

Interpretation of Vyādhi through Āyurveda Terminology

Dr Preeti Sharma¹, Late Vd. Govind Pareek²

¹PG Scholar, Department of Basic principles, National institute of Ayurveda, Jaipur

²Associate Professor, Department of Basic principles, National institute of Ayurveda, Jaipur

Corresponding Author: Dr Preeti Sharma

ABSTRACT

One should examine the various aspects of diseases by employing all the pramānas. Observations made on the nature of the disease thereafter are infallible. Any disease should know from “authoritative instructions” and therefore ascertain its various characteristics by examining the symptoms of these diseases through direct observation and inference. Ayurveda treatment is of less value without knowing its exact nidana, dosha and dushya because samprapti vighatana can only be done by knowing these ghataka properly. In this study, method of assessing dosha, dushya, mala and sroto dushti involvement through Ayurveda terminology was given. Learned physicians describe the aspects (characteristic features) of disease and by Using the aptopadeśa method of examination, one understand a disease properly by knowing the following terms Prakopāṇam (Provoking factors, viz. Process of the vitiation of the doṣas), Yoni (Source or doṣaḥ involved) Utthānāma (Onset of a disease./ mode of manifestation), Ātmānam (The cardinal sign and symptoms./ nature like seriousness or acuteness), Adhiṣṭhānam (Site, which could be the body or the mind or both), Vedanam (pain), Saṁsthānam (Signs and symptoms), śabda, sparśa, rūpa, rasa, gandham (five senses), Upadravam (Complications), Vṛddhi sthāna kṣayam (Whether doṣa, dhātu and mala are increased, decreased, or in balance), Udarkam (Prognosis), Nāmanam (Nomenclature), Pravṛtti (Indicated treatment) and nivṛtti (Contraindication). By analysing any disease from all these parameters standard line of treatment can be planned.

Keywords: Diagnosis, New Disease, Ayurveda Terminology

INTRODUCTION

Prevention and eradication of disease are depicted as the primary aim of āyurveda. [1] So, as per the aim of āyurveda, diseases which were not described in āyurveda literature directly should also be diagnosed, treated, and prevented in terms of āyurveda. Now the question arises as to how these diseases need to be diagnosed and treated which are not mentioned in Āyurveda Vāṅgamaya. The answer also resides in Āyurveda Vāṅgamaya that the diseases which are not mentioned here because of enormous extent of names and

forms, for them also the treatment is applicable with due consideration of doṣa etc. These new diseases which do not have any significant correlation with the disease mentioned in classical text, can be grouped under “Anukta Vyādhi” as mentioned in classical literature.

Atideśa tantrayukti is used to describe the concept of anukta. Anukta is one such concept described in āyurveda which is of great purpose to understand and adopt unsaid principles for vyādhi, auśadha and cikitsā siddhānta and very supportive to the researcher to interpret the new and

emerging diseases on the grounds of āyurveda principles.

Change is the rule of nature; it is applicable to all aspects of life. Keeping the concept of change in mind sages of āyurveda explained fundamental principles. Thus in āyurveda, time tested fundamental principles are available. Diagnosing of any disease through following aptopdesha terminology is one such technique and principle which is helpful to understand the new aetiology, disease, drug and formulation. Thus, any disease in present era can also be diagnosed and managed by the classical approach of Āyurveda under the principle mentioned in caraka saṁhitā. Learned physicians describe the following aspects (characteristic features) of each and every disease [2] Using the āptopadeśa method of examination, one understand a disease by knowing the following terms

- I. **Prakopaṇam:** Provoking factors, viz. process of the vitiation of the doṣas
- II. **Yoni:** Source or doṣaḥ involved
- III. **Utthānana:** Onset of a disease./ mode of manifestation
- IV. **Ātmānam:** The cardinal sign and symptoms./ nature like seriousness or acuteness
- V. **Adhiṣṭhānam:** Site, which could be the body or the mind or both
- VI. **Vedanam:** pain
- VII. **Saṁsthānam:** Signs and Symptoms
- VIII. **Śabda, sparśa, rūpa, rasa, gandham (five senses):** Altered sensorium.
- IX. **Upadravam:** Complications
- X. **Vṛddhi sthāna kṣayam :** Whether doṣa, dhātu and mala are increased, decreased, or in balance.
- XI. **Udarakam:** Prognosis
- XII. **Nāmanam:** Nomenclature
- XIII. **Pravṛtti:** Indicated treatment
- XIV. **Nivṛtti:** Contraindication (apathya)

