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 Vishesh Sthana (chief site) and the remaining are identified as Anya Sthana (general site). On the basis of three Dosha, we can classify Udbhavsthana into two, in which Pakwashaya as the Udbhavsthana for Vata. Adho Amashaya as the Udbhavsthana for Pitta and Urdhwa Amasaya as the Udbhavsthana 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 Udbhavsthana of Vyadhi as well as to try to identify the diagnostic, therapeutic and prognostic significance of this understanding.

Keywords: Udbhavsthana, 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 Vishesh 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), Raseeka (lymph), Rudhira (blood) and Amashaya (small intestine). The Vishesh 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 Vishesh Sthana (special site) relating to Kapha is Urdhwa Amashaya.

On the basis of three Dosha, we can classify Udbhavsthana into two, in which Pakwashaya (large intestine) as the Udbhavsthana for Vata. Adho Amashaya as the Udbhavsthana for Pitta and Urdhwa Amasaya as the Udbhavsthana 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 Sthanas1 (breast). Uras (chest) is considered as Shleshmashaya. Amashaya is present below Shleshmashaya.

Acharaya Sushrutha while explaining the location of Doshas, quotes that Pakwasahaya(large intestine) exists above the Shroni (pelvis), Guda (anus) and below the Nabhi2. In Sushrutha 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 Kapha5.

“Sneham mardavam janayathi”, “Kledah shaithilyam 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 Avasthapaka 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 Avasthapaka there is predominance of Kapha, Pitta and Vata at Urdhwa Amashaya, Adho Amashaya and Pakvashaya 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 Dukhas8. Adyathmika Vyadhis are again classified into Adibala Pravruttha, Janmabala Pravruttha and Doshabala Pravruttha. Doshabala Prav ruttha Vyadhis are classified into Amashyootta and
Pakvashayottha⁹, 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 Amasayotha Vyadhis.

Chardi, Prameha, Rajayakshma, Hikka, Shwas a, 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).

Aataaaar, 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, Udavartha 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 Dalhana¹⁰, gradual accumulation of Dosha in respective seats are called as Sanchaya. Here the Vrudhi (increase) takes place at its Swasthana (main seat) or Udbhavastana.

Ashtanga Hrudaya quotes “Chayo vrudhithi svadhanneva”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 Amasaya (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 Mandhosmata (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 nishteeva 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 Asravyi 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 Lakshanas14 can be classified into Sthanika (localized) and Saarvadaihika 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 Anaha. Acharya Sushruta has mentioned that, Amaja Anaha is developed, as a result of aggravation of Vata15, due to the obstruction to its passage by the accumulation of Ama in Amashaya. Amaja Anaha produces Sthanika Lakshanas like Trushna (thirst), Amashaya sholat (pain), Gurutva (heaviness), Hrutsthambha (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 Sthabdhha Koshta and Poorna koshta. Udavartha Samprapthi and Lakshana16,17 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 Pakwashaya (large intestine). The first symptom which we can see is Vinmutra MarutaSanga, (obstruction to the passage of bowels 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), Hrullasas, Toda (pain), Varcha Apravrutti (constipation), Parikartika, Hrut Basthi Kukshi Udara Shoola (pain), Atidaaruna Vedana (severe pain) in Prusta and Parshwa, Basthishopha (swelling), Jatara Ganda, Shushka varcha kruchrena
chiraat Pravruti (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 Anaha. Pureesha Jaja Anaha is a result of aggravation of Vata, due to obstruction to its passage by the accumulation of Pureesha (stools) in Pakvashaya (large intestine). It produces Lakshanas (symptoms) such as Purisha mutrasangha (obstruction of urine and stool), Shakrut Chardi (fetal vomiting), Alasaka, Shwasa, Kati Prushta Shoola (pain), Sthambha(stiffness) and Moorcha18(fainting). It is also mentioned that, Grahani Dosa 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 Dosa. “Chaya karana vidweshacheti lingaani bhavanthi, tatrprarthama kriyakaalah”.19 It is one of the diagnostic criteria to assess the intial 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 Pravrutha 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 Pitruja20(paternal). Twak, Lohitha, Maamsa, Meda, Naabhi, Hradata, Kloma, Yakrut,Pleeha, Vrakka, Basthi, Pureeshaadhaana, Aamaashaya, Pakvaashaya, Uththara Guda, Adara Guda, Kshudraantra, Sthoolaantra, Vapaavahana are derived from MaatrujaBhava. If Maathruja Bhavas are affected, then these Bhavas get transmigrated to the offspring. So there will be Khavaignyatha 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 Khavaignyatha in Pranavaha Srothas and Amashaya. So when exposed to these Nidanas, there will be manifestation of Pranavaha Srotho Vikara.

Because of already existing Khavaignyaaa, 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 Pakvashaya. Chikitsa can be considered into many types and among them, they can be divided into Doshapratyaanika, Vyadhipratyaanika and Udbhayapratyaanika. Doshapratyaanika 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 Vagbhata21, 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. Amasaya and Pakwashya 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.

REFERENCES


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