



Review Article

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A REVIEW ON SCIENCE AND PHILOSOPHY OF AMAVATA: LOGICS BEHIND THE SYMPTOMS

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ABSTRACT

In today's world, Ayurveda gives more hope for the suffering humanity where no complete solution for commonest inflammatory disease like Rheumatoid Arthritis is available. Rheumatoid Arthritis can be considered similar to Amavata as per Ayurvedic texts. The symptoms of Amavata are similar to Rheumatoid arthritis - where pain, swelling and stiffness of joints are present. It can cause debility, joints deformities, crippling etc in chronic condition. The disease was first mentioned by Madhava Acharya in 25th chapter of Madhava nidana while scriptures like Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and Ashtanga Sangraha mentioned only about Ama and Amavrita vata. Afterwards Vangasena, Bhaishajya Ratnavali etc has elaborated the management of Amavata. Ayurveda focuses on nidana, samprapti, rupa etc of the disease. So, in the treatment, Nidana Parivarjana plays an important role. After gaining the knowledge of these, a physician can provide proper treatment. This study has been designed to find out Science and Philosophy behind the symptoms of Amavata according to Ayurvedic classics.

Keywords: Amavata, Rheumatoid Arthritis, Ama, Mandagni

INTRODUCTION

Ama is produced by the derangement of both Jatharagni and Dhatwagnis¹ and it leads to various diseases. Ama is the main causative factor in Amavata. While both Ama and Vata get vitiated simultaneously and disease is manifested mainly in joints of hasta, pada, sira, trika, gulpha, janu and uru. The symptoms produced are Angamarda, Aruchi, Trishna, Alasya, Gouravam, Jwara, Apaka and Shotha.

Amavata is composed of two words, Ama and Vata, in which Ama is the product of incomplete/impure formation of annarasa, due to impaired digestion of food. This circulates in the body and reach the target cell where it produces pathology like heaviness in body, loss of strength, aggravation of vata and improper elimination of waste product, bodyache, no desire to take food, thirst, fever, incomplete digestion of food as the symptoms. With increasing intensity, it will become difficult to cure. Madhavakara (7th century A.D.) describe Amavata for the first time and nidana narrated by him involves virudhahara, viruddhachesta, Mandagni and exercise after Snigdharahar (Unctuous food) etc. Amavata is one of the challenging diseases for the clinicians due to its chronicity, incurability, complications and morbidity. It is a challenging disease for the clinician in daily practice. Modern medicine provides the symptomatic relief, but the underlined pathology may remain untreated and in future can lead to serious complications. The treatment procedure is mentioned in Ayurveda texts include - Langhana, Swedana, tikta-katu dravyas² etc.

Literary Review

General Symptoms/Samanya Lakshanas

1. Angamarda (body ache)
2. Aruchi (anorexia)
3. Trishna (Thirst)
4. Alasya (lack of enthusiasm)
5. Gouravam (Heaviness all over body)
6. Jwara (Fever)
7. Apaka (Indigestion)
8. Shunata Anganam (Swelling all over the body mainly in joints).

Science and Philosophy behind these symptoms can be understood in following way, here we have tried to analyze all the symptoms separately

***Angamarda** is the first and foremost symptom which is because of involvement of Rasavaha srotas (channels carrying rasa or plasma). We already know that causes of Rasavaha srotas dushti are Atimatra ahara sevan (excessive intake of food) and ati snigdha (excessively unctuous) food intake etc.⁴

As we know nidana of Amavata are also Snigdham bhuktavato (excessively unctuous food), Viruddhaahara sevan (Atimatra-excessive intake of food)⁵. Rasavaha srotas dushti seems to be responsible for Angamarda presentation in Amavata, because Angamarda is Rasavaha Srotodushti lakshan.⁶

***Aruchi** is the second symptom which is because of involvement of Rasavaha srotas (channels carrying rasa or plasma) and Annavaaha srotas (channels carrying food). Due to Agnimanda and intake of Viruddhaahara and Atisnigdhaahar (excessively unctuous food)⁷ there will be vitiation of Annavaaha srotas and Rasavaha srotas and symptom of Aruchi will be seen in Amavata as we already know that Aruchi is one of symptoms of Annavaaha srotas and Rasavaha srotas dushti.

