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Understanding *Shodhana Mithyayoga* (improper administration of purification therapy) as *Vyadhi Hetu* (cause of disease) with special reference to *Bruhatrayee*

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ABSTRACT

Analysis of *Hetu* (causative factors) is one of the important factors in *Roga Pariksha* (examination of disease). *Panchakarma* (5 purification therapies) practices are carried out abundantly by physicians considering its effective results in shorter time duration. Many people also practice these at home without proper consultation from expert physician just by relying on the information from social media. Administration of purification therapy at inappropriate stage or with faulty manners leads to vitiation of *Dosha*, which ultimately leads to occurrence of disease. *Bruhatrayee* (3 main classical texts) of Ayurveda has mentioned *Shodhana Mithyayoga* (improper administration of purification therapy) as causative factor for various diseases quoted in *Nidanasthana* and *Chikitsasthana*. The present article focusses on to study the *Shodhana Mithyayogas Vyadhi Hetu* (causative factor of disease) mentioned in *Nidanasthana* and *Chikitsasthana* of *Bruhatrayee* of Ayurveda.

Key words: *Shodhana, Mithya Yoga, Vyadhi Hetu.*

INTRODUCTION

A physician cannot treat a patient if he does not possess a complete understanding of the disease.^[1] Accurate diagnosis of disease is important before initiating any treatment.^[2,3] It is achieved with the help of *nidana panchaka* (diagnostic quintet).^[4,5] *Hetu* is mentioned priorly there which depicts its importance. The analysis of causative factors is important for understanding *Dosha* vitiation, manifestation of symptoms, *Vyadhi Sadhya - Asadhyata* (prognosis of disease) and for deciding the

treatment protocol.

2 types of medicines are explained in *Ayurveda* classics - *Shodhana* (purification therapy) and *Shamana* (alleviation therapy with internal and external medicines).^[6] Purification therapy eliminates the overtly vitiated *Dosha* from body^[7] and *Shamana* therapy does not eliminates the vitiated *Dosha* but it alleviates or balances the vitiated or imbalanced *Dosha*.^[8] Out of these, purification therapy has been given importance because the morbid *Dosha* relieved by *Langhana* (fasting) and *Pachana* (digestive drugs) may sometimes get aggravated again on associating with favourable conditions because they are not completely evacuated from their abode but those that are evacuated by purification therapy do not recur.^[9] *Dosha* like plants, if not uprooted completely, would relapse almost certainly.^[10]

The purification therapy gives successful results only if it is carried out at proper stage and with appropriate manner. Otherwise, it leads to vitiation of *Dosha* which further leads to disease manifestation rather than curing it.^[11,12] An ideal therapy is that which

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pacifies a disease without provoking any other disease.^[13,14] So, the *Shodhana Mithyayoga* serves to be the causative factor for occurrence of diseases.

Bruhatrayee of Ayurveda has mentioned *Shodhana Mithyayoga* as causative factor for various diseases quoted in *Nidanasthana* and *Chikitsasthana*. The present article focusses on to study the *Shodhana Mithyayoga* as *Vyadhi Hetu* mentioned in *Nidanasthana* and *Chikitsasthana* of *Bruhatrayee* of Ayurveda.

MATERIALS AND METHODS

The references where *Shodhana Mithyayoga* was mentioned as *Vyadhi Hetu* in *Nidanasthana* and *Chikitsasthana* of *Bruhatrayee* of Ayurveda along with their commentaries were collected manually, inferences drawn were analysed and conclusion was made.

RESULTS

Importance of understanding of Hetu

The factors which has fulfilled its duty to cause disease is said to be *Hetu*.^[15] The severity of *Dosha* vitiation is directly proportional to the severity of indulgence of causative factors.^[16,17] The qualities of causative factors whether are similar or not the *Dosha* decide the type of vitiation of *Dosha* i.e. either *Svatantra* or *Paratantra*.^[18] The severity of manifestation of symptoms also depends on the severity of indulgence of causative factors.^[19] The manifestation of innumerable kind of diseases depends largely on causative factors causing vitiation of *Dosha* and specificity of tissue elements affected.^[20,21] The prognosis of disease also largely depends on severity of indulgence of causative factors.^[22-25] *Nidana Parivarjana* (advising patient to deliberately avoid causative factors)^[26] and *Guna Viparita Chikitsa Siddhanta* (treating a disease condition with medicines having opposite properties to that of causative factors)^[27,28] can only be opted after proper analysis of causative factors.

