

**CONCEPT OF SWATANTRA PARTANTRA VYADHI IN AYURVEDA  
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**ABSTRACT**

The benefits of *Ayurveda* include its ability to both prevent illness in healthy people and treat it in those who are ill. To treat illnesses, the *Tridosha Siddhanta (Vata, Pitta, and Kapha)* has been used in the *Ayurveda medical* system. The *samprapti* of all diseases, according to *Acharyas*, is ultimately due to the vitiation of *Doshas*. *Swatantra doshaprakopa* and *Paratantra doshaprakopa* are the two ways that *doshaprakopa* happen. In order to properly treat the diseases that are described in the *Ayurvedic Samhitas* as well as contemporary diseases that are *Anukta*, this article will examine *Astang hridaya*, *Charaka Sushruta Samhita*, others and their commentaries. *Swatantra doshaprakopa* and *Paratantra doshaprakopa* are the two ways that *doshaprakopa* happen. In order to properly treat the diseases that are described in the *Ayurvedic Samhitas* as well as contemporary diseases that are *Anukta*, this article will examine *Astang hridaya*, *Charaka Sushruta Samhita*, others and their commentaries.

**KEYWORD:** *Acharya Vagbhatta Sloka, Swatantra –Pantantra Vyadhi Concept Vyadhi, Hetu.*

## INTRODUCTION

In only a few words, *Acharya Vagbhata* used to give a very good definition of the *shloka*. The teachings of the *Acharyas*, which are remarkably similar to those of the current age, were given throughout time by *Acharya Vagbhata*, who also collected the *Samhita period*. To explore the concept of *Swatantra And Partantra Vyadhi* and its outcome. *Acharya vgbhatta* has quoted:-

द्विधा स्वपरतन्त्रत्वाद्व्याधयोऽन्त्याः पुनर्द्विधा ।

पूर्वजाः पुरुरूपाख्या जाताः पश्चादुपद्रवाः ॥

यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः ।

विपरीतास्ततोऽन्ये तु विद्यादेवं मलानपि ॥

तांलक्षयेदवहितो विकुर्वाणान् प्रतिज्वरम् ।

तेषां प्रधानप्रशमे प्रशमोऽशाम्यतस्तथा ॥

(ref. A.H. Su. 12/60-62)

## WHAT IS VYADHI?

Disease is referred to as *vyadhi*. In *Ayurveda*, the instruction begins with a definition of what states of our body and mind are considered "health" and what states are considered "disease."<sup>[1]</sup>

## Etymology and origin

Three roots—"vi," "aa," and "dha--ki"—combine to form the *Sanskrit word "vyadhi."* The word denotes illness, disarray, disease, condition, and distress.<sup>[2]</sup>

## Definition of the word vyadhi

पुंस्याधिः मानसी व्यथा ॥ (Amarkosha 1/7/28)

It is referred to as "*Aadhi*" when it causes *Dukha*, or mourning (pain). *Aadhi* is a noun that primarily refers to emotional suffering or grief.<sup>[3]</sup>

तद्दुःखसंयोगा व्याधय उच्यन्ते ॥ (Su.Su. 1/31)

दुःखं कायवाङ्मानसी पीडाद्य विविधं दुःखमादधतीति व्याधयः ॥(Su.Su.Dalhan-tika 1/31)

A deviation from the body, mind, intellect, and special senses' normal modes of operation is represented by the *Vyadhi*/disease. The state in which both the body and the mind are subjected to suffering is referred to as *vyadhi*.<sup>[4]</sup>

It has been referred to by *Shabdashtom Mahabodhi* as the mind that is constantly seeking relief from suffering. The union of *dukha* and *sharira* is referred to as *vyadhi* in *S.Su.1/21*, *Ch.Su. 9/4* claims that *dhatuvaishamya* is referred to as *vikara* and *dhatu-samya* as *prakriti*.<sup>[5]</sup>

## SYNONYMS

“तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम् |” (Ch. Ni. 1/5)<sup>[6]</sup>

### *Vikar*

“विकारशब्देन च शरीरमनसोरन्यथाकरणत्वं व्याधेर्दर्शयति |” (Ch.Chakrapani tika Nidan 1/5)

the issue that prevents a person from being in their physiologically healthy state normally.)

