



Amavata- A Review Study

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Abstract- Ayurvedic philosophy describes Amavata with symptoms complex similar to many Rheumatic diseases described in modern classics. In Ayurveda etiology, pathogenesis, sign and symptoms etc. of the diseases, are being used as diagnostic tools to diagnose the disease. So in this article an effort has been made to diagnose the disease and prevent the disease Amavata by elaborating the Nidana, Rupa, Samprapti, Sadhya as adhyata and Pathya apathy of this disease. Ayurveda links this disease with the diathesis of Agni which in turn leads to accumulation of a variety of byproducts of faulty digestion and metabolism in the system. Such morbid mentioned pathophysiology and specific target of therapeutic intervention in Amavata is around Agni and Ama. Rheumatoid arthritis is a disease in which the immunological reactions are supposed to be initiated by a triggering agent. The triggering agent will be of either exogenous antigen or endogenous antigen by nature. The factor which supports the exogenous antigenicity of Ama is its protein and bacterial content. The formation of Ama in the circulation by the combination of excessively vitiated Doshas, explains the endogenous production of Ama.

Keywords - Amavata,,Nidana, Rheumatoid arthritis, Rupa, Samprapti.

Introduction- Amavata as a specific disease entity came into existence first time by madhavkar(900 AD), who described the distinct etiopathogenesis and symptomatology for it and devoted a full chapter on this disease in Madhav nidana. Ayurvedic philosophy describes Amavata with symptom complex similar to many of Rheumatic diseases described in modern classics. Amavata (Rheumatic disorders) does not cause much mortality but they significantly contribute to the morbidity and affect the quality of life.

Etiology (nidana) Of Amavata

Nidana of Amavata can be described under two following headings-

1. Indirect causes
2. Direct causes

- **Indirect causes-** This includes
 1. Causes of Amotpatti
 2. Causes of Vata prakopa

Causes of Amotpatti-

Dietetic Indiscretions: Abstenance from food, over eating, indigestion, *viruddhahar* (unwholesome food), heavy or indigestible food, cold food, excessively dry dehydrated and putrid food.

Adverse effects of therapeutic measures- Like *virechan* (purgation), *Vamana* (emesis) and *snehan* (oleation)

Incompatibility- Incompatibility of climate, culture and weather.

Volitional inhibition of natural urge.

Psychological factors- Envy, fear, complex, anger, greed, jealous, delusion, depression, anxiety etc

All these factors affect the *Jathragni* directly to *agnimandya* and leads to formation of *Ama*. However in the presence of *Deeptagni* (good appetite) Amotpatti may take place to *Adhyashana* (over eating) 5. The dietetic indiscretion and emotional stresses impair the effective functioning of the neurohumoral mechanisms responsible for ensuring proper secretion of digestive juices. The consequence of the hyposecretion of digestive juices and retarded or sluggish gastrointestinal motility leads to fermentation (*shuktatwa*), production of foul odour (*durgandhatwa*) and extreme pastiness (*Bahu Picchilatvam*) of *Ahara ras*³. The fermentation might be due to starch and carbohydrate components of food and foul odour and pastiness might be due to purification of protein components. The outcome of these changes attain toxicity and can be called as *Ama visha*².

