STUDY OF PREVENTION OF VISHAMA JWARA (MALARIA), KUSTHA ROGA (SKIN DISEASES) AND AMAVATA (RHEUMATOID ARTHRITIS) IN AYURVEDA

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Abstract:
The main aim of Ayurveda is to maintain the health in a healthy person and to cure the disease. To attain this, Ayurveda mainly concentrates on various rules and regulations. The healthy body as well as the disease is nothing but the outcome of Ahara (diet) and vihara (lifestyle). Ahar (diet) and Vihar (lifestyle) are the key modalities of prevention and management of diseases in Ayurveda. Concept related to lifestyle told in ayurveda are very unique; evidence based and aims at physical, mental, social and spiritual wellbeing which are practical even in the present era. “prevention is better than cure” have incorporation of the concept of lifestyle definitely confers complete health in a person. Vishama jwara (malaria), kustha roga (skin diseases) and amavata (rheumatoid arthritis) are some of the most common diseases in present time. In the present study an attempt has been made to highlight the role and importance of diet (ahara) in prevention of vishama jwara, kustha roga and tamaka swasa in ayurveda.

Keywords: Prevention, vishama jwara, kustha roga, amavata.

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INTRODUCTION:
Though Ayurveda, heritage of Indian medical science is full of illustration of dietetic code and life style intervention for healthy and diseased; but very little is known to the Indian society regarding the out most importance of following these conducts of food and daily routine. The main aim of Ayurveda is to maintain the health in a healthy person and to cure the disease. To attain this, Ayurveda mainly concentrates on various rules and regulations. The healthy body as well as the disease is nothing but the outcome of Ahara (diet) and Vihar (lifestyle). Ahar (diet) and Vihar (lifestyle) are the key modalities of prevention and management of diseases in Ayurveda. Concept related to lifestyle told in ayurveda are very unique; evidence based and aims at physical, mental, social and spiritual wellbeing which are practical even in the present era. “Prevention is better than cure” have incorporation of the concept of lifestyle definitely confers complete health in a person.

Vishama Jwara (irregular or intermittent fever) is often correlated to Malarial fever by various authors of present era. Malarial fever is a febrile illness caused by hemoprotozoa of the genus Plasmodium. It is a protozoan disease transmitted by the bite of infected Anopheles mosquitoes.

Vishama Jwara is one of the most chronic and prevalent type of jwara. It may continue for a longer period and cure of these diseases is extremely difficult. The prevention of vishama jwara involves use of vishama jwara nasak yavagu, vishama jwara nasak dhoom (fumigation), vishama jwara nasak anjana, intake of jwara nasak kwath, vamana, upavasa, virechana, niruha and anuvasana vasti etc.

Kustha:- The terms kustha is mainly used to indicate skin disorders.

Kustha means the condition, which involves the human body and ugliness. Kustha means skin diseases, as kustha manifests on skin with various symptoms according to dosha. Kustha is named upon any skin disorders which changes the natural luster and glow of skin. The description of kustha roga in texts covers almost all skin diseases including switara. In all types of kustha vata-kapha nasak chikitsa should be given and also use of tikta and kasaya dravya alleviates kustha roga [1].

Amavata is a painful multiple joint involvement chronic systemic disease. In Ayurveda, Madhava kar (700AD) mentioned first the Amavata as a special disease entity and where Am (botoxin) as well as Vata (biophysical force) plays a predominant role in the samprapti (pathogenesis) of the disease Amavaat. Rheumatoid arthritis is a chronic, progressive autoimmune arthropathy & characterized by bilateral symmetrical involvement of joints with some systemic clinical manifestations. According to the clinical features, the disease Amavata is very closely resembled with the Rheumatoid arthritis.

Most of the drugs used in Amavata have deepana, pachana, amapachana and vataprasamana properties. In Amavata pathya should be light, easily digestible and should not increase kapha and Ama.

Objective of the Study

1. Elaborate study of prevention of vishama jwara (malaria), kustha roga (skin diseases) and amavata (rheumatoid arthritis) in Ayurveda.

