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## REVIEW ARTICLE ON AYURVEDIC CONCEPT OF AMVATA

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## **ABSTRACT**

Amavata is the most crippling joint disease. It occurs throughout the world in all climates and all ethical groups. In modern science, Amavata is compared with Rheumatoid Arthritis which is an auto-immune disorder. In the present era, Amavata is the most common disease affecting a large, aged population. Amavata word is composed of two words Ama and Vata, <sup>[5]</sup> the condition which is caused by the accumulation of Ama and Vata is called Amavata. In terms of medicine, Ama refers to the events that follow and the factors that arise as a consequence of impaired functioning of 'Agni' whereas in literal terms the word Ama means unripe, immature, and undigested. This 'Ama' is then carried by 'Vayu' and travels throughout the body and accumulates in the joints, at the weaker sites (Khavaigunya) and Amavata occurs. Because of its etiology, Shamana & Shodhana chikitsa <sup>[9]</sup> are advised in Ayurveda whereas Anti-inflammatory, Analgesics, Steroids & DMARDs are required for its management in modern science, which have their own side-effects. Amavata is the particular type of disease that is mentioned in Ayurveda since the period of Madhavakara, under the category of Vata-Kaphaja disorders & it is one of the most challenging diseases due to its chronicity, incurability, complications & morbidity.

Keywords: Amavata, Ama, Rheumatoid Arthritis, Agni, Vata.

#### INTRODUCTION

Amavata was described as an independent disease in Madhav Nidana. Amavata is a very painful disease described the pain as "Vrischika Damshavata Vedana. [1]

The term *Ama* means unripe, immature, and undigested. it is resulting as a consequence of impaired functioning of *kayagni* i. e *Jathargni* level, *Bhutagni* level, *and Dhatvagni* level. Amavata is a disease compared with Rheumatoid Arthritis in modern science. Rheumatoid arthritis is a chronic immunoinflammatory systemic disease that affects mainly synovial joints with the possibility of extra-articular manifestation. Generally, the joint involvement is bilateral peripheral symmetrical and characterized by early morning stiffness with positive R.A Factor in 75% of patients.

#### Classification of Amavata

(1) According to the involvement of Doshas

Madhavacharya has described 7 types of Amavata according to the Predominance of Doshas,

**Ek Doshaja: -** (1) Vataja (2) Vata-pittaja (3) Kaphaja

**Dvidoshaja: -** (1) Vata-Kaphaja (2) Pittaja (3) Pitta-Kaphaja

*Tridoshaja: -* (1) Sannipataja

(2) According to the severity of the disease

Samanya Amavata Pravriddha Amavata

(3) According to Clinical Manifestation

*Acharya Harita* classified the *Amavata* on the basis of Clinical Manifestation [10]

- **1. Vistambhi Amavata** Adhmaan, Vasti shula occurs in this type.
- 2Gulmi Amavata- Gulma Vata pida, Kati pradesh jadyata occurs in this type.
- 3. Snehi Amavata- Snigdhata, Jadyata, Mandagni, and excretion of sneha yukta mala which does not contain water occurs in this type.
- **4.** Sarvangi Amavata Associated with Kati, Pristhapradesh shotha, Vasti shula, Antrakunjana, Shirogauraya, and Ama mal.
- 5. Pakva Amatvata: Niraam mala pravritti, absence of vasti shula, absence of klama.

Rupa of Amavata

Rupa of Amavata is very clearly mentioned in Madhava Nidana [2] The sign and symptoms of the Amavata can be classified under the four captions-

## A. Pratyatma Rupa (Cardinal sign and symptoms):

In *Ayurveda*, there is no description of *pratyatma lak-shana* of *Amavata* but in *Amavata*, *sandhis* are the main site of manifestation of clinical features, thus we take joint associated symptoms as a *pratyatm lak-shana* of *Amavata*. As per *Ayurveda*,

The pain in joints in the severe stage of *Amavata* compared to pain by 'Scorpion sting' in our classics.

