

# A Systemic Review of Amavata and its Management

## Review Article

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### ::Abstract::

In the present era *Amavata* is one of the dreaded disease that the mankind faces today. *Amavata* term made up of two words as “*Ama*” and “*Vata*”. The word *Ama* means incomplete digestion of food which results in toxic effects to target cell where it produce pathology. The *Ama* when combines with *Vatadosha* and occupies *shleshmasthanas* (*AsthiSandhi*) results in painful disease “*Amavata*”. The clinical presentation of *Amavata* closely mimics with Rheumatoid Arthritis which is special type of Rheumatological disorder in accordance with their clinical features like pain, swelling, stiffness, fever etc. *Amavata* is the particular type of disease which is mentioned in *Ayurveda* since the period of *Madhavkara* (16<sup>th</sup> century A.D.) under the category of *VataKaphaja* disorder. *Amavata* is one of the challenging disease for the physicians due to its chronicity, incurability, complications and morbidity. Management of *Amavata* is merely insufficient in other system of medicine, modern medical science has concluded that even after administration of their best drugs the disease has a tendency to persists, progress and cripples the patients & the World continuously looking with hope towards Indian System of Medicine to overcome the challenges. So, the present study deals with a systemic review of *Amavata* from all classics of *Ayurveda* and its management.

Key Words:- *Amavata*, *Ama*, *Mandagni*, *Langhan*, *Swedan*, *Basti*, *Deepana*, *Pachan*, *Virechana*, *Snehana*.

Introduction:- *AYURVEDA*- THE SCIENCE OF LIFE.

The basic concepts and fundamental principles of all sciences are to establish happiness in the life of human being. A meaningful knowledge of basic principles of interaction between universe, human body and soul leads the human to a path of happiness. The philosophy of *Ayurveda* medical science is not respected for its chronological priority but it is valued for its scientific superiority.

In the present pace of globalization people are so much indulge in the competition of progression that they have totally overlooked their health (dietetic and behavior pattern) and progressively becoming a victim of several diseases. Occurrence of *Amavata* on large scale is one of the outcomes of this modification. The scale of disease that results due to *Ama* ranges from acute conditions like *Visuchika*, *Alsaka*, *Vilambika* etc. to the chronic conditions like *Amavata*, *Grahani* and *Amaatisara* etc.

In *Amavata*, *Ama* and *Vata* are two chief pathogenic factors. The *Ama* plays an important role in the basic matrix of diathesis of disease, which is outcome of malfunctioning of the digestive and metabolic bio-fire. These factors are contradictory in nature and thus possess difficulty in planning the line of treatment. The disease is initiated by the consumption of *Viruddha Ahara* and simultaneous indulgence in *Viruddha Ahara* in the preexistence of *mandagni*. It is mostly the disease of *Madhyam Roga Marga* and having *chirkari swabhav*. Sometimes it can also be manifested as the acute case.

Several dreadful diseases are prevalent in medical science. The scope of therapeutic measures is limited even after extreme advancement of the modern bio-medical science. The Rheumatological disorder is a group of diseases that has no specific medical management in any type of therapeutics.

*Amavata* is a particular type of disease that is mentioned in *Ayurveda* since the period of *Madhavkara* under the category of *Vata-Kaphaja* disorders. The clinical presentation of *Amavata* similar to Rheumatological disorder, Rheumatoid Arthritis in accordance with their similarities in clinical features like – pain, swelling, fever etc.

The disease Rheumatoid Arthritis is a chronic inflammatory disease of unknown etiology marked by symmetric, peripheral polyarthritis. It is most common form of chronic inflammatory arthritis and often results in joint damage and physical disability. The onset of disease is frequent during 4<sup>th</sup> and 5<sup>th</sup> decade of life, between 30-50 years of age. Women's are affected approximately three times more than men. A disease in future makes man to depend on others by afflicting the joints, altering the appearance, affecting the other system makes the life miserable.

In spite of the description of various drug therapy on *Amavata* in different classics of *Ayurveda*, potential and durable results are not found due to non- removal of the basic cause of disease. So, due to wide spectrum of disease, much prevalence in the society and lack of effective medicine the disease has been chosen for the study.

