

ROLE OF AMA AND VATA IN CAUSATION OF AMAVATA- A REVIEW

Dr. Alka Narnolia*¹ and Prof. (Dr.) N. R. Singh²

¹MD Scholar, PG Department of Kaya Chikitsa, Ch. Brahm Prakash Ayurved Charak
Sansthan, New Delhi.

²Prof. HOD, PG Department of Kaya Chikitsa, Ch. Brahm Prakash Ayurved Charak
Sansthan, New Delhi.

Article Received on
04 Dec. 2019,

Revised on 25 Dec. 2019,
Accepted on 16 Jan. 2020

DOI: 10.20959/wjpr20202-16696

*Corresponding Author

Dr. Alka Narnolia

MD Scholar, PG

Department of Kaya

Chikitsa, Ch. Brahm

Prakash Ayurved Charak

Sansthan, New Delhi.

ABSTRACT

When *Ama* and *Vata* simultaneously get vitiated and arrives the *trika* and *sandhi*, finally leading to *stabdhata* (stiffness) of the body, the condition is identified as *Amavata*. The main cause of the pathogenesis of *Amavata* is imbalance of *agni* which leads to production of *ama* and further leads to *vata prakopa* along with impairment of other *doshas*. Any factor whether (*aharaja*) dietary, (*viharaja*) environmental or (*manshika*) psychological, which causes impairment of *agni* is responsible for production of *ama* and gets lodged in *sleshma sthana* specially in the *sandhies* and produce various symptoms of disease *Amavata*. So understanding the role of *ama* and *vata* in causation of *Amvata* is need of present study to understand *samprapti* of *Amvata*.

The paper tries to authenticate this theory scientifically.

KEYWORDS: *Agni, Ama, Vata, Amavata.*

INTRODUCTION

When *Ama* and *Vata* simultaneously get vitiated and enters the *trika* and *sandhi*, finally produces *stabdhata* (stiffness) of the body, the condition is called *Amavata*.^[1] In the *Ayurvedic* view, nearly all diseases have their origin in *amadosha*. *Amadosha* and *amavisha* are conditions which are identified to occur due to the impairment of *kayagni* (*jathragni*). It was seen earlier that the *jathragni*, in its narrower sense related to factors concerned with gastro-intestinal digestion and its wider sense to metabolic events of the body. *Amadosha* or *amavisha*, both acute and sub-acute or chronic conditions appear to relate to the

gastrointestinal as well as metabolic disturbances created due to impairment of *jathragni* or better still *agnidushti*.^[2] The main causative factor *Ama* is caused due to derangement of *Agni* especially *Jatharagni*.^[3] *Nidana* of *Amavata* is concerned *Ama* and *Vata*, which are two major factors responsible for *Amavata*, get vitiated by their own respective *nidana*. Therefore, the causative factors (*nidana*) of these both i.e. of *Ama* and *Vata* may also be considered to be the aetiological factor of the *Amavata*. In *Madhava Nidana* specific aetiological factors responsible to cause *Amavata* has been mentioned.^[4]

Viruddha Ahara (unwholesome diet), *Nishchalata* (sedantary habits) are causing production of *mandagni* which is responsible for *ama* production and *Viruddha Chesta* (erroneous habits) and Exertion immediately after taking *Snigdha Ahara* are causing vitiation of *vata*. In it vitiated *Vayu* forcefully circulates the *Ama* all over the body through *Dhamnies* (circulatory channels) which take (*sthansamsrya*) lodging in the *Sleshma sthana* [*Amashyas*, *Sandhi* etc.]^[5] producing symptoms such as stiffness, body ache, anorexia, polydipsia, lassitude, heaviness of body, fever, indigestion of food, swelling on the body.^[6] As the disease progresses, patient gets worse because of more number of joints get affected and cardinal and general signs and symptoms become more severe. In the *privriddha avastha* (later stage) pain may begin to migrate from place to place with a *Vrishchika Damshvat Vedana* (intense stinging type of pain) *Sarvajam Sandhishotha* (swelling all over body), *Utsahahani* (lack of enthusiasm) and burning sensation may be present.

AIMS AND OBJECTIVES

1. To emphasize and discuss the role of *agnidushti* in formation of *Ama*.
2. To evaluate the role of *agnidushti* in causation of *Amavata*.
3. To evaluate the role of *ama* and *vata* in causation of *Amavata*.

