

**ROLE OF AYURVEDA IN PREVENTION OF LIFESTYLE DISORDERS WITH SPECIAL REFERENCE TO AMAVATA****\*Vd. Rajendra Mane and Vd. Prajkta Dahiphale**

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**ABSTRACT**

**Introduction:** - *Ayurveda* is a holistic science of life. Due to change in lifestyle and diet patterns, there is an increase in lifestyle disorders. *Amavata* is becoming a prime health issue in the population due to the non-observance of *Dinacharya*, *Ritucharya*, *Sadvritta* regimens, *Apathya sevan* (*Aahara* and *Vihara*), etc. *Amavata* is a combination of the words "*Ama*" and "*Vata*". *Ama* means the toxic effect caused by the body due to various reasons. The *ama*, when combined with aggravated *Vata Dosha*, occupies *Shleshmasthan* (*Asthisandhi*) and results in the painful disease "*Amavata*". *Amavata* closely resembles rheumatoid arthritis in accordance with their similarities in terms of clinical features like pain, swelling, stiffness, fever, redness, and fatigue. *Amavata* disease is particularly mentioned in *Madhavanidan* by

*Madhavkara* (16<sup>th</sup> century A.D.) under the category of *Vatakapahaja* disorders. *Ayurveda* plays an important role in the prevention of lifestyle disorders by following proper regimens like *Dinacharya*, *Ritucharya*, *Pathya Apathya* w.r.t. *Aahara* and *Vihara*, *Yoga*, and *Panchakarma*. **Aim:** - To study the role of *Ayurveda* in preventing lifestyle disorders, with special reference to *Amavata*. **Objectives:** - 1. To investigate the ayurvedic and modern causes of *Amavata*. 2. To look into the effectiveness of different regimens in the prevention of *Amavata*. **Materials and Methods:** - All literature related to *Amavata* is compiled from textbooks, the internet, articles, and scientific journals. **Conclusion:** - It is concluded that by following *Dinacharya*, *Ritucharya*, *Pathya Apathya*, *Panchakarma*, and *Rasyana Chikitsa*, we can prevent *Amavata* and other lifestyle disorders.

**KEYWORDS:** *Amavata*, Lifestyle disorders.

## INTRODUCTION

*Ayurveda*, with its main objective of '*SWASTHASYA RAKSHANAM AND ATURASYA VIKARPRASHANAM*' has to evolve into the main stream of medicine in combating such emerging health problems as *Amavata* without any adverse effect by competing with other branches of evidence-based medicine and changing life style and diet patterns, which result in many lifestyle disorders. In the present era, *Amavata* is the most common disorder affecting a large elderly population. *Amavata* is the outcome of *Agnidushti*, *Amotpatti*, and *Sandhivikruti*. Because of this, therapies that normalise *Agni*, metabolise *Ama*, regulate *Vata*, and maintain a healthy *Sandhisthashleshma* will be best for this disorder. Women are affected approximately three times more often than men. Symptoms of rheumatoid arthritis like fatigue, weakness, joint stiffness, arthralgia, and myalgia are the same as those of *Amavata*.

## MATERIAL AND METHODS

References co-relating with *Amavata* were collected from the *Ayurveda* compendia.

### Historical review

1. *Harita Samhita*<sup>[1]</sup> – In *Harita Samhita* full chapter of *Amavata* is described in detailed in which *Nidana*, *Rupa*, *Bheda*, *Sadhyasadytva* is described and it is different from *Madhav Nidana*.
2. *Madhav Nidana*<sup>[2]</sup>: - *Madhavakara* is the 1<sup>st</sup> author who described *Amavata* as separate disease.

### Etymology of *Amavata*

“*Amena Sahita Vata Amavata*” The virulent *Ama* circulates in the whole body propelled by the vitiated *Vata* doshas producing blockage in the body and accumulate at the site of sandhi giving rise to *Amavata*.

