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Research Article

**STUDY OF PREVENTION OF VISHAMA JWARA (MALARIA),
KUSTHA ROGA (SKIN DISEASES) AND AMAVATA
(RHEUMATOID ARTHRITIS) IN AYURVEDA****Dr.Oyin Pertin^{1*}, Dr.Kanika Goswami²**

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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 *anuvastana vasti* etc.

Kustha:-The terms *kustha* is main 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 switra. 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 *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.

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 Anophe- les 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 <i>dosa</i> , even if in small measure,aggravates,and excited by <i>vayu</i> produce <i>satata, anyedyuska, tritiyaka, caturthaka</i> and <i>pralepaka</i> types of fever according to division of the sites of kapha in successive order[3].
ASTANGA HRIDAYA	➤ If <i>kriccha</i> and <i>roga mukta</i> patient indulges in <i>ahitakara ahara vihara</i> ,it causes vitiation of <i>vatadi dosa</i> and if this vitiated <i>vatadi dosa</i> gain strength equal to any <i>rasa ,raktaadi dusya</i> and also <i>desa,kala,prakriti</i> then it causes production <i>vishama jwara</i> . In this way <i>vishama jwara</i> increase and decrease.the <i>vatadi dosa</i> produce <i>jwara</i> in <i>kriccha</i> and <i>roga mukta</i> patient in their own time of aggravation and automatically subside when their time of aggravation pass by[4].
YOGA RATNAKARA	➤ <i>Ahita karana</i> causes vitiation of <i>vatadi dosa</i> which is <i>alpa</i> and this <i>alpa vatadi dosa</i> causes <i>jwara</i> and after <i>jwara</i> gets subsided three remaining <i>alpa dosha</i> moves to <i>rasa raktadi</i> any <i>dhatu</i> causes <i>vishama jwara</i> [5].

Types of vishama jwara

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

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

BHAVA PRAKASH	All <i>vishama jwaras</i> are produced by <i>sannipata</i> hence treatment consists of mitigating the more aggravated <i>doshas</i> (on priority). Even in <i>vishama jwara</i> it is neccessary to administer purification via <i>vaman</i> and <i>virechan</i> ; and next mitigate the <i>doshas</i> by <i>ahaar</i> which are <i>snigdha</i> and <i>ushna</i> [6].
CARAKA SAMHITA	➤ <i>yuktivyapashraya</i> and <i>devavyapashray</i> <i>chikitsa</i> is advised in <i>vishama jwara</i> .In <i>vata pradhan vishama jwara</i> – <i>ghritapaan, anuvasan</i> and <i>niruha vasti, snigdha, ushna ahaar</i> and drinks.In <i>pitta pradhan visham jwara- virechan</i> , medicated milk prepared with <i>pittanashak dravya, ghrita, tikta</i> and <i>shita dravya</i> should be taken.In <i>kapha pradhan visham jwara- vaman, pachan, ruksha annapan, langhan</i> and <i>ushna kashaypan</i> [7].

