

REVIEW ON AMAVATA: A COMMONEST PROBLEM IN THE SOCIETY

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ABSTRACT

Amavata is commonest and most crippling type of joint disorder. It is disease of Rasavaha srotasa. Due to hetu sevan when Ama combines with aggravated Vata, pathogenesis of Amavata occurs. The clinical features of Amavata are pain, swelling and stiffness of joints, fever and general debility. These symptoms are closely related to Rheumatological arthritis. It is chronic degenerative disease of the connective tissue mainly involving the joints. In the disease of Amavata due to Agnimandya, Amotpatti, and Sandhivikriti occurs. So treatment of Amavata aims at correction of Agni and regulation of Vata thus maintain healthy sandhi and sandhista shleshma will be the supreme one for this disease. Due to lack of awareness in the society about disease and its complication people suffer from lifelong joint

deformity. In present scenario with the globalization of Ayurveda everybody is looking with the hope towards us to overcome this challenge. There are various herbal as well as Rasa preparations mentioned in our classics which are effective remedy in Amavata.

KEYWORDS: Amavata, Rasavaha srotas, Vata, Ama, Rheumatoid arthritis, Sandhivikriti

INTRODUCTION

Amavata develops when dushit Ama combines with prakupit Vata.^[1] The concept of Ama is unique in Ayurvedic science and this Ama is main cause of various disorders. There is no equivalent term of Ama in modern science. Amavata can be compared with Rheumatoid Arthritis. The sign and symptoms of both diseases are nearly same. Rheumatoid Arthritis is a chronic autoimmune joint disease associated with deforming symmetrical poly-arthritis and

systemic involvement. When disease becomes chronic and the patient develops deformity in the joints such as Sandhisankoch (Joint stiffness), Akarmanyata (Limited movements) etc. cannot be corrected with medicines alone.

Many herbal as well as Ayurvedic preparations are mentioned in the classics which are very effective remedy in Amavata. Guggul is the drug of choice in Amavata as well as various metallic preparations like Suvarna Bhasma, Tamra Bhasma, Loha Bhasma, Parada and Gandhaka are proved to effective drugs on Amavata. Ama is the main cause of the various disorders. There is no equivalent term of Ama in modern science.

Historical review

Though description about *Amavata* is available since the period of *Charaka* as a reference in the context of various treatments^[2], *Amavata* as a separate disease entity was described for the first time in detail by *Madhavakara* (700 AD) who devoted a full chapter (25th) of *Amavata* in his famous treatise *Madhava Nidanam*. In this chapter he has mentioned etiopathogenesis of the disease in a systematic manner besides the signs, symptoms, complications and prognosis.

AIMS AND OBJECTIVES

- 1) To understand Amavata in detail in comparison with Rheumatoid Arthritis.
- 2) To understand The Pathophysiology & Symptomatology of Amavata.
- 3) To be aware of its deformity & complications.
- 4) To have knowledge for diagnostic criteria of Amavata according to Ayurveda as well as Modern perspective.
- 5) To understand treatment and its efficacy in Amavata.

MATERIALS AND METHODS

As this study is a review type of study, we have collected information from the available Ayurvedic samhitas and few elementary text books to get comprehensive knowledge about the disease Amavata as well its line of management.

Etymology of Amavata

The two words Ama and Vata form the word Amavata, which denotes the involvement of these two factors in the manifestation of Amavata. So far as Amavata is concerned as the term itself denotes, it is formed by the union of 2 word Ama & Vata which are the two

predominant pathological factor acting in the disease process. Acharya Madhava adds other dosha also.

