

CONCEPT OF PAIN IN AMAVATA WITH MANAGEMENT OF AYURVEDIC CLASSICS

ABSTRACT

Amavata is a most common disease in the middle age people which affects both male and female characterized by angamarda, aruchi, trishna, alasya, gaurava, klama, apaka and jwara. In the later stage pain is migrating in nature and just like vrischhika damshavata vedana and daha. Similar clinical features also seen in rheumatoid arthritis. In Ayurveda nidana parivarjana is considered as the first and foremost line of management for any disease so in amavata firstly nidana parivarjanathen special chikitsa langhana, deepana, pachana, samshodhana chikitsa like virechana karma is a biological process to balance the vitiated dosha in general and pitta dosha. In modern science for pain management they use analgesic, anti-inflammatory and steroids.

Key words : Amavata, rheumatoid arthritis, pain, virechana shodhana and shaman chikitsa

INTRODUCTION

Amavata is a chronic joint disease which is associated with body pain accompanied by inflammation of joints, angamarda, aruchi, trishna, alasya, gaurava, apaka and jawar. In the latter stage pain may be migrate from place to place which may become severe as that in case of scorpion bite.. The word 'ama' literally means, undigested, toxic or unwholesome product, which is produced in the body due to weakening of digestive fire. This 'ama' is carried by vitiated 'vayu' and travels throughout the body and accumulates in joints, which is the seat of 'kapha'. As this process continues, all the joints are gradually affected, which results in severe pain and inflammation in the joints. This disease is chronic and affects mostly in the middle age, 80% of patients suffering with the disease in between the age of 35-50 years. Women are affected approximately 3 times more often than men. Amavata can be correlated to rheumatoid arthritis. Management of rheumatoid arthritis includes use of analgesic, steroids for the pain management which are having side effects. According to Ayurveda, concepts ama and vata are the initiating factors, in progress of pathogenesis vitiation of tridosha takes place and causes more complication arise in gambhira dhatu like asthi and in madhyama rogamarga for example sandhis are effected, which in turn becomes kastasadhya for treatment. The line of treatment includes Langhana, Pachana, Svedana, Virechana and basti.

NIDANA

AHARAJA NIDANA	VIHARAJA NIDANA	MANASIKA NIDANA
Viruddha ahara, viruddha chesta, mandagni, nischala, guru and sheet ahara, snigddha bhojana	Ratrijagarana, diwaswapana, vegadharana, ativyayama	Chinta, kaam, krodha, alashya

SAMPRAPTI

Due to the intake of nidana sevana (Aharaja, Viharaja and Manasika nidana) agnimandhyais produced which leads to ama is formed in the body. The vata also gets vitiated and pushes the ama into different parts of the body through circulation. Mainly vayu pushes the ama into the shleshma sthana (sites of kapha), mainly the bony joints and muscles. The ama on further vitiation by vata and kapha enters the circulation and later gets associated with morbid pitta. This gives the combination a corrosive nature and they tend to destroy any tissue or organ with which they come into contact. The vitiated ama and vata get lodged in various joints, mainly in the low back, pelvis and hips and causes stiffness of the body along with severe pain.

LAKSHANA

- Angamarda – pain in body parts, general body ache
- Aruchi – anorexia, tastelessness
- Trishna – thirst

- Alasya – lethargy, weakness
- Gaurava – heaviness of the body
- Jwara

CONCEPT OF ANGAMARDA

NIRUKTI- The word angamard is the combination of two words ie anga and mardana which means body pain or gatra vedana

DEFINITION -Angamarda is a systemic symptoms in amavata the root cause is ama which produces srotorodha in the body while circulating through the vitiated vayu as a result angamarda happens .It is an aching sensation of whole body parts mainly the small joints or big joints.

In the initial phase of Amavata, angamarda is seen as a systemic symptoms ,later is denoted by or manifested by sandhishoola which is the karma of vikruta vata and it is one of the pratyatma lakshana of amavata .In Amavata ama lodges in the joint space of the body causing srotobarodha and thereby obstruction of normal vata dosha, so vata prakopa occurs. The prakupita vata vitiates the shleshma of the joints which causes sandhishoola or joint pain.

In chronic phase of amavata asthi and majja dhatu are mainly affected by vata dosha,so sandhishoola occurs. Here the shola is very much intense that may compared to Scorpion bite. The pain in amavata is most often migrating in nature. This nature points towards the association of vitiated vata which is claimed to throw the ama in different place of the body including joints.

PAIN

Pain is the most fundamental primitive sensation and is a subjective feeling more than a physical sensation.

CLASSIFICATION OF PAIN

Chronic pain- pain is usually transitory,lasting only until the noxious stimulus is removed or the underlying damage or pathology has healed,but some painful conditions,such as rheumatoid arthritis, peripheral neuropathy,cancer and idiopathic pain may persist for year.

Nociceptive pain- It is caused by stimulation of peripheral nerve fibers that respond only to stimuli approaching or exceeding harmful intensity and may be classified according to the mode of noxious stimulation .the most common categories being thermal mechanical and chemical.

Neuropathic pain- It is caused by damage or disease affecting any part of the nervous system involved in bodily feelings,it is often describes as burning,tingling,electrical stabbing in pins and needles.

Phantom pain- Phantom pain is pain form a part of the body that has been lost or from which the brain no longer receives signals .It is type of neuropathic pain,phantom limb pain is a common experience of amputees. It is often described as shooting,burning or cramping.

