

## A REVIEW STUDY OF DISEASE AMAVATA AND ITS MANAGEMENT

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**ABSTRACT**

Ayurveda, other than treating diseases, gives clear cut guidance about how to live our lives in a more healthy way and also reminds about the difficulties that may occur if we do not follow them properly. According to Ayurveda, *Agni* plays a major role in maintaining the equilibrium of the body, the impairment of which results in the formation of *Ama*. *Amavata* is caused when the *Ama* with help of *Vata* moves quickly and get lodged in *Dhamanis* and in *Kaphasthanas* especially *Sandhis*. *Acharya Madhavakara in Madhavanidhana*, explains the classical symptoms of *Amavata* as *Sandhi shula* and *Sotha* with other systemic symptoms including *Angamarda*, *Aruchi*, *Trushna*,

*Gaurava*, *Jwara*, *Apaka* etc. *Amavata* is told as the most difficult disease to treat when it reaches to a stage of *Prakupita avastha*. So proper care should be taken while treating this disease. The treatment modalities mainly aims at *amaharatwa*, *vata haratwa* and bringing back *agni* to normalcy by advocating *langhana*, *swedana*, *dipana* with *katu-tikata dravyas*, *virechana*, *snehapana* and *basti*. This is a review study for understanding the disease *amavata* and its *chikitsa*.

**KEYWORDS:** *Amavata*, *Ama*, *Vata*, *Agni*, *Sandhi shula-shotha*.

**INTRODUCTION**

There has been a dramatic and remarkable change in the life style of people in this era due to the evolution of newer technologies. By providing an easy and comfortable life these technologies made people more used to a sedentary life style and poor eating habits. As a result of which health problems are increasing worldwide day by day.

So any factors either dietary, environmental or psychological which causes impairment of *Agni* become responsible for the formation of *Ama* also.<sup>[1]</sup> The concept of *Ama* is unique in Ayurvedic science. We can't find any equivalent term for *Ama* anywhere else. The *Ama* is a causative factor for many diseases including *Amavata*.<sup>[2]</sup> There is no exact reference of the *amavata* in *brihat trayis*. Acharya Madhavakara has explained *amavata* for the first time and treatment was explained by Acharya Chakrapani.<sup>[3]</sup> While explaining the *prakupita avastha* of this disease Acharya Madhavakara had told that this is the most difficult disease to treat. So early diagnosis and treatment is essential to minimize the sufferings of patient and thereafter to avoid the complications.

### **NIDANA**

According to Madhavanidana *virudha ahara*, *cheshta*, *mandagni*, *nishchalata*, and doing exercises after having *snigdhanna* are the main reasons for the formation of *ama* in the body.

**Viruddha Ahara** (Incompatible food): The food which causes vitiation of the *Doshas* without expelling them out of the body is called *viruddha ahara*. *Viruddha ahara* plays important role in the formation of *Ama*. Acharyas have clearly explained the details of *virudha ahara* with examples and the diseases caused due to the continuous usage of them. Some of the *virudha ahara* are milk along with *kulatha*, *panasa* with *matsya*, mixing honey and ghee in equal quantities, boiled curd etc.<sup>[4]</sup>

**Viruddha Cheshta** (Improper physical activity): We have detailed description of *virudhahara* in our classics but *Viruddha Cheshta* is not mentioned clearly. In Bhavaprakasha, Vidyotini Tika, it is mentioned that doing exercise after having food etc can be considered as *virudha cheshta*. We can also consider the factors which will cause *dosha utkleshata* like *vegadharana*, *divaswapna* other than in *grishma ritu*, alternate use of hot and cold regime etc.

**Mandagni** (Decreased digestive power): *Mandagni* itself causes the formation of *ama* due to improper digestion.

**Nischalata** (Lack of physical activity): Sedentary life style leads to the vitiation of *agni* and thus causing *ama* formation in the body.

**Snigndham annam bhuktha vyayaamam**: Doing physical exercises soon after the intake of heavy or fatty food hampers digestion and leads to *ama* formation in the body.

According to Harita the intake of *Kanda*, *mula* and *saka* and excessive exertion are the causative factors of *amavata*.

In Anjana Nidana, the factors which vitiates *vata*, *pitta* and *kapha* are mentioned as cause.

### **PURVARUPA**

Vangasena has given *Shiroruja* and *gatraruja* as *purvarupa* of *amavata*.<sup>[5]</sup> Nobody else has given exact *purvarupa* for this disease. But as per Acharya Charaka we can take *avyakta lakshana* (early clinical manifestations) as the *purvarupa* since it is not separately mentioned.<sup>[6]</sup> So *samanya lakshanas* like *apaka*, *aruchi*, *angamarda* etc. can also be considered as *purvarupa* of *amavata*. These are the mild symptoms caused when the *prakupita ama* get transported to Hridaya, Sandhis etc. through *Rasavaha srotas* and *dhamanis* and attains the *Sthana samshraya* stage of *kriyakala*, before getting fully manifested as the disease *amavata*.