### *Roga*

“रोगशब्देन च रुजाकर्तृत्वम् |” (Ch.chakrapani tika nidan 1/5)

It literally is the reverse of comfort. It alludes to aberrant bodily operation. An interruption, end to, or disruption of psyche, mind, or bodily functioning.

### *Amaya*

प्रायेणामसमुत्थत्वेनामय इत्युच्यते | (Ch.chakrapani tika nidan 1/5)

The term "*amaya*" refers to illnesses brought on by gastrointestinal disorders and the buildup of metabolic poisons (*ama*).

### *Gada*

The phrase denotes a disorder that developed as a result of toxins or several factors at once. The phrase denoted a dreadful situation that causes terror or distress.

### *Yakshma*

आतङ्क इति दुःखयुक्तत्वेन कृच्छ्रजीवनं करोति वचनं हि- आतङ्क कृच्छ्रजीवने इति (Ch.chakrapani tika nidan 1/5)

The word suggests diseases that exhibit a cluster of related symptoms.

*Jwara*

ज्वरशब्देन च देहमनःसन्तापकरत्वं (*Ch.chakrapani tika nidan 1/5*)

The phrase alludes to a disease's capacity to pain both the body and the psyche.

*Papma*

पापनिर्वर्त्यत्वात् पाप्मा (*Ch.chikitsa 3/13, chakrapani tika*) The word refers to illness that results from physical or mental sins committed by the person in a current or past life.<sup>[7]</sup>

## CLASSIFICATION OF VYADHI

*Vyadhi* is categorised by taking a number of aspects into account, including resemblances in traits, root causes, numerical data, *dosha* participation, etc.

*Ekvidha vyadhi* (One type of disease)<sup>[8,9,10,11]</sup>

- रोगाणां रोगत्वमेकविधं भवति, रुक्सामान्यात् द्विविधा पुनः प्रकृतिरेषाम्, आगन्तुनिजविभागात् द्विविधं चैषामधिष्ठानं मनःशरीरविशेषात् (A/C TO CH.SU.20/3)
- एकम् एव रोगानीकं दुःख सामान्यात् । (CH.VI. 6/3)
- एको रोगो रुजा करण सामर्थ्यात् इति भार्गवः । (काश्यप संहिता)
- According to *Harita* all diseases are “*Karmaja*”.

*Dwi vidha Vyadhi* (Two types of diseases)<sup>[12,13,14,15,16,17,18]</sup>

- द्वे रोगानीके भवतः प्रभावभेदेन- साध्यम् असाध्यं चय; द्वे रोगानीके बलभेदेन- मृदु दारुणं चय; द्वे रोगानीके अधिष्ठानभेदेन- मनोऽधिष्ठानं शरीराधिष्ठानं चय; द्वे रोगानीके निमित्तभेदेन- स्वधातुवैषम्यनिमित्तम् आगन्तुनिमित्तं चय; द्वे रोगानीके आशयभेदेन- आमाशयसमुत्थं पक्वाशयसमुत्थं चेति || (CH.VI. 6/3)
- *Shalya bheda*(based on surgical classification):- द्विविधास्तु व्याधयः. शस्त्रसाध्याः स्नेहादिक्रियासाध्याश्च (SU. SU. 24/3)<sup>4</sup>
- *Prakruta-Vaikruta Bheda* (Based on seasonal influence):- *Prakruta Vyadhi* (Natural diseases), *Vaikruta Vyadhi* (unnatural disease).

- *Anubandhya - Anubandha* (Based on association):-

**तत्रानुबन्ध्यानुबन्धकृतो विशेषः (Ch. Vi.6/11).**

- Based on karma or deeds -*Pratyutpanna Karmaja, Poorvakarmaja Vyadhi*
- *Sukha Sadhya and Krichchra Sadhya* (Based on prognosis) -*Sukha Sadhya Vyadhi* (easily curable diseases) *Krichchra Sadhya Vyadhi* (diseases curable with difficulty).
- *Yapya and Anupakrama*: - *Yapya Vyadhi Anupakrama (Pratyakhyeya)*.

