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Critical Review of *Vata Prakopaka Nidana*

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ABSTRACT

The term vata is derived from the root “VA” with “KTA” pratyaya. It is described as “VaGatigandhanayo” means that which move. Vata is a biophysical force or a material entity, or a complex of such entities. It is a primal constituent of Sharira and Manasutpatti and originated with dominance of vayu and akashamahabhuta with ruksha, Laghu, sheeta and chaladigunas, yogavahi, avyakta, amurtatva, anvasthitatva, apratighatatva.

To know the basic pathology of any illness, understanding of it' snidana is very important. Understanding of different Nidana, gives clarity of involvement dosha and dushyaand helps us to understand different variation that which is induces different type of vyadhi.

In this article an attempt is made to understand the different modes responsible forvata to get prakopaie in the form of abyantarahetu and bahyahetu are described. These nidanas are also analysed under the concept of Hetuvishesha and Vyadhivishesha.

The utility of Vataprakopakanidana in current scenario is need of the hour to segregate nidanas under different categories of causative factors for easy understanding and to plan proper treatment.

KEYWORDS

Vataprakopaka Nidana, Abyantarahetu, Bahyahetu, Hetuvishesha, Vyadhivishesha, current scenario



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INTRODUCTION

Vata is considered as one among *primedoshas* as stated "*Vayutantrayantradhara*" which helps in initiation of all the activities, which acts as motive force to perceive knowledge through sense organs and to exhibit motor activities.

Acharya Vagbhata, says whenever the *doshas* are in equilibrium state the individual is devoid of illness and when the same equilibrium is lost person becomes sick¹.

To study the essential nature of any illness, understanding of its *nidana* is very important. Understanding of different *Nidana* in terms of both *abyantara* and *bahya* helps us to understand different type of *vyadhi*. These *vyadhi*'s manifest due to *vaishamyata* of *dosha*¹, this can occur in two different ways that is either in the form of *vridhhi* or *kshaya*. This *vridhhi* is further classified into *Chaya roopavridhhi* and *Achayarooapa vridhhi*² *Chaya* can be elaborated further as "*Samhatiroopavridhhi*". *Vridhhi* occurs in the form of accumulation of *doshas*. *Prakopa* is "*Vilayanaroopavridhhi*" state of liquefaction.

Hence it is important to understand different factors responsible for *vataprakopa* mentioned in classics and also according to present scenario which helps

for proper understanding and treatment of the disease.

MATERIALS AND METHODS

The information of the *Vataprakopakanidana* was collected by referring *samhitas* like *Bruhatrayis* and *Laghutrayis*.

DISCUSSION

Prakopa of *vata* *dosha* occurs in different modes. There are different *hetu*'s for *dosha* to get *prakopa*

1. *Abyantarahetu*
2. *Bahyahetu*

Abyantarahetu for vatadoshaprakopa :

Abyantarahetu.e internal factor, disturbed *vata* *dosha* itself may vitiate other *dosha* and *dushtya* leading to disease.

This *Abyantarahetu* may exist in different various forms.

1. *Chaya poorvaka/ Katinyarooapa*
2. *Achayapoorva/ Unabhava*
3. *Nijahetu/ Agantuhetu*
4. *Ashaypakarsha*
5. *Dhatukshaya/ Margavarana*

Nijahetu's which include *Vyabhicharihetu* and *Viprakristahetu* causes *dosha* accumulation leads to *Chaya poorvaka / Katinyarooapa* *Vataprakopa* and *Agantuhetu*'s which include *Sannikrista* and *Pradhanikahetu* does not cause

accumulation of *dosha* leading to *Achayapoorvaka* /

Unabhavaroopavataprakopa.

Understanding of this *Chaya* and *Achayaavasta* of *dosha*'s help us to know evolution of disease, chronological events of disease, time factor for development of disease i.e it helps to understand *samprapti* and plan proper treatment.

*Ashyaapakarsha*³ is one of the *avastabedha* of *Abyantarahetu*. In this acharya mentioned role of *prakritadosha* in genesis of disease, *vridhdhavata* carries normal *pitta* from *kosta* to *shakathere* by increasing normal *pitta* in *shaka* causes increased *ushmata* in *shaka*.

