



# SYSTEMATIC REVIEW OF AMAVATA W.S.R. TO RHEUMATOID ARTHRITIS.

<sup>1</sup> Dr. Vijaya D. Wagh.

<sup>2</sup> Dr. Amol C. Gulve.

<sup>3</sup> Dr. Rahul R. Zade.

<sup>1</sup> Assistant Professor, Department of Panchakarma,

<sup>2</sup> Assistant Professor, Department of Kayachikitsa.

<sup>3</sup> Assistant Professor, Department of Rasashastra and bhaishjyakalpana.

KDMG'S Ayurved Medical College, Chalisgaon, Maharashtra, India.

## ABSTRACT:

Ayurveda advocates a range of promotive, preventive and curative measures. Amavata word is composed of two words Ama and Vata, the condition which is caused by accumulation of Ama and Vata and it is Madhyam roga Marga vyadhi. In Vedic kale, only Atharva Veda mentioned the Sandhi related vyadhi. In various samhita, the fragmented description of Amavata is available. But only in Madhava Nidana, separate chapter is mentioned about the etiology, clinical features, types and prognosis of Amavata.

Amavata is vyadhi developed due to hetu like Vriddha Ahar result in formation of Ama (unripe Ahar rasa). Agnimandya, Aruchi, Daurbalya, Apaka are the Purvarupa are seen before the actual expression of vyadhi. The types of Amavata are described on the basis of chronicity, prognosis, and Doshanubandha. The sign and symptoms of Amavata are divided under the heading of Pratyatma Lakshana, Samanya Lakshana, Doshanubandha Lakshana, and Pravridha Amavata Lakshana. Ama is produced due to the hetu sevana and vataprakopa leads to the khavaigunya at sandhi (Shleshma sthana).

Circulating Ama with excessively vitiated vata simultaneously gets accumulated in sandhis. Vata acts as avaraka and blocks srotasas. Hence Shotha and pain occurs in sandhi. Thus finally it produces Amavata.

Madhavnidankar mentioned various updrava of Amavata. Ek doshaj Amavata is sadhya while sannipatika Amavata is Krucchasadhya. Ushna Ahar vihar is Pathyakara in Amavata vyadhi.

Amavata has similarities to many arthritic diseases with specific clinical features associated with Rheumatoid Arthritis.

**KEYWORDS :** *Amavata, Nidana, Purvarupa, Rupa, Samprapti.*

## INTRODUCTION:

Ayurveda advocates a range of promotive, preventive and curative measures<sup>1</sup>. With march of time, Most of dietary habit (viruddhahara), social structure, life style and environment have been changing. Occurrence of Amavata on large scale is one of the outcomes of this modification and Amavata possess a challenge to the physician owing to its apparent chronicity, incurability, complications and morbidity.

Amavata is the prime disease which makes the person unfit for an independent life and about 60% of the patients become unfit to work 10 years after the onset of the disease. Amavata word is composed of two words Ama and Vata, the condition which is caused by accumulation of Ama and Vata. 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.

Due to Alpa bala of ushma, Rasadhatu which is formed very first remains undigested and undergoes petrification and remain in Amashaya, such state of Rasa is known as Ama<sup>2</sup>. 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<sup>3</sup>. The two oldest texts on Ayurvedic medicine, the Charaka Samhita and Sushruta Samhita often refer to symptom such as joint pain and swelling as diagnostic feature of Amavata in a syndrome called as Vatavyadhi<sup>4</sup>.

It has similarities to many arthritic diseases with specific clinical features associated with Rheumatoid Arthritis (RA)<sup>5</sup>. Rheumatoid arthritis is a joint disorder which affects multiple joints at various sites. Rheumatoid Arthritis is a common chronic disease that affects about 1% of world population<sup>6</sup>. The prevalence and incidence of Rheumatoid Arthritis appears to have declined since the early 1960s. Even with these declines, Rheumatoid Arthritis occurs at twice the rate in women compared with men, with a prevalence of 1.06% in women compared with 0.61% in men<sup>7</sup>.

### Material and methods:

#### Vedic kala :

There is no reference of word Amavata in Vedas. Only the term Ama has been used in various terminologies like, 'Amyatham' and 'Amyath'. Only in Atharvaveda, there is reference regarding joint disorders termed as "Sandhi Vikriti" which is caused by Shleshma Vikriti and can be treated by prayers.

#### Samhita kala :

We can say that this was the golden period of Ayurvedic science.

#### Charaka Samhita:

Even though Acharya Charaka has not mentioned Amavata as the separate disease entity, the word Amavata has been mentioned in many contexts. For instances, while therapeutic indications of the Kamsa Haritaki and Vishaladi Phanta include Amavata also. In case of explanation of Avarana treatment he has used the word Amavata for Medasavruta Vata.

