



A Critical Review of *Amavata* (Rheumatoid Arthritis) – An Autoimmune Disorder

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ABSTRACT

The most common disease brought on by Ama's ongoing development inside the human body is called Amavata. One of the outcomes of this so-called development is the widespread occurrence of Amavata. It is the most prevalent kind of long-term inflammatory joint disease, characterized by pain, discomfort, and stiffness in the joints. It is now at the top of the list of joint conditions due to its consequences and chronicity. The severity of the disease and the fact that it is incapacitating suggest that there may be a medical problem. There is little doubt that the present treatment strategy helps to lessen the condition's accompanying weakness, restricted movement, and discomfort.

KEYWORDS: *Ama, Amavata, Ahar- Vihar*, etc.

INTRODUCTION

A degenerative condition known as Amavata is caused by a worsening of the vata dosha. Ama then lodges in trika sandhi, producing severe joint pain, inflammation, and Jwara, which ultimately leads to joint weakness and either temporary or chronic joint impairment that limits daily activities. "Ama" and "vata," the two primary causal factors, have the same pathophysiology. The causes of Ama's appearance and its function in identifying the illness phase require more investigation. Ahara Rasa, also known as Ama, is mostly caused by a malfunctioning digestive system. This leads to several illnesses in the body, Amavata being the most fatal. It has been shown that people are harmed by its institutions' frequent aggravation throughout its chronic phase. The Vedas also list certain situations that might cause problems with movement.¹

METHODOLOGY

Ayurvedic and modern publications, reputable websites (PubMed, Medicinal Plants, etc.), authentic journals, literature, manuscripts, Sanskrit Dictionary, Shabdakosha, and other sources were used to compile information about Amavata.

HISTORICAL REVIEW

VEDAS:

Ayurveda is considered an Upaveda by Atharvaveda. There is no particular reference to Amavata in the Vedas. The Atharvaveda lists several traditional ailments, including vishakhanda, a word for faulty joints².

PURANAS:

Lists of Sharira-related themes are found in Puranas. The Agni Purana provides a list of all the joints in addition to the Pathyas for the vata Rogas connected to each joint.³

BRIHATRAYEE:

The phrase Amavata is found in the Charaka Samhita, which dates back to around 1000 B.C. and is believed to describe the bond between Ama and Vata. However, the name "Amavata" is used in the therapeutic indications of several medicinal compounds, such Kamsahareetaki and Vishaladi phanta of Pandu Chikitsa, both of which have been demonstrated to be beneficial in Amavata.⁴

NIDANA:

One ingredient that has the ability or tendency to cause sickness is nidana⁴. Stated differently, the pandemic and nidana share the same cause. Nidana has been split up into a number of factions. Among them are Bahya Hetu and Abhyantara Hetu. The bulk of Abyantara hetus, or the underlying aspect, consists of dosha and dooshya, whereas Bahya hetus includes things like Ahara, vihara, and kala.⁵

CONCEPT OF AMA:

- Raw, uncooked, unbaked, unripe, immature, undigested food⁶.
- In the body, Ama is a part of Asatmya. Ama implies unripe, undercooked, unripe, and undigested in general.

HETU (ETIOLOGY) OF AMA:

The following are the causes of Agnimandhya:

1. आहारज
2. विहारज
3. मानसिक

AHARAJA:

- विषमासनम
- असात्मय आहार
- अधिक भोजन खाना
- भोजन का अपच

- गुरु भोजनम्

VIHARAJA:

- स्वप्न विपरियम
- देश काल ऋतु वैष्यमं
- वेग विदारनम्

MANASIKA:

- शोकं
- क्रोधं
- चिन्ता
- दुख

PROPERTIES OF AMA:

- द्रवत्वं
- गुरुत्वं
- स्निग्धत्वं
- पिचिलत्वं
- नाना वर्णं

VIKRUT LAKSHANA:

- स्रोतरोध
- बलभ्रंश
- गौरवम
- मन्द

POORVA ROOPA

- दौर्बल्य
- अरुचि
- आलस्य
- गौरव
- तृष्णा
- अङ्गमर्द

ROOPA

- अङ्गमर्द
- अरुचि



- तृष्णा
- आलस्य
- ज्वर

PRATYATMA LAKSHANAS:⁷

- संधि शोथ
- संधि शूल
- गात्रस्थाब्धत

CLASSIFICATION OF AMAVATA

- Dosha
- Severity
- The disease's mode of occurrence.