### **Trivid vyadhi (3 types of disease)<sup>[19,20,21,22,23]</sup>**

1. *Aadhyatmika, Aadidaivika and Adibhoutika Vyadhis.*

➤ *Aadhyatmika Vyadhis* are of 3 sub-types:

- ❑ *Adibala-pravritta vyadhis* - two sub types -*Matruja and Pitruja*
- ❑ *Janmabala-pravritta vyadhis* - two sub types- *Rasakrita, Dauhruda Apacharaja*
- ❑ *Doshabala-pravritta vyadhis* - three sub types - *Kalabala Pravrutta, Daiva Bala pravrutta, Svabhava Bala Pravrutta*

➤ *Adhi Daivika Vyadhis* :- These are again of 3 sub-types.

- ✓ *Kala bala pravritta* :- *Vyapanna ritu kruta Avyapanna ritu kruta*
- ✓ *Daivabala pravritta*
- ✓ *Swabhaava bala pravritta*

➤ *Aadhi bhoutika Vyadhis* : - It is called *Sanghaata Bala Pravritta Vyadhi*.

- ✓ *Shastra krita vyadhis*
- ✓ *Vyala krita vyadhis*
- *Nija, Aagantuja and Maanasa Vyadhis.*
- *Shaakaa gata, Marma-asthi-sandhi gata, Koshta gata.*
- *Based on the karma* (our deeds and activities), *the vyadhis* are classified into 3 types i.e. *Prati utpanna karmaja, Daiva karmaja and Parakruta karmaja vyadhis.*
- *Oupasargika, Prak kevala and Anya lakshana vyadhis.*
- *Doshaja, Karmaja and Dosha-Karmaja Vyadhis.*
- *Agneya, Soumya and Vaayavya vyadhis.*

### **• Chaturvidha Vyadhi (4 types of diseases)<sup>[24]</sup>**

- ✓ *Agantuja, Shaareerika, Maanasa, Svabhaavika.*
- ✓ *Aagantuka, Vataja, Pittaja and Kaphaja.*

- **Panchavidha Vyadhi (5 types of diseases)** - Agantuja, Vataja, Pittaja, Kaphaja and Sannipataja Aagantuka.<sup>[25]</sup>
- **Shadvidha Vyadhi (6 types of diseases)**<sup>[25]</sup>
- **Saptavidha Vyadhi (7 types of diseases)**<sup>[26]</sup>
- ✓ Based on permutations and combinations of doshas - Vataja, Pittaja, kaphaja, Vataja Pittaja, Vata Kaphaja, Pitta Kaphaja and Tridoshaja/Sannipataja.
- ✓ Aadibala Pravrutta Vyadhis, Janmabala Pravrutta Vyadhis, Doshabala Pravrutta Vyadhis, Kalabala Pravrutta Vyadhis, Daivabala Pravrutta Vyadhis, Sanghatabala Pravrutta Vyadhis, Swabhavabala Pravrutta Vyadhis.
- ✓ **Sahajadi Vagbhatokta Saptavidha Vyadhis**- Vagbhata has explained 7 types of diseases which almost resemble the Aadibala Pravrutta etc vyadhis as explained by Sushruta. They are as mentioned below -
  - Sahaja Vyadhis (Resembles with Sushruta's Aadibala Pravrutta Vyadhis).
  - Garbhaja Vyadhis (Resembles with Sushruta's Janmabala Pravrutta Vyadhis).
  - Jaataja Vyadhis (Resembles with Sushruta's Doshabala Pravrutta Vyadhis).
  - Kaalaja Vyadhis (Resembles with Sushruta's Kalabala Pravrutta Vyadhis).
  - Prabhavaja Vyadhis (Resembles with Sushruta's Swabhavabala Pravrutta Vyadhis).
  - Swabhavaja Vyadhis (Resembles with Sushruta's Daivabala Pravrutta Vyadhis).
  - Peedaajanya Vyadhis (Resembles with Sushruta's Sanghatabala Pravrutta Vyadhis).

### Just before finish Vyadhi's classification

Knowing how diseases (also known as **Vyadhis Or Rogas**) are classified is crucial for developing an efficient treatment strategy. The **VAIDYA'S** will be able to decide on the disease's prognosis and predict the outcome of treatment thanks to the classification of the illness. The description of how diseases are categorised in accordance with the fundamentals of *Ayurveda* above shows the earliest categorization of diseases, which is the basis for categorising ailments in the modern era. This further demonstrates the brilliance and intelligence of the ancient *Ayurvedic Aacharyas* who, in the absence of contemporary diagnostic and classification methods, provided such a complex classification in a beautiful manner.