Similar reference given in A.S. of vāgbhaṭa that with the knowledge of science, every diseases to be determined in respect of its exciting cause, chief cause, location, features(symptoms) in respect of appearance (sight) , sound smell, taste and touch ; prodromal symptoms, complications,

aggravation (exacerbation) normalcy and mitigation, sequellae, specific nomenclature, the method to be adopted for its cure . Such an examination being done with due intention. [3] Using the above framework, one could gather all the knowledge necessary of a disease. Through various literatures appropriate meanings of these terminologies are tried to be defined in accordance to applied in the disease.

MATERIAL

1. Vedic scriptures, saṁskṛta dictionaries , encyclopedia and so forth.
2. Classical texts of āyurveda along with their commentaries.

AIM: To understand diseases through Ayurveda terminology

LITERARY REVIEW:

14 parameters also tried to be presented here to understand any disease completely from āyurveda terminology. These 14 parameters/factors are:

PRAKOPANAM :

- **Prakopaṇam ahārādi** [4]
- **Prakopaṇam vāyo ruksatvādi hetuḥ** [5]
- **“kopastūnmārgagāmitā” unmārgagāmitā- svasthānam tyaktvā doṣasya yat punarmargāntaragamanam, sa kopa ityucyate** [6]
- **unmārgagāmitā svamargādanyena mārgena gamanam** [7]
- **samhūrūpā vṛddhiścaya ḥ, vilayanarūpā vṛddhiḥ prakopaḥ** [8]
- The word Prakopaṇa implies the hetu for the vitiation of Doṣas. The factors by which the imbalance of Doṣa status is triggered is considered under this heading
- The prime agent for the change in homeostasis is the Ahita Sevana of Ahāra or Vihāra as it is said that for all the diseases, the causes are the aggravated doṣa; for their aggravation indulgence in different kind of unsuitable foods, activities etc [9]
- Ācārya Dalhaṇa refers to prakopa as vilayana avastha. i.e., attaining liquid state. Thus, doṣa can move from its

sthāna to other doṣa sthāna, known by the term unmārgagamana.

- **Pradhānika hetu** is responsible for the pratyātma lakṣaṇa whereas other **vyañjaka nidāna** are responsible for other doṣa lakṣaṇa as per vyādhi avasthā. **Utpādaka hetus** are the direct and primary causes of diseases which do not require the support of any other causes like dietetic, behavioral, psychological, accident, poisons etc. **Vyañjaka hetu** (The supportive causes of the diseases) are the indirect causes of the diseases and become supportive to the utpādaka hetu. For example, the seasons, or time of the day (early morning, midday, evening, midnight) are the vyañjaka hetu for various diseases.

YONI:

- **Yoni kāraṇam vātādi** [4]
- **Yoni vātādayaḥ** [5]
- Yoni denotes Mūlabhūta of a disease. Acārya mentioned Prajñāparādha as the cause for āgantuja vikāra. [10]
- Mūla kāraṇa for any vyādhi: Doṣa
- All the endogenous diseases occur invariably due to the vitiation of vāta, pitta and kapha. As a bird cannot infringe upon its own shadow even by flying throughout the day, in the same way all the diseases are produced by disturbances in equilibrium in dhātu and cannot occur without vitiation of vāta, pitta and kapha. By examining location, sign and symptoms, causes of vitiation of vāta, pitta and kapha in any condition, the intelligent physician diagnose all diseases. [10]
- Disturbance in equilibrium of dhātus results in number of diseases and these are only due to vāta, pitta and kapha i.e. they cannot be produced without involvement of these three doṣaḥ. Exogenous diseases are exception to this. [11] Exogenous diseases may occur as secondary development after endogenous and similarly endogenous diseases may further progress as exogenous diseases. [12]

