



AN AYURVEDIC OUTLOOK FOR ILLNESS PROGNOSIS AGENTS

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ABSTRACT- Our society has been troubled exhausting to defeat pain and suffering since the start of human civilization. Pain happens in various forms. It may be spiritual, physical or mental. But drug is additional involved with the elimination of the physical and mental pain. Numerous fundamentals placed in whole lifetime of people before its birth to the end. Whether it will subside by itself or it will be cured easily or it will be aggravate depends on various factors. This article will explore various factors which affect the prognosis of any illness. Proper knowledge of these factors and their proper implementation will certainly help the physician to be safe by any kind of illness.

Keywords: Guruvyaadhita, Laghuvyaadhita, Ahitahara, Parasparanubandha

I. INTRODUCTION

In Vedic literatures term *Vyaadhi* appears at different sites. The synonyms of the term '*Vyaadhi*' in Ayurveda are *Aamaya*, *Gada*, *Aatank*, *Yakshma*, *Jvara*, *Vikara* and *Roga*¹. In *Asthanga Samgraha* the words *Paap* – *Dukha* and *Abaadha*² also used. These synonyms cover different aspects of *Vyaadhi* i.e. physical, psychological and spiritual. The term *Roga* means '*Rujatiti Rogah*'³ i.e. which causes pain or suffering. In Patanjali's Yoga-Sutra it is described as *Vedanaa*. In Ayurveda it has been described by Acharyas and writers but all of them have lastly concluded it as a state in which both body and mind are inflicted. *Aacharya Charaka* has stated that *Mana* (mind) and *Sharir* along with *Indriya* is site of *Vedanaa*⁴. The *Ayurvedic* approach towards the causes of illness is multifarious. The *Aacharya* have considered the *Rog* – *Nidana* from various angles and they are very important for the complete knowledge of the illness. After the manifestation of any illness, the premier duty of a physician is to get rid of it from the body and relieve patient from the suffering caused by it. *Ayurveda* aims primarily on the maintenance of healthy condition as well as eradication of the illness. In *Ayurveda*, the main objective of *Karya* i.e. *Chikitsa* is *Sukha Praapti*, *Sukha* being one of the *Aatma Guṇa* and indicates the happiness of *Manas*, *Buddhi*, *Indriya* and *Sharir*⁵. An ill person can experience *Sukha* only after relieving from the illness. Lots of factors are involved in the early recovery from any illness.

Similarly there are lots of factors that can provoke existing illness. Proper knowledge of these factors can help the physician in treatment.

II. MATERIALS AND METHODS

Ayurvedic texts with their commentaries, journals, relevant websites, articles and presentation were referred.

Causes of illness

The causes of illness can be divided into these categories –

1. Incompatible correlation of *Indriyarthā*, *Pariṇāma* and *Prajyaapradh*.
2. The intrinsic causes of illness.
3. Other causes of illness.

Incompatible correlation of *Indriyarthā*, *Pariṇāma* and *Prajyaapradh*

While discussing the causes of illness and health *Aacharya Charaka* has cleared that the following three are the root causes of the development of illness and balanced utilization of the above results in health.⁶

a. *Asatmendriyarthā Saṃyoga* – It means the deficient, excessive or perverted use and incidence of the *Ekadasa Indriyas* (eleven sense organs including *Manas*) i.e. five sense organs, five organs of action and mind.

b. *Prajyaapradh* – Perverted use of mind and intelligence. It is the fault of understanding or volitional transgression.

c. *Pariṇāma* – The deficient or excessive or perverted incidence of *Kaala*.

The intrinsic causes of illness

The causes of illness have been considered in many ways in *Ayurveda*. The factors responsible for the illness are so many and they vary from each other, but *Dhosa* are the actual intrinsic factors causing illness. According to *Aacharya Charaka*, these *Dhosa* moving in the whole body produce good and ill effects accordingly depending upon their equilibrium. When normal they produce good effects where as when they become abnormal, they produce *Vikaara*.⁷

Other causes of illness

Besides the above mentioned two causes of illness, we find some other factor in Ayurvedic literature, which can be called as the causes of illness. *Aacharya Sushruta* considers illness of four kinds –