#### Sushruta Samhita:

No reference is available about Amavata as disease entity.

#### Bhela Samhita:

Even though Acharya Bhela has explained the Amapradosha in detail (Bh.Su.10), there is not any description about Amavata.

#### Harita Samhita:

Harita Samhita, which is of doubtful origin, has explained the Amavata in detail with the etiology, prognosis, treatment and dietary regimen etc. He has classified Amavata into five types (H.S.Tri.21-Amavatadhikara).

#### Sangraha kala :

#### Ashtanga Sangraha and Ashtanga Hrudayam:

There is no detail explanation about Amavata in both the texts. But while explaining the therapeutic uses of Vasakadi Yoga (A.H.Chi.21/47) and Vyoshadi Yoga (A.H.Ni.21/50) the word Amavata has been mentioned. Madhyam kala (Madhava Nidana 25):

Madhava Nidana is the first to give the detailed description about the Amavata. One full chapter has been devoted to explain the etiology, clinical features, types and prognosis of Amavata.

### Amavata Vyadhi Review:

Amavata is formed by the 2 word Ama & Vata, which are the Predominant pathological factor. Acharya Madhava includes other Dosha also. But to understand the vyadhi Amavata one should understand the basic knowledge of Ama and Agni.

Guna of Ama-

These may apply to the Ama developed both in GI tract and Dhatus.

Drava	Anekavarna
Guru	Durgandhi
Snigdha	Vishasadrisa lingama
Picchila-Atipicchila	Avipakam
Tantumamam	Ashukaritwa Ghana.

### Symptoms of Ama:

According to Acharya Vagbhata, the general symptoms of Ama<sup>8</sup> are:

1. Srotorodha (obstruction of body channels)
2. Balabhramsha (general weakness)
3. Gaurava (feeling of heaviness of the body)
4. Alasya (laziness)
4. Anila Mudhata (impaired activity of Vata Dosha)
6. Apakti (indigestion)
7. Nishthiva (excessive salivation)
8. Malasanga (constipation)
9. Aruchi (anorexia)
10. Klama (Lethargy).

## Vata In Amavata

The symptoms like pain, stiffness and restricted movements in Amavata are due to the vitiation of Vata Dosha. Thus the predominance of Vata Dosha in causation of Amavata is very well understood.

Symptoms of Vata Vriddhi Related To Amavata:(Su.Su.15/13).

- Krishata : Emaciation
- Indriyopaghata; Affliction of sense Organ
- Kampa : Tremor
- Asthishula:Pain in bones
- Sphurana: Twitching
- Malasanga: Constipation
- Nidranasha: Sleeplessness
- Adhamana: Flatulence
- Balanasha:Loss of strength
- Pralapa : Delirium.

## Symptoms of Vata Prakopa Related to Amavata:

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>• Sankocha:Contraction</li> <li>• Vakrata:Bending.</li> <li>• Sransa: Subluxation.</li> <li>• Chesta: Movements.</li> <li>• Bhransha : Dislocation.</li> <li>• Arunavarnata: Reddish luster.</li> <li>• Sanga: Stagnation of waste product.</li> <li>• Kashaya Rasata:Astringent taste.</li> <li>• Mukha Vairasya:Tastelessness.</li> <li>• Bheda:Piercing pain.</li> </ul> | <ul style="list-style-type: none"> <li>• Shosha:Wasting.</li> <li>• Sada:Weakness.</li> <li>• Kampa:Tremor.</li> <li>• Shula:Pain.</li> <li>• Tarsha:Thirst.</li> <li>• Supti:Numbness.</li> <li>• Stambha:Stiffness</li> <li>• Toda:Pricking pain</li> <li>• Khanjata:Limping.</li> </ul> |
|--|--|

From the above description, it can be concluded that Ama resulting in Kapha symptoms and Vitiated Vata play dominant role in the Samprapti of Amavata.

## Classification Of Amavata:

The disease Amavata can be classified on the following basis –

1. According to involvement of Doshas.
2. According to the severity of the disease.
3. According to the chronicity of the disease.
4. According to the clinical manifestation
5. According to the prognosis .
6. On the basis of involved Doshas:

Acharya Madhava has described 7 types of Amavata according to the involvement Dosha.

- a. Eka doshaja – 1. Vataja 2. Pittaja 3.Kaphaja
- b. Dvidoshaja - 4. Kapha Pittaja, 5. Kapha Vataja, 6. Vata Pittaja
- c. Tridoshaja – 7. Sannipataja.

According to Acharya Sharangadhara, 4 types of Amavata are there due to the vitiation of the Doshas i. e. 1. Vataja 2. Pittaja 3.Kaphaja 4. Sannipataja<sup>9</sup>. (Sh.Sam.Pu.7/41).

