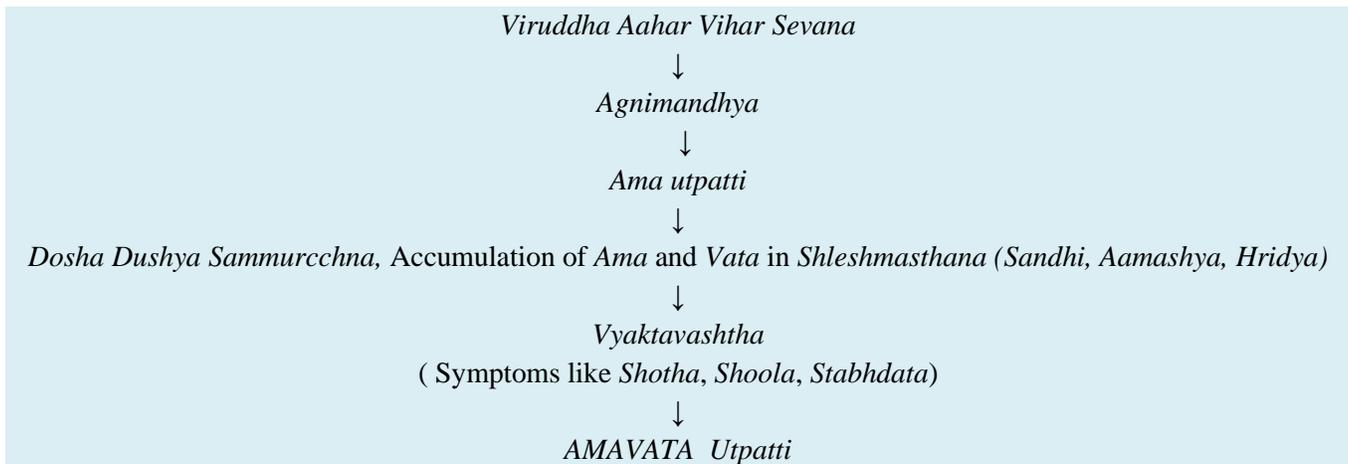
Other things that may increase risk of developing Rheumatoid Arthritis are - Genes^[12] (some evidence show that rheumatoid arthritis run in families) -

Hormones^[13] (Rheumatoid Arthritis is more common in women than men which may be under the influence of oestrogen hormone) -Environmental factors^[14](smoking, physical and emotional stress) etc.

SAMPRAPTI/ PATHOGENESIS

Aacharya Mahavakar has explained the Samprapti(pathogenesis) of Amavata according to Shadkriyakal^[15](six stages of disease evolution). First Viruddhaahara Vihar (Faulty Diet/ Lifestyle)causes vitiation of Tridoshas(humors) and Agnimandya^[16] (Slow digestive fire). Ama (Toxins) produced by Mandagni (diminished digestive fire) and vitiated Tridosha(humors) takes place at Slesmsthana^[17]i.e., at Aamashya (Stomach). This is the Cayavastha(Stage of accumulation of Doshas in their own site). Now,if a person continues Vata vitiating Nidanas Sevana(Causative factors) like Ativyayama(Excessive physical work) etc. continues it causes excessive vitiation (hyperfunctioning) of Vata Dosha. This is the

Prakopaavastha(Stage of aggravation of Doshas at their own site). Vata along with Ama(Toxins) goes into circulation or Prasaravastha(Stage of liquification and spreading of Doshas). Avyayama(lack of physical exercise) and Ativyayama(Excessive physical exercise) produces Khavaigunya(Defect in channels of transportation and transformation) in Sandhis (joints) and weak Dushyas (Structures that gets vitiated by aggravated Doshas) like Mamsa(Muscles), Dhamnis. Now the Ama (toxic by products) along with vitiated Vata gets accumulated in Sandhis (physiological site of Kapha). Ama has similar properties like Kapha so get accumulated here. Strotas(channels) are blocked by Vata which act as Aavaraka(That which covers vata and obstructs it), hence causing Ruja (Pain) and Shotha(Swelling) in Sandhis(Joints). This is how Amavata developed.



