REVIEW ON HISTORY OF AMAVATA

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ABSTRACT

Amavata has been named taking into two predominant pathological factors i.e. Ama and Vata. Ama is closely associated with Vata in Amavata. The entity Amavata is available since the period of Charaka as a reference in the context of various treatments. Amavata as a separate disease entity was described first in detail by Madhavakara in his famous treatise Madhava Nidanam. Presently Ayurvedic authors have correlated the disease Amavata with Rheumatoid Arthritis mainly on the basis of its clinical features and pathogenesis. Amavata has been described since ancient period which can be classified into Vedic kala, Samhita kala, Samraha kala and Adhunik kala for its historical review purpose.

Keywords: Ama, Vata, Amavata, Rheumatoid arthritis.

INTRODUCTION: The term Amavata comprises of two words Ama and Vata. Ama is being an important factor of the disease which is associated with the Vata thus causing the disease Amavata. In this case Ama plays major role in the manifestation of the disease. It is also considered the root cause of the maximum number of disease as per the Ayurvedic concept. In Ayurveda, most of the diseases are named taking into consideration of the vitiated dosha, dushya, marga, avayava, lakshan and Karma. In the same way Amavata has been nomenclatured taking into two predominant pathological factors i.e. Ama and Vata having their important role in Chikitsa (treatment) and Nidana (etiology). The entity Amavata is available since the period of Charaka in different context. Amavata has been described since ancient period which can be classified into Vedic kala, Samhita kala, Samraha kala, and Adhunik kala. On the basis of clinical manifestations and pathogenesis Amavata is more similar to Rheumatoid arthritis as per opinion of the Ayurvedic authors of modern era.
**Ama:** In ordinary parlance the term *Ama* means unripe and partially digested food that is unwholesome to the body. Faulty digestive mechanism at the level of G.I.T., and faulty metabolism in the tissue and cellular level i.e. termed as *Mandagni* (poor digestive capacity) is largely responsible for the genesis of this *Ama*. Thus it is a product due to defect in digestion and or metabolism and it is directly related with the state of *Agni* (digestion or metabolism capacity). So, it is an important factor for the pathogenesis of the most of the diseases.

**Etymology of Ama:** According to *Amarkosha* the word *Ama* is derived as Combination of ‘*Am’* Dhatu with ‘*Nich’* Pratyaya forms the word *Ama* which means the substance subjected to digestion and that damages or is harmful to the different of *Srotasa* (channel) is known as *Ama*. According to *Vachaspatyam* the word *Ama* is derived as the word *Ama* is derived from the ‘*Am’* Dhatu with the suffix ‘*A’*. It means improper or partially digested matter.

**Vata:** *Vata* or *Vayu* is the chief functional component of living human body and it gives rise to good and bad consequences according its normal or abnormal condition. All the life activities of the body especially voluntary and involuntary movements are performed under the control of *Vata dosha*. It is another pathogenic factor of *Amavata*. In this case, mainly *sandhishula* (joint pain) and *sandhigraha* (stiffness of joint) lead to the restricted movements of the joints and patients become crippled due to vitiation of *Vata* with *Ama*. Besides that other functions of *Vata* are also disturbed in case of *Amavata*.

**Etymology of Vata:** The term ‘Vata’ is derived from root ‘*Va Gatigandhanayoh*’ which means to move, to enthuse, to make known and become of (*Amarkosha, Shabdastoma Mahanidhi*). In classics it is also referred by synonyms like *Anila, Marut, Pavana* etc. “*Vati Iti Vayu*” substance which has got movement, is known as *Vayu* (*Vachaspatyam, Shabdakalpadruma*).

History of *Amavata* Science develops gradually on the basis of different *Pramanas* (tools of knowledge) those are universal truth. These are present since before the existence of mankind and will remain after the life of mankind. Mankind had required many centuries to discover the different forms of truth. But truth has no limits therefore it is very essential to do the research continuously by taking the supports of previous works. The entity *Amavata* is available since the period of *Charaka* as a reference in the context of various treatments. *Amavata* as a separate disease entity was described first time in detail by *Madhavakara* (700 AD) who devoted a full chapter (25th) of *Amavata* in his famous treatise *Madhava Nidanam* dealing with the etiopathogenesis of the disease in a systematic manner besides the signs, symptoms, complications and prognosis. *Amavata* has been described since ancient period which can be classified in the following manners which are given bellow:

**Vedic Kala:** *Amavata* word is not mentioned in the texts of *Vedic Kala* but *Ama* related words are found in *Rigaveda* and *Atharvaveda* which are given below:

**Rigaveda:** The term *Ama* has been mentioned in various forms like ‘*Amayath*’ and ‘*Amayatham*’ in *Rigaveda*.

**Atharvaveda:** ‘*Amaya*’ and ‘*Amayam*’ words have been mentioned in the sense of a disease caused by a toxic or harmful
substance Ama in Atharvaveda. Vata dosha has been described with five types viz. Prana, Samana, Udana, Vyana and Apana. Sandhi vikriti (unhealthy joint) caused by sleshma vikriti (abnormal sleshma) is also available. Here, it can be explained that Ama and Vata have been mentioned separately but direct reference of the disease Amavata is not available during Vedic era.