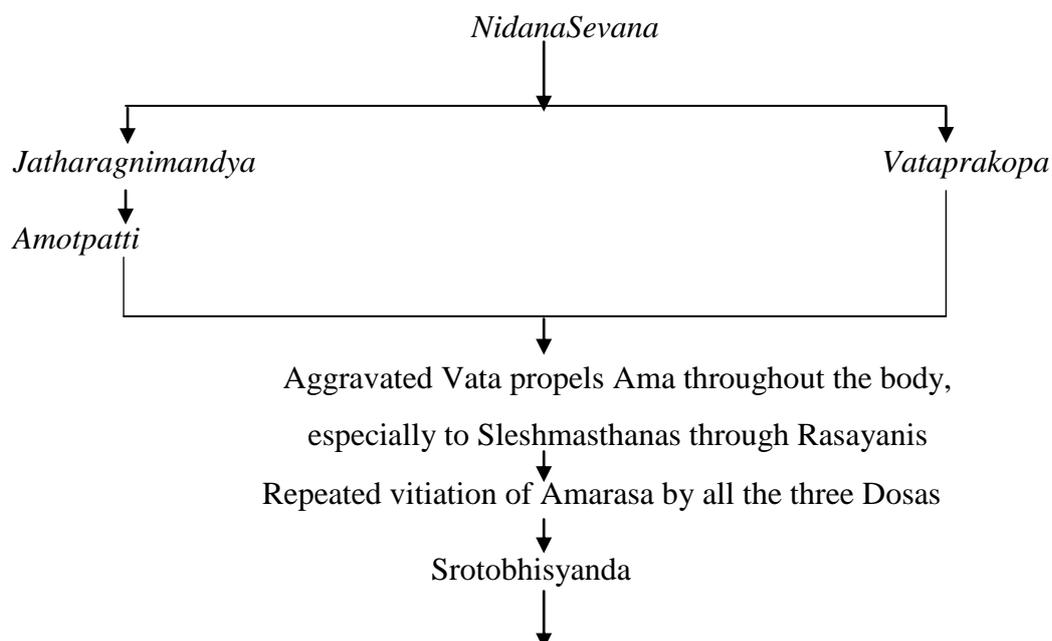
Definition

Acharya Madhav was the first scholar to give the appropriate definition of Amavata. Vitiated Vata and Ama simultaneously enters in the *kostha trika* and *sandhi pradesha* leading to *gatra stabdhata* and *trika sandhi vedana*. This condition is known as Amavata. The term '**yugapat**' means simultaneous vitiation of Vata and Kapha dosha, as main pathogenic factor of the disease.^[3] According to '*Atanka darpana*' commentary- Both Vata & Ama are responsible (simultaneously) for the pathogenesis of the disease. As per Chakrapani in *Ch.Chi – 22/5*. Ama can be taken as '*Vitiated Kapha*' because *lakshna* and *Chikitsa* of Ama or Vitiated Kapha are alike, this can be interchanged.

Hetu/ Etiology of Amavata^[4]

- 1) *Viruddha Ahara* (Incompatible food) -*Viruddha Ahara* plays important role in causing Ama.
- 2) *Viruddha Cheshta* (Improper physical activity) - Amavata is produced due to *Mandagni*.
- 4) *Nischalata* (Lack of physical activity) - Lack of physical activity or sedentary life style is the main cause of accumulation of Ama in the body.
- 5) *Snigdham bhuktavato Annam vyayaamam*:- Performing physical exercise soon after intake of heavy food causes Ama in the body.

Samprapti of Amavata (Schematic representation)



Amavata Vyadhi

Samprapti Ghatakas

A vast number of factors invariably take part in the manifestation of a disease and are collectively known as *Samprapti Ghatakas*. The *Samprapti ghatakas* of *Amavata* are :

