A CRITICAL STUDY OF NIDAN OF APASMARA IN PAEDIATRIC AGE GROUP

1. Jagtap Amit Rajaram 2. Dandekar Amruta Satish

1 Associate Professor, Department of Kaumarbhritya, Shree Saptashringi Ayurved Mahavidyalaya, Nasik, Maharashtra, India
2 Associate Professor, Department of Swasthavritta, Dhanvantari Ayurved Mahavidyalaya, Udgir, Latur, Maharashtra, India

ABSTRACT

In all branches of Ayurveda, Balroga or Kaumarbhritya is one branch where scholars and Researchers have great scope of research, it is due to the lack of proper study of the subject through Ayurvedic perspective. Kashyap Samhita, which is a prime source of knowledge regarding Kaumarbhritya is not available in its complete form; which adds to the lacunae of the subject. Apasmara (Epilepsy) has been described in great details is many Samhitas. But the description revolves around an adult human being. Especially, Nidan (Etiological factors) is described keeping adult as the nucleus of the discussion. The need is to focus on Adibalapravrutta Vyadhi and Janmabalaaprvrutta Vyadhi; in case of paediatric age group. Matruja and Pitruja factors in Adibalapravrutta Vyadhi; and Rasakruta and Daushridapacharkruta Vyadhi belonging to Janmabalaaprvrutta Vyadhi are very important areas, apart from some other factors to look forward for the nidan in paediatric age group, for the ailment like Apasmara.

Keywords: Apasmara, Paediatric age group, Nidan

INTRODUCTION

Apasmara is in existence in the Indian society and worldwide from ancient times. References of this notorious disease are found in Vedic Literature. In Vedas, it is told that the disease Apasmara is nothing but a disease attributed to the attack by the female Graha Jambha, as Mentioned in Rugveda, Yajurveda and Atharvaveda. Apasmara has been recorded in the Samitas Like Charak Samhita 1, Sushruta Samhita 2; etc. Most of the diseases of the children come under Graharoga. However, Acharya Charak and many other Acharyas describe Apasmara as a distinct clinical entity and deal with Graharogas separately. Charaka traces the origin of the disease to Daksha Yajanya. It is considered as one of the eight Adyatthana diseases (Firstly engendered disease) at the time of Daksha Yajanya. Acharya Charak explains that when the Yajnya of Dakshaprajapati was destroyed; all the living beings became panic and started running haywire for their lives. During this commotion some of them touched unhygienic objects and creatures. During this act; those who were contaminated; suffered from Apasmara 3. The incidence and prevalence...
of Apasmara (Epilepsy) varies in different countries. India is home to nearly 10 million people suffering from Apasmara (Epilepsy) [Prevalence of about 1%]. The incidence is lower in urban part of India (0.6%) and is higher in rural part of India (1.9%). The data mentioned itself underlines the importance of Nidan of Apasmara in paediatric age group (Etiological background). So, the causative factors are identified and preventive measures are taken to minimize the incidence of this dreaded disease.

MATERIALS AND METHODS: The Charaka Samhita, Sushruta Samhita, Ashatanga Hridaya, Kashyap Samhita, Madhavnidanam were scrutinized for relevant references regarding concept of Nidan of Apasmara. Critical and conceptual analysis was done for the proper understanding.

AIMS AND OBJECTIVES: To determine the Nidan of Apasmara in paediatric age Group.

IMPORTANCE OF NIDAN:

