NIDAN PANCHAKA AND CHIKITSA OF AMAVATA VYADHI
– A CRITICAL REVIEW.

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ABSTRACT
The Amavata is one of the crippling disease-causing serious agonizing painful condition. This disease leads man to measurable condition as the severe pain make the person disable and confined him to bed. The Amavata is difficult to manage, as there is no curative treatment is available in modern science, so it has challenged the medical system. If this disease remains untreated it will run very long course leading to permanent deformity and many other systemic complications. The Madhav Nidana and Bhavprakasha mentioned the disease. Amavata is disease of rasvaha srotasa, it generally compared with rheumatoid arthritis. Amavata is the disease having two predominant factors Ama and Vata. Agni plays important role in the manifestation of the disease. When a person having Mandagni follows wrong food habits it results in production of Ama. It affects the Sandhi and produces the symptoms like aruchi, gaurava, angamarda, alasya, Jwara, Sandhi shoola, Sandhi Shotha which are the cardinal symptoms of Amavata. It is an autoimmune disorder in which chronic inflammatory arthritis observed. Madhav Nidana and Yogaratnakara samhita explained in the detailed about Nidana, Samprapti, Poorvarupa, Chikitsa. This article is an attempt to highlight this topic in detailed about chikitsa sutra explained in various Ayurveda samhitas. Nowadays Amavata patients are increased day by day, so this article will be very useful in practice who practicing Ayurveda medicine. for clinical research.

Keywords: Ama, Amavata, Amavata Chikitsa, Rheumatoid arthritis.

1. INTRODUCTION
Ayurveda is a science of life having aim to assure the person a disease-free life, it is the oldest ancient system of medicine. Ayurveda has a potential to offer better health of human being as it stresses on prevention of disease and extension of life span. Amavata is the disease having two predominant factors Ama and Vata. Agni plays important role in the manifestation of the disease. When a person having Mandagni follows wrong food habits it results in production of Ama. Ama along with vitiated Vata moves all over the body and it got Sthanasanshraya at the Sleshma sthanas like Sandhis (Joints). It affects the Sandhi and produces the symptoms like aruchi, gaurava, angamarda, alasya, Jwara, Sandhi shoola, Sandhi Shotha which are the cardinal symptoms of Amavata.1

All the symptoms are seen due to Rasavaha Srotas dushti. If they are not treated properly then it leads to the permanent deformity of the joint. It is also correlated with rheumatoid arthritis (RA) in modern medicine. It’s an autoimmune disorder in which chronic inflammatory arthritis observed in many patients. This article having objective as to review the Nidan, Samprapti and Lakshanas of Amavata in Ayur-
veda samhitas. As well as to review the various treatment modalities (chikitsa) of Amavata. Literature of Amavata in various samhitas is in scattered manner, so there is a need to gather all literature of Amavata in one place, so this will be an easy way to all vaidyas to look out Amavata.

2. METHODS
Literature related to Amavata was studied from Ayurveda samhitas, journals, dissertations, various Ayurveda texts and journal.

3. CONCEPTUAL REVIEW

3.1. Nidana panchaka

3.1.1. Nidana of Amavata

Nidan Parivarjana is important for the prevention of disease, so its knowledge is essential for proper diagnosis and treatment. In Amavata the Ama and vitiated Vata are the two main factors responsible for the disease. In Madhav Nidana following etiological factors are mentioned which are responsible to cause the disease Amavata.

- Viruddha Ahara (Unbalanced diet)
- Viruddha Chesta (Improper physical activity)
- Mandagni (Week digestive power)
- Nishchalata (lack of physical exercise)
- Snighdham Bhuktavato vyayamam (Exercise immediately after Snigdha Ahara)

A. Viruddha Ahara

Certain dietary stuffs having properties opposite to Doshas (vata and kapha) which interfere with the metabolism and production of body tissue are termed as Viruddha Ahara. The food habits which are against the Ashtavidha Ahara Vishes Ayatana may also include in the term Viruddha Ahara.

B. Viruddha Chesta

Following are included in Viruddha Chesta.
- Day time sleeping
- Exertion immediately after taking unctuous meal.

- Sedentary life style
- Cold Water bath
- Exposure to Eastern wind
- Performing heavy acts which are beyond the one’s capacity.
- Sleeping on uneven bed
- Taking Ushna and Sheet soon after one another
- Excessive Sexual intercourse
- Awakening at night
- Physical exertion just after taking meal

C. Mandagni

Agni is the base of life as it absorbs, digests and assimilates the food and maintain the life. Among thirteen types of Agni Jatharagni digest the 4 variety of food and convert it into Rasa and Mala. If there is Agnimandya proper digestion of ingested food does not take place and it leads to production of Ama. Ama initiates the disease process in Amavata.