## Nidana Of Amavata:

In Madhava Nidana specific etiological factors responsible to cause Amavata have been mentioned, which are as follow<sup>10</sup>.

Viruddha Ahara (unwholesome diet), Mandagni (diminished Agni), Viruddha Chesta (erroneous habits), Nishchalata (sedentary habits), Any type of exertion immediately after taking Snigdha Ahara.



**Purvarupa:**

Purvarupa of Amavata is not distinctly mentioned in the classics. But we get the symptoms during the disease process, these can be considered as the Purvarupa as the Amavata. But the following Lakshana could be considered as Purvarupa of Amavata<sup>11</sup>.

- |                |               |             |
|----------------|---------------|-------------|
| 1. Daurbalya   | 4. Agnimandya |             |
| 2. Hridgaurava | 5. Apaka      |             |
| 3. Angamarda:  | 6. Aruchi     | 7. Gaurava. |

**Rupa:**

Lakshanas of Amavata can be grouped under 4 headings. i.e. Pratyatma Lakshana, Samanya Lakshana, Doshanubandha Lakshana, Pravridha Amavata Lakshana.

**1. Pratyatma Lakshana :****I) Sandhushula :**

It is the characteristic feature complained by the patients suffering from Amavata. It may be severe and continuous characteristically like that of scorpion sting (Vrishchika Damshavata) usually disturbs the patient's sleep and aggravate by movement. It also indicates the presence of Vitiated Vata Dosha as all pains are caused by Vata. This pain aggravates during cold and cloudy weather and on performing any type of massage with oily preparation. This is the characteristics evidence of involvement of Ama. (A.H.Su.13/25).

**II) Sandhi Shotha :**

In case of Sandhi, the Srotorodha due to Ama and vitiated Kapha leads to Vimargagamana of vitiated Vata and hence Shotha is produced.

**III) Gatrasthambha :**

It is caused due to spreading of Ama throughout the body by vitiated Vata. This is due to the affliction of the joint by Samata. It is generally felt in the morning but may persist the whole day.

**IV) Sparshasahatva :**

Sparshasahatva means tenderness in affected part. Though it is not separately referred in Ayurvedic texts but objective pain i.e. pain on pressure may be considered as Sparshasahatva. It is usually present in the affected joints. Tenderness is due to the inflammation of the synovial membrane of the affected joint (Harrison's 14th edn.).

**V) Sashabda Sandhi**

This is told by Yogaratnakara. This means fine crepitating movement in joint (Y.R.). This is due to the vitiated Vata.

**2. Samanya lakshana :**

I) Angamarda- Improper nourishment of Dhatu and presence of Ama leads to feeling of aching in body.

II) Aruchi- Aruchi is produced due to more Agnimandya and Dosha Prakopa in Annavaahasrotasa. In this condition the patient though can digest but usually refuses to take the food.

III) Trishna- Amaprabhava Trishna occurs due to Ama Pitta.

IV) Alasya- The Prinana Karma of Rasa is hampered due to undigested Ahara Rasa affecting the mental factor. Hence in spite of capability, a person cannot carry out his normal duties.

V) Gaurava – It is of heaviness, which is mainly due to the vitiated Kapha.

VI) Jwara- It is due to the vitiated Agni and the Rasavaahasrotas Dushti.

VII) Apaka - Due to Agnimandya there will not be proper digestion of the food which results in heaviness in the abdomen.

VIII) Angashunata – This edema of the body parts may be due Vimargagamana of vitiated Doshas.

Majority of the patients of rheumatoid arthritis will have the constitutional symptoms like easy fatigability, weakness, weight loss and anorexia.

**3. Doshanubandha Lakshana :**

- I. Vatanubandha Lakshana.: Pain is the cardinal feature of Amavata but in Vatanubandha, pain is relatively severe.
- II. Pittanubandha Lakshana : Raga and Daha surrounding the Sandhi sthana is due to involvement of Pitt in Amavata.
- III. Kaphanubandha Lakshana : In Kaphanubandha disease Staimitya, Guruta, Kandu like features will be present.

#### 4.Pravridha Amavata Lakshana :

With above symptoms some additional symptoms appear in pravritta Amavata are as follow<sup>12</sup>.

I. Antrakujana	IX. Utsahahani.
II. Praseka	X. Vairasya.
III. Daha	XI. Hrdgraha
IV. Bhrama.	XII. Angavaikalya
V. Amaatisara	XIII. Kukshi katinata
VI. Bahumootrata	XIV. Jadya
VII. Kukshi shola.	XV. Grahani dosha
VIII. Vibandha	XVI. Murchha.

