A CONCEPTUAL STUDY ON AMAVATA

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ABSTRACT
Aamvata is a disease caused due to the vitiation of Vata associated with ama. Vitiated Vata circulate the ama all over the body through Dhamanies and get deposited in the Kapha Sthana (Amashya, Sandhi etc.) producing symptoms like stiffness, swelling and tenderness in multiple small and big joints. In present study Amavata Nidana, Samprapti, classification is described. Treatment of Amavata comprise of Langhana, Ruksha Swedana, Dipana, Virecana, Snehapana, Basti. The Pathyas mentioned for Amavata includes Purana Sali, Patola, Karavellaka, Sigru, Lasuna and Adraka etc.

KEYWORDS: Aamvata, Vata, Ama, Samprapti, Nidan etc.

AMAVATA

INTRODUCTION
Madhavkara, the author of Rukviniscaya was first to describe it as a separate disease. He described it in detail including its etiology, pathogenesis, signs and symptoms and prognosis. Cakrapani in 11th Century in his text Cakradatta for the first time gave the line of treatment for amavata along with many combinations of drugs. The word amavata is also mentioned in ciktsasthana of Caraka Samhita. But no description of amavata as disease is available. Various books of mediveal period like Yogaratnakar, Bhaisajya Ratnavali etc. have also prescribed some more combination of drugs. In Bhavaprakasa Samhita also detail description of amavata is available including the line of treatment.

In modern era, Acarya Gananath Sen has termed amavata as Rasavata and many other Scientists have equated it with rheumatoid arthritis.
Etymology of Amavata

'Amavata' word consists of two words viz. ama and vata. Undigested food & Improper digestion causes ama and along with vata it produces well known disease i.e. amavata.

Vitiated ama and vata when get seated in Trika and Sandhi cause stabdhata in whole body, the condition is called as amavata.

Nidana of Amavata

The specific aetiological factors mentioned by Acarya Madhava are as follows:

Acarya Madhava has divided the nidanas into two broad categories viz. Aharaja and viharaja. These nidans act in four basic ways to produce a disease.

These are by dosa prakopa, by agnidusti, by producing khavaigunya and by producing daurbalya in dusyas. Here also the nidans act in the same way. This can be seen by considering each nidana separately.

(1) Virudhahara - Many aharaja nidanas are mentioned in classics which can be summed under one heading viruddhahara. So this makes viruddhahara a very important nidana for many diseases. Acarya Caraka has described eighteen types of viruddhahara in Ca.Sa. Su. 26/86-87. Indulgence in any of these viruddhahara leads to provocation of tridosa, causing vitiation of agni which leads to production of ama. Although all the three dosas are vitiated by intake of viruddhahara but involvement of other vata vitiating nidanas causes the predominance of vataprakopa, amongst the three vitiated dosas. This excessively vitiated vata when gets accompanied with ama eventually causes amavata.

(2) Viruddha Cesta - This group of nidanas refers to the Viharaja causes responsible in the samprapti of amavata. Viruddhaceastra indicates all those activities of the body which have an adverse effect on the normal physiology of body. Thus when normal physiology of body is disturbed the vitiation of agni takes place. This vitiated agni leads to the production of ama. Viruddha cesta also causes vitiation of vata. Both factors when combined, produce amavata.

(3) Mandagni - Some persons have inherent mandagni because of their specific prakrti. Such type of persons, if without considering their agni, take other nidanas, then they are more prone to get affected from diseases of ama, as ama production takes place very quickly in them. Therefore mandagni has been mentioned separately in nidanas of amavata.
(4) Niscalasya - This word denotes persons who are lazy and less active by their nature. In such persons continuos consumption of nutritious or even normal diet produces accumulation of kapha dominant dhatus. Also due to sedantry habits, agni gets vitiated which in turn leads to vitiation of dosas and production of ama. Here again vata dosa if vitiated more due to other nidanas, it along with ama causes pathogenesis of amavata.