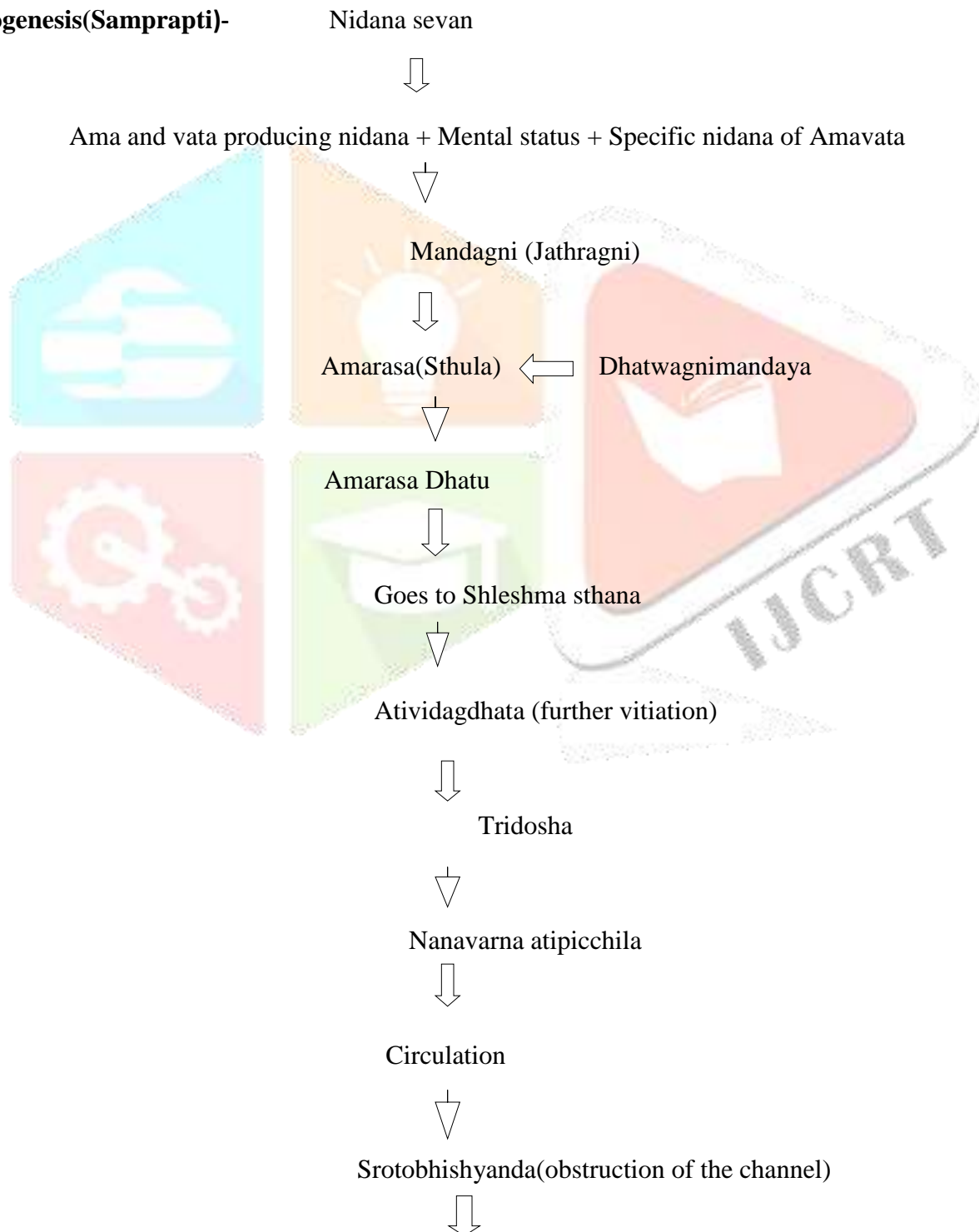
Causes of vata prakopa- The causes for vataprakopa are as follows-4

1. Indiscretion of Ahara-
 - a. Consuming Laghu, Ruksha, Sheeta Ahara
 - b. Alpa Ahara sevana
 - c. Langhana
2. Indiscretion of Vihara-
 - a. Vyayama
 - b. Prajagrana
 - c. Panchkarma
 - d. Plavana
 - e. Vyavaya
 - f. Vegdharana
3. Dhatukshya
4. Ama Rasa
5. Mansika vikaras such as chinta shoka
6. Abhighata

Direct causes The specific causes for Amavataas follows-

1. Viruddhahara (Incompatible diet)- One must take proper diet according to his own agnibala..1
2. Mandagni -(Reduced state of agni) - Mandagni leads to hypo functioning of digestion(Jathragni) and metabolism (Dhatwagni and Bhutagni).
3. Anishchalatva (Sedentary mode of life style)- Very lethargic and limited physical activity increases Kapha Dosha and this leads to the production of Ama.
4. Vyayam soon after consuming snigdha Ahara – performing exercise immediately after consuming high caloric fatty diet is also a causative factor for this disease.

Pathogenesis(Samprapti)-



Prodromal stage(Daurbalya,Hridgaurava etc.)



Amavata with Gatra stabdhata etc.

Prodromal symptoms(Purvarupa)- Shiroruja (headache) and Gatraruja (bodyache) have been mentioned as purvarupa.

Signs and symptoms (Rupa) of Amavata

General symptoms (samanya lakshana)- Angmarda(bodyache), Aruchi (anorexia),Trishna (thirst),Alasya (malaise), Gaurav (heaviness of the body), Jawar (fever), Apaka(indigestion) and Angshunta (swelling of the body parts)

Specific symptoms (pravridha lakshna)- when the disease is in its full swing it is very dreadful having following features.

