



# ROLE OF AHAR VIHAR IN MANAGEMENT OF AAMVATA

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## ABSTRACT

Ayurveda's primary goals are to preserve health in healthy individuals and to treat illness in those who are ill. Ayurveda focuses primarily on a number of rules and laws to achieve this. The results of Ahara (diet) and Vihar are what determine whether a body is healthy or ill (lifestyle). The two main methods used by Ayurveda for illness prevention and management are Ahar (diet) and Vihar (lifestyle). Ayurvedic lifestyle concepts are extremely original, evidence-based, and focused on physical, mental, social, and spiritual welfare. They are applicable even in the modern world. Incorporating the adage "prevention is better than cure" into one's lifestyle undoubtedly bestows whole health on a person. One of the most prevalent illnesses in the modern period is Amavata (rheumatoid arthritis). An effort has been made in the current study to highlight the contributing variables, function, and significance of food (Ahara) and Vihar (lifestyle) in Amavata prevention using Ayurveda. Joints are impacted by arthritis, a medical disorder. This food fact sheet discusses the role that nutrition plays in treating the signs and symptoms of rheumatoid arthritis, one of the most prevalent Amavata.

**KEYWORDS:** Amavata, Ahar- Vihar, Lifestyle etc.

## Introduction

Ama triggers intensified Vata Dosha and lodges in the trika sandhi in the degenerative condition known as Amavata. This causes intense joint pain, inflammation, Jwara, and finally joint weakness, which can lead to temporary or permanent joint impairment and restrict daily activities. The pathophysiology of the two

primary causal factors, Ama and Vata, is the same. The causes of Ama's appearance and its significance in determining the illness phase require more study. Ahara Rasa or Ama is a condition where the digestive system is malfunctioning as its main cause. The most fatal of these illnesses is Amavata, which causes a variety of physical problems. It has been shown that the chronic phase of its institutions' repeated deterioration is damaging to people. The Vedas also list a number of circumstances that might cause problems with movement.<sup>1</sup>

## Method and Materials

Information on Amavata was compiled from Ayurvedic and contemporary publications, reliable websites (PubMed, Medicinal Plants, etc.), legitimate journals, literature, manuscripts, the Sanskrit Dictionary, Shabdakosha, and other sources.

## Nirukti of Amavata

The nirukti of Amavata

### Concept of Ama:

- Eshad pakwe, asiddhe, pakarahite Ama + karane
- Unripe, immature, unannealed, raw, uncooked, baked, undigested Rogamatre
- Ama is a component of Asatmya in the body. Ama generally connotes uncooked, unripe, unripe, and undigested food.

### Causes of Ama:

Agnimandhya is the one who administers ama. Without agnimandhya, even a modest amount of light food is indigestible. Ungrown food becomes suktatwa (fermented), leading to the development of fatal illnesses like ama.<sup>2</sup> the following causes of agnimandhya exist:

- Aharaja
- Viharaja
- Manasika

### Aharaja:

- Athi bhojanam
- Vishamasanam
- Asatmyaharam
- Gurubhojanam
- Abhojanam
- Bhojanam Ajeerna

**Viharaja:**

- Vega vidaranam
- Swapna viparyayam
- Desa kala ritu vaishamyam

**Manasika:**

- Chinta
- Dukha sayya
- Shokam
- Krodham

**Properties of Ama:**

- Snigdhatvam
- Pichilatvam
- Nana varnam
- Dravatvam
- Gurutvam

**Pathological Symptoms:**

- Anila moodata
- Srotorodha
- Balabramsha
- Gourava
- manda

**Causes of Vataprakopa:****Aharaja:**

- Atisheegrha Abhojanam.
- Intake of mainly tikta, katu and kashaya rasas food.
- Inadequate consumption of food in alpha bhojanam.
- Roksha, ushna sheeta and laghu food products are frequently eaten.