NIDAN OF APASMARA MENTIONED IN FEW SAMHITAS

<table>
<thead>
<tr>
<th>MADHAV NIDAN 11</th>
<th>ASHTANG HRIDAYA 12</th>
<th>CHARAK SAMHITA 13</th>
<th>SUSHRUTA SAMHITA 14</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viruddha Bhojana (Incompatible food)</td>
<td>Chintā (Worry/Anxiety)</td>
<td>Chintā (Worry/Anxiety)</td>
<td>Indriya Mithya Yoga-Atiyoga-Heena Yoga (Excessive/Improper use of Sensory organs)</td>
</tr>
<tr>
<td>Dushta Bhojana (Harmful Food)</td>
<td>Bhaya (Fear)</td>
<td>Kama (Passion)</td>
<td>Kayik-Vachik-Manasika-Mithya yoga –Atiyoga-Hinayoga (Excessive/Improper behavioural-Mental-Verbal activities)</td>
</tr>
<tr>
<td>Apavitra Bhojan (Impure Food)</td>
<td>Shoka (Grief)</td>
<td>Bhaya (Fear)</td>
<td>Viruddha Aahara (incompatible food)</td>
</tr>
<tr>
<td>Devata, Guru, Brahmin Apamana (Insult of God, elderly people and the revered people)</td>
<td>Ahita Annapana (Unwholesome, harmful Food)</td>
<td>Krodha (Anger)</td>
<td>Malina Aahara (Impure, dirty food)</td>
</tr>
</tbody>
</table>
| Vikrutha Bhojana (Dirty Food) | Shoka (Grief) | Rajahswala Stree Sambhoga (coitus during men-
Asatmya Annapana (Incompatible Food) | Udvega (Excitement/Agitation)
---|---
Malina Annapana (Impure Food) | Ahita Bhojana (Unwholesome, harmful Food)
Vishamanna (Improper or irregular practice of dietetics) | Apavitra Bhojana (Unhygienic Food)
Pujya Vyakti Apamana (Disrespect/insult of the revered and elder people) | 
Vishama cheshta (Hideous body movements) | 

After going through the various Nidan mentioned in few samhitas, it becomes clear that during the description; acharyas have kept a full grown man as a center of their attention. There are so many aetiological factors in the list, which don’t suit the paediatric age group. For example, having an intercourse with a menstruating female causes Apasmara. Also a child having Apasmara in early age of life or since birth cannot become culprit due to insult to God and elderly people as well as because of profound grief, anger, passion etc. In early life mother’s milk forms the major portion of infant’s diet. So, impure, dirty, incompatible food etc. doesn’t suit this age group. For this reason to understand the Nidan in paediatric age group, focus must be towards Antenatal, natal and post natal periods.

**TYPE OF VYADHI:** While describing Vyadhi, Acharya Sushruta has mentioned seven types. These seven types are again divided into two types each.

### TABLE II

<table>
<thead>
<tr>
<th>Adibalapavruttta Vyadhi</th>
<th>Matrija</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pitruja</td>
</tr>
<tr>
<td>Janmabalapavruttta Vyadhi</td>
<td>Rasakruta</td>
</tr>
<tr>
<td></td>
<td>Dauhridapacharkruta</td>
</tr>
<tr>
<td>Doshabalapavruttta Vyadhi</td>
<td>Amashaya Samuttha</td>
</tr>
<tr>
<td></td>
<td>Pakwshaya Samuttha</td>
</tr>
<tr>
<td>Sanghatabalapavruttta Vyadhi</td>
<td>Shastrakruta</td>
</tr>
<tr>
<td></td>
<td>Vyalakruta</td>
</tr>
<tr>
<td>Kalabalapavruttta Vyadhi</td>
<td>Vikruta Rutajanya</td>
</tr>
<tr>
<td></td>
<td>Avikruta Rutajanya</td>
</tr>
<tr>
<td>Daivabalapavruttta Vyadhi</td>
<td>Vidyut Ashanikruta</td>
</tr>
</tbody>
</table>
Out of all the above mentioned types; Adibalapravrutta and Janmabalapravrutta are the two types which are related to this topic.

**ADIBALAPRAVRUTTA VYADHI**

These type of disorders are of two types, i.e., Matruja (Maternal) and Pittruja (Paternal), which are derived from the manifestation of Shukra and Shonita. Since, Shukra and Shonita are the basic factors for the production of Garbha, any abnormality in them leads to the formation of Adibalapravrutta Vyadhi. Shukra Dosha occurs because of the derangement of Tri dosha. While explaining the deformities that may arise in the Garbha due to such Dushta Shukra, Acharya Charak clearly states as, male having Dushta Shukra become impotent and his life span reduces. Since, his Shukra is dushta his children are liable to many disorders. In case of Apasmara, where family history is very important, cause like this must be ruled out. So, vitiation of Shukra due to Tridosha is one of the root causes of Apasmara. The Dushta Shonita too is not regarded fit for conception. Shukra and Shonita are the integral components of the Garbha. Thus any abnormality in them is reflected in the Garbha. If Shukra is Dushta, the representative of the Pitruja Organ in it gets vitiated producing organic or pathological abnormality in that Pitruja Organ of Garbha. This phenomenon is also applied to Shonita. So, if the Shonita is vitiated the Matruja organ formed in the Garbha anatomically and/or pathologically gets hampered. This explains, how Apasmara passes from one generation to next generation. If one of the parents have Apasmara or both the parents have Apasmara; their Shukra or Shonita or both gets vitiated, which produces Apasmara in the offspring. According to new research on chromosomes. Very interesting results are found. There are 400 different chromosomal imbalances described with seizures or EEG abnormalities. Out of these, eight chromosomal disorders have a high association with epilepsy; like Wolf-Hirschhors (4p-) Syndrome, Miller-Dieker Syndrome;etc. Such researches further underlines the importance of Adibalapravrutta Vyadhi.