- a) *Aagantuka*
 - b) *Shaaririk*
 - c) *Maansik*
 - d) *Swabhavik*
- And he mentions different causes for different type of illness which are described below: *Aagantuka* illness are caused due to traumatic factors like injuries afflicted by weapons or some other external causes.
 - *Shaaririk* illness happens due to the use of deficient, perverted or excessive food. Also the *Shaaririk* illness is produced due to unwholesome combination of *Dosha*.
 - *Maansik* illness is caused by the psychic or emotional *Dosha* like *Kama*, *Krodha*, *Bhaya*, *Harsha*, *Vishaad*, *Irshya*, *Manodainya*, *Ichha* and *Dvesha* etc.
 - *Swabhavik* illness is hunger, thirst, old age and death. *Aacharya Charaka* has also described almost the same nature of causes to the *Aagantuka* and *Nija Roga*. Moreover *Aacharya Charaka* has also explained the causes of Epidemic illness (*Janpadoddhvansa*). The contamination of *Vaayu*, *Desha*, *Kaala* and *Jala* is regarded as the cause of epidemic illness. These four factors when in normalcy are beneficial otherwise when vitiated they produce the epidemic illness.

III. FACTORS AFFECTING PROGNOSIS OF ILLNESS

Ayurveda is about maintenance of health and removal of illness. The physician has to deal with wide symptoms, grave manifestations and complications of illness. There are certain factors which if kept in mind while treating the patient can lead to fast recovery of the patients and if ignored the illness is intensified. These factors are:

1. Psychological factors

Aacharya Charak has stated that '*Vishaada*' is the most prominent factor in the illness intensifying factors.⁸ '*Vishaada*' is also considered as a *Vataja Nanatmaja Vyaadhi*. It is a psychological state which is mentioned by the *Glaani* of mind and body. On critically analyzing the etiology and pathogenesis of the illness mentioned in *Charaka Samhita* various psychological factors are found to be etiologically and symptomatically involved with almost every illness. Therefore it's necessary for physician to include certain methods of psychotherapy in his line of treatment for good prognosis of any illness.

2. *Chikitsa Chatushpada*

Aacharya Charaka has defined *Chikitsa* as the efforts of the *Chatushpada* i.e. the *Bhisaka*, *Dravya*, *Upsthaata* and *Rogi* possessing proper qualities for the revival of the equilibrium of *Dhaatu*.⁹ Sixteen qualities of this *Chatushpada* have been mentioned. Moreover *Aacharya* has clearly stated that this *Chatushpada* consisting of these sixteen qualities is a cause of success. Lack of these qualities is responsible for intensification of the illness.

3. *Bala*

Bala i.e. Strength is of three types, viz. constitutional, temporal and acquired. Constitutional strength is the one which exists in the mind and the body from the birth. Temporal is the one which is based on the division of seasons and the age of the person. The acquired strength is the one which is gained by the combination of diet and other regimen¹⁰. The constitutional strength is because of the natural growth of the *Dhaatu*. Thus the natural strength does not require any external cause for its growth. It is well known that there are some people who by nature are strong; some are weak; it is genetically decided. It is to be noted that the person having less physical and mental strength will be too incapable to cope up with illness which in return will definitely very easily intensify the illness he is suffering from and vice versa.

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4. The concept of *Guruvyaadhita* and *Laghuvyaadhita*

The concept of *Guruvyaadhita* and *Laghuvyaadhita* patients is very significant. *Aacharya Charaka* has stated that there are two types of patients. Firstly, those who actually are suffering from serious illness but because of their mental and physical strength they seem as if they are having very small illness called *Guruvyaadhita*. On the other hand there are opposite type of patients called *Laghuvyaadhita*; who are actually suffering from mild illnesses but they seem to be present with severe illness due to their less mental and physical strength. If any physician does not examine the patient keenly, he will fail to diagnose properly and treat the patient wrongly. This will lead to the intensification of the illness existing in both kinds of patients¹¹.