MATERIAL AND METHODS

This article is review of various *Ayurvedic* classical texts. Materials related to *agni*, *ama* and *vata* in *Ayurveda* and other related topics have been collected from various *Ayurvedic* classical texts. The references were collected, evaluated and discussed for a thorough and in-depth understanding of the concept of *agni*, *ama* and *vata* in *Ayurveda*. The *Ayurvedic* Classical text as well as modern medical literatures and various research publication.

Importance of Agni

Acharya Charaka has described thirteen types of *Agnis*. The central position among them is occupied by *Jatharagni* (the gastro intestinal secretion, enzymes, hormones etc.). Then five more types of *Bhutagnis* have been counted. *Bhuta* here means the physico-material classification of food and body elements. These are five in numbers as *Prithvi*, *Jala*, *Teja*, *Vayu*, and *Akasha*. Each has its own *Agni*; therefore, these are also five in number. There after seven types of *dhatvagni* have been explained. *Dhatu* means the basic elements of the body. These are seven in number as *rasa*, *rakta*, *mamsa*, *meda*, *asthi*, *majja* and *shukra*. Each *dhatu* has its own *agni*; the functions of these *dhatavagni* refer to tissue metabolism in modern parlance. In sum, the central gastro-intestinal metabolic factor (*Jatharagni*), five intermediary metabolism factors (*Bhutagni*) and seven tissue metabolic factors (*Dhatavagni*) create the thirteen types of *agni* or the metabolic factors of *Ayurveda*.^[7]

Showing Agni and their functions^[8]

<i>Jatharagni/Pachakagni</i>	One	Located in GIT, performs digestion of food.
<i>Dhatvagni</i>	Seven	Located in respective <i>Dhatus</i> , responsible for tissue metabolism.
<i>Bhutagni</i>	Five	One in each of the five <i>Mahabhutas</i> responsible for finer molecular metabolism and Assimilation.

So for normal digestion at all levels i.e. *jatharagni*, *bhutagni* and *dhatavagni*, proper functioning of these *agni* is absolute necessary.

Ama produced as a consequence of Agnimandya

According to various *Acharyas*, when any type of pathology appears in function of *agni* it leads to production of *Ama*. In *Ayurvedic* classics, *Agni* has been classified as a *Jatharagni*, *Bhutagni* and *Dhatvagni* when we take any types of food material firstly acts *Jatharagni* (in the gastrointestinal tract). Thereafter transported in liver for *Bhutagni paka* and lastly nutrition process is started in tissue by *Dhatvagni paka*.^[9]

1. Ama produced by Jatharagnimandya

Normally *Jatharagni* situated in gastro intestinal tract digests the food and separates the product into *sara* and *kitta* parts. In addition, also keeps its strength intact and also aids moieties to the rest of the *Agnis* i.e. *bhutagni* and *dhatavagni*.^[10] Thus after proper digestion normal *adya rasa dhatu* is formed; but when the action of the *Jatharagni* is not adequate,

then in place of proper *rasa dhatu*, vitiated *adya rasa dhatu* is formed which is known as *Ama*.

2. *Ama* produced by *Bhutagnimandya*

After completion of breaking down of food particles by *jatharagni*, five *bhutagnis* digest the particles of their own.^[11] When *bhutagni* do not act properly the resultant *ama* will be called *bhutagnijanya ama*.

3. *Ama* produced by *Dhatavagnimandya*

Dhatavagnimandya can produce *ama* in two ways, one as a consequence of *kosathagnimandya* as it depends upon *jatharagni* and secondly by specific *dhatavagnimandya* due to its own causative factors. The basic difference in between two is that in the former case, *dhatukshaya* occurs on the other hand later leads to *dhatu vriddhi*.^[12] Here it is worth noting that the symptomatology expounded in the classics, mainly refers to the *jatharagnimandya janya ama*, while the symptoms of *ama* produced by the *dhatavagnimandya* are the same as that of the diseases it causes. In case of *amavata dhatvagnimandya* is followed by *jatharagnimandya*.