PREVENTION OF VISHAMA JWARA(MALARIA) IN DIFFERENT AYURVEDIC CLASSICS

CARAKA SAMHITA	<ul style="list-style-type: none"> ➤ The five types of <i>jvara</i> namely, the <i>santata</i>, <i>satata</i>, <i>anyedyuska</i>, <i>triyaka</i> and <i>caturthaka</i>, are immediately cured by the 5 types of decoction of drugs 1. <i>Kalinga</i>, leaf of <i>patola</i> and <i>katuka rohini</i> 2. <i>Patola</i>, <i>sariva</i>, <i>musta</i>, <i>patha</i> and <i>katuka rohini</i> 3. <i>Nimba</i>, <i>patola</i>, <i>triphala</i>, <i>mrdivika</i>, <i>musta</i> and <i>vatsaka</i> 4. <i>Kiratatikta</i>, <i>amrta</i>, <i>candana</i> and <i>visva bhesaja</i> 5. <i>Guduchi</i>, <i>amalka</i> and <i>musta</i>[8]. ➤ <i>Sura</i> (alcoholic preparation) along with its <i>manda</i> (upper part) is use as drinks. The meat of cock, <i>tittiri</i> and peacock for use as food[9]. ➤ Intake of <i>rasona</i> alongwith oil immediately before food[10]. ➤ Habitual intake of the decoction of <i>kirata</i>, <i>tiktaka</i>, <i>tikta</i>, <i>musta</i>, <i>parpataka</i> and <i>amrta</i> cures reappeared fever[11]. ➤ fumigation by <i>palankasa</i>, leaves of <i>nimbha</i>, <i>vaca</i>, <i>kustha</i>, <i>haritaki</i>, <i>sarsapa</i>, <i>yava</i> and <i>ghee</i>[12].
SUSRUTA SAMHITA	<ul style="list-style-type: none"> ➤ One suffering from intermittent fever should drink (decoction of) <i>triphala</i> mixed with plenty of jaggery or decoction of <i>guduchi</i>, <i>nimba</i> and <i>amalaka</i> mixed with honey should be administred[13]. ➤ fumigation with skin and hair of goat and sheep, <i>vaca</i>, <i>kustha</i>, <i>guggulu</i>, and <i>nimba</i> leaves mixed with honey[14]. ➤ Edible preparation of barley, ghee and wine are wholesome in intermittent fever[15]. ➤ In case of thirst and burning sensation, paste of <i>vidari</i>, <i>dadima</i>, <i>lodhra</i>, <i>kapittha</i> and <i>bijapura</i> should be applied in head[16]. ➤ <i>Yavagu</i>, vegetables-<i>patola</i> leaves, <i>vartaka</i>, <i>punarnava</i>, <i>patha</i>, <i>karkotaka</i>, <i>parpataka</i>, <i>gijihwa</i>, tender redish, leaves of <i>guduchi</i>[17].
ASTANGA HRIDAYA	<ul style="list-style-type: none"> ➤ <i>Patola patra</i>, <i>kuiki</i>, <i>nagarmotha</i>, <i>haritaki</i>, <i>madhuka</i> (mulethi)-<i>kwath</i> is <i>vishama jwara nasak</i>[18]. ➤ <i>Vishama jwara nasak anjana</i>- <i>anjana</i> made of <i>manashila</i>, <i>sandhava lavana</i> and <i>pippali</i>[19]. ➤ <i>Vishama nasak dhoom-guggulu</i>, <i>nimba patra</i>, <i>bala vaca</i>, <i>kustha</i>, <i>haritaki</i>, <i>sarsapa</i>, <i>yava</i>- make it in powder and mixed with ghee and make it use as <i>dhoom</i>[20].
BHAVA PRAKASH	<ul style="list-style-type: none"> ➤ Decoction of root of <i>mahabala</i> and <i>maha ausadha</i> cures <i>visama jwara</i> accompanied with cold, tremors and burning sensation within two or three days[21]. ➤ Decoction of <i>musta</i>, <i>amalaka</i>, <i>guduchi</i>, <i>visvausadh</i> and <i>kantakari</i> added with powder of <i>kana</i> and honey cures <i>visama jwara</i>[22]. ➤ Paste of <i>lasuna</i> added with <i>tila taila</i> and <i>saindhava</i>, consumed in the morning cures <i>visama jwara</i> and all diseases of <i>vata</i> origins[23]. ➤ Fresh juice of <i>tulasi</i> leaves or juice of <i>dronapuspi</i> leaves added with powder of <i>marica</i> cures <i>visama jwara</i>[24]. ➤ Paste of <i>sunthi</i>, <i>ajaji</i>, mixed with warm water, old wine or buttermilk cures even severe fever with rigors (cold). ➤ He who partakes <i>takra mamsa</i> (meat cooked with buttermilk), <i>payo mamsa</i> (meat cooked with milk), <i>dadhi mamasa</i> (meat cooked with curd) or <i>majya mamsa</i> (meat cooked with marrow) as food get relieved of <i>visama jwara</i>[25]. ➤ Decoction of <i>patola</i>, <i>indrayava</i>, <i>ananta</i>, <i>pathya</i>, <i>arista</i>, <i>jala</i> (<i>valaka</i>) and <i>amrita</i> cures <i>satataka jwara</i>[26]. ➤ Decoction of <i>draksa</i>, <i>patola</i>, <i>nimbha</i>, <i>sakrahva</i> and <i>triphala</i> should be consumed for quickly relief from <i>anyedyuska jwara</i>[27]. ➤ <i>Tritiyaka jwara</i> gets cured by tying the root of <i>apamarga</i> to the waist of the patient with the help of seven red coloured thread[28].

