

## A BRIEF STUDY OF JOINT PAIN W.S.R TO AMAVATA

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### ABSTRACT

In today's world no one found a complete treatment solution for chronic inflammatory joint disease *Amavata*. *Amavata* is a chronic immune inflammatory systemic disorder which mainly affects synovial joints. *Amavata* is made up of two words, Ama and Vata, in which vitiation of *Vata Dosha* and accumulation *Ama* take place in joints. Clinically *Amavata* resembles with Rheumatoid arthritis. Rheumatoid arthritis affects all races throughout the world and affects more to female than male. In 16 century A.D. *Madhavkara* mentioned *Amavata* as separate disease under *Vata-Kaphaja* disorders. When disease grow in intensity it become difficult to cure, as well as involved multiple joints and causes pain, swelling, stiffness and tenderness in affected joints. *Ayurveda* treatment works on line of *Nidaan Parimarjya* (removal of cause). According to *Madhavkara Nidanas* of *Amavata* are *Viruddh ahara*, *Viruddh chesta*, *Mandagni* etc. As we are very well aware that in modern scientific world, cause of Rheumatoid Arthritis is still unknown. In allopathy, treatment for Rheumatoid Arthritis is symptomatic relief but the underlined pathology remain untreated due to absence of effective therapy and also giving rise to many side effects, adverse effects etc. Therapies which normalize *Agni*, metabolize *Ama*, stabilized *Vata*, maintain *Sandhi Shleshma* is best for *Amavata*. In allopathy treatment for Rheumatoid Arthritis are NSAIDS, steroids and DMARD. In this study we has focus on *Nidhan*, *Samprapti*, line of treatment as explained in our classic texts.

**KEYWORDS:** *Amavata*, *Rheumatoid Arthritis*, *Ama*, *Vata*, *Mandagni*, *Langhan*, *Agni-dushti*, *Amotpatti*, *Nidhan*, *Samprapti*.

**AIM AND OBJECTIVE:-** To study the *Nidhan*, *Samprapti* and treatment of *Amavata*.

### INTRODUCTION

*Amavata* is the commonest chronic immune inflammatory systemic joint disease in which joints becomes swollen, painful and stiff, which is caused by due to frequently formation of *Ama* with vitiated *vata dosha*, *Ama* deposits in *Shleshma Sthana*(joints).<sup>[1]</sup>

In today's time due to busy, over burded schedule of human being it is very tough to get healthy life. The things which trouble the human most is not obeying dietary habit and not follow daily seasonal regimen. These improper regimen leads to vitiation of *Agni* both *Jatahagni* and *Dhatva Agni*, which leads to various disease.<sup>[2]</sup> And causative factor for these disease are *Mandagni*.<sup>[3]</sup>

Many human beings are suffering from joint pain, among all Rheumatoid Arthritis is commonest. Around 0.8% of world population is affected by Rheumatoid Arthritis and females are affected more than male. It affects any age group in any climate. Rheumatoid Arthritis is a serious disease condition and which is rarely shows complete cure. Rheumatoid arthritis factors are infection, autoimmune response and genetic susceptibility. At present with advanced medical science, no permanent cure available for Rheumatoid Arthritis but only symptomatic relief. General symptoms initially onset with fatigue, loss of appetite, weakness, acute onset with rapid development of multiple joint pain associated with fever, lymphadenopathy and splenomegaly. It is characterized by painful with restrict movement of joints, swelling, tenderness. Generally, morning generalized stiffness occur and lasting more then one hour. Even today in modern science with advance diagnostic approach, no satisfactory modern medical management

has been developed for this disease. All though modern medicine used DMARD, steroids, NSAID, which gives temporary relief with more side effects. The symptoms of Rheumatoid Arthritis and *Amavata* are closely resemble to each other. It is the disease of *Madhyarogamarg*. And *Asthi* and *Sandhi* are the chief site for the manifestation of symptoms like *Sandhishool*, *Sandhishotha*, *Sandhigraha* etc. All three *Dosha* vitiated and take part in pathogenesis of disease but *Ama* and *Vata* are initiating factors.