Even now, we *Ayurveda Vaidyas* still use this classification to determine the disorders and the category they belong to. This is the cornerstone of humanity's complete restoration.

Salutations to all the great philosophers and *Aacharyas* of *Ayurveda* for imparting this unmatched wisdom to us!

### **SWANTANAR DOSHA DUSHTI w.s.r. to ASTANG HRIDAYA SU. 12/60-62**

Independent *dosha* vitiation, also known as *Swatantra Dosha Dushti*.

**Other names:** Independent, *Anubandhya Dosha Dushti*, Primary, *Pradhana Dosha Dushti*, Major causes, Major symptoms, and a well-defined treatment procedure.

*Swatantra*, which meaning independent, refers to a *Dosha* becoming out of balance on its own without the assistance of any other *Doshas*.

In this, a *dosha* that has already been vitiated would be greatly, greatly, qualitatively, or quantitatively vitiated. This implies that in addition to the primary *Dosha* or *Pradhana Dosha*, there should be another *Dosha* or *Doshas* that are less proportionately (quantitatively) agitated. The term "*Apradhana Dosha*" refers to those *doshas* that are weaker than the *Pradhana Dosha* or those have less vitiation overall.

In this situation, the *Dosha* becomes vitiated by its own etiological circumstances, exhibits its own symptoms, and responds to the treatment given to balance and calm that *Dosha*.

Every *dosha* has a unique set of *nidana* or etiological elements that, when consumed or exposed to, would induce vitiation of that specific *dosha*. In *Swatantra Dosha Dushti*, the *dosha* becomes vitiated due to its own etiological causes.

- तत्रानुबन्ध्यानुबन्धकृतो विशेषः. स्वतन्त्रो व्यक्तलिङ्गो यथोक्तसमुत्थानप्रशमो भवत्यनुबन्धः तद्विपरीतलक्षणस्त्वनुबन्धः अनुबन्धलक्षणसमन्वितास्तत्र यदि दोषा भवन्ति तत्त्रिकं सन्निपातमाचक्षते द्वयं वा संसर्गम् अनुबन्ध्यानुबन्धविशेषकृतस्तु बहुविधो दोषभेदः || (Ch.Vi. 6/11)
- प्रकुपितास्तु खलु ते प्रकोपणविशेषादूष्यविशेषाच्च विकार विशेषानभिनिर्वर्त यन्त्य परिसङ्ख्येयान् || (Ch.Vi.6/7)

After vitiation they produce innumerable different disorders due to different vitiating factors and the *Dushya*.<sup>[27,28]</sup>

## A) SHARIRIK VYADHI

वातपित्तश्लेष्माणस्तु खलु शरीरा दोषाः



तेषामपि च विकारा ज्वरातीसार शोफशोषश्वासमेहकुष्ठादयः

## B) MANSIKA VYADHI:- रजस्तमश्च मानसौ दोषौ तयोर्विकाराः



कामक्रोधलोभमोहेर्ष्यामानमदशोकचित्तो(न्तो)द्वेगभयहर्षादयः रजस्तमश्च मानसौ दोषौ

(Ref Ch. Vi. 6/5)<sup>[29]</sup>

## MUKHYA NIDANA

तत्र खल्वेषां द्वयानामपि दोषाणां त्रिविधं प्रकोपणं तद्यथा- असात्म्येन्द्रियार्थसंयोगः प्रज्ञापराधः,

परिणामश्चेति || (Ch. Vi. 6/6)

समानो हि रोग शब्दो दोषेषु च व्याधिषु च || (Ch. Vi. 6/4)

*Sharirik and Mansik doshas are interconnected. When vyadhi is prolonged, they display Anubandha Sambandha. In Alpkalik Vyadhi, it is not visible. Depending on their Pradhanta, they could be Partantra or Swatantra. Manas roga may transform into other Manas or Sharirik roga, while Sharirik roga may transform into other Sharirik or Mansik roga. Anubandha of Sharir and Manas Dosha (Vyadhi) is the name given to this. (Ch. Vi. 6/8).*<sup>[30,31,32]</sup>

For ex. - Ubhaya ashraya vyadhi – UNMAAD, APASMAR.