MATERIALS AND METHODS:

- Selection of Study Materials:
  For this study, the basic and conceptual materials are collected from the following sources- Ayurvedic classics, namely laghutrayee, brihattryayee and other samhita grantha, along with the available commentaries in hand, Ayurvedic literature and texts Scientific journals, dissertations, research papers
  - Internet media

- Method of Study
  - Type of study –conceptual study
  - Research design adopted- literary study

DISCUSSION:

1. VISHAMA JWARA (MALARIA)
Acharya Charaka introduces Jwara (fever) as a disease entity causing Deha- Indriya-Manas-Santapa (increased temper- ature of body, impairment of sensory func- tions and mind) and as Sarvarogaagraja. Vishama Jwara (irregular or intermittent fever) is often correlated to malarial fever by various authors of pre- sent era.
Malarial fever is a febrile illness caused by hemoprotozoa of the genus Plasmodium. It is a protozoan disease transmitted by the bite of infected Anopheles mosquitoes.

Vishama Jwara is one of the most chronic and prevalent type of jwara. It may continue for a longer period and cure of these diseases is extremely difficult. In vishama jwara evil spirit (micro organism) or nature is declared as cause by certain scholars; generally, in such fever there is association of extrinsic factor [2]. The vishama jwara never leaves the body of the patient, it is only on passing off the paroxysm that it is said as gone.
PATHOGENESIS (SAMPRAPTI) OF VISHAMA JWARA (MALARIA) IN AYURVEDA

**SUSRUTA SAMHITA**
- If during the period of convalescence, the patient of fever who are emanciated indulge in faulty diet and activities dosa, even if in small measure, aggranates and excited by vayu produce satata, anyedyusaka, tritiyaka, caturthaka and pralepaka types of fever according to division of the sites of kapha in successive order[3].

**ASTANGA HRIDAYA**
- If kriccha and roga mukta patient indulges in ahitakara ahara vihara, it causes vitiation of vatadi dosa and if this vitiated vatadi dosa gain strength equal to any rasa, raktad dusya and also desa, kala, prakriti then it causes production vishama jwara. In this way vishama jwara increase and decrease. the vatadi dosa produce jwara in kriccha and roga mukta patient in their own time of aggravation and automatically subside when their time of aggravation pass by[4].

**YOGA RATNAKARA**
- Ahita karana causes vitiation of vatadi dosa which is alpa and this alpa vatadi dosa causes jwara and after jwara gets subsided three remaining alpa dosha moves to rasa raktad any dhatu causes vishama jwara[5].

Types of vishama jwara

<table>
<thead>
<tr>
<th>S.no</th>
<th>Types of vishama jwara</th>
<th>Involvement of dhatus</th>
<th>onset</th>
<th>Nature of fever</th>
<th>Cikitsa sutra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>santata</td>
<td>rasa</td>
<td>Continous for 7,10 or 12 days for vata, pitta and kapha respectively (remission may happen after this period with a gap of 2 days)</td>
<td>Continuous or remittent</td>
<td>Vamana, upavasa</td>
</tr>
<tr>
<td>2.</td>
<td>satata</td>
<td>rakta</td>
<td>appears twice in 24 hrs</td>
<td>Double quotidian</td>
<td>Seka, pradeha, samsamana</td>
</tr>
<tr>
<td>3.</td>
<td>anyedyusaka</td>
<td>mamsa</td>
<td>Once in 24 hours</td>
<td>quotidian</td>
<td>Virechana, upavasa</td>
</tr>
<tr>
<td>4.</td>
<td>tritiyaka</td>
<td>meda</td>
<td>Fever every third day</td>
<td>tertian</td>
<td>Virechana, upavasa</td>
</tr>
<tr>
<td>5.</td>
<td>caturthaka</td>
<td>Asthi, majja</td>
<td>Fever every fourth day</td>
<td>quartan</td>
<td>Niruha and anuvasana vasti</td>
</tr>
<tr>
<td>6.</td>
<td>Caturthaka viparyaya</td>
<td>-</td>
<td>On every 2 and 3 day in a 4 day course.</td>
<td>Tertian (variety)</td>
<td></td>
</tr>
</tbody>
</table>

**CHIKITSA SIDDHANTA (LINE OF TREATMENT) OF VISHAMA JWARA (MALARIA) IN AYURVEDA.**

**BHAVA PRAKASH**
- All vishama jaras are produced by sannipata hence treatment consists of mitigating the more aggravated doshas (on priority). Even in vishama jwara it is necessary to administer purification via vaman and virechan; and next mitigate the doshas by ahaar which are snigdha and ushna[6].

