

The Conceptual Study of Etiological Factor and Etiopathogenesis of Amavata W.S.R. to Rheumatoid Arthritis- According to Ayurveda and Modern Medicine: The Review

Vd. Prerna Raut¹, Vd. Renuka Dilip Parsotkar²

¹Asst. Professor, Rognidan Dept. RRK Ayurved College And Hospital, Turkhed , Murtijapur.

²Asst. Professor, Agadtantra Dept. Somayya Ayurved College And Hospital, Bhadravati , Chandrapur.

ABSTRACT

In Ayurveda, description of etiological factors are given for every diseases. How Dosha get vitiated by consuming various dietary and life style factor, how they bring about Samprapti of disease is well mentioned in Nidana Panchaka which is specialty of Madhava. Here we are going to discuss etiological factors and its etiopathogenesis of 'Amavata'. Aamvata is a type of Arthritis which occurs in young or middle age causing disability. This disability affects person's day to day life style. In Amavata symptoms like polyarthritis, fever, anorexia, inflammation of large joint seen, are which is closely correlated to Rheumatoid Arthritis. The prevalence of R.A. in India is 0.7% that means it covers 7 million people in which in which female has affected 3 times more as compare to male.^[1] Acharya Madhava suggested etiological factor like having Virudha Ahar and vihar, followed by 'Vyayam' (Physical activity) after having Snigdhaahar is responsible for Amavata. Ayurveda is only science in which prevention of disease is prime objective, so by studying etiological factor & its etiopathogenesis we can prevent symptoms of Amavata. I am going to correlate this etiological factor in present era of lifestyle which thoroughly will discuss in following paper.

Keyword: Aamvata, etiological factor, Hetu, Samprapti.

Introduction:

In present era due to unhealthy dietary habits and lifestyle lead to many diseases including arthritis, obesity, etc. Out of all types of arthritis, Rheumatoid arthritis is consider important as it mainly affects in young age or middle age leads to disability at early phase of life. Symptoms of Rheumatoid Arthritis is closely related to symptoms of Aamvata as mention by Madhava like severe pain in large joint (knee, ankle wrist, hip), swelling over joint, etc. Amavata has been described in Madhava Nidana., in detail about its etiological factor and its pathogenesis.^[1] It is also mentioned in Laghutrayi; Bhawprakash and Yogratnakara as well. The prevalence of R.A. in India is 7% that means it cover 7 million population in India. R.A. affect more in female as compare to male in 3:1 ratio.^[2] Hence here I am going to review etiological factor which is seen today can be correlate to the text. Most patients find R.A. to be nuisance that eventfully become significant enough to impact daily activity, later turns into deformity which occur due to advance RA, cause disability to do daily work. But it have more serious complication like heart

disease as mentioned by Acharya Madhava 'Hrudragraha' in advance stage. In Ayurveda etiological factor have been describe for every disease that is unique specialty of Ayurveda science.('Agni'. As important factor for any disease) by Acharya Vagbhata, '**Rogaha sarveapi Mandegnau**'. This means all disease are cause due to 'Mandagni' lead to formation of vitiated, sticky, heavy, undigested Ahar Rasa called Ama. With correcting life style and dietary habits we can reduce symptoms of disease.

Material and method :

Literature is taken from Bruhatrayi and Laghutrayi as follows :

1. Charaka Samhita
2. Sushruta Samhita
3. Vagbhata Samhita
4. Madhava Nidana
5. Bhavaprakasha
6. Yogratnakara

Etiological factors:- Acharya Madhava has mentioned etiological factor for Aamvata are following. As mention by Acharya if a person having impaired digestion (Agnimandya) having persistent activity in daily life consume SnighthaAhar (Sticky, heavy food) followed by heavy physical activity leads to Samprapti of Aamvata.^[3]

A person having Agnimandya and Nishchalasya having sedentary life style, one who do not do any physical activity takes VirudhaAhar (Incompatible diet), VirudhaCheshta (Incompatible lifestyle), SnigdhaBhojanottarVyayam (Excessive assumption of greasy food followed by heavy exercise, leads to vitiation of Vata Dosha and formation vitiated Ahara rasa i.e. aama .Then vitiated vata dosha brings Aam to Shleshma sthana like Sandhi, Ura, Hrudaya leads to Gouravta (feeling of heaviness) and Sthabdhatata (stiffness of Joint), sever pain to joints , Shotha (inflammation of joint).

