



## REVIEW ARTICLE ON AYURVEDIC CONCEPT OF AMVATA

[Kapil Kumar](#)

Associate Professor, Department of Panchkarma, Devbhoomi College of Ayurveda and Hospital Dehradun, India

Corresponding Author: [dr.kapilkalra@gmail.com](mailto:dr.kapilkalra@gmail.com)

<https://doi.org/10.46607/iamj3710082022>

(Published Online: August 2022)

**Open Access**

© International Ayurvedic Medical Journal, India 2022

Article Received: 04/07/2022 - Peer Reviewed: 26/07/2022 - Accepted for Publication: 28/07/2022

**ABSTRACT**

*Amavata* is the most crippling joint disease. It occurs throughout the world in all climates and all ethnic groups. In modern science, *Amavata* is compared with Rheumatoid Arthritis which is an auto-immune disorder. In the present era, *Amavata* is the most common disease affecting a large, aged population. *Amavata* word is composed of two words *Ama* and *Vata*,<sup>[5]</sup> the condition which is caused by the accumulation of *Ama* and *Vata* is called *Amavata*. In terms of medicine, *Ama* refers to the events that follow and the factors that arise as a consequence of impaired functioning of 'Agni' whereas in literal terms the word *Ama* means unripe, immature, and undigested. This 'Ama' is then carried by 'Vayu' and travels throughout the body and accumulates in the joints, at the weaker sites (*Khavaigunya*) and *Amavata* occurs. Because of its etiology, *Shamana & Shodhana chikitsa*<sup>[9]</sup> are advised in *Ayurveda* whereas Anti-inflammatory, Analgesics, Steroids & DMARDs are required for its management in modern science, which have their own side-effects. *Amavata* is the particular type of disease that is mentioned in *Ayurveda* since the period of *Madhavakara*, under the category of *Vata-Kaphaja* disorders & it is one of the most challenging diseases due to its chronicity, incurability, complications & morbidity.

**Keywords:** *Amavata*, *Ama*, Rheumatoid Arthritis, *Agni*, *Vata*.



When a person, in the stage of pre-existing *Mandagni* indulges in *Nidana* of *Amavata*. e. *Viruddhahar-aChestadi* etc. results in information about *Ama*. At the same time, *Vata* also starts accumulating. *Ama* because of its *Guru*, *Sheeta*, *Sthira*, *Snigdha*, and *Picchila Guna*, further reduces the *Agni*. As the person keeps continuous indulgence in the causative factor of *Amavata*, there will be more and more accumulation of *Ama* and *Vata* at their respective places.

The accumulated *Ama* starts moving towards *Shleshma Sthana*, i.e., *Urdhva Amashaya*, *Rasadi Dhatus* with the action of vitiated *Vata*. Thereby due to the action of Vitiated *Vata*, the *Ama* becomes more virulent and is propelled into the whole body through the *Dhamani* by *Vyana Vayu*. As *Rasavaha Srotas* is *Asanna* and *Vivrita* (A.H.Ni.2/67-68), it is affected mainly in the beginning. Then by the combined action of *Vata*, *Pitta* & *Kapha*, *Ama* becomes more vitiated further with the interaction of *Tridoshas*, hence a vicious cycle of production of *Ama* starts at the tissue level. This *Ama* attains the variegated colours, becomes and slimier, and gets stuck to the *Srotas*.

Thus, the *Dhatus* become deprived of their nutrition and resulting in *Dhatukshaya* & *Sharira Daurbalaya*. Further indulgence in causative factors creates abnormalities in the *Srotas* i.e., *Sroto-Abhishyanda*. Thus, along with *Ama*, *Vata* circulates in the whole body and gets settled in the *Shleshmasthanas* especially the *Sandhis* and immune system. As *Ama* has a great affinity to *Shleshma*, it gets lodged in *Sandhi Sthana* along with vitiated *Vata* and gets *Samurchhit* with *Asthi* and *Majja Dhatu*. So after the lodging of *Ama* & vitiated *Vata* pathogenesis starts in the *Sandhisthana*. Due to the whole process, there will be reduced nutrition to the *Dhatus* resulting in *Daurbalaya*. Simultaneously *Ama* vitiates the *Hridaya* (*Rasavaha srotomula*) leading to the *Hridgaurava*. After those pathogenic features of *Amavata* like *Sandhishotha*, *Sandhiruja*, *Sandhigraha*, and *Gaurava* become completely manifested. The character of the pain present in the *Sandhi* is typical like Scorpion *StiPratyatama Lakshana* (Cardinal features) the other general symptoms of *Ama* also fully appear.