- | | |
|---------------------------|---|
| i) <i>Udbhavasthana</i> | <i>Amasaya and Pakvasaya</i> |
| ii) <i>Sancarasthana</i> | Throughout the body - <i>Rasavahini</i> |
| iii) <i>Adhithana</i> | <i>Sleshmasthan, Sandhi</i> |
| iv) <i>Rogamarga</i> | <i>Madhyama</i> |
| v) <i>Agni</i> | <i>Jatharagni, Dhatvagni</i> |
| vi) <i>Ama</i> | <i>Jatharagni mandyajanya</i> |
| vii) <i>Dosa</i> | <i>Tridosha; Vyana and Samanavayu, Pacaka Pitta, Kledaka and Sleshaka Kapha</i> |
| viii) <i>Dusya</i> | <i>Rasa, Majja, Asthi, Sandhi, Snayu, Purisha, Mutra</i> |
| ix) <i>Srotas</i> | <i>Rasavaha, Majjavaha, Asthivaha, Purishavaha, Mutravaha, Annavaha</i> |
| x) <i>Srotodusti</i> | <i>Sanga</i> |
| xi) <i>Vyadhisvabhava</i> | <i>Asukari, Kastatama, Punah Punah Akramanasila</i> |

Classification

Acharya Madhavakara, Sharadghar and Harita has mentioned according to dosha which are as follows.^[5,6,7]

Madhava	Sharandhar	Harita
Vataj	Vataj	Vishtambhi
Pittaj	Pittaj	Gulmi
Kaphaj	Kaphaj	Snehi
Vata pitta	Sannipataj	Sarvangi
Vata Kapha		
Pitta kapha		

As Ama and Vata are the major factors in the pathology of Amavata, the symptoms related to Ama and Vata can be seen as prodromal symptoms of Amavata. The symptoms such as Aruchi, Utsahahani, Alasya, Apaka, Angasunyata and jvara are also considered as a purvarupa of Amavata. In addition.

1. Daurbalya
2. Hrid Gaurava and
3. Gatrastabdhatata

Rupa (Sign and symptoms)^[8]

Madhavakara, Bhavamishra and other have described the *Rupa* of *Amavata*. These can be categorized as follows –

- *Pratyatma Rupa*
- *Samanya Rupa*
- *Doshanubandha Rupa*
- *Pravridha Rupa*

Pratyatma	Samanya	Pravridha	Doshanubandha		
Sandhishoola	Angmard	Vrischikvat vedana	Vata	Pitta	Kapha
Sandhishotha	Aruchi	Agnidaurbalya	Shoola	Daha	Staimitya
Stabdhatta	Trishna	Praseka		Raga	Guruta
Sparshasahatva	Alasya	Nidra viparyaya			Kandu
	Gourava	Vidvibaddhata			
	Jwara	Vairasya			
	Apaka	Daha			
	Shunata anganam	Bahumutrata			

Upadrava^[9]

Upadravas are those Lakshanas/Rogas either Sthula or Anu which develops after the manifestation of Pradhana roga with some dosic involvement. The deformities like Angavaikalya (Harita), Khanja, Sankoca (*Vijayaraksita* and *M. Ni. 25/10*) explained Vatavyadhis if seen in *Amavata* patients and / or the symptoms seen at the advanced stage of *Amavata* (*Vachaspati*) are said to be upadravas of *Amavata*. Whereas *Vijayaraksita* in *M. Ni. 25/10* differentiated the symptoms of advanced stage with that of upadravas.

Sandhyasadhya (Prognosis)

The *Amavata* with Anubandha of solitary dosha, short course of the disease, presence of the symptoms in the wilder form, affliction of fewer joints and absence of upadrava is said to be sadhya. Involvement of two Doshas suggest krcchrasadhya, tridoshic Anubandha, affliction of almost all the joints, chronic course of the disease and presence of upadrava points towards the yapyata of the disease. (*Ma.Ni.25/12*)

Sapeksha Nidana (Differential Diagnosis)

The diseases such as *Vatarakta*, *Sadhigatavata*, *Krostukasirsa*, *Sandhikasannipataja jvara*, *Phirangaja Sandhisotha* which look similar to *Amavata* are to be differentiated from it.

Upashayanupashaya

The factors which provocative for Ama and Vata such as Snigdha Sweda, Santarpana, Sheeta kala, Ruksa sevana, etc. are considered as Anupasaya (unfavourable) for Amavata. On contrary, Ruksasveda, langhana, Ushnakala, Ushnopachara, Pathyahara and the factors which bring vitiated Vata and diminished Agni back to the normal state are considered as Upasaya.

