

CONCEPT OF VYADHI UDBHAVASTHANA

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ABSTRACT

According to literature, there are two types of *Doshas* in the body. *Shareerika* (physical) and *Manasika* (mental) *Doshas*. These are present predominantly in certain places of the body and such places are known as *Vishesha Sthana* (chief site) and the remaining are identified as *Anya Sthana* (general site). On the basis of *three Dosha*, we can classify *Udbhavasthana* into two, in which *Pakwashaya* as the *Udbhavasthana* for *Vata*. *Adho Amashaya* as the *Udbhavasthana* for *Pitta* and *Urdhwa Amashaya* as the *Udbhavasthana* for *Kapha*. This identification is done on the basis of anatomical and physiological aspect of the body. The present article will explore the various anatomical and physiological aspects relating to the *Udbhavasthana* of *Vyadhi* as well as to try to identify the diagnostic, therapeutic and prognostic significance of this understanding.

Keywords: *Udbhavasthana, Tridosha, Vyadhi*

INTRODUCTION

According to Ayurveda, there are two kinds of *Doshas* in the body. *Shareerika Doshas*, are those which vitiate the body, namely *Vata*, *Pitta* and *Kapha*. *Manasika Doshas* are those which vitiate the mind, namely *Rajas* and *Tamas*. *Shareerika Doshas* or *Tridosha* are found everywhere in the body. They are present predominantly in certain places of the body and such places are known as *Vishesha Sthana* (chief site) and the remaining are identified as *Anya Sthana* (general site).

The literature identifies different *Dosha Sthanas* (site). *Vata Sthana* as *Basthi* (bladder), *Pureeshaadhaana* (rectum), *Kati* (waist), *Sakthini* (hip joints), *Paada* (legs), *Asthi* (bone), and *Pakwaashaya* (large intestine). The *Visheshasthana* (special site) of *Vata* is *Pakwaashaya* (large intestine). Similarly,

Pitta Sthana (site) are *Sweda* (sweda), *Rasa*, *Laseeka* (lymph), *Rudhira* (blood) and *Amashaya* (small intestine). The *Vishesha Sthana* (special site) is *Amashaya* (small intestine). *Acharya Charaka* specifies this site as *Adho Amashaya*. *Urah* (chest), *Shira* (head), *Greeva* (neck), *Parvaani* (finger joints), *Amashaya* (stomach) and *Meda* (adipose tissue) are the different *Kapha Sthana* (site) mentioned by various *Acharyas*. The *Vishesha Sthana* (special site) relating to *Kapha* is *Urdhwa Amashaya*.

On the basis of three *Dosha*, we can classify *Udbhavasthana* into two, in which *Pakwashaya* (large intestine) as the *Udbhavasthana* for *Vata*. *Adho Amashaya* as the *Udbhavasthana* for *Pitta* and *Urdhwa Amashaya* as the *Udbhavasthana* for *Kapha*. This identification is done on the basis of

anatomical and physiological aspect of the body.

Amashaya (stomach) is the place, where the undigested food is received. According to *Acharya Charaka*, *Amashaya* is located between the *Nabhi* (umbilicus) and *Sthanas*¹ (breast). *Uras* (chest) is considered as *Shleshmashaya*. *Amashaya* is present below *Shleshmashaya*.

Acharaya Sushruta while explaining the location of *Doshas*, quotes that *Pakwasahaya* (large intestine) exists above the *Shroni* (pelvis), *Guda* (anus) and below the *Nabhi*². In *Sushruta Shareera Sthana*, while explaining *Ashayas* (organs), he says that “*Pakwashaya* (large intestine) lies below the *Pittashaya*”³.

Amashaya (stomach) is the *Ashaya*, where the ingested food reaches by the action of *Pranavata*. The term *Amashaya* denotes that it is the seat of *Ama*. The word *Ama* means unripe, uncooked, immature and undigested, therefore it is clear that food introduced into the *Amashaya* is not completely digested and is always found in a partly digested state⁴.

The *Anna* which is having *Shadrasa*, enters into *Urdwa Amashaya*, attains *Madhura Bhava* due to which there is increase in *Phenaroopi Kapha*⁵.

