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Pathophysiology in Ayurveda How Diseases Occurs? and Why ??

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Abstract –

Diseases are actually the manifestation of Pathophysiology wherein the body and mind is subjected to disorder in their normal functioning due to internal or external influence. Pathophysiology means physiology of disordered function¹. The result of pathogenesis is imbalances in the harmony of normal health. There are number of pathies which interpret different ways of pathogenesis in body and mind according to their fundamental principles .In modern science we usually see that majority of diseases are due to invasion of external foreign agents in the form of microbes, bacteria and viruses leading to infection and manifestation of diseases .. Whereas according to Ayurveda the equilibrium state of Dosha is health and their imbalance leads to manifestation of diseases². In Ayurveda the external agents in the form of microbes, bacteria and viruses etc is

given less significance in the manifestation of diseases.

Keywords: *Nidan, Pathogenesis , Dosh Dushya Sammurchhan.*

Aims –

- To understand the pathogenesis mechanism according to Ayurveda
- To understand how actually diseases occurs and why

Objects –

- Literary review of general process of pathogenesis
- Literary review of fundamentals of pathogenesis according to Ayurveda
- Factors influencing the pathogenesis according to Ayurveda

Introduction:

Patho-physiology is the process of abnormal functioning of the body after the influence of potent pathogenic factor

of disease. The manifestation of diseases in individuals is a complex process. In Ayurveda the invasion of a specific pathogen or microorganism causing so called infection is not given prime importance in disease pathogenesis. They have been mentioned under the heading of Krimis.

In Ayurveda the Nidan (etiology), Dosha (primary biomaterials or bio energies) and Dhatus (body tissues) are considered as responsible factors for any abnormality or pathophysiology . In modern science the diseases have been classified as pathogenic, Deficiency, Hereditary, physiological, communicable, non communicable diseases etc. The Pathophysiology in all these types varies and depends upon the general and specific etiology, the system involved and the immunity of that individual. In the modern pathogenesis the etiological actors are usually considered as immediate responsible factor in the pathogenesis with least role of any intrinsic or intermediate factors eg – Tuberculosis Bacilli in Tuberculosis, Salmonella typhi in Typhoid Fever, Iron deficiency in Anemia etc ..

On the other hand in Ayurveda Pathogenesis the Doshas are the means or intrinsic factors which undergo change or vitiated by Nidan sevan (etiological factors) without direct role of etiological factors in disease manifestation. In Ayurveda the diseases have been classified as – Nija Agantuja, Bahya-Abhyantara, Sharirika—Manasika, Sadhya-Asadhya, Sahaja-Garbhaja-Kalaja etc. But in all these types of pathophysiology the intrinsic factors are playing main role by combining with weaker Dhatu in spite of different etiologies sources.

The Pathogenesis told in Ayurveda is as follows –

*Kupitanaam hi doshanaam sharire
paridhavata /
Yatra sangh khavaigunya
vyadhistatropjayate ||*³

(Su.Su.24/10)