- “स्वातन्त्र्यपारतन्त्र्याभ्यां व्याधेः प्राधान्यमादिशेत्” ||

Physician should first treat the Pradhana vyadhi( balwana lakshana / vyadhi). (*Madhava Nidanam 1/12*).

*Pradhanya samprapti* is the classification of a disease as primary or secondary.<sup>[33]</sup>

- प्राधान्यं पुनर्दोषाणां तरतमाभ्यामुपलभ्यते || (Ch. Ni. 1/3)

तत्र द्वयोस्तरः ए त्रिषु तम इति

*Dosha dominance is determined by their relative degrees; comparative degrees are denoted by (the suffix) "tara," while superlative degrees are denoted by "tama."*<sup>[34]</sup>



For example: 1) If *vata* is vitiated in a disease before *kapha* or *pitta*, *vata* is treated as *pradhanya* because of the earlier vitiation.

2) The *prabala dosha* will be considered to be *pradhana* out of all the *doshas*.

3) The disease that first manifested will be considered *pradhana*. eg. *Kasa* after *jwara*, then *jwara* will be *pradhana*.

- ***Doshabalapravritta vyadhi***<sup>[35]</sup>

आतङ्कसमुत्पन्ना मिथ्याहाराचारकृताश्चय ➡ तेऽपि द्विविधाः आमाशयसमुत्थाः, पक्वाशयसमुत्थाश्च ➡

*Hikka, shwasa Atisara, visuchika*.

Disturbance in *Vata, Pitta, And Kapha* takes place as a result of faulty diet and activity. (Su.Su.24/5)

- ***Swabhawabalapravritta vyadhi***<sup>[36]</sup>

स्वभावबलप्रवृत्ता ये क्षुत्पिपासाजरामृत्युनिद्राप्रभृतयः। (Su.Su. 24/7).

These are natural or habitual diseases.

- ***Prakkewala vyadhi*** "प्राक्केवलो नाम यः प्रागेवोत्पन्नो व्याधिरपूर्वरूपोऽनुपद्रवश्च"

The *Vyadhi* which has developed earlier, without premonitory symptoms and without secondary diseases. In this disease, *Nidana sevana* ➡ *dosha prakopa* ➡ *vyadhi*(*samanya lakshana yukta, alpaprabhavi nidana*) ➡ *anupravakari, achirkalanubandhi vyadhi* ➡ *shashtrokta chikitsa krama, sukha sadhya*. (Su.Su.35/18).<sup>[37]</sup>

- ***Prakrita vyadhi*** The natural vitiation of *doshas* according to the *swabhavika ritu* is called *prakrita vyadhi*. For ex. *Vataja, kaphaja* and *pittaja jwara* in *varsha, vasant* and *sharad ritu* respectively. *Samanyaja vyadhi* This group of *vyadhis* caused by *ekadoshaja, sansargaja, sannipataja* or *agantuja nidana*. These are of 48 types. (Ch.Su.20/10, *Charakopaskar*). सामान्यजा इति वातादिभिः प्रत्येकं मिलितैश्च ये जन्यन्ते (Ch.Su.20/10).<sup>[38]</sup>

- ***Nanatmaja vyadhi*** "नानात्मजा इति ये वातादिभिर्दोषान्तरासम्पृक्तैर्जन्यन्ते" (Ch.Su. 20/10, *Chakrapani*).<sup>[39]</sup>

- ***Nidanarthakara vyadhi*** "निदानार्थकरो रोगो रोगस्याप्युपलभ्यते"(Ch.Ni. 8/16).<sup>[40]</sup>

As-"*santap* of *jwara* causes *raktapitta*" Diseases are also seen to serve as etiological factors in relation to other diseases, initially only existing as illnesses.

- **These are 2 Types**

<b><i>EKARTHAKARI VYADHI</i></b>	<b><i>UBHAYARTHAKARI VYADHI</i></b>
Some diseases subside after causing a new disorder.	They acts as disease as well as etiology of other new disorder simultaneously.
For ex. <i>Pandu roga</i> converts into <i>kamla</i> , <i>Atisara</i> converts into <i>Grahani roga</i> .	They does not subside after causing the new disorder.
	For ex. <i>Arsha</i> causing <i>gulma</i> and remains together, <i>Pratishyaya</i> causing <i>kasa</i> and remains together.