- Sandhi saruja shotha- pain and swelling of joints.
- Vrishchika dansh vedna-affected part is extremely painful.
- Agni daurbalaya- hypo functioning of digestive system.
- Praseka-excessive salivation.
- Aruchi- anorexia.
- Gaurav-feeling of heaviness.
- Utsaha hani-loss of the drive.
- Vairasya-distaste or bad taste of mouth.
- Daha- burning sensation.
- Bahumutrata-polyuria(increased micturation)
- Kukshiksthinya-hardness of abdomen.
- Shulam-pain in abdomen.
- Nidraviparyaya-reversal of normal sleeping habits.
- Trishna-excessive thirst.
- Chardi- vomiting .
- Bharma-vertigo.
- Murccha-fainting.
- Hridgraha-precordial discomfortlike palpitation,angina etc.
- Vid vibaddhatwama-constipation.
- Jadya-stiffness .
- Antrakunjana- intestinal gurdling sound.
- Anaha- tympanitis.

Doshanubandhi Lakshnas-

- Vatanubandhi Amavata- predominance of sashulam (severe pain).
- Pittanubandhi Amavata-predominance of sadahragam(redness and pain).
- Kaphanubandhi Amavata-predominance of staimitya(feeling of being covered with wet cloths),guruta(heaviness) and kandu(itching).

Sadhya asadhyata-

When one Dosha is involved, the disease(Amavata) is considered curable(Sadhya) but with the involvement of two Doshas it becomes palliable(yapya) and when all the three Doshas are involved and there is inflammation all over the body ,then the condition is difficult to cure(Kricchasadhya)..

Pathya apathy-

Pathya- Take light and easily digestible food having katu,tikta,lavana rasa,laghu and ushna guna,ushna virya,katu vipaka like mung and arhar pulses,chicken meat,toned milk,honey ,daliya etc.

Apathya- Don't take food having madhur,amla and kashaya rasa,guru,sheet,snigdha guna,sheeta virya,madhur vipaka like chana and udhad (black gram) pulses,curd ,butter milk,jaggery,pork meat etc.

Discussion-

This conceptual study suggests that Ama is an incompatible product of faulty digestion and metabolism attributed to mandagni. Ama is identifiable both at the level of digestion and metabolism with varying attributes. Ama as such appears to be an antigenic material,also designated as Ama Dosha/Ama visha. Ama is the root cause of many diseases. Ama also plays an important role in producing disease Amavata.

By considering all the points these following facts may be concluded regarding the role of Ama in the pathogenesis of Amavata.

- Ama is supposed to act as an exogenous antigen by virtue of its protein and bacterial flora contents.
- Ama as an antigen possesses the potency to induce immunological reaction in a susceptible individual
- Ama can also be generated within the body by virtue of excessively vitiated *Dosas*.

Amavata is generally correlated to Rheumatoid arthritis only, but we can also include other arthritides in Amavata when we go to the all signs and symptoms of Amavata that is described in Madhav nidan.

Amavata	Sjogrens syndrome	Reiters syndrome	Fibromyalgia	Ankylosing spondylitis	IBS arthritis	Felty's syndrome
Sandhishula(joint pain)	+	+	+	+	+	+
Gatrabandha(body stiffness)	+	+	+	+	+	+
Angshunta(numbness)	+	+	+	+	-	+
Angmarda(pain of body parts)	+	+	+	+	+	+
Aruchi(anorexia)	+	+	-	-	+	+
Daurbalya(weakness)	+	+	+	+	+	+
Gaurav (heaviness)	+	+	+	+	+	+
Shirshula(headache)	+	+	+	+	+	+
Bahumutrata(polyurea)	-	+	-	-	-	-
Bhrama (vertigo)	+	+	-	+	+	+
Murccha(faintness)	-	-	-	-	-	-
Hridgraha(pain of heart)	+	+	+	+	-	+
Jwara(fever)	+	+	+	+	+	+

Trishna(thirst)	-	+	-	-	+	-
Alasya(listlessness)	+	+	+	+	+	+
Anaha(flatulence)	-	+	-	+	+	-
Nidranasha(disturbed sleep)	+	-	+	+	-	-
Utsah hani(lack of + vigour)		+	+	+	+	+
Asayavairasya(perverted taste+)		+	-	+	+	-
Apaka(indigestion)	+	+	+	+	+	-
Vibandhta(constipation)	-	+	+	+	+	-

Table 1 Showing Resemblance of Amavata with other Rheumatic diseases

Conclusions- Amavata as a constitutional disorders has been described with a distinct etiopathogenesis having Ama, an incompatible product of digestion and this is the main cause of producing disease Amavata. The formation of Ama in the circulation by the combination of excessively vitiated Doshas explains the endogenous production of Ama. A careful review of literature on Ama and Amavata has revealed certain important observations. The disease Amavata has been identified as "Swanamaktya Rog Vishesh" a rare example where the name of the disease is presented with the names of the same disease causing factors. Amavata includes so many characters of other arthritis like Ankylosing spondylitis, IBS-Arthritis etc.

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