**JANMABALAPRAVRUTTA VYADHI:**

The another important nidan is the Janmabalapravrutta Vyadhi. This whole section of diseases is because of the dietetic, behavioural changes and mental state of mother. Since, the Garbha is totally dependent upon it’s mother; any adverse change in Mothers mental or physical state affects the child causing ailments. They are of two types Rasakruta and Dauhrid-apacharkruta.

**RASAKRUTA VYADHI**

Acharya Sushruta has mentioned four essential components for the conception. They are Rutu, Kshetra, Ambu and Beeja. Out of these four factors, Ambu stands for Aahara rasa of mother. So, any vitiation in Ambu will be definitely reflected on Garbha. When the foetus is in womb, it is totally dependent upon it’s mother for the supply of food, oxygen and all the requirements for it’s survival and growth. Rasa is the first and principle dhatu in the body to be formed.
from Aahararasa. All the remaining Dhatus are formed by a chain wise nourishment method, originating from Rasadhatus. Acharya Vagbhata has given clear instruction that, if one dhatu is vitiated, it would affect the next dhatu by adversely increasing or decreasing its quality. This clearly means, if Rasadhatus is vitiated, the whole chain emerging from it will be affected, precipitating many disorders. The basic function of Rasa dhatu is Preenana. It means giving nourishment to Manas. This is very vital, as Manas is the ruler of all ten indriyas. When Rasadhatus is in adequate quantity and having optimum quality, Manas and indriyas are properly nourished. According to Acharya Charaka, when mother’s Aahara Rasa is vitiated, the Manas of Garbha doesn’t get adequate nourishment. Due to this, derangement of Satva, Raja and Tama occurs in Manas; resulting in many Manas ailments. So, the extract of this discussion is that, if mother’s Aahara rasa is vitiated due to improper dietic habits, vitiated Rasadhatus is formed in Garbha. This vitiated Rasa forms improper subsequent dhatu, resulting in many physical disorders. Vitiated Rasadhatus does not nourish Manas and Indriyas adequately; giving rise to many mental disabilities. As Apasmara involves both physical as well as mental factors, etiological background like vitiated Rasadhatus carries importance.

**DAUHRIDA APACHARKRUTA VYADHI:** Before going to the topic, it is necessary to understand the meaning of Dauhrida. This, literally means two hearts. Acharya Charak states that Garbha starts doing its activities in the third month of foetal life. As all the Indriyas are situated in Hridaya, it starts functioning in third month. All the demand of Garbha and its emotional status is always expressed via mother’s Hridaya. Our Acharyas have given immense importance to this phase of pregnancy. Acharya Sushruta says, if mother’s demands are not fulfilled she would deliver a baby suffering from many ailments like Jadata (Mental Retardation), Dwarfism etc. He further explains, pregnant female at this phase of pregnancy should take great care as to fulfill her cravings. Every wish of garbha is expressed via one of the Indriyas of mother’s body. If mother’s any wish is not satisfied, the Indriya through which it is expressed remains unsatisfied. This reflects as a derangement in Garbha’s corresponding indriya. This derangement in Indriya may precipitate in the child as Apasmara. So, the above discussion suggests that this phase is very crucial for the proper growth of Garbha as well as for the mother.