“*Sneham mardavam janayathi*”, “*Kledah shaiithilyam aapadayathi*” by the action of *Sneha* and *Kleda*, the food gets softened and disintegrated⁶.

The *Anna* moves further from *Urdwa Amashaya* to *Adho Amashaya*, and becomes *Pachyamaana* and *Vidagdha*. It attains *Amla Rasa* (sour taste) due to which the *Accha pitta* increases, i.e. in the *Amla Avasthapaaka* there is *Vruddhi* (increase) of

Acchapitta. The *Pitta* from *Yakrut* (liver), *Vapaavahana* (omentum) and *Adhoamashaya* does *Pachana* (digestion) of the food. “*Ushmaa Pachathi*”.

Further the *Anna* (food) moves into *Pakwashaya* (large intestine), and gets disintegrated into *Saara* and *Kitta bhaga*. Here *Agni* does *Shoshana* of the *Dravamsha*, due to which it gets formed into *Pinda* and attains *Katu Rasa* (pungent taste), thereby increasing *Vata*. So in *Trividha Avasthapaaka* there is predominance of *Kapha*, *Pitta* and *Vata* at *Urdhwa Amashaya*, *Adho Amashaya* and *Pakwashaya* respectively.

Amashaya (stomach) is the seat for *Kledaka Kapha*, *Pachaka Pitta* and *Samana Vata*. *Kledaka Kapha* which is situated in *Amashaya* (stomach), performs the protective function, *Pachaka Pitta* in the *Amashaya* is responsible for digestion of food in *Amashaya*. According to *Sushruta*, *Amashaya* (stomach) and *Pakwashaya* (large intestine) have muscles on their walls⁷. Due to the contraction and relaxation of these muscles, by the stimulation of *Samana Vata*, the partially digested food is brought down from the *Amashaya* to *Pakwashaya*. *Paachaka Pitta* completes the digestion and separates *Sara* from *Kitta* (waste product). This *Kitta* is pushed downward into the *Pureeshavaha Srothas* for elimination.

CLINICAL ASSESSMENT OF UDBHAVASTHANA: *Vyadhi* (diseases) can be classified into *Adhyatmika*, *Adibhoutika* and *Adidaivika*, also known as *Trividha Dukhas*⁸. *Adyathmika Vyadhis* are again classified into *Adibala Pravruttha*, *Janmabala Pravruttha* and *Doshabala Pravruttha*. *Doshabala Pravruttha Vyadhis* are classified into *Amashyottha* and

*Pakwashayottha*⁹, which is the basis for the evolution of a disease irrespective of *Dukha Bheda*.

Amashayasamuttha Vyadhi (diseases originating from amashaya)

All *Vyadhis* originating by the vitiation of *Kapha* and *Pitta* originate at the *Amashaya* (stomach). Those *Vyadhis* are called as *Amasayottha Vyadhis*.

Chardi, Prameha, Rajayakshma, Hikka, Shwasa, Amlapitta, Grahani, Ajeerna, Pandu, Kamala, Jvara etc originate from *Amashaya* due to vitiation of *Kapha* and *Pitta Dosha*.

Pakwashayottha Vyadhi (diseases originating from pakwashaya)

All *Vyadhis* originating by the vitiation of *Vata Dosha* originate at the *Pakwashaya* (large intestine).

Atisaara, Visuchika, Udavarta, Gridhrasi etc originate from *Pakwashaya* due to the vitiation of *Vata Dosha*.

CRITERIA TO ASSESS THE SIGNS AND SYMPTOMS OF UDBHAVA STHANA IN RELATION TO AMASHAYA

In classical text books, direct reference about the assessment criteria of *Udbhava Sthana* is not available. The *Lakshanas* described under early phase of disease which includes *Samanya Vyadhi Samprapthi* i.e. *Shadvida Kriyakala* and *Vishesha Vyadhi Samprapthi* of *Jvara, Grahani Dosha, Shwasa, Gulma, Udavarta* may be considered as the criteria for assessment of *UdbhavaSthana*.

