CRITICAL ANALYSIS OF CHIKITSA SUTRA OF AMAVATA

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ABSTRACT

In Amavata improperly metabolized product known as Ama produced because of Mandagni which become root cause of the disease, spread and get deposited in different part of the body mainly sandhi by vitiated vata. Amavata is defined by Madhavkara in his text Madhav nidana as a disease. The clear description of Amavata is not available in Brihattrayi, but the references regarding Amavata is found in scattered and hidden form. Amavata is having complication of producing permanent disability. In Ayurvedic literature it is considered under krichhasadhya vyadhi and hence its management is a challenging issue. Its treatment consists analgesics, anti-inflammatory and finally surgery which are not a complete and effective solution with large number of side effects. Ama is chief pathogenic factor of Amavata, which is produced as result of mandagni. Two causative factor of Amavata is ama and vata. These two are having the opposite properties to each other. Hence these things make the treatment difficult because any procedures which are taking for the treatment will principally oppose each another. In this case, a very careful approach can only benefit the patient. Thus, in this paper an attempt is being made to understand and apply the Chikitsa sutra of Amavata described in Ayurvedic texts in scientific manner.

Keywords: Ama, Vata, Amavata, Chikitsa Sutra, Basti Chikitsa, Virechana

INTRODUCTION

Amavata is firstly described by Madhavkar as an independent disease while the word Amavata is firstly used by Acharya Charak in various contexts. In present era lifestyle changes, lack of exercise, sedentary lifestyle, faulty dietary habit like intake of unwholesome food, beverage, canned food etc have led to many digestive problems and one of them is mandagni, which results in production of Amaras which is further vitiated by Vata which takes this to various Kapha sthans like Shiras, Urah, Kantha etc through Raktavahini Dhamanies. During the course this Amaras also mix with three doshas and finally becomes Picchil and Kled. Even after reaching the Sleshma sthanas, Trikasandhi region due to similarity with Kapha its intensity increases more and finally producing symptoms such as “Vrischika damsya vedan” (Scorpion stinge bite) along with pain, stiffness, swelling and tenderness in joint of ankle, knee and thigh region. In hands, it starts from wrist and after that it involves inter-phalangeal joints. Due to pain and stiff-
ness, the patient faces difficulties to move the fingers which after some time lead to wasting of the finger muscle. This swelling on the finger joints and wasting in the inter-phalangeal muscles gives an appearance of spindle-shaped joints. It is a slowly developing disease and if not treated properly may lead to contracture and deformity of the joints.

**PRINCIPAL OF TREATMENT OF AMAVATA**

The aim of the treatment is-
1. Introduction of different procedure to make agni in his normal state (samagni).
2. Digestion of ama.
3. Measure to eliminate vitiated vata and ama and associated dushya if any. Acharya Chakrapani has explained the treatment aspect of Amavata in his text Chakradatta. Later Bhavaprakasha and Yogaratnakar added Ruksa Sweda and Upnaha. Following Chikitsa sutra is indicated for the Amavata - “Langhanam Swedanm Tiktam Deepnani Katuni Cha, Virechanam Snehanam Bastyacharamurute, Saindhvadhenanuvasascha Ksharbasti Prasasyate || Chakradutta[3]

- Langhana (lightening therapy), Swedana (sudation), Dipana, Tikta-katu (diet and drug having bitter and pungent taste), Virechana (purgation therapy), Snehana, Basti (enema therapy), Saindhvadi Anuvasan Basti, Kshar Basti

**LANGHANA (LIGHTENING THERAPY)** In Amavata, Langhana is the prime treatment mentioned in the Chikitsa sutra by Chakradutta. Langhan is the procedure in which Laghuta has been achieved in the body. According to Charaka samhita ten types of Langhana is defined which included four type of Sudhii (Vamana, Virechana, Asthapana And Shirovirechana), Pipasa, Maruta, Atapa, Pachana, Upvasa & Vyayama. In Ashtanga Hridaya, Acharya Vagbhata state that langhana is resembling to Apatarpana and thus, he has described it under Shodhana and Shaman. In Charaka Samhita it is clearly mentioned that person suffering from excessive vitiation of Kapha, Pitta, blood and waste products are afflicted with obstructed vata and person having strong and bulky bodies treated by Shodhana procedures of Langhana. The persons having condition like moderate intensity of kapha and pitta doshas and disease such as Jwara, Vamana, Atisara, Visuchika, Hridya Roga, Alasaka, Gaurav, Udgara, Vibandha, Hrillasa, Arochaka and related conditions should be treated with Pachana at first and when Above condition with mild increase present, it should be treated with Upavasa & Pipasa nigraha. If a strong person suffering with mild and moderate disease intensity treatment procedure should also include Maruta, Atapa and Vyayama. In Shishira ritu (winter) person with Vata-dominant condition useful procedure is Langhana. The application of drug or procedure having properties like Laghu, Ruksa, Ushna, Tikshana, Khara, Sara Vishada, Sukshama etc cause langhana. Upvasa is the most suitable type of langhana in the case of Amavata. The pathology of Amavata is originates in Amashaya due to the Mandagni which further leads to poor digestion and ultimately resulting in Ama formation. So in this case Langhana will helpful to stop the production of Ama and it also helps in digestion of Ama. Along with this use of drugs having the Langhana properties will also benefit in Pachana of Ama and correct the Mandagni. When Ama is removed and the strength of Agni brings backs to normal, other measure to control the Vata can be applied. While doing the Langhana one thing should always kept in mind that these measures can further vitiates the Vata dosha. So, when the Nirama Vata condition is achieved Langhan should be stopped. 

