

A REVIEW ON PATHOGENESIS OF DISEASE WITH SPECIAL REFERENCE TO ANUBANDHA AND ANANUBANDHA VAADA

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ABSTRACT

Introduction: In Ayurveda a detailed explanation of causative factors, pathogenesis, signs and symptoms and prognosis of different *Nija Rogas* are available. Even then the subjectivity of a disease in its origin, clinical presentation and curative facets with respect to individuals are found to be different. This can be cleared by the knowledge of *Anubandha – Anubandha Vaada*. **Materials and Methods:** The present work is a literature review on the theory of *Anubandha -Ananubandha* and its importance in *Nija Roga* manifestation. **Results and Discussion:** The strength of disease may be assessed through the *Anubandha* and *Ananubandha* of *Nidana*, *Dosha* and *Dooshya*. A well treatment plan with either *Brimhana* or *Langhana* should be assigned through this principle. Similarly, an appropriate lifestyle can be followed which may essentially help to cure a disease or prevent a disease. **Conclusion:** By proper knowledge *Nidana Panchaka* and *Shat-Kriyakala*, a *Vaidhya* is able to break the factor sequence in a disease development. Understanding in depth the different facets of *Anubandha - Ananubandha Vaada* helps in preventing, recognizing and curing disease.

Keywords: *Nija Roga*, *Anubandha*, *Ananubandha*, *Nidana Panchaka*, *Shat-Kriyakala*

INTRODUCTION

In Ayurveda diseases are classified into two, based on origin; *Nija* (diseases of internal origin) and *Aganthu* (diseases of external origin)^[1]. In *Nija Roga*, the *Dosha* is vitiated first, which in turn vitiates the *Dathus* (tissue

systems), creating a disease. Conversely in *Aganthu Roga* the disease arises first, followed by *Dosha* vitiation [2]. *Nija Rogas* are also known as *Sareeraja Rogas* (diseases of bodily origin), because for the manifestation of a *Nija Roga* there must be abnormal fluctuations in the superficial and deep tissue systems of body. Different methodologies were worked out to explain the development of a disease. *Shat-Kriyakala*, explained by Acharya Sushruta is the chief among them. In this concept, the stage wise development of a disease beginning from the consequences of serving causative factors, pathogenesis, premonitory symptoms and symptoms are well explained. In fact, *Kriyakala* denotes *Chikitsa Kala*, the period of performing treatment [3]. Even then certain clarifications are needed to understand the process of disease formation in an individual. Not all individual exposing to the same causative factor is affected by the corresponding disease or the disease may not be fully symptomatized in a person while it may completely symptomatize in other. The disease may be mild, but with majority of prescribed symptoms

or it may be severe with incomplete symptoms. The development of disease may be quick and the patient becomes seriously ill or it may progress slowly and by the time it can be easily cured. These comparative changes in the intensities of a disease are termed as *Tara- Tama Bheda*.

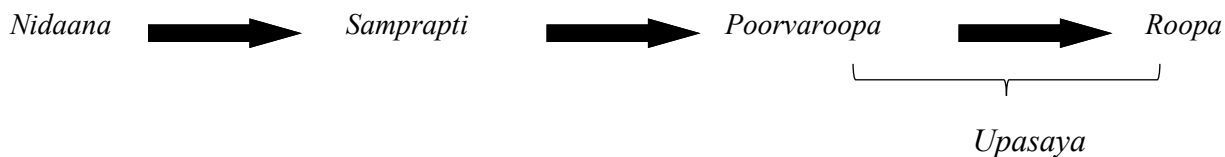
Materials and Methods

The present work is a literature review on the theory of *Anubandha -Ananubandha* and its importance in *Nija Roga* manifestation. The subjectivity of a disease to body with respect to its exhibition and severity can also be analyzed.