Chikitsa of Amavata^[9]

Treatment principles of Amavata was first described by *Chakradatta*, which are *langhana*, *Swedana*, drugs having *Katu*, *Tikta Rasa* and *Deepana* action, *virechana*, *snehapana* and *Auvasana* as well as *ksharabasti*. Whereas *Yogaratanakara* have added *Ruksh upanaha* i.e. without *Sneha*, to these therapeutic measures. These are as follows.

1) Langhana: - 1st line of treatment in Amavata is Langhana which helps in digestion of Ama. Here Langhana means not complete fasting but, intake of light food. The duration of Langhana varies from person to person depending upon individual capacity.

2) Swedana: - Usually in Amavata Ruksha sweda is recommended i.e. Sudation without oil/fat. It's done locally on affected joints. For the procedure of Ruksha sweda Valuka (sand) is used without prior use of Snehana.

3) Katu, Tikta & Pachak Aahar & Aushadhi: - The drug which possess Katu (pungent), Tikta (bitter) and which act as deepana, pachana are recommended in Amavata. These drugs, by virtue of their qualities does Aapachana, hence may help in relieving shotha & shoola.

4) Virechana: - For virechana karma Eranda taila and Haritaki can be used. Virechana can be given without any preoperative procedure in Amavata. Eranda acts as srotoshodhaka, shothahara, shoolahara and Haritaki acts as vatanulomana.

5) Basti chikitsa: - Chakroutta recommends ksharabasti and anuvasanabasti in Amavata. Following tailas are used in anuvasana and niruha basti –

- Prasarani taila/Akalkmidam tailam (Bh. R. 29/208)^[10]
- Bruhat saindhavadi taila (Bh.R 29/222-226), (Vangsen 27/109-114), (C.D.25/48-51)
- Dwipanchmooladi taila (Bha.pra),(Bh.R 29/227-228),(Vangsen 27/107-108)

Eranda taila is used as base in preparation of these tailas (Bh.R.29/20), (C.D.25/6)

Commonly prescribed medicine in Amavata^[11]**Medicine for digesting Ama**

1. Rasnadi kwath
2. Dashmula kwath

3. Guduchyadi churna
4. Dhanya nagar kwath
5. Eranda taila

Upashamana (Palliative treatment)

1. Ajmodadi churna
2. Simhanad guggul
3. Amavatari rasa

DISCUSSION AND CONCLUSION

The disease Amavata is difficult to cure because of its chronicity, complication and morbidity. The description about Amavata seems to be not found in vedic and samhita period. After medieval period it started dominating and nowadays it is very common dreadful disease. Chakrapani introduced the effective drugs and treatment first time for the Amavata. Amavata is a disease caused due to two pathological factors viz. Ama and Vata. Due to Agnimandya (low digestive fire), unripe, uncooked, immature and undigested material is formed which is nothing but Ama. Drugs like Vatsanabha^[12] and Ahiphena^[13] relieve pain by inducing sleep and relaxing muscles. Drugs like Guduchi, Nagara, Rasna, Musta, Pippali and chitraka help in improving Agni thus helps in digestion of Ama. Guggulu due to its property of bhagnasandhankara prevents the erosion of bone, osteoporosis and deformity of joints.^[14] It also reduces the inflammation of synovial membrane, connective tissue and ligaments of affected joints due to its shothhara property. Drugs like Nirgundi and Shatapushpa act as pain reliever. Some drugs simply by their virtue of Prabhava act as Amavataghna.

Amavata is a debilitating disease in view of its chronicity and complication. Presently NSAIDS and Corticosteroids are the mainstay of treatment in this condition. However they have severe adverse effect and have limitations for long term therapy. So to overcome these challenge there is need to adopt Ayurvedic system of Medicine which are easily available and cost effective.

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