The *Ahara* (diet), *Vihara* (work routine), *Manas* (psychological) and *Shodhana* and *Shamana* therapy if

done with proper method becomes the etiology for gaining health and when done with improper way turns to be the causative factor for causation of disease.^[29] So, the understanding of causative factors of various diseases mentioned in classical texts is important.

Indication of Shodhana

For studying the *Shodhana Mithyayoga* as *Vyadhi Hetu*, we must first know the ideal conditions where the purification therapy should be adopted.

1. When the vitiated *Dosha* had left the *Shakha* (trunk) and reached the *Koshtha* (gut), are not in the *Leena Avastha* (not in excited state), are in their *Pradhana Avastha* (active state) then by performing prior oleation and sudation therapies, a physician should administer 5 purificatory therapies by duly considering the *Matra* (dose) and *Kala* (time).^[30-32]
2. The patients having signs and symptoms of excess *Dosha*^[33] like indigestion, anorexia, corpulence, anemia, heaviness, exhaustion, eruption of wheals, pruritus, sluggishness, indolence, weakness, foul smell of body, lassitude, precipitation of *Pitta* and *Kapha*, sleeplessness or excessive drowsiness, impotency, impediment to intelligence, inauspicious dreams, loss of strength and complexion in spite of taking nourishing diet and proper therapy should be given purification therapy by aptly considering the status of *Dosha* and strength of patient.^[34]
3. Those who are suffering from excessive vitiation of *Kapha*, *Pitta*, blood and waste products, are afflicted with obstructed *Vata* and those who have bulky and strong bodies should be treated with purification therapy.^[35,36]
4. *Pravrut Rutu* (Mid June to Mid August), *Sharad Rutu* (Mid October to Mid December) and *Vasant Rutu* (Mid February to Mid April) or *Shravana*, *Kartika* and *Chaitra* are considered ideal for purification therapy in healthy persons called as *Sadharan Rutu* and in case of diseased persons it should be carried out according to the disease.^[37]

^{39]} In case of emergency situation, artificial environment should be created opposite to the properties of *Rutu* (season) and then purification therapy should be given.^[40]

5. The wise physician should not blindly follow the general instructions laid down in the classical texts in the form of conclusion but we should decide rationally using our own discretion because condition may arise due to the nature of place, time and strength of patient in which prescribed therapy may be ineffective and the prohibited therapy may be applicable such as emesis is prescribed in certain stage of *Chardi* (vomiting), *Hrudrog* (heart disease) and *Gulma* (abdominal lump) though it is generally contraindicated. Similarly, enema is advised in the treatment of *Kushtha* (skin disorders) though it is generally contraindicated depending upon the particular stage of disease. Hence, along with general indications mentioned above, a physician should rationally think of all the aspects using his intellect prior to administration of purification therapy.^[41]

Shodhana Mithyayoga as Vyadhi Hetu

Whenever purification is not carried out in spite of being strongly indicated or whenever it is carried out though is not indicated or carried out in wrong manner or in excess or less quantity then is considered to be *Shodhana Mithyayoga* and it leads to manifestation of various diseases.^[42] This is mentioned as *Vyadhi Hetu* in many diseases quoted in *Nidana* and *Chikitsasthana* of 3 main classical texts of Ayurveda. These are enlisted below;

Table 1: References of Shodhana Mithyayoga as Vyadhi Hetu of diseases quoted in Nidana and Chikitsasthana of Bruhatrayee.

