

A Literature Review on *Aamavata*

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Abstract: *Ayurveda* is the science of life, which described various principles for the prevention and treatment of the diseases¹. *Aamavata* is the one of the most important disease in *Ayurveda*. In this disease there is vitiation of *Aama* and *Vatadosha* which leads to pathogenesis in body. It can be correlated with Rheumatoid arthritis in modern science. It is the most common persistent inflammatory Arthritis, in this bilateral-symmetrical joints are affected. Mortality of the Rheumatoid arthritis increased due to increased risk of cardiovascular disease. In *Ayurveda*, Rheumatoid arthritis can be correlated with *Aamavata*. According to *Ayurveda* for the balanced digestion of food there is a requirement of the normal digestive heat (*Agni*) and many of the diseases occurs due to abnormal digestive system functions. When the *Doshas* & *Dushyas*, are vitiated due to their own causes, get combined with *Aama* termed as *Sama* state of that *Doshal Dushya*. *Aamadosh* is responsible for the development of the various diseases in the body.

Keywords: *Aamavata*, *Ayurveda*, Rheumatoid arthritis

I. INTRODUCTION

Aamavata is one of the important disorder in *Ayurveda*. It can be correlated with Rheumatoid arthritis in modern science. It is a chronic inflammatory arthritis. It is systemic and auto-immune disorder. In Rheumatoid arthritis there is symmetrical deformity in small and large joints².

Concept of *Aamavata*-

First there is detailed description about *Aamavata* was given by *Acharya Madhavakara*, in *Madhava Nidana*. According to *Ayurveda* for the balanced digestion of food there is requirement of the normal digestive heat (*Agni*) and many of the diseases occurs due to the abnormal digestive system functions.

Lack of digestive heat due to any reason gives inappropriate food digestion produces *Apachita Ahara Rasa* termed as *Aama*³, which acts as causative factor for many of the diseases including *Aamavata*. When *Aama* and *Vatadosha* both are vitiated in the body and goes into *Koshtha*, *Trikapradesha*, *Sandhipradesha*, develops *Shotha* (Inflammation), *Shoola* (Pain), *Stabdhata* (Stiffness), then it is known as '*Aamavata*'.

Rheumatoid Arthritis explained in modern medicine has a close resemblance with the clinical entity of *Aamavata*. Rheumatoid Arthritis is most common persistent arthritis, occurring throughout the world and all ethnic groups the prevalence is lowest in black Africans Chinese & highest in Indians, In Caucasian is 1.0-1.5% with Female to Male ratio is 3:1.⁴

Nidana[Causative factors]

Nidana i.e. Causative factors are responsible for the development of the diseases. According to *Madhava Nidana* specific *Hetu* of *Aamavata* are as follows⁵;

***Viruddhahara* (Unwholesome Diet) :** The Factors, which provoke *doshas* but do not eliminate them out of the body are called *Viruddha*⁶. There are 18 types of *Viruddhaaharas* (both drugs and diet) mentioned by *Charaka*⁷.

***Viruddhacheshta* (Erroneous Habits) :** The habits, which exert unfavorable effect on body humors, are considered as '*Viruddhacheshta*'. In *Viruddha Cheshta* following factors can be considered, which are responsible of *Dosha Utklesha*. Ex. *Vega dharana*, *Diwaswapa*, *Ratri jagarana*, *Ativyayama*, *Ativyavaya*, *VishamaShayya asana*.

***Mandagni* (Diminished Agni) :** *Mandagni* has been listed as the root cause for all the diseases⁸. It includes hypo-functioning of various forms of *Dehagni* (i.e. *Jatharagni*, *Bhutagni* and *Dhatvagni*). The ingested food is digested by all

these types of *Agni* to form *Poshaka* and *Vardhakadhatus* in the body. *Mandagni* leads to formation of *Aama*, which cause *Srotorodha* and results in reduced *Dhatuposhana* inturn causing *Dhatukshaya*. This *Dhatukshaya* leads to *Vata prakopa*⁹.

Nishchalata (Sedentary Life) : A person who is lazy and less active by his nature. In such person continuous consumption of nutritious or even normal diet produces accumulation of *Kapha* dominant *Dhatu*s. Also due to sedentary habits, *Agni* gets vitiated which in turn leads to vitiation of *doshas* and production of *Aama*, it along with *Aama* causes pathogenesis of *Aamavata*.

