

## CONCEPTUAL STUDY ON AMA VATA

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### ABSTRACT

Amavata is made up of two words, Ama & Vata. Ama means incomplete digestion of food which result in incomplete/impure formation of Annarasa, circulate in body & reach to target cell where it produces pathology like heaviness in body, loss of strength, drowsiness, aggravation of Vata & improper elimination of waste product, Body ache, not desire to take food, thirst, fever, incomplete digestion of food is the symptoms of Amavata. When disease grow in intensity it become difficult to cure, as well as involved joints of hands, feet, head, ankles, knees & produces pain, swelling, stiffness & tenderness in affected joints. Amavata is the particular type of disease which is mentioned in Ayurveda since the period of Madhavkara (16th century A.D.) under the category of Vata - Kaphaja disorders. Nidanans of Amavata narrated by Madhavkara are Viruddhahara, Viruddhachesta, Mandagni, and Exercise after Snigdharah etc. Amavata is one of the challenging disease for the clinicians due to its chronicity, incurability, complications and morbidity. The allopathic treatment provides the symptomatic relief but the underlined pathology remain untreated due to absence of effective therapy and also giving rise to many side effects, toxic symptoms and adverse reactions also more serious complications like organic lesions. The treatment procedure described are Langhan, Swedan, Tikta-katu dravyas Deepana, Virechan, Basti etc.

**KEYWORDS:** Amavata, Ama, Rheumatoid Arthritis.

### INTRODUCTION

Amavata is the most common endogenous disease which is produced due to frequently formation of Ama in the human body. It is the commonest among chronic inflammatory joint disease in which joints becomes swollen, painful & stiff. Due to its chronicity & complications it has taken the foremost place among the joint disease. It continues to pose challenge to the physician due to severe morbidity & crippling nature. Amavata described in Ayurvedic classics is similar to Rheumatoid Arthritis in various means.

In 21st century Rheumatoid arthritis (RA) has been more common & distressing among all joints problem. About 0.8% of world population is affected by RA. Females are three times more affected than male. It is a chronic inflammatory joint disease with multi system involvement. The onset is usually during 4th & 5th decade of life; however people of any age group can be affecting in any climate. Rheumatoid arthritis make the affected person unfit for an independent life.

### Historical Review

1)- Vedic period

Amavata is not found in all four Vedas. However the term Ama & Vata has been described separately. Concept of Vata, Pitta & Balasa is found in a scattered manner as the basic pathogenic factor of this disease. Some authors co-relate „Visha“ noted in Veda with Ama concept of Ayurveda.

2)- Samhita Kala

The period in which the Ayurvedic Samhitas had been written is named as Samhita Kala. The main classical texts of this era are Charaka Samhita, Sushruta Samhita as well as others like Kashyap Samhita, Bhela Samhita & Harita Samhita.

### Charak Samhita

It is the main Ayurvedic texts which is based on medicine. In this samhita Amavata is not described as a complete chapter form but some features of Amavata is described in chapter called “Vata Vyadhi”. in this

chapter symptoms of Kaphavritta Vyan has similarity with Amavata. The chief pathogenic factor causing the disease i.e. Ama & Vata has been described in scientific ways in a various chapters of the Samhita.

- The treatment of Sharirgata Ama explained by Charaka in Grahani chikitsa is almost similar to that of Amavata chikitsa described by Chakrapani in chakradutta (ch.chi.15/75)
- The elaborate description of etiology, pathology, clinical manifestation & chikitsa regarding Ama Pradoshaja Vikara gives a proper guideline to approach the disease Amavata in clinical aspect in Charaka Viman sthana.
- According to the Charaka's description of Vata Vyadhi when Vata affects the Asthi Sandhi there is Painful swelling in the joint & immobility.

#### Sushruta Samhita

This Samhita is mainly based on surgical procedure of different diseases but in this Samhita Amavata is not described as a chapter form.

