



## Conceptual Review Study of Etiopathogenesis of Amavata.

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### ABSTRACT

Amavata is the most troublesome disease in the current era. The pain is worse. It is caused by the vitiation of the vata dosha and its association with Ama. Usually, it affects the extremities' joints. Signs of it include swelling, stiffness, soreness, and discomfort in the joints. It is the outcome of a sedentary lifestyle and a poor nutrition. The current era is characterized by modernization and civilization. When someone works fast, eats a lot of junk food, and has a heavy job, their health is disregarded. It affects output in some way. The "amavata" sickness arises from the combination of vitiated vata and ama doshas.

**Keywords:** *Amavata, vata, Ama, dosha*

### INTRODUCTION

We are living in the age of Ayurveda. This healthcare method encourages mental and physical health. It offers remedies for every medical problem that can occur in a human body. The bulk of individuals in today's modern, civilized world have modern lifestyles that involve consuming junk food, not giving their health as much thought, and spending much of their time sitting down. All these vitiate the vata dosha. Overindulgence in junk food and a diet heavy in calories vitiate the Kapha dosha and cause Ama. These two combine to generate the troublesome disease Aamavata. That could be connected to RA. Right now, it's the most common sickness. It becomes worse as you get older. It causes stiffness, swelling, and pain in the joints. With a frequency of 0.9%. Between 20 and 40 new instances are reported year per 10,000 Lac people, with females more frequently affected than boys. Throughout pregnancy, the illness is asymptomatic, although it may manifest itself postpartum. Stress and

environmental variables can accelerate the disease's onset. A first-degree relative's risk of developing RA was 5%.

## AIMS

To study in detail Etiopathogenesis Aamvata.

## OBJECTIVES

1. To take various references related to etiopathogenesis Aamvata in various Ayurvedic Samhitas.
2. To understand Aamvata.

## MATERIAL AND METHODS:

1. Compilation of different reference form texts, dictionary and Samhita related to topic.
2. Explore and elaborate the concept of Lifestyle disorders by referring books, papers, samhita etc.
3. Exploring Aamvata

## REVIEW OF LITERATURE:

### ▪ Amavata:

It is called 'Amavata' when Vata is connected to Ama. The pathogenic Ama circulates throughout the body and settles in the sandhithana, giving rise to Amavata, driven by the vitiated vata, which results in Srotobhisyanda.<sup>1</sup>

### ▪ Nidana

1. Guru ahara
2. Kandasaka sevana
3. Viruddhahara -
4. Viruddhacesta
5. Mandagni
6. Avyayama
7. Snigdha bhuktattvata vyayama
8. Vyavaya<sup>2</sup>

### ▪ Purvarupa:

Although the purvarupa of Amavata is not explicitly stated in any of the classics, symptoms such as Daurbalya, Hrd-gaurava, and Gatrastabdhatata may be regarded as Amavata purvarupa. The existence of Ama in the body could be the cause of these symptoms.<sup>3</sup>

- **Rupa:**<sup>4</sup>
- **Pratyatma lakshanas:**

The primary clinical characteristics that allow the disease to be distinguished from other similar types of disorders are pratitma lakshana. Sandhis are the primary location where clinical characteristics appear in Amavata. Thus, the lakshanas of Pratyatma are-

**1. Sandhi Shula (pain):** "Shula" is the vikruta vata's karma in Amavata. "Ama," which lodges at sandhis and causes srotarrodha, which obstructs vata dosha and results in vata prokopa. When vitiated kapha is combined with nerve discomfort, sandhi shula is discovered. In contrast to "vrushchik dansavat," which denotes ongoing, excruciating pain similar to a scorpion bite, "sandhi shula" happens in pravridha avastha when asthi and majja dhatus are primarily impacted by vata dosha.

## **2. Sandhi shotha - enlargement**

In Bahya sira (Bahyaagavira, sira=srotos-chakrapani), the vitiated vata vitiates kapha, Rakta, and pitta, and being covered by them (vaddha or avritta chakrapani) forms shotha.<sup>5</sup> Ama sthaniya shleshma builds up in the joints through the "srotabhisyandan" process, which results in sandhi.