VirudhaAhar is mention by Acharya Charak in (Charak su. 26-86) There are total 18 types of VirudhaAhar has mention. They are following.^[4]

1. Desha Virudha – A person living in Anup Desha like Mumbai ,which situated incostal area, if person having Snighdha (stick, heavy food), Vidahi (that product burning sensation in stomach) Abhishyandi Ahar ex. Dadhi is Desha Virudha.
2. Kal Virudha – having cold and Ruksha Ahar in winter season or having Katu Rasatmak Ushna Ahar in Summer season.
3. Agni Virudha – To engulf food against 4 types of Agni (Sama, Vishama, Manda, Tikshna)
4. Matra Virudha – Incompatibility of doses. (ex-if Honey and Ghee are taken in equal proportion turns poisonous)
5. Satmya Virudha – If person is not satmya about particular food still he consume it, leads to satmya virudha ex. Madyapana.
6. Dosha Virudha – Having food which can vitiate dosha having on regular basis.
7. Sanskar Virudha – By having sanskar like heating on some food turn to be poisonous .ex. if we heat honey it turn poisonous.
8. Virya Virudha – Opposite virya food item like food of Ushna Virya and Shita virya simultaneously.ex. having Fish with milk.
9. Kosthavirudha – having food which not suitable to the type of koshta (ex. having less food to koshtakrura)

10. AwasthaVirudha – Taking food which is antagonist to present physical & psychecological status. ex- The person who is already tired by doing exercise, take have vatal ahar .
11. KramaVirudha– Acharya have mention perticular order of having food, to do opposite pattern.
12. PariharVirrudha – while having food there is rule for having Rasa which should be followed if not it is pariharvirudha.
13. UpcharVirudha – It is Chikitsavirudha, those rule stated by Acharya if not followed (ex – After taking ghee or sticky food take cold water)
14. PakaVirudha – Food which either under cooked or over cooked.ex – Rice is not properly cooked or over cooked is pakvirudha.
15. SanyogaVirudha – having sour (Amla) rasa with Madhu rasa like fruit custard,fruit salad, milk shakes ,etc.
16. HrudVirudha – Food items which is not suitable for desire.
17. SampadVirudha – If food item has Vikrut rasa, (example to have stale food items)
18. VidhiVirudha – Acharya has mentioned Ashtauharvidhivishetayan,by not follow that vidhi like eating fast or very slow, while eating engage in talking, laughing. Food should be in good state etc which we see not followed in todays era. (ex – having food while watching TV or mobile)

Virudhacheshta –

Some are example of Virudhachesta as follows

1. Having heavy exercise just after having SnigdhaAhar (for ex. many women after taking heavy meal does heavy house hold chores like washing clothes)
2. In cold atmosphere, if person do heavy exercise in Ac room (ex. gym).
3. Sleeping during day time after taking meal.

Etiopathogenesis:

The etiological factor leads to vitiation of Vatadosha and state of impaired digestion leads to formation of 'Aam'. Thus generated Aam turns more virulent in combination with vitiated vatadosha. Also the vitiated 'Vatadosha' mobiliges the ama into the vessel and then circulates it into whole body mainly where the Kaphadosha is present. The location of kaphadosha afflicted by ama includes Amashaya, (Stomach) Shandhi (joints), Ura (chest) Shira(head). In this locations the 'Ama' further vitiated with dosha present there. The vitiated of Ama leads to blockage of Strotas so that transfer of Rasa not done properly form leads to Dourbalya. As Ura is also place of Kapha, after advance stage this vitiated dosha enters in heart form Hrudgraha. Initially affecting large joint like sacral joint and knee joint gradually affects all joints in the body causing its swelling, tenderness over joint and stiffness. Meanwhile Koshtagata Ama produce symptoms like indigestion body ache, febrile illness, fatigue etc.[5]

