

CONCEPT OF ASHAYAPAKARSHA W.S.R TO VYADHI UTPATTI IN AYURVEDA

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ABSTRACT

According to Ancient Veda of life i.e. *Ayurveda*, *Sharira* comprises *Dosha*, *Dhatu*, *Mala* and *Indriya*.^[1] *Nidan* (causative factors), *Tridoshas*, *Dushya* (*Dhatu*, *Upadhatu* and *Mala*) and *Agni* are the indispensable factors for the manifestation of a disease. *Ashayapakarsha hetu* is a distinctive type of Principle that is classified under *Dosha Bheda Hetu. Nidan*, the external vitiating factor along with *Dosha* and *Dushya*, even if limited in number, the manifested diseases are innumerable because of variation in the *Samprapti* (pathogenesis). Although, the progression of a disease is not guaranteed by the mere existence of *Nidan*, *Dosha* and *Dushya*. Sometimes when these three are present in a vitiated condition then also disease may not occur or occurs late or occurs with few symptoms or symptoms are present in a subtle form. Therefore, a thorough study of the concept of *Ashayapakarsha* will aid in a better understanding of pathogenesis in many *Vyadhis* mentioned in *Ayurveda*.

KEYWORDS: *Ayurveda*, *Vyadhi*, *Nidan*, *Dosha*, *Samprapti*, Pathogenesis.

INTRODUCTION

In *Ayurveda*, *Panch nidan* is composed of *Nidan*, *Purvroop*, *Roop*, *Samprapti* and *Upshaya*.^[2] All of these are vital tools for understanding the disease. Specifically, out of these

Nidan is the most important tool. For the *chikitsa* it has been said that ‘*Sanshepta Kriyayogo Nidan Parivarjanam*’ which also indicates the importance of *Nidan* in *chikitsa*.^[3] As *Ayurveda* is full of *Siddhanth* (Principles) based on the *ansha ansh kalpana* of *Doshas*. Hence, understanding them definitely makes *chikitsa* much simpler. *Ashayapakarsha* is one of such principles and this article is an attempt to better understand regarding this old aged importance of *Siddhanth* of *Ayurveda*. This concept can be understood minutely by the knowledge about the site and movement of *Doshas*. *Acharya Vagbhatt* also specifies the place of each and every *Dosha*, i.e *Pakwashaya* for *Vata dosha*, *Aamashya* for *Pitta dosha* and *Ura Pradesh* for *Kapha dosha*. Movement of *Dosha* i.e. *sanchaya*, *prakopa* and *prasara* in the healthy individual, varies as per the *Ritu*, *Kaal* and when it does not influenced much to form the diseases are called the *Prakrita Gati* of *Dosha*. But sometimes due to *Dosha prakopak hetu*, *Doshas* get vitiated which moves from their place and known as the *Vikrita Dosha Gati*. It hampers the health of an individual, causes an imbalance in the equilibrium of *Doshas* and ultimately leads to the *Vyadhi*. *Vikrita Dosha Gati* can be *Urdhwa*, *Adha*, *Tiryak*, *Koshthashrita*, *Shakhashrita* as per the direction and movement of *Dosha* in the body.^[4]

Acharya Charak has explained in *sutra sthana* a very unique concept regarding the pathogenesis of disease i.e, “*Ashayapakarsha*” in *Charak Samhita, sutra sthana* 17.^[5] The *Sanskrit* word ‘*Ashayaaaparsha*’ includes two words-*ashyaya* meaning a space or site and ‘*Apakarsha*’, meaning to draw off or take away. Thus, the word *Ashayapakarsha* means taking away from one’s site. Based on the *Sthanika Doshas*, the *lakashan* can be seen in the *sharira*. The concept of *Ashayapakarsha* is based on the Permutations and Combinations of *Doshas*. Also, *Ashayapakarsha* is explained in detail in *Madhukosha's* commentary in the context of *Dosha gati*.

For the *Vata Dosha* it has been said by *Acharya Sharangdhar* that ‘*pittam pangu kapham pangu pangavo mala dhata vah vayuna yatra niyanteta tatra gaccchanti meghavat*’ which means *Pitta*, *Kapha*, *Mala* and *Dhatu* are lame without *Vata*.^[6] If *Vata* is vitiated then the whole controlling system and normal functioning of *Dosha*, *Dhatu*, *Mala* will be hampered leading to innumerable manifestations of the diseases of *Sharir*, *Indriya*, and *Manas*. Also, *Vata* is primarily responsible for all the movements and activities in the body because of the *Yogavaahi*, *Shushma*, *Chala*, *Laghu guna* of it.^[7] As a result of these *gunas*, *Vata* when vitiated goes to the site of *Dosha*, which are in normal *sthana* and their normal *pramana*

performing normal function takes them away (*Apkarshana*) from the *sthana* (*Ashya*) and manifests the disease.

