

CRITICAL UNDERSTANDING OF NIDANAPANCHAKA, CHIKITSA SUTRA OF
AMAVATAAnjali Sanjeev^{1*}, Gopi Krishna S.^{2*} and Vani Nayak^{3*}¹Final Year Post Graduate Scholar, Department of Roga Nidana, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan.²Professor and HOD, Department of Roga Nidana, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan.³Second Year Post Graduate Scholar, Department of Roga Nidana, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan.***Corresponding Author: Anjali Sanjeev**

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ABSTRACT

Amavata is a disease of *Rasavahastrotas*. *Amavata* is a disease caused due to the vitiation or aggravation of *vayu* associated with *ama*. Vitiated *vayu* circulates the *ama* all over the body through *dhamanies*, takes *ashraya* in *shleshmasthana* (*sandhi, amashaya*), *amavata* is the outcome of *agnidushti, amotpatti* and *sandhivikruti*. When disease grow in intensity it become difficult to cure, as well as involved joints of hands, feet, head, ankles, knees & produces pain, swelling, stiffness & tenderness in affected joints. *Amavata* is the particular type of disease which is mentioned in Ayurveda since the period of Madhavkara (16th century A.D.) under the category of *VataKaphaja* disorders. *Nidanas* of *Amavata* narrated by Madhavkara are *viruddhahara, viruddhachesta, mandagni*, and exercise after *snigdhaahara* etc. The treatment procedure described are *langhan, swedan, tikta-katuvravyas deepana, virechan, basti* etc.

KEYWORDS: *Amavata, Mandagni, vata, Ama.***INTRODUCTION**

In Present era People are so keen in their standard of living and health aspects, they show interest more on preventive aspect of any diseases, but due to their busy life schedule they are unable to keep their demand, practising faulty dietary regimen and not following daily seasonal regimen, thus altered *jatharagni* as well as *dhatvagni* is seen due to frequent indulgence of above said factors. Thus impaired *agni* give rise to many diseases, one among that is *Amavata*^[1], thus causative factor for many of the disease is *mandagni*.^[2] Acharya Madhavakara was the first author who has described *Amavata* as a separate disease entity in his text "*Rogavinishchaya*" which is later on known as "*MadhavaNidana*". as such *amavata* is not mentioned in any of the *bruhatrayees* but mentioned in all 3 *laghutrayees* and other *samhithas* also. *Amavata* develops due to *dushti* or *prakopa* of *ama* as well as *vata-dosha* and this *Ama* is main cause of the various disorders. "*Amam cha amavatam*"^[3] means *ama* and *vata* unites to form *amavata*, "*amenasahithovataha amavataha*"^[4] means *vata* associated with *ama* creating a diseases called *Amavata*.

MATERIAL AND METHOD

For this study literary materials which include the reference of "*Ama and Amavata*" have been collected through the Ayurvedic text mainly Madhava Nidana, yoga ratnakara, haritasamhitha also with supportive Ayurvedic Books and its available commentary.

Nidana

1.) *ViruddhaAhara* (Incompatible food) The food that provokes the *Doshas* but does not expel them out of the body is called *viruddha*. In the context of *viruddha samyogadiviruddha* is explained which means combination of certain food substances, which again defined in commentary as Ex. Mixing of milk with fish in a diet.^[5] *Viruddhaahara* plays important role in causing *Ama*, which again are of 18 types of *viruddha*.^[6] But in yogaratanakara clear and detail explanation of 3 types of *viruddhahara* as a causative factor for *amavata*, they are *kalaviruddha, swabhavaviruddha* and *samyogadhiviruddha*.

2.) *Viruddhachesta* - The physical activity performed without following the proper procedure is called *viruddhachesta*. *Ativyayama*(Physical exercise) or *Ativyavaya*(sexual act) or *Jalapratarana*(swimming) when an individual is already suffering from *ajeerna*. Other including *Vega Vidharana, Divaswapna,*

Ratrijagarana, Vishama Shayya Shayana. Viruddhacheshtha leads to Agnimandya which again leads to Amavisha.

3.) Mandagni - Diminished function of Jatharagni, Dhatwagni and Bhutagni, Ama formation takes place

4.) Nischalatha- sedentary habits, Agni gets vitiated which in turn leads to vitiation of Doshas and production of Ama

5.) Vyayama after Snigdanna- Snigdha Ahara which is Guru, causes vitiation of Agni in the body and production of Ama Where Vyayama just after Snigdha Bhojana causes Vitiation of Vayu and also Kha-vaigunya in Sandhis

Poorvaroop

Amavata is not distinctly mentioned in Brihatrayi. Vangasenahas given Shiroruja and Gatraruja as Purvarupa of Amavata^[7] where Madhavakara has given Gowrava and Dhourbalya of hrudaya.^[8] Early clinical manifestation of the signs/symptoms may be consider as Purvarupa of the disease.