**Viharaja:**

- Vegadharana-
- Vegodheerana
- Jagaranam
- Ativyavaya



**Manasika:**

Vata prakopa is influenced by bhaya, krodha, chinta, and other emotional factors. The body experiences a number of diseases when the vata is out of equilibrium. One's strength, looks, happiness, and lifespan are all diminished by it. It arouses the senses and stirs up the unconscious. The embryo is killed, deformed, or the gestation period is extended. Terror, sadness, stupefaction, humility, and insanity are the results of this. It obstructs crucial operations.<sup>3</sup>

**Samprapti**

Samprapti provides a thorough description of the pathogenic processes that take place during the disease's various stages. From the time of nidana sevana to the time of vyadhi vyaktavastha, there is a period of pathogenesis in the body. The nidana factor vitiates doshas in a certain way. Sickness manifests as a result of the accumulated doshas migrating via srotas and being stranded in nidana sevana, where there is a kha vaigunya. This dynamic phase, which consists of sanchayadhi avasthas, is described by Samprapti.<sup>8</sup> Every author who has addressed the samprapti of Amavata has reached the same conclusion. Ama is a crucial figure in the progression of the illness Amavata. According to Vagbhata, there are five different classifications for samprapti. Their names are Sankhya, Vikalpa, Pradhanya, Bala, and Kala samprapti.<sup>4</sup>

**Vishista Samprapti:**

Whether a certain dosha is present or not will be determined by the amavata vishista samprapti. When one dosha rules, it experiences its own lakshana. Severe shoola is the outcome of vata dominance in the sandhi. Sandstones contain daha and raga because pitta predominates in them. Staimitya, Gaurava, and Kandua are Kapha dominance's side effects.<sup>5</sup>

**Samprapti Ghatakas:****1. Dosh:****Vata:**

In Amavata, vata becomes vitiated and disperses throughout the body as a result of vata prakopaka ahara and vihara. It transports Ama from Amashaya to Sandhi, Shira, and Hridaya, among other Kapha Sthanas.<sup>6</sup>

**Pitta:**

One of the five varieties of pitta is pachaka. The actions of Pachaka Pitta are hindered.<sup>7</sup>

**Kapha:**

There is a connection between kledaka kapha and sleshaka kapha. Food is moistened, broken down, and formed into dravata by kledaka kapha. In Amavata, these operations are hampered. Shleshaka kapha becomes vitiated and builds up as a result of ama. Sandhi shotha and shoola are the end outcome.<sup>8</sup>

## 2. Dushya

The Sanskrit term rasa translates as "to taste." Rasa becomes vitiated when ama comes into contact with it. Amalakashanas emerge when the body's ama and rasa are vitiated. Sandhi vitiated rasa and ama settle in sandhies and produce shotha and shoola as a result of affinity and kha vaigunya.<sup>9</sup>

## 3. Agni:

The mandata of jataragni and rasadhatwagni may be observed in Amavata.<sup>10</sup>

## 4. Ama:

Ama is created from the jataragni and rasadhatragni mandata.<sup>11</sup>

## 5. Srotas:

The Rasavaha srotas in Amavata are affected. The Ama circulates in the rasavaha srotas.<sup>12</sup>

## 6. Dushti prakara:

Rasa does not generate as much as it should since rasadhatwagni's function is hindered. This is Sanga's fault, obviously.<sup>13</sup>

## 7. Udbhava sthana:

Amashaya is Udbhava Sthana. Ama plays a significant role in the start of illness. In the amashaya mechanism, ama is produced.<sup>14</sup>

## 8. Sanchara sthana:

Ama and vitiated rasa go through the srotas and get caught in sandhis.<sup>15</sup>

## Roga marga

Another name for it is madhyama roga marga. Hridaya receives ama and tainted rasa. Asthi sandhis get hridaya, ama, and vitiated rasa from hridaya. This illness causes sandhis to develop shotha and shoola. The Madhyama roga marga includes hridaya and sandhies.<sup>16</sup>

## Adhishtana-

Because to her affinities and kha vaigunya, Ama resides in the Sandhies. Shotha and shoola are the results of this disorder. Because of this, sandhies are also known as Amavata's adhishtana.<sup>17</sup>

## Vyaktastha:

Shotha and shoola show up in sandhies as a result of ama in the Amavata. Sandhies might therefore be considered a vyakta sthana<sup>18</sup>

## Poorva Roopa

- Dourbalya
- Aruchi
- Alasya
- Gaurava
- Trishna
- Angamarda.