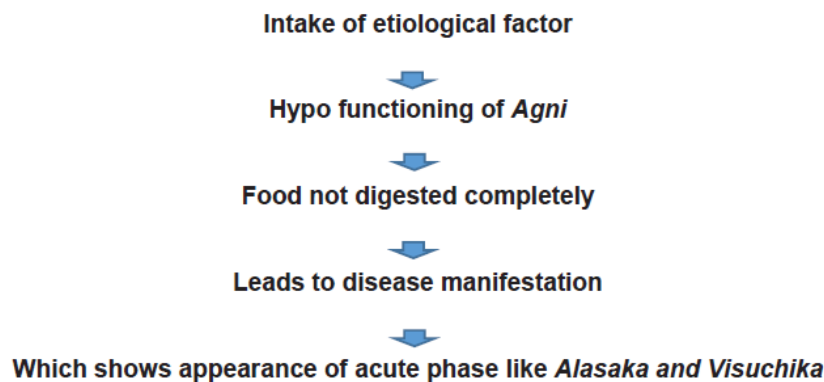
## MATERIAL AND METHODS

Literary material for this study which include the reference of *Ama* and *Amavata* collected from *Ayurvedic* texts, internet and other available books.

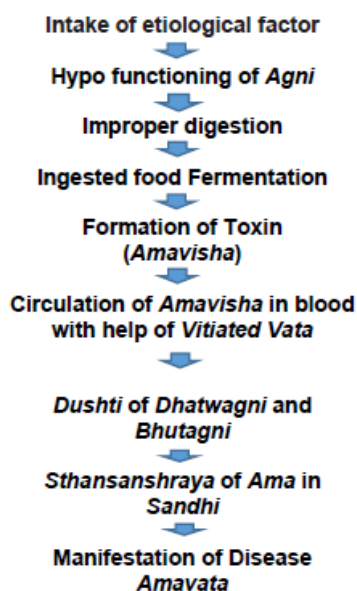
## ETYMOLOGY OF AMAVATA

1. The combinations of 'Ama' and *Vata* form *Amavata*. It shows the predominance of *Ama* & *Vata* in the *Samprapti* of *Amavata*.<sup>[4]</sup>
2. *Ajeerna* produce 'Ama' & along with *vata* it produce

## PATHOGENESIS OF ACUTE AMA FORMATION



## PATHOGENESIS OF GRADUAL AMA FORMATION



*Amavata*.<sup>[5]</sup>

## ROLE OF AMA IN AMAVATA

*Ama* is the main manifestation cause for *Amavata*, so it is necessary to know about *Ama*.

## DEFINATION OF AMA

1. Due to abnormally low functioning of digestive fire (*Agni*) the first *Dhatu Rasa* not digested properly which leads to *Apakwa Rasa* which later fermented in *Amashya* and this *Rasa* called as *Ama*.<sup>[6]</sup>
2. The undigested *Adya Ahara Dhatu* is *Ama*.<sup>[7]</sup>

*Ama* is produce due to -

- a. Due to *Jatharagni Mandya*.
- b. Due to *Dhatvagni Mandya*.
- c. Due to *Bhutvagni Mandya*.

## AMA FORMATION IN SHAREERA BY TWO WAYS

1. Acute *Ama* formation.<sup>[8]</sup>
2. Gradual *Ama* formation.<sup>[9]</sup>

**VATA IN AMAVATA**

Vata means to move, any voluntary and involuntary functions are all under the control of Vayu. In Amavata Vayu gets vitiated and produces Stabdhatta and Sandhigraha leads to restriction of joint movements.<sup>[10]</sup>

**GUNAS OF VATA**

Ruksha, Laghu, Seeta, Khara, Sookshma, Chala.<sup>[11]</sup>

**IMPORTANCE OF VATA**

Vayu makes the movement of all tissues of body. Pitta, Kapha, Dhātu and Mala having less movement and they brought to the proper place by Vayu to carry out their functions.

**SYMPTOMS OF VATAPARKOPA<sup>[12]</sup>**

1. Parava Samkocha 2. Stambha 3. Asthi Paravabheda 4. Lomaharsa, Pralapa, Hasta-Pristha-siro-graha 5. Khanjata-Pangulya 6. Kubjata 7. Sosha 8. Anidra 9. Grabha-sukra-Rajonasa 10. Spandana 11. Gatra Suptata 12. Sira, Nasa, Akshi, Jatru, Grivahanunam-Bheda, Toda-Arti 13. Akshepa 14. Moha 15. Ayasa

**NIDANA OF AMAVATA**

According to Madhava Nidana specific etiological factor of Amavata as follows-<sup>[13]</sup>

1. Viruddhahara- In today's life fast food deranges the digestive power which leads to production of Ama.
2. Viruddhachesta- Any activity which causes adverse effect on normal physiology of shareera like suppression of natural urges (i.e vomiting etc.)
3. Mandagni- Mandagni is the main root cause for all disease and it leads to Ama.
4. Nishchalata- Now a days due to sedentary habits, agni gets vitiated and leads to formation of Ama.
5. Vayayama after taking Snigdha Ahara - Normally most of blood supply delivered to digestive system after taking meal and doing exercise just after taking meals will hamper the digestive circulation, which leads to Ama formation.