CAKRA DATTA	<ul style="list-style-type: none"> ➤ One suffering from irregular fever should take decoction of <i>triphal</i> mixed with ample quantity of jaggery[29]. ➤ One should take decoction of <i>guduchi, musta</i> and <i>amalaka</i> mixed with honey[30]. ➤ <i>Jiraka</i> mixed with jaggery alleviates irregular fever. it also restores diminished digestive fire to normalcy and destroys <i>vatic</i> disorders[31]. ➤ The patient of <i>visama jwara</i> should take <ol style="list-style-type: none"> 1. Garlic with ghee every morning, 2. Haritaki with honey[32]. ➤ Fumigation with <i>guggulu, nimbha leaves, vaca, kustha, haritaki, mustard, barley</i> and <i>ghee</i> alleviates fever[33].
YOGA RATNAKARA	<ul style="list-style-type: none"> ➤ <i>Vishama jwara nasak swarasa</i>- <ol style="list-style-type: none"> 1. Tulsi leaves swaras with <i>marich churna</i> 2. <i>Dronapusi swarasa</i> with <i>marich churna</i>[34]. ➤ <i>Vishama jwara nasak anjana</i> and <i>dhoop-haldi, mustard oil, pippali, marich, saindhva lavana-anjana, vaca, haritaki</i> and <i>ghee dhoop</i>[35].

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

Group of diet	Carak samhita	Susruta samhita	Astanga hridaya	bhavaprakash	Harita samhita	Yoga ratnakara	cakradatta
<i>Sukha Dhanya varga</i> (group of corns with bristles)	<i>Rakta sali</i>	<i>Rakta sali</i>		<i>Rakta sali Swastika sali</i>			
<i>Sami dhanya varga</i> (group of pulses)	<i>motha</i>		<i>Peya Vilepi</i>	<i>Masura channa</i>	<i>adhaki</i>		
<i>Saka varga</i> (group of vegetables)		<i>Mandhukparn, Gijihwa, Makoy, Chakramarda, Saptala.</i>		<i>saptala Parpatka, Kasodi, Karkotaki, Mulaka.</i>	<i>Jivanti</i>		<i>Patola patra, Brinjal, Bitter mulaka gaurd, Pita papara, Guduchi,</i>
<i>Mamsa varga</i> (group of meat)	<i>Lava chataka</i>	<i>mriga</i>		<i>Titira</i>			
<i>Kritaana varga</i> (group of food preparation)		<i>Patola yusa Nimbha yusa Mula yusa</i>			<i>Mudga yusa Masura yusa</i>		<i>Mudga yusa Masura yusa Kulathi yusa</i>
<i>Dugdha varga</i> (group of milk)			<i>gavya</i>			<i>aja</i>	
<i>Ghrta varga</i> (group of fats)	<i>Gavya Purana ghrta</i>	<i>Gavya Purana ghrta</i>					
<i>Taila varga</i> (group of oil)	<i>Eranda taila</i>					<i>eranda</i>	
<i>Sandhan varga/Madhya varga</i> (group of alcoholic preparations)	<i>Arista Sauviraka Tusyodaka Amla kanjika</i>			<i>Kanji Sidhu</i>			
<i>Phala varga</i> (group of fruits)	<i>madhvika</i>	<i>Bimbi</i>			<i>Patola Koshataki brihati</i>	<i>triphal</i>	<i>Paravala phala</i>
<i>Phuspa varga</i> (group of Flowers)					<i>Ajastika puspa</i>		

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

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

CARAKA SAMHITA	➤ All varieties of <i>kustha</i> are caused by the simultaneous vitiation of all the three <i>dosas</i> . However, some <i>dosas</i> 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 <i>dosas</i> should be alleviated. Thereafter, the remaining secondarily vitiated <i>dosas</i> should be alleviated[39]. ➤ In all types of <i>kustha</i> <i>vata-kapha nasak chikitsa</i> should be given and also <i>tikta</i> and <i>kasaya dravya</i> alleviates <i>kustha roga</i> [40].
ASTANGA HRIDAYA	➤ <i>Snehapan</i> is the foremost <i>chikitsa</i> in the management of <i>kustha</i> [41].
SUSRUTA SAMHITA	➤ <i>samsodhana cikitsa</i> in <i>kustha-Vaman karma</i> at an interval of 15 days <i>Virechana karma</i> with an interval of 1 month <i>Rakta mokshana</i> 2 times in a year <i>Nasya</i> with an interval of 3-3 days[42].