**B.** Samanya Rupa (General signs and symptoms) Acording to Acharya Madhav [2]

Angamarda, Aruchi, Trishna, Alasya, Gaurava, Jwara, Apaka, Angashunnata

C.Vishesha Lakshana.

Acording to *Acharya Madhav* Dominance of *Doshas* is [3]

Vatanubandha: In VatanubandhaPain is the cardinal feature of Amavata. Pitta-anubandha: In Pitta-nubhandiRaga and Daha surrounding the Sandhi Sthana.

*Kapha-anubandha:* In *KaphanubandhiStaimitya*, *Guruta*, *Kandu-*like features will be present.

**Pravriddha Amavata Lakshana-**.<sup>[2]</sup> It is the advanced stage of disease and very troublesome to patients as well as for physicians. According to *Kriya Kala* and stage-wise development, it is the worst stage of the disease.

Agnimandya, Praseka, Aruchi, Gauravam, Utsahahani, Vairasya, Daha, Bahumutrata

Kukshikathinya, Kukshi sula, Nidra Viaryaya, Trishna, Chardi, Bhrama, Murcha, Vibandha

Jadyata, Antrakujan, Anaha

#### Samprapti of Amavata

*Madhavakara* has explained the *Samprapti* of *Amavata* which can be elobarately understood as follows [5]

In *Amavata*, two processes take place simultaneously, one is excessive formation of *Ama*, and the other is the vitiation of *Vata* owing to their respective causes.

When a person, in the stage of pre-existing Mandagni indulges in Nidana of Amavatai. e. ViruddhaharaChestadi etc. results in information about Ama. At the same time, Vata also starts accumulating. Ama because of its Guru, Sheeta, Sthira, Snigdha, and Picchila Guna, further reduces the Agni. As the person keeps continuous indulgence in the causative factor of Amavata, there will be more and more accumulation of Ama and Vata at their respective places.

The accumulated *Ama* starts moving towards *Shleshma Sthana*, i.e., *Urdhva Amashaya*, *Rasadi Dhatus* with the action of vitiated *Vata*. Thereby due to the action of Vitiated *Vata*, the *Ama* becomes more virulent and is propelled into the whole body through the *Dhamani* by *Vyana Vayu*. As *Rasavaha Srotas* is *Asanna* and *Vivrita*(*A.H.Ni.2/67-68*), it is affected mainly in the beginning. Then by the combined action of *Vata*, *Pitta&Kapha*, *Ama* becomes more vitiated further with the interaction of *Tridoshas*, hence a vicious cycle of production of *Ama* starts at the tissue level. This *Ama* attains the variegated colours, becomes and slimier, and gets stuck to the *Srotas*.

Thus, the *Dhatus* become deprived of their nutrition and resulting in *Dhatukshaya &Sharira Daurbalaya*. Further indulgence in causative factors creates abnormalities in the Srotas i.e., Sroto-Abhishyanda. Thus, along with Ama, Vata circulates in the whole body and gets setteled in the Shleshamasthana especially the Sandhis and immune system. As Ama has a great affinity to Shleshma, it gets lodged in Sandhi Sthana along with vitiated Vata and gets Samurchhitawith Asthi and Majja Dhatu. So after the lodging of Ama& vitiated Vata pathogenesis starts in the Sandhisthana. Due to the whole process, there will be reduced nutrition to the *Dhatus* resulting in *Daurbal*ya. Simultaneously Ama vitiates the Hridaya (Rasa vaha srotomula) leading to the Hridgaurava. After those pathogenic features of Amavata like Sandhishotha, Sandhiruja, Sandhigraha, and Gaurava become completely manifested. The character of the pain present in the Sandhi is typical like Scorpion StiPratyatama Lakshana (Cardinal features) the other general symptoms of *Ama* also fully appear.

## Samprapti Ghataka

**Dosha:** Tridosha

Dushya: Rasa, Asthi, Majja, Sandhi, Snayu, Purisha,

and Mutra.