Role of *Ama* in Causation of Disease

The place in which *Ama* is present and gives rise to pain, that place itself be considered especially as origin of disease caused by the *doshas*, and that should be determined by the presence of own symptoms of *Ama* in the place.^[13]

Ama when associated with pitta, causes following symptoms- *Daha* (burning sensation), *Trishna* (morbid thirst), *Mukha roga* (mouth ulcer), *Amlapitta* (hyper acidity) and such other *Paittika* diseases. When associated with *kapha dosha*, it gives rise to *Yakshma* (Tuberculosis), *Peenasa* (chronic rhinitis, coryza), *Meha* (urinary diseases, diabetes) and such other morbidities. When associated with *vata dosha*, it gives rise to several *vatika* diseases like *Amavata*. When placed in the urine, it causes urinary diseases and when placed in the stools, it gives rise to diseases of the pelvic region. When associated with tissue elements, like *rasa* etc. it causes diseases of the concerned tissues, viz *rasa* etc.^[14]

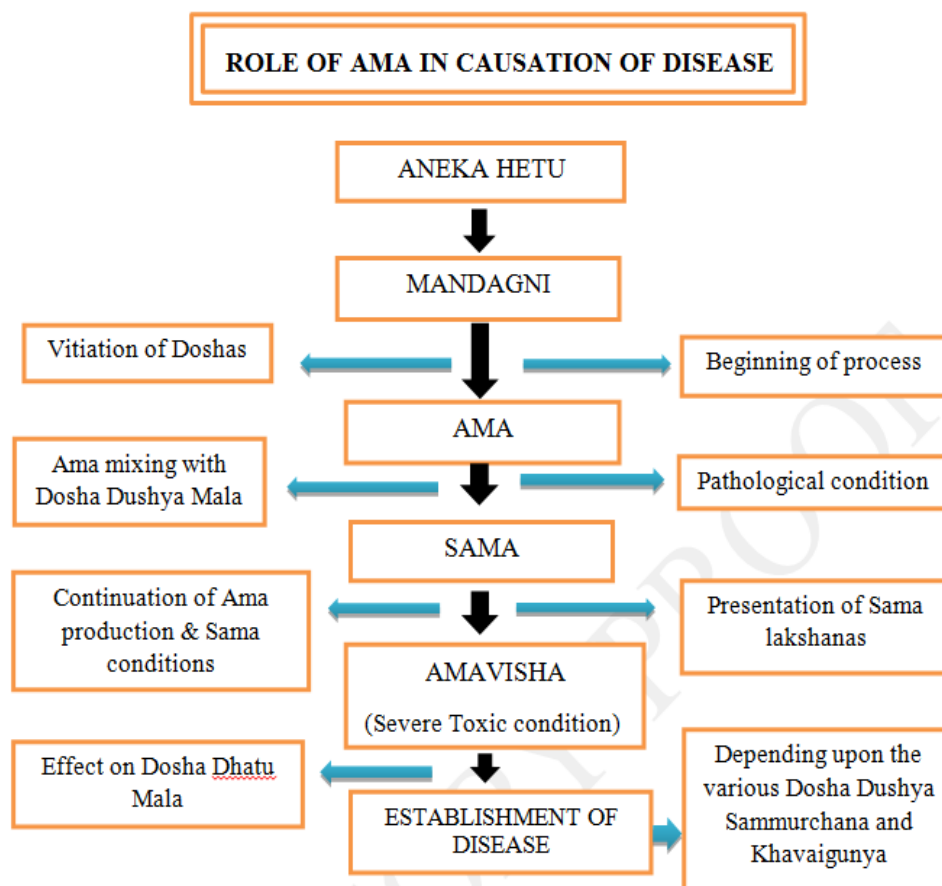


Fig. No. 1: Role of Ama in Causation of Disease.