In *Amashayottha Vyadhi Sanchayavastha* of the *Vyadhi* takes place in its main seat, i.e. in the *Udbhavasthana*, which is *Amashaya Sanchaya*

According to *Dalhana*¹⁰, gradual accumulation of *Dosha* in respective seats are called as *Sanchaya*. Here the *Vrudhi*

(increase) takes place at its *Swasthana* (main seat) or *Udbhavasthana*.

Ashtanga Hrudaya quotes “*Chayo vrudhi svadhamneva*”¹¹ meaning that the *Chaya* of the *Dosha* takes place in the *Udbhavasthana* or *Pradhanasthana*. In this context, it refers to the *Udbhava Sthana* and there will be liking for the things of the opposite qualities. In the context of *Amashaya* (stomach), which is the seat of *Pitta*, there will be *Pitta* and *Kapha Sanchaya*. The *Lakshana* of *Pitta Sanchaya* are *Peetavabhasata* (yellowish discoloration of body parts) and *Mandhoshmata*¹² (mild increase in body temperature), while the *Lakshana* of *Kapha Sanchaya* are *Gourava* (heaviness in whole body) and *Aalasya* (laziness). The *Sanchaya Avastha* of increased *Dosha* in the seat of *Amashaya* is also similar to *Samanya Lakshanas* of *Ama*.

“*Srothorodha balabramsha gaurava anilamoodathah*

Aalasya apakthi nishteva malasangha aruchiklamah”¹³

Here these symptoms are related to the *Sthanika* and *Sarvadehika*. Features like *Apakt*(indigestion), *Aruchi* (tastelessness), *Malasanga* (constipation) etc are related to *Sthanika Lakshana* and *Srothorodha* (obstruction in strotas), *Balabramsha* (decrease of strength), *Gaurava* (heaviness), *Anilamoodatha* (disturbance in normal movement of vata), *Alasya* (laziness), *Klama* (exhaustion) etc are related to *Sarvadehika*.

Sanchayavastha takes place in the main seat of *Dosha*, later it may be seen in *Dosha Bheda Sthana, Ashraya Ashrayi Sthana* of *Dhatu* and *Mala* and also in *Urdhwa, Madhya* and *Adha Shareera*.

In *Prakopaavastha* of *Vyadhi* (disease) the *Doshas* move to *Anyasthana*. *Dalhana* states this as

“*Vilayana roopa vruddhi*”(accumulated dosha moving to other sites other than its main site).

Even though *Acharya Sushruta* has mentioned *Shat Kriyakaala* of *Vyadhi* (disease), it is very difficult to assess the *Lakshanas* of each stage of *Kriyakala* in every *Vyadhi* (disease). Symptom complex described under *Poorvarupa* (premonitory symptoms) of different *Vyadhis* (diseases) i.e. *Sthanasamshrayaavastha* may be considered for the understanding of *Paridhavamana Doshalakshana* of *Dosha* originating from respective sites which includes *Sanchaya*, *Prakopa* and *Prasara Lakshanas*.

To assess the involvement of *Amashaya* as *Udbhavasthana*, mainly *Sanchayavasta* of *Pitta* and *Kapha*, *Grahani Dosha Lakshanas* and *Amaja Anaaha* were assessed. *Grahani Dosha Lakshanas*¹⁴ can be classified into *Sthanika* (localized) and *Saavadaihika Lakshanas* (generalized). *Sthanika Lakshanas* like *Arochaka* (tastelessness), *Avipaka* (indigestion), *Chardhi*(vomiting), *Trushna* (thirst) which indirectly representing the impairment of *Udbhavasthana*, i.e. *Amashaya*. Same is also described in the context of *Amaja Anaaha*. *Acharya Sushruta* has mentioned that, *Amaja Anaaha* is developed, as a result of aggravation of *Vata*¹⁵, due to the obstruction to its passage by the accumulation of *Ama* in *Amashaya*. *Amaja Anaaha* produces *Sthanika Lakshanas* like *Trushna* (thirst), *Amashaya shola*(pain), *Gurutva* (heaviness), *Hrutstambha* (stiffness in cardiac region), *Udhgaara Vighaataa* (obstruction of

belching) along with *Pratishyaya* (cold). These *Lakshanas* were considered to assess the involvement of *Amashaya* as *Udbhavasthana*.

