



REVIEW ARTICLE ON EXPLORING SUSHRUTHA VIEW ON PRATAMA CHIKISTA IN SAMYOGAJA AND SANNIPATAJA VYADHI

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ABSTRACT

In Ayurveda, *Doshas* are the functional entities within the body-mind complex. These manifest in the body through their qualities, specific *Sthanas*, and the active roles they play in co-ordinating the process that forms and sustain the body. The pathogenesis and prognosis of the disease also depend upon the *Dosha* involvement. It may be *Ekadoshaja* (Single *Dosha*), *Dwandwaja* (Involvement of two *Dosha*), *Sannipataja* (Involvement of three *Dosha*) and its *Chikitsa* (Treatment) also depend on the specific or dominant *Dosha* involved in the disease¹. *Sushruta Samhitha* highlights the *Shastra Karma* (Surgery), but it also gives equal importance to the *Shamana* (Medicines) and *Shodhana Chikista* (Therapeutic procedure) based on the *Dosha* involvement, so this *Prathama Dosha Chikista* (Primary treatment) in the case of *Samyogaja* (Involvement of two *Dosha*) and *Sannipataja Vyadhi* (Involvement of three *Dosha*) have more importance in clinical practice.

Keywords: *Dosha, Prathama Chikista, Samsarga, Sannipataja.*

INTRODUCTION

Ayurveda is the Wisdom of life or the Knowledge of longevity. *Nidana Panchaka, Shadkriya kala, Samsarga Sannipata, and Anubhanda Anubhandya* of

doshas are the core concept of Ayurveda to understand a disease. But to apply it practically we need to understand the *Doshavastha* (Stage of *Dosha*) along

with the *Vyadhiavastha*(Stage of disease) to give an appropriate treatment without aggravating the condition. As *Acharya Sushruta* highlights about *Chikitsa* as याह्युदीर्णं शमयति नान्यं व्याधिकरोति च | साक्रिया, नतु याव्याधिं हरत्यन्यमुदीरयेत् || सु सु (35/23) The treatment is said to be the best and comprehensive when it subsides or pacifies the disease for which it is being administered but doesn't cause yet another disease². *Sushruta* highlights *Prathama Dosha Chikitsa* in the case of *Samyogaja* and *Sannipataja vyadhi* specifically in *Jwara*(Fever) and *Atisara*(Diarrhea) and other diseases as well. The concept of *Prathama Chikista* is opined by different *Acharyas* in different ways but here is the importance given to the *Sushruta* view on *Avasthavath Dosha Chikista* in different diseases³.

AIMS AND OBJECTIVES

To review the *Prathama Dosha Chikitsa* in *Samyogaja* and *Sannipataja vyadhi* according to *Sushruta Samhita*.

METHODOLOGY: This is a literary and conceptual article therefore materials used in this study are classical texts of *Ayurveda*.

CONCEPTUAL REVIEW: Derivation of the word *Prathama*⁴ प्रथ + प्रथेरमच् | प्रधानम् |

Means prior or chief

Sushruta's View on Prathama Dosha Chikista in Samyogaja and Sannipataja Vyadhi

समवायेतु दोषाणांपूर्वपित्तमुपाचरेत् | ज्वरेचैवातिसारेच सर्वत्रान्यत्र मारुतम् | (सु सं 3 40/161)

The Shloka(Verse) elaborates as in the case of *Samyogaja* and *Sannipataja Jwara* and *Atisara* We have to treat the *Pitta Dosha* first and other than these Disease we have to treat *Vata Dosha*. But here comes the question why? So, for that, we have to understand the *Samprapthi* of *Jwara* and *Atisara* first.

Samprapthi of Jwara According to Sushruta

Acharya Sushruta explains the *Samprapthi* of *Jwara* in *Jwarapratishedha Adhyaya* of *Uttara Tantra*. There he defines *Prakopa* of *Dosha* as occurs by their *Swahetu*(Specific cause) in favourable *Kala*(time) individually, these *Prakupita Dosha*(Vitiated dosha)

enters the *Amashaya*(Stomach) and mixes with the *Ushma* (heat) and *Rasa* obstructing the *Rasavaha* and *Swedavaha Srotas* and decreases the *Agni*(Digestive fire), these *doshas* remove the *Pakthisthanagata ushma* out of *Amashaya* and spread all over the body equally causes *Jwara*. Whichever *Dosha* get dominant, *Varna* of that *Dosha* exhibits in *Twak*, *Nayana*, *Vadana*, *Mutra Pureesha*, etc for example if *Vata dosha* gets *Prakupita* then it exhibits *Aruna* and *Shyavavarnata* of *Twak*, *Nayana*⁵ etc.

