

AMAVATA OR RHEUMATOID ARTHRITIS (AN AYURVEDIC REVIEW)

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ABSTRACT

The disease *Amavata* may be correlated with Rheumatoid arthritis (RA) in modern medicine, nowadays it's an ordinary problem because of changed lifestyle, food habits, and lack of physical activities. It's a chronic deterioration disease of the connective tissue mainly involving the joints. It's the common most crippling and disabling disorder within the world. It's a disease of *Rasavaha srotasa*, because of *hetu sevana* when *Ama* combines with increased *Vata*, the pathogenesis of *Amavata* occurs. *Ama* (indigested food) and *Vata* (one of the three *Dosha*) both are equally important for the establishment of the disease, predominantly produces *Sandhishoola* (joint pain), *Sandhishotha* (joint swelling), *Gaurava* (heaviness), *Jwara* (fever). The disease of *Amavata* due to *Agnimandya Amoutpatti*, and *Sandhivikriti* occur. Due

to shortage of awareness in society about the disease and its complications people suffer from the lifelong joint deformity. In the Present scenario with the globalization of Ayurveda, everybody is looking with hope towards us to beat this challenge. There are various herbals or *Rasa* preparations mentioned in our classics texts which are effective remedies in *Amavata*. *Amavata* is one amongst the challenging diseases for physicians because of its chronicity, incurability. So, this study deals with a systemic review of *Amavata* from all classics text of *Ayurveda* and its management.

KEYWORDS: *Ama, Mandagni, Rugvinishchay, Tridosha, Rasavaha srotas, Rheumatoid arthritis, Sandhivikriti.*

INTRODUCTION

Amavata develops when *dushit ama* combines with *prakupit Vata*. The concept of *Ama* is exclusive in *Ayurvedic* science and this *Ama* is that the main reason behind various disorders. Rheumatism could be a chronic autoimmune joint disease related to deforming symmetrical polyarthritis and systemic involvement. When the disease becomes chronic and also the patient develops deformity in the joints like *Sandhisankoch* (Joint stiffness), *Akarmanyata* (Limited movements) etc. Some authors have also compared it to stages of gouty arthritis. The occurrence of *Amavata* on large scale is one among the outcomes of this modification. The dimensions of disease that results because of *Ama* ranges from acute conditions like *Visuchika, Alsaka, Vilambika*, etc. to chronic conditions like *Amavata, Grahani*, and *Amaatisara*, etc. The disease is starting by the consumption of *Viruddha Ahara* and *Viruddha Vihara* with in the preexistence of *mandagni*. It's mostly the disease of *Madhyam Roga Marga* and having *chirkari swabhav*. The rheumatological disorder could be a group of diseases that has no specific medical management in any style of therapeutics. The onset of the disease starting in 4th and 5th decade of life between 30-50 years old. One in every of the commonly occurring *Agni Vikara* in *Amavata*, simultaneous *Vataprakopa* (*Vata* vitiation) is equally important. Predominantly produces *Sandhi Shoola* (joint pain), *Sandhishotha* (joint swelling), *Gaurava* (heaviness), *Jwara* (fever). The prevalence of RA is approximately 0.8% of the population (range 0.3 to 2.1%). There are several formulations are mentioned in *Ayurvedic* texts for the management of *Amavata*. *Amavata* is consists of unique *Doshadushyasammurchhana, Samprapti* (Pathogenesis), *Doshagnata, Vyadhiavashta* (State of disease), etc.

Historical Review

One among the oldest records of the disease may be a brief description of the *Rigveda*, which roughly dates back to 1500 B.C. Though description about *Amavata* is out there since the period of *Charaka* as a reference in the context of different treatment, For the first time, *hetu* of *Amavata* was first described by *Mahdukosaakara* (700 AD) who devoted a full chapter (25th) of *Amavata* in his book *Madhava Nidanam*.

AIMS AND OBJECTIVES

- 1) To understand Amavata in detail in comparison with Rheumatoid Arthritis.
- 2) To understand The Pathophysiology & Symptomatology of Amavata.
- 3) To know diagnostic criteria of Amavata according to Ayurveda as well as Modern perspective.
- 4) To understand the treatment and its efficacy in Amavata.

AMA: The word *Ama* is derived from the “Am” with suffix “ninj”. It means incomplete or partial digestion of food leads to *Ama*. • Symptoms of undigested food material are the symptoms of *Ama*. • Some people accept *Ama* as improperly digested food. • Incomplete digested food transformed into sourness is named *Ama*. • Undigested food which brings discomfort in *srotas* is called *Ama Visha*.