5. Chronicity

Any chronic illness amplifies more in its chronic condition. Many conditions arise due to prolonged illnesses which further amplifies the illness due to less physical and mental strength, *Dhaatu Kshaya* due to chronic illness and complications. The concept of conversion of *Saadhya* (curable illness) into *Asaadhya* (incurable illness) proves it also. Explaining this again in *kushtha-Nidaana*, which is a chronic pathogenesis, it is thus said, and incurable ones do not overcome their incurability. But the curable ones do overcome their curability by various factors. Thus, the curable illness may either get converted to incurable or they become chronic. In this way chronicity also increases the illness. In the context of *Shadvidha Kriyaakaala*, while explaining the *Bhedavasthaa*; *Aacharya Sushruta* claims that the *Bhedavasthaa* denotes the *Dirghakaalanubandha* i.e. chronicity of the illness¹². *Dalhaṇa* further explains that if *Chikitsa* is not done in the previous (*Sanchayaadi*) stages, then *Dirghakaalanubandha* (chronicity) and later on *Asaadhyata* (incurability) occurs. It becomes evident that Chronicity will lead to incurability of curable illness which further makes it clear that chronicity plays an important role in illness amplifying factors.

6. *Ojas kshaya* –

Physical exercise, anxiety, fasting, intake of unctuous food and less food or habitual intake of food having one taste only, exposure to the wind and sun, grief, fear, intake of unctuous drinks, lack of sleep during night, excessive elimination of phlegm, blood, semen and other excreta, old age and period of demonic seizures are the causes of *Kshya* (reduction) of *Dhaatus*¹³. *Ojas* is the essence of all the seven *Dhaatus*. Therefore Diminution of *Ojas* will automatically happen due to *Dhaatu Kshaya*. *Ojas* has been compared to the *Vyaadhikshmatva* or immunity of the body.

7. *Ahitahara* (Unwholesome Food)

In response to the query about the factors responsible for the growth of *Purusha* and the *Vyaadhi*, *Aacharya Charaka* says that wholesome food is one of the causes for the growth of the living beings and unwholesome food is the cause of the illness¹⁴. In the commentary of this verse *Acharya Chakrapani* clearly said that unwholesome food also intensifies the illness where as wholesome food leads to early recovery.

8. Role of Pathogenesis

Aacharya Charaka has stated that the illness has got three stages: *Vridhi*, *Sthaana* and *Kshaya*. It is also said that having familiarity with these stages, an intelligent physician should prescribe different therapies for those.

9. *Parasparanubandha* (Intermingling)

Raja and *Tama* are the *Dosha* pertaining to the mind and the type of morbidity caused by them are passion, anger, greed, attachment, envy, ego, pride, grief, anxiety, fear etc. *Vaata*, *Pitta* and *Kapha* – these are the three *Dosha* pertaining to the body. Illness caused by them are fever, diarrhea, Edema, Dyspnoea, etc. When the psychic *Dosha* intermingle with physical *Dosha*, the psycho – somatic illness are resulted or, when psychic or somatic illness become chronic due to their intensity, they may get combined with each other. Such combination belonging to one group may also result in the condition with illness of another group when they are allowed to persist for a long time¹⁵.

10. Other Factors

These embody inefficient attendant, lack of facilities and money resources, seasonal strength, diurnal variations, *Dosha* and *Mana* etc is additionally accountable each within the aggravation or pacification of the illness. *Aacharya Charaka* has mentioned the factors that square measure liable for the conversion of curable illness into incurable ones. These factors embody lack of correct attending and equipment; lack of

self-control within the patient; incompetence of the physician; and lack of correct treatment or existence of past sinful acts of the patient, that cause the incurability of illness. In fact, these factors could cause the failure of host shielding mechanism and yield to severe pathology. Therefore these are also enclosed within the illness heightening factors.

IV. CONCLUSION

The ultimate goal of treatment is to eradicate the illness at the earliest. As in today's state of affairs scenario the patient forever demands for a speedy recovery. The course of illness therefore depends on numerous factors. The status of the patient, his mental and physical strength, his diet, *Chikitsa Chatushpada* and its sixteen properties, the length of unhealthiness, mode of pathologic process etc. decides the prognosis of an illness. If of these factors square measure taken care of, the illness can sure enough have a decent prognosis and if the physician isn't ready to acknowledge the importance of those factors and utilization of them within the line of treatment; it'll worsen the case of the patient and results in a nasty prognosis.

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