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Ayurveda perspective of disease manifestation

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ABSTRACT

Studying and understanding a concept in the present era is different from *Samhita Kala* (1500 BC to 5th century AD). Interlinking and comprehension of subject were done methodologically, even when the concepts were explained under different contexts during those days. To learn in short duration, a concept is compiled and explained completely under single context in this era. In *Ayurveda* classics, disease manifestation is explained in different contexts. Hence this article is a preliminary effort to bring together and analyse the factors responsible for manifestation of *Vyadhi* (disease) by thorough evaluation of *Ayurveda* classics. Understanding the basic elements involved and path of disease manifestation helps in better planning of treatment.

Key words: *Vyadhi, Roga, Kriyakala, Disease manifestation, Pathogenesis.*

INTRODUCTION

Before learning the skill of treating a disease, it is very essential to understand the pathogenesis of disease. In *Ayurveda*, *Roga* (disease) is considered as deviation from the normalcy. The main reason for deviation is *Nidana* (cause). *Dosha* (that which causes harm) maintains the normal functioning of body in balanced state, where as in imbalanced state results in disturbance of homeostasis. *Dhatu* (constituents of the body), *Upadhatu* (secondary constituents of the body) forms the body components. *Dhatu* are synthesized in *Srotas / Kha* (tubular structures / pathways). *Rasadhatu* is the 1st among *Sapthadhatu* (7 *Dhatu*) which nourishes other *Dhatu / Upadhatu* and helps in its synthesis. *Bala / Ojus* (immune

strength) is the essence of *Sapthadhatu* which helps in resisting disease and also in reducing hazardous effects of disease. The external causative factor i.e. *Nidana* brings changes in the internal factor *Dosha* levels. The vitiated *Dosha* hampers the *Agni* (digestive fire) and the hampered *Agni* further vitiates the *Dosha*. Because of this hampered *Agni*, complete digestion of ingested food doesn't take place which results in *Ama Rasa* (improper *Rasa*) formation. This *Ama* affects the *Srotas* and interrupts the formation of *Dhatu*. Improper formation of *Dhatu* reduces *Bala/Ojus*. Because of reduced *Bala*, improperly formed *Dhatu* gets affected by vitiated *Dosha* leading to disease.

LITERATURE REVIEW

That which causes pain or *Dukha* is *Roga*.^[1] Synonyms of *Roga* are as follows *Vyadhi* (illness), *Amaya* (sickness due to indigestion), *Gada* (poison), *Atanka* (panic), *Yakshma* (syndrome), *Jwara* (fever), *Vikara* (disorder). That which causes various types of miseries is *Vyadhi*. As it is probably caused by *Ama* it's called as *Amaya*. *Prakupita* (agitated) *Dosha* causing *Roga* resembles the *Visha Swaroopa*, hence it is called as *Gada*. *Atanka* is the one which makes life difficult due to miseries. It is called as *Yakshma* because it has conglomeration of *Lakshanas* (symptoms) just like *Rajayakshma* having conglomeration of *Roga*. It

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affects both body & mind hence it's called as *Jwara*. As it causes deviation from normalcy it's called as *Vikara*. Therefore, deviation from normalcy which causes discomfort can be considered as *Roga*.^[2]

Nidana the prime causative factor for manifestation of *Vyadhi*.^[3] The external factor *Nidana* has multiple actions on the body such as;

1. *Dosha* vitiation
2. Improper *Dhatu*, *Upadhatu*, *Mala* formation &
3. *Srotovaigunyakaraka* (disruptions in the pathways)

Dhatu Vaishamy (disturbance) leads to *Vikara*.^[4] As *Dosha* is responsible for normal functioning of the body, it is also termed as *Dhatu* in the above context. Therefore, vitiated *Dosha* and *Shithila Dhatu* are required for pathogenesis of disease. *Prakupita Dosha* circulating all over the body gets accumulated in *Srotas* (pathway), due to *Khavaigunya*.^[5]

DISCUSSION

Understanding the impact of each factor in disease manifestation

Nidana

Ayurveda is based on *Karya Karana Siddhanta* (cause and effect theory). For every *Karya* (effect) to transpire, *Karana* (cause) is accountable. *Nidana* is the prime causative factor for *Roga*.^[6] One among various classification of *Nidana* is *Dosha Hetu*, *Vyadhi Hetu* & *Ubhaya Hetu*.

1. *Dosha Hetu* causes only *Dosha Vriddhi*, like *Ati Sevana* of *Ushna Guna* leads to *Pitta Vriddhi*.
2. *Vyadhi Hetu* leads to specific *Vyadhi* by causing *Dushya Shithilata* & *Kha Vaigunya*, for example; *Mrudbhakshana* leading to *Pandu*.
3. *Ubhaya Hetu* causes *Dosha Vriddhi* & *Vyadhi* manifestation, like *Vidahi Annapana* which is *Pitta Prakopaka*, *Rakta Pradushaka* & *Raktavahasrotovaigunypadaka*.
4. *Nidana* explained in *Nidanapanchaka* of *Roga* consists factors responsible for *Dosha Vriddhi*,

Dhatu / Upadhatu Shithilata & *Srotho Vaigunypadaka*.

Nidana initially causes *Chaya* (accumulation) of *Dosha* in *Swasthana* (own place), if continued causes *Prakopa* (excess accumulation) of *Dosha*. *Prakopa* of *Dosha* can also occur without *Chaya* due to strong *Nidana*. *Prasara* (circulation) of *Prakupita Dosha* occurs if *Nidana* is continued. Circulating *Dosha* takes *Sthanasamsraya* (resides) in *Shithila Dushya* (improperly formed *Dhatu/Upadhatu/Mala*) which leads to disease.