Clinical Presentation

According to Madhava clinical presentation are seen in Two different stages of Amvata, one in 'SamanyaLakshana' and 'PravridhhaLakshana'^[6]Symptoms like tastelessness (Aruchi), excessive thirst (trushna) Indigestion (Avipaka), heaviness of body (Gaurala), febrile illness (Jwara). With this symptom later symptoms seen like body ache, pain in lumbar joint, stiffness of joints mainly in morning. (Stabdhatu) swelling over joints (Shunata) are seen. In Pravruddha stage of Amavata, during chronic stage of disease like severe pair in joints, Acharya have compare the pain with scorpion bite, severe tenderness, redness

of joint, affected joints are also swollen. The pain and swelling shift from one joint to another due to migration of vitiated Vata.

On basis of Anubandha, Amavata distinct symptoms as dosha, Vatanubandhi Amavata present with severity of pricking pain over affected joint. Piltanubandi Amavata charactering by burning sensation in joint as well as redness of joint. Kafanubandi Amavata shows heaviness of affected joints with pruritus. According to modern science, most prominent manifestation of Rheumatoid Arthritis is inflammatory arthritis of peripheral joints, usually with symmetrical distribution, its systemic manifestation include hematologic, pulmonary, neurological and cardiovascular abnormalities. The onset of disease is insidious, beginning with prodrome of fatigue, weakness, joint stiffness, vague arthralgia and myalgia. This is followed by pain and swelling of joints, usually symmetrical fashion, especially involve joints of hands, wrist, and feet, most common interphalangeal joints.

The complication of Amavata includes impairment of digestion, it is so low that can't digest small amount of Ahar, excessive thirst, abdominal pain (Kukshishool) vomiting (chhardi), lack of enthusiasm (Utsahahani) unformed stool (Grahani), this is due to presence of Ama again complication which are subjective, sleeplessness, dizziness, transient loss of consciousness (Murchha), tightness of chest (Hridgraha), constipation (Vibandha), flexion deformity (Angasankocha), leg paralysis (Khanjatva).^[7]

Discussion:

As R.A. is an autoimmune disorder with unknown etiological factor & not well curable disease. Rheumatoid arthritis more prevalent in middle age which leads to the person's disability to do daily activity. Modern medicine has not mentioned any preventive measure, on contrary Ayurveda science, have mention Hetu for diseases. By studying Hetu, we can prevent the disease also can improve the treatment on working on its etiological factors like in Agnimandya state giving Yusha or Peya for improving of Agni, as Ayurveda science mentioned that Nidana Parivarjana is first treatment of any disease. Here we have discuss etiological factors of Amavata in detail is clearly defined by Acharya Madhava that if person with Aganimandya having heavy sticky food followed by heavy exercise who never done any physical activity is key factor for production of Ama & vitiation of vata & vitiated vata combine with Aam result in Amavata, here we can prevent this by advising do not have vigorous exercise after taking food & more with treatment part, causative factor like Virudhha Ahar and Vihar should be avoided. Dincharya should be followed, we should make people more aware about their faulty eating habits which should be avoided so that it will decreased the prevalence of this disease just by avoiding its etiological factors.

Conclusion:

Etiological factor mentioned in ancient time is consumed today in modern era, due to this Virudhha ahar vihar there are high prevalence of Amavata, by studying its etiological factor, we can advice for not have such habits. we can prevent this by advising do not have vigorous exercise after taking food & more with treatment part, causative factor like Virudhha Ahar and Vihar should be avoided. Dincharya should be followed, we should make people more aware about their faulty eating habits which should be avoided so that it will decreased the prevalence of this disease just by avoiding its etiological factors.

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