- In Sushruta Nidan Sthana- 1 it is clearly stated that – along with inflammation, immobility & pain the joints in Vata Vyadhi eventually become deformed & destroyed.
- In Sushruta Uttartantra 56/10 Acharya Sushruta has given a short description about Ama.

#### Harita Samhita

Harita Samhita contains a full chapter on Amavata in which Nidana, Rupa, Bheda, Sadhyasadyata has been described in detail & the description is totally different to that of mentioned in Madhava Nidan. Here Anga-vaikalya is given as lakshana.

#### Bhela Samhita

No direct reference of the disease Amavata is found in Bhela Samhita, but like Charaka & Sushruta the concept of chief pathogenic factor, Ama & Vata is described exclusively. In 10th chapter of Sutra sthana named-“Atha Amapradosiya” some text is found similarity to that of disease Amavata. (B.S.Su. 10/1-21)

#### Kashyapa Samhita

Amavata has not been mentioned in this Samhita but the term Amadosha, Amajirna etc. are used in this text. (K.S.-24th chapter).

#### Anjana Nidana

In Anjana Nidan there is a detailed description of Amavata including Nidana, Purva rupa, Rupa etc.

#### 3- Samgraha Kala

- Astanga Samgraha: There is no reference of Amavata in Astanga Samgraha.
- Astanga Hridaya: Though there is no reference of Amavata as a separate disease entity in Astanga Hridaya but word Amavata has been used while discussing the therapeutic use of Vyasad Yoga.

#### 4- Medual Period

##### Madhava Nidana

Madhavakara is the 1st author who has described Amavata as a separate disease entity in his text, “Roga Vinischaya” which is later known as Mahava Nidana. There is a complete chapter containing detailed description regarding etiopathogenesis, clinical manifestations, complications & prognosis of Amavata.

##### Gada Nigraha

The description of Amavata & its treatment is explained in this text. “Vikunchana” is explained as lakshana of Amavata.

##### Vanga Sena

Amavata description is found in this text. Author specially mentioned that “takra tulya mutra” as lakshana in Amavata.

##### Vijayarakshita

In his Madhukosha commentary on Madhava Nidana has mentioned sankocha, khanjatwa etc. as the upadravas of Amavata.

##### Rasa Ratna Sammuchaya

In this text there is a description about classification of Amavata is available & the Author suggest the use of Naga in this disease. Vasavarajiya In this text author has specially explained the “pitamutrata” as lakshana of Amavata.

##### Bhavaprakash

In this text author has described Amavata in detail. Indication of “Erantbija” is mentioned in this text. Yogaratnakara In this text the complete description of Amavata is available. Many aushada yogas for this are also mentioned in this text.

##### Bhaisajya Ratnavali

In this text author explained nidana & elaborately discussed about varieties of chikitsa also.

5- Adhunik kala In the modern era Acharya Gananatha sena has coined the term “Rasavata” for Amavata.

##### Definition of Ama

1. Due to hypo-functioning of Ushma the 1st Dhatu Rasa” is not properly digested, instead the Anna rasa undergoes fermentation being retained in the Amashaya. This Rasa is called as Ama.
2. The Adya Ahara Dhatu is known as Ama, which is undigested & formed due to hypo-functioning of Agni, in Amasaya.
3. The food material which will not undergo vipaka, leads to Durgandha, which is large in quantity, which is picchila & which leads to Gatra Sadana is called Ama.
4. Due to impairment of digestive fire the undigested remained food material is Ama.

5. Apakva Anna Rasa is Ama & some other considers the accumulation of mala as Ama & still other opines the 1st stage of vitiation of dosha as Ama.
6. The 1st phase of Dosha dusti is Ama.