SAMPRAPATI GHATAK (Components participating in disease formation)

SampraptiGhataka^[18]

❖ **Dosha:** Kapha Vata Pradhan Tridosha

VATA- Samana Vayu and Vyana Vayu (Balancing air/outward moving air)

PITTA- Pachaka Pitta (Subcategory of Pitta Dosha)

KAPHA-Kledaka, Shleshaka, Avalambaka(Subcategory of Kapha Dosha)

❖ **Dooshya:** Rasa(plasma), Mamsa(muscle), Asthi(Bone), Majja(Bone marrow)

❖ **Agni:** Jathraagni(Agni present in stomach and duodenum) and Dhatvaagni(Agni present in tissues)

❖ **Upa dhatu:** Snayu(Ligaments), Kandara (Tendons)

❖ **Strotasa:** Annavaaha(Channels transporting food and liquids), Rasavaha(Channel of Nutrition), Asthivaha(Channel of bone transportation), Majjavaha(Channel carrying bone marrow tissue)

- ❖ **Strotodushti Prakara:** Sanga (Obstruction) and Vimargagamana (Leaving its own path and entering into another path)
- ❖ **Udbhava Sthana:** Amashaya (Stomach)
- ❖ **Sancharasthana:** Rasayani (Channels for the fluids)
- ❖ **Adhishthana:** Rasavaha Strotas (Channel of Nutrition)
- ❖ **Vyaktisthana:** Sarvashareera (Whole body) particularly in Sandhis (Joints)
- ❖ **Rog marga:** Madhyam Rogmarga (Intermediate route for diseases)
- ❖ **Vyadhisvabhava:** Chirkari (Chronic)

POORVARUPA (Prodromal symptoms)

The stage of *Dosha Dooshya Sammurchana* (Amalgamation of vitiated *doshas* with weak and susceptible tissues) indicates *Poorvarupa* (Prodromal symptoms). *Laghutrayees* though have explained the disease *Amavata*, but they do not mention *Poorvarupas* specifically, but *Aacharya Charak* in *Vatavyadhi Chikitsa Adhyaya* clearly points out *Avyakta Lakshans* as *Poorvarupa* of *Vatavyadhi* (*Avyakta Lakshanam Tesham Poorvarupamiti Smritam*)^[19]. So, the *Samanya Lakshanas* (General Symptoms) in mild manner like *Trishna* (abnormal thirst), *Alasya* (Laziness), *Gaurava* (Heaviness), *Aruchi* (Anorexia), *Angamarda* (Body pain) etc. can be considered as *Poorvarupas* (Prodromal symptoms) of *Amavata*. *Aacharya Vangasena* in *Vangasena Samhita* also has mentioned *Sira Rujah* (Cephalgia) and *Gatrarujah* (Bodyache) as *Poorvarupa* of *Amavata*^[20].

RUPA (Sign and Symptoms)

According to sign and symptoms, *Rupa* of *Amavata*^[21] can be graded as follows :

1. *Samanya Lakshana* (General features)
2. *Pratyatma Lakshana* (Cardinal features)
3. *Vishishtha Lakshana* (*Doshanubandh*)
4. *Pravridha Lakshana*

SAMANYA LAKSHANA (General Features)

Amavata is a disease in which joint related symptoms are predominant although it is a systemic disease, but patient also experiences some generalized symptoms^[22] due to prevalence of *Ama* (Toxins) in the

body like *Trishna* (Abnormal thirst), *Aalasya* (Laziness), *Angamarda* (Body ache), *Aruchi* (Anorexia), *Apaka* (Indigestion), *Gaurava* (Heaviness), *Jwara* (Fever), *Angashoonata* (Swelling) etc.