SN	Shodhana Mithyayoga as Vyadhi Hetu	Vyadhi (disease)	Reference
1.	Overt administration of <i>Vamana</i> (therapeutic	<i>Vataj Jwara</i> (fever caused due to vitiation of <i>Vata</i>)	<i>Cha.Ni.1/19</i>

	emesis), <i>Virechana</i> (therapeutic purgation), <i>Asthapana</i> (non - unctuous enema), <i>Shirovirechana</i> (nasal administration of drugs)		
2.	Faulty administration of <i>Vamana</i> , <i>Virechana</i> , <i>Asthapana</i> , <i>Anuvasana</i> (oil enema), <i>Shirovirechana</i>	<i>Tridoshaj Jwara</i> (fever caused due to vitiation of 3 <i>Dosha</i>)	<i>Cha.Ni.1/28</i>
3.	Improper elimination of <i>Dosha</i> via purification	<i>Punaravartak Jwara</i> (recurrence of fever)	<i>Cha.Chi.3/334</i> <i>Cha.Chi.3/338</i>
4.	Administration of therapeutic emesis when ideal situation for it is not present	<i>Hrudrog</i> (heart disease), <i>Shwasa</i> (dyspnoea), <i>Anaha</i> (abdominal distension), <i>Moha</i> (confusion)	<i>Cha.Chi.3/147</i>
5.	Excessive administration of <i>Vamana</i> , <i>Virechana</i>	<i>Vataj Gulma</i> (abdominal lump due to vitiation of <i>Vata</i>)	<i>Cha.Ni.3/6</i> <i>A.Hr.Ni.11/33</i>
6.	Administration of <i>Vamana</i> , <i>Virechana</i> without prior <i>Snehana</i> (oleation) and <i>Swedana</i> (sudation)	<i>Vataj Gulma</i> (abdominal lump due to vitiation of <i>Vata</i>)	<i>Cha.Ni.3/6</i>
7.	Excessive expulsion of faeces, <i>Kapha</i> or <i>Pitta</i> by purification	<i>Vataj Gulma</i> (abdominal lump due to vitiation of <i>Vata</i>)	<i>Cha.Chi.5/4</i>
8.	Excessive purification by <i>Virechana</i>	<i>Vataj Unmada</i> (Psychological disorder caused by vitiated <i>Vata</i>)	<i>Cha.Chi.9/8</i>
9.	When purification is indicated or	<i>Nij Shotha</i> (oedema)	<i>Cha.Chi.12/6</i>

	required but is not done		
10.	Excessive purification by <i>Vamanadi Karma</i>	<i>Shotha</i> (oedema)	A. <i>Hr.Ni.13/25</i>
11.	<i>Karma Vibhrama</i> (faulty administration of purification therapy)	<i>Udara</i> (ascites)	<i>Cha.Chi.13/13</i> <i>Su.Ni.7/5</i>
12.	Overt therapeutic emesis	<i>Pleehodara</i> (splenomegaly)	<i>Cha.Chi.13/35</i> <i>A.Hr.Ni.12/22</i>
13.	When purification is indicated or required but is not done	<i>Jatasya Uttar Kalaj Arsha</i> (haemorrhoids which are not congenital)	<i>Cha.Chi.14/9</i>
14.	Faulty administration of enema	<i>Jatasya Uttar Kalaj Arsha</i> (haemorrhoids which are not congenital)	<i>Cha.Chi.14/9</i>
15.	Faulty administration of <i>Vamana, Virechana</i>	<i>Agni Dushti</i> (vitiation of digestive fire)	<i>Cha.Chi.15/43</i>
16.	<i>Pratikarma Vaishmya</i> (improper administration of purification therapy)	<i>Pandu</i> (anemia)	<i>Cha.Chi.16/8</i>
17.	Excess purification	<i>Hikka</i> (hiccough) and <i>Shwasa</i> (dyspnoea)	<i>Cha.Chi.17/12</i>
18.	When purification is indicated or required but is not done	<i>Sannipataj Atisara</i> (diarrhoea due to vitiation of 3 <i>Dosha</i>)	<i>Cha.Chi.19/8</i>
19.	Excess purification	<i>Visarpa</i> (herpes zoster)	<i>Cha.Chi.21/21</i>
20.	Excessive purification by <i>Vamanadi Karma</i>	<i>Trushna</i> (excessive thirst)	<i>Cha.Chi.22/5</i>
21.	Overt purification	<i>Vataj Madatyaya</i>	<i>Cha.Chi.24/89</i>