**Historical Review:** - In *Samhita kala* there is no description regarding *Amavata* as a separate disease entity. Only the passing references in the context of various treatments are available. *Madhavkara* was the first author who has described *Amavata* as a separate disease entity, devoted a full chapter (25<sup>th</sup>) of *Amavata* in his famous treatise *Madhava Nidanam* containing detailed specification concerning aetiopathogenesis, clinical manifestations, complications and prognosis of *Amavata*.

Etymology: - In various literatures, following etymological derivations are mentioned about Amavata.

आमेनसिहतो वातः आमवातः॥ (M.Ni.25/5)

- A condition where *Ama* gets associated with *Vata Dosha* is known as *Amavata*.
- Improperly formed *Annarasa* is *Ama* and when it vitiates *Vata Dosha*, named as *Amavata*.

आमो अपाकहेतुः वातः। स्वनामख्यातरोगिवशेषः॥ (क.द्र. भाग १ पृष्ठसंख्या १७८)

- *Ama* is produced due to indigestion (*Apakva Ahara Rasa*) and along with *Vata* it's a well-known disease entity.

Definition:- युगपत्कु िपतावन्तः ििकसिन्िप्रवेशको।

स्तब्िं च कु रुते गािं आमवातः सयेते॥उच्च(M.Ni.25/5)

When vitiated *Ama* and *Vata* concurrently enters the *Trika Sandhi* and leading to *Stabdhatta* (stiffness) in the body, the condition is known as *Amavata*. It signifies that restricted ranges of movement in the affected joints are due to stiffness, and this stiffness is caused by spreading of *Ama* throughout the body by vitiated *Vata*.

- According to *Doshanubandha* –

<i>Anubandha</i> of one <i>Dosha</i>	<i>Anubandha</i> of two <i>Dosha</i>	<i>Anubandha</i> of all <i>Dosha</i>
<i>i. Vatanuga Amavata</i>	<i>i. Vata Pittanuga Amavata</i>	<i>Tridoshaja Amavata</i>
<i>ii. Pittanuga Amavata</i>	<i>ii. Pitta Kaphanuga Amavata</i>	
<i>iii. Kaphanuga Amavata</i>	<i>iii. Kapha Vatanuga Amavata</i>	

- Classification according to severity –

1. *Samanya Amavata*
2. *Pravridhdha Amavata*

In *samanya Amavata*, the symptoms are more or less general, less severe and not associated with *Upadrava* in comparison to *Pravridhdha Amavata*.

- Classification according to Chronicity –
  1. *Navina Amavata* (one year of onset)
  2. *Jirna Amavata* (more than one year)
- Classification according to clinical manifestation – *Acharya Harita* has classified *Amavata* into following four types on the basis of clinical manifestation –
  - ♣ *Vistambhi Amavata*
  - ♣ *Gulmi Amavata*
  - ♣ *Snehi Amavata*
  - ♣ *Pakva Ama* and *Sarvangi Amavata*

*Nidana* (Etiology) :- In *Madhava Nidana* specific etiological factors responsible to cause *Amavata* has been mentioned which are -

विरुद्धाहारचेष्टस्य मन्दाग्नेर्ननश्चलस्य च।

विग्धिं भुतवतवतो यन्नं यायायामं कु वसतस्त॥०॥(M.Ni.24/1)

- *Viruddha Ahara* (unwholesome diet)
- *Viruddha Cheshta* (erroneous habits)
- *Mandagni* (diminished Agni)
- *Nishchalta* (sedantary habits)
- Exertion immediately after taking *Snigdha Ahara*.

*Purvarupa* (Prodromal Symptoms):- The only text which describes the premonitory signs and symptoms is *Vangasena Samhita* namely – 1.) *Shiro Ruja*

2.) *Gatra Ruja*

*Rupa of Amavata* ( Symptoms ):-

*Madhavakara, Bhava Mishra, & other* have described the *rupas* of *Amavata* clearly.

They can be classified under following headings.