### Definition of *Ama*

- *Ama* is produced by *Agnimandya* of *Jatharagni*, *Bhautikagni* and *Dhatvagni*. *Ama* is the main causative factor in *Amavata*. *Ama* and Vitiated *Vata* manifest mainly in joints of *Hasta*, *Pada*, *Sira*, *Trika*, *Gulpha*, *Janu* and *Uru*.
- Due to hypofunctioning of *Ushma* the 1<sup>st</sup> *Dhatu*; *Rasa* is not properly digested instead the *Anna Rasa* undergoes fermentation being retained in the *Amashaya*. This *Rasa* is called *Ama*.

*Ama* is Classified as below

1) *Ama* due to *Jatharagni Mandya* - Due to low *Jatharagni* the food is not properly digested and *ama* is formed.

2) *Ama* due to *Bhutagni Mandya*-

After completion of breaking down of food particles by *Jatharagni*, the *Bhutagni* digest the particles of their own. When *Bhutagni* do not act properly *Ama* will be produced.

3) *Ama* due to *Dhatvagni mandya*

When the power of the *Dhatvagni* of a particular dhatu is diminished either in liver or in a particular *Srotasa*, the formation of that *Dhatu* becomes incomplete and *Ama* is produced.

### Causes of Amavata

1) *Viruddhahara*

2) *Viruddha cheshta*

3) *Mandagni*

4) *Nischalta*

5) Exertion immediately after taking *Snigdha Ahara* is causative factor of Amavata.

#### 1) *Viruddhahara*

Fast food generally falls under *Viruddha ahara* which deranges the digestive power (*Agni*) and also causes *Dushti in Grahani* thus food doesn't get digested properly and *Ama* is formed.

#### 2) *Viruddhacheshta*

The habits exert unfavourable effects on body or which are responsible for *dosha Utklesha*, *Vega vidharana*, *Veg udirana*, *Diwa swapna*, *Ratri Jagrana*, *Ativyayama*, *Ativyavaya*, Suppression of urge of vomiting.

#### 3) *Mandagni*

As *Mandagni* is root cause of all disease that is all (*Jathar*, *dhatvagni*, *Bhutagni*) Which leads to formation of *Ama*.

4) *Nischalta*: - It causes *Kaphavridhi* ultimately leading to *Agnimandya*.

#### 5) *Snigdham bhuktavato hiannam Vyayamam*

After consumption of food, normally most of blood is circulated to digestive system. Doing exercise just after meal consumption circulation of blood will be turned to skeletal muscles resulting in hampered digestion leads to *Ama* formation.

***Purvarupa of Amavata***

*Dourbalyam, Hridaya Gaurava, Gatra stabdham, Apaka, Anga Marda, Gaurav, Aruchi, Alasya, Jwara, Sandhi Vedana.*

***Rupa of Amavata***

*Anga Marda, Aruchi, Trushana, Gaurava, Aalasya, Angashunyata, Jwara, Apaki, Sandhishoola, Sandhishotha, Stabdhata, Bhurma, Murcha, Praseka, Vrishchik danshavata Vedana, Daha.*

***Samprapti***

Impairment of Agni leads to Agnimandya which further tends to Ama formation with the help of Ama and vitiated Vata it moves to Kapha Sthanas through Hridaya and Dhamnis this Vata Dosha and Ama saturate on Sleshma Sthana of different joints leads to disease called Amavata.

***Samprapti Ghatak***

<i>Dosha</i>	<i>Vata: Samana Vayu and Vyana Vayu. Pitta: Pachaka Pitta. Kapha: Kledaka Kapha, Sleshaka Kapha and Avalambaka kapha</i>
<i>Dushya</i>	<i>Rasa, Mamsa, Asthi, Majja, Mutra, Purisha.</i>
<i>Agni</i>	<i>Jatharagni and Dhatvagni</i>
<i>Ama</i>	<i>Jatharagni Janya and Dhatwagni Janya</i>
<i>Strotas</i>	<i>Rasavaha, Annavaha, Majjava, Asthivaha, Purishavaha, Mutravaha</i>
<i>Strotodushti Prakara</i>	<i>Sanga and Vimargagamana</i>
<i>Udbhavasthana</i>	<i>Amashaya</i>
<i>Sancharasthana</i>	<i>Sarva Shareera and Sandhies</i>
<i>Adhishtana</i>	<i>Hridaya and Rasavaha strotas</i>
<i>Rogamarga</i>	<i>Madhyama Rogamarga</i>
<i>Vyadhiswabhaba</i>	<i>Chirakari</i>

