

**AMAVATA: A LITERATURE REVIEW**

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**ABSTRACT**

The words Ama & Vata are combined to form the word Amavata. Amavata is a disease in which vitiation of vata dosha & accumulation of Ama takes place in body. It is a disease of asthivaha & rasavaha strotas. Vitiated vayu circulates Ama all over body through Dhamnies which takes shelter in shleshmasthanas. Due to changed in lifestyle of human being also creates several disturbance in their biological system, which results to Agnimandya, formation of immature rasa and incomplete metabolized substances after that these all collectively are responsible for formation of Ama. This Ama which is formed due to Agnimandya accumulates in Shleshma-sthanas with the help of Vyana Vayu which produces stiffness, swelling, and tenderness, in the joint. Due to disturbance of Kapha Dosha especially Shleshaka kapha in Amavata causes joint pain and swelling with tenderness. Symptoms of Amavata show more resemblance with Rheumatoid arthritis based on clinical presentation. Rheumatoid arthritis is a chronic inflammatory

joint disease. It is a symmetrical, destructive and deforming polyarthritis, in which small and large joints are affected along with associated systemic disturbances and a variety of extrarticular, features and there is presence of circulating antiglobulin antibodies in the blood

i.e. Rheumatoid factor. The cause of Rheumatoid arthritis is managed by DMARDs (Disease modifying anti-rheumatic drugs) and corticosteroids, but still remains a challenging problem to the medical field as it won't completely cures the disease. In Ayurveda detailed description for management of amavata mentioned.

**KEYWORDS:** Amavata, Ama, Vata, Rasavaha Strotas, Rheumatoid Arthritis, Agnimandya.

## INTRODUCTION

In present era changing of lifestyle, intake of unwholesome and fast food, lack of exercises etc. will leads to Mandagni, which results in the production of Ama. When Ama combines with the vitiated Vatadosha in Sleshmasthanas leads to Amavata with the symptoms Sandhi Shotha, Shoola, Sparshaasahatwa and Gatrastabdhata. Clinical features of Amavata resembles with Rheumatoid arthritis. A chronic inflammatory disorder affecting many joints, including those in the hands and feet minor and major joints. The prevalence of rheumatoid arthritis in India in person has been mentioned to differ from 0.5 to 3.8% in women and from 0.15 to 1.35% in men. Whenever that Ama gets localized in the body tissue or joints, it can lead to production of pain, stiffness, swelling, tenderness, etc., in the related joints. The features of Amavata are much identical to RA, an autoimmune disorder which causes chronic inflammatory and symmetrical polyarthritis.

In Ayurveda, Nidana Parivarjana (avoidance of causative factors) is considered as the first and foremost line of management for any disease. Virechanakarma is a Shodhana process (biological purification of the body) to balance the vitiated Dosha in general and Pitta Dosha in particular. Hence, this study included both the treatment modalities, I.e. Nidana Parivarjana and Virechanakarma to manage Amavata effectively.

### Definition of Ama<sup>[1]</sup>

When the strength of Agni becomes poor, then incomplete digestion of rasa dhatu takes place and remains of these incomplete & undigested remains of Rasa in Amashaya is known as Ama.

### Definition of Amavata<sup>[2]</sup>

Ama, associating itself with vata, moves rapidly to the different seats of Kapha in the body filling them and the dhmanis with waxy material. It affects simultaneously the joints of the body such as those of waist, neck, shoulder etc. This dreadful disease known as Amavata.

**CLASSIFICATION<sup>[3]</sup>**

**In Madhava Nidana, Acharya Madhavakara has mentioned according to Dosha which are as follows**

**Eka Doshaja**

- 1) Vataja
- 2) Pittaja
- 3) Kaphaja

**Dwi Doshaja**

- 1) Vataja-pittaja
- 2) Pitta-kaphaja
- 3) Kapha-vataja

**Tridoshaja**

In the Tridoshaja types of Amavata, symptoms of all three Doshas are found. Bhavaprakasha and Yogaratnakara give same classification.

**According to Acharya Sharangadhara<sup>[4]</sup>**

- 1) Vataja
- 2) Pittaja
- 3) Kaphaja
- 4) Sannipataja

**Acharya Harita has classified Amavata in four type on the basis of clinical manifestation. These are as follows**

- 1) Vishtambhi:** In this type of Amavata, Gatra Gaurava, Adhmana and Bastishula are present.
- 2) Gulmi:** In this type of Amavata, Jothara Garjana (peristaltic sounds), Gulmavat Pida, Kati Jadata are present.
- 3) Snehi:** Gatra Snigdhata, Jadya, Mandagni and excretion of Vijala and Snigdha Ama are present in this type of Amavata.
- 4) Sarvangi:** Excretion of Pitta, Shyama, Vijjala Ama, Shrama and Klama are present in this type.

**NIDAN<sup>[5]</sup>**

Viruddha Ahara (Incompatible food)

Viruddha Cheshta (Improper physical activity)

Nischalata (Lack of physical activity)

Snigdham bhuktavato Annam vyayaamam (Performing physical exercise just after having Snigdha, heavy food).

**PURVARUPA<sup>[6]</sup>**

Amavata is not distinctly mentioned in Brihattayi. Only Vangasena has given Shiroruja and Gatraruja as Purvarupa of Amavata. 19 Early clinical manifestation of the signs/symptoms may be consider as Purvarupa of the disease.