*Pratyatma Lakshana:-* ( Cardinal sign & symptoms)

1. *Sandhishoola* (Pain in joints)
2. *Sandhishotha* (Swelling in joints)
3. *Stabdhata* (Stiffness)
4. *Sparshasahyata* ( Tenderness)

1. *Angamarda* (Bodyache)
2. *Aruchi* (Anorexia)
3. *Trishna* (Thirst)
4. *Alasya* (Lethargy)
5. *Gaurava* ( Heaviness)
6. *Jwara* (Fever)
7. *Apaka* (Indigestion)
8. *Angashoonata* (Swelling)

*Doshanubandha Lakshana* (Symptoms as per dominancy of *doshas*):-

1. *Vatanubandha - Ruka*
2. *Pittanubandha – Daha, Raga*
3. *Kaphanubandha – Staimitya, Guruta, Kandua*
4. *Vatapittanubandha – Ruka, Daha, Raga*
5. *Vatakaphanubandha –Ruka, Staimitya, Guruta, Kandua*
6. *Kaphapittanubandha –Staimitya, Guruta, Kandua, Daha, Raga*
7. *Sannipataja – Symptoms of all doshas.*

*Pravridha Lakshana* (Sign and symptoms of advanced *Amavata*):-

1. *Agnidaurbalya* (Hindered digestive mechanisms)
2. *Praseka* (Excessive salivation)
3. *Aruchi* (Anorexia)
4. *Gaurava* (Heaviness)
5. *Vairasya* (Distaste in mouth)

6. *Ruja & shotha in Hasta, Pada, Shiro, Gulpha, Trika, Janu, UruSandhi*  
(Painful swelling of the joints)
7. *Vrishchikadanshavatavedana* (Nature of pain like scorpion sting)
8. *Kukshikathinyata* (Hardness in abdomen)
9. *Kukshishoola* (Pain in abdomen)
10. *Vibandha* (Constipation)
11. *Antrakujana* (Intestinal sounds)
12. *Anaha* (Distension of abdomen)
13. *Chhardi* (Vomiting)
14. *Hridgraha* (Stiffness in precordium)
15. *Jadya* (Stiffness)
16. *Bhrama* (Vertigo)
17. *Murchha* (Fainting)
18. *Nidra-viparyaya* (Disturbed sleep)
19. *Daha* (Burning sensation)
20. *Bahumutrata* (Excessive urination)

Samprapti (Pathogenesis):- A proper understanding of *Samprapti* is vital in the planning of the treatment of any disease, since *Chikitsa* as enunciated in *Ayurvedic* texts is nothing but *Samprapti Vighatana*. Conventionally the *Samprapti* can be categorized in two types.

- 1) *Samanya* (General) *Samprapti*:- this is a common pathogenesis among various types of a single disease.
- 2) *Vishishta* (specific) *samprapti*:- this is a specific pathogenesis for a particular sub type of disease. The *samprapti* of *Amavata* described in *Madhava Nidana* and by some other commentators can be summarized as-

*Sanchaya* (Accumulation of Doshas): When a person exposed to etiological factors *Viruddha Ahara*, does *vyayama* after intake of *Snigdha Ahara*, *Chinta*, *Shoka*, *Bhaya* etc. they cause *Dushti* of *Agni*, *Dosha prakopa* and *Dushya daurbalya*.

*Prakopa* (Provocation/Aggravation of Doshas): Due to *Dushti of Agni, Mandagni* occurs. *Mandagni* cause *Ama* formation. Then due to fermentation of *Ama* gets *suktatva (Vidagdhatva)* and it converts in *Amavisha*. With the help of vitiated *Vayu* it goes to *Prasaravastha*. Now it is *Samavata*.

*Prasaravastha* (Spread of Doshas) : *Samavata* goes to *Dhamani (RasavahaSrotasa)*. Then *Dushti* of *Amavisha* occurs due to *Tridosha*. So it becomes *Nanavarna* (various colours) and *Atipichchhila* (viscid unctuous and heavy) *Ama*. Now it is *Atidaruna Ama*.

*Sthana Sanshraya* (Localization/Deposition of Doshas) :- *Yugpat Kupita* of *Vata* and *Ama (kapha)* with the help of *Dushya Daurbalya* gets *Sthana Sanshraya* in *Rasavaha Srotasa, SleshmaSthana* and *TrikaSandhi*.