PREVENTION OF KUSTHA ROGA (SKIN DISEASES) IN DIFFERENT AYURVEDIC CLASSICS

CARAKA SAMHITA	<ul style="list-style-type: none"> ➤ Recipe for bath-<i>Vrsa, kutaja, saptaparna, karavira, karanja, nimbi</i> and <i>khadira</i> alongwith cow urine should be used for bath, <i>pana</i> and <i>lepa</i>[43].
SUSRUTA SAMHITA	<ul style="list-style-type: none"> ➤ Herbs like <i>manjistha, nimbi, haridra, bibhitka, amalki, triphala, haritaki, vidanga, daruharidra, cakramarda, citrak, aragvadha, karanja, sirisa, laksa</i> is beneficial in <i>kustha</i>. The patient of <i>kustha</i> who is eager to see the termination of the diseases should use <i>khadira</i> in all ways-bath, drinks, food etc. as <i>kustha</i>, if advanced, kills the patient with force, <i>khadira</i>, if use, destroys <i>kustha</i> by its strength (potency)[44]. ➤ <i>Haritaki</i> and <i>trikatu</i> mixed with jaggery and oil should be licked. By this, one becomes free from <i>kustha</i>. Similarly, <i>amalaki, haritaki, bibhitaki, pippali</i> and <i>vidanga</i> should be taken with honey and ghee or either of them [45]. ➤ One reaches the end of <i>kustha</i> by using <i>haridra one pala</i> with cow's urine for a month [46].
ASTANGA HRIDAYA	<ul style="list-style-type: none"> ➤ <i>Darvyadi kwath-Darva (daru haldi), khadira</i> and <i>nimba twak -kwath</i>. cures all types of <i>kustha</i>[47]. ➤ <i>Manashila, hartala, and marich</i> make powder mixe with <i>taila</i> and <i>madara</i> milk and apply as <i>lepa</i>. it cures <i>kustha roga</i>[48].
BHAVA PRAKASH	<ul style="list-style-type: none"> ➤ <i>Pathya, karanja, Siddhartha, nisa, avalguja, saindhava</i> and <i>vidanga</i> all macerated together in cows urine and applied as paste on the skin cures <i>kustha</i>[49]. ➤ Fine powder of <i>somraji</i> and <i>sringavera</i> used for massaging the body cures <i>kustha</i>[50]
CAKRADATTA	<ul style="list-style-type: none"> ➤ The root of <i>kasmarda</i> with sour gruel is also used as paste in <i>kustha</i> [51]. ➤ <i>Aragvadha</i> leaves pounded with sour gruel destroy <i>kustha</i> by pasting [52]. ➤ One who takes regularly <i>bakuchi</i> mixed with black sesamum for a year is freed from <i>kustha</i>, even if severe, and attains moon like handsome body[53]. ➤ One should take <i>bakuchi</i> with warm water and then sit in the sun keeping on milk diet for three days. by this he is freed from <i>kustha</i>[54]. ➤ (Powder of) <i>bakuchi</i> seeds 10 gms is taken with warm water using profuse ghee in diet. it destroys all types of <i>kustha</i>[55]. ➤ The juice of <i>guduchi</i> 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 <i>vidanga, triphala</i> and <i>pippali</i> taken with honey destroys <i>kustha</i> [57]. ➤ One who takes regularly <i>haritaki</i> and <i>nimbha</i> or <i>nimbha</i> and <i>amalaka</i> overcomes all types of <i>kustha</i> after a month [58]. ➤ The decoction of <i>khadira</i> used as paste, anointment, food, bath and drinks destroys all skin diseases[59].

