

## CONCEPTUAL STUDY ON AMAVATA

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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. In 21st century Rheumatoid arthritis (RA) has been more common & distressing among all joints problem. RA is a serious disease condition; it very rarely show complete cure. Factor producing rheumatoid arthritis include infectious triggers, genetic predisposition & autoimmune response. Insidious onset with fatigue, anorexia, weakness and acute onset with rapid development of polyarthritis accompanied with constitutional symptoms includes fever, lymphadenopathy & splenomegaly. Joints involvement is usually symmetrical. It is characterized by pain, swelling, tenderness & painful limitation of movements. Generalized stiffness may occur but morning stiffness lasting more than one hour is a characteristic feature. The metacarpophalangeal & proximal inter phalangeal joints of the hands, wrists, knees & metatarsophalangeal & proximal inter phalangeal joints of the feet are the most common joints involved, even in modern medical science with extreme advancement in diagnostic approach, only symptomatic relief and no permanent cure is given. It is a challenging disease for the physicians and medical field.

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

### INTRODUCTION

In Present era People are so busy in their success rate & life style. They show more interest in own health, but due to busy life schedule they are unable to make a healthy life. The things that trouble most of people are faulty Dietary habit & not to follow daily seasonal regimen.

Frequent indulgence of such factors leads to altered status of Jatharagni as well as Dhatvagni. Impaired status of Agni leads to develop various kinds of diseases.<sup>[1]</sup> Causative factor for various kinds of disease is mandagni.<sup>[2]</sup> 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. RA is a serious disease condition, it very rarely show complete

cure. Factor producing rheumatoid arthritis include infectious triggers, genetic predisposition & autoimmune response. Insidious onset with fatigue, anorexia, weakness and acute onset with rapid development of polyarthritis accompanied with constitutional symptoms includes fever, lymphadenopathy & splenomegaly. Joints involvement is usually symmetrical. It is characterized by pain, swelling, tenderness & painful limitation of movements. Generalized stiffness may occur but morning stiffness lasting more than one hour is a characteristic feature. The metacarpophalangeal & proximal inter phalangeal joints of the hands, wrists, knees & metatarsophalangeal & proximal inter phalangeal joints of the feet are the most common joints involved,<sup>[3]</sup> even in modern medical science with extreme advancement in diagnostic approach, only symptomatic relief and no permanent cure is given. It is a challenging disease for the physicians and medical field. Till today in modern science, there is no effective medicine for this disease. All that modern medicine used DMARD, steroids and NSAID frequently which have negative impact on immune system and gives only temporary

relief. However, till date no satisfactory modern medical management has been developed for this problem. Hence the management of this disease is merely insufficient in other systems of medicine and patients are continuously looking with a hope towards Ayurveda to overcome this challenge. Hence for Ayurvedic scholar it is a challenging disease, so it becomes duty of scholars to work on various aspect of this disease. Amavata can be correlated with Rheumatoid Arthritis due to same presentation of disease. It is the disease of Madhyam rogamarg. Asthi and Sandhi are the chief site for the manifestation of cardinal symptoms like Sandhishool, Shandhishoth and Sandhigraha etc. All the three Doshas take part in the pathogenesis of disease but Ama and vitiated Vata play the dominant role.

#### AIMS AND OBJECTIVE

To make evaluation of Ama and In-depth description of disease Amavata.

#### MATERIAL AND METHOD

For this study literary materials which include the reference of "Ama and Amavata" have been collected through the Ayurvedic text mainly Madhav Nidana, Charka Samhita and Astang Hridaya also with supportive Ayurvedic Books and its available commentary.

#### Concept of Ama

Ama is a result of the Agnimandya process. Moreover, it has been stressed that all the types of Ajirnas are key factors in the production of Ama.

#### Etymology

- The word Ama is derived from the root word „Am“ with suffix „ninj“. It means improper or partially digested matter.
- In which substances undergo digestion but not completely digested.
- Which is either incompletely digested or partially digested is Ama.<sup>[4]</sup>
- Substances does not digest properly and remains yet to undergo for digestion is being called Ama.<sup>[5]</sup>
- Substances produces pain or creates pressure on Srotomukha and Accumulates on the Srotomukha is called Ama.<sup>[6]</sup>

#### Definition of Ama

These are the various definition of Ama available in different classics. Some of them are given below.