Articular and Extra-articular feature present in advanced stage, elucidated by Acharya Madhava kara, Bhavamishra and Yogaratnakara.Sarujam Sandhisotha, Bhrama - Vrishchika Danshavata Vedana.Hritgraha,Utsahahani. Vibandha Antrakujana,Anah, Bahumootrata. Agnimandya Kukshikathinya. Praseka Nidra Viparyaya, Gaurava, Chhardi, Vairasya, Daha, Trishna.

#### Samprapti Of Amavata<sup>13</sup> (M.N.25/2-5)

1. In Amavata,already mentioned Nidanas act in four different ways.
2. First Viruddha Ahar cause vitiation of Agni and Tridoshas.
3. Vitiation of Agni cause the production of Ama and sanchaya of Ama and vitiated tridoshas are take place at Shleshmasthanas.i.e. At Amashaya.
4. Now, further sevana of Vata vitiating Nidana like ativyayama etc. cause excessive vitiation of vata directly producing dosha vitiation. This is stage of Prakopa.
5. This excess vitiated vata, now along with Ama goes into the circulation or prasaravastha.
6. Avyayama and Ativyayama are two nidanas,though opposite to each other, work on the same site (i.e. at sandhi) to produce khavaigunya in them. From ativyayama, due to the excessive use of sandhi and in Avyayama hypo function of sandhi produce khavaigunya.
7. Due to both conditions dushyas like mamsa, dhamnis become weak. Therefore these nidanas act as dushyas Daurbalya Kara and khavaigunya producing nidanas.
8. So the khavaigunya is produced in sandhi (Shleshma sthana) and now the Ama which is circulating with excessively vitiated vata simultaneously gets accumulated in sandhi.
9. Vata acts as avaraka and blocks srotasas. Hence Shotha and pain occurs in sandhi. Thus finally it produces Amavata.

#### Samprapti Ghataka:

- Udbhavaasthana : Amashaya.
- Sancharasthana; Throughout the body by Rasavahini.
- Adhisthana ; Slesmasthana – Sandhi
- Roga Marga : Madhyam.
- Agni ; Jatharagni and Dhatwagni mandya.
- Dosha ; Tridosha - Vyana and Samana Vayu, Pachaka Pitta,Kledaka and Slesmaka Kapha.
- Dushyas ; Rasa, Majja, Asthi, Sandhi, Snayu, Purisa, Mutra.
- Srotas : Rasavaha, Majjavaha, Asthivaha, Purishavaha, Mutravaha.
- Srotodusti : Sanga.
- Vyadhisvabhava : Chirakari.

#### Upadrava : M.N. 25/10.

Madhavnidankar mentioned, Trishna, chhardi, Bhrama, Murccha, Hrdgraha, malavashtambha, aantrakunjan, Adhamana etc. are updrava of Amavata. Angavaikalya (Harita), khanja, Sankocha (Vijayaraksita), diseases explained under Vatavyadhi. If occur in Amavata patients and the symptoms manifested in advanced stage of Amavata (Vachaspati) are said to be upadras of Amavata.

#### Upashaya - Anupashaya –

The measures which alleviate the symptoms of Ama and vata such as Ushna, tikta-katu rasas, deepana, laghuahara and ushnavihara, Pathyakara etc. are upashaya and sita, guru, Snigdha Ahara, shitakala, varsakala etc. cause aggravation of symptoms and hence are anupashaya for Amavata.

**Sadhyasadhyata:**

Amavata is mainly the disease of Madhyam roga Marga. When the disease is ek-doshaja produced by limited number of hetus, with few signs and symptoms and of recent origin, it is considered as sadhya. When it is Dvidoshaja, having many causative factors signs and symptoms and chronic, it becomes yapyā. Sannipatika Amavata with generalized edema (Sarvanga Shotha) is known as Krucchsadhya.

**Pathya Apathya<sup>14</sup> i.e. Nidana parivarjan Chikitsa.**

Dadhi, Matsya, Guda, Dugdha, Mamsa, Guru and Abhishyandi food articles are strictly contra-indicated for the patients suffering from the disease Amavata (Chakradatta Amavatadhikara-82).

**Pathya Ahara :**

Annavarga : Yava, Kulattha, Raktasali, Shyamaka, Kodrava.

Shaka : Vastuka, Shigru, Karvellaka, Patola

Dugdha Vikara : Adraka/Lasuna siddha takra

Mamsa : Jangala Mamsa

Paniya : Tapta Nira

Bhallataka, Gokshura, Vriddha Daru, Adraka, Gomutra and Katu, Tikta and Deepana Dravya are beneficial for Amavata.

**Pathya Vihar :**

Ruksha Sweda with Valuka Pottali.

**Apathya Ahara:**

Dadhi, Mastu, Guda, Kshira, Masha, Viruddha Bhojana, Asatmya Bhojana,

Visamasana, Anupa Mamsa, Abhishyandi, Guru, Picchila Dravya.

**Apathya Vihara:**

Vegavarodha, Jagarana.

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