**SAMPRAPTI OF AMAVATA<sup>[14]</sup>**

Aharaja and Viharaja Nidana are the predisposing factors which causes hypo functioning of Agni and produces Ama. Due to Agnimandya Rasadhātu is not formed up to the standard level and it is considered as Ama. This Ama along with vitiated Vayu (Vyana Vayu) it moves through Hridaya and Dhamanis to all Kapha Sthanas. This partially transformed Ama (Vidagdha Ama) again contaminated by Doshas in Kapha Sthana. If there is further obstruction into the channels by Ama it further enhances the vitiation of Vata Dosha, which causes all over circulation of this morbid Ama in the Sleshma Sthana in Shareera.

With the other Doshas in the Dhamni's it causes Sroto Abhisyanda and Srotorodha which further causes Sthanasmmsrya manifested in Stabdhatta (stiffness), Sandhisula (joint pain), Sandhishotha (swelling, Angamarda (bodyache), Apaka (indigestion),

Jwara (fever), Angagourva (heaviness), Alasya (laziness) etc. are the symptoms of Amavata.

**ACCORDING TO SHATKRIYAKAL**

**Sanchya and Prakopa:-** When person is exposed to Nidana, Agnimandya is there leading to Tridoshadushti and Ama Utpati in Sanchya and Prakopavastha.

**Prasara:-** Morbid Ama receives Prasara to Sleshma Sthana with aid of Vata, which resulting in Sandhishoola etc. along with Ama symptoms. Then Ama gets interacted with Tridosha and Yugapata Kupita Vanta of Ama and Vata takes place through Rasavaha Srotas.

**Sthana Sanshraya:-** This Prasarita Ama sustains Sthana Sanshrya in Hridaya, Trika Sandhi and Sarvanga, leading to Dosha- Dushya Sammurhchana. Initially mild symptoms like Aruchi, Apaka etc are seen which consider as PurvaRupa of Disease.

**Vyakti:-** In Vyakti stage symptoms like Stabdhatta etc are observed. In Adibala Pravrita, Khavai gunya is already present and with Few or unimportant nidana sevana the disease manifested.

**Bheda:-** If disease is left untreated or being neglected it reaches to Bhedavastha and produces Updravas like Khanjata etc.

**Purvaroop:-** In Brihatrayi, Amavata is not obvious mentioned. Only Vangasena has given Shiroruja and Gataruja as a purvarupa of Amavata.<sup>[15]</sup> Early clinical signs/symptoms can be taken as Purvarupa of the disease.

Dourbalaya, Haridaya Gaurava, Gatra Stambha, Apaka, Angamarda, Jwara, Alasya, Aruchi, Gaurava, Sandhi Vedana.

**Rupa:-** It means which gives idea about disease manifestation.

**Madhvakara<sup>[16]</sup> describes Lakshana in two main headings**

- A. **Samanya Lakshana:-** Angamarda, Aruchi, Apaka, Trishna, Alasya (lack of enthusiasm), Gouravam, Jwara, Shunata Anganam (swelling over joints).
- B. **Pravridha Lakshana:-** Acharya Madhvakara, Bhavmishra and Yoga Ratnakara explains this stage is a worst stage because in this stage Articular and extra articular feature were present which give troublesome to physician to treat.

**ACCORDING TO ACHARYA MADHAVAKARA<sup>[17]</sup>**

Vrishchikvat Vedana, Agnidaurbalaya, Praseka, Nidra Viparayaya, Vidvibaddhatta, Vairasaya, Daha, Bahumutrata, Antakunjan.

**Pratyatma**

Sandhishoola, Sandhishotha, Stabdhatta,

Saprshasahatva.

### SAMPRAPTI GHATAKAS IN AMAVATA

**Dosha-** Tridosha Mainly Vata Dosha (Vyana, Samana, Apana) and Kapha Dosha (Kledaka, Sleshmaka, Bhodhaka)

**Dhatu-** Rasa, Mamsa, Asthi, Majja.

**Updhatu-** Snayu, Kandara.

**Srotas-** Annavaha, Rasavaha, Asthivaha, Majjavaha Srotas.

**Sroto Dushti-** Sanga, Vimaragagamana.

**Udbharasthana-** Amashya, Pakvasya.

**Ashisthana-** Sandhi Shareera (Whole body).

**Vyadhishea bhava-** Mainly Chirkari.

### SAPEKSHA NIDANA OF AMAVATA CAN BE

Vata Rakta.