*Usmanoalpabalatwena dhatumadyamapachitam  
Dustamamashayagata rasamamam prachakshyate*<sup>[7]</sup>

Due to hypofunctioning of Ushma (Agni) the first Dhatu 'Rasa' is not properly digested, instead the Anna Rasa undergoes fermentation or putrefaction (Dusta) being retained in the Amashaya. This Rasa is called as Ama.

#### Ama Svarupa<sup>[8]</sup>

The above properties can be classified in the following ways.

- Properties which can be felt by touch.
  - Dravatva.
  - Pichchilatva.
  - Snigdhatatva.
- Properties which can be perceived by eyes
  - Tantummatva
  - Avipakvata
  - Asamyuktata
  - Anekavarnayuktata.
  - Pichchilatva.]

- Properties which can be perceived by smell
  - Durgandha.

- Properties which can be known by questioning:
  - Guruta
  - Avipakvata.

#### Sama Dosha

*Amenatena smprukta doshadushyascha dushita /  
Sama ityupadisyante ye cha Rogatadudbhavat* <sup>[9]</sup>

Dosha and Dushya when mixed with Ama are defined as Sama and disease produced by these are termed as Sama disease. To know the pathological state of Ama in the body, the characteristic of Doshas in Samavastha & Niramavastha should be well known. Samadosha and their symptoms are stated as samavastha.

#### Process of Ama Formation

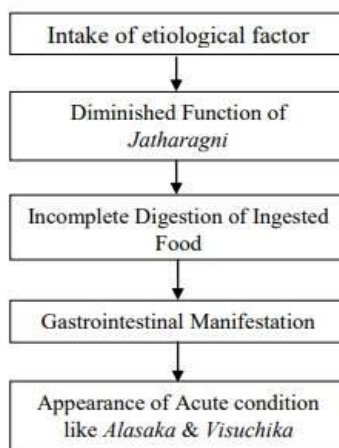
Ama formation in body take place by two ways.

- 1) Acute Ama formation<sup>[10]</sup>
- 2) Gradual Ama formation<sup>[11]</sup>

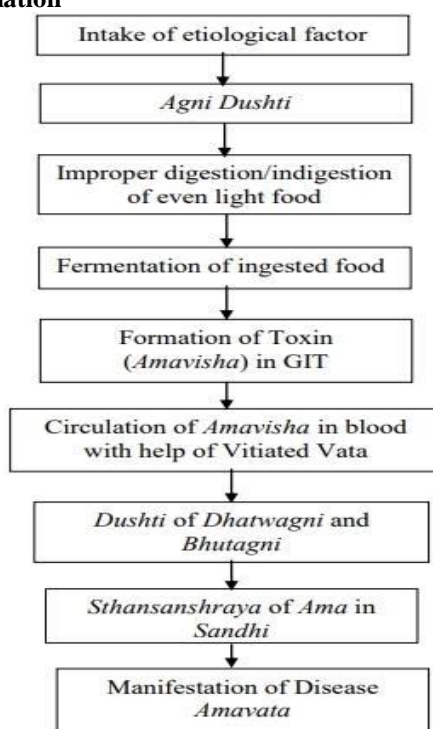
- Acute Ama formation is described in Trividh Kukshiya Vimana which is responsible for manifestation of disease like; Alasaka and Visuchika.

- While Gradual Ama formation is responsible for manifestation of systemic disease like Amavata.

### Pathogenesis of Acute Ama Formation



### Pathogenesis of Gradual Ama Formation



### Amavata

#### Etymology

The word Ama and Vata unite to form the term Amavata. This signifies the role of pathogenesis of Ama and Vata in the disease.<sup>[12]</sup> Ama is produced due to indigestion and along with Vata it is a well-known disease entity.<sup>[13]</sup>

#### Definition

*Yugavat kupitabanto trikasandhi pravyesakou / Stabhancha kurute gatramamavata sauchyate* //<sup>[14]</sup>

Simultaneously, vitiated Ama and Vata when lodge in the Trika-Sandhi leading to Stabdhatata of that body part this condition is known as Amavata.

### Nidana of Amavata

According to Madhava Nidana specific etiological factor of Amavata as follows-<sup>[15]</sup>

- Viruddhahara
- Viruddhachesta
- Mandagni
- Nishchalata
- Any type of exertion immediately after taking Snigdha Ahara are the main causative factor responsible for production of Amavata.

### Purvarupa

Amavata is not distinctly mentioned in Brihattayi. Only Vangasena has given Shiruruja and Gataruruja as Purvarupa of Amavata.<sup>[16]</sup> Early clinical manifestation of the signs/symptoms may be consider as Purvarupa of the disease.