D. Nishchalata

Physical inactivity leads to Kapha Vriddhi which results in Agnimandya and formation of Ama.

3.1.2. Samprapti

Every disease before its manifestation undergoes several stages of pathogenesis and each disease has its own unique way so understanding the Samprapti (pathogenesis) of disease is very important while treating the disease. Samprapti is the information about the factors which are responsible for the genesis of the disease and its chronology. When a person suffering from Mandagni does nidan sevana mentioned in Amavata viz. Viruddhahara, Viruddha Chesta etc. then it leads to Vata Prokop and production of Ama simultaneously. The produced Ama along with vitiated Vata circulates in the body and get lodged in the Sleshma sthana i.e., at Sandhi Pradesha. It produces symptoms Sandhi Shoola and Sandhi Shotha. This Ama while circulating in body enters Dhamni and gets combined with the kupita Kapha and Pitta dosha giving rise to the virulent Ama, there by it produces strotorodha,
hrutgourava, abhisyandatva, dourbalya etc. symptoms and results in the disease Amavata.  

**Samprapti Ghataka**

- **Dosha:** Kapha Vata Pradhan Tridosha  
- **Dooshya:** Rasa, Mamsa, Asthi, Majja  
- **Upa dhatu:** Snayu, Kandara  
- **Strotasa:** Annavaha, Rasavaha, Asthivaha, Majjavaha  
- **Udbhava Sthana:** Amashaya  
- **Adhishthana:** Sarvashareera  
- **Vyadi svabhava:** Chirkari  

**3.1.3. Poorvaroopa**

There is no direct reference available regarding the Poorvaroopa of Amavata. The Avyakta lakshana which are seen prior to manifestation of the disease can be considered as Poorva Rupa.

Following can be considered as Poorva Rupa of Amavata

- **Agnimandya:** Normal functioning of Agni is hampered due to consumption of Nidanas.  
- **Gaurav:** It is the feeling of heaviness due to the presence of Ama and vitiated Kapha in the body.  
- **Apaka:** It occurs due to Agnimandya and the improper digestion of food.  
- **Dourbalya:** It occurs due to improper digestion (Mandagni) which results in insufficient nourishment of Dhatu.  
- **Angamarda:** Improper nourishment of Dhatu and the presence of Ama leads to feeling of aching in the body.  
- **Aruchi:** Vitiating Kapha impairs the function of Rasanendriya.  
- **Gatrastabdham:** Circulation of Ama with the vitiated Vata give rise to stiffness in the body due to its Sheeta, Guru and Picchila Guna.

**3.1.4. Rupa of Amavata**

**A. Samanya Rupa**

- **Angamarda Jwara**

- **Aruchi Apaka**  
- **Trushna Alasya**  
- **Gaurav Angashunata**

**B. Pratyatma Rupa**

- **Sandhi Shoola**  
- **Sandhi Shotha**  
- **Sandhi Stabdha**  
- **Sparshasahatva**  
- **Sashabda Sandhi**

**C. Pravriddha Amavata Rupa**

Pravriddha Lakshanas of Amavata mentioned in Madhava Nidana are as follows -

- **Sarujam Sandhi Shotha**  
- **Vrichika Danshavat vedana**  
- **Bahumutrata**  
- **Utsahahani**  
- **Nidraviparyaya**  
- **Kukshi kathinya**  
- **Kukshi Shoola**  
- **Chardi**  
- **Bhrama**  
- **Murchcha**  
- **Antrakunjana**  
- **Hritgraha**  
- **Malabadhata**  
- **Anaha**  
- **Agnimandya**  
- **Praseka**  
- **Gaurava**  
- **Trushna**  
- **Vairasya**  
- **Daha**  
- **Grahamidosha**

**D. Doshanubandha Lakshana**

Madhavkara has mentioned the symptoms of Amavata according to predominance of the involved Dosha.

- **1) Vatan pradhanya:** In the Vata dominant Amavata there is severe pain present in the affected joint. Pain is the common symptom in all types of Amavata but if there is Vata pradhanya it is severe than other types.
Pitta anubandha: In Pittanubandhi Amavata the characteristic features are redness and burning sensation.

Kapha anubandha: Staimitya, Kandu and Guruta are the characteristic feature of Kaphanubandhi Amavata. Staimitya means the feeling like the body parts are covered by the wet cloth. Guruta is the feeling of heaviness though it is present in all types of Amavata but it is prominent in Kaphanubandhi type.