SnigdhamBhuktavato he Annama – Vyayamam [Excretion immediately after taking SnigdhaAhara] : After consumption of food, normally most of the blood of circulation is supplied to the digestive system. If a person starts exercise or exertion immediately after taking food especially rich in *Snigdha*guna, circulation of blood will be turned to skeletal muscles, resulting in hampered digestion and absorption which leads to *Aama* formation. Also exercise after taking food causes *vataprakopa* which affects the digestion and assimilation of *Aahara*.

Poorvarupa-

Acharya Charaka has mentioned that wherever the *Poorvarupas* are not mentioned, early clinical manifestation of the signs or symptoms can be considered as *Poorva rupa* of the disease²⁰. When the *Prakupita* & vitiated *Aamadoshav*ia *Rasavahasrotasa* occupies *sthanasanshraya* in *Hridaya*, *Sandhi* etc. before getting fully manifested as disease *Aamavata*, in the early stage produces mild symptoms like *Avipaka*, *Aruchi* etc. which can be considered as *Poorva Rupa* of *Aamavata*. *Vangasena* has given *Shiroruja* and *Gatraruja* as *Poorva rupa* of *Aamavata*¹⁰.

Roopa -

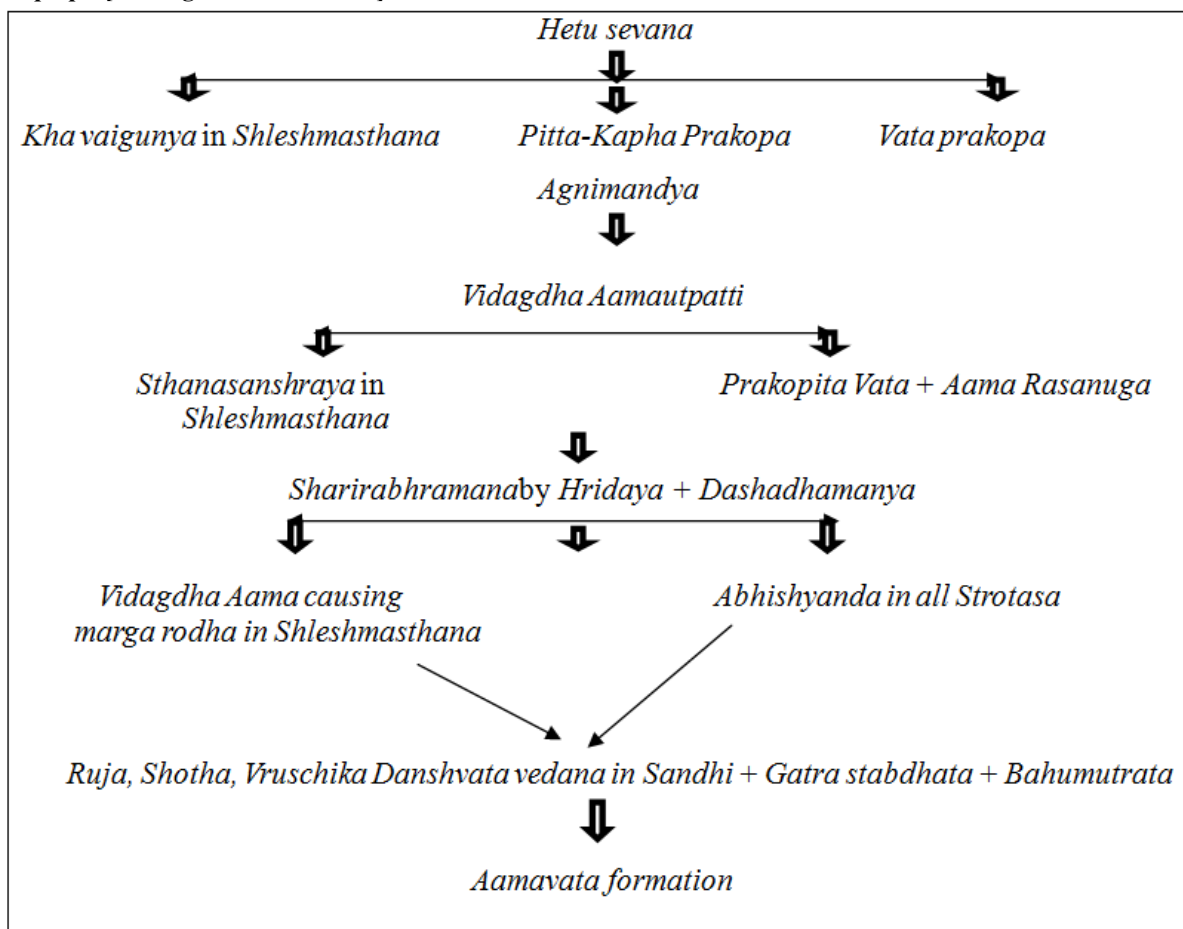
Acharya Madhavakara, *Bhavamishra* and other have described the *Roopa* of *Aamavata*. Through the *Pratyatma Lakshana* disease can be clearly differentiated from other diseases. In the case of *Aamavata* joints are the main site of manifestation of clinical feature. So that associated symptoms of joints are considered as *Pratyatma Lakshana* of disease *Aamavata*. These are as follows –