Role of Vata in Amavata

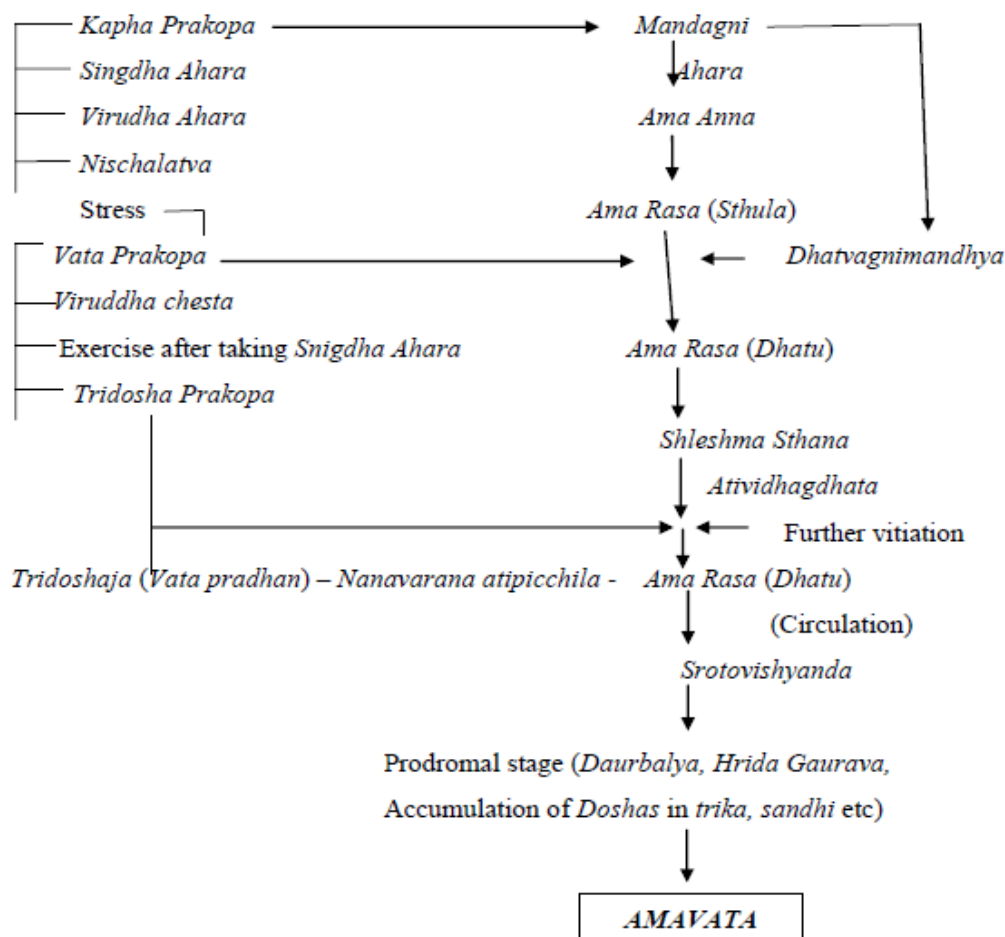
Role of vitiated *panchavata* in pathogenesis of *Amvata* can be elucidated from following table:

Vata	Normal Function	Vitiation in Amavata
Prana Vayu - Head, Chest, Throat, Tongue, Mouth.	Spitting, Sneezing, Belching, Respiration, Digestion.	<i>Praseka, Shirahshula And Murchha</i> etc.
Udana Vayu - Chest, Umbilicus, Throat.	Production of speech, Initiation of body activity, Enthusiasm, Body strength, Luster and Memory.	<i>Chhardi</i> etc.
Samana Vayu - Sweda-Ambuvaha Srotasa and seated beside Amashaystha Agni.	Carries sweat, <i>Doshas</i> and fluid, Strengthens Agni.	<i>Agnimandya and Ama</i> formation etc.
Vyana Vayu - Hridaya and Sarvasharira.	Perform movements, flexions, extensions, contraction, blinking, <i>Sandhi Sanshleshan</i> etc.	<i>Sandhigraha and Sandhishula</i> etc.
Apana Vayu - Located at Nabhi, Bladder, Intestine, Anus, Testicle, Penis, Groin, Thighs.	Elimination of faeces, flatus, urine, semen and foetus etc.	<i>Vibandha, Bahumootrata, Antrakujana</i> etc.

Among these, the *dushti* of *Vyana* and *Samana vata* are most important because they produce the cardinal symptoms of *Amavata*.

