



CONCEPTUAL REVIEW OF SIMILARITY BETWEEN ANANTAVATA AND ANYATOVATA

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ABSTRACT

Anantavata and *Anyatovata* are different *sthanagata vyadhi* described by our *Acharyas*. *Anantavata* is described in *Shirogata-roga* and *Anyatovata* described in *Netragata-roga* Under the title of *Sarvagata roga*. In *Dalahan tika* of *Sushruta Samhita* *Acharya Dalhan* had given one quotation, i.e. *Anantavata* and *Anyatovata* are similar according to their symptoms and pathological aspect.

KEYWORDS: *Anantavata*, *Anyatovata*, Trigeminal neuralgia.

INTRODUCTION

Anantavata is one of the *shiro-roga* which is *vata pradhana sannipatik*^[1] in nature. *Anyatovata* is *netra-roga* which is described under *Sarvagata vyadhi*. Due to *vataprapakopa nidana sevana* pain is felt in *bhru* and *akshi* in *anyatovata*^[2] and pain is felt in *akshi*, *hanu* and *ganda pashva* in *Anantavata*. Though *Anantavata* is one type of *shiroroga* but it also produces various type of *netra-roga*. This article is aimed to finding similarities in pathogenesis, and characteristics of *anantavata* and *anyatovata*.

Anantavata

Due to *Upavasa*, *Atishoka*, *Atiruksha-Atishita ahara-sevan*, *Alpabhojana* it causes vitiation of all *dosha* which precipitate *anantavata*.^[3] Vitiating *tridosha* affecting back side of neck (*ghata*), carotid region (*manya*) which causes severe pain in eye (*akshi*), eyebrows (*bhru*), Temples (*shankha*) and produced twitching on cheek (*ganda pashva kampa*), lock jaw (*hanu graha*) and various types of eye disease (*netra roga*) and this condition is called *Anantavata*.^[4]

Here "*Ananta*" means "*Satata*" it indicates the severity of pain.

"Na tasya aanta iti Ananta"

Anantavata is one type of *Shiro-roga* but it produces various type of *Netra-roga*. so we can understand that *Anantavata* and *Anyatovata* are similar.

Anyatovata

Due to *Nidana sevana* vitiated *vata* located in the back of the neck (*Avatu*), ear (*karna*), head (*Shirah*), Chin

(*hanu*), carotid region (*manya*) produces severe pain in the eye or eyebrow which give rise to condition is called as *Anyatovata*.

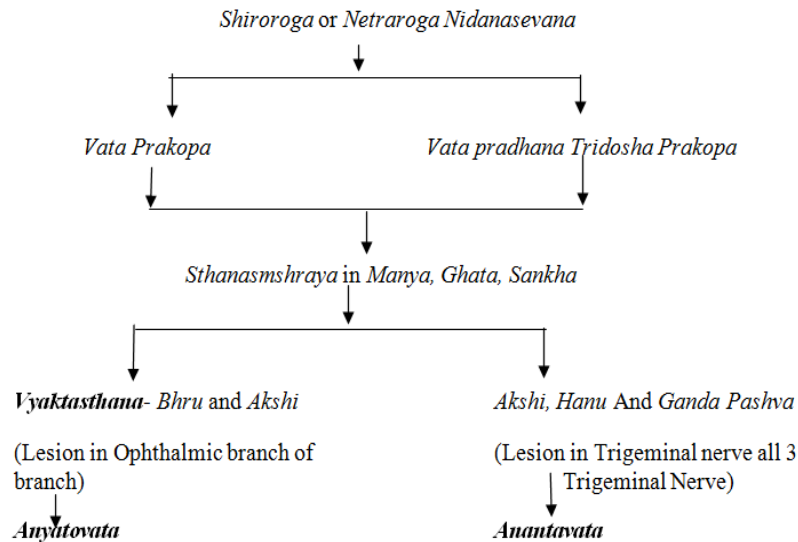
Here *anyato* mean that pathology created by *vata dosha* is seated in some other part but patient feels acute pain in eye and eyebrow.

"Yato anyato sthito vayo anyato vedana karoti."^[5]

This justify the concept of similarity between *anyatovata* and *anantavata*.

DISCUSSION

By co-relating the applied anatomical aspect of the Trigeminal nerve, we can come across conclusion that Trigeminal neuralgia can be understood as *anantavata*, whereas *anyatovata* can be correlated with the Trigeminal neuralgia in which the lesion is seen only in the ophthalmic division. This could be understood by seeing the distribution of all the three branches of Trigeminal nerve. Viz. Ophthalmic Nerve, Maxillary Nerve, Mandibular Nerve. By the understanding of both ayurvedic and modern perspective of *Anantavata* and *Anyatovata* we can understand the similarity in the aspect of pathogenesis / *Samprapti*. Viz.



CONCLUSION

- In *Dalhana Tika* of *Sushruta Samhita* Acharya has given one quotation. i.e.

“*Anyatovata Shbdena Anantavatasya Sarvagatanayanaroga vignaniye Proktatvata.*”^[6]

So, here Acharya mentioned that *Anantavata* and *anyatovata* are similar.

- Acharya Charaka mentioned *Tarpana* as a line of treatment in *Anantavata*.^[7]
- Acharya Indu mentioned there will not be any redness inflammation and tears in *Anyatovata* only severe pain in eye.

On the basis of above facts explained by acharyas in *Samhita* we can conclude that *anyatovata* and *anantavata* have similarity. *Anantavata* and *Anyatovata* can be taken as a single Condition with different location. When only ophthalmic branch is affected, it will be taken as *Anyatovata* and when whole Trigeminal Nerve is affected then it can be taken as *Anantavata*. So, the treatment principle is same in both the *vyadhi*.

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