Another most common *avastabheda* of *abyantarahetu* of *vata* is *Dhatukshaya* and *Margavarana*. *Dhatukshaya*⁴ is sudden/gradual but *Margavarana*⁵ is always sudden.

Bahyahetu for vatadoshaprakopa:

Bahyahetu i.e external factor, such as food we consume, our activities, seasonal factors which disturbs internal *dosha* and *dushya* leading to *vyadhi*.

For easier understanding this can be classified as,

1. *Aharajahetu* (Improper diet)
2. *Viharajahetu* (Improper activities)
3. *Manasikahetu* (Improper use of mind)

4. *Sannikristahetu* (Nearer cause)

5. *Viprakristahetu* (Distant cause)

6. *Vyabhicharihetu* (Weaker cause)

7. *Pradhanikahetu* (Powerful cause)

Aharajahetu:

Diseases manifest due to consumption of various abnormal diet which are responsible for development of disease⁶.

It can be further classified as

Dravyatha - includes *Chanaka* (Dry Chickpea), *Kalaya*(Peanut), *Mudga* (Green gram), *Uddalaka* (Black gram)

Gunataha -*Ruksha* (Dry), *Laghu*(Light), *Sheeta* (Cold)

Rasataha - *Kashaya* (Astringent), *Katu* (Pungent), *Tikta* (Bitter)

Kalataha - *Jeernante* (After digestion), *Prameetashana* (intake of low calorie diet) *Veeryataha* – *Sheeta*(cold)

Karmataha –*Vistambhi*(decreased peristaltic movement)

Matrataha – *Alpabhojana* (less intake), *Abhojana* (not taking food), *Vishamashana* (irregular food at irregular time)

Viharajahetu:

Diseases manifest due to various abnormal activities which are responsible for development of disease⁶.

Ativyayama (Excessive exercise), *Ativyavaya* (Excessive sexual intercourse),

Langana/Upavaasa (Fasting), *Atiadva* (Walking fastly), *Dukkhashayya* (Improper sleeping habit), *Abhigata*(External

injury), *Marmaghata* (Injury to marma), *Balavadvighraha* (Strainfull work), *Prapatana-Gaja, Ustra, Ashwayana* (Falling from Elephant, Camel, Horse ride) *Atiucchapatanam* (Talking loudly), *Atiadyayana* (Studying excessively), *vegaudheerana* (Controlling urges), *Ucchabashya* (Talking loudly).

Manasikahetu:

Diseases manifest due to disturbed mental factors are responsible for development of disease⁶. They are *Chinta* (Stress), *Shoka* (Grief), *Bhaya* (Fear).

Sannikrista hetu:

These are the *hetu*'s responsible for immediate aggravation of *doshassoon* after the exposure to the *nidana* and it doesnot depend on *sanchayaavasta*.

Ex: *Ativyayama* (Excessive exercise), *Atiadwa* (excessive walking), *Pradhawana* (running excessively), *Langana* (Fasting).

Viprakrista hetu:

These are the *hetu*'s leading to *doshachaya*, takes prolong time to manifest morbidity in the body.

Ex : Intake of *Rooksha, Katu, Kashayaaharas*

Vyabhichariaka het:

These are the *nidana* which are *durbala* (weak) in nature, fails to vitiate/ produce *doshadusyasammurchana* because of *vikaravighatakarabhava* acting against the etiological factors.

Ex: *Alpahetu* (*Alpaviprakristahetu*- the *hetu*'s leading to *doshachaya*, takes prolong time to manifest morbidity in the body)

Pradhanika hetu:

These are *balavanhetu*. It does *dusti* of *dhatu* immediately, giving rise to immediate symptoms like *visha* (Poision).

Ex: *Marmabhigata* (Injury to Vitals)

Upadrava's leading to vatadoshaprakopa:

There are certain *upadrava*'s mentioned in our classical text which causes *vatadosha* to get aggravated leading to *tovyadhi*

Ex: *Rogaatikarshana* (debilitated due to illness), *Kriyaatiyoga* (excessive *panchakarmatreatment*)

Classification of vataprakopakanidana as "Hetuvishesha – Vyadhivishesha":

Vataprakopakanidana can also be understood based on the *Saptavidhadukha*.