3.2. Classification of Amavata

Amavata is classified according to following categories -
- Based on Dosh Pradhanya
- Based on Avastha
- Based on Lakshana

3.2.1. Dosh Bhedena

Acharya Madhavkara has classified the Amavata according to the involvement of doshas into 7 categories. In Amavata the Vata Dosha is the Pradhan dosha but due to some other pathological conditions Pitta and Kapha also get involved, so they shows their symptoms accordingly.

- Vata Pradhan Amavata - Shoola
- Pitta Pradhan Amavata - Raga, Daha
- Kapha Pradhan Amavata - Staimitya, Guruta, Kandu
- Vatapitpa Pradhan Amavata - Shoola, Raga, Daha
- Vatakapha Pradhan Amavata - Shool, Staimitya, Guruta, Kandu
- Pittakapha Pradhan Amavata - Raga, Daha, Staimitya, Guruta, Kandu
- Sanipatika Amavata - All above symptoms are present

3.2.2. Avastha Bhedena

Depending upon the severity Madhavkara classified the disease Amavata into 2 categories.
- Samanya Amavata
- Pravriddha Amavata

In Samanya Amavata the symptoms are less severe, but in Pravriddha Amavata the symptoms are more severe and they present with Upadra-va.

3.2.3. Lakshan Bhedena

Acharya Harita classified the Amavata according to Lakshana into five types
- Vishtambhi Amavata: Amavata having symptoms Adhaman, Basti Shoola and Shareera Guruta is known as Vishtambhi Amavata
- Snehi Amavata: Amavata having symptoms Gatra Snigdhati, Jaadya, Mandagni and excretion of Vijala and Snigdha Ama is known as Snehi Amavata.
- Pakva Amavata: The symptoms observed are the excretion of Shyava Vijala Pitta and Pakvama along with Shrama, Klama and Basti Shoola.
- Sarvanga Amavata: Pricking sensation in Basti, Kati, Prishta and Vaksha Pradesha, Atope, Shoth, Sirogourava, Ama Mal-pravrutti are mentioned.

3.3. Upadrava of Amavata

Trishna, Chardi, Bhrama, Hrudgraha, Vidvibadhata, Jadya, Antrakunjana, Anaha are the Upadrava of Amavata.

3.4. Upashaya and Anupashaya in Amavata

They are considered as diagnostic factors and can be done with the help of drug, diet, regimen, Desha and kala.

3.4.1. Upashaya:

Those factors which give long lasting relief are considered as Upashaya. It can be any drug, diet, Desha or Kala. In Amavata following factors can be the Upashaya of the disease.

- Ruksha svedana: It can be done with the help of Valuka, stone, iron etc. It reduces pain and swelling as it has properties against the Picchila, Guru, Manda, Sheeta Guna of Ama and Kapha. Also, its Ushna Guna di-
gest the local Ama and reduces the strot-rodha which is the main factor of the disease process.

- **Langhana**: It digest the systemic Ama which is chief factor of Amavata. It also reduces Guruta, Alasya, Aruchi, Angamar-da, Praseka, Jwara which are the Symptoms related with Ama.
- **Upavasa, Atapasasevana, Pachana** are other helpful measures.
- **Kala**: Ushana kala reduces the symptoms of the disease as it digests Ama and controls the Vata.

### 3.4.2. Anupashaya:

The factors which elevate the symptoms of disease are called as Anupashaya.

- **Abhyanga** with the help of oily preparations elevates the symptoms of Amavata as its Snigdha Guna exaggerates the Ama. This fact is helpful for the differential diagnosis in between Amavata and other joint disorders like Vatrakta, Sandhigat vata.
- Cold season, Morning hours and rainy season exaggerate the symptoms of the disease. They cause vitiation of Vata and Kapha due to increase in sheet Guna.
- **Sheet, Snigdha, Guru Ahara** increases the Ama.

### 3.5. Sapeksha Nidana of Amavata

Various diseases affect the joints so it is essential to differentiate the Amavata from other diseases for accurate line of treatment. (Table 1)

#### 3.6. Sadhyasadhyatatva of Amavata

Acharya Madhava mentioned the Sadhyasadh-yatva on the basis of Dosha anubandha. The Amavata caused due to vitiation of only one Dosha is Sadhya, caused due to two Doshas is Yapya. Amavata caused due to vitiation of all doshas with the presence of Shotha all over affected sites indicates the Kricchrasadhya Sadh-yata of the Amavata. If Hrudaya is also involved in later stage then Amavata is considered as a Kricchrasadhya Vyadhi.