## 9. Roopa

Based on her indications and symptoms, Roopa can be categorized into the following-

- Pratyatma is the first of the four yogas
- Samanya comes in second
- Vishishta is the third member of the Vishishta family
- Amavata Pravridha

### Pratyatma Lakshanas:

- Shoonatanga
- Angamarda
- Aruchi
- Trishna
- Gaurava
- Alasya
- Jwara
- Sandhi shotha
- Sandhi shoola
- Gatrasthabdhata
- Samanya lakshanas

### Classification of Amavata

1. Dosha
2. Severity

### Classification according to Anubandha of Dosha:

#### Anubandha of one dosha:

- Vatanuga
- Pittanuga
- Kaphanuga

#### Anubandha of two dosha:

- Vata-pittanuga
- Vata-Kaphanuga
- pitta-kaphanuga



- Involvement of all the three doshas: Tridoshaja

### Classification according to the severity of the disease:

1. Samanya amavata
2. Pravridha Amavata.

### Classification according to the clinical appearance:

- Snehi
- Pakvama
- Sarvanga
- Vistambi
- Gulme

### Upadrava:

- Khanjata:
- Vataroga:
- Sankocha:
- Hridaya vikruti



### Sadhya – Asadhyata:

The number of doshas engaged and the shotha's extension to every sandhi in Amavata's sadhyasadhata were both agreed upon by all of the writers. When only one dosha needs to be addressed to treat Amavata sickness, sadhya is employed. The engagement of two doshas results in yapyia. Asadhya is the state in which all three doshas are active during the upadrava of Amavata and the shotha has influenced all of the sandhies.<sup>20</sup>

### AMAVATA MANGEMENT THROUGH AHAR VIHAR:

#### Local Applications

- The affected region should be covered with a heated lepa produced from 250 g of Masha seed, 125 g of Rasna and Gandhaprasarani leaves, 125 g of Eranda (castor) root, and 125 g of Atibala root.
- Fomenting the joint twice a day with a lukewarm infusion of castor (Eranda) root.
- Fomentation of the affected joint with Baluka Pottalika

## Pathya

### The important Pathya Ahara includes-

- **Dhanya (cereals):** Purana/Shasti Shali (rice), and Yava (Barley).
- **Pulses:** Chanaka (Bengal gram), Kalaya (Pisum sativum), Kulattha (horse gram), Kodrava (Paspalum scrobiculatum L.).
- **Shaka (vegetables):** Shigru (drum stick), Ardraka (ginger), Rasona (garlic), Karavellaka (bitter guard), Patola (pointed guard), Vastuka (ridged guard), Mulaka (radish)
- **Liquids:** Boiled water, Panchakola Siddha Jala.
- **Cow products:** Takra (butter milk) and cow's urine.

## Apathya

### The important Apathya Ahara includes-

- **Food -** Guru Ahara (heavy to digest), Viruddha Ahara (incompatible diet), Dadhi (curd), fish, raw sugar, Masha (black gram), Kalushita Jala (contaminated water).
- **Activities -** Purva Disha Vayu - expose to eastern direction wind, Vegadharana - suppression of natural urges. Atichankramana - excessive walking.

