



A CONCEPTUAL STUDY OF AMAVATA

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ABSTRACT

Amavata is one of the crippling disease-causing serious agonizing painful conditions. It is a disease of *Rasavaha Srotas* and is the result of *Agnidusti*, *Aamotpatti*, and *Sandhivikruti*. The term *Amavata* is formed by the union of two words *Ama* and *Vata*, and these two play a crucial role in the pathogenesis of the disease. Vitiating *Vata* circulates *Ama* all over the body through the *Dhamanies* and takes shelter in *Shleshma Sthana*, especially in joints producing symptoms such as stiffness, swelling, and tenderness in the small joints and big joints making a person lame. *Amavata* is categorized into three groups based on the involvement of *Dosha Vatanuga Pittanuga* and *Kaphanuga*. Some of the symptoms of *Amavata* can be correlated with Rheumatoid arthritis. The management of Rheumatoid Arthritis in modern science includes the use of Disease Modified Anti Rheumatic Drugs, physiotherapy, and surgery. *Chikitsa* for *Amavata* are *Langhana*, *Swedana*, *Tikta*, *Deepana Katu Dravya*, *Virechana Snehapana*, and *Basti*.

Keywords: *Amavata*, *Rasavaha Srotas*, *Ama*, *Vata*, rheumatoid arthritis,

INTRODUCTION

In the present era, people are busy with their lifestyles. The food habits and seasonal regimen of human beings have been modified a lot. Indulgence of such factors leads to impairment in *Agni*. *Amavata* is the result of such a disturbed lifestyle. The disease *Amavata* was first explained in *Madhavanidana*¹. It is not only a disorder of the locomotor system but is a systemic disease. When *Ama* and *Vatadi Doshas* are vitiated simultaneously and enter *Trikasandhi* and render the body into stiffness². This *Ama* associating itself with *Vata* moves quickly to different seats of *Kapha* in the body. It slows digestive fire and produces weakness and heaviness of the heart, which becomes the seat of disease³. Clearing the *Ama* and pacification of *Vata Dosh* is the main aim of the treatment of *Amavata*.

Nidana

Nidana can be defined as the cause of the production of the disease. That which directs or guides the course of the disease. Generally, the causative factors of *Amavata* can be grouped under three categories-*Viruddhahara Chesta Mandagni* and *Nishchalatwa, Snigdhanna bhojana* and *Vyayama*

The activities such as *Vyayama, Vyavaya, and Jala Prapatana* soon after *Viruddhahara* lead to pathology. The cause of *Mandagni* is *Mithya Ahara Vihara, Akalabhojana, Atimatrabhojana, and vishamabhojana* constitutes *Mithya ahara*. A debilitated person overdoing work and a strong person sitting idle leads to *Mithyavihara*. *Snigdhanna bhojana* by a person suffering from *Mandagni* leads to the accumulation of *Ama*.

Indulgence in incompatible foods and habits, lack of physical activity or doing exercise after taking fatty foods, and those who have poor digestive capacity even normally also produce *Ama* in the body⁴.

Samprapti

Due to indulgence in causative factors, *Ama* is formed in the body. This *Ama* being propelled by vitiated *Vata* gets lodged in the *Shleshma sthana*(seats of *Kapha*) of the body, then being excessively *Vidagdha*(improperly digested) it circulates through the *Dhamanies*. This *Anna Rasa* fur-

ther vitiated by *Vata, Pitta, and Kapha Dosa* causes *Srotamsya Abhisyananda* (obstruction to channels of circulation) and is of different colours and extremely slimy. Consequently, it causes *Agni Dourbalya* and heaviness in the heart. And this *Ama* becomes the root cause of many diseases and very dreadful⁵.

Poorvarupa

The *Poorvarupa* is the display of indistinct and lesser forms of early features preceding the actual manifestation of disease. When the food taken is not digested properly, the ingested food accumulates and produces the Condition *Ama*. This *Ama* causes *Shiroruja*(headache) and *Gatraruja*(body ache)⁶.