Pakwasaya Samuttha Vyadhi (diseases originating from pakwashaya): To assess the involvement of *Pakvaashaya* as *UdbhavaSthana*, mainly *Sanchayavastha* of *Vata*, *Udavarta Lakshanas*, *Purishaja Anaha* and *Grahani dosha Lakshanas* were assessed. In *Pakwasaya Samuttha Vyadhis Sanchayavastha* takes place in *Pakwashaya* only. The *Lakshanas* of *Vata Sanchaya* are *Sthabdha Koshta* and *Poorna koshta*. *Udavartha Samprapthi* and *Lakshana*^{16,17} Due to the intake of *Nidana* (causative factors), such as *Kashaya* (astringent), *Thikta* (bitter), *Ushna* (hot), *Rooksha Bhojana* (dry food), there will be obstruction of the *Adhoga Srothas*, leading to vitiation of *ApanaVata* in the *Pakvashaya* (large intestine). The first symptom which we can see is *Vinmutra MarutaSanga*, (obstruction to the passage of bowel and urine) So, the role of *Apana Vata* vitiation in the *Pakwashaya* (large intestine) can be understood in the context of *Pakwashayottha Vyadhis*. To assess the involvement of *Udbhavasthana* in *Pakwashaya Samuttha Vyadhis* the *Lakshanas* of *Udavartha* may be considered. The *Lakshanas* of *Udavartha* can be classified into *Sthanika* and *Sarvadaihika Lakshanas*. *Sthanika Lakshanas* like *Avipaka* (indigestion), *Adhmana* (flatulence), *Hrullasa*, *Toda* (pain), *Varcha Apravrutti* (constipation), *Parikartika*, *Hrut Basthi Kukshi Udara Shoola* (pain), *Atidaaruna Vedana* (severe pain) in *Prusta* and *Parshwa*, *Basthishopha* (swelling), *Jatare Ganda*, *Shushka varcha kruchrena*

chiraat Pravrutti (dried stools passed with delay and difficulty), *Khara Rooksha Sheeta Shareera* (dry and cold body), which indirectly representing the impairment of *Udbhavasthana*, i.e. *Pakvashaya* (large intestine). Same is also described in the context of *Purishajaja Anaaha. Pureeshaja Anaaha* is a result of aggravation of *Vata*, due to obstruction to its passage by the accumulation of *Pureesha* (stools) in *Pakwashaya* (large intestine). It produces *Lakshanas* (symptoms) such as *Purisha mutrasangha* (obstruction of urine and stool), *Shakrut Chardi* (fecal vomiting), *Alasaka*, *Shwasa*, *Kati Prushta Shoola* (pain), *Sthambha* (stiffness) and *Moorcha*¹⁸ (fainting). It is also mentioned that, *Grahani Dosha* or *Ama* localised in *Pakvashaya* also exhibit the features of *Vistambha* and *Pravahana*. These *Lakshanas* may also be considered to assess the involvement of *Pakvashaya* as *Udbhavasthana*.

CLINICAL IMPORTANCE OF UDBHAVA STHANA IN DIAGNOSIS OF VYADHI: The offended *Doshas* may manifest a disease at their sites or at other places in the body. Hence, some disorders may have their origin at one place and their manifestation at other place, called as *Udbhava sthana* and *Vyaktasthana* of disease, such as *Hikka* and *Shwasa*. Some diseases are having same *Udbhava Sthana* and also *Vyakta Sthana*, such as *Amajeerana*, *AnnadravaShoola*. In both the cases the initial stage of the disease i.e. *Sanchayavastha* takes in *UdbhavaSthana*. In this stage the person develops aversion towards the causative factor which is responsible for the accumulation of *Dosha*. “*Chaya karana vidweshacheti lingaani*

bhavanthi, tatraprathama kriyakaalah”.¹⁹ It is one of the diagnostic criteria to assess the initial stage, in the manifestation of *Vyadhi*. So *Udbhavasthana* plays a prime role in diagnosis of a *Vyadhi* from the initial stage of disease process.