### Classification of Ama-Vata

A)- Classification according to Doshanubandha

1- Anubandha of one dosha

- Vatanuga Amavata
- Pittanuga Amavata
- Kaphanuga Amavata

2- Anubandha of 2 dosha

- Vata-pittanuga Amavata
- Pitta-kaphanuga Amavata
- Kapha-vatanuga Amavata

3- Anubandha of all dosha

- Tridoshaja Amavata

B)- Classification according to severity

- Samanya Amavata
- Pravridha Amavata

### Nidana

The word "Nidana" is used in Ayurvedic classics in a broad sense. This word is derived from the Sanskrit dhatu "Ni" which carries the meaning to determine (Ni - Nischaya deeyate Jnanam). This word either refers to etiopathogenesis of the disease in general or the etiology of the illness in particular from the perspective of treatment. Nidana is most important as the avoidance of etiological factors forms the first & foremost line of treatment. Madhavakara has described –

1. Viruddhahara (unwholesome diet)
2. Viruddhacheshta (Erroneous habits)
3. Mandagni (diminished agni)
4. Nishchalata (sedentary life)

5. Exertion immediately after taking Snigdha Ahara is the causative factors for disease Amavata.

### Pathogenesis or Samprapti of Amavata

The impairment of agni will produce the condition of Ama. Mainly agnimandya initially affects digestion followed by metabolism. Hence in this state of Agni, the Rasadhatu is not formed up to the standard level & it is considered as Ama. This Ama along with Vyana vayu & also by virtue Vishakari guna it quickly moves to all kapha sthanas, through Hridaya & Dhamanes. This vidhagdha Ama in kapha sthana is further contaminated by doshas & assumes different colours, because of the Atipichhilata. If Ama gets obstructed in to channels & promotes further vitiation of vata dosha, this morbid Ama circulates ubiquitously in the body propelled by vitiated vata with predilection for sleshma athana. On the dhamanies with the other doshas it facilitates srotobhishyanda & srotorodha causing sthanasmsraya manifested stabdhata, sandhi-sula, sandhishotha, angamarda, apaka, jwara, anga gaurava, alasya etc symptoms of Amavata.

### Purvarupa

Amavata is not distinctly mentioned in Brihattayi. Only Vangasena has given Shiroruja and Gatraruja as Purvarupa of Amavata. Early clinical manifestation of the signs/symptoms may be consider as Purvarupa of the disease.

### Rupa (Signs and symptoms)

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

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

Pratyatm	Samanya	Pravridha	Doshanubandha		
Sandhishool	Angamard	Vrishchikvat Vedana	Vata	Pitta	Kapha
Sandhishotha	Aruchi	Agnidaurbalya	Shoola	Daha	Staimitya
Stabdhata	Trishna	Praseka		Raga	Guruta
Sparshasahatva	Alasya	Nidra Viparayaya			Kandu
	Gaurav	Vidvibaddhata			
	Jwara	Vairasaya			
	Apaka	Daha			
	Shuntaanganama	Bahumutrata			
		Antrakunjan			

### Samanya Rupa according to Various Acharyas

Rupa	H.S.	A. N.	M. N.	B.P.	Y.R.
1) Angamarda	-	-	+	+	+
2) Aruchi	-	-	+	+	+
3) Trishna	-	+	+	+	+
4) Angagaurava	-	+	+	+	+
5) Angashunata	-	-	+	+	+
6) Angavaikalya	+	-	-	-	-
7) Agnisada	-	+	+	+	+

