

## CONCEPT OF AMAVATA IN AYURVEDA

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Article Received on 04/07/2024

Article Revised on 24/07/2024

Article Accepted on 14/08/2024

## ABSTRACT

The word Amavata is created by combining the two words Ama and Vata. This disorder is often caused by Agni derangement, which includes, Bhutagni, Dhatvagni, and Jatharagni generating Ama, which is subsequently spread by the vitiated Vata and placed in the Shleshmasthan (Amashaya, Asthisandhi, etc.), resulting in discomfort, oedema and swelling around the major and minor joints, eventually making an individual crippled. It is disease of Rasavaha srotasa. Due to hetu sevan when Ama combines with aggravated Vata, pathogenesis of Amavata occurs. Rheumatoid arthritis is directly linked to these symptoms. It is a persistent degenerative illness primarily affecting the joints that affects the connective tissue. Since RA is an autoimmune disease, healthy body tissue is attacked by the immune system. But it's not always clear why this attack occurred. Amavata is a tough ailment for clinicians to treat due to its chronicity, incurability, complications, and morbidity. In allopathy treatment, NSAIDs and steroids are advised since they relieve symptoms. Agnimandya, Amotpatti, and Sandhivikriti cause the disease Amavata. Therefore, in Ayurveda the goal of treating Amavata is to balance Vata and rectify Agni in order to maintain a healthy Sandhi and Sandhista Shleshma. The first precise description of Amavata as a disease is found in Madhav Nidan.

**KEYWORDS:** Ama, Amavata, Ayurveda, Rheumatoid Arthritis.

## INTRODUCTION

Health is a state of complete physical, mental, spiritual & social wellbeing. But with passage of time gradually people as well as society disobeyed the law of healthy life. The changing lifestyle of human beings by means of dietetic and behavior pattern plays a major role in the manifestation of several disorders. Thus, this type of pattern may also lead to the development of the disease Amavata. When Ama and Vata both get vitiated simultaneously and enter the Trika and Sandhi, the condition known as Amavata arises, which ultimately causes the body to become stabdhata (stiff). Acharaya Madhavakara outlined the Rupas (Symptoms and Indicators) of Amavata in detail in the Madhav Nidana. Angmarda, Aruchi, Trishna, Alashya, Gaurav, Jwara, Apaka, and Angasunnata are the Pratyatma Laksana (Main Symptoms), and Gatrastabdhata, Sandhishula, Sandhishoth, and Sparshasahyata are Samanya lakshna (General symptoms).

The disease Rheumatoid Arthritis can be presented as very similar to Amavata. The disease R.A. is chronic in nature and affects mostly the middle-aged group. It is one of the common debilitating diseases by the virtue of its chronicity and implications. The onset of disease is

frequent during the 4th and 5th decade of life with 80% of patients developing the disease between 35-50 years of age. Community prevalence study shows that female are more suffers than male and the ratio of occurrence between them is 3:1. In Amavata, Vata as a Dosha and Ama are chief pathogenic factors. They are contradictory in nature and thus possess difficulty in planning the line of treatment. Aam formation is due to the mandagni and with irregular diet habits<sup>[1]</sup> and then Ama gets circulated in whole of the body in the form of Aamvisha and get embedded in joint and thus aggravates the Vata<sup>2</sup> which is present there, forming the disease called Aamvata.<sup>[2]</sup> The disease is characterized by various features like Sandhishoola in the nature of Toda, Swelling, inability of joints movements etc.<sup>[3]</sup>

## Historical review

Although there have been descriptions of Amavata since the time of Charaka as a reference in the context of various treatments. Madhavakara (700 AD) was the first to describe Amavata in detail as a distinct disease entity. He devoted an entire chapter (the 25th) of Amavata in his renowned treatise Madhava Nidanam.<sup>[4]</sup> He has methodically covered the etiopathogenesis of the illness

in this chapter in addition to its indications, symptoms, complications, and prognosis.

### Definition

Acharya Madhav was the first scholar to give the appropriate definition of Amavata. Vitiated Vata and Ama simultaneously enters in the kosta trika and sandhi pradesha leading to gatra stabdhata and trika sandhi vedana. This condition is known as Amavata. The term 'yugapat' means simultaneous vitiation of Vata and Kapha dosha, as main pathogenic factor of the disease.<sup>[5]</sup>

### Nidana (Hetu)<sup>[6]</sup>

**Mandagni:** When Agni is not functioning properly it leads to the formation of Ama. V

**Iruddha ahara:** Mixing of incompatible food items leads to the formation of Ama

**Viruddha cheshta:** There isn't a precise description of Viruddha Cheshta. It has a significant impact on how the ailment manifests since it vitiates Agni, which ultimately results in the formation of Ama.

