

A REVIEW OF AMVATA

Vaibhav Dadasaheb Bhoite^{1*} (MD), Atish Subhash Ostwal² (MD), Borde Mahendra Machchhindra³ (MD) and Pratibha Amit Shingare⁴ (MD)

¹Associate Professor, Sharir Kriya, Matoshri Ayurved College, Karjule Harya, Ahmednagar.

²Associate Professor, Swasthavritta & Yoga, Siddhakala Ayurved College, Sangamner.

³Associate Professor, Samhita Siddhant & Sanskrit, SVNHT's Ayurved Mahavidyalaya, Rahuri.

⁴Assistant Professor, Samhita Siddhant & Sanskrit, Matoshri Ayurved College, Karjule Harya, Ahmednagar.

Article Received on
29 November 2023,

Revised on 19 Dec. 2023,
Accepted on 09 Jan. 2024

DOI: 10.20959/wjpr20242-31000



***Corresponding Author**
Dr. Vaibhav Dadasaheb
Bhoite

Associate Professor, Sharir
Kriya, Matoshri Ayurved
College, Karjule Harya,
Ahmednagar.

ABSTRACT

Amavata is disease of Rasavaha strotasa it is generally compared with Rheumatoid Arthritis. Amavata is the outcome of Agnidushti, Amotpatti and Sandhivikruti. Amavata is the most common endogenous disease which is produced due to frequently formation of Ama in the human body. It is the commonest among chronic inflammatory joint disease in which joints becomes swollen, painful & stiff. Due to its chronicity & complications it has taken the foremost place among the joint disease. Despite of the administration of best available modern drugs, the disease has a tendency of persistent progress and cripples the patients. Amavata is the prime disease which makes the person crippled and unfit for an independent life and about 60% of the patients become unfit to work 10 years after the onset of the disease.

KEYWORDS:- Amvata, Sandhivikruti, Ama, Mandagni.

INTRODUCTION

Amavata is a disease in which vitiation of Vata Dosha and accumulation of Ama take place in joints, which simulate rheumatoid arthritis (RA) in modern parlance. Ama is a maldigested product, which is not homogeneous for the body. Vitiating Vayu circulates the Ama all over the body through Dhamanies, takes shelter in the Shleshma Sthana (Amashaya, Sandhi, etc.),

producing symptoms such as stiffness, swelling and tenderness in small and big joints, making a person lame. 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.

The main causative factor, Ama, is caused due to malfunctioning of the digestive and metabolic mechanisms. The disease is initiated by the consumption of viruddha Ahara and simultaneous indulgences in Viruddha Ahara in the pre-existence of Mandagni. Although Ama and Vata are chiefly pathogenic factors, Kapha and Pitta are also invariably involved in its Samprapti.

According to their similarity in scientific aspects, the scientific presentation of Amavata accurately mirrors the specific range of rheumatological conditions known as rheumatoid arthritis. Rheumatoid arthritis (RA) is a symmetrical polyarthritis that is chronically inflammatory, detrimental, and deforming and is associated with systemic involvement. A few genetic and environmental factors affect the risk for RA. RA is an autoimmune disorder, which means that the immune system attacks healthy body tissue. However, the exact reason for this attack is not always known. Because of its chronicity, incurability, difficulties, and morbidity, amavata is one of the more challenging conditions for clinicians.

Nidana

Viruddhahara

Dietary items that are unwholesome for the body's normal Dhatu (Tissue components) and Doshas and have a tendency to conflict with the system are referred to as Viruddha. Similar to the sickness Amavata, this Viruddha Ahara is the most frequent etiological factor for most disorders.

Viruddha cheshta

There isn't a precise description of Viruddha Cheshta. It has a significant impact on how the ailment manifests since it vitiates Agni, which ultimately results in the formation of Ama.

Mandagni

Ama is formed when the body's Agni is not functioning properly, which causes a number of disease symptoms.

Nischalata

Lack of exercise causes Kapha Vriddhi, which in turn causes Agnimandya, which creates Ama.

Too much exertion

Too much exertion causes vata vriddhi.

Etymology of ama

1. The unprocessed or undigested food particle is Ama.
2. Ama means “which is subject of digestion”.

Definition of ama

1. Due to hypo-functioning of Ushma the 1st Dhatu, Rasa is not properly digested, instead the Anna rasa undergoes fermentation being retained in the Amashaya. This Rasa is called as Ama.
2. The food material which will not undergone vipaka, leads to Durgandha, which is large in quantity, which is picchila & which leads to Gatra Sadana is called Ama.
3. Due to impairment of digestive fire the undigested remained food material is Ama.