*Vyakta* (Manifestation of Qualitative Changes):- As it reaches *Vyaka* stage, most of the symptoms of *Amavata* are manifested like *Daurbalya, Hridgaurava, Gatrastabdhatva, Sandhishula, Sandhishotha, Sandhigraha, Sparshasahyata* etc.

*Bheda* ( Differentiation or Destruction of Tissue): In chronic stage of it, the disease is left.

*Samprapti Ghataka* of *Amavata* –

- *Dosha - Tridosha* mainly *Vata* and *Kapha*
- *Dushya – Rasa, Rakta, Mamsa, Sira, Snayu, Kandara, Asthi* (These constitute *Sandhi & Dosha* take *Ashraya* in *Sandhi*), *Majja* (*Asthi & Sandhi* are *Mula* of *Majja Vaha Srotasa*)
- *Agni – Jaaharagnimandya, Dhatvagnimandya*
- *Ama– Jatharagni, Rasagnimandyajanya Ama*
- *Srotasa – Annavaha, Rasavaha, Raktavaha, Asthi - Majjavaha Srotasa*
- *Srotodushti – Sanga, Vimargagamana*
- *Rogamarga – Madhayama*
- *Udbhavasthana – Ama Pakvashaya*
- *Vyakta Sthana – Sarvasharira* mainly *Sandhisthana*
- *Vyadhi Svabhava – Chirakari*

*Sadhya - Asadhayata* of *Amavata* (Prognosis) -

एक दोषानुगः साध्यो िदोषो याप्य उच्यते।

सवसदेहचरः शोः सः कृत्रः सांनिं पातिकः॥

*Madhava Nidana* has classified *Sadhya-Asadhyata* of *Amavata* on the basis of *Anubandha* of *Dosha*, which are as follow:-

- Involvement of one *Dosha* (*Eka-Doshaja*) – *Sadhya*
- Involvement of two *Dosha* (*Dvi-Doshaja*) – *Yapya*
- Involvement of three *Dosha* (*Sannipataja*), *Sarvadehachara Shotha* –

*Kriccha Upadrava* of *Amavata* (Complications) –

*Upadrava* is termed as another clinical condition (Complication) which belongs to the main disease along with same *Dosha* and *Dushya*.

जाड्यान्कू जनानाहतृटखेच्छर्ददबहुमूिताम्।

शूलंशयननाशोऽष्टोपद्रवा आमवातजः॥

In *Anjana Nidana* 8 *Updrava* of *Amavata* are stated that are *Jadyata*, *Antrakunjana*, *Anaha*, *Trishna*, *Chhardi*, *Bahumutrata*, *shola*, *Nidranasha*. According to *Vachaspati* and *Yogaratanakara* the symptoms of advanced stage of *Amavata* are *Upadrava* of *Amavata* itself.

*Chikitsa* of *Amavata* (Treatment):-

*Acharya Chakrapani* was the pioneer who laid down the principle and line of treatment of *Amavata*. He has described following measure in his text *Chakradatta* –

लंघनं स्वदेनं िततवतं दीपनांिन कटूंिन च।

िवरेचनं िेहपानं बस्तयश्चाममारुते॥

सैन्वाद्येनानुवासस्य क्षार बिस्तः प्रशस्यते।

*Langhana*:- *Langhana* is the first line of treatment in *Rasa Pradoshaja Vikara* & in *Amashayotha Vyadhi*. *Amavata* is a *Rasa Pradoshaja Vyadhi* & *Ama* is formed within *Amashaya*. In *Amavata* word *Langhana* mainly refers to *Upavasa* because *Dosha* are in *Samavastha* & *Shodhana* is contraindicated in *Samavastha*, But complete fasting may not be suitable here, as *Pradhana Dosha* is *Vata*.



Effects of *Langhana* – In *Langhana* there is no food available for digestion hence *Agni* starts digesting *Sama Dosha*. By this *Dosha Kshaya* occurs & *Agni Vriddhi* occurs.