Dosha

Nidana for *Dosha Vriddhi* and *Kshaya* are different. In most of the diseases, *Dosha Vriddhikara Nidana* are mentioned in classics. *Vriddha Dosha* exhibits symptoms based on its severity of increase, *Ksheena Dosha* is unable to exhibit symptoms as it is weakened.^[7]

- During the process of manifestation of *Vyadhi* we observe only *Dosha Vriddhi* (*Chaya*, *Prakopa*, *Prasara*) *Lakshanas*, not the *Lakshanas* of *Ksheena Dosha*. For example; *Kapha Chaya* causes *Gaurava* (heaviness), *Alasya* (lethargy); *Kapha Prakopa* causes *Annadweshya* (aversion for food); *Prasara* of *Kapha Dosha* causes *Avipaka* (indigestion), *Angasada* (body pain) and *Chardhi* (vomiting) all these are *Vriddha Kapha Lakshanas*.
- *Ksheena Dosha* doesn't initiate *Samprapti* which is very essential for manifestation of disease. Only *Prakupita Doshas* which is circulating in *Srotas* after taking *Stanasamsraya* in *Dhatu* leads to *Vyadhi*, here *Prakupita Dosha* is nothing but *Vriddha Dosha*.
- *Vyadhi Hetu* always leads to *Dosha Vriddhi* not to *Dosha Kshaya* for example *Charaka* has explained, any aetiology which leads to formation of *Shleshma* becomes causative factor for *Prameha*.
- Even *Manasika Nidanas* like *Chinta*, *Shoka*, *Krodha* etc. leads to *Vata* & *Pitta Vriddhi* not *Dosha Kshaya*.
- Variation in *Rutu* (season) leads to *Chaya*, *Prakopa*, *Prashama* and not *Kshaya* of *Dosha* for

example in *Varsha Rutu - Pitta Chaya*; in *Sharad Rutu - Pitta Prakopa*; *Hemanta Rutu - Pitta Prashama* has been explained.

- Though *Ksheena Dosh*a exists in *Samsargaja* (combination of 2 *Dosha*) or *Sannipataja* (combination of 3 *Dosha*) *Vyadhi*, *Ksheena Dosh*a cannot manifest *Vyadhi* on its own.
- Based on these points we can say *Vruddha Dosh*a is able to produce *Vyadhi* not *Ksheena Dosh*a. Therefore, *Vruddha Dosh*a is one of the important factors for disease manifestation.

Dushya

The vitiated *Dosh*as cannot manifest or initiate a disease process without invading *Dushya*. The target of invasion (*Dushya*) not only include *Sapta Dhatu* but also includes *Upadhatu* & *Mala* such as *Pureesha* (stools), *Mutra* (urine) and *Sweda* (sweat). For a disease to manifest, the vitiated *Dosh*a has to invade the weak and susceptible *Dushya* and form *Dosh*a-*Dushya Samurchana*. Unless the *Dosh*a *Dushya Samurchana* takes place, the disease will not be manifested. Either *Vruddhi* or *Kshaya* of *Dushya* is observed in diseases. In most of the diseases *Dhatu Kshaya* is seen, for example *Rasa Rakta Meda Kshaya* in *Pandu*, respective *Dhatu Kshaya* in *Gatavata*. In few *Vyadhi*, *Dhatu Vruddhi* is seen, for example *Drava Dhatu* & *Abaddha Meda Vruddhi* in *Prameha*, *Rakta Vruddhi* in *Vata Rakta* & *Raktapitta*. Therefore, *Viguna/Shithila Dushya* is one of the important factors for disease manifestation.

Vigunata in the Srotas

In every individual, *Dosh*a gets *Prakopa* also by diurnal variation and seasonal variation. For example, *Pitta* gets *Prakopa* in *Sharad Rutu*. But not everyone will land up in disease due to this *Prakupita Dosh*a. This infers that there is another factor which is necessary for disease manifestation.

It has been clearly mentioned that *Prakupitha Dosh*a gets accumulated due to *Khavaigunya*. The same *Dosh*a which accumulates in different *Srotas* manifests different diseases. The permutation and combination of *Dosh*a getting accumulated in

different *Srotas* and invading different *Dushya* causes innumerable diseases. Hence *Vigunata in the Srotas* is necessary factor for manifestation of *Vyadhi*.

CONCLUSION

The prime factor responsible for manifestation of *Vyadhi* is *Nidana*. *Nidana* vitiates *Dosh*a & causes *Shithila Dushya*. It is also responsible for *Kha Vaigunya*. So, circulating *Prakupita Dosh*a due to *Kha Vaigunya* takes *Sthanasamshraya* in *Viguna/Shithila Dushya* which leads to manifestation of specific *Roga*. With all the above references we can infer that prime factors responsible for disease manifestation are a) *Nidana*, b) *Vruddha Dosh*a, c) *Shithila Dushya* d) *Vigunata* in the *Srotas*.

It is because of *Kha Vaigunya* & *Sthanasamshraya* of *Dosh*a in *Dushya* in different permutations & combinations, *Roga* are innumerable in number. So, it is very difficult to name each and every disease. By the knowledge of *Dosh*a, *Dushya* & *Srotas* involved makes planning of treatment easier.

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