Definition of Ama

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् | दुष्टमामाशयगतं रसमामं प्रचक्षते ||

Due to weakness in *agni adhya rasa* becomes immature, improperly metabolized substance called *Ama*, which manifests in *amasaya*. **AMA SVARUPA-** The above properties can be classified in the following ways- A. Properties which can be felt by touch a. *Dravata*. b. *Pichchilata*. B. Properties which can be seen by eyes a. *Tantumata* b. *Avipakvata* c. *Asamyuktata* d. *Anekavarnayuktata* C. Properties which can be received by smell: a. *Durgandhata* D. Properties which can be known by questioning: a. *Guruta* b. *Avipakvata* *Sama Dosha*.

आमने तने सम्पृक्ता दोषा दूष्याश्च दूषिताः | सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्भवाः |

Sama is a condition due to a combination of *dosa* and *dusya* resulting information of various kinds of diseases. To know the pathological state of *Ama* in the body, the characteristic of *Doshas* in *Samavastha* & *Niramavastha* should be well known. *Samadosha* and their symptoms are stated as *samavastha*.

Process of Ama Formation

Ama formation in the body takes place in two ways. 1) Acute *Ama* formation 2) Gradual *Ama* formation • Acute *Ama* formation is responsible for the manifestation of diseases like; *Alasaka* and *Visuchika*. • While Gradual *Ama* formation is responsible for the manifestation of systemic diseases like *Amavata*.

Line of Treatment of Ama- 1) *Langhana* (fasting)- When the morbidity of dosa is mild. 2) *Usna peya* use (luke warm gruel) 3) *Pachana* (digestive stimulants) -when dosa in moderate form. 4) *Laghu anna*, *Ruksha odana*, *Tiktayusa sevana*. 5) *Svedana* (Fomentation therapy).

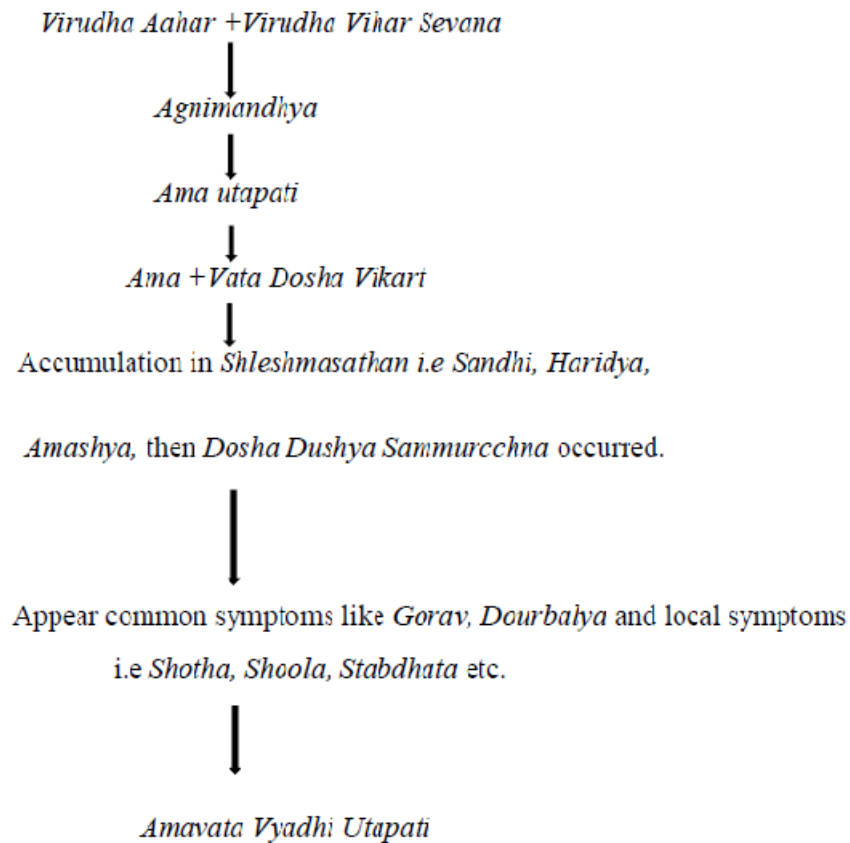
Amavata: The word *Ama* and *Vata* unite to form the term *Amavata*. *Ama* is produced due to indigestion and along with *Vata* it is a well-known disease entity. **DEFINITION**

युगपत्कुपितावन्तसित्रक सन्धिप्रवेशकौ | स्तब्धं च कुरुतो गात्रं आमवातः स उच्यते ||

Simultaneously vitiated *Ama* and *Vata* when came in the *Trika-Sandhi* leading to *Stabdhat* (stiffness) of that body part. *Acharya Madhav* was the first scholar to give the appropriate definition of *Amavata*. Vitiated *Vata* and *Ama* simultaneously enters the *kostha trika* and *sandhi pradesha* leading to *gatra stabdhata* and *trika sandhi vedana*. This condition is known as *Amavata*. The term 'yugapat' means simultaneously vitiation of *Vata* and *Kapha dosha*, as the main pathogenic factor of the disease. According to '*Atanka darpana*' commentary- Both *Vata* & *Ama* are responsible (simultaneously) for the pathogenesis of the disease. The *lakshna* and *Chikitsa* of *Ama* or Vitiated *Vata* are alike, this can be interchanged.