8) <i>Alasya</i>	-	-	+	+	+
9) <i>Asyavairasya</i>	-	-	+	+	-
10) <i>Apaka</i>	-	+	+	+	+
11) <i>Antrakujana</i>	-	+	+	+	+
12) <i>Anaha</i>	-	+	+	+	+
13) <i>Amatisara</i>	+	-	-	-	-
14) <i>Bahumutrata</i>	-	+	+	+	+
15) <i>Bhrama</i>	-	+	+	+	+
16) <i>Chhardi</i>	-	+	+	+	+
17) <i>Daha</i>	-	+	+	+	+
18) <i>Daurbalya</i>	-	-	+	+	+
19) <i>Gaurava</i>	-	-	+	+	+
20) <i>Grahanidosha</i>	-	-	-	-	+
21) <i>Hastapadashiroruja</i>	+	+	+	+	+
22) <i>Hastapadasandhishotha</i>	+	+	+	+	+
23) <i>Hridgraha</i>	-	-	+	+	+
24) <i>Jwara</i>	+	+	+	+	+
25) <i>Jadyata</i>	-	+	+	+	+
26) <i>Kukshishula</i>	-	-	+	+	+
27) <i>Kukshi Kathinya</i>	-	-	+	+	+
28) <i>Kandu</i>	-	-	+	+	+
29) <i>Murchha</i>	-	-	+	+	+
30) <i>Trishna</i>	-	+	+	+	+
31) <i>Trikashula</i>	+	-	+	+	+
32) <i>Staimitya</i>	-	+	+	+	+
33) <i>Sandhi Raga</i>	-	+	+	+	-
34) <i>Utsahahani</i>	-	-	+	+	+
35) <i>Shirahshula</i>	+	-	+	+	+
36) <i>Praseka</i>	+	-	+	+	+

### Upashaya - Anupashaya

While describing the method of diagnosis of disease, Charaka has mentioned five factors: *Nidana* (etiological factors), *Purva Rupa*, *Rupa*, *Upashaya* and *Samprapti* for an intellectual scholars or physician first three are enough to know the disease and then breaking the *Samprapti* (pathology) or stopping the aggravation of diseases. Use of medicaments, dietary regimens and *Viharas* which bring lasting relief are known as *Upashaya*. On the contrary, *anupashaya* aggravates the disease.

**Upashaya:** - Symptoms of *Amavata* like Joint pain, *Jwara*, *Angamarda*, *Ama*, alleviate by usage of *Ushna*,

*Tikta*, *Katu*, *Deepana*, *Laghu Ahara* and *Ushna Vihara*. *Langhan* potentiates the *Agni*, which helps in digesting the causative factor *Ama* and normalizing the symptoms like *Guruta*, *Praseka*, *Alasya*, and *Aruchi* etc.

**Anupashaya:** - *Santarpana* aggravates the disease condition by enhancing *Amavridhhi* and *Snigdhatata* leads to *Srotoabhishyanda*. Oiling, cloudy weather and morning hours are also considered as *Anupashaya* for *Amavata* due to *Sheeta* and *Kleda Vriddhi* by them. That's why application of oil is used as diagnostic tool for *Samavastha* of *Amavata*. Also excessive physical activity and hard work aggravates the joint symptoms due to strain on the joints.

### Samprapti Ghataka

<b>Dosha</b>	<i>Tridosha</i> , mainly <i>Vata</i> ( <i>Vyana</i> , <i>Shamana</i> , <i>Apana</i> ) and <i>Kapha</i> ( <i>Kledaka</i> , <i>Bodhaka</i> , <i>Sleshmaka</i> )
<b>Dhatu</b>	<i>Rasa</i> , <i>Mansa</i> , <i>Asthi</i> , <i>Majja</i>
<b>Upadhatu</b>	<i>Snayu</i> , <i>Kandara</i>
<b>Srotasa</b>	<i>Annavaha</i> , <i>Rasavaha</i> , <i>Asthivaha</i> , <i>Majjavaha</i>
<b>Srotodusti</b>	<i>Sanga</i> and <i>Vimarg gaman</i>
<b>Udbhava Sthana</b>	<i>Amashaya</i> – chiefly production of <i>Ama</i> , <i>Pakvashaya</i> – <i>Mula Sthana</i> of <i>Vata</i>
<b>Adhithana</b>	Whole body
<b>Vyakti Sthana</b>	Whole body ( <i>Sandhi</i> )
<b>Roga Marga</b>	<i>Madhyama Roga Marga</i>
<b>Avayava</b>	<i>Sandhi</i>
<b>Vyadhi Svabhava</b>	Mainly <i>Chirakari</i>

**Upadrava**

*Upadrava* occurs as a sequel following the resulting from the main disease. *Acharya Dalhan* says that symptoms associated for longer duration of the disease is considered as *Upadrava*. Disease becomes lingering in nature of explodes and takes the severe form. *Upadrava* are not essential outcome of the disease.