(5) Snigdhabhuktvato Vyayama - Snigdha ahara, which is also guru, causes vitiation of agni in the body and production of ama. Whereas vyayama just after snigdhabhojana causes vitiation of vayu and also khavaigunya in sandhis. During vyayama there is excessive mobilisation of sandhis. This over use of sandhis causes khavaigunya within them. Thus vyayama acts as khavaigunya producing nidana and combination of it with snigdhabhojana makes a specific nidana for amavata.

**SAMPRAPTI**

First viruddhahara cause vitiation of agni and tridosas. The vitiation of agni causes the production of ama and the caya of vitiated tridosa and ama takes place at slesmesthana i.e. at amasya. Now further sevana of vata vitiating nidanas like ativyayama etc. cause excessive vitiation of vata directly producing dosa-vitiation. This is the stage of prakopa. This excessively vitiated vata now along with ama goes into circulation or prasararavastha. Till here the samprapti process denotes the common samprapti for all amajavyadhis. From here onwards the production of particular disease depends upon the rest of specific nidanas. In case of amavata avyayama and ativyayama are two nidanas, though opposite to each other, work on the same site (i.e. at sandhis) to produce khavaigunya in them. From ativyayama, due to the excessive use of sandhis and in avyayama hypofunction of sandhis produce khavaigunya. Also due to both conditions dusyas like mamsa, dhamnis become weak. Therefore these nidanas act as dusya daurbalyakara and khavaigunya producing nidanas. So the khavaigunya is produced in sandhis and now the ama which is circulating with excessively vitiated vata simultaneously gets accumulated in sandhis. Sandhis are physiological site of kapha. Ama has properties like kapha and hence it accumulates here. Vata acts as avaraka and blocks srotasas. Hence sotha and pain occurs in sandhis. Thus finally it produces amavata.

**CLASSIFICATION**

**According to Dosa**


According to Severity

1. Samanya Amavata 2. Pravrddha Amavata

According to Harita Samhita


SYMPTOMS

Samanya symptoms of amavata

Samanya symptoms of amavata are described as, angamarda, aruci, trsna, alasya, gauravam, jwara, apaka, sunatanganam. All these symptoms are produced due to prevalance of ama in the body.

Symptoms of Pravrddha Amavata

Pain and swelling in joints of hands, legs, head etc., vrscikdansavat pain wherever ama reaches, agnimandya, aruci, gaurava, utsahahani, vairasyata, daha, bahumutrata, kuksikathinta, sula, Nidraviparya, cardi, bhrama, murcha, hrdgraha, vidavibadham, jada, antrakunjanam, anaha etc. are the symptoms found in severe cases of amavata.

Symptoms according to dosanubandha

(1) Vatanubandha - Sasolam
(2) Pittanubandha - Sadaha, Saraga
(3) Kaphanubandha - Stimitatam, Guru, Kandu

UPADRAVA

Angavaikalya (Harita), khanja, sankoca (Vijayaraksita), diseases explained under vatavyadhis if occur in amavata patients and the symptoms manifested in advanced stage of amavata (Vacaspati) are said to be upadras of amavata.

UPASAYA - ANUPASAYA

The measures which alleviate the symptoms of ama and vata such as usna, tikta-katu rasas, deepana, laghuahara and usnavihara, pathyahara etc. are upasaya and sita, guru, snigdha ahara, sitakala, varsakala etc. cause aggravation of symptoms and hence are anupsaya for amavata.
SADHYASADHYATA

Amavata is mainly the disease of madhyama roga marga. When the disease is ek-dosaja, produced by limited number of hetus, with few signs and symptoms and of recent origin, it is considered as sadhya. When it is dvidosaja, having many causative factors signs and symptoms and chronic, it becomes yapa. Sannipatika amavata with generalised oedema (sarvangasotha) is known as krcchsadhya.

CIKITSA SIDDHANTA

Acarya Cakrapani was the pioneer in describing the principles of treatment of Amavata which are Langhana, Swedana, drugs having tiktakatu rasa and Dipana property, virecana, snehapanada and Basti. In Yogaratnakar similar description regarding the etiology and principles of treatment is available. In addition to ruksa sweda like Valuka pottali and upanaha have been mentioned for the management of Amavata. In Yogaratnakar and Cakradatta a lot of recipes in the form of Kvatha, curna nd lepana have been enumerated. Acarya Bhavamisra also followed the same steps in this aspects.