**CARAKA SAMHITA**
- yuktiyapashraya and devayapashray chikitsa is advised in vishama jwara. In vata pradhan vishma jwara – ghritapana, anuvasana and niruha vasti, snigdha, ushna ahaar and drinks. In pitta pradhan visham jwara- virechan, medicated milk prepared with pittanashak dravya, ghrita, tikta and shita dravya should be taken. In kapha pradhan visham jwara- vaman, pachan, ruksha annapan, langhan and ushna kashaypan[7].
# PREEVENTION OF VISHAMA JWARA (MALARIA) IN DIFFERENT AYURVEDIC CLASSICS

## CARAKA SAMHITA
- The five types of jvara namely, the santata, satata, anyedyuska, tritiyaka and caturthaka, are immediately cured by the 5 types of decoction of drugs
  1. Kalinga, leaf of patola and katuka rohini
  2. Patola, sariva, musta, patha and katuka rohini
  3. Nimba, patola, triphala, mrdvika, musta and vatsaka
  4. Kiratatikta, amrta, candana and visva bhesaja
  5. Guduchi, amalka and musta

- Sura (alcoholic preparation) along with its manda (upper part) is used as drinks. The meat of cock, tittiri and peacock for use as food.
- Intake of rasona along with oil immediately before food.
- Habitual intake of the decoction of kirata, tiktaka, tikta, musta, parpataka and amrta cures reappeared fever.
- Fumigation by palankasa, leaves of nimba, vaca, kustha, haritaki, sarsapa, yava and ghee.

## SUSRUTA SAMHITA
- One suffering from intermittent fever should drink (decoction of) triphala mixed with plenty of jaggery or decoction of guduchi, nimba and amalaka mixed with honey should be administered.
- Fumigation with skin and hair of goat and sheep, vaca, kustha, guggulu, and nimba leaves mixed with honey.
- Edible preparation of barley, ghee and wine are wholesome in intermittent fever.
- In case of thirst and burning sensation, paste of vidari, dadima, lodhra, kapittha and bijapura should be applied in head.
- Yavagu, vegetables - patola leaves, vartaka, punarnava, patha, karkotaka, parpataka, gijihwa.

## ASTANGA HRIDAYA
- Patola patra, kutki, nagarmotha, haritaki, madhuka (mulethi) kwath is vishama jwara nasak.
- Vishama jwara nasak anjana - anjana made of manashila, sandhava, lavana and pippali.
- Vishama nasak dhoom - guggulu, nimba patra, bala vaca, kustha, kapitha and bijapura should be made in powder and mixed with ghee and make it use as dhoom.

## BHAVA PRAKASH
- Decoction of root of mahabala and maha ausadha cures visama jvara accompanied with cold, tremors and burning sensation within two or three days.
- Decoction of musta, amalaka, guduchi, visvaausadh and kantakari added with powder of kana and honey cures visama jvara.
- Paste of lasuna added with tila taila and saindhava, consumed in the morning cures visama jwara and all diseases of vata origins.
- Fresh juice of tulasi leaves or juice of dronapuspadi leaves added with powder of marica cures visama jwara.
- Paste of sunthi, ajaji, mixed with warm water, old wine or buttermilk cures even severe fever with rigors (cold).
- He who partakes takra mansa (meat cooked with buttermilk), payo mansa (meat cooked with milk), dadhi mansa (meat cooked with curd) or majya mansa (meat cooked with marrow) as food get relieved of visama jwara.
- Decoction of patola, indrayava, ananta, pathya, arista, jala (valaka) and amrita cures satataka jwara.
- Decoction of draksa, patola, nimba, sakrahva and triphala should be consumed for quickly relief from anyedyuska jwara.
- Tritiyaka jvara gets cured by tying the root of apamarga to the waist of the patient with the help of seven red coloured thread.
**CAKRA DATTA**

- One suffering from irregular fever should take decoction of *triphala* mixed with ample quantity of jiggery[29].
- One should take decoction of *guduchi*, *musta* and *amalaka* mixed with honey[30].
- *Jiraka* mixed with jaggery alleviates irregular fever. it also restores diminished digestive fire to normalcy and destroys *vatic* disorders[31].
- The patient of *visama jwara* should take
  1. Garlic with ghee every morning,
  2. Haritaki with honey[32].
- Fumigation with *guggulu*, *nimbha* leaves, *vaca*, *kustha*, *haritaki*, mustard, barley and ghee alleviates fever[33].