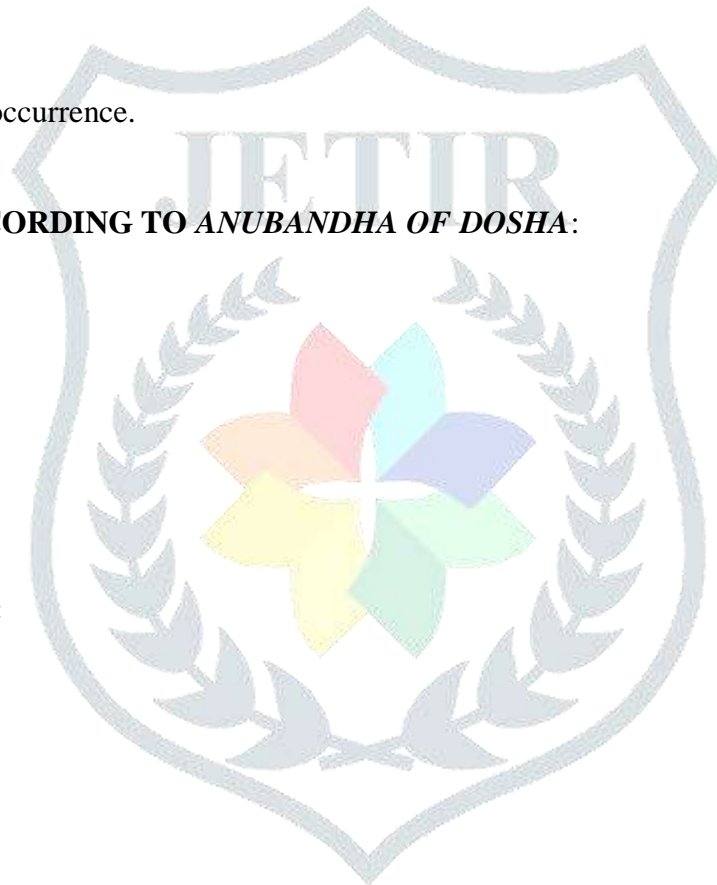
CLASSIFICATION ACCORDING TO ANUBANDHA OF DOSHA:

Anubandha of one dosha:

- वातनुग
- पित्तानुग
- कफानुग

Anubandha of two dosha:

- वात-पित्तनुग
- वात -कफानुग
- पित्त -कफानुग



1. Involvement of all the three *doshas*: त्रिदोषज⁸

GENERAL SAMPRAPTI

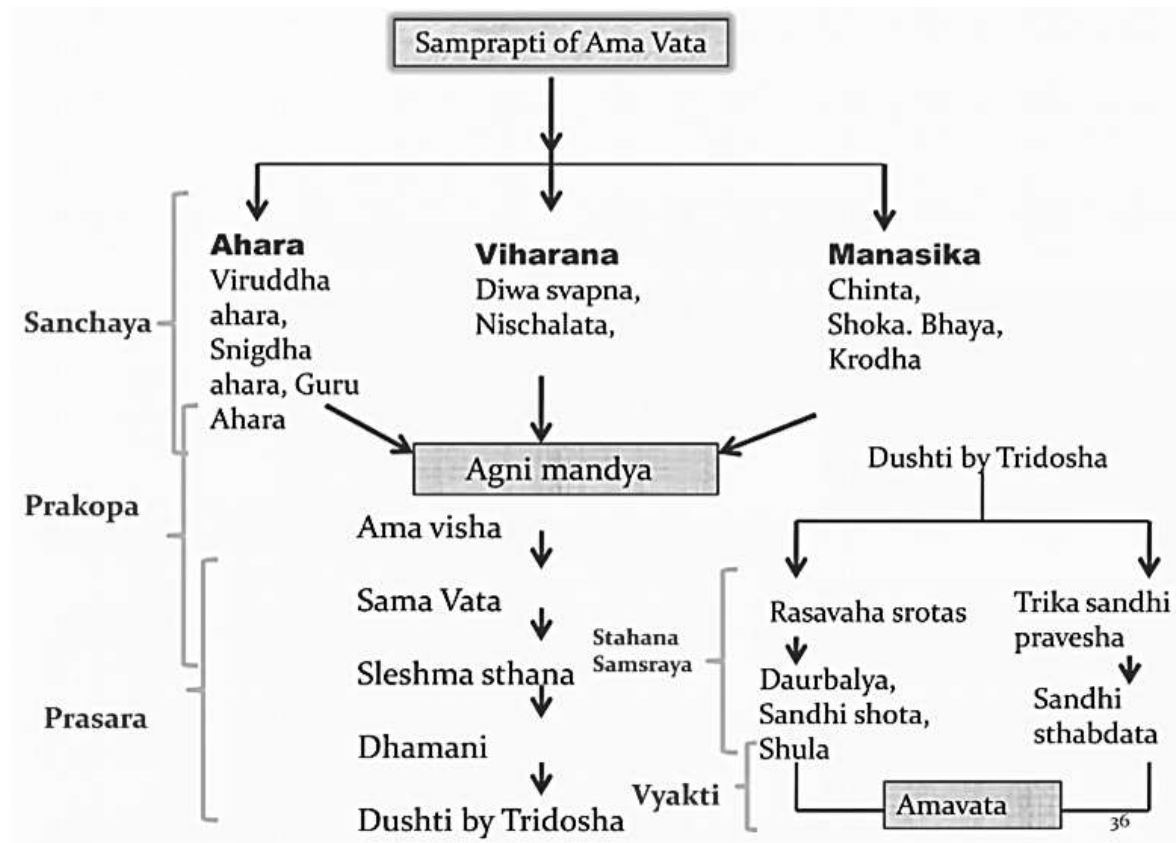
Samprapti provides a thorough explanation of every pathogenic activity that takes place at any given time during the disease's many stages. From the time of nidana Sevana until the time of vyadhi Vyaktavastha, it is the pathogenesis phase in the body. The nidana factor vitiates doshas in a certain way. Disease manifestation results from the accumulated doshas migrating via Srotas and being trapped in nidana Sevana, where there is a kha Vaigunya. This dynamic phase, consisting of Sanchayadhi Avasthas, is explained by Samprapti. Every writer who has tackled the Samprapti of Amavata has come to the same judgment. Ama plays a significant role in how the illness Amavata develops. Vagbhata has divided Samprapti into five groups. Their names are Sankhya, Vikalpa, Pradhanya, Bala, and Kala Samprapti.⁸