The factors associated with understanding of a disease can be summarized as *Nidana Panchaka* (5 factors) [4]. They are

- *Nidana* – Causative factors
- *Poorvaroopa* – Premonitory symptoms
- *Roopa* – Clinical Symptoms
- *Upasaya* – Factors subsiding/ antagonistic to disease
- *Samprapti* – Pathogenesis

No *Nija Roga* violates these 5 factors. There is a chronological order of *Nidana Panchaka* with respect to formation of a disease. It is as follows:



For a *Nija Roga* to evident in a body, three basic factors are required. They are *Nidana*, *Dosha*, *Dooshya /Dathus*. *Nidana* encourages the *Doshas* to get vitiate. Vitiating *Dosha* in turn vitiates *Dooshya/ Dathus*. Vitiating *Dooshya* lead to the formation of *Roga*. The linkage between *Nidana*, *Dosha* and *Dooshya* in the formation and absence of disease is explained by Acharya Charaka in the context of *Prameha Nidana*. This was further elaborated by Commentator Chakrapani Datta thereby clarifying the *Tara-Tama Roga bala* (proportional strength of a disease) with respect to an individual. The present theory may be named as *Anubandha – Ananubandha Vaada*. *Anubandha*, implies *Anukoola*– supporting / similar [5]. *Ananubandha*, implies *Pratikoola*– Refuting / dissimilar [6]

When the *Nidana – Dosha – Dooshya* are *Anubandha* to one another then the person is affected by a disease. When *Nidana – Dosha- Dooshya* are *Ananubandha* to one another then there will be agensis of disease. Thus there are four aspects of disease formation explained based on *Anubandha – Ananubandha* theory which can be summarized as: [7]

1. *Sampoorna Linga Balavatha Roga Utpathi*- Manifestation of disease with all the clinical symptoms
2. *Chira Roga Abinirvrithi* -. Gradual incidence of a disease
3. *Tanu Roga Utpathi* - Mild expression of a disease
4. *Ayathoktha Sarvalinga Roga Utpathi* - Partial expression of symptoms

In the points of *Anubandha* and *Ananubandha*, when the three fundamental factors for *Roga*; ie *Nidana*, *Dosha* and *Dooshya* are supportive to each other, the *Roga Samprapti* (pathogenesis of a disease) will be triggered and disease is exhibited.

Course of *Roga Utpathi* (Disease formation)

When the *Guna* (quality) of a *Nidana* (disease causing factor) is similar to *Guna* of *Dosha*, then excess practice of such a causative factor may lead to vitiation of *Dosha*. When the vitiated *Dosha* vitiates the *Dathu* with same or very same *Guna*, the latter and its *Moola* (substratum) is vitiated leading to the formation of a disease. The severity of disease is different in different individuals. This variability supports the principle *Pratipurusha niyatham* (the importance of subjectivity). *Anubandha* can be sub classified as:

1. *Samyak Anubandha*- Strongly supportive to each other
2. *Abaleeya Anubandha* - weakly supportive to each other
3. *Kaalaprarshaat Anubandha* - supportive in due course

1. *Samyak Anubandha*: When *Nidana* – *Dosha* – *Dooshya* are in *Samyak Anubandha* (optimum support), there will be genesis of disease with *Sampoorna Linga Balavatha Roga Utpathi* (presenting all or most of the clinical symptoms corresponding to disease).

Eg:

- i. Intake of *Masha* (Black gram) by *Kapha Pradhana Prakriti* person may lead to *Kapha Vridhi (Pravara)*.
- ii. Intake of *Kulatha* (Horse gram) by *Pitta Pradhana Prakriti* person may lead to *Pitta Vridhi (Pravara)*.

2. *Abaleeya Anubandha*: When *Nidana* – *Dosha* – *Dooshya* are in *Abala Anubandha* (mildly supportive to

each other), manifested disease may be mild or with incomplete symptoms. Charaka mentioned this stage as '*Tanu Avastha*' (mild stage) and '*Ayathoktha Sarva Linga*' (stage of incomplete symptoms) respectively. Eg: i. Intake of *Maasha* by a *Vata Pradhana Prakriti* person may lead to *Kapha Vridhi (Avara)*.

ii. Intake of *Kulatha* by *Kapha pradhana Prakriti* person may lead to *Pitta Vridhi (Avara)*.

