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**A LITERARY STUDY ON THE AYURVEDIC PERSPECTIVE
OF THE DISEASE AAMAVATA: A REVIEW**



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REVIEW ARTICLE

A LITERARY STUDY ON THE AYURVEDIC PRESPECTIVE OF THE DISEASE
AAMAVATA: A REVIEW**Abstract:**

Amavata (Rheumatic arthritis) is a disease which affects the joint and hampers the locomotion. In Ayurvedic classics the aetiology, sign symptoms, treatment has been described in detail. Rheumatic arthritis is a condition in which affliction of multiple joints occurs. *Nidana* (cause) is causative factor for any disease. Through this paper an attempt is been made to review the disease *aamavata*.

Key Words: Aamvata, Rheumatic arthritis, multiple joint

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INTRODUCTION:

The word *Amavata* (Rheumatic arthritis) is made up of two words *ama* (improper digested food) and *vata*. Improperly formed *aahararasa* called *ama*, causes vitiation of *vata* which is known as *Amavata* (Rheumatic arthritis).^[1] So here simultaneously *Ama* and *Vata* enters in to the *trika sandhi* leading to stiffness of the body parts and pain in multiple joints, this condition is known as *Amavata* (Rheumatic arthritis).^[2]

AIM AND OBJECTIVES:

- Literary study on the Ayurvedic perspective of disease *Aamavata*.
- To study the classification of *Aamavata*.
- To study the principle of management of *Aamavata*.

The *Amavata* (Rheumatic arthritis) can be classified in the following manner.^[3]

Eka Doshaja:

- Vataja*
- Pittaja*
- Kaphaja*

Dwandvaja:

- Vata-pittaja*
- Pitta-kaphaja*
- Kapha-vataja*

Tridoshaja:

- Symptoms of all three *Doshas* are found.

On the basis of Chronicity

- Nava Amavata* – which occurs in duration less than 1 year.

- Purana (Jirna) Amavata* – which occurs in a duration more than 1 year.

Nidana -In Madhava *Nidana*, the *nidana* for *Amavata* has been stated as

- Viruddhahara*
- Nishchalata*
- Viruddhacheshhta*
- Mandagni*
- Vyayama* immediately after *snigdha bhojana*

Viruddha Ahara- The component which makes the dosha utklesha but does not eliminating them out is called '*Viruddha*'.

Mandagni- *Mandagni* generates the *ama* which is inturn does the *srotorodha* and *vataprakopa*.

Snigdhambhuktvatohi Annam Vyayam Kurvatastastha- When person does exercises immediately after *snigdha bhojana*. (fatty food)

Miscellaneous Causes ^[4] *Kandamula Sevana* is considered as the causative factor of *Amavata* in *Harita Samhita*.

Samprapti:^[5] The *ama* is formed in the *amashaya*. This morbid *ama* circulates in the body along with the *dushit vata* for *slesma sthana*. Here by the action of *vata*, *ama* reaches *dhamani*. These changes in the *strotas* makes *sthana samshraya* leading to the manifestation of symptoms like *sandhi-shotha*, (inflammation) *shola* (pain) and *stambha*. (stiffness)

Sign and Symptoms: *Rupas* of *Amavata* (Rheumatic arthritis) are clearly mentioned in *Madhava Nidana*. The various symptoms of the disease as per different classics can be summarized as follows:

Sign and symptoms of *Amavata*: [6,7,8,9,10] *Agnidaurbalya* (diminished digestive power), *Alasya* (laziness), *Anaha* (fullness of abdomen), *Angamarda* (body ache), *Anga shunata* (oedema over body parts), *Antra kujana* (increased peristaltic sound), *Apaka* (indigestion), *Aruchi* (anorexia), *Bahu mutrata* (polyurea), *Bhrama* (stupor), *Chardi* (vomiting), *Daha* (burning sensation), *Gaurava* (heaviness), *Hrutgra* (discomfort in chest), *Janghadi pradesha vyadha*, *Jwara* (fever), *Kukshi kathinyata*, *Kukshi shula*, *Murcha* (unconsciousness), *Nidra viparayaya* (disturbed sleep), *Pandu varna*, *Prasekam*, *Sandhi gaurava* (joint heaviness), *Sandhi ruja* (joint pain), *Sandhi shotha* (inflammation of joint), *Sandhi graham* (stiffness of joint), *Shosha*, *Trishna* (thirst), *Ushnata*, *Utsaha hani*, *Vairasyam*, *Visuchi*, *Vitvibandha*, *Vruschika damshavata peeda* (pain of scorpion bite)