VISHISTA SAMPRAPTI:

If a certain dosha is present or absent, it will be indicated by the Amavata Vishista Samprapti. The domination of one dosha gives rise to its own lakshanas. Serious shoola is the outcome of vata supremacy in the sandhi.

Sandstones contain Daha and raga because pitta is the predominant element. Kaiser domination has three effects:

Gaurava, Kandu, and staimitya.⁹



SAMPRAPTI GHATAKAS:

- i. **Dosha:** Vata, Pitta, Kapha
- ii. **Dushya:** Rasa
- iii. **Agni:** Mandata Rasa-dhatwagni.
- iv. **Ama:** Mandata of Jatharagni and Rasadhatwagni.
- v. **Srotas:** Rasavaha Srotas
- vi. **Dushti prakara:** Sanga.
- vii. **Udbhava Sthana:** Amashaya.
- viii. **Sanchara Sthana:** Sandhis.
- ix. **Roga marga** - Madhyama Roga marga
- x. **Adhishtana:** Sandhies
- xi. **Vyaktastha:** Sandhies.

UPADRAVA:¹⁰

- संकोच
- खन्जत
- वातरोग - हृदय विकृति

SADHYA – ASADHYATA:¹¹

Regarding the number of doshas included and the enlargement of the Shotha to include all of the Sandhies in Amavata's sadhyasadhata, all the writers were in agreement. When only one dosha is required to treat Amavata

disease, Sadhya is employed. In the presence of two doshas, it becomes Yapyra. Asadhya is the state in which all three doshas are involved in the Amavata upadrava and all Sandhies have been influenced by the Shotha.

CHIKITHSA OF AMAVATA:¹²

EKAL AUSHADHI

- a) Aragvadhya leaf-12 to 24 g., cooked in ghee or Sarapa Taila -twice a day
- b) Shunthi powder - 2 g, should be taken twice a day with 50 ml-warm waters.

YOGAS (FORMULATIONS)

1. Guduchyadi Kwatha: Take 14 to 28 ml twice a day.
2. Higulesvara Rasa: Take 1 to 2 tablets twice a day with 50 mL warm water.
3. Vaishvanara Churna: Take 3 to 6 g twice a day with 50 ml warm water.
4. Yogaraja Guggulu: Take 1 to 2 tablets three times a day with 50 mL warm water.
5. Sihanada Guggulu: Take 1 to 2 tablets three times a day with 50 mL warm water.
6. Ajmodadi Churna: 1 to 3 g, taken twice a day with 50 ml warm water.