**Rupa (Signs and symptoms)**

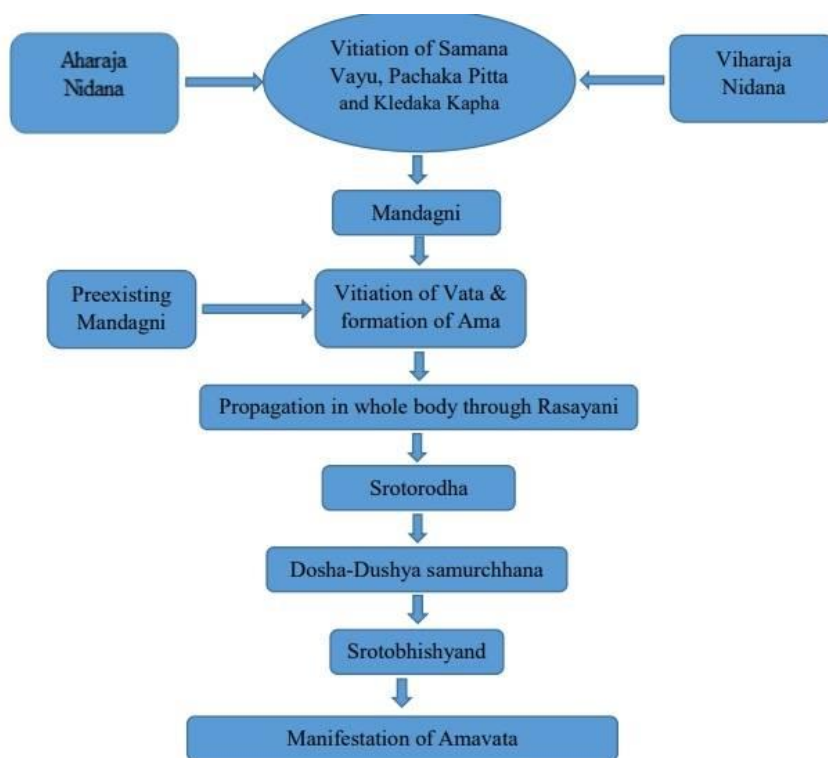
Madhavakara, Bhavamishra and other have described the Rupa of Amavata. These can be categorized as follows –

- Pratyatma Rupa

- Samanya Rupa
- Doshanubandha Rupa
- Pravridha Rupa.

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

**Samprapti**



**Samprapti Ghataka**

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

**Classification<sup>[17]</sup>**

In Madhava Nidana, Acharya Madhavakara has mentioned according to Dosha which are as follows. **Eka**

**Doshaja**

- 1) Vataja
- 2) Pittaja
- 3) Kaphaja.

**Dwi Doshaja**

- 1) Vataja-pittaja
- 2) Pitta-kaphaja
- 3) Kapha-vataja

**Tridoshaja**

In the Tridoshaja types of Amavata, symptoms of all three Doshas are found. Bhavaprakasha and Yogaratnakara give same classification.

According to Acharya Sharangadhara<sup>[18]</sup>

- 1) Vataja
- 2) Pittaja
- 3) Kaphaja
- 4) Sannipataja

Acharya Harita has classified Amavata in four type on the basis of clinical manifestation. These are as follows.

- 1) **Vishtambhi:** In this type of Amavata, Gatra Gaurava, Adhmana and Bastishula are present.
- 2) **Gulmi:** In this type of Amavata, Jathara Garjana (peristaltic sounds), Gulmavat Pida, Kati Jadata are present.
- 3) **Snehi:** Gatra Snigdha, Jadya, Mandagni and excretion of Vijala and Snigdha Ama are present in this type of Amavata.
- 4) **Sarvangi:** Excretion of Pitta, Shyama, Vijjala Ama, Shrama and Klama are present in this type.

**Upadrava**

Upadrava occurs as a sequel following the resulting from the main disease.<sup>[19]</sup> Acharya Dalhan says that symptoms

**Pathyapathya<sup>[21]</sup>**

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	Ardra, Takra Siddha Lasuna	
Tail	Erand Sneh	
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

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 Yogaratnakara. 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. 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 Yapy. Sannipatika Amavata and the disease associated with generalized edema (Sarvanga Shotha) is Kricchra Sadhya<sup>[20]</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 Yogaratnakara have added Upanaha without Sneha to these therapeutic measures while, Yogaratnakara also added Ruksha Baluka Sweda etc.

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.

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