PRATYATMA LAKSHANA (Cardinal Features)

Discomfort or pain in *Sandhis* (Joints) by *Ama* (toxins) and vitiated *Vata* (humors) is cardinal feature of *Amavata*. The cardinal symptoms are *Sandhi Shoola* (Joint pain), *Sandhi Shotha* (Swelling in joints), *Stabdh Gaatrata* (Body Stiffness), *Sparsh Asahatva* (Tenderness).

a. **Sandhi Shoola (Joint Pain)**- In *Amavata* pain occurs in joints like joints of fingers, wrist, elbow, shoulder, *Trika Sandhi* (L S Spine), hip, knee, ankle, joints of feet. During morning hours and in cold cloudy weather *Shoola* (Pain) aggravates and causes more agony to *Amavata* patients.

b. **Sandhi Shotha (Swelling in joints)** - When vitiated *Doshas* (humors) affects *Dushyas* (Factors influenced by *Doshas*) like *Twak* (Skin), *Rakta* (Blood), *Mamsa* (Muscle) in joints results in *Shotha Utpatti* (Swelling).

c. **Gatra Stabdhata**- It is the condition in which joints become stiff with restricted movements as a result from affliction of joints by *Samavata*.

d. **Sparsh Asahyata**- When the disease progresses as a result of *Shoth* (Swelling) and *Shoola* (Pain) *Sparsh Asahishnuta* (Tenderness) is found. The involvement of *Shleshma Kala* (Synovial Membrane) and *Shleshmaka Kapha* (Sub type of *Kapha Dosha*) situated in joints is responsible for the symptoms.

Vishishtha Lakshanas^[23] (Doshanubandh)

- (1) *Vatanubandha* - *Sashoolam* (Pain)
- (2) *Pittanubandha* - *Sadaha* (Burning sensation), *Saraga* (Redness)
- (3) *Kaphanubandha* - *Staimitya* (Stiffness), *Gaurava* (Heaviness), *Kandu* (Itching)

Pravridha Lakshana^[24]

The symptoms are explicated by *Madhukoshkara* and some other *Aacharyas*. With the progression of disease articular and extra articular symptoms appear and it is the stage of *Dosha Dushya Sammurchhana* (Amalgamation of vitiated *Doshas* with weak and susceptible tissues) in which symptoms like

Vrischhikka Danshvata Vedana, *Agnimandya*(diminished digestive fire), *Praseka* (Watering of mouth), *Daha* (Burning sensation), *Vairasya*(Foul taste in mouth), *Bahumootrata*(Excessive urination), *Vidvividh*(Constipation), *Aantrakoojana*(Gurgling sound in stomach), *Aanaha*(Flatulence),

Chardi(Vomiting), *Kukshi Shoola*(Pain Abdomen) and *Kaathinya*(Hardness), *Nidraviparya*(Improper sleep), *Bhrama*(Vertigo), *Hridygraha* (Chest Tightness), *Moorcha*(Fainting), *Jadata*(Numbness) etc. are found in severe *Amavata* cases.

Classification of Amavata

According to <i>Doshas</i>	According to severity of disease	According to <i>Harita Samhita</i>
<i>Vataj</i>	<i>Prarambhavasta</i> (<i>Samanya Amavata</i>)	<i>Vishtambi</i>
<i>Pittaj</i>	<i>Pravriddhavastha</i> (<i>Pravariddha Amavata</i>)	<i>Gulmi</i>
<i>Kaphaja</i>		<i>Pakvama</i>
<i>Vatapittaja</i>		<i>Snehi</i>
<i>Vatakaphaja</i>		<i>Sarvanga</i>
<i>Pittakaphaja</i>		
<i>Sannipataja</i>		

Differential Diagnosis/Saapeksha Nidana

Amavata can be correlated with conditions like

❖ *Sandhigatavata*

❖ *Vatarakta*

❖ *Kroshtukashirsa*

Clinical feature	<i>Amavata</i>	<i>Sandhigatavata</i>	<i>Vatarakta</i>	<i>Kroshtukashirsa</i>
<i>Ama Pradhanya</i>	Present	Absent	Absent	Absent
<i>Vedana</i>	<i>Vrischikkadamshavata</i>	On <i>Aakunchana</i> and <i>prasaarana</i>	<i>AakhuVishamiva</i>	<i>Teevra</i>
<i>Jwara</i>	Present	Absent	Absent	Absent
<i>Shotha</i>	<i>Sandhigata</i> and <i>Sarwangaj</i>	<i>Vatapoorwa Driti Sparsha</i>	<i>Mandala Yukta</i>	<i>Kroshtukashirsavata</i>
<i>Svabhava</i>	<i>Chirahkari</i>	<i>Chirahkari</i>	<i>Ashukaari</i>	<i>Ashukaari</i>