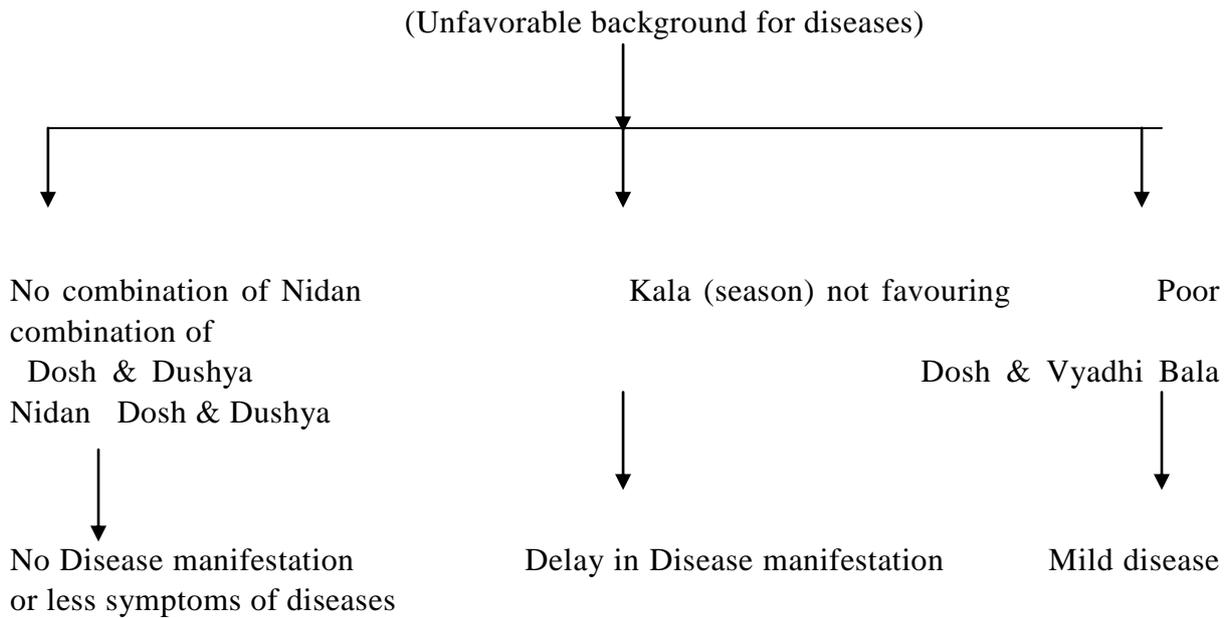
It means the vitiated Doshas (alone or in combined state) pervades the entire body and wherever the srotasas (channels of system) are affected it combines with the related dhatu in its srotasas and manifests diseases. The healthy srotas exists the disease process (Cha.vi 5/6) . The pathogenesis fate depends upon the following factors like Nidan, Dsh, Dushya, Aam , Agni,Srotas, Srotodushtiprakara, Vyadhi udbhavsthan, Vyadhi vyakta sthana etc.

The pathogenesis is again classified as Samkhya, Praadhanya, Vikalp, Bala, Kala, Vidhi according to the mode of Pathogenesis. The Nidan Panchaka (Five fold tools of Diagnosis) (Cha. Ni 1/50)⁴ and the Shatkriyakala (6 stages of pathogenesis for treatment) su.su 21/36)⁵ explains the etiopathogenesis of the diseases from its early stage to maturity with respective signs and symptoms. Almost all the diseases in the classics are explained on the basis of nidan panchak.

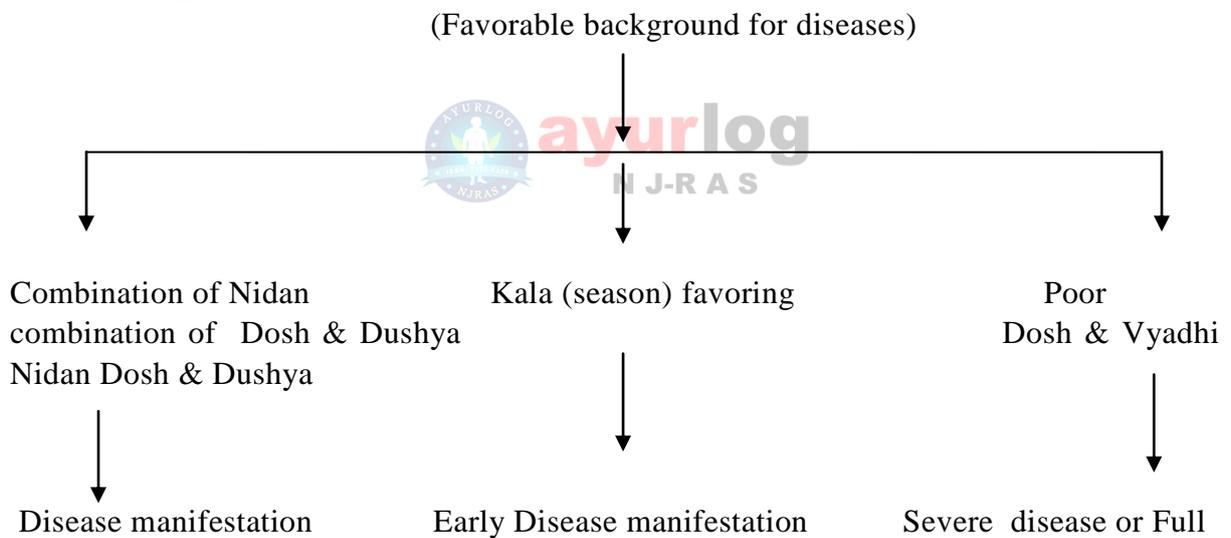
The actual mechanism of the disease process is revealed in the 4th shloka of Prameha Nidan by Acharya Charak (ch.ni 4/4) .⁶