**Samprapti Ghataka**

**Dosha:** *Tridosha*

**Dushya:** *Rasa, Asthi, Majja, Sandhi, Snayu, Purisha, and Mutra.*

**Srotasa:** *Rasavaha, Asthivaha, Majjavaha, Uda-kavaha, Purishavaha, Mutravaha*

**Agni:** *Jatharagni and Dhatvagnimandya*

**Udbhava Sthana:** *Amashaya and Pakvashaya*

**Srotodushti:** *Sanga and Vimarga-gamana*

**Roga Marga:** *Madhyama*

**Vyadhi Swabhava:** *Chirakari*

**Vyakti Sthana:** *Sandhi*

**Sadhya Sadhyata**

**According to Madhava Nidana.** [4]

The *Sadhya Sadhyata* of the disease *Amavata* are as follows:

(1) *Sadhya Amavata – Eka Doshaja*

(2) *Yapya Amavata – Dvidoshaja*

(3) *Krichchhasadhyata – Sannipatik*

**Chikitsa (Management)**

*Vagbhata* described the treatment of *Samavata* in *Astang Hridaya* which resembles the treatment of *Amavata*. [7]

Here *Acharya* says that *Swedana*, *Langhana*, *Pachana*, *Ruksha Seka* and *Aalepa* are the *Upakrama* for the treatment of *Samavata*. The symptoms of *Samavata* mostly resemble the *Amavata* so we can take the treatment of *Samvata* for the disease *Amavata*.

*Chakradattawas* is the pioneer in describing the principles of treatment for this disease, which are *Langhana*, *Swedana*, drugs having *Tikta*, *Katu Rasa* and *Deepana* action, *Virechana*, *Snehapana*, and *Anuvasana* as well as *Kshara Vast*. [9]

**Pathya for Amavata**

*Katu*, *Tikta Rasa Pradhana dravya*, *Ushna*, *Vata Kaphashamaka dravya* possessing *Amapachana* properties can be taken as *Pathya* for *Amavata*.

*Kaviraaj Govindanath Sen* describes the *Pathya* for the disease *Amavata* in *Bhaisajya Ratnavali*. [8]