Sandhigata Sannipaitika Jwara. Sandhi Vata.

Samavata. Kostruka Sirsha.

Similarity between Amavata and Rheumatoid Arthritis-

Amavata	Rheumatoid Arthritis
Gatra/ Sandhi Sthabdata	Morning Stiffness
Bahu Sandhi Shotha	Involvement of 3 or more joints
Hasta Sandhi Shotha	Arthritis of Hand joints
Bahu Sandhi Shotha	Symmetrical arthritis
Angavaikalaya	Rheumatoid nodule

### TYPE OF AMAVATA<sup>[18]</sup>

According to Dosha Acharya Madhavkara has mentioned as follow:- (Bhavprakash and Yogaratanakar also mentioned same)

#### Eka Doshaja

1. Vataja- Mainly Sula present.
2. Pittaja- Daha and Raga presents in joints.
3. Kaphaja- Mainly Gourava, Kandhu present

#### Dwi Doshaja

1. Vata-Pittaja- Vata and Pitta symptoms present.
2. Pitta-Kaphaja- Pitta and Kapha symptoms present.
3. Kapha-Vataja- Kapha and Vata symptoms present

#### Tridoshaja

All symptoms of Doshas are present.

### On the basis of clinical manifestation Acharya Harita<sup>[19]</sup> classified Amavata in four type

1. **Vistambhi:-** In Vistambi Amavata symptoms Gatra Gaurava, Adhmana and Bastisula are present.
2. **Gulmee:-** In Gulmee Amavata symptoms Jathara Garjana, Gulmapida, Kati Jadata are present.
3. **Snehi:-** In Snehi Amavata symptoms Gatra Snigdhatta, Jadya, Mandagni, Passing Vijala and Snigdha Ama are present.
4. **Sarvangi:-** In Sarvangi Amavata symptoms are passing Pitta, Shyama, Vijjala Ama, Shrama Klama are present.

### UPDRAVA OR COMPLICATION OF AMAVATA

According to Acharya Dhalna<sup>[20]</sup>, symptoms that are for long duration in disease are Updrava. Updrava are not essential outcome of the disease. All the systems will involve or get disturbed in Amavata if it not treated in time it causes Sandhi vikruti and Hrid Graha. Yogratanakar put all pravridha Lakshana of Amavata which explained by Acharya Madhava takes in Updrava. In Anjana Nidhana updravas are mentioned such as Jadya, Antrakujana, Anaha, Trishna, Chhardi, Bahumutrata, Shula, Shayanasha etc. So proper management of disease is must from the onset of disease or in the early stage to avoid Updravas.

### SADHYA/ ASADHYA<sup>[21]</sup>

Roga Marga of Amavata is Madhyama Roga Marga, which involves Mahasrotas in the Samprapti of Roga.

When disease In Naveen awastha or Eka Doshaja involvement and Lakshana are in mild form then it is Sadhya Roga. If the involvement of Dwi Dosha with many causative factors, signs and symptoms, then it becomes Yapy. In Sannipatika Amavata disease affects all joints with Updravas will becomes Krichra Sadhya.<sup>[22]</sup>

### CHIKITSA SIDHANTA

In Ayurveda the general principles of treatment on Amavata is to stimulate and normalize impaired Agni with Langhana, Deepana, Pachana. In this disease Katu, Tikta Rasa Pradhana drugs and Swedana, Virechana and Basti are advised in our texts.

In modern Science, medication-based therapies comprise several classes of agents, including NSAIDs, DMARDs, immunosuppression and corticosteroids. Surgical-based includes Arthroplasty, Synovectomy, Athrodesis etc.

### CONCLUSION

Due to the hypofunctioning of Agni (Jatharagni, Dhatwagni, Bhutagni) Ama produced in Shareera then vitiated vayu takes Ama and loaded in Trika Sandhi which causes Stiffness. Ama means food which is immature, undigested, unripe due to Agnimadaya.

Description of Ama and samprapti of Amavata is clearly seen in our ancient Ayurvedic text. As we know Amavata which closely related to rheumatoid arthritis is a auto-immune disease. A autoimmune disease occur when own immune system started attacking on body tissues against antigen or Ama. So treatment given in Amavata is first Langhana in tem of Ahara and Vihara followed by Swedana followed by Tikta Katu Deepana Dravyas with Virechana, Snehapana then Basti, which leads to Ama pachana, Vatashamana and Srotoshodhana to prevent accumulation of Ama in the shareera.



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