### **RUPA**

Acharya Madhavakara has given the symptoms of *amavata* as

- *Samanya lakshana*<sup>[7]</sup>
- *Lakshana sanachaya* of *pravrudha amavata*.<sup>[8]</sup>

### ***Samanya lakshana***

*Angamarda* (body ache), *Aruchi* (Tastelessness), *Trishna* (Thirst), *Alasya* (lack of enthusiasm), *Gouravam* (Heaviness all over body), *Jwara* (Fever), *Apaka* (Indigestion), *Shunata Anganam* (Swelling of the body parts especially in joints).

### ***Pravrudha lakshana***

- *Sarujam Shotha* mainly in *sandhis* of *Hasta*, *Pada*, *Shiro*, *Gulpha*, *Janu*, and *Uru* which shifts from one place to another due to movement of *doshas*.
- *Vrishchika danshavat vedana* i.e. Pain resembling that of a scorpion sting.
- *Utsahahani*: A subjective feeling in which lack of enthusiasm can be seen in *rogi*. It can be due to improperly formed *Rasa dhatu*, leading to lack of *nourishment of Sharira* and *Mana*.
- *Bahumutrata*: Presence of *Ama* causes *sroto: abhishyanda* in the body, which leads to increase of *kleda*. This *Bahumutrata* occurs for the excretion of excess *kleda* from the body.

- *Kukshi kathinya*: Improper *dahana*, *pachana* and the presence of vitiated *dosha* can lead to *Kukshikathinya*, which is the rigidity of abdomen.
- *Kukshishoola*: *Srotorodha* due to *Ama* causes obstruction to the movement of vitiated *vata* resulting in pain in abdomen.
- *Nidra Viparyaya*: Due to *vata vridhi* and the pain caused due to *vata vridhi* keeps the patients awaken at night and the *ama*, *kapha* and the obstructed *srotas* ' keeps them sleepy during day time.
- *Chardi*: Continuous formation of *ama* and the *kledatata* in *amashaya* can be the reason for vomiting.
- *Bhrama*: Presence of *Kapha* in *Srotas* and Vitiated *Vata* causes *bhrama*.
- *Hritgraha*: Can be due to *Rasavaha srotodushti* (*moolasthan* is *hrudaya*) and vitiation of *Samana Vata*, *Vyana Vata* and *Avlambaka kapha*.
- *Vibandha*: due to vitiated *Apana Vata* and improper digestion.
- *Antrakujana*: increased bowel sounds are present due to movement of Vitiated *Vata* in the intestine.
- *Anaha*: It is the stagnation of vitiated *vata* and other *doshas* in *Kukshi*.
- *Agnimandya*: Improper *ahara pachana* leading to *ama* formation.
- *Praseka*: *lalasarava* are produced due to *Samarasa*, which shows *Rasavaha* and *Udakavahasrotodushti*.
- *Gaurava*: Due to Vitiated *Kapha* and *ama* there is feeling of heaviness in *Hridaya* and in all body parts.
- *Vairasya*: Perception of different taste than normal due to *Sama Rasa* and vitiated *Bodhaka Kapha*.
- *Daha*: Due to Vitiated *Pitta*. There can be localized or generalized *Daha*.
- *Trishna*: *Trishna* is due to *Agnidushti*, *Sama Pitta* and *Vata*. It shows *Rasavaha*, *udakavahasrotodushti* in disease process.

### **SAMPRAPTI**

*Ama* and *vata* are the two chief pathognomonic factors in formation of *amavata*. 'Ama' is produced by *agnimandya* of both *Jatharagni* and *Dhatwagni*. The first *Rasa dhatu*, which has been inadequately digested due to the weakened digestive fire and get accumulated in the *amashaya* in the abnormal state, is known as *Ama*.

In *Amavata* the normal function of *Vata* is disturbed. It produces *stabdhata sandhigraha* &

*shula* leading to the restricted movements of joints. This shows the predominance of *vata dosha* in the pathogenesis of *Amavata*. In *amavata*, *ama* and *vata* vitiated simultaneously and disease is manifested mainly as pain in joints of *hasta*, *pada*, *sira*, *trika*, *gulpha*, *janu* and *uru*.