***Samprapti of Amavata*^[15]**

Generally, formation of *Ama* and *prakopa* of *Vata* are said the chief proceedings in the manifestation of the disease *Amavata*. It is clearly mentioned by our ancient *Acharyas* that the disturbance in the normal state of *jatharagni* (either *vishmagni* or *mandagni*) will be resulted according to *doshika* predominance i.e. *vishmagni* by *vata* and *mandagni* by *kapha dosha*. This disturbance of *agni* generates improperly digested food material which is termed called *ama*. This is the stage where the *ama* is formed by *annarasa* by the involvement of *jatharagni* only, if indulgence of etiological factors is still continued in this stage, this disturbed *jatharagni* leads to weak *dhatvagni* and *bhutagni* (these two *agnis* are supportive *agnis* for all the other *agnis*). This horrible *ama* spreads throughout the body by vitiated *vata* especially towards *sleshmasthanas*, where by the action of impaired *vata*, *ama* becomes more morbid and arrives in *dhamani*. Here it mixes with *vata*, *pitta* and *kapha* acquires variegative colours and becomes viscous. These properties of *ama* make *srotobhishyanda* and *doshadushya sammurchhana* consequently easy. As a result, the manifestation of *Amavata* symptoms like *hridgaurava*, *daurbalya*, and *jadyata* etc. of the body occurs.



DISCUSSION

Ama means undigested food which stays inside our body and cause many diseases. It is the root cause of nearly all the diseases. It is produced mainly because of *mandagni* (decreased digestive and tissue fire). Due to poor functioning of *agni* proper digestion of food doesn't takes place leading formation of *ama*. Which is responsible for the manifestation of almost all diseases specially *Amavata*. *Amadosha* and *Amavisha* plays and vital role in the pathogenesis as well as prognosis of disease like *Amavata*. In *Ayurveda* 13 types of *agni* are describe. *Jatharagni* is the predominant which performs mainly digestion of food thereby provides nutrient for the body and some sort of wastes in the form of *mala* which are excreted out from the body. The factors helping in the production of *ama* involves heavy intake, dry foods, and excess amount of food with some psychological factors like anger, fear, greed, and excitement. *Amadosha* is a condition in which *tridoshas*, seven *dhatu*s as well as three *malas* becomes permeated with *ama* produced in the *amasaya* and this *ama dosha* leads to the production of disease.

Agni may be correlated with digestive & metabolic fire in the body. It is the substance secreted in our body, which is directly responsible for chemical changes in the body. It consists digestive (*paka*) enzymes and different kinds of hormones, and co-enzymes activities etc. which participate in these digestive & metabolic functions. It is a logical conclusion that *ama* is produced due to hypo-functioning of *agni*. At any level of the three *pakas* (digestion and metabolism i.e. *madhura*, *amla* & *katuavasthapaka* & *vipaka*) due to hypo-functioning of the *agni* concerned unwanted chemical substances are produced known as *ama*. Hypo-functioning of any *agni* especially of *jatharagni* is likely to affect the function of other too, leading to formation of *ama* in the different stage of *paka-karma*. The vitiation of *Vyana* and *Samana vata* are produce clinical features of *Amavata*. *Ama* means undigested food which stays inside our body and cause many diseases. It is the root cause of nearly all the diseases. It is produced mainly because of *mandagni* (decreased digestive and tissue fire). Due to poor functioning of *agni* proper digestion of food doesn't takes place leading formation of *ama*. Which is responsible for the manifestation of almost all diseases specially *Amavata*. *Amadosha* and *Amavisha* plays and vital role in the pathogenesis as well as prognosis of disease like *Amavata*. In *Ayurveda* 13 types of *agni* are describe. *Jatharagni* is the predominant which performs mainly digestion of food thereby provides nutrient for the body and some sort of wastes in the form of *mala* which are excreted out from the body. The factors helping in the production of *ama* involves heavy intake, dry foods, and excess amount of food with some psychological factors like anger, fear, greed, and excitement. *Amadosha* is a condition in which *tridoshas*, seven *dhatu*s as well as three *malas* becomes permeated with *ama* produced in the *amasaya* and this *ama dosha* leads to the production of disease.

Agni may be correlated with digestive & metabolic fire in the body. It is the substance secreted in our body, which is directly responsible for chemical changes in the body. It consists digestive (*paka*) enzymes and different kinds of hormones, and co-enzymes activities etc. which participate in these digestive & metabolic functions. It is a logical conclusion that *ama* is produced due to hypo-functioning of *agni*. At any level of the three *pakas* (digestion and metabolism i.e. *madhura*, *amla* & *katuavasthapaka* & *vipaka*) due to hypo-functioning of the *agni* concerned unwanted chemical substances are produced known as *ama*. Hypo-functioning of any *agni* especially of *jatharagni* is likely to affect the function of other too, leading to formation of *ama* in the different stage of *paka-karma*. The vitiation of *Vyana* and *Samana vata* are produce clinical features of *Amavata*.