UPDRAVA (Complications) OF AMAVATA

Upadrava(complication) is a minor or major disorder itself, manifesting at a later stage of disease and rooted in main disease. So, the main disease is primary and *Upadrava* is secondary. It usually gets pacified when the main disease gets pacified^[25]. *Khanjata*(Lameness),*Sankoch*(Contracted),*Angavaikalya*(Defectiveness of body) (*Harita*)^[26], *Hridya Vikriti* (heart disease) and other deformities and diseases explained under *Vatavyadhis* if occur in *Amavata* patients and the *Lakshanas*(Symptoms) which appear in advanced stage of *Amavata* are said to be *Upadras*(Complications) of *Amavata*^[27].

UPASHAYA AND ANUPASHAYA(Pacifying/ Non-Pacifying Factors)

Any *Aahara*(Diet), *Vihara* (Lifestyle), *Aaushadha*(Medicinal drugs) either similar to *Hetu* (Causative factors), *Vyadhi*(Disease), *Hetu-Vyadhi* or by being antagonistic to *Hetu*, *Vyadhi*, *Hetu-Vyadhi* produces *Dukanubandh* and *Sukhanubandh* respectively called as *Anupashaya*(Non pacifying factors) and *Upashaya*^[28](Pacifying Factors). *Dravyas* in the form of *Aahara*, *Vihara*, *Aaushadha* which are opposite to nature of *Ama* like *Katu*(pungent), *Rooksha* (dry), *Ushna* (hot) can be considered as *Upashaya*(Pacifying factors) of *Amavata*.*Madhura* (Sweet), *Guru* (heavy), *Sheeta*(Cold) *Dravyas* aggravates the symptoms of *Amavata* so considered as *Anupashaya*(Non- Pacifying factors) of *Amavata*. *Abhishyandi*(unctuous), *Guru* (heavy) *Aahara*, *Dadhi*(Curd), *Guda* (Jaggery), *Kshira*(Milk), *Matasya*

(Fish), *Masha* Black gram) should also be avoided by *Amavata Rogis*.

SADHYASADHYATA^[29] (Curability/Incurability)

- ❖ *Ek doshaja*/limited *hetus*/recent origin/few signs and symptoms- *Sadhya* (Can be cured)
- ❖ *Dvidoshaja*/many *hetus* and signs and symptoms/chronic- *Yapya* (Medicine is required for as long as patient is alive)
- ❖ *Sannipataja/Updravas* like *Sarvangashotha-Krichhasadhya* (Difficult to cure)

CHIKITSA SIDDHANTA OF AMAVATA

The treatment principles of *Amavata* were explained by *Aacharya Chakrapani^[30]* which are *Langhana* (Lightening), *Swedana* (Sudation), drugs which possess *Tikta* (bitter) *Katu* (pungent) *Rasa* and *Deepana* (appetizer) property, *Virechana* (Medicated purgation), *Snehapana* (Oleation Therapy) and *Basti* (Medicated enema). Similar principles and different *Yog* have also been explained by other *Aacharyas* like *Yogarajnanak^[31]* and *Bhavamishra^[32]*.

Langhana (Depriving/De-nourishing Therapy)

The first line of treatment for *Aamashyaottha Vyadhis* is *Langhana* (De-nourishing therapy). In *Amavata Ama* (Undigested metabolic waste) and *Agnimandya* (Weak digestive fire) are main factors that cause and involve in the pathogenesis of disease. Hence *Langhana* must advise *Ama Pachana* (Digestive treatment). *Langhana* has two types i.e. *Shodhana* and *Shamana*. *Shodhana* involves the process in which body cleansing is done using *Ayurvedic* drugs. Metabolic wastes can be removed by *Shodhana Langhana* if *Rogi* possess *Uttama Bala* (Good immunity) like *Vaman* (Medicated Vomiting therapy), *Virechan* (Medicated Purgation Therapy), *Niruha Basti* (Decoction enema) and *Nasya* (Nasal drops having cleansing nature). *Shamana Langhana* involves *Pipasa* (Controlling thirst), *Maruta* (Exposure to wind), *Atapa* (Exposure to sun), *Pachana* (Administration of foods and medicine that are hot in nature which helps in digestion), *Upvasa* (Fasting), *Vyayama* (Physical exercise) and is indicated for patients having disturbed *Pitta* and *Kapha Doshas*. The symptoms of *Amavata* like