This *Ama* by virtue of its *Vishakari guna* and with the help of vitiated *vata* quickly moves to all *kapha sthanas*, through *Dhamanis*'. This *Ama*, in *kapha sthanas* is further contaminated by *doshas* and assumes different colours, because of its *atipichhilatwa*. If *ama* gets obstructed in channels that promotes further vitiation of *vata dosha*. In the *dhamanis*' with the other *doshas* it facilitates *sroto abhisyanda* and *srotorodha* and further causing *stabdhata* (stiffness), *sandhishula* (joint-pain), *sandhishotha* (swelling) and other symptoms of *amavata*.<sup>[9]</sup>

### SAMPRAPTI GHATAKAS

- *Dosha* - Vata kapha pradhana tridosha
- *Dhatu* - Rasa, Mamasa, Asthi, Majja.
- *Srotas* - Annavaha, Rasavaha, Asthivaha, Majjavaha.
- *Srotodusti* - Sanga, Vimaragagmana.
- *Udbhavasthana* - Amashya (*Ama*), Pakvasaya (*vata*).
- *Adhisthana* - Sarvanga sharira specially sandhis
- *Vyaktasthana* - Sandhi
- *Roga Marga* - Madhyama roga marga
- *Agni* - Jatharagni Mandya, Dhatwagni Mandya.

### UPADRAVA

- The *Pravridha Lakshana* of *Amavata* described by *Madhava* is given as *Upadrava* by *Yogarajnakara*.<sup>[10]</sup>
- According to *Harita*, *angavaikalya* is caused by *Amavata* which can also be considered as an *Upadrava*.<sup>[11]</sup>
- In *Anjana Nidana*, eight *Upadravas* mentioned for *amavata* are *Jadya*, *Antrakujana*, *Anaha*, *Trishna*, *Chhardi*, *Bahumutrata*, *Shula* and *Shayanasha*.<sup>[12]</sup>

### SADHYASADHYATA

*Ekadoshaja amavata* are *sadhya*, *dvidoshaja yapy* and *tridoshaja* and those with *shotha* moving all over the body are *asadhya*.<sup>[13]</sup>

## CLASSIFICATION

Acharya Madhavakara has given the types as *eka-doshaja*, *dwi-doshaja* and *sannipatika*. Bhavaprakasha and Yogaratnakara also opined the same. But as per Acharya Sharangadhara it is *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*.

Harita has classified *Amavata* as four types on the basis of their manifestation. They are

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

## CHIKITSA

*Ama* and *vata* are the two chief causative factors for *amavata*. *Ama* is *guru*, *snigdha*, *sthira*, *sthula* and *pichhila* while the *vata* have the properties like *laghu*, *ruksha*, *chala*, *sukshama* and *shita*. The properties of both are opposing other than the *shita guna*. These factors should be considered before starting the treatment of *amavata*, because any measure adopted will principally be opposing one another. Acharya Chakrapani was the pioneer who said down the principle and line of treatment of *amavata*. According to him *Langhana*, *Swedana*, *Sevana* of drugs with *tikta*, *katu* and *dipana* properties, *Virechana*, *Snehapana* and *Ksharabasti* are the treatment line of *amavata*.<sup>[14]</sup> Later Bhavaprakasha and Yogaratnakara added *ruksha sweda* and *upnaha* to the above said measures by Chakrapani. The line of treatment described for the disease can be summarized as measure to bring *agni* to normal state, to digest *ama* and to control vitiated *vata*.

### Langhana

Any measure, which brings in *laghuta* in the body, is known as *langhana*. Main type of *langhana* useful in case of *amavata* is *upavasa* (non consumption of food materials) and the administration of drugs which have *langhana* properties.

It is the first measure that has been advised for the management of *amavata*. *Amavata* is

considered as an *amasayotha vyadhi* and also a *rasaja vikara*. The pathology originates in *amashaya* due to *mandagni*, resulting in the formation of *ama*. So the starvation will further stop the production of *ama*. In addition it helps in digestion of already formed *ama*. And the use of drugs having the *langhana* properties will also benefit in *pachana* of *ama* and to correct the *mandagni*. Once the *amatwa* is gone, and the strength of the *agni* is restored and the measures to control the *vata* can be taken. While doing the *langhana* foremost care should be taken as these measures can further vitiate the *vata dosha*. So *langhana* should be stopped as soon as the *nirama* stage is achieved.

### **Swedana**

The process, which causes perspiration, destroys stiffness and heaviness of the body is called *swedana*. *Swedana* has been specially advocated in case of *stambha*, *gaurava*, *jadya*, *shita*, and *shula*, which are the predominant features of *amavata*. According to Acharya Yogaratnakara and Vangasena<sup>[15]</sup> among different varieties of *swedana*, *rukshasweda* is to be performed and that too with *baluka* (Hot sand). *Snigdha* by any means before *amapachana* will surely aggravate the symptoms because it is a very similar condition for *Ama*. *Swedana* is beneficial because of its *ushana guna* that digests (*pachana*) the *ama* present in affected area and also removes obstruction of channels (*srotorodha*). Relief in obstruction results in perspiration. *Ushana jala pana*, *Atapasevana*, and *Ushana jala* (processed in *vataghna dravyas*) *snana* are also helpful *swedana* for *amavata*.