CONCLUSION

Lastly we can say that an improper diet and inadequate *agni* results in undigested material left in our body leading to production of *ama*, a toxic material and vitiated *vata* that initiates and promote disease process of *Amavata*. So *agni*, *ama* and *vata* play very important role in the causation of *Amavata*.

REFERENCES

1. Shastri S.S.; Madhavakara; *Madhava Nidana* with *Madhukosha* Sanskrit commentry by Vijayarakhita and Srikanthadatta, Vidyotini hindi commentry by Ayurvedacharya *Amavatanidanamadyaya*; Chaukhambha Sanskrit Samsthan, Varanasi, 29th edition, 1999; 25/5: 511.
2. Gupta K.A.; Shrimdwagbhtvirichitam Ashtanghridyam; chukhamba prakashna Academy, Sutrasthana, 2016; 13/25: 2.
3. Shasti SS. *Amavatanidanadyaya*. Upadhyaya Y (ed.). *Srikanthadatta, Vijayarakshitha, Madhava Nidana* of *Madhavakara Madhukosha*. Chaukhamba Prakashan, Varanasi, 2012. 25/1: 508.
4. Shasti S, *Amavatanidanadyaya* Upadhyaya Y(ed.). *Madhava Nidana* of *Madhavakara* with the Commentary *Madhukosha* *Srikanthadatta, Vijayarakshitha*. Chaukhamba Prakashan, Varanasi, 2014; 25/5-6: 464-467.
5. Shasti SS, *Amavatanidanadyaya*. Upadhyaya Y (ed.). *Srikanthadatta, Vijayarakshitha, Madhava Nidana* of *Madhavakara, Madhukosha*. Chaukhamba Prakashan, Varanasi, 2012; 25/2-4: 508-509.
6. Shasti SS, *Amavatanidanadyaya*. Upadhyaya Y (ed.). *Srikanthadatta, Vijayarakshitha, Madhava Nidana* of *Madhavakara, Madhukosha*. Chaukhamba Prakashan, Varanasi, 2012; 25/5-6: 509-511.
7. Agnivesha, Charak. *Dridhabala, Charak Samhita, Chikitsa Sthana Adhyaya 15/14-15*, Vidyotini Hindi Commentary by Shastri, K. Chaturvedi, G.N, Chaukhambha Bharati Academy Varanasi, 2009; 515-16.
8. Shastri K, Chaturvedi GN, *Chikitsa sthan, Grahanidoshachikitsaddayaya*. Sastri R, Upadhyaya Y, Pandeya GS, Gupta B (ed.). *Charak Samhita Vidhyotani*, Chaukhambha Bharti Academy, Varanasi, 2013; 15/13-15: 454-455.
9. Agnivesha, Charak. *Dridhabala, Charak Samhita, Chikitsa Sthana Adhyaya 15/5*, Vidyotini Hindi Commentary by Shastri, K. Chaturvedi, G.N, Chaukhambha Bharati Academy Varanasi, 2009; 510.

10. Gupta K.A.; Shrimdwagbhtvirichitam Ashtanghridyam; chukhamba prakashna Academy; Sutrasthana, 2016; 12/10-13: 121.
11. Agnivesha, Charak. Dridhabala, Charak Samhita, Chikitsa Sthana Adhyaya 15/13, Vidyotini Hindi Commentary by Shastri, K. Chaturvedi, G.N, Edition, Chaukhambha Bharati Academy Varanasi, 2009; 515.
12. Gupta K.A.; Shrimdwagbhtvirichitam Ashtanghridyam; chukhamba prakashna Academy, Ashtanga hridya Sutrasthana, 2016; 11/34: 118.
13. Shastri A.D., Sushruta Samhita chikitsa sthana Vol II, Reprint, Chaukhamba Vishwabharati, Varanasi, 56/10: 528.
14. Agnivesha, Charak. Dridhabala, Charak Samhita, Chikitsa Sthana Adhyaya, Vidyotini Hindi Commentary by Shastri, K. Chaturvedi, G.N, Chaukhambha Bharati Academy Varanasi, 2009; 15/13: 515.
15. Gupta K.A.; Shrimdwagbhtvirichitam Ashtanghridyam; chukhamba prakashna Academy; Sutrasthana, 2016; 13/25: 132.