PATHYA (DIETS AND DRINKS BENEFICIAL) IN KUSTHA ROGA AS MENTIONED IN DIFFERENT AYURVEDIC CLASSICS

Goup of diet	Carak samhita	Susruta samhita	Astanga hridaya	bhavaprakash	Harita samhita	Yoga ratnakara
<i>Sukha Dhanya varga</i> (group of cereals with bristles)			<i>yava</i>		<i>Yava, Sali rice.</i>	
<i>Saka varga</i> (group of vegetables)	<i>Kakmach i.</i>	<i>Lasuna, Mandukparni, Gojihwa, Saptala, Cakramarda, Matar saka.</i>	<i>kakamachi lasuna</i>	<i>cakramarda Dadrugna patra, Harkuch, Guduchi, Kasaudi, Patola, Bimbi, Karkotaki.</i>	<i>Surana saka, Tikta rasa saka.</i>	<i>karkotaki</i>

<i>Kritaana varga</i> (group of food preparation)		<i>Patola yusa,</i> <i>Nimbha yusa.</i>			<i>Mudga yusa.</i>	
<i>Dugdha varga</i> (group of milk)		<i>ustra</i>		<i>ustra</i>		<i>ustra</i>
<i>Dadhi varga</i> (group of curd)		<i>ustra</i>				
<i>Ghrita varga</i> (group of fats)		<i>Ustra,</i> <i>Hastini,</i>		<i>Ustra,</i> <i>Purana ghrita.</i>	<i>Ustra,</i> <i>purana ghrita.</i>	<i>Purana ghrita.</i>
<i>Mutra varga</i> (group of urine)		<i>Asva,</i> <i>Mahish.</i>		<i>gomutra</i>	<i>Gomutra,</i> <i>Asva,</i> <i>Mahish,</i> <i>Ustra.</i>	
<i>Taila varga</i> (group of oil)		<i>Sarsapa,</i> <i>Ingugi taila,</i> <i>Bhalllatak taila,</i> <i>Tuvarak taila.</i>	<i>Sarsapa ,</i> <i>Nimbha taila.</i>	<i>Sarsapa,</i> <i>Atish taila,</i> <i>Sarjarasa taila.</i>	<i>Sarsapa,</i> <i>Tila,</i> <i>Trina taila.</i>	<i>Rajika taila.</i>
<i>Sandhan varga/Madhya varga</i> (group of alcoholic preparation)			<i>arista</i>			
<i>Madhu varga</i> (group of honey)			<i>Catrajatuya madhu</i>	<i>Catrajatuya madhu</i>		
<i>Phala varga</i> (group of fruits)		<i>Karanja phala,</i> <i>Nimbi phala,</i> <i>Abhaya.</i>	<i>chitrak</i>	<i>Karavella phala,</i>	<i>brihati</i>	
<i>Phuspa varga</i> (group of flowers)		<i>Kutaja puspa,</i> <i>Nimbha puspa.</i>				
<i>Khandha varga</i> (group of tuber)				<i>Varahi kanda</i>		

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 *agnidusti*.

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 *dhamanis* where it is vitiated by various doshas specifically the *vata* which already is in an aggravated condition and is converted into an extremely virulent substance. The incompletely processed *amarasa* with the help of vitiated *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* in combination with vitiated *vata* gets accumulated 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 bitters) 4) *Deepan* (appetizers) 5) *Katu* (pungents) 6) *Virechana* (pungents) 7) *Snehapana* (internal oleation) 8) *Vasti* (enema)[62].