It is mainly classified as

1. *Adhyatmikavyadhi*
2. *Adhiboutikavyadhi*
3. *Adhidaivikavyadhi*

1. Adhyatmika vyadhi:

Diseases caused by *Vata, Pitta, Kapha* along with *Raja* and *Tama* causes *adyatmikavyadhi/vikara*.

It is further classified as

a. Adibalapravritta vyadhi:

Prakupitadosha, here in this context *prakupitavata* effecting *shukra* and *shonita* causing a diseases is termed as *adibalapravrittavyadhi*.

Ex: Muscular dystrophy.

b. Janmabalapravritta Vyadhi⁸:

Ahara and Vihara followed by pregnant women causes *doshaprakopa*, in this context *vataprakopa* causing *janmabalapravrittavyadhi*

Ex: Cerebral palsy

c. Doshabalapravritta vyadhi⁸:

It is manifested due to disturbance in *shareerika* and *manasikadosha*, in this context *prakopa* of *vata*.

Ex: Following improper food habits, daily activities.

2. Adhibhoutika Vyadhi:

Disease caused by external factors like microorganisms, wild animals leading to *doshaprakopa*, in this context *vataprakopa* is termed as *adhibhoutikavyadhi*.

This is classified as,

a. Shastrakrita vyadhi⁸:

Injury caused by sharp weapons causing *doshaprakopa*, in this context *vataprakopa* leading to *vyadhi*.

Ex: All traumatic injuries.

b. Vyalakrita vyadhi⁸:

Injury caused by wild animals causing *doshaprakopa*, in this context *vataprakopa* causing *vyadhi*

Ex: Rabies (Neurotoxicity)

3. Adhidaivika Vyadhi:

Diseases caused by influence of *deva*, *sura* leading to vitiation of *dosha*, in this context it is *prakopa* of *vatadosha* leading to *vyadhi*

It is further classified as

a. Daivabalapravritta vyadhi⁸:

The diseases caused by influence of *daiva* leading to *prakopa* of *dosha*, in this context *vatadoshaprakopa* leading to *vyadhi*.

It includes,

i) Vidyutashaneekrita :

Due to effect of lightning, *dosha* get *prakopa*, in this context *vatadoshaprakopa* leading to *vyadhi*.

Ex: Keraunoparalysis

ii) Pichachadikrita / Upasargaja :

Due to contact with diseased person or due to invasion of microorganisms *dosha* get *prakopa*, in this context *vatadoshaprakopa* leading to *vyadhi*.

Ex: All infective diseases

iii) Akasmika :

Without any apparent etiological factors *dosha* get *prakopa*, in this context *vatadoshaprakopa* leading to *vyadhi*.

Ex: Idiopathic

b. Kalabalapravrittavyadhi⁸:

Various seasonal influence leads *dosha* get *prakopa*, in this context *vatadoshaprakopa* leading to *vyadhi*.

This includes

i) Vyapannaritikrita :

Deranged seasons, causing *vataprakopa* leading to *vyadhi*.

ii) Avyapannaritikrita:

Not following the seasonal regimens, leads to *vataprakopa* causing *vyadhi*.

c. Swabhavabalapravritta vyadhi⁸:

Certain factors like *Kshuth, Pipasa, jara, Mrityu* occur naturally in life leads *dosha* get *prakopa*, in this context *vatadoshaprakopa*. This includes

i) Kalaja:

Disease manifests at proper time due to *doshaprakopa*, in this context *vatadoshaprakopa*.

Ex: Age related problems – Cerebral Atrophy

ii) Akalaja:

Disease manifest at improper time leads *doshas* to get *prakopa*, in this context *vatadoshaprakopa*.

Ex: Osteoporosis in young age

According to variation in the *bahyahetu* and *avastabhedas* of *abyantarahetu* in different *sthana* and *ashayais* going to produce different types of *vatavikaras*.

CONCLUSION

Nidanas are classified into *bhayaand abyantarahetu*.

Abyantarahetusi.evatadosha

(*Sannikristahetu* for *vatavyadhi*) *avastabhedas* are *chayaporvaka, achayapoorvaka, katinyath, unabhvath, nija, agantu, ashaypakarsha, dhatukshaya, margavarana* .

Bhayahetu (*sannikristahetu* for *vataprakopa*) are classified into *ahara, vihara, manasika, sannikrista, viprakrista, vyabhichari, pradhanika, Hetuvishesha-vyadhivishesha* .

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