



Editorial

DISEASE INCIDENCE AND ITS ASSORTED COMPONENTS- AN AYURVEDIC STANDPOINT

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Prologue

In spite of a highly rational and inventively developed brain, mankind is ultimately a mortal race of creatures. It has been disturbed every now and then with sudden and severe ravages of various diseases which require different remedies ranging from mere witchcrafts to the intake of certain rubbish things.^[1]

The history of Ayurved may be traced as far back as the history of mankind itself. It is an intuitive science preached by Lord Brahma and put into scientific practice by the saints of the pre-historic period. Owing to this, it has got a vast philosophical background and its approach to each and every aspect of life has been more or less philosophical. This is how it differs from the modern medical science. It may be clearly understood that as the fundamental principles of Ayurveda and modern medical science are concerned, they appear to be identical, and however they differ from each other in almost all the aspects of disease production and etiology.^[2] According to Ayurved ideology, the *Dosha*, *Dhatu* and the *Malas* are the three basic elements, constituting the body. They are being supported by the *Agnis* and *Srotas* in production and transportation of their respective derivatives.

Outline of the Health through Ayurveda

The definition of the "Status De Health" according to Ayurveda reads as the one who is with the *Sama Dosha*, *Sama Dhatu*, *Sama Agni*, *Sama Mala* and *Sama Kriya* and is having *Prassana Atma*, *Indriya* and *Manas* is known as *Swastha*.^[3] This definition also marks the prominence of the *Dosha*, *Dhatu* and *Mala* which constitute the physical part of the health, where as the psycho-philosophical portion is represented by the *Prasannata* of *Atma*, *Indriya* and *Manas*. *Doshas* or the *Tridoshas* as they are popularly known, represent a broad based

generalization of the vital functions of the body classified under three main headings viz: *Vata-Pitta* and *Kapha*. *Dhatu*s are the tissues of the body which contribute to its structural architecture.^[4] The materials that contribute in the formation of the functional substances i.e., *Doshas* and the *Dhatu*s are derived from the food. The *Jatharagni* and the *Dhatwaganis* are responsible in the conversion of the food into organism's specific *Poshak* or precursor *Doshas* or *Dhatu*s, meant to be incorporated into the existing *Sthira dhatu*s or *Doshas*. The *Malas* have two aspects viz; (i) those produced in the due course of the process of digestion- *Jatharagnipaka* and are excreted as *Mutra* (Urine) and *Pureesha* (Faeces) and (ii) those produced during the course of *Dhatwaganipaka* and in the course of the process of *Sthira dhatu chaya-apachaya* (synthesis and disintegration of the tissues). A part of the *Malas* thus produced, is utilized for the synthesis of some of the structural elements of the body such as *Upadhatu*s and to subserve some of the vital functions of the human beings. Moreover, the *Poshaka dhatu*s and the *Doshas* which have not been properly dealt with the *Antaragni* are known as *Malas*. In common, all the *Dhatu*s, *Upadhatu*s and *Malas* are known as *Dushyas* as they get vitiated by the *Doshas*.^[5]

Srotas are the channels constituting the internal transport system of the body. They relate specially to the finer channels of circulating pathways. They have a parallel position in the vascular capacity bed and plasma membranes of cells through which the metabolically produced substances pass through and from *Sthira dhatu*. These channels are semi-permeable and exhibit selectivity, metabolic exchanges take place at this level.

Delineate Explanation

The self-explanatory definition of the disease according to Ayurveda terms the “Vyadhi” as an outcome of the *Samoorchana* (mixing or intermingling or amalgamation) of the *Dosha* and the *Dushyas*. In addition to this, the main reason for the development of a disease is said to be “*Mandagni*.” The low potency of the *Agni* may be experienced at different levels, such as *Jatharagni mandya*, *Dhatwagni mandya* etc. The Ayurvedic thinkers have also stated that the *Mandata* or *Teekshnata* of different *Agnis* depends upon the *Mandhata* or *Teekshnata* of the *Jatharagni*.^[6] Due to the *Jatharagnimadhyata*, there is impairment in the production of proper *Doshas*, where as the disturbances of *Dhatwagni* may result in the production of partially incomplete digested and metabolized *Poshak dhatu*s variously known as *Ama* (immature, raw) and *Malas*. These factors cause varieties of abnormal states. The *Agnidushti* or *Mandya* of the cellular enzymes that compose the *Srotamsi* leads to the *Sroto vaigunya* or the functional disturbance of the *Srotas*, which may be followed by the structural changes in them and in turn may give rise to *Srotorodha* or other types of *Srotodushtis*.

The learned ancient Acharayas of Ayurved had a very clear vision regarding the pathogenesis of disease. According to them the excited or vitiated *Doshas* circulating in the body create a disease at the place where they get arrested in the *Srotas* due to *Srotorodha*.^[7] In the preceding paragraphs, the possible ways to the excitations or provocation of the *Doshas*, *Dushyas* and the *Srotorodha* have been just discussed. Besides the above mentioned reasons, there are certain other factors too which affect in or some other way in disease formation and are of specific importance when the line of

treatment of the disease in to be chalked out. They are *Kala*, *Ritu*, *Desha*, *Rogamarga*, *Mansika Bhavas* etc. This is how a thorough understanding of the evolution process of a disease with regards to the *Doshas*, *Dushyas*, *Malas*, *Srotas* and other allied factors involved is of great importance and basic to the application of the principles of treatment.

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