*Svedan:- Amavata* is a *Vata Kapha Pradhana Vyadhi* having *Stambha, Gaurava & Shita* as *Pradhana Lakshana* and *Svedana* is mainly indicated in *Vata-Kaphaja Vyadhi*. *Svedana* indicated here is *Ruksha Svedana (Baluka & Pottali)*, *Upanaha Svedana (Sneha Varjita)*. In Chronic stage of *Amavata* when *Rukshata* is increased, *Snigdha sveda* should also be employed.

*Pachana, Tikta, Katu and Dipana Dravya Prayoga:-* The drug which mainly digests *Ama* is called *Pachana drug*. *Tikta Rasa* is *Akasha & Vayu Mahabhuta Pradhana* and is best *Ama Pachaka* as well as *Agni Dipaka*. *Katu Rasa* is *Vayu & Agni Mahabhuta Pradhana*. *Chhedana & Lekhana* properties of such drugs help to cure *Dosha Sammurcchana & Srotobhishyanda*. Such drugs which mainly intensify *Agni* e.g. *Mishreya* are termed as *Dipana*.

*Virechana:- Virechana* is the main line of treatment in *Pitta Dushti*, but at the same time it is also useful in *Vata & Kapha Dushti*. *Mridu Samshodhana* is also the line of treatment of *Vata Dosha*. After the *Langhana, Svedana, Dipana* and *Pachana Dosha* come in *Nirama* state and from *Shakha* to the *Kostha*; so *Virechana* with suitable drug should be performed.

*Snehana:* - As it aggravates *Ama* so contraindicated in *Amavastha*, but to remove the *Dosha Sanga* & to pacify the *Vata Dosha*, *Snehana* is required. *Eranda Taila* is a *Vyadhi Pratyaniika Sneha* in *Amavata*.

*Basti:- Vata* is the second important pathognomic factor of *Amavata*; so *Basti* is very helpful in *Amavata*. As the disease attains constancy the *Vata* becomes more *Pravridhha*, *Basti* is very useful in this stage. In *Amavata* both *Anuvasana* as well as *Asthapana (Niruha) Vasti* are recommended. *Anuvasana Basti* removes the *Rukshata* of the body caused by *Dipana* and *Pachana* measures to remove the *Ama* and control the *Vata* by *Snehana Guna*. It maintains the function of *Agni* and nourishes the body. *Acharya Chakrapani* has recommended *Saindhavadi Taila* for *Anuvasana Basti*.

*Asthapana Basti* eliminates the *Dosha* brought to the *Koshtha* by *Dipana* and *Pachana*. Besides these it also strengthen the local function of the *Koshtha* and remove the *Anaha*, *Vibandha* etc. *Acharya Chakrapani* has recommended *Kshara Basti*, *Vaitarana* for *Asthapana (Niruha) Basti*.

*Samanya Aushadhi Chikitsa :-*

\* Single drugs :

- *Gugglu* (*Commiphora wightii*)
- *Erand* (*Ricinus communis*)
- *Amrita* (*Tinospora cordifolia*)
- *Sunthi* (*Gingiber officinale*)
- *Rasna* (*Pluchea lanceolata*)
- *Nirgundi* (*Vitex negundo*)
- *Bhallatak* (*Semicarpus anacardium*)
- *Lashun* (*Allium sativum*)
- *Punarnava*(*Boerhavia diffusa*)

\* Compound drugs :

*Guggulu* preparations

1. *Sinhnaad Guggulu*
2. *Vatari Guggulu*
3. *Amritadi Guggulu*

*Rasa Yogas*

1. *Ama Vatari Rasa*
2. *Sameer Pannaga Rasa*
3. *Vaat Gajankush Rasa*

*Kwaths*

1. *Rasna-saptaka Kwatha*
2. *Rasna –panchaka Kwatha*
3. *Nagaradi Kwatha*

4. *Maharasnadi Kwatha*
5. *Dashmool Kwatha*

#### *Medicated Oils*

1. *Mahanarayana tail*
2. *Saindhavadi tail*
3. *Bala tail*
4. *Nirgundi tail*

#### *Asava-Arista*

1. *Balarista*
2. *Ashwagandharista*
3. *Dashmoolarista*

#### *Rasayana*

1. *Amrit Bhallataka Rasayana*
2. *Ashwagandhau Rasayana*

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