***Classification of AmaVata***

A) Classification according to Doshanubandha

1- Anubandha of one Dosha

- Vatanuga Amavata
- Pittanuga Amavata
- Kaphanuga Amavata

2- Anubandha of two dosha

- Vata-pittanuga Amavata

- *Pitta-kaphanuga Amavata*
- *Kapha-vatanuga Amvata*

### 3- Anubandha of all dosha

- *Tridoshaja Amavata*

B) According to Acharya Harita *Amavata* is classified into 4 types on the basis of clinical manifestation:

1. *Vishtambhi*: In *vishtambhi* type of *Amavata* *Gatragaurava*, *Adhamana* & *Bastishoola* are present.
2. *Gulmi*: In this type *Gulmavatapeeda* & *Katishoola* are present.
3. *Snehi*: *Gatrasnigdhatta*, *Jadya*, *Mandagni* & *Excretion of Vijjala* & *Snigdha Ama* are present in such type of *Amavata*.
4. *Sarvangi*: *Excretion of Peeta*, *Shyama*, *Vijjala* & *Pakva Ama*, *Shrama* & *Klama* are present in this type.

## Prevention and treatment of Amavata

### *Pathya in Amavata*<sup>[8]</sup>

The term "*Pathya*" means a diet that is suitable for both body and mind in normal health. Diseases can be controlled and cured by adopting *Pathya*, which comprises wholesome and suitable *Ahara and Vihara*. Without following *Pathya*, any amount of medicine may not help in curing the diseases. Therefore, *Pathya* is used as a synonym for *Chikitsa*.

- Cereals & cereal products: Ragi, bajra, whole wheat flour. Pulses & Legumes: Lentils, peas, kidney beans, chickpeas, soy beans.
- Fruits & Vegetables: Custard apples, apple, white jamun, grapes, lemons, oranges, raw mangoes, carrots, beetroots, bottle gourd, bitter gourds, spinach, Indian spinach, colocasia, drumsticks, yam, taro, tapioca, coriander leaves, celery, spring onions, garlic, ginger.
- Milk & milk products: Milk liquid, curd, cottage cheese, ghee, buttermilk, lassi, custard.
- Meat: chicken Meat of Laav Pakshi-Jungle bush quail (*Perdicula asiatica*) prepared with traditional buttermilk.
- Nuts & Oils: Almonds, raisins, pistachio, walnuts, vegetable oil, mustard oil. Fortified breakfast cereals, juices, milk products, yogurt etc.,
- Wine-old wine, *Asava and Arishta*.

***Pathya Vihara***

- Following proper daily regimen (*Dinacharya*) and night regimen (*Ratricharya*)
- Yogic exercise in the morning time
- Breathing exercise (*Pranayama*)
- Meditation
- The majority of allergens come from dairy and animal products, which cause an increased production of pro-inflammatory prostaglandins.

***Apathya Ahara and Vihara***

- Cold and impure water
- Lentils like Urad and heavy foods.
- Vegetable like arabi or eddo (*Colocacia antiquorum*), Indian spinach (*Basella rubra*).
- Fish and sea foods.
- Strenuous physical activities after taking heavy meals
- Stress, emotional disturbances, suppression of natural urges, and lack of sleep.
- Daytime sleep after meals.