Utthānana

- **Ūrddhvpātane Udbhava ca** [13]
- As per M.W utthānana means “causing to arise” or “originate”
- As per śabdha sāgara utthānam means “proximate cause of disease”
- E. “ut” means above, “stha” to stand and “lyuṭ” affix “sa” is dropped.
- **Analysis of onset of a disease (utthānam):**
 - ✓ As per āyurveda, a disease occurs in various stages in the form of:

Sañcaya

Prakopa

Prasara

Sthānasamśraya

Vyakta

Bheda

These six stages are considered by acārya Suśruta as ṣaṭa kriya kāla. [14] Among the six stages, from sañcaya to prasara avasthā body not produce vyādhi lakṣaṇa as such. But, the initiation of pathogenesis has already begun. Thus, the patient may experience certain bodily and psychological disturbances. This can be considered under incubation period i.e. 4 to 7 days

Vāgbhaṭa opines that pūrvarūpa are signs and symptoms that appear earlier to the actual disease, not specifically assignable to the doṣaḥ as they are mild (not clearly recognizable) and few in number. [5] Thus, onset of the disease can be considered from the stage of sañcaya to sthānasamśraya avasthā

ĀTMĀNAM

- **Ātmā svarūpam** [15]
- **ātmā svabhāva** [5]
- Ātma refers to svabhāva, i.e., inherent character.
- **As pratyātma lakṣaṇa:**
 - ✓ It consists of two terms – ‘prati’ and ‘ātma’.
 - ✓ “Prati” refers to “niścaya” in this case. i.e., definitely present and “ātma” refers to “svabhāva” i.e., inherent character. Lakṣaṇa refers to signs and symptoms.
 - ✓ Thus, pratyātma lakṣaṇa are the inherent characters/features of a disease which are definitely present in a patient.

- Svābhāva of a vyādhi considered as pratyātma lakṣaṇa. Santāpa in Jvara, Sarūjā Śopha in āmavata, Prabhūta āvila mutratā in prameha etc. are the particular feature of the diseases which give them separate identity.

Every disease is characterised by many signs and symptoms. Few of them can be considered as pratyātma lakṣaṇa. Without the presence of cardinal features, the diseases not tell apart during differential diagnosis. Cardinal features of any disease are considered under pratyātma lakshana as per classics.

ADHISTHĀNAM

- adhiṣṭhānamāśrayaḥ^[4]
- adhiṣṭhānam śārīramavayavā manaśca^[4]
- adhiṣṭhānam duṣyam^[16]
- adhiṣṭhanabhūtamiti sthānarūpam^[17]
- adhiṣṭhānam sthānam^[18]

- The diseases can have their locus either in the śārīra or Mana.
- Adhishthāna implies the main site of affliction. Both body and mind are the locations of disorders as well as pleasures.^[19]
- The mind and the body together with the sense organs exclusive of keśa, loma, tip of the nail, ingested food, excreta, excretory fluids and objects of senses are the sites of manifestation of happiness and miseries.^[20]
- **Need for assessing vyādhi adhishthāna:**^[21]
- ✓ One should not be ashamed of one's inability to name a disease, since all disorders cannot be given standard names. There are innumerable diseases because the same vitiated doṣa causes various disorders according to variations in etiology and location. Hence one should initiate any treatment after acquiring complete knowledge of the nature of the disease as well as its pathogenesis, **location** and etiological factors. The one who initiates the treatment after knowing all these things,

rationally and according to prescribed procedure, does not get confused in actions.

- As per āśraya Sarvāṅga śarīra is Adhishthāna for virus of Dengue and Chikungunya
- As per ācārya Cakrapāṇi, adhishthāna can be considered as
 - ✓ śārīra adhishthāna
 - ✓ Avayava adhishthāna
 - ✓ Mano adhishthāna

VEDANAM

➤ “Vedanā- rūjā”

- Vedanā refers to dukha (śabdakalpadruma)
- Vedanā refers to Pain, torment, agony as per Apte.
- Vedanā can be considered as various signs and symptoms of any disease. But in this section vedanā is considered as type of pain present.