Upashaya [11] *Katu* (astringent) *tikta* (bitter) *rasa*, *ushna guna*, *ushna veerya*, *deepan pachana dravyas*, *laghu guna*, *Ushnodaka* (hot water) *snana*, *Ruksha sweda*, *langhana*.

***Anupashaya*:** *Amlarasa* (sour), *guru*, *snigdha guna*, *sheetaveerya dravyas*, *snigdha guna*, *sroto-abhishyandakara ahara*, *Sheetodaka snana* (cold water), *diwa swapa*, *avyayama*, *Ratri*, *meghodaya*, *prataha kala*, *Snigdha sweda*, *tailabhyanga*, *santarpana*

***Pathya-pathya*:** [12,13,14,15, 16]

Pathya - *Purana shali*, *Purana shastikashali*, *Yava*, *Koradusha*, *Kulattha*, *Yusha*, *Kalaya*, *Chanaka*. *Swinna vartaka*, *Tikta phala*. *Vastuka*, *Arishta*, *Punarnava*, *Patola*, *Karavellaka*, *Shigru*, *Lashuna* and *Ardra*. *Jangala mamsa*. *Uhsna jala*, *panchakola siddha anupana*. *Gomutra*. *Takra* and *Mastu*. *Purana madya*.

Apathya- *Masha*, *Guda*, *Abhishyandi*, *Guru* & *Picchila* *ahara*. *Purvavata sevana*, *Vegarodha*, *Ratri jagarana*, *Sheeta jalasana*

***Chikitsa*:**

Langhana- *Langhana* does the *pachana* of the *aama dosha* [17]

Swedana- *Ruksha swdana* is admissible in *aamavata*.

Katu, Tikta, and Deepana Dravyas- As these drugs possess the *Deepana* and *Pachana* properties they do the *aamapachna*.

Virechana- After the *pachana* of *doshas* they are eliminated out of the body with the help of *virechana*.

Basti- for the pacification of *vata dosha* *basti* is useful.

***Lepa*:** [18,19] The external application of following paste has been described for pain management in *aamavata*.

- *Hisradi lepa*
- *Shatapushpadi lepa*

Palliative medicine: [20,21,22,23]

The different palliative medicines are being useful for the *Aamavata*

- *Eranda sneha prayoga*.
- *Simhnad Guggulu*
- *Mahavatavidhwasa rasa*
- *Yogaraj Guggulu*
- *Rasnadi guggulu*
- *Rasnapanchaka kashaya*
- *Rasnasaptak kashay*
- *Maharasnadi kashay*

DISCUSSION:

In Ayurvedic classics there is in detail description about *Aamvata*. In *Brihatrayi* the specific disease *Aamavata* has not been described separately, but the principles about *Aama* vitiated *Vata* and diseases occur due to them has been vividly described. In *Charaka samhita* the principle has been narrated that it is not possible to nomenclate all the diseases but disease can be named as per site, pain, sign and symptoms. *Madhavanidana* is the first one who separately described the *Aamavata* as a specific disease.

In Ayurvedic classics there is in detail description about its causes, sign symptoms and management. The disease clearly described as per acute and chronic symptoms and differentiated properly. Wide range of therapeutics has been also described for the management viz., herbal preparation, herbo-mineral combination, external application, panchakarma therapy. The diet which is essential factor for livelihood has been also described in detail such as the things to be consumed and to be avoided.

CONCLUSION:

Aamavata has been described in detail in Ayurvedic classics. *Madhavanidana* is the first one who separately described the *Aamavata* as a specific

disease. Disease has been described as chronic and acute conditions and in detail description about its causes, sign symptoms and management. Different range of therapeutics has been described for the management

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