**OTHER IMPORTANT NIDAN OF APASMAR IN PAEDIATRIC AGE GROUP**

**GARBHOPAGHATAKAR BHAVA**

Acharya Charak clearly states that if a pregnant female has quarrelsome nature and she always tends to involve in physical conflicts; she may deliver a child suffering from Apasmara. Quarrels induces stress in pregnant female. Stress as a potential or actual threat imposes different changes in the human behavior, which are achieved through the modulation of neuronal function involved in different aspects of hormonal and neural responses. Exposure to stress during pregnancy may be sufficient to induce permanent alterations in emotionality, cognition, neuroendocrine response and be-
behavior. Physical assaults on the abdomen of a pregnant female may result in intrauterine hemorrhage or some serious injury to child’s vital organs. Any wound on mother’s body may catch infection which may pose a threat to the child. Such trauma or infection may cause seizure in child due to various complications. In this way, this Garbhopaghatakabhava is closely related to the incidence of Apasmara in children.

**VIVAHA VARJITA KULA:** Our Acharyas have laid down some vital rule regarding marriage. Swa gotra marriages are strictly banned. Likewise, Dasha Kula, i.e., Ten families are prohibited to get married. Acharyas have included families having history of Shwitra, Kushtha, Apasmara etc; in the list of banned families. This clearly indicates that our Acharyas were aware of the genetic predisposition of Apasmara.

**VIVAHA YOGYA AYU:** Acharya Sushruta instructs that, the ideal age of marriage for female is sixteen years. According to new researches, the rate of premature delivery in 11 to 15 years old mother is higher than that for 16 to 19 year old mothers of comparable socio economical status. Maternal age under 18 years is risk factor for complications in both mother and neonates, and even more so in mother aged younger than 15 year. After going through different opinions it can be summarized that, an ideal age for a female to have her first pregnancy is between 16 to 20 years. The risk of congenital anomalies increases for maternal age under 16 years. The child may be exposed to the danger of contracting Apasmara in such cases.

**RAJAHSVALA NIYAMA PALANA:** Acharyas have given some instructions about behavior of a female during menstruation. Female should not have sexual contact, not to do tiresome, heavy work, not to dig the soil; etc. The basic principal behind these instructions is to maintain the equilibrium of Tridosha of Sharir and Manas. If any female knowingly or unknowingly does not follow the guidelines, her child would be liable to many congenital anomalies; like insanity, Skin disease, leukoderma; etc.

**BRAHMACHARYA PALANA:** Acharya Sushruta has mentioned a very important point about intercourse during menstruation. He explains that, if coitus happens on the third day of menstruation and female gets pregnant, the child would have congenital anomalies and would have short life span. Such congenital anomalies can directly or indirectly lead to the formation of Apasmara.

**VIKRUTA SAMBHOG ASANA:** Acharya Charak clearly instructs every couple not to have intercourse in any unnatural position; as this can affect mother’s birth canal, her uterus, father’s Shukra; which in turn deposits many abnormalities in Garbha. Any of these abnormalities may reflect as Apasmara in child.

**DISCUSSION**

Apasmara in paediatric age group is found in many cases. In nearly all classical books of Ayurveda; Apasmara is elaborately studied, through its etiological background, pathogenesis, treatment, signs and symptoms, etc. In all the Samhitas, every discussion revolves around grown up human and not about a minor. Especially when Nidan is studied, it is observed that some causative factors will never suit paediatric age group. When different references from different
sources were critically studied, a whole new concept of Nidan of Apasmara in paediatric age group emerged. A lot of attention must be given to Antenatal and natal period. Janmabala pravrutta vyadhi and Adibalaprarvutta vyadhi holds the key for Nidan in this age group. Shuddha Shukra, Shuddha Aartava, Ahara, Vihara of female desirable for conception and after conception are very important factors in view of Apasmara. Manas Swasthya, Indriya Tarpan and Sharir swasthya are of prime importance in delivering healthy newborn.

CONCLUSION
Form above all discussion, conclusive points can be drawn and presented as follows:
Nidan of Apasmara in paediatric age group is,
1. Adibalaprarvutta Vyadhi
2. Janmabala pravrutta Vyadhi
3. Garbhopaghatakar bhava
4. Vivaha Varjita Kula
5. Vivaha Yogya Ayu
6. Rajahsvala Niyama Palana
7. Brahmacarya Palana
8. Vikruta Sambhog Asana

REFERENCES
Bharati Academy, 22nd edition Part II (Chikitsasthan 10/5)


CORRESPONDING AUTHOR
Dr. Amit Rajaram Jagtap
B/2,301 Saket Complex, Kisan Koli Marg, Majiwade, Thane (w), Maharashtra, India
Email: dirghayurved@rediffmail.com

Source of support: Nil
Conflict of interest: None Declared