

Importance of Nidana in Amavata

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Introduction:

Amaavata is a condition where Stabdhatu of the body occurs due to lodging of vitiated Ama and Vata in the Trika Sandhi and Commenting on the word 'Yugapat.' Madhukoshakara explains it as simultaneously Vata and Kapha while in Atanka Darpana, it is explained as Ama and Vata as both are held responsible for its pathogenesis. Various views regarding the term Trika are – Kati-Manyasa Sandhi (Shoulder girdle): M. N. (25/5) Sroni-Khanda Abhaya (hipjoint): Su.Sa.(5/16) Bahu-Grivasthi Traya Sanghati (Scapular region): Su. Sa. (5/16) Prathadhara (Vertebral column): A. H. Su. (12/15) Pristhavansadhara (Iliosacral and Lumbo-sacral): A. H. Su. (12/15). Disease has various hetavas and bhavas which are important in the pathogenesis. Keeping this in mind the above work is done.

Concept of Sandhi

Affliction of Sandhi is the central event in the samprapti of Amavata. The word sandhi is formed by combining- Sam + Dha + Ki which means Junction (Sanyoga).

Definition of Sandhi

- The junction where two or more anatomically similar structures unite is known as Sandhi.
- The place where head of two or more bones unite is known as Joint. It is Upadhatu of Meda and considered as root source of Majjavaha Srotasa.
- The function of the Sandhi is sustained by ShleshakaKapha and Snayu, the former imparts lubrication to the joint and the later brings about stability.
- There are two types of joints i.e. Sthira and Chala. Out of these Chala Sandhis are chiefly involved in Amavata. Chala Sandhi are of 8 types.

The involvement of Chala sandhi is the hallmark for the manifestation of disease Amavata. Over all impairment, in the functions of the joints are caused by the affliction of Asthi, ShleshakaKapha and binding Snayu, which together constitute the Asthi-Sandhi. This may result in the impairment of the mobility, stability and the distortion of shape of the joints. Therefore, a clear understanding of the structure of the joints will help in treatment of Amavata.

Nidana of Amavata

Madhavakara has described the causative factors for disease Amavata as -

- Viruddhahara (Unwholesome Diet)
- Viruddhacheshhta (Erroneous Habits)
- Mandagni (Diminished Agni)
- Nishchalata (Sedentary Life)
- Exertion immediately after taking Snigdha Ahara

A. Viruddha Ahara

Factors, which provoke doshas but do not eliminate them out of the body, are called Viruddha. It is narrated as of 7 types (Ch.Su. 26/81), 18 types (Ch.Su.26/87) and 5 types (Su. Su. 25/15) in different texts. The 18 types of Viruddhaaharas (both drug and diet) mentioned by Charaka are as follows -

1. Desha (Place) viruddha
2. Kaal (Time) viruddha
3. Agni (Digestion power) viruddha
4. Matra (Dose) viruddha
5. Satmya (Suitability) viruddha
6. Sanskara (Processing) viruddha
7. Doshaviruddha
8. Virya (Active Principle) viruddha
9. Koshtha (Bowels) viruddha
10. Awastha (State of health) viruddha
11. Krama (Order) viruddha
12. Parihara (Contra Indication) viruddha
13. Upchara (Prescription) viruddha
14. Paka (Cooking) viruddha

15. Sanyoga (Combination) viruddha
16. Hrita (Palatability) viruddha
17. Sampat (Richness in properties) viruddha
18. Vidhi (Rules of eating) viruddha

Table
Amavata Nidan by different classical texts

Nidan	H.S.	M.N.	A.N.
Viruddhaahara	+	-	-
Guru ahara	+	-	-
Tarpitekandashakastu	+	-	-
Mandagni	+	+	-
Viruddhacheshta	-	+	-
Avyayama	-	+	-
Snigdhabhuktavato hi Vyayama	-	+	-
Swaprakopnaiha	-	-	+
A) Vatadosha			
B) Pittadosha			
C) Kaphadosha			
Vyavayina	-	-	+

B. ViruddhaCheshta

The habits, which exert unfavorable effect on body humors, are considered as viruddhacheshta. In our classics viruddhaahara has been described extensively but viruddhacheshta is not mentioned clearly. In viruddhacheshta following factors can be considered, which are responsible of DoshaUtklesha.

1. Vega vidharana
2. Vega udirana
3. Diwaswapa
4. Ratrijagarana
5. Ativyayama
6. Vishamshayyashayana
7. Ativyavaya

Acharya Charaka has very clearly mentioned that suppression of urge of vomiting causes diseases. An urge of vomiting is only present when the Doshas are dislodged from their site and are ready to be expelled from the nearest outlet i.e. mouth. But when the urge is suppressed the outlet is not open and the dislodged Doshas can't be expelled out.

C. Mandagni

As it is said that Mandagni is the root cause of all diseases. It Includes hypofunctioning of various forms of dehaagni (i.e. Jatharagni, Bhutagni and Dhatvagni). The ingested food is Digested by all

these types of Agni to form Poshaka and Vardhaka dhatus in the body. Mandagni leads to formation of Ama, which Causes Srotorodha and results in reduced Dhatuposhanainturn Causing Dhatukshaya. This Dhatukshaya leads to vataprakopa.

Behavioral misconducts, antisocial activities sinful activities and other activities punishable by court are considered under this heading. This Acharajanya factors bring about psychogenic stress, which hampers the Agni and creates Ama.

D. Nishchalatwa

Nishchalatwa causes kaphavridhi ultimately leading to Agnimandya. Due to computerization of whole works & business is main source of income they spend whole time sitting in a place in stressful situation i.e sedentary life style by which low circulation of blood & low secretion of digestive enzymes, Agni is hampered by which Ama formation occurs. Sedentary life & day sleep after having meals cereals Abhishyandi and Gurubhojana in lunch causes Dushti of Mamsavaha and MedovahaSrotasa.

E. Snigdham Bhuktavato Hi annam Vyayamam

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, circulation of blood will be turned to skeletal muscles, resulting in hampered digestion and absorption which leads to Ama formation. Also exercise after taking food causes vataprakopa which affects the metabolism and assimilation of Ahara. So, from the above description it clearly seems that the AmaDosha generally by unwholesome food habits like Viruddhasana, Adhyasana, Ajirnasana is known as Amavisha. It is very difficult to treat due to its Ashukriya (prompt action) and opposite natures of treatment of Ama and Visha.

Conclusion:

While treating disease hetavas have more importance. By finding hetavas the way of pathogenesis like vitiated dosha, sthanavaigunya, satat abhyas of hetavas, dosh doosha sammurchhana can be easily understood.

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