***Trishna** is third symptom which is because of involvement of Udakavaha srotas (channels carrying water). Due to intake of Viruddhaahara and Atisnigdhaahar (excessively unctuous food), there will be formation of Ama dosha which will vitiate Udakavahasrotas⁸ and Viruddhaahara and Atisnigdhaahar are also nidana of Amavata. So, there will be presentation of Trishna in Amavata as we know that Trishna is one of the symptoms of Udakavaha srotas dushti.

***Alasya** is fourth symptom which is because of formation of ama⁹. Ama is formed due to Agnimandya.¹ As we know nidana of Amavata is also Agnimandha⁵, seems to be responsible for Alasya presentation in Amavata, because Alasya is lakshana of Ama.

***Gouravam** is the fifth symptom which is because of involvement of Rasavaha srotas (channels carrying rasa or plasma). We already know that causes of Rasavaha srotas dushti (Channels carrying rasa or plasma) are Atimatra ahara sevan (the excessive intake of food), and Atisnigdhaahar (excessively unctuous food).⁴

As we know nidana of Amavata are also Snigdham bhuktvato (excessively unctuous food), Viruddhaahara sevan (Atimatra-excessive intake of food)⁵. Rasavaha Srotodusti seems to be responsible for Gouravam presentation in Amavata, because Gouravam is Rasavaha Srotodusti lakshana.⁶

***Jwara** is the sixth symptom which is because of involvement of Rasavaha srotas (channels carrying rasa or plasma). We already know that causes of Rasavaha srotas dushti (Channels carrying rasa or plasma) are Atimatra (the excessive intake of food) and Atisnigdhaahar (excessively unctuous food).⁴

As we know nidana of Amavata are also Snigdham bhuktvato (excessively unctuous food), Viruddhaahara sevan (Atimatra-excessive intake of food)⁵. Rasavaha Srotodusti seems to be responsible for jwara presentation in Amavata, because jwara is Rasavaha Srotodusti lakshana.⁶

***Apaka** is seventh symptom which is because of involvement of Annavaaha srotas (channels carrying food) due to Agnimanda and intake of viruddhaahara⁷ there will be vitiation of annavaaha srotas which will produce Apaka (indigestion).

***Shunata Anganam** is eighth symptom which is because of involvement of Majjavaha srotas (channels carrying components of bone marrow). Due to Viruddhaahara, which is also nidana of Amavata, there will be vitiation of majjavahasrotas¹⁰ and as we know the Mula sthana (sites of origin) of Majjavaha srotas are Asthi (bone) and Sandhi (joint),¹¹ involvement of which is cause behind Sandhi Shoth (swelling of joints).³

DISCUSSION

To understand pathogenesis of any disease it is needed to know, all the samprapti ghataka (steps of pathogenesis) of that disease. Pathogenesis of Amavata is mentioned in our Ayurvedic textbook.

It needs of time to reveal those secrets which were mentioned by Ayurvedic seers' text. In present work, we have tried to collect information from various Ayurvedic texts and compiled all relevant matters related to this topic. After detailed study we found that in Amavata dosha follows Madhyama Rogamarga. Motion of dosha in Madhyama Marga is reason behind specific symptoms of Amavata. Here we studied all symptoms separately and tried to know because of their appearance. Madhyama Rogamarga and srotas dushti due to specific nidana and aggravated dosha produces specific symptoms, which have been explained above clearly. It will help clinician to treat patient by breaking down samprapti ghataka.

CONCLUSION

Nowadays, there has an increased inflow of Amavata patients in clinical practice. So, to treat such patients effectively, we must know the science and philosophy behind the occurrence of symptoms of Amavata. By knowing this, we will have better understanding of Amavata symptoms, and it will help in breaking down the samprapti (pathogenesis) and samprapti Bhanga is the chikitsa Siddhanta of our Ayurveda. So, to meet the above-mentioned objective this research paper will pave a path for future researcher.

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