**RUPA**

*Madhavakara, Bhavamishra and other have described the Rupa of Amavata. These can be categorized as follows -*

**Pratyatma Rupa:** Sandhishool, Sandhishotha, Stabdhata, Sparshasahatva

**Samanya Rupa:** Angamard, Aruchi, Trishna, Aalasya, Gaurav, Jwara, Apaka

**Doshanubandha Rupa:** vata- shoola pitta- daha, raga kapha- staimitya, guruta, kandu

**Pravridha Rupa:** Vrishchikvat Vedana, Agnidaurbalya, Praseka, Nidra Viparayaya, Vidvibaddhata, Vairasaya, Daha, Bahumutrata, Antrakunjan

**SAMPRAPTI**

Guru snigdha annapan sevan → Agnimandya → Ama Dosha → Dhamaniyo sarv sharir sancharan → Ama ka shleshma sthan me Sanchay → Sandhi shoola, shotha, stabdhata, jwara → Amavata

When we consume guru snigdha annapan, the function of Agni is disturbed in the body, Ama is produced. This produced Ama is slimy in nature, such Ama get together with Dushit Vata / Prakopit Vata and circulates all over the body through Shira and Dhamani and gets lodged in Kaphasthana i.e. Sandhi because Shleshak Kapha is located in Sandhi and Amvata is developed.

**SADHYASADHYATVA**

The Amavata with Anubandha of solitary dosha, short course of the disease, presence of the symptoms in the wilder form, affliction of fewer joints and absence of upadrava is said to be

sadhya. Involvement of two Doshas suggest kricchrasadhya, tridoshic Anubandha, affliction of almost all the joints, chronic course of the disease and presence of upadrava points towards the yapyata of the disease.

### **PATHYA and APATHYA<sup>[7]</sup>**

**Pathya:** Yava, Kulattha, Raktasali, Shyamaka, Kodrava, Shigru, Karvellaka, Patola, Punarnava, Takra, Jangala Mamsa, Ushnodaka, Ardraka, Takra Siddha Lasuna, Erand Sneha Gomutra, Purana madya

**Apathya:** Dadhi, Ksheer, Anupa Mamsa, Matsya, Sheetodaka, Dushtaneer, Naveen madya, Dwidala, Masha, Upodika

### **CHIKITSA<sup>[8]</sup>**

**Langhana:** 1st line of treatment in Amavata is Langhana which helps in digestion of Ama. Here Langhana means not complete fasting but intake of light food. The duration of Langhana varies from person to person depending upon individual capacity.

**Swedana:** Usually in Amavata Ruksha sweda is recommended i.e. Sudation without oil/fat. It's done locally on affected joints. For the procedure of Ruksha sweda Valuka (sand) is used without prior use of Snehana.

**Katu, Tikta & Pachak Aahar & Aushadhi:** The drug which possess Katu (pungent), Tikta (bitter) and which act as deepana, pachana are recommended in Amavata. These drugs, by virtue of their qualities does Apachana, hence may help in relieving shotha & shoola.

**Virechana:** For virechana karma Eranda taila and Haritaki can be used. Virechana can be given without any preoperative procedure in Amavata. Eranda acts as srotoshodhaka, shothahara, shoolahara and Haritaki acts as vatanulomana.

**Basti chikitsa:** Chakratta recommends ksharabasti and anuvasanabasti in Amavata.

**Saindhavadi Anuvasana Basti<sup>[9]</sup>** - Sandhavadi Anuvasana Basti consist of Saindhava, Araka Mulam, Maricha, Chiktrakmula, Bhiringraj, Haldi, Daruhaldi. All these Dravyas used in the preparation of Sandhavadi Tailum Anuvasana Basti works as an efficient Deepan-Pachan intervention.

**Vaitarana Basti<sup>[10]</sup>** - Vaitrana Basti is given a prime importance in the treatment of Amavata because Vaitran Basti is made up of Imli, Guda, Saindhava lavana, Gomutra and Tila Tailam. All these ingredients help to treat pain, Anaha, Vata roga. Gomutra used in this Basti preparation by nature itself is very useful in aggravation of digestive fire which cures the Agnimandhya that is a one of the health problems faced by Amavata patient.

**Kshara Basti<sup>[11]</sup>**- Kshara Basti comprises of Saindhava, Guda, Chinch, Shatahva and Gomutra. Gomutra used in this Basti have a Kshara property which shows Lekhana and Vishoshana effect in the body that is antagonistic to Ama and can help to treat the Ama in Amavata patient.

## DISCUSSION

According to Ayurveda, poor digestive power is root cause of formation of Ama (metabolic toxic waste materials) which is key factor in Pathogenesis of RA. Physically resembles of Ama with Kapha tends to deposit in Kapha predominant locations, primarily the joints. When this vitiated Ama causes blockage in the normal functioning of Vata Dosha and manifest in the form of joint swelling, pain, tenderness and recurrent fever, then the disease is termed as Amavata. Incompatible diet, poor digestion, and sedentary habits are the etiological factors in the pathogenesis of Amavata. Weak digestive power results in poor digestion which again leads to the formation of Ama in the intestine. The formed Ama gets absorbed and distributed to all parts of the body. Doshas react with Ama and both get vitiated which is considered as severe condition as it is responsible for developing all types of diseases in the body.

## CONCLUSION

Amavata is a condition where stiffness of the body occurs due to lodging of vitiated Ama & Vata in Trika Sandhi, potent cause is diminished function of Agni at Jatharagni, Bhutagni and Dhatwagni level. Amavata is Amashayothha Vyadhi, it produces due to improper functioning of digestive system i.e. Incomplete/improper formation of Annarasa so treatment given in Amavata is 1st Langhana in terms of Ahar and Vihara then Swedana, Tikta Katu Deepana dravyas, Virechana, Snehapana & Basti. Which ultimately leads to Amapachana, Vatashamana & Strotoshodhana. Langhana, Dipana pachana, Sarvang bahya snehana, Nitya Virechan karma and Basti karma have significant impact in not only treating Amavata but also reducing its complications.

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