***Yoga for Amavata***

1. *Tadasana*
2. *Trikonasna*
3. *Katichakrasan*
4. *Makarasana*
5. *Bhujangaasana*
6. *Gomukhasana*
7. *Halasana*
8. *Shalabhasana*
9. *Sarvangaasan*
10. *Matsyasana*

***Treatment for Amavata***

The authors of *Chakradatta*, *Bhavaprakasha*, *Yogaratanakara*, and *Bhaishajya Ratnavali* confirms clarity regarding the treatment of Amavata. *Chikitsa Siddhanta is Langahana*, *Swedana*, *Deepana*, and *Tikta Katu Rasa Pradhana Dravya Prayoga in Amavastha*, followed by *Virechana*, *Snehapana*, *Saindhavadi Anuvassana*, and *Kshara Basthi*. *Bhavaprakasha*

mentions *Snehana* in place of *Snehapana*. *Ruksha Sweda*, *Valuka Putaka*, and *Sneha Vivarjita Upanaha* are also useful in treating *Amavata*.

### ***Langhana*<sup>[3]</sup>**

In *Amavata*, *Ama* is the primary cause of the disease caused by *Agnimandya*. *Langhana* is the first and best line of treatment to get rid of *Ama*. Any factor that causes *Laghutwa* in the body is called a *Langhana*. The *Gunas of Langhana Dravyas* are *Laghu*, *Teekshna*, *Vishada*, *Ruksha*, and *Sukshma*. These *Gunas* are antagonistic to the qualities of *Ama*. *Langhana* helps *Jatharagni* recover its original strength. It does *Agni Sandookshana*, checks the production of *Ama*, gives rest to *Avayavas* related to the process of digestion, and allows *Agni* to digest what is left without being properly digested. If food intake is not restricted, *Agnimandya* will continue, and the disease will get worse.

### ***Swedana***

The process that alleviates *Stambha* (stiffness), *Gaurava* (heaviness), and *Shaitya* (coldness) and produces *Sweda* is called *Swedana*<sup>4</sup>. *Ama* is *Guru*, *Snigdha*, and *Sthira* in nature, and *Swedana*, *Rooksha Sweda* in particular, has opposite qualities that reduce *Srotorodha* and thereby relieve pain. *Rooksha Sweda* with *Valuka Pottali* is recommended in *Amavata*. *Valuka Sweda* has *Rooksha*, *Laghu*, and *Ushna Gunas*. *Ushna Guna* liquefies the doshas and also causes *Srotovikasana*, which results in increased circulation. As a result, liquefied doshas leave the *Sandhis* and travel towards the *Koshta*, bringing about a reduction in *Sandhishoola* and *Sandhishotha*. The patient will be able to move the joints with the least amount of pain. *Bhaishajya Ratnavali* mentions *Karpasasthyadi Shankara Sweda*. *Sneha Vivarjitha Upanaha Sweda* is also recommended in *Amavata* by *Bhavamishra*. *Swedana* is done as a *Poorva Karma* of *Shodhana Karma*, but in *Amavata* it is used as an *Upakrama*.

### **Administration of *Tikta*, *Katu* and *Deepana Dravyas*<sup>[5]</sup>**

*Katu* and *Tikta Rasa Dravyas* are abundantly used in *Amavata*, which serves the purposes of *Amapachana* and *Vatanulomana*. *Tikta Rasa* is specifically mentioned for alleviating vitiated *Pitta* and *Katu Rasa* for *Kapha*. *Ama* has a predominance of *Prithvi* and *Jala Mahabhootas*. *Katu Rasa* is *Agni* and *Vayu Mahabhoota Pradhana*, and *Tikta Rasa* is *Vayu* and *Prithvi Mahabhoota Pradhana*. They are *Ushna* in *Veerya* and also have properties of *Deepana*, *Pachana*, and *Vataghna*. *Katu Rasa Pradhana Dravyas* are *Uttama Kaphahara* and *Vata Pittakara*, whereas *Tikta Rasa Pradhana Dravyas* are *Kaphahara*, *Madhyama Vatakara*, and



*Pitta Shamaka*. By virtue of these qualities, *Katu* and *Tikta Rasas* are antagonistic to *Kapha* and *Ama* and are hence useful as *Deepana* and *Pachana*.