Gaurava (Heaviness), *Jwara* (Fever), *Arochaka* (Anorexia), *Vivandh* (Constipation) are best conquered by *Langhana*.

Svedana (Sudation Therapy)

Svedana Karma is an intervention in which the diseases which are predominantly *Vata-Kaphaja^[33]* can be treated. The types of *Svedana^[34]* includes *Sagni-Niragni* (Sweating induced with the help of fire/Without using fire), *Snigdha-Rooksha* (Oiling and drying type of *sweda*) which is efficient in treating stiffness, cold and heaviness in body. In *Amavata*, *Ruksha Svedana^[35]* has been indicated due to its *Amapachana* (purify toxins), *Shoshana* (absorbing action), *Kaphahara* (Antiphlegmatic) properties. *Ruksha Svedana* includes *Baluka Svedana^[36]* (Sand Therapy), *Ishtika Svedana* (Brick fomentation), *Upnaha svedana* (Poultice). But in chronic stage of *Amavata* due to *Vatavridhi* (Pathological increase of *Vata Dosha*) *Rooksha* (Dryness) is developed and then combination of *Snigdha* and *Rooksha Svedana* must be done.

Tikata-Katu and Deepana Dravyas in Amavata

Tikata (Bitter taste) and *Katu* (Pungent) *Dravyas* possess properties like *Laghu* (light), *Rooksha^[37]* (Dry) which are antagonistic to properties of *Ama* and *Kapha* like *Snigdha* (Unctuous), *Guru* (Heavy). *Tikta Dravyas* (Bitter) like *Guduchi* are *Ama* and *Pitta Pachaka* and *Strotomukhivishodhanam* whereas *Katu* (Pungent) *Dravyas* like *Panchkol*, *Shunthi* are *Kapha Shamaka*, *Chedana*. So, by virtue of these *Gunas* (Properties) they are *Agni Deepana* (Appetizer) and *Paachana* (Digestives) helps in bringing of *Pakva Doshas* (*Doshas* devoid of *Ama*) from *Shakhas* (Tissues) to *Koshtha* (Gut).

Virechana (Medicated Purgation)

One of the *Panchkarma* therapy in which purgation is induced by drugs which specifically aims at elimination of excessive vitiated *Doshas* (humors) from the body is known as *Virechana Karma* (Medicated purgation). In *Amavata Virechana^[38]* is practised to expel out *Ama* and *Kapha* obstructed in the *Strotasa* (Channels) mainly *Rasavaha* (Plasma Channels). The *Virechana* drugs have properties like *Ushana* (Hot), *Tikshana* (Sharp), *Sookshama* (Minuteness),

Vyavayi(Pervasive), Vikasi (Spreads all over the body) which helps in expelling out *Doshas* (humors) through anal route due to *Prithvi* (earth) and *Jala* (water) *Mahabhuta*(Great element) *Pradhanya*(pre-dominance). As the channels get cleared the *Dhatu* (elements) get nourished and *Agni* (Digestive fire) becomes *Tikshana* (sharp) which helps in digestion of *Ama* (toxins). *Eranda*^[39] is the choice of drug used in *Amavata* as it is *Vatahara*(Combats vitiated *Vata*), *Kaphashaamak*(Combats vitiated *Kapha*), *Shoola*(Analgesic) and *Shophaghana*(Anti swelling). Although *Eranda Taila* is not assimilated systemically but it reduces *Vata Dosha* and related symptoms like *Aantrakoojana*(Growling stomach), *Aanaha* (Distention of upper abdomen) etc as it acts on *Koshtha*(Gut) with the help of *Snigdha Guna* (Unctuousness quality).