LOCAL APPLICATIONS¹³

1. A hot Lepa (poultice) made from 250 g Masha (black phaseolus) seed, 125 g Rasna and Gandhaprasarani leaves, 125 g Eraa (castor) root, and 125 g Atibala root should be applied to the afflicted area.
2. Baluka Pottalika fomentation of the afflicted joint

AMAVATA CHIKITSA THROUGH LANGHANA ¹⁴

Initially, the management of Amavata grants permission to Langhana. The following guidelines are predicated on Amavata's use of Langhana. For rasaja Vikaras, both varieties of Langhana are beneficial. Amavata is where Rasadhatu is most active. Amashayotta Vyadhi prescribes the Langhana therapy. The root of Ama in Amavata is Amashaya. The amavikaras are likewise calmed by Langhana.

AMAVATA CHIKITSA THROUGH SWEDANA PROCEDURE

The term "Swedana" describes the production of Sweda as well as the treatment of nigraha, gaurava nigraha, and Sheeta nigraha. Charaka's vision, according to which rooksha sweda should be done first if vitiated vata dosha resides in kapha Sthana, may provide credence to the Amavata's advice to execute rooksha sweda in the form of valuka putaka.¹⁵

AMAVATA CHIKITSA THROUGH DEEPANA PROCEDURE

The list of Deepana medications is as follows: Jwara, Moorcha, thrushna, and Aruchi are the times when it is excellent. Both the Kleda and the shleshma consume it. All the gunas, laghu, Ushna, and Rooksha are present in Katu rasa. It also includes traits of deepana, Pachana, and rochana because the srotases are dilated.¹⁶

AMAVATA CHIKITSA THROUGH VIRECHANA KARMA

After taking pharmaceuticals like langhana, swedana, tikta, katu, and deepana, the patient should undergo virechana treatment because the doshas generated by these medicinal practices allow shodhana to be eliminated from the body.¹⁷

AMAVATA CHIKITSA THROUGH BASTI KARMA

In Amavata, both Niruha Basti and anuvasana are advised. Chakradatta told Niruha about Saindhavadhi taila for Anuvasana and Kshara Basti for Niruha. The Anuvasana basti administration oversees Amavata, and it is succeeded by other snehas' niruha basti. It has been demonstrated that shodhana bastis are helpful in situations with ama.¹⁸

DISCUSSION

The Samhita literature placed significant stress on the role of Ama in the genesis and control of illness. The first person to identify this illness as a separate entity was Madhava kara. After that, Chakradatta, Bhavprakash, Anjan Nidan, and Basavarajiya provided a thorough explanation of the condition and its treatment. Though amavata may be found anywhere in the globe, cities are where it is most common.¹⁹

It is becoming more common in the twenty-first century due to the etiological element's intake and the practice of a sedentary lifestyle. Mandagni's/Vishamagni's function is vital to the beginning of illness. Although Ama and Vata are the main pathogenic elements, Kapha and Pitta are closely linked to the pathogenesis of Amavata. Madhyama rogamarga is the cause of this disease's Samprapti, and it manifests in Sandhi Sleshmasthanas and Annavaha Srotas.²⁰

Because Amadosha's physical characteristics are similar to those of Shleshaka Kapha, which are present in joint spaces and give it a yearning to settle down, it is drawn to many joint places. Sleshmasthanas generate a range of clinical symptoms when it is discovered in pathology. Particularly active are the Dushyas in Majja, Asthi, and Rasa.²¹

PATHYA

Warm water, Adraka (ginger), bulb of Rasona (garlic), leaf and fruit of Paola (small cucumber variety), seeds of Kodrava (a type of cereal (*Paspalum scrobiculatum*Linn) Kodo in Hindi), Syamaka (a type of cereal - *Panicum Frumentaceum*), Yava (barley), and Kulattha (dolichos bean).²²

APATHYA

Patients suffering from Amavata, Guru, and Abhiyandi Anna should avoid black phaseolus bean seeds, milk, curd, Guda (jaggery), fish, excessive eating, sitting up late at night, suppressing the screams of nature, and exposure to eastern winds.²³

CONCLUSION

The Ama and Vata are the two most important factors in the development of this illness. Trika and sandhi contribute to physical stiffness when vitiated vata and Ama join the Kostha simultaneously; this condition is called Amavata. Ayurvedic literature attributes the pathophysiology of Amavata to a number of Nidana, including drinking Kandashaka, Viruddhahara, Viruddhachesta, Mandagni, Snigdha bhuktavato vyayama, Nischalata, and Guru Ahara. The main concepts of treatment for Amavata include Langhana, Swedana, Dipana,

Pachana, Virechana, Snehapana, Basti, and the several medications that can be beneficial for Amavata with Tikta-Katu rasa.

CONFLICT OF INTEREST – NIL

SOURCE OF SUPPORT -NONE

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