### ***Deepana***

A specific measure that causes *Agni Sandhookshana* is termed *Deepana*. *Agnimandya* is an important pathological event in *Amavata*, which can be well combated by the use of *Deepaniya Dravyas* such as *Shunthi*, *Trikatu*, etc. This reduces the production of *ama* due to *Jatharagni* and *Rasadhatwagni Mandya*. The above-mentioned therapeutic modalities are useful in the *Aamaj* stage of the disease. In the *Nirama* stage, *Virechana*, *Snehapana*, and *Basti* are to be adopted.

### ***Virechana***

After *Langhana*, *Swedana*, and *Shamana Chikitsa*, the doshas attain the *Nirama* stage, get liquefied, and reach *koshtha*, from where they have to be eliminated through the nearest route. Hence, *Virechana*, which is a form of *Shodhana*, is done for the elimination of *Pitta* and *Kapha* and for the anulomana of *Vata*.<sup>[6]</sup> A complete evacuation of *Doshas* by *Virechana* will prevent the tendency of the disease to recur again and again. In *Amavata*, *Eranda Taila* is the drug of choice for *Virechana*. It has *Pachana*, *Virechana*, and *Vataghna* properties.

### ***Snehapana***

*Sneha* pacifies vitiated *Vata*, gives *Mrudutwa* to the body, and removes the obstruction of the *Malas*.<sup>[7]</sup> *Snehapana* is contraindicated in *Amavata*, but when the *doshas* become *Nirama*, *Kevala Vatahara* treatment is indicated. In *Kevalavata*, *Sneha* is the prime remedy. In *Amavata*, the *Snehas* medicate with *Pachana* and *Deepana Dravyas*, which are useful. For internal use, *Hriswa Matra Snehapana* is suitable, as the patients are weak due to the disease. *Snehana* obtains *Vatashamana*, *Agnideepti*, and *Koshta Shuddhi* in the patient. *Bhavamishra* suggests repeated administration of *sneha* in *Amavata*. Some scholar's opinion is that *Eranda Taila* should be used for the purpose of *Snehapana*, which also serves as *Dosha Virechaka* in *Amavata*.

### ***Basti***

*Basti* is the most effective treatment for *vata*-predominant diseases. *Charaka* expounds the effects of *Basti* as *Vayasthapaka*, *Agnivardhaka*, etc. It normalises the *doshas*, *dhatu*s, and *malas* and purifies the whole body.



## CONCLUSION

*Amavata* has been named keeping in mind two predominant pathological factors, viz., *Ama* and *Vata*. *Ama* means unripe, uncooked, immature, and undigested material as a consequence of the impaired functioning of *Agni*. We can prevent *Amavata* by following *Swasthvritta regimn*, *Pathya Ahara and Vihar*, and Different *yoga*. *Amavata* is produced due to improper functioning of the digestive system, i.e., incomplete or improper formation of *Annarasa*, so treatment given in *Amavata* is 1st *Langhana* in terms of *Ahara* and *Vihara*, then *Swedana*, *Tikta Katu Deepana Dravyas*, *Virechana*, *Snehapana*, and *Basti*, which ultimately leads to *Amapachana*, *Vatashamana*, and *Strotoshodhana*.

## DISCUSSION

As mentioned above, a detailed description of *Amavata* is given in terms of the acute and gradual pathogenesis of *Ama* formation (*Nidana Panchaka*, *Upadrava*, *Sadhyasadhyata*, *Pathyapathya*, *Chikitsa*, etc.). *Mandagni* is the root cause of *Amavata*, and treatment requires complete digestion of *Ama*, which occupies the whole body. And by following *Dinacharya*, *Rutucharya*, *Pathya Apathya*, and different *yoga* postures, you can help prevent *Amavata*. Through different procedures like *Langhana*, *Deepana*, *Pachana*, etc., *Agni* normalises, *Ama* at different levels is digested, and stiffness decreases, along with all the other cardinal symptoms like pain, swelling, etc.

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