### 3.7. Amavata Chikitsa

Acharya Chakrapani was the one who mentioned firstly the line of treatment of Amavata. He has mentioned the principles in the text Chakaradatta while describing the treatment of Amavata. Later on Yogratnakara and Bhavprakasha added the Upnaha and Rukshasveda in the line of treatment.

The Ama and the Vata are the two main pathogenic factors responsible for the pathogenesis of Amavata. The Ama is having properties viz. Guru, Shthra, Snigdha, Shthula and Picchila and the Vata is Ruksha, Laghu, Chala, Vishada.

#### Table No. 1 Sapeksha Nidana of Amavata

<table>
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<tr>
<th>Features</th>
<th>Sandhivata</th>
<th>Amavata</th>
<th>Vatarakta</th>
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<td>On Akunchana And Prasarana</td>
<td>Sanchari and Vrischika Danshavata</td>
<td>Punah Punah Utpatti and Shamana</td>
<td>Teevra</td>
</tr>
<tr>
<td>Shotha</td>
<td>Vatapurva Driti Sparsha</td>
<td>Sarvanga and Sandhigata</td>
<td>Mandala Yukta</td>
<td>Krostita Shirshavat</td>
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<td>Sandhi</td>
<td>Weight bearing joints only</td>
<td>Maha Sandhi</td>
<td>Laghu Sandhi</td>
<td>Janu</td>
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<td>Swabhava</td>
<td>Chirakari</td>
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</tbody>
</table>
and Sukshama in Guna. The properties of Ama and the Vata are exactly opposite to each other. The only Sheeta Guna is similar in both and this is the main difficulty while treating the disease, because any measure adopted will oppose one another. Acharya Chakradatta mentioned the Langhana, Swedana, Tikta, Deepana and Katu drugs, Virechana, Snehapana, Saindhavadi Anuvasan and Kshar Basti in the management of Amavata.

A. Langhana

- It is the first measure mentioned in the management of Amavata. Langhana produces Laghuta in the body.
- The substances having properties of Laghu, Tikshna, Ushna, Ruksha, Sukshama, Khara, Vishada and sara cause Langhana, as these properties are opposite to Ama it will lead Pachana of Ama and corrects the Mandagni.
- Acharya Charaka has described 10 types of Langhana from which Upavasa is very useful as it leads starvation and stops further production of Ama.
- Once the Ama is under control then the function of Agni is restored.
- Langhana should be stop when the state of Nirama Vata is achieved.
- Langhana helps in Ampachana which helps to reduce the symptoms produced due to accumulation of Ama.

B. Swedana

- Swedana reduces the stiffness and heaviness of the body.
- The Swedana is Ushna in property, which digests the Ama and dilates the channels in turn the obstruction of channels (strotorodha) is removed. Acharya Charaka mentioned various types of Swedana from which Rukshasveda with Valuka is beneficial in Amavata. They have Ruksha, Laghu and Ushna Gunas which are helpful to liquefy the doshas and cause strotvikasana. The liquefied Doshas leave the Sandhistana and reduction in the Sandhishoola and Sandhishotha occurs.
- Swedana is specially advised at the time of Stambha, Jadya, Gaurava, Shaitya and Shoola which are predominant features of Amavata.
- In Shodhan Karma, Swedana is done as a Poorva Karma, but in case of Amavata it is used as Upakrama also.

C. Tikta Katu and Deepana Dravyas

- Tikta and Katu rasa are having Laghu, Ushna, Tikshna properties help in Ampachana and Vatanulomana. So, it digests the Ama, restores the Agni and removes the excessive Kledak Kapha.
- Katu Rasa Pradhan dravyas are Kaphahara but Vata Pittakara. Tikta Rasa Pradhan dravyas are Kaphahara, Pitta Shamaka and Madhyam Vatakara. So, they are having antagonist to properties of Kapha and Ama. They are also useful as Deepana and Pachana.
- During the treatment care should be taken in case of Vata dosha because the dravyas having Tikta-Katu Rasa may increase the Vata Dosha. So, the selected drug should have Vataghna properties also viz. Shunthi. Shunthi has Snigdha Guna and the Madhura Vipaka. So, it inhibits the vitiation of Vata and simultaneously it achieves Deepana, Ampachana and Kaphahara Karma. Other such drugs are Guduchi, Pippali, Maricha, Chitraka.
- The dravyas having Deepana property causes Agni sandhookshana and help to reduce production of Ama.