Langhana

Langhana is the first and must measure that has been advised for Amavata cikitsa. Agnimandya and ama are the chief initiating factors of Amavata which are best conquered by langhana. (Ca. Vi 2/13, Su. U. 39/101). Further Amavata is considered as an amasayottha Vyadhi and langhana is the first line of treatment in such conditions.

Svedana

In the management of Amavata, Ruksa sweda has been advocated mostly in the form of valuka pottali due to its amapacana, Kaphahara, Sosana etc. properties. Moreover upanaha sveda without sneha is also prescribed in Amavata by Bhavaprakasha and Yogaratnakar. But in the chronic stage of the disease when ruksata takes place due to vatavrdhhi, snigdha sveda should be employed as it is Mardavakara and Balakara.

Tikta-katu and Dipana drugs

Tikata and katu rasa have got the antagonistic properties that of ama and kapha. Because of their Agni Vardhaka property, they increase digestive power which digests amarasa and reduces the excessive production of kapha and also removes the obstruction of channels. Dipana drugs act through the same mechanism. These all properties also help in
transportation of the dosas from sakhas to kosta and thus help in the samprapti vighatana process.

**Virecana**
In Amavata the procedure of virecana is specially adopted to expel out the Ama and Kapha obstructed in the Rasavaha Srotasa. The virecana drugs which are comparatively higher in concentration than that of ama attract it into the kostha and from there it is expelled out. The reopening of rasavaha srotas establishes the proper nutrition of consecutive dhatus. The agni becomes sharp and helps in digestion of amarasa.

**Snehapana**
Snehapana has been indicated in the nirama stage of the disease. The therapeutic measures employed so far are likely to produce ruksata in the tissues of the patient which may provoke the vatadosa and further aggravate the disease process. This is best prevented by snehapana. Moreover samana sneha has been stated to augment the agni (Ca. Ci. 15/201) as it influences the digestion by softening the food and stimulating the agni which is the primary requirement in Amavata. It also pacifies the vitiated vata.

**Basti**
In Amavata both Anuvasana as well as Niruha basti have been advocated. The Niruha basti eliminates dosa from the body brought into the kostha by the langhana and allied therapies. In addition to generalized effects Basti produces local beneficial effects also by removing the anaha, antrakujana, vibandha etc. Anuvasana Basti removes the 'ruksata' of the body caused by the amahara cikitsa. In nut shell, sequential employment of Dipana. Amapacana, Sodhana and Samana therapies constitute the holistic approach in the treatment of Amavata.

**PATHYAPATHYA**
The pathyas mentioned in Yoga Ratnakava and Bhaisajyaratnavali for Amavata can be classified and listed as under.

**Pathya**
Anna varga: Purana sali, purana sastikasali yava, pancakola siddha anupana
Saka varga: Patola, Karavellaka, Sigru, Varuna goksura, nimbi patra.
Kanda varga: Lasuna and Adraka
Mamsa varga: Takra siddha lava mamsa, jangala mamsa
Jala varga: Usna jala
Mutra varga: Gomutra
Ksira varga: Takra and Mastu
Madya varga: Purana madya

Apathya
Annavarga: Masa
Saka varga: Upodika
Mamsa varga: Anupa mamsa, matsya
Taila varga: Tila taila
Jala varga: Dusta jala, sita jala
Ksira varga: Dadhi
Anya: Viruddhahara, Vegavidharana, Visamasana etc.

In general it can be said that any drug or diet that is katu, Tikta by rasa, usna by guna and having Vatahara Kaphahara and amapacana in action can be considered as pathya for Amavata. The drugs and diet that possess Madhura and amla rasa, guru, picchila, Atisnigdha Sita and abhisyandi guna and which causes provocation of vata, kapha and formation of ama are apathya for Amavata.

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