The *Pravridha Lakshana* of *Amavata* described by *Madhava* is put in *Upadrava* by *Yogaratanakara*. *Angavaikalya* a manifestation of *Amavata* mentioned by *Harita* can also be considered as an *Upadrava* of the disease. In *Anjana Nidana*, eight *Upadravas* are clearly mentioned such as *Jadya*, *Antrakujana*, *Anaha*, *Trishna*, *Chhardi*, *Bahumutrata*, *Shula Shayanasha* etc., most of the complications have been described in details while describing the *Rupa* remaining are illustrated as under.

**Sadhyasadyata**

*Amavata* is mainly the disease of *Madhyama Roga Marga* also involving *Mahasrotasa* in the pathogenesis of the disease.

**Pathyapathya**

Varga	Pathya	Apathya
Anna	Yava, Kulattha, Raktasali, Shyamaka, Kodrava	Dwidala, Masha
Shaka	Vastuka, Shigru, Karvellaka, Patola, Punarnava	Upodika
Dugdha	Takra	Dadhi, Ksheer
Mamsa	Jangala Mamsa	Anupa Mamsa, Matsya
Jala	Ushnodaka	Sheetodaka, Dushtaneer
Kanda	Ardraka, Takra Siddha Lasuna	
Tail	Erand Sneha	
Mutra	Gomutra	
Madya	Purana madya	Naveen madya

**DISCUSSION**

As mentioned above detailed description of *Amavata* is given in term of detailed description of *Ama* with acute and gradual pathogenesis of *Ama* formation, *Nidana Panchaka*, *Upadrava*, *Sadhyasadyata*, *Pathyapathya* and *Chikitsa* etc, *Mandagni* is root cause of *Amavata* and treatment require complete digestion of *Ama* which occupied whole body. When by different procedure like *Langhana*, *Deepana*, and *Pachana* etc *Agni* normalize, *Ama* at different level digested and stiffness decrease with all others cardinal symptoms like pain, swelling etc.

**CONCLUSION**

*Amavata* is a condition where stiffness of the body occurs due to lodging of vitiated *Ama* & *Vata* in *Trika Sandhi*, potent cause is diminished function of *Agni* at *Jatharagni*, *Bhutagni* and *Dhatwagni* level. *Amavata* is *Amashayothha Vyadhi*, it is produces due to improper functioning of digestive system i.e. Incomplete/improper formation of *Annarasa* so treatment given in *Amavata* is 1st *Langhana* in terms of *Ahar* and *Vihara* then *Swedana*, *Tikta Katu Deepana dravyas*, *Virechana*, *Snehapana* & *Basti*, Which ultimate leads to *Amapachana*, *Vatashamana* & *Strotoshodhana*.

When the disease is produced due to involvement of single *Dosha*, produced by limited number of *Hetu*, when few signs and symptoms are present and the disease is of recent origin, then it is *Sadhya*.

When the disease is produced due to involvement of Two *Doshas*, chronic, having many causative factors and signs and symptoms, then it becomes *Yapya*.

*Sannipatika Amavata* and the disease associated with generalized edema (*Sarvanga Shotha*) is *Kricchra Sadhya*.<sup>[23]</sup>

**Chikitsa Sidhanta**

*Chakradatta*, the explorer of *Amavata Chikitsa*, says that *Langhana*, *Swedana*, *Tikta*, *Deepana* and *Katu* drugs, *Virechana*, *Snehapana* and *Saindhavadi Anuvasana* as well as *Kshara Basti* are praised for *Amavata*. *Bhavamishra* and *Yogaratanakara* have added *Upanaha* without *Sneha* to these therapeutic measures while, *Yogaratanakara* also added *Ruksha Baluka Sweda* etc.