Srotasa: Rasavaha, Asthivaha, Majjavaha, Uda-

kavaha, Purishavaha, Mutravaha

Agni: Jatharagni and Dhatvagnimandya Udbhava Sthana: Amashaya and Pakvashaya

Srotodushti: Sanga and Vimarga-gamana

**Roga Marga:** Madhyama **Vyadhi Swabhava:** Chirakari

Vyakti Sthana: Sandhi Sadhyasadhyata

According to Madhava Nidana. [4]

The *Sadhyasadhyata* of the disease *Amavata* are as follows:

- (1) Sadhya Amavata Eka Doshaja
- (2) Yapya Amavata Dvidoshaja
- (3) Krichchhasadhyata Sannipatik

### Chikitsa (Management)

Vagbhata described the treatment of Samavata in Astang Hridaya which resembles the treatment of Amavata. [7]

Here Acharya says that Swedana, Langhana, Pachana, Ruksha Seka and Aalepa are the Upakrama for the treatment of Samavata. The symptoms of Samavata mostly resemble the Amavata so we can take the treatment of Samvata for the disease Amavata.

Chakradattawas is the pioneer in describing the principles of treatment for this disease, which are Langhana, Swedana, drugs having Tikta, Katu Rasa and Deepana action, Virechana, Snehapana, and Anuvasana as well as Kshara Vast. [9]

### Pathya for Amavata

Katu, Tikta Rasa Pradhana dravya, Ushna, Vata Kaphashamaka dravya prossessingAmapachana properties can be taken as Pathya for Amavata.

*Kaviraaj Govindanath Sen* describes the *Pathya* for the disease *Amavata* in *Bhaisajya Ratnavali*. [8]

According to him, *Pathya Ahara*, *Vihaara* and *Kriya* is as follows,

**Anna varga** – Purana Shali, Shasthika, Yava, Koda, Daliya

Jala varga – Sruta Seeta Jala, Panchkolasruta Jala Madya varga – Purana Siddha Mutra varga – Gomutra, Ajamutra

Kanda varga – Lasuna, Ardraka, Surana, Sunthi

Shaka varga – Patol, Karabellaka, Shigru, Varuna, Gokshura, Nimba patra

Ksheera varga – Takra

Mamsa varga – Takra siddha lavaka Mamsa, Jangala Mamsa

**Other-***Ruksha sweda, Langhana, Aalepa, Snehapan, Vasti, Gudavarti* etc.

*Apathya* for *Amavata Apathya* for the disease *Amavata* as per *Bhaisajya Ratnavali* is as under <sup>[8]</sup>

**Anna varga** – Navanna, Dwidala, Masa, Pistaka, Taila

Jala varga – Dushita Jala

Kanda varga – Potaki, Aluka, Kandamula

Ksheera varga – Dadhee, Ksheera (Apakva), Guda

Mamsa varga – Anupa Matsya, Mamsa

**Madya varga** – Nutana Madya

Vihara varga – Purvi Vata Sevana, Vega dharana, Ratri jagarana, Sitodaka snana

### CONCLUSION

First time Acharya Madhava has described the disease elaborately with the Nidana, Samprapti, PratyatmaLakshanas, etc. Amavata is one such disease where authors categorized the pain as Vrischika Danshavata Vedana. [1] It is a challenging and burning disease for the physicians and medical field. Amais one of the chief pathogenic factors of the disease. Ama is generated at various levels in the body which are at the Jatharagni level, Bhutagni level, and Dhatwagni level. The main pathogenic event in RA or Aamavata is the formation and deposition of Ama (explained later) at all levels of body physiology including gastrointestinal and macro and micro channels of the inner transport system of the body. In our text, we can see that pathogenesis of Amavata start after the formation of *Ama*. As we know autoimmune diseases occur due to the harmful response of the self-immune system when the immune system started attacking body tissue as an anticipated response against antigen/toxins or Ama. The inflammatory response occurs in auto-immune disorders triggered by Ama or antigen at the cellular level. Antigen or Ama

modulates signaling at cellular levels leading to the incompatible auto-immune response that damages tissues.

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