Snehapana

Sneha is *Snigdha*(Unctuous) , *Sara* (mobile), *Sookshama*(Fine), *Picchila* (slimy), *Drava* (liquidity), *Manda* (Dull), *Mridu* (Soft), *Guru* (Heavy), *Sheeta* (Cold) which pacifies *Vata Dosha* and also works on *Dhatu Rookshata*^[40](Dryness). Hence *Snehapana* (Internal administration of lipids) brings *Snigdhta* (oiliness), *Mriduta*(Softness) and clears obstruction of *Malas* (metabolic wastes) from the body. *Snehapana* can be *Shamana* (Pacifying/ healing) or *Brihana* (Strengthening). *Samshaman Snehapana*^[41] is given at the time of hunger. It works on *Tridoshas* and can be given in any season. The *Brihana Snehapana*^[42] is given in chronic *Amavata* conditions where *Dhaatu Kshaya*(Loss or depletion of body tissues), *Vata Prakopa*(Aggravation or severe vitiation of *Vata*) get developed with the passage of time. *Eranda Taila*, *Shunthi Ghrita* etc. are some *Sneha* (Lipid) indicated in *Amavata*.

Basti (Medicated Enema)

Basti Chikitsa is one amongst *Ayurvedic Panchakarma* therapies which is used to expel vitiated *Doshas* out of body through intestinal route. It is best among other *Panchakarma* procedures on account of its varied actions like *Samshodhan* (Detoxification/purification), *Samshamana*(Pacification), *Samgrahana*(Absorbent), *Brihana* (Strengthening), *Karshana*, *Vajikarana*(Increase virility), *Preerana*(Channelizing), *Vayasathapana*^[43] (Delaying aging). It is also called *Ardha Chikitsa*^[44](Half treatment for management of diseases). Both *Dhatukshayajanya*(Abnormalities caused by depletion of tissues) and *Aavaranajanya*(Abnormalities caused by *Vata* when vitiated due to obstruction in its normal flow) abnormalities can be conquered by *Basti Karma*. In *Amavata* both *Niruha* (Decoction enema) and *Anuvasana Basti* (Unctuous enema) have been advocated. The *Niruha Basti* (decoction enema) formulations like *Dashmooladi Niruh Basti*^[45], *Maharasnadi Kwath*, *Rasna Erandamoola Kwath*, *Rasnasaptak Niruh Basti*^[46] eliminates excessive *Doshas*(humors) from the body and *Basti* (Medicated enema) with *Vatanashaka*(Balancing *Vata Dosha*) oils like *Saindhavadi* etc removes *Rookshata*(Dryness) of the body. Hence *Pachana*(Balancing the digestive fire), *Samshodhana*(Biopurification) and *Samshaman*(Pacification) treatment cumulatively and sequentially provide a holistic approach in *Amavata* management.

PATHYA-APATHYA/ WHOLESOME AND UN-WHOLESOME

Pathya (wholesome diet and regimen) is defined as *Aahara*(Diet) and *Vihara* (regimen) that given proper nutrition to mind and body and clears *Strotorodh*(Blockage of channels)and brings happiness whereas the opposite of *Pathya* is *Apathya*(Unwholesome diet and regimen).

AAHARAJA PATHYA/ APATHYA (Wholesome and Unwholesome Diet)

	PATHYA ^[47]	APATHYA ^[47]
SHOOKA DHANYA (Cereals)	Purana Shali (old rice), Purana Shastika Shali (Rice harvested in 60 days), Yava (Barley)	
SHAMI DHANYA (Pulses)	Kulatha(Horse gram), Kodrava(Kodo	Masha (Black gram), Pinyaka(residue of