## **3. Gatra stabdhata – (stiffness)**

“stabdhata gatrata janwadeh namana asamarthyam” (Dalhana on su.su. 15/24)

It means inability to perform the namanadi karma (bending movement) by the affected joints. Acharaya Madhava also said :-

“Stabdham cha kurate gatra”

"Graha" signifies "stabdhata," according to Hemadree. Its adjective form, stambha, translates to "sankochadi abhava" or "niskriyata." (A.H.Su.12/5; Hemadree & Aruna Datta) The restriction of joint range of motion is indicated by all of these meanings. Sandhi grew rigid, unable to move within their usual range. It results from vitiated vata spreading Ama throughout the body.

#### 4. Sparsasahyata – Sensitivity

Although sparsasahata is not specifically addressed in the Amavata of Ayurvedic writings, subjective and objective tenderness can both be included in the phrase "sandhi shula." After a considerable amount of time, sparsahata is found practically because of the greater vitiation of sandhistha "shleshaka kala" and "shleshaka kapha," and sparsasahyata is found because of shula and sotha.

##### ▪ Samanya Lakshanas:

**1. Angamarda:** This symptom is a systemic one. Ama circulates through the vitiated vayu, causing strotaradha in the body, which is followed by angmarda's feeling.

**2. Aruchi** - The sensation of "fullness of abdomen & unwilling towards food" is brought on by Agnimandya.

**3. Trishna** - Ama pitta is the cause of Ama prabhava trishna. The symptoms are connected to kapha praseka, aruchi, and adhmaana.<sup>6</sup> Ama pitta (chakrapani) is equivalent to Ama avarodha viridha pitta. Udaka bahe srotas dusti causes "trishna" to occur.<sup>6</sup>

**4. Alasya:** apakva anna rasa is the cause of it. With the aid of vyana vata, apakva anna circulates throughout the body and generates alasya. The mental element is affected by the hindrance of the rasa's prinana karma. Despite being capable of working, the individual lacks excitement.

**5. Gaurava** - Gauravata is the feeling of having a heavy head and appearing as though the entire body is coated in ardra charma. It is created when the body circulates kapha that has become vitiated.

**6. Jwara:** Agnimandya and Ama utpatti are the causes of it.

**7. Apaka:** This phrase has two interpretations:

(i) Because Agnimandya impairs digestion.

(ii) Absence of putrefaction at sandhi (puyotpatti): In Amavata, sandhi paka is absent,

and there is only sotha at joints. This is seen based on gender.

**8. Amag sunata:** Vimargagamana of vitiated pitta, kapha, rakta, and vata causes it. The elasticity of that location is destroyed.

▪ **Doshanubandha Lakshana:**

It contains the Amavata vishesha lakshana. Acharya Madhav explained the signs that indicate a particular dosha's predominance.

(1) The Tivra Sandhi Shula of Vatanubandha.

This kind of amavata causes excruciating joint pain. The primary characteristic of Amavata is pain, although in Vatanubandha, pain is comparatively more severe.

(2) Shandhi raga and deha in Pittanubandha. In Sandhithana, raga and dahanabhuti are peculiar characteristics of Pitta's involvement in Amavata.

(3) The trio of Kaphanubandhi: Kandu, Guruta, and Stimitya. When moist fabric is wrapped over body parts, stimitya can be felt. Because of Ama, guruta is a subjective experience. The cause of kandu is vitiated kapha. It also refers to the body part's reduced range of motion.<sup>7</sup>

(4) Samsargaja:

- (i) Vata pittanubandha;
- (ii) Vatakaphanubandha;
- (iii) Pittakaphanubandha

When two doshas are involved, those doshic symptoms appear at the same time.

(5) Sannipataja, or Tridosha participation: This condition is termed sannipatika when it is associated with Tridosha involvement, which is typically observed in cases of Amvata.