**SWEDANA Swedana** is defined as the process which relieves stiffness, heaviness and coldness of the body and produce sweating. In Ayurvedic literature different types of Swedana have been said viz. Sagnisweda, Niragnisweda, Rukshasweda, Snigdhasweda, of which Rukshasweda is performed with Baluka (Hot sand). In case of Aamvata Snigdhasweda with some oil preparation will surely aggravate the symptoms of Ama because snigdha is a very conducive condition for Ama. So Ruksa sweda has been used. It is Ushana guna that cause Pachana of the Ama present in affected area and it also help in channel dilation. Removal of obstruction results in perspiration. Options of Ruksa Swedana are Baluka Swedana, Ishtika Swedana and other herbal
drugs like Sunthi, Eranda, Ajmoda, Triphala can be used in this procedure. In chronicity of Amavata when Rukshata is excessively increased, use of Snigdha Sweda should be applied. Swedana has been specially advocated in case of Stambha, Gaurava, Sheeta, Shoola, and Jadya which are the predominant features of Amavata. Other type of Swedana, which is useful in case of Amavata, is internal administration of Ushana Jala (hot water) because Ushana Jala having properties of Dipana, Pachana, Srotoshodhana, Jvaragdna, Balya, Ruchikara and Swedakara. TIKTA-KATU AND DEEPANA DRAVYAS Tikta dravya are Vayu and Aakash mahabhut Pradhan which are antagonist to Ama. It has Lekhana, Deepana, Pachana, Vishaaghana, Arochakagdna and Srotomukhishodhanam. Katu dravya are vayu agni pradhan having Vakra shodhana, Agni deepen, Chedaka, Margavigaraka and Kapha shamaka properties. Tikta and Katu rasa is having properties of Laghu, Ushana and Tikshana which are very useful for Ama Pachana. These are also Deepana and Pachana, which helps in digestion of Ama, restoration of Agni (Deepana) removal of excessive Kledaka kapha and bringing of the Pakva dosha from the Shakha to the Kostha takes place. Katu dravya like Panchakola, Chitraka, Shunthi etc. & Tikta dravya like Guduchi, Sudarshana etc. but care should be taken in monitoring the extent of vitiation of Vata dosha because the Tikta-Katu rasa dravya increases the Vata dosha.

VIRECHANA Virechana is a type of Shodhana procedure in which Doshas are expelled out through anal route. After the Langhana, Deepana, Pachana and Swedana procedures, Doshas come in Nirma condition and these processes brings Doshas to the Kostha from the Shakha. Hence, for the proper expulsion of Doshas by Adhomarga, Virechana should be applied. In this condition, Virechana should be performed because of the following reasons:

1. Formation of Ama is due to the involvement of Kledaka Kapha and Pittasthana. Virechana helps to removes the kledaka kapha from the pitta sthana.
2. For the Sthanika Pitta Dosha Virechana is considered in many places in Ayurvedic literature.
3. Amavata having symptoms like Anaha, Vibandha, Katisula, Antrakujana which are the indication of Pratiloma Gati of Vata. So, for the Anulomana of Vata, Virechana should be performed.

Eranda taila is considered for Virechana in the Amavata. The reason behind this are-

- It eliminate the Vata Avarana by Kapha, Meda, Rakta & Pitta and also beneficial in Samsarga of Kapha, Meda & Rakta to Vata.
- It has Vitihya & Vatahara properties.
- By its Snigdha properties, Eranda taila help to control the Vitiated Vata and hence advised for Virechana Karma.