Roopa

Madhavakara, Bhavamishra and other have described the Rupa of Amavata.^[9] These can be categorized as follows – Pratyatma Rupa □ Samanya Rupa □ Doshanubandha Rupa □ Pravridha Roopa.

Table 1: Different Roopas.

Pratyatma	Samanya	Pravridha	Doshanubandha		
Sandhishoola	Angamarda	VrishchikvatVedana	Vata	Pitta	Kapha
Sandhishotha	Aruchi	Agnidaurbalya	Shoola	Daha	Staimitya
Stabdhatta	Trishna	Praseka		Raga	Guruta
Sparshasahatva	Alasya	NidraViparayaya			Kandu
	Gaurava	Vidvibaddhata			
	Jwara	Vairasaya			
	Apaska	Daha			
	Shuntaanganam	Bahumutrata			
		Antrakunjana			

Samprapthi

The person who have suffering from Mandagni^[10] (poor digestive capacity) if is indulge in incompatible foods habits, lack of physical activity or doing exercise after taking fatty foods are prone to develop amarasa (improperly digested food) in their body. This ama associated itself with vata moves quickly to the different seats of sleshma in the body (mainly joints), filling them and the dhaminies (blood vessels) with picchila (waxy material). So, by this way the bad end product of digestion associated with pitta and kapha assuming different colours and blocks the tissue pores (strotansi) and passages with this picchila (waxy) material. By this way the stasis of the vitiated doshas and dushya along with ama in the sleshmashaya is taken as sthanasamsarya stage of samprapti. After this the process of dosha-dushyasammurchhana taken place and ultimately complete the pathogenesis of amavata. The clinical manifestations such as weakness and heaviness of the heart, affection of the joint of the body such as trikasandhi (lambo-sacral joint, neck joint) are produced at this stage. This is a deadfull disease producing

stiffness of the body and become a cause of many other disease also.

Upashaya – Anupashaya

Upashaya: - Symptoms of Amavata like Joint pain, Jwara, Angamarda, Ama, alleviate by usage of Ushna, Tikta, Katu, Deepana, LaghuAhara and UshnaVihara. Langhan potentiates the Agni, which helps in digesting the causative factor Ama and normalizing the symptoms like Guruta, Praseka, Alasya, Aruchi, Ushnajalapana as an internal Swedana.^[11]

Anupashaya: - Santarpana aggravates the disease condition by enhancing Amavridhi and Snigdhatta leads to Srotoabhishyanda. Oiling, cloudy weather and morning hours are also considered as Anupashaya for Amavata due to Sheeta and KledaVridhi by them. That's why application of oil is used as diagnostic tool for Samavastha of Amavata. Also excessive physical activity and hard work aggravates the joint symptoms due to strain on the joints.

Bedas

Table 2: AmavataBeda.

Sl.no	According to Madhavanidana, Bhavaprakasha, Yoga ratnakara	Sharangadharasamhitha	Harita samhitha ^[12]
1	Ekadoshaja (vata, pitta, kapha)	Vata	Vishtambhi
2	Dwidoshaja (vatapitta, pittakapha, vatakapha)	Pitta	Gulmi
3	Sannipathaja	Kapha	Snehi
4		Sannipataja	Sarvangi

1) *Vishtambhi*: In this type of *Amavata*, *GatraGaurava*, *Adhmana* and *Bastishula* are present. 2) *Gulmi*: In this type of *Amavata*, *JatharaGarjana* (peristaltic sounds), *GulmavatPida*, *Kati Jadata* are present. 3) *Snehi*:

GatraSnigdhatta, *Jadya*, *Mandagni* and excretion of *Vijala* and *Snigdhaama* are present in this type of *Amavata*. 4) *Sarvangi*: Excretion of *Pitta*, *Shyama*, *VijjalaAma*, *Shrama* and *Klama* are present in this type.

Upadrava

Table 3: *Upadrava*.

Sl.no	Samhitha	Upadrava
1.	<i>Madhavanidana</i>	<i>Pravridha Lakshana</i> ^[13]
2.	<i>Harithasamhitha</i>	<i>Angavaikalya</i>
3.	<i>Anjananidana</i>	<i>Jadya, Antrakujana, Anaha, Trishna, Chardi, Bahumutrata, Shula, Shayanasha</i>

Sadyaasadyatha

Table 4: *Sadyaasadyatha*.