Psychogenic pain-Pain caused or increased or prolonged by mental emotional or behavioral factors headache, back pain, and stomach pain are sometimes diagnosed as psychogenic .

Incident pain-It is pain that arises as a result of activity such as movement of a arthritic joint,gout etc .

DEVELOPMENT OF PAIN

The synovial membrane and the tips of the bones are ramified with several capillaries which carry nourishment along with blood to the joints if any infection or disturbed metabolic by product passes through these capillaries then the circulation of the nutrients and blood is obstructed resulting in stagnation and exudation of fluid into the pocket created by the synovial membrane in the joint,this causes the joints to become inflamed, enlarge and swollen. The cartilage because of impaired nourishment,lose their elasticity and become dry and brittle. The secretion of the synovial membrane may also diminish and with the progress of the disease, may cease completely. The joint will thus dry out,become congested rough and stiff.

This may also cause the surrounding ligaments and tendons to become the inflamed and to progressively lose their tone and flexibility.

QUANTITY OF PAIN IN RHEUMATIC ARTHRITIS

The severity of rheumatic pain varies widely from patient to patient and from time to time an any one patient except under extremely aggravating circumstance, it is generally less severe then neuropathic, ischemic or visceral pain unexplained fluctuation over day, week, or month.

Madhava Nidana, amavata adhikara there is the description regarding the pain severity is Vrishchikadamshavata i.e. pain like scorpion bite, this is due to usually ama which resides in the joints especially, practically this pain severity is found in chronic amavata patients. The term angamarda especially denotes to general body pain which may be the initial phase of dosha dushti.

QUALITY OF PAIN IN RHEUMATIC ARTHRITIS

In modern medical science, rheumatic pain is varies in nature according to the affected part, the quality of rheumatic pain is typically a deep aching sensation, but the word soreness is also used perhaps to emphasize the pain on motion and tenderness to touch

WHAT IS THE RESULT OF RHEUMATOID PAIN

1. It is a chronic inflammatory diseases, the disease process seems to start in the joint lining tissue and this tissue becomes very inflamed, this also called synovitis, which arise inflammation of local nerve fibers, is the cause of pain in RA. Early on the disease process much of the pain probably arises from synovitis .
2. After having RA for even a few months patients will have a lot of muscle wasting .
3. Prolonged inflammation in individual joints will lead to some joint damage and a process of osteoarthritis.

DIAGNOSTIC CRITERIA

1. On the basis of features of Amavata like angamarda, aruchi, thrishna, alasya, gaurava, klama, apaka and jwara .
2. The base of criteria by American rheumatism association (ARA) was also into as consideration as follows-
 - Morning stiffness lasting for >1
 - Arthritis of 3 or more joint
 - Symmetrical arthritis
 - Presence of rheumatic factor
3. Synovial fluid examination
4. Radiography – Xray & MRI

MANAGEMENT OF PAIN IN RHEUMATOID ARTHRITIS

There are three type of management included in our classics-

1. Nidanparivarjana
2. Shamshodhana Chikitsa – swedana , virechana , basti
3. Samshamana Chikitsa – Trikatu , Panchkola phanta , Shadadharana churna, Erandadi taila, Simhnada guggulu , these drugs having tikta ushna and rooksha properties which resulting aam pachana, agnivaradhka and shorotoshodhak . .

According to Chakradhat, First line of treatment is for Pachana for ama dosha, for that Langhanam (fasting), Swedana (fomentation), ahara like tikta, katu rasa and Deepana drugs. Rooksha swedam like Valooka puta, Upanaham etc able to gave better result in Amavata. After the pachana, for the elimination of doshas through virechanam, basthi (Anuvasana & Niruha basti).

According to Acharya charak shoolprashman mahakashaya- pippali, pippalimool, chavya, chitrak, shunti, marich, ajmoda, ajagandha, ajaji, ganderi. In Susrutha samhitha also mention about pippalyadi gana. Due to the ushna, teeshna guna of these drugs helps to enhance the digestive power..

UPASHAYA AND ANUPSHAYA

	UPASHAYA DRAVAYA	ANUPSHAYA DRAVAYA
Aushadha	Katu, tikta rasa, ushna guna and deepana, pachana karma	Amla Rasa Sheeta Guna
Karma	Langhana, swedana, virechana and basti.	Snigdha, Sweda, Abhayanga
Ahara	Tikta rasa ,laghu anna ,ushna ahara and ushnodaka pana	Sheet Snigdha, guruguna
Vihara	Ushnodhaka-snana,vishrama	Sheet Snigdha, guruguna

DISCUSSION-

The Svedana therapy is considered as prime in the treatment of vata disease due to its ushana property overcomes the sheeta property of Vata intern Sheeta shola and Sthamba will be relieved so ruksha sveda helps in relieving the sign and symptoms of Amavata. For that valooka sweda, upanham can be done. Drugs like shaddharana choorna, panchakol phant, simhanad guggulu, amvatari vati etc (which are deepana, pachana) helps to reduce the inflammation and good for pain management. Virechanakarma is described for effective management of amvata as a shodana therapy. As it is the most suited therapy for the sthanika pitta dosha, it might be responsible for agnivardhana and evacuation of ama.

CONCLUSION-

Ayurveda aims to bring balance of dosha and eliminate toxins from the body. Ranging from common pains like migraine, arthritis to severe pains due to cancers, Ayurveda is a ray of hope to many across the globe. Increase in the pain threshold and reduction of the causes of pain is a whole new approach towards pain.

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