SNEHAPANA -Snehapana is the procedure through which Snigdhata, Mriduta, Kledana and Vishyandata are attained in the body. According to Ayurvedic literature the Sneha have properties such as Guru, Sheet, Mridu, Snigdha, Pichhila, Drava, Manda, Sukshama and Sara. Snehapana can be simply categorized into two types Achha Snehapana & Sidha Snehapana which depends on the state (Samavastha or Niramavstha) and Bala. Shamana is a Brimhana type of Sneha which is considered in the chronic or Niram state. Sneha processed in Ushana, Katu and Tikta Rasa dominant drugs seems effective as it works on both Ama and Vata condition. Chronicity of the disease causes Dhatukshaya and weakness in the body. So, Brimhana Snehapana is advised at this stage. Shamana snehapana has been amplify the Agni, softening food by induce the digestion and stimulates the Agni.

BASTI The administration of medicated liquid materials through anus (Adhomarga) is called as Basti. In Ayurveda literature, Basti is mentioned as Ardha chikitisa, which have great effect on vitiated Vata Dosha condition, thus specially advised. After Ama, Vata is the second most crucial factor for the manifestation of this disease. So, Basti is very helpful in this condition. In the chronic condition of Amavata for management of Pravridha Vata both Anuvasana and Asthapanam Basti are advocated.
Anuvasana Basti - In Amavata treatment, Rukshata is caused by Deepana and Pachana measures to remove the Ama and to control the Vata. Anuvasana Basti removes the Rukshata through its Snigdha properties, maintains the function of Agni and nourishes the body. Asthapana Basti - Asthapana Basti eliminates the Dosha brought to the Kostha by Deepana and Pachana procedures through the anal route. It also strength the Kostha and eliminate the symptoms like Anaha, Vibanadha etc. Acharya Chakrapani has recommended Anuvasana Basti of Saindhavadi taila and Asthapana (Niruha) basti in the form of Kshara basti like as vaitarana basti.

Saindhavadi Taila- It is based on Eranda taila specially indicated in the context of Amavata treatment. It helps by improving the condition of vitiated Vata dosha.

Kshar Basti- Kshar basti has Lekhan properties which help to remove ‘Shishita Ama’ in the Srotas. Vaitran basti is a very effective Kshar basti indicated in treatment of Amavata by Chakradatta and Vangsen. It is made by melted Jaggery (2 tola), Lavan (1 tola), Sneha (not specific quantity) 5 tola, Amlika kalka (4 tola), Gomutra (350 ml). It can be given even after the meal. Firstly, Jaggery is added with water, when it melts filter and mixed it like honey then above mentioned drugs are added according to their sequence and appropriate amount.

Some other examples of Basti in Amavata is mentioned below-
Brihatsaindhavadi Taila Anuvasana Basti (Vangasen(101-114)
Svalpa-prasarani Taila Anuvasana Basti (B.P.26/122)

PATHYA AND APATHYA IN AMAVATA [16]

PATHYA
Annavarga - Purana Shali, Raktashali,Sathi, Yava, Kodo, Kulatha
Shaka Varga - Patol, Karvellaka, Shigru, Varun, Vastuka, Punarnava, Vartaki
Yush Varga - Kulatha, Kalaya, Chanaka
Kanda Varga - Lasuna, Aadraka
Jalvarga - Panchkol Siddha Jala, Shrutshit Jala,Ushna Jala
Madyavarga - Purana Madya

Mitravarga - Gomutra
Ksheer Varga – Adraka Ksheer Paka
Mamsa Varga - Takra Siddha Lavak Mansa
Katu - Tikta Dravya- Shunthi, Bhallataka, Vridhadaruka, Gokshur,Nimb Patra
Vihara - Ruksha Sweda with Baluka Potali

APATHYA
Dravya Possessing Guru, Snigdha, Ati Dravya Pichchhila Guna, Abhishyandi Property Etc Considered As Apathya For Amavata.
Annavarga - Navanna, Dwidala, Masa, Pista
Shakavarga - Upodika
Ksheeravarga - Kheera, Dadhi
Jalavarga - Dushita Jala, Sheetal Jala
Mansa Varga - Matsya, Ampudeshiya Mansa
Vihara- Purvi Vata Sevana, Vega Vidharana, Ratri Jaragarana, Vishamasan, Viruddha Chesta, Snigdha Abhyanga.

CONCLUSION
In Ayurvedic literature, Amavata is categorized under Krichhasadhya Vyadhi and hence becoming a challenging issue for medical science. Its modern treatment consists of analgesics, anti-inflammatory and finally surgery which are not a complete and effective solution because it also has large number of side effects. The correct application of Chikitsa sutra described in our Ayurvedic literature with diet, life style intervention and continuous use of drugs have a good control of the disease and to achieve improvement in quality of life. As Amavata, Ama and Vata have opposite properties of each other, so it's become challenging to treat, so these things come in across while treating it, because any drug or procedure selected will oppose one another. Depending on the clinical symptoms present in the patient Chikitsa sutra of Amavata can be used. Hence it can be beneficial for the patients and society not only on preventive aspect but on curative aspect also. The complete Amavata chikitsa sutra can be developed as a standard protocol.
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