3. *Kaalaprarshaat Anubandha*: When these three basic factors are influenced by *Kaala* (Time -which can be diurnal / nocturnal /seasonal variation) the progression of disease may be delayed. Charaka mentioned this stage as '*Chira Roga Abnirvrithi*' (gradual development of disease)e.g. Intake of *Snigdha –Seetha – Guru Dravya* by a person in *Greeshma Kaala* (summer season) may not immediately generate disease, because in *Greeshma Kaala* there is *Vata Chaya* and *Snigdha-Seetha – Guru Dravyas* pacify *Vata*. In contrary, the same incidence in *Hemantha – Sisira –Vasantha Ritus*, there are more chances for disease manifestation. Therefore *Kaala*, here plays an important role in linking *Nidana* with *Dosha* for the vitiation of latter and thereby leading to *Dathu dooshana* and *Roga Utpathi*. Unlike *Samyak Anubandha*, here circumstances for disease genesis is dependent on optimum time.

Anubandha – Ananubandha Relation with Vikara-Vighata Bhava and Vikara Vighata Abhava

Vikara Vighata Bhava denotes "*Vikaranam Vighatasya, utpathipratibandhasya bhavo vighat-abhava*" [8], a stage whereof hindrance in the formation and progression of disease are present. *Vikaaravighata Abhava* is "*Vikaranam vighatasya -abhavo, Vikara jananamithi.....*" [9], stage with the absence of hindrance in the formation and progression of disease, leading to manifestation of a disease.

Figure No: 1

Nidana –Dosha – Dooshya



Anubandha



Vikara Vikaravighata Abhava



Vikara Jananam (Manifestation of disease with all symptoms)

Nidana –Dosha – Dooshya



Ananubandha



Vikaravighata Bhava



1. *Vikara Ajananam* (Absence of disease)
2. *Chirena Jananam* (Slow manifestation and progression of disease)
3. *Tanu Vikara Jananam* (Very mild in strength)
4. *Asarvalinga Vikara Jananam* (Less symptoms)

Theory of Anubandha Relation with Samanya Sidhantha

Anubandha fulfils the Samanya Sidhantha (Theory of similarity). When Nidana- Dosha –Dooshya are in Samana Bhava with each other then there is a likelihood for disease to occur.

Table 1: Relationship between Samanya Sidhantha and disease

Type of Samanya	Example
Dravya Samanya	Medhovardhaka Ahara Seva cause Medho dathu Vridhi and thereby Sthaulya Roga
Guna Samanya	Kulatha Sevana cause Pitta Vardhana and Rakta Vikara
Karma Samanya	Ativyayama cause Vata Vridhi and Dehasoshana

Essentially each Dosha and Dooshya is evolved from the Panchamahabhuthas. The only difference is the proportional predominance of Mahabhuthas in them. In Rasa Dathu and Kapha Dosha, the predominant Mahabhuta is Jala, In Rakta Dathu and Pitta Dosha, the predominant Mahabhuta is Agni and Jala. When Nidana – Dosha –Dooshya retains the same quality, then through Nidana Seva, Dosha is vitiated. The vitiated Dosha in turn vitiates Dooshya. E.g. Ahara that could increase Kapha Dosha - vitiates Kapha Dosha in body, which in turn may vitiate Rasa Dathu; as all the three factors have a predominance of Jalamahabhuta. This subtle level similarity stands as the basic feature for the Dosha and Dooshya Dushti. According to Samanya Guna - Karma Sidhantha, when there are Dravya and Guna Samanya among Nidana- Dosha- Dooshya, there will be Roga Samprapti and finally Roga utpathi. In all the three Samanyas mentioned above, there is Dosha-Dooshya Sammurchana, which finally leads to Vyadhi. Even then, depending on the strength of Vikara

Vighathabhava (factors preventing disease), the intensity of Anubandha varies. This may further lead to variable intensities of same Roga in different individuals. While analyzing Kriyakala, in Sanchaya Avastha, Doshas are mildly provoked in their own seats by unwholesome regiments. In Prakopa Avastha, the provoked Doshas tend to blow-out from its own site. In Prasara Avastha the Doshas which are displaced, moves further and occupies its other seats. In all the 3 stages the Doshas are not in relation with corresponding Dooshya to generate a particular disease. Further in Staanasamsraya, a Dosha after getting vitiated in all its Staanas (sites), move to the sites of other doshas and exerts its pathological effect. Wherever there is Khavaigunya/ Srotosangha (obstruction) there the Roga occurs. When a Dosha is clubbed with the other and further with the Dathus, it results in the appearance of Poorvaroopo (Premonitory symptoms) of a disease. When the process is further advanced it results in Roopa (Symptoms) of a disease. [10]