1. **Sandhishula(Pain in Joints):** In a case of *Aamavata*, vitiation of *Asthi* and *MajjagataVata* produces pain in joints in the severe stage. It is found as *Vrischika Danshavata*. Pain originates predominantly from joints capsule which is abundantly supplied with pain fibers and is markedly sensitive to stretching or distension.
2. **Sandhishotha(Swelling of Joints):** Accumulation of *Aamadoshain Sandhis*, produces *Sandhishotha* in *Sandhi Sthana*¹⁰. It is caused by *Srotorodha* i.e. obstruction of *Aama* by vitiated *Vata Dosha*. Swelling of Joints in rheumatoid arthritis is the result of excess accumulation of synovial fluid, hypertrophy of synovium and thickening of joint capsule.
3. **Stabdhata (Stiffness)** : Difficulty in performing movement in involved joints constitutes the *Gatra-Stabdhata* (stiffness)¹¹. This is due to the affliction of the joints by *Saamvata*; it is generally felt in the morning but may precede the whole day.
4. **Sparsha-asahatva(Tenderness)** : Tenderness of affected part is called *Sparsha-asahatva*. In this condition when the gentle pressure is applied to affected part patients cry with pain. According to modern text, pain on movement and tenderness are the cardinal signs of the disease.
5. **Samanya Rupa:** *Samanya Rupa* of *Aamavata* is mentioned by *Acharya Madhavakara*¹² i.e. *Angamarda*, *Aruchi*, *Trishna*, *Alasya*, *Gaurava*, *Jwara*, *Apaka*, *Angashunyata*.

Prakara [Types] -

1. **Vatanubandhi** : *Shoola*
2. **Pittanubandhi** : *Daha*, *raga*
3. **Kaphanubandhi** : *Gauravata*, *Kandu*, *Staimitya*

Samprapti | Pathogenesis of Disease]¹³



SampraptiGhataka-

- Dosha : Vata-Kapha pradhana Tridosha, Aama dosha
- Dushya : Rasa, Rakta, Mansa, Snayu, Asthi, Sandhi, Kandara
- Strotas : Rasavaha
- Strotodushtiparakara : Sanga
- Adhishtana : Sarva Sandhi
- Udbhavasthana : Amashaya
- Roga marga : Madhyama
- Vyadhiswabhaba : Ashukari, Kashtaprada
- Agni : Jatharagnimandya, Dhatvagnimandya

Chikitsa -

Ayurvedic management for Aamavata with particular Rasa, Virya, Vipaka, Guna, and Karma like Kaphavata Shamana, Vedana Sthapana, Shothahara which provides symptomatic relief and help in reduction of Aama to break pathogenesis of disease.

A] Langhana : It is one of the type of Apatarpana which is responsible for Aama dosha Pachana. It is the first measure that has been advised for the management of Aamavata which is considered to an AamashayothaVyadhi and also RasapradoshajaVikara. Langhana is the first line of treatment in such condition^{14,15}.

In *Yogaratanakara*, *Langhana* has been mentioned as a best measure for treatment of *Aamavata*. The pathology originates in the *Aamashaya* due to poor digestion due to *Mandagni* ultimately resulting in formation of *Aama*. So the fasting (*Langhana*) will further stop the production of *Aama* and it helps in digestion of *Aama*.

B] *Swedana* : *Swedana* is the process which results into sweating, reduces stiffness, happiness of the body cold¹⁶. Role of *Swedana* therapy in *Aamavata* and in other rheumatic diseases is well recognized. *Ruksha Sweda* has been advocated in the form of *ValukaPottaliswedana*. In Chronic stage of *Aamavata*, when *Rukshata* is increased *Snigdha Swedana* should also be given. *Ushna Jalapana*, a kind of internal *Swedana* is also indicated which is *Deepana Pachana*, *Jwaraghna* and *Srotoshodhaka*¹⁷. *Swedana* also helps in liquefying *Doshas* and aids in their transportation from *Shakha* to *Kostha*. So that it can be eliminated by the help of *Shodhana* therapy.