Types

Amavata is classified into two types based on the severity of the disease namely *Samanya* and *Pravrdha*. *Acharya Madhvakara* classified *Amavata* into *Vatanuga, Pittanuga, Kaphanuga, Dwidhoshaja, and Tridoshaja*⁷. *Acharya Harita* classified *Amavata* into four types based on the symptoms namely *Vistambhi Ama, Gulmakrta Ama, Snehi Ama, and Pakwa Ama*. *Sarvanga Ama* is also considered another type of *Amavata*⁸. Based on *Kala Amavata* can be classified into two types which are *Navina* (less than one year) and *Purana* (more than one year).

Rupa

Samanya Lakshanas of *Amavata* Are *Angamarda*(bodyache), *Aruchi*(anorexia), *Trsna*(thirst), *Alasya*(laziness), *Gaurava*(heaviness), *Jwara, Apaka*(indigestion), *Angasunam* (swelling of the body parts)⁹.

When this *Ama* is vitiated, it becomes the most difficult among all diseases and causes *Saruja Shotha* (pain along with swelling) in the joints of *Hashta*(arms), *Pada*(feet), *Siras* (head), *Gulpha* (ankle joint), *Trika Sandhi* (sacral joint), *Janu* (knee joint), and *Uru*(thighs). Wherever it reaches it produces severe pain as though bitten by a scorpion. *Agni Dourbalya*(poor digestion), *Praseka*(salivation), *Aruchi*(anorexia), *Gaurava*(heaviness), *Utsahani*(lack of enthusiasm), *Vairasya*(bad taste in mouth), *Daha*(burning sensation), *Bahu Mutra-*

ta(excessive urination), *Grahani Dosh*, hardness and pain in the abdomen, *Nidra Viparyaya* (loss of sleep), *Trt*(thirst), *Chardi*(vomiting), *Bhrama*(giddiness), *Murcha*(fainting), *Hrdgraha*(pain in the heart), *Vidvibhandham* (constipation), *Jadya* (rigidity of the body) *Antrakujanam* (gurgling sound in the intestine), *Anaha*(abdominal distension with constipation) and many such complication develops¹⁰. *Acharya Yoga Ratnakara* says, *Vikunjana*(contracture) of *Manya* (neck), *Prsta*(back), *Kati*(waist), *Janu* (knee joint), and *Trika Sandhi* (sacral joint) *Shabda* (make a sound while moving those joints) and slackened body parts are the features of *Amavata*¹¹.

In the case of *Pitta* predominance, there is *Daha* (burning sensation) and *Raga*(redness), in *Vata* predominance there is *Shula*(pain) and in *Kapha* predominance, there is *Staimitya* (stiffness), *Gaurava* (heaviness) and *Kandu* (itching sensation)¹². Constipation, heaviness, abdominal distension, and pain in the urinary bladder are the features of *Vistambhi Amavata*. Gurgling sound in the intestines, severe pain like *Gulma*, and stiffness in the waist are the features of *Gulmi Amavata*. Unctuousness in the body, decreased digestive power, and excretion of unctuous *Ama* devoid of water are the features of *Snehi Amavata*. Excretion of yellowish black *Pakwa Ama* devoid of water along with tiredness exhaustion, and absence of pain in the urinary bladder. Pricking pain in the waist, back, and chest, pain in the urinary bladder, an intestinal gurgling sound resembling *Gulma*, swelling, heaviness in the head, and excreting *Ama* in excess are the features of *Sarvanga Amavata*¹³.

Upadrava

Which develops after the manifestation of the main disease or during the disease process itself. *Acharya Vijayarakshitha* stated *Sankocha* (contraction of the body parts) and *Khanjata* (lameness) as the complication of *Amavata*.

Upashaya -Anupashaya

Swedana is an effective procedure in relieving pain and is also true in *Amavata* as *Ama* is first treated by *Rukshana Chikitsa*. Though the application of oil is

suitable to alleviate the *Vata Dosh* it is likely to worsen the state of *Ama*. Thus, when the application of oil on the painful joints worsening the condition is suggestive of *Amavata* and hence it is counted as *Anupashaya*.

Prognosis

The disease *Amavata* is easily curable if only one *Dosha* is involved. Difficult to cure if two *Doshas* are involved and it becomes incurable if all three *Doshas* are involved and also in the presence of *Sarvadehachara Sotha* (generalized swelling of the body).