PREVENTION OF AMAVATA AS MENTIONED IN DIFFERENT AYURVEDIC CLASSICS

CAKRADATTA.	<ul style="list-style-type: none"> ➤ <i>Haritaki</i> taken regularly with <i>sunthi</i>, jaggery or <i>saindhava</i> stimulates digestive fire[63]. ➤ <i>Sindhuttha</i> (<i>saindhava</i>), <i>haritaki</i>, <i>pippali</i> and <i>citraka</i>-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 <i>sunthi</i> or <i>pippali</i> or <i>dadima</i> with jaggery and <i>haritaki</i> in cases of <i>amajirna</i>, anal diseases and constipation[65]. ➤ The uncted and strong person who has some indication of indigestion beforehand should take <i>haritaki</i> mixed with dry ginger before meal keeping wholesome diet[66]. ➤ In <i>amavata</i>, foods and drinks processed with <i>panchakola</i> are wholesome[67]. ➤ The paste of <i>sati</i> and <i>sunthi</i> taken with <i>punarnava</i> decoction for a week alleviates <i>amavata</i>[68]. ➤ Decoction of <i>sunthi</i> and <i>goksura</i> taken in early morning acts as digestive and analgesic in lumbago affected with <i>amavata</i>[69]. ➤ In <i>amavata</i>, <i>dasamula</i> decoction mixed with <i>pippali</i> should be taken or <i>haritaki</i> with <i>sunthi</i> or <i>guduchi</i> should be used[70]. ➤ One should take <i>sunthi</i> powder 10 gm with sour gruel. it pacifies <i>amavata</i>[71]. ➤ Unwholesome items-the patient of <i>amavata</i> should avoid curd fish, jiggery, milk, upodaki, black grams, rice flour and other such items which are heavy and channel blocking[72].
BHAVA PRAKASH	<ul style="list-style-type: none"> ➤ <i>Sauvira</i>(<i>badara</i>), seam cooked <i>varataka</i>, fruits of bitter taste, leaves of <i>vastuka</i>, arista and <i>punarnava</i> are beneficial. <i>patola</i>, <i>goksura</i>, <i>varuna</i>, <i>karavella</i>, <i>yavani</i>, old <i>Sali</i> and <i>swastika</i> rice are given in <i>amavata</i> in suitable quantity[73]. ➤ To win over the mighty elephant called <i>amavata</i> roaming all over the body, only one called <i>eranda taila</i> is enough [74]. ➤ Leaves of <i>aragvadha</i> fried with <i>katu taila</i> consumed before night meal and then followed by night meals make the person free from <i>ama</i>[75].
YOGA RATNAKARA	<ul style="list-style-type: none"> ➤ <i>Pathya</i> in <i>amavata</i>-<i>yava</i>, <i>kulathi</i>, <i>shyamaka</i>, <i>rakta Sali</i>, <i>shigru</i>, <i>punarnava</i>, <i>bitter gout</i>, <i>patola</i>, <i>adraka</i>, <i>ushna jala</i>, <i>takra</i> mixed with <i>lasuna</i>, <i>jangala mamsa</i> [76]. ➤ <i>Apathya</i> in <i>amavata</i>-<i>dadhi</i>, fish, jiggery, milk, <i>masa</i>, <i>dushita jala</i>, <i>poyi sakha</i>, wind of east direction, <i>viruddha bhojana</i>, <i>asatmya bhojana</i>, <i>vega dharana</i>, <i>ratri jagarana</i>, <i>vishama bhojana</i>, <i>guru padarhta</i> and <i>abhisandhi bhojana</i>[77].
BHAISAJYA RATNAVALLI	<ul style="list-style-type: none"> ➤ <i>Pathya</i> in <i>amavata</i>-<i>Rasona</i>, <i>hingu</i>, <i>sirgu</i>, <i>yabani</i>, <i>marish</i>, <i>girak</i>, <i>sunthi</i>, <i>saliswal</i>, <i>jab</i>, <i>kerela</i>, <i>parbal</i>, <i>louki</i>, <i>nimbapatra</i>, <i>gomutra</i>, <i>madhu</i>, <i>ushnajala</i>, <i>katu-tikta rasapradhan dravya</i>, light exercise, hot cloth, <i>panchakola</i>, <i>valuka sweda</i>, <i>vibhandhanasak ahara-vihar</i>. <i>Erandha</i> oil is best all to author[78]. ➤ <i>Apathya</i> in <i>amavata</i> -<i>Khira</i>, <i>dahi</i>, <i>fish</i>, <i>masha</i>, vitiated water, <i>purbi vayu</i>, cloudy sky, <i>viruddha ahar vihar</i>, <i>asatmya ahar-vihar</i>, meat of animals and birds, <i>vegadharan</i>, <i>ratrijagaran</i>, think, grief, <i>alasya</i>, <i>abhisandhi</i>, <i>guru</i>, <i>picchila dravya</i>[79].