**YOGA RATNAKARA**

- Vishama jwara nasak swarasas-
  1. Tulsi leaves swaras with marich churna
  2. Dronapusiswarasa with marich churna[34].
- Vishama jwara nasak anjana and dhoop-haldi, mustard oil, pippali, marich, saindhva lavana-anjana, vaca, haritaki and ghee dhoop[35].

**PATHYA (DIETS AND DRINKS BENEFICIAL) IN VISHAMA JWARA (MALARIA) AS MENTIONED IN DIFFERENT AYURVEDIC CLASSICS**

<table>
<thead>
<tr>
<th>Group of diet</th>
<th>Carak samhita</th>
<th>Susruta samhita</th>
<th>Astanga hridaya</th>
<th>bhavaprakasha</th>
<th>Harita samhita</th>
<th>Yoga ratnakara</th>
<th>cakradatta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sukha Dhanya varga (group of corns with bristles)</td>
<td>Rakta sali</td>
<td>Rakta sali</td>
<td>Rakta sali</td>
<td>Swastika sali</td>
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<tr>
<td>Sama dhanya varga (group of pulses)</td>
<td>motha</td>
<td>Peya Vilepi</td>
<td>Masura channa</td>
<td></td>
<td>adhaki</td>
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<tr>
<td>Saka varga (group of vegetables)</td>
<td>Mandhukparn, Gijihwa, Makoy, Chakramarda, Saptala,</td>
<td>saptala Purpaka, Kasodi, Karkotaki, Mulaka,</td>
<td></td>
<td></td>
<td>Jivanti</td>
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<tr>
<td>Mamasa varga (group of meat)</td>
<td>Lava chataka</td>
<td>mriga</td>
<td></td>
<td>Titira</td>
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<tr>
<td>Kritamana varga (group of food preparation)</td>
<td>Patola yusa</td>
<td>Nimbha yusa</td>
<td>Mula yusa</td>
<td></td>
<td>Mudga yusa</td>
<td>Mudga yusa</td>
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<tr>
<td>Dugdha varga (group of milk)</td>
<td></td>
<td>gavya</td>
<td></td>
<td>aja</td>
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<tr>
<td>Ghrita varga (group of fats)</td>
<td>Gavya Purana ghrita</td>
<td>Gavya Purana ghrita</td>
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<tr>
<td>Taila varga (group of oil)</td>
<td>Eranda taila</td>
<td></td>
<td>eranda</td>
<td></td>
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<td></td>
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<tr>
<td>Sandhan varga/Madhyan varga (group of alcoholic preparations)</td>
<td>Arisra Sauviraka Tasyodaka Amla kanjika</td>
<td></td>
<td>Kanji Sidhu</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Phala varga (group of fruits)</td>
<td>madhvika</td>
<td>Bimbi</td>
<td></td>
<td>Patola Koshataki brihati</td>
<td>triphala</td>
<td>Paravala phala</td>
<td></td>
</tr>
<tr>
<td>Phuspa varga (group of Flowers)</td>
<td></td>
<td></td>
<td></td>
<td>Ajustika pusp</td>
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</tr>
</tbody>
</table>
2. **KUSTHA (SKIN DISEASES)**

*Kustha*: The terms kustha is main used to indicate skin disorders.

**Derivation of the term Kustha** –

*Ku* means – Ugliness

*Stha* means – Occurrence

*Kustha* means the condition, which involves the human body and ugliness.

*Kustha* means skin diseases, as *kustha* manifests on skin with various symptoms according to dosha. *Kustha* is named upon any skin disorders which changes the natural luster and glow of skin. The description of *kustha roga* in texts covers almost all skin diseases including switra. So it is necessary to know about *kustha* at the beginning.