METHOD

As a source, various *Ayurvedic* classics such as *Charak Samhita*, *Sushruta Samhita*, *Madhavanidan*, *Sharangdhar Samhita* and Modern literature were consulted. In addition to this, various peer-reviewed research journals and published research papers have been studied.

Various electronic data bases, including PubMed, Google Scholar and *Ayurvedic* specific databases were systematically searched for relevant articles, research papers, books and scholarly publications.

RESULT

Vata holds up the organs and normal functioning of the body. The normal *Vata* moving in the body performs the function by making gross and subtle channels. Vitiating of *Vata* in the body impacts the other *Doshas* as it creates *Aavarana*,^[8] *Ashayapakarsha* over them which over time leads to heart *vyadhi*.

DISCUSSION

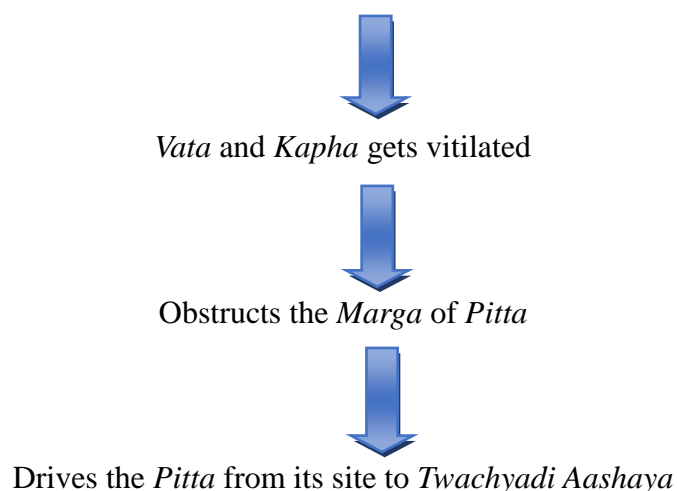
The fate of a disease depends upon many factors such as *Dosha*, *Dushya*, *Agni* and *Bala* of the person. The unique principle of *Ashayapakarsha* provides a better picture of the level of *Dosha* and its *Gati*. In the context of *Vyadhi*, the concept of *Ashayapakarsha* helps to understand its pathogenesis. And additionally beneficial for planning the treatment. It can be understood in the following manner in the context of the diseases-

1. *Shakhashrita Kamala*

Acharya Charak has given a brief description of *Shakhashrita Kamala* in *Chikitsa sthana*¹⁶.^[9] The prime cause of its occurrence is the obstruction of *Sthanika Dosha* i.e., *Pitta* by the *Vata* and *Kapha*, which is as follows-

Nidan such as *Guru*, *Sheeta*, *Ruksha*, *Swadu Aahar* and *Vega Dharan* causes the aggravation of *Vata* and *Kaphaj Dosha* in the body. As the *Vata* is predominantly involved in the movement of *doshas* and also it governs the functions in the body too. *Vata* here obstructs the natural pathway of *Pitta dosha* and drives it away from its normal *sthana* (site).

Guru, Sheeta, Ruksha, Swadu (Aaharaj nidan), and Vega Dharan (Viharaj nidan)



Here, Vitiated *Vata* drives normal *Pitta* from its *sthanika aashyaya* and in this manner leads to the *Shakhashrita Kamala*.

2. Sheetapitta

Sheetapitta is a *Tridoshaj twacha shruta vyadhi* explained by *Acharya Madhav* in *Madhav nidan adhyaya* 50. In this *vyadhi*, *Sheeta marutadi nidan* leads to the *Prakopa* of *Vata* and *Kaphaj doshas* which unite with the *Pitta dosha*.^[10] It then drives *Pitta dosha* (*bhajak pitta, ranjak pitta*) from its *sthanika pradesha*. This results in the *shotha, kandu, jwar* and *vidaha* like *lakshana* in the *twachadi aashya* and that is called the *Sheetapitta*.^[11]

CONCLUSION

For the right *Pareeksha* (Diagnosis) of any *vyadhi*, it needs the basic knowledge regarding the *Doshas*, their *Sthana* and *Gati*. Identification of *Sthanika Dosha* and *Agantuja Dosha* is also necessary. *Vata* is the prime cause of *Ashayapkarsha*. Better understanding of this old aged concept including the *Dosha Sthananatara Gamana*, helps the *Chikitsak* to better plan the treatment. That's why it has been said by *Acharya Charak* that '*Rogam aado parikshet tato antaram aaustham*'^[12] means *Pariksha* is very much essential before starting any treatment. *Upashaya* and *Anupashaya* can help to diagnose and plan treatment. Hence, the concept of *Ashayapkarsha* is practically evident, unique yet challenging.

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