ROLE OF UDBHAVA STHANA IN ADIBALA PRAVRUTTA VYADHI AND DOSHA BALA PRAVRUTTA VYADHI:

Adibala Pravruttha Vyadhis are caused by the vitiation of *Dosha* in the *Shukra* or *Shonita* of the parents. They are of two types, ie, *Matruja* (maternal) and *Pitruja*²⁰ (paternal). *Twak*, *Lohitha*, *Maamsa*, *Meda*, *Naabhi*, *Hrudata*, *Kloma*, *Yakrut*, *Pleeha*, *Vrakka*, *Basthi*, *Pureeshaadhaana*, *Aamaashaya*, *Pakvaashaya*, *Utthara Guda*, *Adara Guda*, *Kshudraantra*, *Sthoolaantra*, *Vapaavahana* are derived from *Maatruja Bhava*. If *Maathruja Bhavas* are affected, then these *Bhavas* get transmigrated to the offspring. So there will be *Khavaigunyatha* in the offspring, When this offspring, exposes to *Nidana*, then there will be manifestation of *Vyadhi*. In case of *Pranavaha Srotho Vikara* there will be *Khavaigunyatha* in *Praanavaha Srothas* and *Amashaya*. So when exposed to these *Nidanas*, there will be manifestation of *Pranavaha Srotho Vikara*.

Because of already existing *Khavaigunya*, the *Adhibala Pravrutta Vyadhis* can be controlled but not completely cured. *Doshabala Pravrutta Vyadhis* occurs due to vitiation of *Dosha*, by various *Nidana*.

Doshabala Pravrutta Vyadhis can be cured completely, if *Nidana Parivarjana*, *Agni Samrakshana*, *Shodana* etc treatment modalities are given at an early stage.

IMPORTANCE OF UDBHAVA STHANAIN TREATMENT OF VYADHI

Nidana Parivarjana (avoidance of causes) and *Agni Rakshana* (restoration of digestive power) are the main objectives of treatment to prevent the *Sanchaya* of *Doshas* in *Pradhana Sthana* i.e *Amashaya* and *Pakwashaya*. *Chikitsa* can be considered into many types and among them, they can be divided into *Doshapratyanika*, *Vyadhipratyanika* and *Ubhayapratyanika*. *Doshapratyanika Chikitsa*, where the treatment should be adopted to bring back the *Dosha* into normal state by the application of *Shodana* as per the *Pradhana Sthana* of *Doshas*. According to *Acharya Vagbhata*²¹, *Pakwashaya* is the *Udbhava Sthana* of *Vata* and *Basti* is the line of treatment to be adopted. Whereas *Adho Amashaya* is the *Udbhava Sthana* of *Pitta* and *Urdhva Amashaya* is the *Udbhava sthana* of *Kapha* where in *Virechana* and *Vamana* should be adopted respectively.

CONCLUSION

Main importance of assessing the *Udbhavasthana* of a *Vyadhi* is not just for the diagnostic aspect, but also in selecting the appropriate therapeutic modalities. *Shodhana* is one of the major treatment modality mentioned in *Ayurvedic Literatures*. The main objective of *Shodhana* procedure is to bring the vitiated *Doshas* from different locations of the body to the *Koshta* and eliminate them from the nearest possible route depending upon the nature of the *Dosha* vitiated. In the treatment of *Nija Vyadhi* as well as in the case of *Agantuja Vyadhi*, *Dosha Pratyanka Chikitsa* is applied. In both these *Vyadhis*, it is the vitiated *Dosha* that has to be treated by elimination. *Amashaya* and *Pakwashaya* are

the *Udbhavasthana* of these *Doshas* and *Koshta* being the source of origin as well as the nearest route of these *Doshas*, complete and easier evacuation of *Vikruta Dosha* will be possible from the *Udbhavasthana*. Hence in therapeutic aspect as well, the knowledge of *Udbhavasthana* gives a clue as to which *Shodana* therapy may be applied.

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