SANSTHĀNAM

- ✓ Sansthāna is a synonym for lakṣaṇa / rūpa.^[22]
- ✓ Samsthāna refers to the clinical manifestations of the disease. At this stage Doṣa duṣya sammurchana would have completed and onset of disease commenced.
- ✓ Acārya Cakrapani opines that sansthāna refers to ākṛti like gulma , arbuda, etc. Hence, any specific appearance of the disease can be considered under sansthānam.
- ✓ The term Sansthāna analyzed here as :lakṣaṇa and ākṛti

ŚABDA, SPARŚA, RŪPA, RASA, GANDHAM (FIVE SENSES):

- The sense organs are capable of perceiving objects only when they are associated with the mind.^[23]
- The diagnostic methods in Āyurveda are by means of śabda, Sparśa, Rūpa, Rasa, Gandha i.e. Pratyakṣa Parikṣā and Anumāna Parikṣā which includes the provisional diagnosis.

UPADRAVAM:

- Upadrava is disorder itself, oversized or undersized manifesting in the later

period of a disease and rooted in the same (disease). [24]

- It is a secondary complication, produced by same Doṣa that is responsible for formation of main disease. Upadrava is so named because it manifests after the disease. Hence the main disease is primary and complication is secondary, it is generally pacified when the main disease gets pacified.

VRDDHI STHĀNA KṢAYAM

- Ācārya Hemādri describes the vitiation of doṣa (doṣa vaiṣamyā) into 2 types: [25] Vṛddhi and Kṣaya.
- This also implies for the aggravating, static and reliving factors of disease. In short it can also be suggestive for Upaśaya and Anupaśaya.
- The factors which results in depletion of Dhātu and deterioration of Bala will enhance the disease progress.
- Doṣa are able to maintain their normal state as long as āhāra-vihāra-ācāra is followed as per the norms mentioned in āyurveda. In this section, kṣaya-vṛddhi avasthā of doṣa When vyādhi upaśamana takes place, doṣa return to their physiological state. Then, they are termed to be present in sthāna avasthā.

UDARKAM

- “**Udarkovyādheḥ phalam**” [4]
- Udarkam means the outcome of disease process. The Udarka of a Vyādhi is determined by considering following features:
 - ✓ Number of prodromal symptoms appearing, Severity of prodromal symptoms, Involvement of Doṣas and Duṣyas in its Samprāpti, Season, Place, Gati of Doṣas, afflicted Vyādhimargas, afflicted organs and response to medicines.
 - ✓ As per the severity of these features the Vyādhi becomes Sādhyā or Asādhyā.
- **Overall**, disease invading the deeper Dhātus are difficult to treat or incurable while those residing in superficial Dhātus are comparatively easy to cure.

NAMANAM

- Ācāryas named the diseases according to its
 - ✓ Pratyātma Liṅga (Rūpa) like prameha, śoṣa,
 - ✓ Involved Doṣa and Duṣyas (Samprāpti Ghaṭakas): Vātarakta, Raktapitta
 - ✓ Adhisthāna: Grahaṇī roga, Urustambha and Yonivyāpata

PRAVRTTI:

- “**Pratikārārtha pravṛtti yatha - jvare laṅganapācanādyartha pravṛtti**” [5]

The first pravṛtti of a physician in treatment is samprāpti viḡhaṭāna. Firstly, avoid sannikṛṣṭa and viprakṛṣṭa causes so as not to provide any kind of sañcaya of doṣas in the body.

NIVRTTI:

- “**Nivṛttiśca pratikārārthā yatha – navajvare divāsvapna snānādaḥ nivṛttirityādi mantavyam**” [5]

To avoid Apathya / sannikṛṣṭa Nidāna parivarjana, Apathya Vihāra and Viprakṛṣṭa nidāna parivarjana:

CONCLUSION

After selection of problem, literary review with analysis, one can reach to the final outcome of the study i.e. conclusion and is the nectar of the study.

- For diagnosing a disease an attempt is made in this study to understand any disease in terms of classical terminology and principles. So a disease should be study deeply as per āyurveda siddhānta .
- In this study, each parameter of diseases studied separately. It would serve many purposes like diagnosing diseases in classical terms and it will be useful for treatment also.
- Through assessing all these parameters one can diagnose and manage the diseases which are not described in āyurveda classics but its prevalence is seen today
- For the newly emerging diseases, there are no exact formulation mentioned but by looking the principles of āyurveda one can take opportunity to formulate thousands preparations after diagnosing the disease properly.

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