### SAMPRAPTI (PATHOGENESIS) OF KUSTHA ROGA (SKIN DISEASES) IN Ayurveda

| **CARAKA SAMHITA** | The excessive intake of the etiological factors leads to the three *dosha* vitiation, then it spreads to whole body, brings laxity & causes vitiation of *twak, mamsa & lasika, rakta*. This leads to the *kledotpatti*. Due to the *kledopatti*, it leads to the skin discoloration, scratching in different parts of body leading to *kustha*[36]. |
| **SUSRUTA SAMHITA** | ➢ Due to *doshaja* and *karmaja hetus*, vitiated *pitta* and *shleshma* along with vitiated *vata*, enters the *tiryak sira*, internal vitiating them and moving towards *bahya rogamarga* wherein *twak, rakta, mamsa* and *lasika* are situated, wherever the *doshas* spread there will be formation of *mandala* and if untreated enter into deeper *dhatus*[37]. |
| **ASTANGA HRIDAYA** | ➢ Due to intake of *mithya ahara vihara*, *viruddha ahara vihara*, disrespect to elders, *papakarma*, bad deeds of past life and etc. Causes aggravation of *vatadi dosa*, gets lodged into *tiryak siras* and vitiates *twak, lasika, rakta* and *mamsa*. This produces *shithilata* in *twagadi dhatus* and produces *vaivarnyata* in them resulting in manifestation of *kustha*[38]. |

### CHIKITSA SUTRA (LINE OF TREATMENT) OF KUSTHA ROGA (SKIN DISEASES) IN Ayurveda

| **CARAKA SAMHITA** | ➢ All varieties of *kustha* are caused by the simulataneous vitiation of all the three *doshas* however, some *dosas* predominant and others are not. Keeping this in view, and after ascertaining this from manifested signs and symptoms, the physician should decide the line of treatment. In the beginning, the predominantly vitiated dosas should be alleviated. Thereafter, the remaining secondarily vitiated dosas should be alleviated[39].

➢ In all types of *kustha vata-kapha nasak chikitsa* should be given, and also *tikta* and *kasaya dravya* alleviates *kustha roga*[40]. |
| **ASTANGA HRIDAYA** | ➢ *Snehapan* is the foremost cikitsa in the management of *kustha*[41]. |
| **SUSRUTA SAMHITA** | ➢ *samsodhana cikitsa* in *kustha-Vaman karma* at an interval of 15 days *Virechana karma* with an interval of 1 month

*Rakta mokshana* 2 times in a year

*Nasya* with an interval of 3-3 days[42]. |
## Prevention of Kustha Roja (Skin Diseases) in Different Ayurvedic Classics

### Caraka Samhita
- **Recipe for bath**: Vrsa, kutaja, saptaparna, karavira, karanja, nimbi and khadira along with cow urine should be used for bath, pana and lepa.[43]

### Susruta Samhita
- **Herbs like**: manjista, nimbi, haridra, bibhitka, amalki, triphala, haritaki, vidanga, daruharidra, cakramarda, citrak, aragvadha, karanja, sirisa, laksa is beneficial in kustha. The patient of kustha who is eager to see the termination of the diseases should use khadira in all ways-bath, drinks, food etc. as kustha, if advanced, kills the patient with force, khadira, if use, destroys kustha by its strength.[44]
- **Haritaki and trikatu** mixed with jaggery and oil should be licked. By this, one becomes free from kustha. Similarly, amalaki, haritaki, bibhitaki, pippali and vidanga should be taken with honey and ghee or either of them.[45]
- **One reaches the end of kustha** by using haridra one pala with cow’s urine for a month.[46]

### Astanga Hridaya
- **Darvyadi kwath**: Darva (daru haldi), khadira and nimba twak–kwath. Cures all types of kustha.[47]
- **Pathya, karanja, Siddhartha, nisa, avalguja, saindhava and vidanga** all macerated together in cows urine and applied as paste on the skin cures kustha.[49]

### Bhava Prakash
- **Fine powder of somraji and srngavera** used for massaging the body cures kustha.[50]

### Cakradatta
- The root of kasmarda with sour gruel is also used as paste in kustha.[51]
- **Aragvadha** leaves pounded with sour gruel destroy kustha by pasting.[52]
- One who takes regularly bakuchi mixed with black sesame for a year is freed from kustha, even if severe, and attains moon like handsome body.[53]
- One should take bakuchi with warm water and then sit in the sun keeping on milk diet for three days. By this he is freed from kustha.[54]
- (Powder of) bakuchi seeds 10 gms is taken with warm water using profuse ghee in diet. It destroys all types of kustha.[55]
- **The juice of guduchi** should be used according to strength with diet consisting of green gram soup and rice added with ghee. By this one even with decomposed body attains brilliant appearance.[56]
- **Powder of vidanga, triphala and pippali** taken with honey destroys kustha.[57]
- One who takes regularly haritaki and nimbha or nimbha and amalaka overcomes all types of kustha after a month.[58]
- The decoction of khadira used as paste, anointment, food, bath and drinks destroys all skin diseases.[59]