**Nishchaltwa:** Lack of physical activity or sedentary lifestyle is the main cause of accumulation of Ama in the body.

**Snigdha bhuktvato vyayamam:** Exercising immediately after consuming a large meal induces Ama in the body.

### Samprapti of amavata<sup>[7]</sup>

When an individual with a malfunctioning digestive system eats fatty foods or follows an inappropriate diet and exercise regimen (Virrudhaahara vihar), Vayan Vayu develops and propels the Ama, which ultimately reaches Sleshmasthanas where the Amasaya is vitiated by Pitta, Kapha, and Vata and then circulated through the vessels (Dhamini) throughout the body. It then assembles in the microscopic channels and joint pores. As a result, the patients become weak and experience heavy, rigid sensations throughout their body. This poison known as Ama causes a plethora of horrible illnesses. The condition known as amavata is what happens when this deteriorating ama simultaneously affects other joints, the girdles of the shoulders and pelvis, and causes the body to become rigid.

### Samprapti ghataka

A disease's manifestation is always caused by a large number of causes, which are referred to as Samprapti Ghatakas. The Amavata Samprapti Ghatakas are as follow.

Udbhavasthana	Amasaya and Pakvasaya
Sancarasthana	Throughout the body - Rasavahini
Adhisthana	Sleshmasthanas, Sandhi
Rogamarga	Madhyama
Agni	Jatharagni, Dhatvagni
Ama	Jatharagni mandyajanya
Dosa	Tridosas; Vyana and Samanavayu, Pacaka Pitta, Kledaka and Sleshaka Kapha
Dusya	Rasa, Majja, Asthi, Sandhi, Snayu, Purisha, Mutra
Srotas	Rasavaha, Majjavaha, Asthivaha, Purishavaha, Mutravaha, Annavaha
Srotodusti	Sanga
Vyadhisvabhava	Asukari, Kastatama, Punah Punah Akramanasila

### Rupa (Signs and Symptoms)<sup>[8]</sup>

- Sandhishoolo
- Gourava
- Aruchi
- Aalasya
- Anga shunata
- Jwara
- Agni mandya
- Sandhi shotha
- Trishna
- Apaka
- Jadhyata

### Updravas (Complications)<sup>[9]</sup>

Updravas are those Lakshanas/Rogas (Sthula or Anu) that arise with some dosic involvement following the manifestation of Pradhana roga. The conditions known as updravas of Amavata are claimed to be deformities like Angavaikalya (Harita), Khanja, Sankoca (Vijayarakshita and M. Ni. 25/10), which if observed in

Amavata patients, explained Vatavyadhis. In contrast, Vijayarakshita distinguished between the symptoms of an advanced stage and those of updravas in M. Ni. 25/10.

### Chikitsa (Treatment)<sup>[10]</sup>

- Langhana
- Snehana
- Basti
- Anuvasana
- Asthapana
- Swedana
- Pachana
- Deepana
- Virechana

### According to modern science<sup>[11]</sup>

- Disease modifying anti-rheumatic drugs (DMARDs)
- Immunosuppressive drug

- Nonsteroidal Anti-inflammatory drugs (NSAIDs)– (Aspirin, Indomethacin, Fenamides, Celecoxib, rofcoxib.)

### DISCUSSION

Food that enters the body undigested and results in a host of ailments is referred to be ama. It is the fundamental cause of the majority of diseases. It was mostly brought about by Mandaagni. Amavata and rheumatoid arthritis exhibit many of the same signs and symptoms. The aim of disease treatments is to reduce oedema and stiffness in the joints while maintaining the patient's Agni. Because of this, it is advised to begin with Langhana, which enhances Agni, and finish Deepana Pachana with Tikta and Katu Rasa. Snehapana, Swedana and Basti are suggested to calm the vata. Without a doubt, the allopathic medical system plays a major part in treating the pain, stiffness, and paralysis associated with articular disease. There are NSAIDS drugs available to alleviate symptoms associated with inflammation. But using NSAIDs frequently can have negative effects on the gastrointestinal system. As a result, many are turning to Ayurveda in an attempt to discover a cure because other medical systems are just unable to handle this illness adequately.

### CONCLUSION

Because of its morbidity, complications, and chronic nature, Amavata is a condition that is challenging to treat. It appears that the vedic and samhita periods do not have any description of Amavata. It became prevalent after the Middle Ages and is today a terrible illness that affects many people. Chakrapani was the first to introduce the Amavata to effective drugs and treatment. Ama and Vata are two pathogenic elements that create the disease Amavata. Agnimandya (poor digestive fire) causes the formation of unripe, uncooked, immature, and undigested material, which is only Ama. So, the treatment principle of this disease mostly focus on correcting digestive fire, doing the pachana of Ama and correcting the deformities happened because of disease progression.

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