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

Goup of diet	<i>Carak samhita</i>	<i>Susruta samhita</i>	<i>Astanga hridaya</i>	<i>bhavaprakash</i>	<i>Harita samhita</i>	<i>Yoga ratnakara</i>	<i>Cakra datta</i>
<i>Sukha Dhanya varga</i> (group of cereals with bristles)	<i>Godhuma.</i>	<i>Yava.</i>		<i>Yava.</i>			
<i>Sami dhanya varga</i> (group of pulses)	<i>Masa, Kulatha, Tila, Cakramarda</i>	<i>Masa.</i>	<i>Masa, Kulatha.</i>			<i>Mudga.</i>	
<i>Saka varga</i> (group of vegetables)	<i>Adraka, Muli, Lasuna.</i>	<i>Muli, Lasuna, Kusmanda, Changeri, Patola, Bitter gaurd, Brinjal.</i>	<i>muli lasuna Changeri, Brihati, Bitter gaurd, Brinjal, Punarnava, Karanja, kanda saka.</i>	<i>Changeri, Patola, Carrot, Karkataka.</i>		<i>Kusmanda, Patola, Karkataka.</i>	<i>Poya saka.</i>
<i>Mamsa varga</i> (group of meat)	<i>Lava, Chataka, Mayura, Kapinjala, Hansa, Varaha, Matsya.</i>	<i>Lava, Titittira.</i>	<i>Chataka.</i>				
<i>Kritaana varga</i> (group of food preparation)	<i>Manda, Laja.</i>	<i>Kulatha yusa, Mudga yusa, Godhuma yusa, Patola yusa, Nimbha yusa.</i>	<i>Laja, kulatha yusa.</i>	<i>Matha, Kanji, Rice satt.</i>			
<i>Dugdha varga</i> (group of milk)	<i>Ustra.</i>	<i>Mahisha.</i>	<i>Ustra, Mahish, Avi.</i>	<i>Ustra, Avi.</i>		<i>Mahish, Horse.</i>	
<i>Dadhi varga</i> (group of curd)		<i>Gavya. Aja.</i>	<i>Gavya.</i>	<i>Gavya. Aja.</i>		<i>Gavya.</i>	<i>Gavya.</i>
<i>Ghrita varga</i> (group of fats)		<i>Aja, Ustra, Avi, Hastini, Purana ghrita.</i>		<i>Aja, Ustra, purana ghrita, gavya.</i>			
<i>Mutra varga</i> (group of urine)		<i>Go mutra, Asva, Avi.</i>		<i>Go mutra.</i>			

<i>Taila varga</i> (group of oil)		<i>Tila , Eranda.</i>	<i>Eranda.</i>	<i>Tila, Eranda, Sarsapa, Sarjarasa taila.</i>		<i>Tila.</i>	<i>Eranda.</i>
<i>Sandhan varga/Madhya varga</i> (group of alcoholic preparation)	<i>Sura, Madira, Arista, Sura sava, Sauviraka, Tusodaka, Amalaka ,kanjik, Purana mada.</i>	<i>Sura.</i>		<i>Danyaamla, Sidhu, Purana mada.</i>			
<i>Ikshu varga</i> (group of sugarcane product)		<i>guda</i>		<i>Navina guda</i>		<i>Purana guda</i>	
<i>Phala varga</i> (group of fruits)	<i>Dadima, Matulunga, Karchura, Naranga.</i>	<i>Dadima, Matulunga, Imli, Jambir, Amra, Amalaka, Bilva, Abhaya,</i>	<i>Dadima, Matulunga, Imli.</i>	<i>Karavella.</i>		<i>Imli, Jambir, Banana fruit raw.</i>	
<i>Phuspa varga</i> (group of flower)		<i>Sigru.</i>				<i>Banana flower.</i>	
<i>Khandha varga</i> (group of tuber)		<i>Vidari kanda.</i>		<i>Varahi kanda.</i>			

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 yavagu*, *vishama jwara nasak dhoom* (fumigation), *vishama jwara nasak anjana*, intake of *jwara nasak kwath*, *vamana*, *upavasa*, *virechana*, *niruha* 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 mentioned 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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