**Upashaya of Amavata:**

1. Aushadha: Any medicine containing the appropriate linkages to katu, Tikta rasa, ushna guna, and deepana pachna.

Karma: upavasa, pipasa, Ruksha swedana, and langhana.

2. Anna: Generally speaking, ahara dravyas with katu tikta rasa and laghu guna (simple to digest) are called ushna ahara dravyas and ushnodaka pana.

3. Vihara: Bhojanottaravisrama, Ushnodaka snana, etc. kala – ushna kala

- It is said that Ruksha Sweda cures Ama by its Rukshaguna.

In Amavata, Langhan is recommended because to its ability to enhance Agni and aid in the digestion of Ama, Kleda, and Mala. According to a study, corticosteroids, which mostly have a numbing effect, are created by langhan karma.

- Ushna ahara dravya facilitates simple digestion and calms the vata.

- **Ushna kala**, by virtue of its ushnavishandaguna, cures srotavisyand, digest Ama as well as it possess vatanulomana prabhava.

▪ **Anupashaya of Amavata:**

1. Aushadha: In general, all aushadhas have the following characteristics: amla rasa, santarpana effect, seta guna, and srotavisyanda karma.

Karma: snigdha sweda, santarpana karma, Abhyanga (with sneha), etc.

2. Anna: Generally speaking, all Ahara dravyas have seeta, snigdha guru guna, srotavisyanda impact (e.g., dadhi), and Amla rasa (exceptions exist). Puti anna, adhyasana, viruddahara, and so forth.

3. Vihar: Divaswap, Vegdharana, seetodaka snana throughout the year, vishama sayya shayana. sleeping on wet ground or in a vayu sevan.

- Meghodaya, Ratri, Pratah, and Kapha are the three types of Kala.

- Due to its snigdha guna, singdha sweda aggravates sajatiya Ama and causes srotabhisyanda, which worsens the ailment.

- Santarpana has the similar effect of making the disease worse by promoting the production of Ama.

- Kapha-seeta kala improves things by making sandhi graham and other things.

- Hard labor and obsessive work also make discomfort worse.

▪ **Samprapti:**

When etiological factors are applied to a person who already has a mandagni, vata vitiation and ama production take place in the amasaya. Because of vitiated Vata, the body circulates this unhealthy ama, which is prone to slesma sthana. Here, vata's activity causes ama to become more virulent and reach dhamani. It quickly amalgamates with vata, kapha, and pitta in the dhamanias, giving it a thick, viscous viscosity with a varigative tint. These qualities make sroto-abhisya and sroto-rodha easy. These srotas lasting alterations, also called sthana samsraya, are the reason behind the emergence of symptoms like Hrdgaurava, Hrd-daurbalya, Sandhi-sotha, Shula, and stiffness, among others.

The samprapti ghataka of Amavata are as under.

**Udbhavaasthana** : Amasaya and pakvasaya

**Sancarasthana** : Throughout the body by rasavahini.

**Adhisthana** : Slesmasthan - Sandhi

**Rogamarga** : Madhyama.

**Agni** : Jatharagni, dhatvagni

**Dosa** : Tridosha - Vyan and saman Vayu Pacaka Pitta.

**Kledak** and Slesmaka kapha.

**Dusya** : Rasa, Majja, Asthi, Sandhi, Snayu Purisa, Mutra.

**Srotas** : Rasavaha, Majjavaha, Asthivaha, Purisavaha, Mutravaha.

**Srotodusti** : Sanga

**Vyadhisvabhava** : Asukari, Kastatam - Punah Punah akramansila.

## DISCUSSION AND CONCLUSION

Amavata is a sickness that is referenced in passing in the Vata Vyadhi chapter (in both Charak and Shukrata) in a concealed form with a distinct clinical aspect, but it is not addressed in Brihatrayee as a separate chapter form. Acharya Madhava merely added a few new clinical features and provided a vivid description in the seventh century A.D.

- Amavata has a sneaky onset and is chronic in nature. In a relatively short time, it can get worse.
- It was discovered that the preponderance of vata, kapha, and mandagni, together with tridosha dusti, played a significant roll.

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