### ***PARATANTRA DOSHA DUSHTI* w.s.r. to *ASTANG HRIDAYA SU. 12/60-62***

- ***Paratantra Dosha dusti* or dependent dosha vitiation**

- Other Names -*Anubandha Dosha dusti* (dependent), *Apradhana Dosha Dushti* (not important), happens due to causes of primary *dosha* imbalance *Dosha* is not required.
- The vitiation of this *dosha* will be dependent on the *Swatantra (anubandhya or pradhana) dosha*.

- **What is meant by *Paratantra Dosha Dusti* or dependent vitiation of *dosha*?**

A *dosha* is said to have dependently vitiated when it becomes vitiated due to an independent *dosha* with independent *dosha* aetiologies, exhibits weak or ambiguous symptoms, and responds to treatment for the independent *dosha* imbalance.

As opposed to *Swatantra Dosha Dushti*, *Paratantra Dosha Dushti* develops in a secondary manner to *Swatantra Dosha Dushti* and takes place against the backdrop of *Swatantra Dosha dusti*. A secondary vitiation arises as a result.

The causes of *Paratantra Dosha Dushti* are the same as those of independent *Dosha*; it does not have its own etiological factors. The dependent *doshas* are not affected differently by etiological variables. Due to the low proportions in which the *dosha* vitiation occurs, it is thought of as a minor or inconsequential *dosha (Apradhana, Anubandha)*.

Since it depends on primary *doshas*, the symptoms of the *dosha* that has suffered slight vitiation will also be weak or concealed. The principal *Dosha*-related symptoms will predominately manifest.

Since the major *dosha* or independently vitiated *dosha* (in *swatantra dushti*) would calm down after the fully treated major *dosha* or independently vitiated *dosha*, *Paratantra Dosha Dushti* won't require separate therapy.

As a result, the remedy for *swatantra dosha dushti* also works for *paratantra dosha dushti*.

It implies that *lakshanas* is dependant, in contrast to *Anubandhya*. *Anubandhya* or *Pradhana Vyadhi* largely determines the disease's symptoms, aetiology, and course of treatment.

It only exhibits its characteristics when "*anubandhya lakshana samanvitastatra*" occurs, which means that it depends on the fundamental *dosha* (*vyadhi*) and appears only when the disease is *sansargaja* or *sannipataja*.

There are numerous variants in the *doshas* as a result of variances in the primary and secondary characters. As a result, diseases are given distinct names by doctors and are categorised into different groups based on a variety of variables, including *doshas* and abnormalities.

- **Vagbhattacharya again divided 'Partantra Vyadhi' into two**<sup>[41]</sup>
- **1) Poorvaja vyadhi:-** the diseases which arise before or earlier the *pradhana vyadhi*. (Premonitory symptoms). **2) Pashchataja vyadhi:-** the disease which appears later and are called *upadrava* or complications. For ex. *Karnamoolika shotha* at the end of *sannipatika jwara*.
- This example will make it more comprehensive :- As in *sharada ritu*, *pitta* is vitiated due to sun and *amla vipaka*, this is *pradhana*, but a small amount of *kapha* is also vitiated due to heat of sun, which is *Apradhana*. When vitiated *pitta* is treated with *Tikta ghrita* the vitiated *kapha* automatically gets treated.
- *Poorvaja vyadhi* may also be identified as "*Poorvaroop*" of *pradhana vyadhis*. For ex. *Shrama*, *arati*, *vivarnta*, *vairagya* are the *poorvaroop* of *jwara*. *Pashchataja vyadhi* may include *UPADRAVA*, *ARISHTA*, *AUPSARGIKA VYADHI* etc.

- ***Aupsargika vyadhi and Upadrava***<sup>[42]</sup>

*Anubandha*, *Partantra*, or *upadrava sangya* are examples of *aupsargika vyadhi*. After the *vyadhi*, or *rogarambhaka dosha janya anya vikara*, *upadrava* appears. *Ashrit vyadhi* (*apradhana vyadhi*), which develops after *Pradhana Vyadhi*, is likewise caused by the same *dosha* that causes *vyadhi*. *Upadravas* are *upakram-virodhi* (*dushchikitsya*), claims *Madhava*

*Nidanam*. In this way, sickness takes precedence over complications. The former is frequently subdued when the former is subdued. *Ch.Chi.21/40* states that because the patient is already ill when it first manifests, it is more painful when it does. Therefore, it is important to resolve the issue swiftly.