Hetu/ Etiology of Amavata: According to *Madhava Nidana* specific etiological factors of *Amavata* as follows- • *Viruddhahara* (Incompatible food) -*Viruddha Ahara* plays important role in causing *Ama* which provokes *Dosha* but cannot remove from the body. • *Viruddhachesta* (Improper physical activity) - *Amavata* is produced due to *Mandagni* when normal physiology of the body is disturbed the vitiation of *Agni* takes place. • *Nishchalata* (Lack of physical activity) -Sedentary lifestyle and absence of physical activity in daily life causing accumulation of *Ama* in the body. • *Snigdham bhuktavato Annam vyayaamam*: - *Vyayama* after taking food act as *kha vaigunya* producing *Nidana* and combination of it with *Snigdha Bhojana* makes a specific *Nidana* for *Amavata*.

Purvarupa *Amavata* is not distinctly mentioned in *Brihattayi*. Only *Vangasena Samhita* has given *Sira ruja* (Cephalgia) and *Gatraruja* (Bodyache) as *Purvarupa* of *Amavata*.

Samprapti of Amavata (Schematic Representation)**Samprapti Gatka**

Dosha– Vata = Vyana, Samana, Prana Pitta = Pachak Kapha = Sleshaka,
Dushya- Dhatu= Rasa, Meda, Majja, Upadhatu= Sira, Snayu Sarhirika Mala= Purisha Dhatu Mala= Kapha
Srotodusti– Sanga
Udbhavsthana – Amashaya, Pakvashaya.
Adhisthan– Kaphasthana like Sandhi, Amashaya etc.
Rog Marga- Madhyam Rogmarga
Vyadhi Shvabhava– Aashukari, kastasadhya
Agni- Jatharagani and Dhatvagni
Vyakta Sthana – Kaphasthana like Amashaya, Uras etc.
Ama- Agnijanya
Srotas- Annavaaha, Rasavaha, Asthivaha

RUPA (SIGNS AND SYMPTOMS) Madhavakara, Bhavamishra, and others have described the Rupa of Amavata. These can be categorized as follows:

- Pratyatma Rupa
- Samanya Rupa

- *Doshanubandha Rupa*

- *Pravridha Rupa*

- Angamard, Gorav, Snnata*

- Aruchi, Trishna*

- Aalsya, Jwara*

- Acc.to *Acharya Sharangdhar* the symptoms of *Amavata* divided in four parts-

- 1) *Vatik Rupa – Shoola*

- 2) *Pitaja Rupa –Dhah, Shotha,*

- 3) *Kaphaj Rupa – Stholya, Kandu, Stimithaya*

- 4) *Sannipataj Rupa*—Combination of all signs and symptoms of three *Dosha* along with swelling all over the body.

CLASSIFICATION- In *Madhava Nidana*, *Acharya Madhavakara* has mentioned according to *Dosha* is 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 *Yogaratanakara* give same classification.

Acharya Harita has classified *Amavata* in four type on the basis of clinical symptoms. These are as follows- 1) *Vishtambhi* 2) *Gulmi* 3) *Snehi* 4) *Sarvangi*

CHIKITSA OF AMAVATA (TREATMENT): Complete *chikitsa* of *Amavata* divided in following parts:

- 1) *Nidana parivarjan*

- 2) *Shodhan chikitsa*

- 3) *Shaman chikitsa*

- 4) *Yogasana/ Praktik chikitsa*

Nidana parivarjan - *Nidana parivarjan* is the first step in the treatment of any disease. Avoid the *nidana* i.e *Shital aahar vihar ka parityag, vayu sevana pritaya*, is not suffering from *Amavata*.