## Langhana Chikitsa

Amavata's management first grants Langhana permission. The rules that come next are based on how Amavata uses langhana. In rasaja vikaras, both types of langhana are helpful. Amavata is when Rasadhatu is most active. Amashayotta vyadhi recommends langhana therapy. The root of Ama in the Amavata is Amashaya. The amavikaras are likewise calmed by langhana.<sup>21</sup>

## Deepana Drugs Chikitsa

Here is a list of Deepana medications: It is beneficial in situations like aruchi, thrushna, moorcha, and jwara. Both the kleda and the shleshma consume it. All the gunas, laghu, ushna, and rooksha are present in katu rasa. It furthermore contains deepana, Pachana, and rochana traits because the srotases are dilated.<sup>22</sup>

## Swedana Chikitsa

Swedana refers to the production of sweda as well as the treatment of nigraha, gaurava nigraha, and sheeta nigraha. Rooksha sweda was recommended in the Amavata in the form of valuka putaka, which may be backed by Charaka's vision that it should be done first if vitiated vata dosha is present in kapha sthana.<sup>23</sup>

## Virechana Chikitsa

After getting langhana, swedana, and tikta, katu, and deepana medications, the patient should have

virechana treatment because the doshas formed by these therapeutic methods allow shodhana to be evacuated from the body.<sup>24</sup>

### **Basti Chikitsa**

Amavata suggests both anuvasana and niruha basti. Chakradatta taught Niruha about Saindhavadhi taila for Anuvasana and Kshara basti for Niruha. The Anuvasana basti administration, which is followed by a number of snehas' niruha basti, is in charge of Amavata. It has been demonstrated that shodhana bastis are helpful in ama instances.<sup>25</sup>

### **Discussion**

It is on the rise in the twenty-first century as a result of the consumption of the etiological factor and the practice of a sedentary lifestyle. The importance of Mandagni's/function Vishamagni's in the start of illness cannot be overstated. Although Ama and Vata are the main pathogenic factors, Pitta and Kapha are closely associated to Amavata pathogenesis. Madhyama rogamarga, which takes place in Sandhi Sleshmasthan, Annava srotas, is the samprapti of this ailment. Because Shleshaka Kapha's physical characteristics are present in shared places and make it want to settle down, Amadosha is drawn to many of them. Sleshmasthan generates a number of clinical symptoms when it is discovered in pathology. Rasa, Asthi, and Majja are areas where the Dushyas are very active.<sup>26</sup>

In Samhita literature, the importance of Ama in the onset and treatment of illness was emphasized. Madhavakara was the first to identify this illness as a separate condition. Then, Chakradatta, Bhavaprakash, Anjan Nidan, and Basavarajiy provided a thorough description of the condition and its treatment. Amavata may be found anywhere in the globe, although metropolitan areas are where it is most common.<sup>27</sup>

The Shamana (conservative) and Shodhana (biological cleansing of the body) Chikitsa are part of the Amavata therapy module. Numerous measures are suggested depending on the severity of the condition (acute vs. chronic) and the Doshas involved, including Langhana (a technique for depleting body tissues), Deepana (increase digestive fire), and Pachana (digestion of food) for accumulated Ama (digestion of undigested material); Snehapana (oleation), Swedana (fomentation), Virechana (purgation), and Basti (Enema therapy).<sup>28</sup>

Additionally, the medications used to treat amavata should have the following qualities: Ushna (hot in potency), Laghu (easily digested), and Tikshna (tissue-penetrating characteristic), which are Vata-Kapha Dosha Hara and Amapachaka.<sup>29</sup>

The autoimmune illness rheumatoid arthritis (RA), which is chronic, progressive, and severe, damages various organs in addition to inflaming and hurting joints and surrounding tissue. According to Ayurveda, the RA is known as Amavata, where vitiated Vata and Ama affect the lining of the joints and cause Shula (pain) and Shotha (swelling).<sup>30</sup>

## Conclusion

The Ama and Vata are the two most important factors in the onset of this illness. Trika sandhi shoola is termed as amavata when vitiated vata and Ama enter the kostha at the same time and cause the body to become stiff. According to Ayurvedic literature, Viruddhahara, Viruddhachesta, Mandagni, Snigdha bhuktavato vyayama, Nischalata, Guru Ahara, ingesting Kandashaka, and Vyavaya are a few of the Nidana involved for the pathogenesis of Amavata. The main methods of treatment for amavata include langhana, svedana, dipana, pachana, virechana, snehapana, basti, and different medications that may be beneficial.

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