C] *Deepana-Pachana* by *Tikta-Katudravayas* : *Tikta* and *Katu Rasa* are *Laghu*, *Ushna* and *Tikshna* in property which are very useful for *Aamapachana* & *Agnibalavruddhi*.

D] *Virechana* : *Virechana* is a therapy which is indicated as *Shodhana* purpose. After the *Langhana*, *swedana*, *Deepana* and *Pachana Doshas* are converted to *Nirama* state and brought to *Kostha* from *Shakha*; hence *Virechana* with suitable drug should be performed.

Ex. *Haritaki Churna*, *Eranda Taila*, *Trivruttadi Churna*, etc.

E] *Snehapana* : The process which brings about unctuousness (*Sneha*) *Visayanda*, *Mrudu* and *Kleda* in the body is called *Sneha*¹⁸. The therapeutic measures so far employed are likely to cause *Rukshata* in the *dhatu* and provocation of *Vata* which may result in further aggravation of disease process. This can be well controlled by administration of *Sneha*. A medicated *Sneha* processed in *Ushna*, *Katu*, *Tikta*, *Rasa* is very effective in both *Aama* and *Vata*.

F] *Basti* : In *Ayurvedic* classics, *Basti* is known as a '*Ardha Chikitsa*' and best procedure to control vitiated *Vata Dosh*. In disease, *Aamavata* along with *Vata*, *Aama* is also dominating causative factor. *Basti* enhances *Agni* also, which will remove the causative factor for disease process. As the disease attempts chronicity the *Vata* becomes more *Pravridha*, *Basti* is very useful in this stage. In *Aamavata*, both *Anuvasana* as well as *Asthapana* *Basti* are recommended.

A) *Anuvasana Basti* : *Saindhavadi Taila*, *Narayana Taila*

B) *Niruha Basti* : *Erandamuladi Niruha*, *Dashamuladi Niruha*, *Kshara Basti*, *Vaitarana Basti*.

G] *Ushna Lepa* : *Erandamula*, *Sahinjana twaka*, *Gomutra*, *Punarnava*, *Devadaru*, *Prasarani*, *Valmika Mruttika*, etc.

H] Various *Kalpas* :

1. *Churna* : *Hingvadya Churna*, *Pippalyadi Churna*, *Pathyadya Churna*

2. *Kashaya* : *Rasnapanchaka Kashaya*, *Panchkola Kashaya*, *Rasnasaptaka Kashaya*, *Dashmoola Kashaya*, etc.

3. *Vati / Guggula* : *Aamavatari Rasa*, *Samirapannaga Rasa*, *Mahavatavidhvansa Rasa*, *Agnitundivati*, *Sihanada Guggulu*, *Yogaraj Guggulu*, *Mahayogaraj Guggulu*, etc.

Pathya-apathya : In every disease, *Pathya-apathya* is very important in the management of disease.

Pathya : *Ardraka*, *Yava*, *Kulattha*, *Patola*, *Karvellaka*, *Lasuna*, *Eranda*, *Gokshura*, *Gomutra*, *Katu-tikta ahara*, *Bhallataka*, etc.

Apathya : *Dadhi*, *Mastu*, *Guda*, *Ksira*, *Masha*, *Viruddha Bhojana*, *Asatmya Bhojana*, *Visamasana*, *Anupa Mamsa*, *Abhishyandi*, *Guru*, *Picchila dravya*, *Vegavarodha*, *Jagarana*.

II. CONCLUSION

Ayurveda proved its efficacy in many human health problem. Among many health problems *Aamavata* is also health problem in India. *Aamavata* is disease of *madhyama* there is predominance of *Aama* and *Vata* which vitiates *tridosha*. The disease affects *SandhiMarma* which leads to morbidity. Now a day's due to change in life styles many people affecting by *Aamavata*. In the developing country like India 100 million people are suffering from *Aamavata*. In modern science the treatment is all together focused on reducing inflammation with use of NSAIDs, DMARDs. On the contrary *Ayurveda* follows a treatment strategy with *Langhana*, *Swedana*, and *Tikta-katu-Deepan dravyasetc.* which help in reduction of *Aama* to break pathogenesis of disease.

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