(Differential Diagnosis) SAPEKSHA NIDANA of the Disease Amavata Can Be Made from the Following (Vyadhis and Lakshanas) Clinical Conditions Mentioned in Different Ayurved Samhita.

KEYWORDS

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ABSTRACT

As the term Amavata includes the words ‘Ama’ and Vata’. Here, Ama plays a major role in the manifestation of disease. Vyadhi is originated in Amashaya, as for the most part, diseases are engendered by Ama. This is suggestive of importance of Ama as a chief pathogenic factor in the causation of majority of diseases. Samadosha, Samadhatu, Samamala, Samavastha of disease etc. are the words, frequently used in the classics to show the association of Ama with Doshas etc. In planning the line of treatment and therapies, it is essential to ascertain the Samata or Niramata, as on this a decision of methods of treatment are to be adopted, will depend in any given condition. Hence it’s differential diagnosis with symptoms of various diseases is very important. This article is focusing the same.

INTRODUCTION

All the disease can be entitled according to their importance of the factors like vitiated Dosha and Dushya involved, causative factors, Adhisthavana, Gati or Marga, Pratyatma Lakshana, etc. According to Ayurvedic point of view, their origin from Ama Dosa, vitiation of Agni i.e. malfunction of Agni produces Ama means indigested food articles in modern terminology. Ama is the Samavayi cause of the disease Amavata. Vijaya Rakshita has described about the definition and description of Ama in his commentary on (Madhukosha) Madhava Nidana. So a brief review on the concept of Ama is being presented here under. 1) Ama is the improperly digested Annara due to the hypofunctioning of Agni. 2) Due to impairment of the Kayagni, the first Dhatu (Rasa) is not properly formed. This substance is called as Ama. 3) Some hold the view that due to the poor strength of the Agni, Some residue of Ahara Rasa is left behind in Amashaya this residue is Ama. 4) Accumulation of Mala is considered as Ama. 5) The first stage of Dosa Dushti is considered as Ama. From the above point of view, it is concluded that Ama is a pathological substance produced in the body due to the improper function of Agni and produce various diseases according to vitiated Doshas. The symptoms produced in the body by vitiates Ama and Vata are below:

Amavata Lakshana

Rheumatoid Arthritis Symptoms

- Gatra Stabdhnata - Deformities
- Raga - Inability to perform action due to stiffness
- Jwara - Muscle wasting
- Daha - Rheumatoid nodule
- Aruchi - Carpel tunnel syndrome, Feltys syndrome, Loss of bladder control etc.

The symptoms produced in the body by vitiates Ama and Vata are below:

- Pain and swelling in joints
- Dosa : Vata and Kapha
- Purvarupa fever
- No symptoms of Rakt Dushhti
- Place – leg joints & head
- Srocos-Rasavhara
- Abhyanga – Pain increase
- Raktanokshana – No
- Upadaya – Guggulu

Amavata

- Angavaikalyata
- Jadya
- Mamsa-Shosha
- Granthi
- Anyani Updravani

Kostruka Sirius

- Pain and swelling in joints
- Rasa Dushti Laksana
- More Sanchi affected
- Inflammation (generally)

Samavata

- Dosa takes place in Sandhi
- Pain more in joints

Janita Vyadi

- Dosa Dushti Samamlayana

Complication – heart disease

No complications
Some other conditions where Sandhigata Ruja is present along with other symptoms, which create confusion in the diagnosis of disease, are as follows:

1. Vatolbana Sannipata Jwara (Ch. Chi. 3/94)
2. Kaphavrita Vyana Vata
3. Shosha (Ch. Ni. 6/8)
4. Pakvashayagata Vata
5. Arsha (A. Hr. Ni. 7/26)
6. Twakshita Vata
7. Vataja Atisara (Ch. Chi. 19/5)
8. Uraha Kshata (B. Chi. 11/35)
9. Twakgata Vata
10. Vataroga (A. Hr. 12/12-13)
11. Samavata
12. Sarvanga Kupita Vata

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