*Iham khalu nidandoshdushyavishehebhyo
vikaarvighaatbhavaabhaavprativishesha
bhavanti /Yada hyete trayo
nidaanadivishesha...vikarvighaatbhavaab
haavprativisheshbhinivruttiheturbhavat
yukta ||*

1) Vikar vighaat bhava



2) Vikar vighaat abhava

**Symptoms of diseases**

It is of no doubt that living entities are often coming in contact with various etiological factors in day to day life, similarly innumerable microbes, viruses and organisms are hovering around them. But still very few become victims to the diseases. The common logic and reason discussed in this regard is the good immunity of the non-victim individuals. However

according to Ayurveda classics, merely immunity is not the factor which opposes the pathogenesis but simply a part of Vikaar vighaat abhava, i.e. No combination of Nidan, Dosh and Dushya. The strength of Nidan, extent of dosha vitiation, Kala (season) and the factors favorable in the combination of Dosh and Dushya decide the fate of disease manifestation as mentioned in the above chart.

Durbal (Nidan+Dosh+Dhatu Kala samyog of Dosh and Dushya)

Balwaan (Nidan +Dosh+Dhatu Kala samyog of Dosh and Dushya))

The compatible qualities of Nidan, Dosh, Dushya kala and samyoga produce severe disease whereas the incompatible qualities reduce the strength of disease. The resultant strength of the above factors and the combination decides the severity and no severity of the disease as well as treatment. Apart from this the dashvidh atur pariksha bhava like *Prakriti, Vikriti, Saar, Samhanan, Pramaan, Satmya, Satva, Ahar shakti , Vyayam shakti, vaya* ⁷(cha.vi 8/94) also decides the fate of diseases. The desha also influences the pathophysiology .

Eg- Vaat pitta pradhana prakriti persons will be less prone to kaphaj vikara

- Taruna vaya will be having uttam vyadhikshamattva .
- Mamsasaar person will be less affected by mamsagata vikara etc.
- Jangala desh people are less prone to kaphaj vikaraa
- Maru Bhumi peoples are generally healthy.

It should be noted that according to Ayurveda the pathophysiology of every disease varies according to every individual (Prusham Purusham Vikshyam)⁸

Finally it implies that pathophysiology in the body depends upon such a coincidence or opportunity which favors to exhibit the qualities of Nidan, Dosh & Dushya . Probably this is the reason why all the individuals are not

suffering from the diseases in spite of similar Nidan sevan. Durbal Vyadhi

Observation and Discussion –

Ayurveda had its own unique fundamental principles of health and disease with physiology and pathophysiology in the maintenance of health and manifestation of diseases respectively. Even though the modern science lays great emphasis on the role of external agents like microbes, viruses etc in the manifestation of diseases, whereas Ayurveda gives less significance to these external agents and stresses more on the role of imbalance of doshas, dhatus and malas in the manifestation of diseases. Immunity of a person depends upon the proper normal state of Dosh, Dhatus and Malas functioning. The factors like Nidan, dosha, dushya, kaal and their favorable or unfavorable combination decides the fate and severity of diseases manifestation .

Conclusions-

Pathophysiology according to Ayurveda mainly depends mainly upon the state of Dosh. At the same time other factors like Nidan, Dosh- Dushya samurchhan, factors favorable/ unfavorable for pathogenesis and kala etc also decides the fate of disease manifestation. The severity of the pathophysiology depends upon the severity of all the above factors responsible for pathophysiology. According to Ayurveda pathophysiology varies from person to person depending upon his vyadhikshamatva, prakruti, desha, kala, vaya , etc. Merely invasion of external agents like microorganisms and viruses etc is not given much importance.

The normal and equilibrium state of Dosh, Dhatus and malas functioning lead to the healthy state of individual.

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