- *Anyalakshan vyadhi*

**अन्यलक्षणो नाम यो भविष्यद्व्याधिख्यापकः**(S.Su. 35/18). Anya lakshana, also known as poorvroopa, is the ability to predict impending illness. Only the first illness is treated in the case of Anya lakshana vyadhi.<sup>[42]</sup>

*Arishta lakshana* According to *Madhava Nidana 1/3* "नियतमरणख्यापकं लिङ्गमरिष्टं". The *lakshana* which confirms the death in the recent future or the fatal symptoms of *Rogi* are called *Arishta*. According to *Charak Samhita indriya sthanantarit*, "*Arishta*" (fatal signs) refers to the symptoms caused by doshas that have outlasted corrective procedures and permeate the entire body.<sup>[43]</sup>

*Agantuja Vyadhi* Pain is initially caused by *Nakha*, *Dashana*, *Abhichara*, *Abhishapa*, and *Abhishangadi Agantuja Nidana*, which eventually results in *dosha vaishamyata*. Direct *Dhatu-vaishamyata* resulting from *agantuja nisana* is what causes *agantuja roga/abhighataja jwara*. *Dosha vaishamyata* exists in *agantuja roga*, although it is not considered to be the vitiating factor for *Dhaus*. *Dosha vaishampayan* is *aradhana* in *Agantuja Roga*. But when an injury is brought on by a lathi, a bamboo stick, or any other weapon, "*chikitsa vishesha prayojakah*" signifies that the external component or injury should be addressed first. For ex. In cases of snake bite, the initial step is to treat the immediate wound and provide emergency care.

*Vyadhi Sankara* Therefore, persistent illness commingling is seen as a result of subpar care and common ancestry. (Transition of two *vyadhis* of the *Swatantra*).<sup>[44]</sup>

## DISCUSSION

There is a connection between *Nija*, *Sharira*, *Manasa*, and *Agantuja Roga*. *Nija Sharira* and *Nija Manasa Roga* are directly associated among them. However, according to *Acharya Chakrapani*, *Dosha Vaishamyata* does exist in *Agantuja roga*, however its strength is insufficient to manifest *Doshaja Lakshana*. As a result, *vaishamyata* is not considered to be

*Swatantra /pradhana* in the instance of *Agantuja roga dosha*. If *dosha vaishamya* later worsens and results in a *prabala vyadhi*, this is referred to as *pradhana roga*. As a result, *Anubandhya / Swatantra* and *Anubandha/ Paratantra Vyadhi* are linked. The *Anubandha or Partantra Vyadhi* may also turn into *pradhana* in the later stages of the illness. Therefore, a doctor should only treat a patient after determining the *Pradhanya (Swatantra)* and *Apradhanya (Paratantra)* of the *Dosha or Vyadhi*.

## CONCLUSION

दोषा एव हि सर्वेषां रोगाणामेककारणम्।

यथा पक्षी परिपतन् सर्वतः सर्वमप्यहः॥

छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यहः। (ref. A.H.Su.12/32-33)

*Dosha* and *vyadhi*'s relationship is not always the same. According to *Su.su. 24/11*, there is neither a fixed or irreversible relationship between *vatadi dosha* and *jwaradi roga*. According to whether *Nimitta Or Hetu* are present. Other *Agantuja Nidanas*, such as *abhighata*, *visha*, and *jeevanu*, are also to blame for diseases, in addition to the *vatadi dosha*, which has already been covered in the discussion. Consequently, *nija-agantuja*, *anubandhya-anubandha*, and *swatantra-partantra vyadhi* are all tied to one another and interchangeable.<sup>[45]</sup>

*Acharya Vagbhata* used to give a very concise definition of the *shloka*. The teachings of the *Acharyas*, which are quite similar to those of the contemporary modern age, were delivered throughout time by *Acharya Vagbhata* after collecting the *Samhita period*.

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