Treatment

Shodhana karma includes,

Langhana Karma -can be achieved by *Anasana* (without food) or *Alpa Bhojana* (less food). As *Ama* and *Vata* are the main factors in *Amavata* *Langhana Karma* helps to digest *Ama* and easy movement of *Vata Dosh*. *Swedana Karma* – by *Valuka Pottali Sweda* or *Ushna Lepa* as it eradicates *Amavata* and its pain or by *Sankara Sweda* or *Upanaha Sweda*. *Dipana Karma*- is achieved with *Katu Tikta Rasa Dravyas* for *Amapachana Virechana Karma*- is with *Eranda Taila* or *Nagaradi Yoga* with warm water followed by an intake of milk. It does *Kapha Pitta Nirharana*, and *Vatanulomana* and removes the line *Doshas* from *Srotas*. In *Nirama Avastha*, *Snehapana* is administered with *Pippalyadi Ghrta*, *Trayushanadi Ghrta*, *Sunthyadi Ghrta*, *Lashunadi Taila*, and *Brihat Saindhavadi Taila*. *Anuvasana Basti* or *Matra Basti* with *Saindhava Taila*. *Kshara Basthi* with *Vaitarana Basthi* is indicated in *Amavata*. *Niruha Basthi* with *Dashamooladi* or *Eranda muladi Taila*.

Shamana chikitsa

When a patient does not have the physical or mental strength to bear the intensity of *Shodhana*, in such conditions *Shamana* is adopted.

Some of the *Shamana Yogas* are- *Nagara Choorna* (*Vatakapha Nashaka*), *Panchakola Churna*(it cures *Samanya Amavata Lakshana* like *Aruchi*, *Shula*, *Mandagni*), *Pathyadi Choorna*(that reduces the swelling caused by *Amavata*), *Vaishwanara Choorna* (*Vatanulomaka*), *Pippalyadi Kashyam* (cures complicated cases of *Amavata*) and *Yogaraja Gug-*

gulu, Simhanada Guggulu reduces pain and swelling caused by *Amavata*.

Lakshana Bheda Chikitsa

Pachana Karma should be administered in the case of *Vistambhi Amavata*. *Langhana* should be done initially depending upon the strength and weakness of the body in the case of *Gulmi Amavata*. In this case, *Pachana* should be avoided because the condition aggravates and may get fainted due to the maturation of *Gulma*. In the case of *Snehi Amavata*, *Langhana* should be done and *Snehana Karma* should be avoided, and accumulated *Ama* should be evacuated from the body. In the case of *Pakva Amavata*, *Pachana* and *Virechana* therapy should be avoided, and here *Sthambhana* should be done. In *Sarvanga Amavata*, *Pachana* and *Virechana* should be given.

Pathya- Apathya

Pathya Ahara- Yava, Kulattha, Raktashali, drumsticks, *Punarnava*, bittergourd, ginger, *Rasona*, ginger with *Takra* and hot water. *Pathya Vihara-* warm water bath, a gentle walk after consumption of food are wholesome to the body for a patient who is suffering from *Amavata*. *Apatya Ahara- Guru Snigdha Ahara*, sweets, uncooked food, salty, oily food, fast food, fish, milk, ghee, and cold water. *Apatya Vihara-* cold breeze and excessive wind, bathing with cold water, water intake immediately after consuming food are unwholesome to the body.

DISCUSSION

Amavata is one of the lifestyle disorders caused by the vitiation of *Ama* and *Vata* in the body. In *Nidana Panchaka*, causative factors and detailed progression of *Amavata* has mentioned. Along with this various symptom of *Amavata* is also explained, *Bahumutrata* is one of the symptoms of *Pravrddha Amavata*. *Chikitsa Siddhanta* like *Shamana* and *Shodhana* to clear *Ama* and *Vatanulomaka* are also explained. The information about *Pathya* and *Apathya* for *Amavata* has also been mentioned.

CONCLUSION

As mentioned earlier *Amavata* is one of the crippling diseases, caused by vitiation mainly *Ama* and *Vata* in the body. Impairment in *Agni* precludes the production of *Ama* in the body and it leads to various

dreadful diseases in the body, and *Amavata* is one among them. Clearing the *Ama* and pacification of *Vata* is the ultimate goal of treatment. Treatment like *Langhana*, *Tikta Katu Dravya Deepana* helps to clear *Ama*, *Srotoshodhana*, and *Vatanulomana*.

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