### Pathya (Diets and Drinks Beneficial) in Kustha Roja as Mentioned in Different Ayurvedic Classics

<table>
<thead>
<tr>
<th>Goup of diet</th>
<th>Carak samhita</th>
<th>Susruta samhita</th>
<th>Astanga hridaya</th>
<th>bhavaprakas h</th>
<th>Harita samhita</th>
<th>Yoga ratnakara</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sukha Dhanya</strong> varga(group of cereals with bristles)</td>
<td>Carak samhita</td>
<td>Susrata samhita</td>
<td>Astanga hridaya</td>
<td>bhavaprakas h</td>
<td>Harita samhita</td>
<td>Yoga ratnakara</td>
</tr>
<tr>
<td><strong>Saka varga</strong> (group of vegetables)</td>
<td>Kakmachi</td>
<td>Lasuna, Mandukparni, Gojihwa, Saptala, Cakramarda, Matar saka.</td>
<td>kakamachi lasuna</td>
<td>cakramarda Dadrughna patra, Harkuch, Guduchi, Kasaudli, Patola, Bimbi, Karkotaki.</td>
<td>Surana saka, Tikta rasa saka.</td>
<td>karkotaki</td>
</tr>
</tbody>
</table>

[www.iajps.com](http://www.iajps.com)
**Kritaana varga**
(group of food preparation)

<table>
<thead>
<tr>
<th>Patola yusa, Nimbha yusa.</th>
<th>Mudga yusa.</th>
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</table>

**Dugdha varga**
(group of milk)

<table>
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<tr>
<th>ustra</th>
<th>ustra</th>
<th>ustra</th>
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**Dadhi varga**
(group of curd)

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<tr>
<th>ustra</th>
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</table>

**Ghriti varga**
(group of fats)

|---------------|-----------------------|-----------------------|------------------|

**Mutra varga**
(group of urine)

<table>
<thead>
<tr>
<th>Asva, Mahish.</th>
<th>gomutra</th>
<th>Gomutra, Asva, Mahish, Ustra.</th>
</tr>
</thead>
</table>

**Taila varga**
(group of oil)

|--------------------------------------------------------|------------------------|-------------------------------|----------------|

**Sandhan varga/Madhya varga**(group of alcoholic preparation)

<table>
<thead>
<tr>
<th>arista</th>
</tr>
</thead>
</table>

**Madhu varga**
(group of honey)

<table>
<thead>
<tr>
<th>Catrajatuya madhu</th>
<th>Catrajatuya madhu</th>
</tr>
</thead>
</table>

**Phala varga**
(group of fruits)

<table>
<thead>
<tr>
<th>Karanja phala, Nimbha phala, Abhaya.</th>
<th>chitrak</th>
</tr>
</thead>
</table>

**Phuspa varga**
(group of flowers)

<table>
<thead>
<tr>
<th>Kutaja puspa, Nimbha puspa.</th>
</tr>
</thead>
</table>

**Khandha varga**
(group of tuber)

<table>
<thead>
<tr>
<th>Varahi kanda</th>
</tr>
</thead>
</table>

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3. **AMAVATA (RHEUMATOID ARTHRITIS)**

*Amavata* is a painful multiple joint involvement chronic systemic disease. In Ayurveda, *Madhava kar* (700AD) mentioned first the *Amavata* as a special disease entity and where *Ama* (biotoxin) as well as *Vata* (biophysical force) plays a predominant role in the *samprapti* (pathogenesis) of the disease *Amavaat*. Rheumatoid arthritis is a chronic, progressive autoimmune arthropathy & characterized by bilateral symmetrical involvement of joints with some systemic clinical manifestations. According to the clinical features, the disease *Amavata* is very closely resembled with the Rheumatoid arthritis.

