

Vyadhi Ghatak and its importance in samprapti

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Abstract :

Components that are responsible for pathogenesis (samprapti) of any disease are vyadhi ghatak¹. There are five such components namely dosha (vitiated dosha), dushya (vitiated dushya), aama, agnimandya and srotovaigunya. Presence of all components is required for initiation of any disease pathology. In absence of any of these components pathogenesis wont occur.

Vitiated dosha and dushya - Vitiated dosha are responsible for vitiating of dushya. Vitiated dosha and overflowing dosha circulating in body are responsible for clinical abnormalities of an individual.

Aama² is an internal toxin in the form of undigested food, which is formed as a result of agnimandya. Aama plays an important role in pathogenesis.

Agnimandya is inhibited action of jatharagni, responsible for formation of internal toxin, aama.

Srotovaigunya is a site in the body, organ or channel (srotas), with reduced local immunity, due to which normal function of that organ or channel (srotas) is altered. Srotovaigunya provides a site for accumulation of vitiated dosha and dushya, leading to â€œ dosha-dushya sammurchhana.â€• • Dosha-dushya sammurchhana is the first step in pathology of any disease.

In absence of any of these components pathogenesis of any disease cannot be initiated.

Key words :

Dosha, Dushya, Aama, Agnimandya, Srotovaigunya

VYADHI GHATAK (Five factors of Pathogenesis) :

Components that are responsible for pathogenesis of any disease are vyadhi ghatak. There are five components namely

Dosha (vitiated dosha)

Dushya (vitiated dushya)

Aama

Agnimandya

Srotovaigunya

Presence of all components is required for initiation of any disease pathology. In absence of either of these components, pathogenesis won't occur.

The term Vyadhi Ghataka is not from Ayurvedic granthas. It was first introduced by Hon. Late Vd. Mama Ghokhale and was supported by respected Vd. Y. G Joshi. It helps in understanding disease pathology in a simplified manner.

1. Vitiated dosha:

Dosha-Dhatu-mala together forms the human body³. All three are responsible for formation, position and destruction of the body. Among these, dosha are important as they have tendency to vitiate other factors once they are vitiated. Vitiated dosha thus lead to various signs and symptoms but not disease unless it finds srotovaigunya in the presence of aama and agnimandya.

Vitiation of dosha is either vriddhi (abnormal increase) or kshaya (abnormal decrease). But vitiation of dosha which ultimately causes disease is always in a form of vriddhi. Dosha vriddhi is further explained as chaya-prakopa-prasar. Chaya is quantitative increase of dosha in its own domain. Prakopa is more increase within its domain and prasar is when vitiated dosha starts circulating throughout the body.

2. Vitiated dushya:

All body constituents other than dosha are dushya. Thus dhatu (nutritional and structural factors of the body) and mala (waste products formed during metabolic activity of the body) are called dushya. Vitiated dosha leads to vitiation of dushya. Dushyas with their altered function lead to various signs and symptoms but not the disease.

Signs and symptoms of vitiated dosha and vitiated dushya differ from signs and symptoms of disease. They are less severe and easy to treat as they are independent of the clinical features caused by "dosha-dushya sammurchhana" • that is actual process of disease pathogenesis.

Concept of disease pathology is well-explained when we consider disease as "karyam" • (effect). No "karyam" • is possible without "karanam" • (cause). There are three types of "karanam," • namely, Nimmitta, Samavayi and Asamavayi (initiating, inseparable, separable). The initiating cause leads to dosha vitiation. Dosha

and dushya vitiation is samavayi karan (inseparable cause) and dosha-dushya sammurchhana is asamavayi karan (separable cause). This 'œkarya-karan' • (effect and cause) concept shows importance of vitiated dosha and dushya as Vyadhi ghatak.

3.Aama:

Aama is an internal toxin, in the form of undigested food, which is resultant of agnimandya⁴. It plays an important role in disease pathogenesis. Aama is formed when undigested food is absorbed in the body as it is. This leads to change in the function of all seven dhatu. Dhatu refers to the physiology of basic nutritional and structural factors of the body. Presence of aama in body gives saamata to dosha, mala and all other dushya leading to altered function of all.

Presence of aama in body leads to lowered immunity of an individual. It is responsible for lowering systemic immunity and as well as local immunity. This leads to srotovaigunya. Thus presence of aama gives favourable condition to vitiated dosha and dushya to get accumulated at the site (srotovaigunya) which leads to 'œdosha-dushya sammurchhana' • which is separable cause of any disease (vyadhi).

No disease pathology is possible without the presence of aama.

4.Agnimandya:

Agnimandya is inhibited action of agni especially jatharagni, which is pitta. Pitta is responsible for any digestion or alteration in physiological processes of body. Ingested food is digested by the power of agni, which is jatharagni. Jatharagni plays a significant role in sthula pachan. Three dosha, namely, vata, pitta, kapha with all its properties (guna) are formed during sthula and sukshma pachan. These are called poshaka dosha. Poshaka vata is formed as annamala, poshaka kapha is formed as rasamala and poshaka pitta is formed as raktamala⁶.

Agnimandya leads to abnormal formation of all dosha. Jatharagnimandya leads to reduced function of all agni, thus affecting formation of all seven dhatu which may result in ojevikruti. Immunity of an individual depends on nutrition, mental well being and digestive power (dehabala, manobala and agnibala). Thus immunity is less in individuals having agnimandya.

5.Srotovaigunya:

Srotovaigunya is a site where disease pathology is initiated; it has to be there in body before occurrence of disease.

Concept of srotas⁷ - A srota is a hollow channel in body where there is formation, transportation and transformation of particular constituent of body. Body possesses innumerable constituents, which are formed in their respective channels or srotas. The

srotas in the human body are innumerable. But there are thirteen important srotas as stated by Charaka⁸, and eleven pair of srotas as stated by Sushruta⁹ in body.

Srotas carries âposhakansha. Substances on which action of agni is awaited are the substances called poshakansha or parinam aapadyaman¹⁰ substances.

Substances formed due to action of agni are known as âparinatâ. These are carried by arteries and veins.

Srotas are âsira dhamani varjitam¹¹, that is, they are not arteries and veins.

Srotomula

Organ that controls function of any srotas is srotomula¹². Altered function of the controlling organ ultimately affects normal function of that srotas.

Srotovaigunya is kha-vaigunya¹³. Srotovaigunya or kha-vaigunya is that site in the body where vitiated dosha can easily accumulate. This is the site where dosha-dushya samurchhana takes place and pathogenesis is initiated. However srotovaigunya is not measurable or its examination is not possible. In other words we cannot show its presence before disease pathology in body. Its presence is hypothesized.

Srotovaigunya is a site or organ or channel (srotas) where local immunity is reduced. In other words it shows local agnimandya, and thus forming kleda, systemic internal toxin, showing same properties as that of aama.

Factors responsible for srotovaigunya are¹⁴ :

Kulaja (heredity)

Sahaja (since birth)

Aaghataj (traumatic)

Doshaj

Purvotpanna vyadhi (ph/o illness)

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