Shodhan chikitsa- *Acharya Chakrapani* who laid down the principle and line of treatment of *Amavata*. He has described the following measure in his text *Chakradatta*

लघनं स्वेदनं तिक्तं दीपनानि कटूनि च । विरेचनं स्नेहपानं बस्तयशचाममारुते ॥
सैन्धवाद्येनानुवास्य क्षार वस्तिः प्रशस्यते ॥

- 1) **Langhana:** - 1st line of treatment in *Amavata* is *Langhana* which helps in eliminate *Ama* or prevent the further formation of *Ama*.
- 2) **Swedana:** - Usually in *navin Amavata* *Ruksha baluka sweda* is recommended. It's done locally on affected joints. In *jirna Amavata* *upnah* is used.
- 3) **Katu, Tikta, rasa Aahar & Aushadhi:** - The drug which possesses *Katu* (pungent), *Tikta* (bitter) which act as *deepen, pachana* are recommended in *Amavata*.
- 4) **Virechana:** - *Virechana* helps to eliminate the unwanted toxin from the body.
- 5) **Basti karma:** - It is one of the standard therapeutic approach for the management of *vatik* dominant cases and *vata* diseases. *Chakratta* advised *ksharabasti* and *Brhat saindavadi anuvasanabasti* in *Amavata*.

UPASHAYA: Symptoms of *Amavata* like Joint pain, *Jwara*, *Angamarda*, alleviate by the usage of *Ushna*, *Tikta*, *Katu*, *Deepana*, *Laghu Ahara*, and *Ushna Vihara*. *Langhan* enhancing the *Agni*, which helps in digesting the Causative factor *Ama* and normalizing the symptoms like *Guruta*, *Praseka*, *Alasya*, and *Aruchi*, etc.

ANUPASHAYA: *Santarpana* aggravates the disease condition by enhancing *Amavridhhi* and *Snigdhatata* leads to *Srotoabhishyanda*. Oiling, cloudy weather, and morning hours are also considered as *Anupashaya* for *Amavata* due to *Sheeta* and *Kleda Vridhhi* by them. Also, excessive physical activity and hard work aggravate the joint symptoms due to strain on the joints.

SADHYASADHYATA: *Amavata* is mainly the disease of *Madhyama Roga Marga* also involving *Mahasrotasa* in the pathogenesis of the disease.

Madhava Nidana has classified *Sadhya-Asadhyata* of *Amavata* based on *Anubandha* of *Dosha*, which is as follow:- • Involvement of one *Dosha* (*Eka-Doshaja*) – *Sadhya* • Involvement of two *Dosha* (*Dvi-Doshaja*) – *Yapya* • Involvement of three *Dosha* (*Sannipataja*) – *Kricchsadhayta*.

Sapeksha Nidana (Differential Diagnosis)

= The diseases such as

= *Amavata*

Vatarakta

Sadhigavata

Krostukasirsa

Which look similar to *Amavata* are to be differentiated from it.

Pathyapathya

Varga Pathya Apathya *Anna Yava, Kulattha, Raktasali, Shyamaka, Kodrava Dwidala, Masha Shaka Vastuka, Shigru, Karavellaka, Patola, Punarnava Upodika Dugdha Takra Dadhi, Ksheer Mamsa Jangala Mamsa Anupa Mamsa, Matsya Jala Ushnodaka Sheetodaka, Kanda Ardraka, Takra Siddha Lasuna Tail Erand Sneh Mutra Gomutra Madya Purana madya Naveen madya*

UPADRAVA (COMPLICATION)

In *Anjana Nidana 8 Updrava* of *Amavata* are mention they are *Jadyata, Antrakunjan, Anaha, Trishna, Chhardi, Bahumutrata, shola, Nidranasha*.

DISCUSSION AND CONCLUSION

The disease *Amavata* is difficult to cure because of its chronicity, complication, and morbidity. The description of *Amavata* seems to be not found in the *Vedic* and *Samhita* period. After the medieval period, it started dominating, and nowadays it is a very common dreadful disease. *Chakrapani* introduced the effective drugs and treatment first time for the *Amavata*. *Amavata* is a disease caused due to two pathological factors i.e *Ama* and *Vata*. *Amavata* is *Amashayothha Vyadhi*, it is produced due to improper functioning of the 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 ultimate leads to *Amapachana, Vatashamana & Strotoshodhana*. Drugs like *Guduchi, Nagara, Rasna, Musta, Pippali*, and *chitraka* help in improving *Agni* thus helps in the digestion of *Ama*. *Guggulu* due to its property of *bhagnasandhankara* prevents the erosion of bone, osteoporosis, and deformity of joints. It also reduces the inflammation of the synovial membrane, connective tissue, and ligaments of affected joints due to its *shothhara* property. Presently NSAIDS and Corticosteroids are the mainstays of treatment in this condition. However, they have severe adverse effects and have limitations for long-term therapy. So, to overcome this challenge there is a need to adopt the *Ayurvedic* system of Medicine which is easily available and cost-effective.

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