### **Tikta-Katu and Dipana Dravyas**

*Tikta dravyas* are *ama pachaka* and *srotomukh vishodhaka*. *Katu rasa* is told as *chhedaka*, *marga vivaraka* and *kapha shamaka*. *Tikta & katu rasa* are *laghu*, *ushana* and *tikshana* in nature, which are very useful for *ama pachana*. These are also *dipana* and *pachana*, and with all these properties the digestion of *ama*, restoration of *agni* (*dipana*) removal of excessive *kapha* and bringing of the *pakva dosha* to the *kostha* from the *shakha* takes place. Here also one should be cautious of not vitiating *vata dosha* because the *tikta-katu rasa dravya* increases the *vata dosha*.

### **Virechana**

*Virechana* eliminates the *doshas* brought down to *kostha*. If otherwise that will aggravate again and worsen the condition. Production of *ama* is the result of involvement of *pittasthana* & *kledaka kapha*. *Virechana* removes the *kledaka kapha* from the *pitta sthana*. The visitation and *pratiloma gati* of *vayu* is the cause of symptoms of like *anaha*, *vibandha*, *antrakujana*



and *katisula* in *amavata*. Doing *virechana* can relieve these symptoms also.

*Eranda taila* is the drug of choice for *amavata* because *eranda taila* removes the *avarana* of *vata* by *kapha*, *meda*, *rakta* & *pitta*. And is also beneficial in *samsarga* of *kapha*, *meda* & *rakta* to *vata*. It is said to be best *vrishya* and *vatahara* drug. And most importantly it can do *virechana* without causing *vata vridhi* due to its *snigdha guna*.

### **Snehapana**

*Snehapana* is the process by which *snigdhatata*; *vishyandata*, *mriduta* and *kledana* in body are achieved. The therapeutic measures so far employed are likely to cause *rukshata* in body and thus *vata vridhi*, which may result in further aggravation of disease process. This can be well controlled by administration of *sneha*. A medicated *sneha* processed in *ushana*, *katu*, and *tikta rasa* drugs is very effective both for *ama* and *vata*. Due to chronic nature of the disease tremendous *dhatukshaya* and weakness develops in the body. Hence *brimhana snehapana* is recommended in *nirama* stage of the disease.

### **Basti**

According to Acharya Charaka *basti* is the *ardha chikitsa*, and is the best *karma* among *panchakarma* to control vitiated *vata dosha*. As *amavata* is a chronic disease the *vata* becomes more *balavan* in later stages, *basti* is very useful in this stage. Chakrapani has recommended *saindhavadi taila* for *anuvasana basti* and *kshara basti* for *asthapana basti*.

### **PATHYA APATHYA**

Varga	Pathya	Apathya
Anna	Yava, Kulattha, Raktasali, Shyamaka, Kodrava	Masha, Shashtika
Shaka	Vastuka, Shigru, Karvellaka, Patola, Punarnava	Upodhika
Dugdha	Takra	Dadhi, Ksheera
Mamsa	Jangala Mamsa rasa	Anupa Mamsa, Matsya
Jala	Ushnodaka	Sheetodaka, Dushtaneera
Kanda	Ardraka, Lasuna	
Taila	Eranda taila	
Mutra	Gomutra	
Madya	Jirna madya	Nava madya

Other than this *lepa*, *gudavarti*, anything which is *vata shleshma hara*, *mandara*, *gokantaka*, *vridhadaru*, *bhallataka* are told as *hita* for *amavata rogi*. Also *purva vata*, *vega rodha*, anything which is *asatmya*, *ratrijagara* and *vishamashanam* are told to be avoided by an *amavata rogi*.<sup>[16]</sup>



## DISCUSSION AND CONCLUSION

*Amavata* is a disease caused by *ama* and vitiated *vata*. The reason is anything which leads to improper functioning of *agni* and thus causing *ama* formation. They are like *virudhahara*, *vihara*, *alpacheshtha*, *mandagni* etc. Also the *ahara viharas* resulting in *vata vridhi* yields this condition. The vitiated *ama* and *vata* together reaches *sarvanga* especially *kapha sthanas* like *trika sandhi* and causes *stabdhata* of *anga* and later on *shula* and various other symptoms.

This is an *amashayotha vyadhi* caused by *mandagni*, *ama* and *prakupita vata*. So the treatment protocol will be first bringing back the normal *agni* and then *ama haratwa* and finally *vata shamana*. Since the main causative factors are having opposing nature utmost care should be taken. The treatments like *langhana*, *dipana*, *tikta katu bhojana* etc. applied to bring back *agni* and to remove *ama* can cause *vata vridhi* if proper care is not given, vice versa the *sneha pana* like procedure to mitigate *vata* should be given only in *nirama* stage otherwise it can again cause *mandagni* and *ama* formation.

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