The above-described measures are useful in the Ama stage of the disease. In case of Niramavastha the Virechana, Snehapana and Basti are the useful therapeutic modalities.

D. Virechana

- After the Langhana, Swedana and Shamana Chikitsa the Doshas acquired the Nirama Stage they get liquefied and comes in Kostha from where they can be eliminated through the nearest route with the help of
Virechana Karma.

- Virechana is mentioned in the Shodhan Karma is useful to eliminate the Pitta and Kapha and it also helps in Vatamulomana. Due to Virechana the Doshas are evacuated completely from the body so the tendency of recurrence is reduced.
- Eranda Taila is the drug of choice for Virechana in the Amavata as it is having Deepana, Pachana, Vataghna and Virechana property.
- Eranda taila is not absorbed systematically, it acts on Kostha and with the help of Snigdha Guna it reduces Vata dosha and its related symptoms in Amavata like Kukshti Shoola, Antrakunjana, Anaha etc.
- E. Snehapanca
  - Snehapanca pacifies vitiated Vata. It gives Mruduta, Snigdhata to the body and removes the obstruction of the Malas.
- Sneha is Snigdha, Picchila, Sara, Sukshama, Drava, Guru, Sheeta, Manda and Mridu, hence Sneha reduces Rukshata in Dhatus and also reduces the Vata dosha.
- Sneha used in Amavata should be medicated with the drugs having Pachana, Deepana, Ushna properties and of Katu, Tikta Rasa which are effective to reduce both Ama and Vata.
- Snehapanca causes the Agnideepana and Vata Shamana.
- Eranda taila can be used for the Snehapanca as it also leads to Dosha Virechana.

F. Basti

- Acharya Charaka mentioned Basti as Ardha Chikitsa and it is most effective treatment for the disease having Vata predominance.
- Basti balances the Doshas, Dhatus and Malas in the body.
- In Amavata, Vata is second important pathogenic factor responsible for the disease process. So, basti is useful to control the vitiating Vata.
- Basti is the process in which the medicated liquid material is administered through the rectum.
- In Amavata Chakrapanidatta has mentioned the Saindhavadi taila for Anuvatasana Basti and Kshar Basti for Asthapana Basti.
- Anuvata Basti reduces the Rukshata due to Sneha Guna and maintains the function of Agni and nourishes the body.
- Asthapana Basti removes the Doshas brought to the Kostha due to Deepana and Pachana Karma.14

G. Pathya
In Amavata, Ahara and Vihara having properties Vata–Kaphahara, Agnideepana, Ampachana and Rasaprasadaka are considered as Pathya.

Aharatah Pathya

- Shuka Dhanya - Purana Shali, Purana Shastika Shali, Yava
- Shami Dhanya - Chanayusha, Kulattha, Kodrava
- Shakha Varga - Nimba Patra, Gokshura, Varuna, Sigru, Ardraka, Lashuna, Karvellaka, Kulattha, Kodrava
- Mamsa Varga - Jangala Mamsa, Lava Mamsa processed with Takra
- Paniya Varga - Ushna Jala, Panchakola siddha jala
- Ksheera Varga - Takra
- Mutra Varga - Gomutra

Viharataha Pathya

Adaptation to work, sleep, rest and exercise in relation to seasons, time and age, self-control according to mental state.

H. Apathya

Ahara and Vihara which are similar to the Prarutti of the Vyadhi are considered as Apathy. In Amavata the Ahara and Vihara leads to Agnimandya, Amotapatti and Rasadhatu Vikruti are included in the Apathya concept.15

Aharatah Apathya

- Shami Dhanya - Masha, Pinyaka, Dvidala dhanya
- Mamsa Varga - Mastya, Anupa
Viharatāh Apathyā
Vegavarodha, Viruddha Chesta, Purva vata, Jagarana, Vishmashana.

4. CONCLUSION

Amavata is Kapha Vata dominant Tridoshaja Vyadhi. Rasa, Mamsa, Asthi, Majja are involved in the pathogenesis. The strotodushti of Annavaha, Rasavaha, Asthivaha, Majjavaha are present. Vyaktishthana is Sarvashareera, particularly Sandhi sthan (Joints). Aamvata is explained in details in Madhav Nidana Samhita of Madhavkar for very first time. Various Samhitas explained about the treatment modalities very briefly with chikitsa sutra. Holistic approach with lifestyle modification and balanced diet along with proper medication help to improve symptoms of disease. Further detailed review and clinical trials will explore new dimensions in the field of Amavata research.

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