		(alcoholic intoxication due to vitiated <i>Vata</i>)	
22.	Over purification by <i>Virechana</i> and <i>Basti</i> (enema)	<i>Vataj Hrudrog</i> (heart disease caused by vitiated <i>Vata</i>)	<i>Cha.Chi.26/77</i>
23.	Excess removal of <i>Dosha</i> by purification	<i>Vatavyadhi</i> (diseases caused due to vitiation of <i>Vata</i>)	<i>Cha.Chi.28/15</i>
24.	When purification is indicated or required but is not done	<i>Vatarakta</i> (gout)	<i>Cha.Chi.29/8</i>
25.	When purification is indicated or required but is not done	<i>Ashmari</i> (renal calculi)	<i>Su.Ni.3/4</i>
26.	Excessive purification by administration of <i>Vamana, Virechana</i>	<i>Mudhagarbha</i> (foetal malpresentation)	<i>Su.Ni.8/3</i>

DISCUSSION

Following points should be considered prior to reaching upto decision of administering purification therapy,

1. *Dosha Avastha* (state of *Dosha*) - *Bahu* (are in excess), *Pradhana Avastha Prapta* (are in active state), *Leenatva Parityaga* (should be in excited state).
2. *Dosha Gati* (flow of *Dosha*) - *Dosha* must be in *Koshtha* (gut).
3. Pecularity of *Dosha* vitiation - vitiation of *Pitta* or *Kapha* either *Svatantra* or *Paratantra*, vitiation of *Vata* by obstruction i.e. *Paratantra Vata Prakopa*.
4. *Rugna Bala* (strength of patient) - *Uttam Sharira* and *Manas Bala* (superior physical and mental strength).
5. *Kala* (time of administration of purification) - ideally *Pravrut, Sharad* or *Vasant Rutu* for healthy

persons. It differs according to the *Dosha* vitiation and purification therapy adopted. In case of emergency situation artificial environment having opposite properties to the *Rutu* should be created and then purification should be adopted.

6. *Matra* (dose of medicine used for purification) - should be decided according to *Dosha* vitiation, strength of patient, etc.

Overt administration of purification therapy leads to *Dhatukshaya* (depletion of vital body tissues) and the vitiation of *Vata*^[43] predominantly by *Ruksha* (dry) and *Laghu* (light) *Vikalpa*. The vitiated *Vata* leads to manifestation of different diseases like *Vataja Jwara*, *Vataja Gulma*, *Vataja Unmada*, etc. which varies according to the presence of *Khavaiguna* (deformity in circulating body channels) in every individual. When purification is indicated or required but is not done, the excess vitiated *Dosha* accumulates in the body leading to manifestation of various diseases like *Shotha*, *Vatarakta*, *Ashmari* etc. Faulty administration of purification also leads to further vitiation of the already vitiated *Dosha* leading to manifestation of diseases like *Udara*, *Pandu*, *Arsha*, etc. which varies according to the presence of *Khavaiguna* in every individual.

So, for getting success in any kind of treatment careful examination of *Dosha*, *Aushadhi* (medicines), *Desha* (place of living and body of patient), *Kala* (season and time of administration), *Satmya* (accustom), *Agni* (digestive power), *Satva* (mental strength of patient), *Oka* (habituation due to continuous use), *Vaya* (age of patient) and *Bala* (physical strength of patient) is must priorly.^[44,45] Due to improper administration of purification therapy, physician faces many difficulties in treating the disease and never gives satisfactory results.^[46] Detailed study about pathogenesis of each disease caused by improper administration of purification therapy should be carried out further.

CONCLUSION

Dosha Avastha, *Dosha Gati*, peculiarity of *Dosha* vitiation, *Rugna Bala*, *Kala* and *Matra* should be taken into account prior making the decision of

administration of purification therapy. Improper administration of purification therapy leads to more vitiation of *Dosha* and causes another diseases rather than curing one. That's why *Bruhatrayee* of Ayurveda has given it much importance by quoting it as *Vyadhi Hetu* in different kind of diseases.

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