**CONCEPT OF AMA**

Nearly most of the diseases, from the Ayurvedic point of view have their origin in *Ama dosa*. The term ama in ordinary parlance means resultant of hypofunctioning of *kayagni* which is unripe, uncooked, immature, and undigested food that is unwholesome to the body [60]. *Amadosa* or *Amavisa*, both as acute or subacute or chronic conditions appear to relate to the gastro-intestinal as well as metabolic disturbances engendered due to the impairment of *antaragni* or better still a *gnidusti*.

**PATHOGENESIS (SAMPRAPTI) OF AMAVATA (RHEUMATOID ARTHRITIS)**

In *Madhav Nidana*, it is clearly mentioned that when a person suffering from *mandagni* (hypo functioning of digestive mechanism) takes *viruddha ahara* (incompatible diet), performs *viruddha chesta*, remains *nischala* (indulges in sedentary life habits), or does exercise after taking *snigdha* food (fatty food) the *Ama* is formed and vata gets aggravated. Due to similar biophysical properties *Ama Rasa* is carried to *sleshma sthana* (sandhi, ura and kantha etc) by vitiated *vata* and lodges there. Here it is contaminated...
further and comes in general circulation in the body through dhama mis where it is viti ated by various
doshas specifically the vata which already is in an
gagr avated condition and is converted into an
extremely virulent substance. The incompletely
processed a marasa with the help of viti ated vata, pitta
and kapha is circulated all over the body. It then
takes on multicolor, becomes excessively mucoid and
accumulated in the small channels. It renders the
patient weak in no time and produces a feeling of
heaviness in the precordial region. This vitiated
ama takes on multicolor, becomes excessively mucoid and
accum uated in trikasandhis, producing stiffness in the whole body
leading to the manifestation of the disease
Amavata[61].

**TREATMENT (CHIKITSA SUTRA) OF
AMAVATA:**
Management of every disease depends on its
pathogenesis (samprapti). According to the concept of
etiopathogenesis, the disease amavata is caused by
hypofunctioning of agni which resulted into
production of ama dosha. The treatment of disease
Amavata is based largely on the improvement of the
functioning of agni. Chakrapanidatta first described
the treatment of Amavata. They are-1) Langhana (fasting)
2) Swedana (fomentation) 3) Tikta (use of bit ters) 4)
Deepan ( appetizers) 5) Katu (pungents)
6) Virechana (pungents) 7) Snehapana (internal
deviation) 8) Vasti (enema)[62].

**PREVENTION OF AMAVATA AS MENTIONED IN DIFFERENT AYURVEDIC CLASSICS**

| CAKRADATTA | Haritaki taken regularly with sunthi, jaggery or saindhava stimulates digestive fire[63].
|            | Sindhuutha (saindha va), haritaki, pippali and citraka-powder of these, if taken with hot
|            | water, generates power even to digest heavy foods like meat and ghee in a short time[64].
|            | One should take sunthi or pippali or dadima with jaggery and haritaki in cases of
|            | amajirna, anal diseases and constipation[65].
|            | The uncted and strong person who has some indication of indigestion beforehand should
take haritaki mixed with dry ginger before meal keeping wholesome diet[66].
|            | In amavata, foods and drinks processed with panchakola are wholesome[67].
|            | The paste of sati and sunthi taken with punarnava decoction for a week alleviates
|            | amavata[68].
|            | Decoc tion of sunthi and gok sura taken in early morning acts as digestive and analgesic
|            | in lumbago affected with amavata[69].
|            | In amavata, dasamula decoction mixed with pippali should be taken or haritaki with
|            | sunthi or guduchi should be used[70].
|            | One should take sunthi powder 10 gm with sour gruel, it pacifies amavata[71].
|            | Unwholesome items-the patient of amavata should avoid curd fish, jaggery, milk,
upodaki, black grams, rice flour and other such items which are heavy and channel
blocking[72].

| BHAVA | Sauvira (badara), seam cooked vartaka, fruits of bitter taste, leaves of vastuka, arista and
|       | punarnava are beneficial, patola, gok sura, varuna, karavella, yavani, old Sali and swastika
|       | rice are given in amavata in suitable quantity[73].
|       | To win over the mighty elephant called amavata roaming all over the body, only one
called eranda taila is enough[74].
|       | Leaves of aragvadha fried with katu taila consumed before might meal and then followed
by might meals make the person free from ama[75].