Samprapti

When a person with a poorly functioning digestive system follows an unsuitable diet and exercise routine (Virrudhaahara vihar) or consumes fatty foods, Vayan Vayu is formed which propels the Ama, which eventually arrives to the location of Sleshma. Where Vata, Pitta and Kapha vitiate the Amarasa, which is then distributed throughout the body through the vessels (Dhamini). Then it gathers in the joint pores and tiny channels. The patients get feeble as a result and their entire body feels heavy and stiff. Amavata is the name for the condition that occurs when this worsened Ama concurrently affects the (pelvic and shoulder) girdles, other joints and makes the body stiff.

Samprapti ghataka

Dosha	-	Vata pradhan tridosha
Dooshya	-	Rasadi dhatu; Asthigata snayu; Sira
Agni	-	Jatharagni; Rasadhatwagni
Ama	-	Jatharagnijanya & Rasadhatwagnijanya
Srotas	-	Rasavaha, Asthivaha

Udbhava Sthana	-	Amashaya
Adhishthan	-	Asthisandhi
Rogamarga	-	Madhyama

Pathogenesis

1. Synovitis (Synovial cell hyperplasia, Hypertrophy with CD4 lymphocytic infiltration and synovial effusion)
2. Pannus formation
3. Cartilage loss
4. Fibrosis
5. Bony erosion, deformity, fibrous and bony ankylosis
6. Muscle wasting
7. Periarticular osteoporosis.

Classification of amvata

According to doshanubandh

A) Doshanubandha of one dosha

1. Vatanuga amavata
2. Pittanuga amavata
3. Kaphanuga amavata

B) Doshanubandha of two dosha

1. Vata-pittanuga amavata
2. Pitta-kaphanuga amavata

C) Doshanubandha of three dosha

1. Tridoshaja amavata

According to severity

1. Samanya amavata
2. Pravridhha amavata

According to chronicity

1. Navina amavata
2. Jirna amavata

Lakshana of amavata**Samanya lakshana of amavata**

- | | | |
|----------------|---|-----------------------|
| 1. Angamarda | – | Body ache |
| 2. Aruchi | – | Anorexia |
| 3. Trushna | – | Thirst |
| 4. Gaurav | – | Heaviness in the body |
| 5. Aalasya | – | Lethargy |
| 6. Angashunata | – | Swelling in the body |
| 7. Jwara | – | Pyrexia |
| 8. Apaki | – | Indigestion |

Pratyatma lakshana of amavata

- | | | |
|--------------------|---|-----------------------------|
| 1. Sandhi shotha | – | Swelling in multiple joints |
| 2. Sandhi shoola | – | Pain in the joints |
| 3. Gatra stabdhata | – | Stiffness in the body |

Principles of management

1. Langhana
2. Snehana
3. Basti
4. Anuvasana
5. Asthapana
6. Swedana
7. Pachana
8. Deepana
9. Virechana

CONCLUSION

Amavata has been named keeping view two predominant pathological factors viz Ama & Vata. Ama means unripe, uncooked, immature & undigested material as a consequence of the impaired functioning of Agni. This Ama results in a Dosha-Dushya combination combined with vitiated Vata and Kapha doshas, creating the nidus for Amavata symptoms to manifest.

It is the underlying cause of almost all illnesses. It came about primarily as a result of Mandaagni. According to their signs and symptoms, rheumatoid arthritis and Amavata are

very similar. Maintaining the patient's Agni while reducing joint discomfort and swelling are the goals of treatments.

REFERENCES

1. Agnivesha, charaka Samhita, Redacted by Charaka & Dridabala with Ayurveda Dipika Commentary by Chakraonidutta, Edited by Vaidya Yadavji Trikamji Acharya, published by Chaukhamba Surbharati Prakashana, Uttar Pradesh, 2015.
2. Mahavakara, Madhava Nidan, Uttarardha with Madhukosha vyakhya by Vijay rakshita & Shrikantadutta, vidyotini tika by Ayurvedacharya Sri Sudarshana shastri, Chaukhamba Sanskrit, Varanasi, Uttar Pradesh, 2015.
3. Astanga hridayam with the vidyotini hindi commentary, editor kaviraj Atrideva Gupta & Vaidya yadunandana upadhyaya, chaukhamba Sanskrit sansthan, Varanasi, 2016.
4. Sushruta Samhita, Hindi Commentary by Kaviraj Ambika Dutta Shastri, Chaukhamba Sanskrit Sansthan, Varanasi, 2015; 11.