According to him, *Pathya Ahara*, *Vihaara* and *Kriya* is as follows,

**Anna varga – Purana Shali, Shasthika, Yava, Koda, Daliya**

**Jala varga – Sruta Seeta Jala, Panchkolasruta Jala**

**Madya varga – Purana Siddha**

**Mutra varga** – Gomutra, Ajamutra

**Kanda varga** – Lasuna, Ardraka, Surana, Sunthi

**Shaka varga** – Patol, Karabellaka, Shigru, Varuna, Gokshura, Nimba patra

**Ksheera varga** – Takra

**Mamsa varga** – Takra siddha lavaka Mamsa, Jangala Mamsa.

**Other-Ruksha sweda**, Langhana, Aalepa, Snehapan, Vasti, Gudavarti etc.

**Apathya for Amavata** Apathya for the disease Amavata as per Bhaisajya Ratnavali is as under [8]

**Anna varga** – Navanna, Dwidala, Masa, Pistaka, Taila

**Jala varga** – Dushita Jala

**Kanda varga** – Potaki, Aluka, Kandamula

**Ksheera varga** – Dadhee, Ksheera (Apakva), Guda

**Mamsa varga** – Anupa Matsya, Mamsa

**Madya varga** – Nutana Madya

**Vihara varga** – Purvi Vata Sevana, Vega dharana, Ratri jagarana, Sitodaka snana

## CONCLUSION

First time Acharya Madhava has described the disease elaborately with the *Nidana*, *Samprapti*, *PratyatmaLakshanas*, etc. *Amavata* is one such disease where authors categorized the pain as *Vrischika Danshavata Vedana*. [1] It is a challenging and burning disease for the physicians and medical field. *Ama* is one of the chief pathogenic factors of the disease. *Ama* is generated at various levels in the body which are at the *Jatharagni* level, *Bhutagni* level, and *Dhatwagni* level. The main pathogenic event in RA or *Aamavata* is the formation and deposition of *Ama* (explained later) at all levels of body physiology including gastrointestinal and macro and micro channels of the inner transport system of the body. In our text, we can see that pathogenesis of *Amavata* start after the formation of *Ama*. As we know autoimmune diseases occur due to the harmful response of the self-immune system when the immune system started attacking body tissue as an anticipated response against antigen/toxins or *Ama*. The inflammatory response occurs in auto-immune disorders triggered by *Ama* or antigen at the cellular level. Antigen or *Ama*

modulates signaling at cellular levels leading to the incompatible auto-immune response that damages tissues.

## REFERENCES

1. **Madhava Nidana by Acharya Madhavakara:** With Madhukosha commentary by Shri Vijaya Rakshita and Shri Kantha Dutta and Hindi commentary by Pt. Brahmashankar Shastri Bhishagaratna; IIIrd edi. (1993), Chaukhambha Sanskrit Sansthan, Varanasi.reference no 25/9
2. **Madhava Nidana by Acharya Madhavakara:** With Madhukosha commentary by Shri Vijaya Rakshita and Shri Kantha Dutta and Hindi commentary by Pt. Brahmashankar Shastri Bhishagaratna; IIIrd edi. (1993), Chaukhambha Sanskrit Sansthan, Varanasi. reference no 25/6-10
3. **Madhava Nidana by Acharya Madhavakara:** With Madhukosha commentary by Shri Vijaya Rakshita and Shri Kantha Dutta and Hindi commentary by Pt. Brahmashankar Shastri Bhishagaratna; IIIrd edi. (1993), Chaukhambha Sanskrit Sansthan, Varanasi.reference no 25/11
4. **Madhava Nidana by Acharya Madhavakara:** With Madhukosha commentary by Shri Vijaya Rakshita and Shri Kantha Dutta and Hindi commentary by Pt. Brahmashankar Shastri Bhishagaratna; IIIrd edi. (1993), Chaukhambha Sanskrit Sansthan, Varanasi.reference no 25/12
5. **Madhava Nidana by Acharya Madhavakara:** With Madhukosha commentary by Shri Vijaya Rakshita and Shri Kantha Dutta and Hindi commentary by Pt. Brahmashankar Shastri Bhishagaratna; IIIrd edi. (1993), Chaukhambha Sanskrit Sansthan, Varanasi.reference no 25/2-5
6. Astanga Hridayam with the vidyotini hindi commentary, editor kaviraj Atrideva Gupta & Vaidya Yadunandana upadhyaya, chaukhamba Sanskrit sansthan, Varanasi, 2016. Reference no 2/67-68
7. Astanga Hridayam with the vidyotini hindi commentary, editor kaviraj Atrideva Gupta & Vaidya Yadunandana upadhyaya, chaukhamba Sanskrit sansthan, Varanasi, 2016. reference no 22/50
8. **Bhaishajya Ratnavali:** Siddhiprada Hindi Vyakhya by SriSiddhinandana Mishra, 1<sup>st</sup> edi. 2005. Reference no 2/226-228
9. **Chakradutta of Shri Chakrapanidatta:** Vaidyaprabha Hindi commentary by Dr. Indradev Tripathi; (2005),

Chaukhambha Surbharati Prakashan, Varanasi. reference no 25/1-2

10. **Harita Samhita** Edited with Asha Hindi commentary by Ramavatar Shastri, prachya prakashan, Varanasi Ist Edition 1985. Reference no 25/5

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Kapil Kumar: Review Article on Ayurvedic Concept of Amvata. International Ayurvedic Medical Journal {online} 2022 {cited August 2022} Available from: [http://www.iamj.in/posts/images/upload/2273\\_2277.pdf](http://www.iamj.in/posts/images/upload/2273_2277.pdf)