Samhita Kala: No reference of Amavata as a full clinical entity is found in any of the Ayurvedic classics in Samhita Kala but few descriptions have been found in relation with Ama or Amavata which are given below:

Charaka Samhita: Few descriptions in Charak Samhita reflect the earliest and rudimentary forms of its clinical recognition. The term Amavata has been mentioned in following context those are therapeutic uses of Kansa Haritaki, therapeutic uses of Vishaladi Phanta and Avarana of Vata with Ama.

Sushruta Samhita: Ama has not been described in SushrutSamhita, but in a commentary on this text ‘Ayurveda RahasyaDeepika’ by Dr. Bhaskar Govind Ghanekar has dealt with Amavata Vyadhi.

Bhela Samhita: A section is entitled in Bhela Samhita as a “Atha Ama Pradoshiya”. He has also described regarding Nidana (etiology), Rupa (clinical features), and Chikitsa (treatment) for Ama Pradoshajanya Vyadhis, and these all are most probably like that of disease Amavata.

Harita Samhita: A separate Chapter on Amavata with its full description is devoted in Harita Samhita. However, copy of Harita Samhita which is available nowadays, is a controversial matter and hence it has not been considered as a Samhita period text.

Anjana Nidana: Hetu, Lakshana, Bheda, Upadrapa of Amavata have been described with details in Anjana Nidana but due to some controversy it is not considered into Samhita period.

Sangraha Kala: In the texts of Samraha kala Amavata is described more vividly as a specific disease such as:

Vagbhatta: In Astanga Hridaya Samavata has been described firstly by Vagbhatta, a morbid state which arises with the combination of Ama and Vata. The clinical manifestations of Samavata are described similar to Amavata.

Madhavakara: In Madhav Nidan Madhavakara recognized Amavata as a separate specific disease entity for the first time and described its etiology, pathogenesis, clinical features, classification and prognosis vividly.

Others: Later many authors have mentioned Amavata as a separate disease and described properly in their book such as Vrindamadhava in 9th Cent., Chakradatta in 11th Cent., Vangasena in 12th Cent., Gada Nigraha in 12th Cent., Sharangadhara in 13th Cent., Rasaratna Samuchyaa in 13th Cent., Bhavaprakasha in 16th Cent., Yoga Ratnakar in 17th Cent., Yoga Tarangini and Bhaisajya Ratnavali in18th Cent. etc.

Adhunika Kala: In this period authors have tried to correlate the Amavata with Rheumatism of modern Medicine on the basis of its clinical features especially.

Shri Gananath Sen: He classified the joint disease into five types including an specific entity termed as Rasavata and he has been suggested as a synonym of Amavata in order to draw attention on the role of incomplete processed Rasa i.e. Ama in the beginning of the disease. Four types
of Manya stambha have been also illustrated by him in Ayurveda Rahasya Deepika where Amavata Manya stambha is also shown one of the types. Prof. Y. N. Upadhyaya and other authors have correlated the disease Amavata with Rheumatoid Arthritis of the modern Medicine on the basis of its clinical features mainly.

DISCUSSION: Amavata has been nomenclatured taking into two predominant pathological factors i.e. Ama and Vata having their important role in Chikitsa (treatment) and Nidana (etiology). According to clinical features of Amavata is more similar to Rheumatoid arthritis. Faulty digestive mechanism at the level of G.I.T., and faulty metabolism in the tissue and cellular level i.e. termed as Mandagni is largely responsible for the formation of this Ama. Vata is another pathogenic factor of Amavata. In this disease, mainly Sandhishula (joint pain) and Sandhigraha (stiffness of joint) lead to the restricted movements of the joints and patients become crippled due to vitiation of Vata with Ama. The entity Amavata is available since the period of Charaka as a reference in the context of various treatments. Amavata as a separate disease entity was described first in detail by Madhavakara in Madhava Nidanam in 25th chapter. Presently Ayurvedic authors have correlated the disease Amavata with Rheumatoid Arthritis.

CONCLUSION: Amavata word is available since the period of Charaka in different context. Amavata as a separate disease entity was first described in detail by Madhavakara in Madhava Nidanam in 25th chapter. Presently Ayurvedic authors have correlated the disease Amavata with Rheumatoid Arthritis.

REFERENCES:

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