

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 *Brihatrayi*, 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 damsa vedan*" (Scorpion sting bite) along with pain, stiffness, swelling and tenderness in joint of ankle, knee and thigh region.^[1] 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. [2] *Acharya Chakrapani* has explained the treatment aspect of *Amavata* in his text *Chakradatta*. Later *Bhavaprakasha* and *Yogaratanakar* added *Ruksha Sweda* and *Upnaha*. Following *Chikitsa sutra* is indicated for the *Amavata* -

“*Langhanm Swedanm Tiktam Deepnani Katuni Cha, Virechanam Snehanam Bastyachammarute, Saindhavadhenanuvayasascha 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 *Sudhi* (*Vamana*, *Virechana*, *Asthapana* And *Shirovirechana*), *Pipasa*, *Maruta*, *Atapa*, *Pachana*, *Upvasa* & *Vyayama*.^[4] In *Ashtanga Hridya*, *Acharya Vagbhata* state that *langhana* is resembling to *Apatarpana* and thus, he has described it under *Shodhana* and *Shamana*. 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 *Upvasa* & *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*, *Ruksha*, *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 vitiate the *Vata dosha*. So, when the *Nirama Vata* condition is achieved *Langhan* should be stopped.^[5]

SWEDANA *Swedana* is defined as the process which relieves stiffness, heaviness and coldness of the body and produce sweating.^[6] 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 *Ruksha 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.^[7] Options of *Ruksha Swedana* are *Baluka Swedana*, *Ishtika Swedana* and other herbal

drugs like *Sunthi*, *Erand*, *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*, *Jvaraghna*, *Balya*, *Ruchikara* and *Swedakara*.^[8]

TIKTA-KATU AND DEEPANA DRAVYAS Tikta dravya are *Vayu* and *Aakash mahabhut Pradhan* which are antagonist to *Ama*. It has *Lekhana*, *Deepana*, *Pachana*, *Vishaghana*, *Arochakaghna* and *Srotomukhvishodhanam*. *Katu dravya* are *vayu agni pradhan* having *Vakra shodhana*, *Agni deepen*, *Chedaka*, *Margavivaraka* 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*.^[9]

VIRECHANA *Virechana* is a type of *Shodhana* procedure in which *Dosha* are expelled out through anal route^[10] After the *Langhana*, *Deepana*, *Pachana* and *Swedana* procedures, *Doshas* come in *Nirama 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 Virechan* 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*, *Virechan* should be performed.^[11]

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 *Vrishya* & *Vatahara* properties.^[12]
- 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 *Snigdhatata*, *Mriduta*, *Kledana* and *Vishyandata* are attained in the body.^[13] 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*.^[14]

BASTI The administration of medicated liquid materials through anus (*Adhomarga*) is called as *Basti*. In *Ayurveda* literature, *Basti* is mentioned as *Ardha chikitsa*, which have great effect on vitiated *Vata Dosha* condition, thus specially advised.^[15]

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 *Asthapana 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 '*Shlishhta 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*, *Adraka*

Jalvarga - *Panchkol Siddha Jala*, *Shrutshit Jala*, *Ushna Jala*

Madyavarga - *Purana Madya*

Mutravarga - *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*, *Pistaka*

Shakavarga - *Upodika*

Ksheeravarga - *Kheera*, *Dadhi*

Jalavarga - *Dushita Jala*, *Sheetal Jala*

Mansa Varga - *Matsya*, *Anupdeshiya Mansa*

Vihara- *Purvi Vata Sevana*, *Vega Vidharana*, *Ratri Jagarana*, *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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