Sl.no	Sadyaavastha	Yapyaavastha	Krichrasadyaavastha
1.	<i>Ekadoshaja</i>	<i>Dwidoshaja</i>	<i>Sannipatika</i>
2.	Limited <i>hetu</i>	Having many causative factors	<i>Sarvangashotha</i>
3.	Recent origin	Chronic	

Chikitsa

- Langhana*- First line of treatment to digest *Ama*, *Amavata* is an *Amashayothavyadhi* and also *rasajavikara*. Once *ama* attains *pakva* then its easy to eliminate, irrespective of being in *sama* and *niramaavastha* of *vatadosha*. Here *langhana* means not complete fasting but, intake of light food. *Pachana* itself is one among the *Dashavidha Langana*.^[14] *Pachanadravya* is predominant of *agni* and *vayumahabhuta* the one which acts upon the undigested food materials.
- Swedana*- In *AmavataRukshasweda* is indicated especially *valukapottalishweda* which is *Amapachana*, *kaphahara*, *shoshana*.^[15] *Ushnajalapana* act as an internal *swedana*^[16] (Y.R) *Swedana* also relives *sthamba*, *shoola*, *gowrava*^[17] (*cha. Su.22*) *Swedana* liquefies *doshas* and help in their transporatation from *shakha* to *koshta* which is easy for *shodhana*.
- Tiktakatu rasa*- *Laghutikshanaguna* which increases *agni*, digest *ama*, *vatanulomana*, *deepanadravya*, *Katu rasa* which also increases the saliva and gastric secretion.

- Virechana*- *Samadosha* when converted to *niramaavastha* and *doshas* brings out from *shaka* to *koshta* then only it will be ready for *shodhana*, in *Amavataavarana* of *pitta* by *kapha*, thus *virechana* is preferred among *urdwa* and *adhashodhana*. *Virechana* also does reopening of *rasavahasrotas* & gives nourishment to the *dhatu*s. *Vibanda*, *kushishoola* & *anaha* due to *pratilomagati* of *vayu* thus *vamana* is not indicated.
- Vasti*- Predominance of *Vatadosha* thus *vasti* is advised which also decreases *rukshatha* of body, Maintain *agni*, Gives nourishment to the body, Eliminates *doshas* brought into *kosta* removes *anaha*, *antrakujana* and *vibanda*.
- Snehapana*- it is advised only on the Later stages and that too as a *shamanasnehana*(only *shamana*) the reason behind that is all the above therapy brings *rukshatha* in the body which aggravates *vataidoshaprakopa* and also after *shodana* loss of strength thus *snehana* is indicated^[18] (*cha.chi.28*) and also *Shamanasnehana* is an excellent digestive stimulant^[19] (*cha.chi.15*). it is also indicated as a *chikitsa* in *Asthimajjaghata vata*^[20] (*cha.chi.28*)

PATHYAAPATHYA^[21]

Table 5: *Pathyaapthya*.

VARGA	PATHYA	APATHYA
<i>Anna</i>	<i>Yava, Kulattha, Raktasali, Shyamaka, Kodrava</i>	<i>Masha</i>
<i>Shaka</i>	<i>Shigru, Karvellaka, Patola, Punarnava</i>	<i>Upodika</i>
<i>Dugdha</i>	<i>Takra</i>	<i>Dadhi, Ksheera</i>
<i>Mamsa</i>	<i>JangalaMamsa</i>	<i>AnupaMamsa, Matsya</i>
<i>Jala</i>	<i>Ushnodaka</i>	<i>Sheetodaka</i>
<i>Kanda</i>	<i>Ardraka, Takra Siddha Lasuna</i>	
<i>Taila</i>	<i>Eranda</i>	
<i>Mutra</i>	<i>Gomutra</i>	
<i>Madya</i>	<i>Puranamadya</i>	<i>Nava madya</i>

DISCUSSION AND CONCLUSION

Above mentioned description of *Amavata*, *NidanaPanchaka*, *Upadrava*, *Sadhyasadhyata*, *Pathyapathya* and *Chikitsa* etc, its understood that *Mandagni* (Hypofunction of digestive faculty of body) is the main causative factor for the production of *Ama*. These *Ama* and *Vata* are the two main predominant factors responsible for the pathogenesis of this disease. When vitiated *vata* and *ama* simultaneously enters in the, *kostha trika* and *sandhi* leading to stiffness of the body and *trikasandhishoola* is known as *amavata*. The etiological factors (*Nidana*) which are responsible for pathogenesis of *Amavata* are as- *Viruddhahara*, *Viruddhachesta*, *Mandagni*, *SnigdhabhuktavatoVyayama*, *Nischalata*, *Guru Ahara*, consuming *Kandashaka* and *Vyavaya* etc. have been mentioned in Ayurvedic classics. *Amavata* is *AmashayothhaVyadhi*, it produces due to improper functioning of digestive system i.e. Incomplete/improper formation of *Annarasa*. The Basic Principles of treatment of *amavata* are *Langhana*, *Svedana*, *Dipana*, *Pachana*, *Virechana*, *Snehapana*, *Basti* and the various drugs which having *Tikta-katu rasa* may be useful for the *Amavata*.

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