Table 2: Anubandha – Ananubandha relation with Shat-Kriyakala

Kriyakala	Expression	Assosiation
Sanchaya		Nidana- Dosha Anubandha
Prakopa		
Prasara		
Staanasamsraya	Poorvaroopo	Dosha- Dooshya Anubandha
Vyakti	Alpa Roopa	
Bheda	Sampoorna roopa	

RESULT AND DISCUSSION

A *Vaidhya* who is well versed in *Nidana Panchaka*, will be able to understand the typical formation of a disease. Similarly, through proper understanding the significance of *Anubandha* and *Ananubandha* principles, *Vaidhya* can assign a better treatment plan to prevent or cure a disease. When the strength of *Nidana* to vitiate the *Dosha* is less or if the *Rogi Bala* is more compared to *Roga Bala*, the disease may be of mild in nature or with less symptoms as per the principle of *Abaleeya Anubandha*. *Rogi bala* directly relates to *Vyadhi Kshamatwa*, where the relatively weak *Nidana* fails to exert its effect on *Dosha*.

Hence *Vyadhikshamatwa* acts as a *Vikara Vighatakara Bhava*. As a result, the *Dosha* fails to get vitiate and so as the *Dathus*. This principle can be adopted in the prevention aspect of a disease. Drugs with *Rasayana* property is the best choice for enhancing *Vyadhikshamatwa*. *Rasayana* drugs, through the qualitative and quantitative enhancement of *Saptadathus* (7 tissue systems in the body) achieves the goal of '*Swasthasya Swaasthya Rakshanam*' (maintaining healthy state in an individual). While an attempt to treat a disease, the following protocol can be opted.

Table 3: Treatment Options in relation to *Anubandha – Ananubandha Vaada*

Asossiation	Characteristics of association	Probable method of treatment
<i>Samyak Anubandha</i>	<i>Roga</i> with 1. <i>Sarvalinga</i> (majority of symptoms) 2. <i>Seegra Abinivritti</i> (acute condition) 3. <i>Balavan</i> (severe in nature)	<i>Sodhana</i> (Purificatory therapies) (Depending upon <i>Rogi Bala</i> and <i>Kala</i>)
<i>Abaleeya Anubandha</i>	<i>Tanu Roga Pradurbhava</i> (Less Intense)	<i>Samana</i> (Pacifying therapies)
	<i>Ayathoktha Sarvalinga</i> (Not all symptoms are exhibited)	<i>Samana</i> (if needed <i>Sodhana</i> depending on intensity of symptoms)
<i>Kaalaprakarshaat Anubandha</i>	<i>Chira Roga Abhinivritti</i> (slow manifestation of disease)	<i>Samana</i> (Pacifying therapies)

Hence after adopting the principles of *Anubandha – Ananubandha*, assessing the *Tara- Tama Bheda* (relative intensity) of a disease, the general principle of treatment like *Brimhana* for *Ksheena* (depleted) *Doshas*, *Langhna* for *Alpa* (relatively less vitiated) *Dosha*. *Langhana- Pachanam* for *Madhyama* (moderately) vitiated *Doshas* and *Sodhana* for *Prabhoota* (largely increased) *Dosha* should be adopted. The association of *Anubandha Vada* with *Samanya Sidhanta* helps in assigning a proper lifestyle to a patient. Thus, adopting wholesome regiments and abstaining from unwholesome regiments with respect to *Roga* (disease) and *Rogi* (nature of patient) may essentially help to cure a disease or prevent a disease.

CONCLUSION

Theories related to pathology and genesis of disease is well explained in Ayurveda. Breaking any of the factors in the series of disease development is achieved by

proper knowledge of *Nidana Panchaka and Shatkriyakala*. Understanding in depth the different facets of *Anubandha - Ananubandha Vada* will basically help a *Vaidhya* to recognize the severity of a particular disease. This in turn helps to assign the most suitable treatment methodology for the presented disease. A preventive approach can also be satisfied by this profound awareness.

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