	millet)	sesamum after extracting the oil), <i>Dvidala Dhanya</i> (Two types of pulses)
SHAKA VARGA (Leaves/ tubers)	<i>Gokshura (Tribulus Terrestris), Varuna (Crateeva nurvala), Shigru (Moringa oleifera), Ardraka (Zingiber officinale), Lahsuna (Allium sativum),</i>	<i>Upodhika (Basella alba)</i>
MAMSA VARGA (Group of Meats)	<i>Jangala Mamsa</i> (Meat of animal living in forest), <i>Lava</i> (common quail)	<i>Aanoopa</i> (meat of animals residing in marshy lands), <i>Matsya</i> (Fish meat)
KSHEERA VARGA (Type of Milk)	<i>Takra</i> (Buttermilk)	<i>Dadhi</i> (Curd), <i>Guda</i> (Jaggery)
PANIYA VARGA (Drinks/ Beverages)	<i>Panchkol Siddha Jala</i> (decoction of <i>panchkol</i>), <i>Ushna Jala</i> (hot water)	<i>Sheeta Jala</i> (cold water), <i>Dushta Jala</i> (contaminated water)
MOOTRA VARGA (Class of urine sourced from animals)	<i>Gomutra</i> (cow urine)	
ANNA VARGA (Class of Food preparations)		<i>Guru</i> (heavy), <i>Picchila</i> (slimy), <i>Viruddha</i> (Incompatible), <i>Asatmaya</i> (Unwholesome), <i>Abhishyanda</i> (Sustances causing obstruction to channel due to slimy and heavy nature)
MADYA VARGA (Group of alcohols)	<i>Purana Madya</i> (Old wine)	

VIHARAJA PATHYA/APATHYA (Wholesome and Unwholesome Regimen)

VIHARAJA PATHYA^[48]	VIHARAJA APATHYA^[48]
Management of work, rest, exercise, sleep according to age, <i>Dincharya</i> (Daily routine) and <i>Ritucharya</i> (Seasonal Life Routine) explained by <i>Aacharyas</i> .	<i>Vegadharana</i> (Suppression of natural urges), <i>Vishmashana</i> (Taking food irregularly), <i>Viruddha Chesta</i> (erroneous habits), <i>Divaswapana</i> (Sleeping at daytime), <i>Ratri-jagarana</i> (Staying awake at nighttime), <i>Purva vata sewana</i> .

In general any diet or drug which possess *Vata-Kaphahara*(*Vata-Kapha* pacifiers) and *Amapachan*(Purify toxins) properties, *Ushana Guna* (Hot) and *Tikta Katu Rasa* (Bitter/ Pungent) can be considered *Pathya* (Wholesome) for *Amavata* and any diet or drug which are *Vata Kaphakar*, provoke *Ama* (Toxins) formation, *Snigdha*(unctuousness), *Sheeta*(Cold), *Abhishyandi*(Heavy/ slimy) *Guna*, *Madhura- Amla* (Sweet- Sour) *Rasa* are considered to be *Apathya*(Unwholesome) for *Amavata*.

DISCUSSION

Amavata is a disease in which *Mandagni*(Slow digestive fire) produces *Ama* (Toxins) that get deposited in different body parts mainly *Sandhis*(Joints). It is categorized under *Krichhsadhya Vyadhis*(Difficult to

cure). One must avoid *Viruddha Aahara /Vihara* (Incompatible diet/lifestyle) and prevent all *Nidanans*(Causes) responsible for formation of *Ama* (Toxins). So, the first line of management must be to prevent formation of *Ama* (toxins) and a stepwise, stagewise treatment protocol will be helpful to target against the pathogenesis of *Amavata*. In modern practise its treatment comprises of a large range of analgesics, antiinflammatory and surgery which have a number of side effects and is not a complete and effective solution. Our aim is to stimulate *Jathraagni*(Digestive fire) by *Katu Tikta Deepan Pachan Guna Pradhan Dravyas* (Bitters/pungents/appetizers/digestives) and then cleansing of body through *Snehan* (Oleation Therapy), *Virechana* (Medicated purgation) and *Basti* (Medicated enema).

CONCLUSION

In modern practise its treatment comprises of large range of analgesics, antiinflammatory drugs and surgery which have number of side effects and is not a complete and effective solution. Hence it can be clearly stated that *Ayurvedic Samhitas* provide us with valuable detailed information about the treatment of this dreadful disease. We can help the suffering population through thousand years old treasure of traditional medical knowledge in managing the disease with minimal adverse effects which will definitely improve their quality of life.

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