| YOGA | Pathya in amavata-yava, kutili, shayama, rakta Sali, shigru, punarnava, bitter gout,
patola, adraka, ushna jala, takra mixed with lasuna, jangala mansa [76].
|       | Apathya in amavata-dadhi, fish, jaggery, milk, masa, dushita jala, poyi sakka, wind of east
direccion, viruddha bhojana, asatmya bhojana, vega dharana, ratri jagarana, vishama
bhojana, guru padartha and abhisyandhi bhojana[77].

| BHAISAHYA | Pathya in amavata-Rasona, hingu, sirgu, yabani, marish, jirak, sunthi, saliswal, jab,
| RATNAVALLI | kerela, parbal, louki, nimbpaptra, gomutra, madhu, ushnajala, katu-tikta rasapradhan
|            | dravya, light exercise, hot cloth, panchakola, valuka sweda, vibhandhanasak aha-va hi
|            | Erantha oil is best all to author[78].
|            | Apathya in amavata -Khira, dahi, fish, masha, viti ated water, purbi vaya, cloudy sky,
viruddha ahar vihar, asatmya ahar vihar, meat of animals and birds, vegadharan,
ratrijagaran, think, grief, alasya, abhisandhi, guru, picchila dravya[79].

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**PATHYA (FOODS AND DRINKS BENEFICIAL) IN AMAVATA (RHEUMATOID ARTHRITIS) AS MENTIONED IN DIFFERENT AYURVEDIC CLASSICS**

<table>
<thead>
<tr>
<th>Group of diet</th>
<th>Caraka samhita</th>
<th>Susruta samhita</th>
<th>Astanga hridaya</th>
<th>Bhavaprakash</th>
<th>Harita samhita</th>
<th>Yoga ratnakara</th>
<th>Cakra datta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sukha Dhanya varga (group of cereals with bristles)</td>
<td>Godhuma.</td>
<td>Yava.</td>
<td></td>
<td>Yava.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mutra varga (group of urine)</td>
<td>Go mutra, Asva, Avi.</td>
<td></td>
<td>Go mutra.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Taila varga
(group of oil)

Taila, Eranda.

Sandhan varga/Madhya varga
(group of alcoholic preparation)

Sura, Madira, Arista, Sura sava, Saupiraka, Tusodaka, Amalaka, kanjik, Purana mada.

Ikshu varga
(group of sugarcane product)

guda

Phala varga
(group of fruits)

Dadima, Matulunga, Karchura, Naranga.

Imli, Jambir, Banana fruit raw.

Phuspa varga
(group of flower)

Sigru.

Khandha varga
(group of tuber)

Vidari kanda.

CONCLUSION:

- Vishama jwara
  Vishama Jwara (irregular or intermittent fever) is often correlated to Malarial fever by various authors of pre- sent era. Vishama jwara is one of the most chronic and prevalent type of jwara. The prevention of vishama jwara involves use of vishama jwara nasak yawagu, vishama jwara nasak dhoom (fumigation), vishama jwara nasak anjana, intake of jwara nasak kwath, vanama, upavasa, virechana, niroha and anuvasana vasti etc.

- Kustha
  Kustha means skin diseases, as kustha manifests on skin with various symptoms according to dosha. Kustha is named upon any skin disorders which changes the natural luster and glow of skin. In all types of kustha vata-kapha nasak chikitsa should be given and also use of tikta and kasaya dravya alleviates kustha roga.

- Amavata
  Amavata is a painful multiple joint involvement chronic systemic disease. Amavata is mentiones as a special disease entity, where Ama (biotoxin) as well as Vata (biophysical force) plays a predominant role in the samprapti (pathogenesis) of the disease Amavata. According to the clinical features, the disease Amavata is very closely resembled with the Rheumatoid arthritis. Most of the drugs used in Amavata have deepana, pachana, amapachana and vataprasamana properties. In Amavata pathya should be light, easily digestible and should not increase kapha and Ama.

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- Conflict of interest: None.
77. Sastri Lakshmipati, Yogratnakar Vidyutini Hindi Commentary, chp-amavata nidana, verse no.3, Chaukhamba Sanskrit Bhawan, Varanasi, 2005.