Samprapthi of Atisara According to Sushruta

Acharya Sushruta explains the *Samprapthi* of *Atisara* in *Atisara pratishedha adhyaya* of *Uttara tantra*. He elaborates as All *Jaleeya Dhatu*(watery components) of the body collects in the *Koshta* and mixes with *Varchas*(Faeces) and *Acharya* gave a simile that as how a fall of stick creates waves in stagnant water similarly *Vayu* gets *Prakupita* by that this *Jala mishrita Mala* start to flow in *Adhomarga* and expels out of the body and it is considered as *Ghora* because as all *Jaleeya Dhatu* expels out of the body there is *Udakavahasroto Nasha*(Water transporting channels) takes results in a fatality.⁶

Need of Pitta Chikista in Samyogaja Jwara and Atisara

According to *Dwibaddham Subaddham Nyaya Atishayena Pittanashaka Chikitsa*

ऊष्मा पितादृते नास्ति ज्वरो नास्त्यूष्मणा विना। As the quotation says without *Pitta Ushma* will not present and without *Ushma Jwara* will not occur so in *Samyogaja Jwara Atishayena Pitta Chikista* indicated. Hence in *Atisara* also *Drava guna* of *Pitta* increases leading to *Aap Dhatu Vruddhi* so in *Samyogaja Atisara* also *Pittaja Chikista* is indicated as *Prathama Chikista*⁷.

DWIBADDHAM SUBADDHAM NYAYA⁸ The word 'Badham' means got stuck 'Dwibaddham' means two objects got stuck 'Subhaddham' means which can be easily removable. This *Nyaya* Explains that When Two objects got stuck, then if we try to remove two of that at a time it harms the object, so we have to remove them one by one without harming one another. According to this *Nyaya* If Two *Doshas* are involved in the disease then the Dominant *Dosha*

is removed without harming the other Then other *Dosha* can be removed easily. so in *Samyogaja Jwara* and *Atisara Pittanashaka chikitsa* should be performed as *Prathama chikitsa*.

Need of Vata Chikitsa in Case of Other Samyogaja Sannipataja Vyadhis Than Jwara and Atisara

No living being is considered devoid of *Doshas* and among all three *Doshas*, *Vata Dosha* has been considered prime or chief. so we have to understand the importance of *Vata* in this context ,The term *Vata* is derived from the word⁹ 'वा' गतिगन्धनयोः, इति धातुः।

The meaning of *Va* is *Gamana*, *Jnana*, *Prapti*, *Moksha*, and *Gandhana*. *Acharya Sushruta* highlights the importance of *Vata Dosha* by giving many chapters in the name of *Vatavyadhi*. He explains *Vata* as *Swatantra*(free), *Nitya*(eternal) spreads all over the body and is present everywhere like *Akasha*(sky). As *Vata* is considered as *Prana Vayu* responsible for the *Jeevana* It is the reason for the construction and destruction of substances. As though *Avyakta*(Invisible) means not perceived by *Chakshurindriya* it performs the *Vyakta karya*(Visible Functions) by *Ruksha*(rough), *Sheeta*(Cold), *Laghu*(Light), and *Kharadi gunas*. It is *Tiryak gami*(Moves in all direction), possesses *Shabda*(audible) –*Sparsha*(touch) *rupi*, *Trigunatmaka*, *Rajobahulyata*. It is having *Achintya Shakthi sampanna*(Immense power), and it is responsible for the *Sarana*(circulation) of all *Dosha*, *Dhatu*, and other constituents of the body with its *ChalaGuna*(movement). It is *Ashukari*(Acute), *Muhurchari*(frequent), maintains the *Dosha*, *Dhatu*, *Agni Samyata* ,all *Karmas* like *Shwasana*(Respiration), *pachana*(Digestion) ,*Raktasancharanadi*(circulation etc)*kriyas*. *Vata Dosha* functions in different *Sthanas* with different types that as *Prana*, *Udana*, *Vyana*, *Samana*, and *Apana* all these types help in different functions in the body but *Dushti* causes different diseases like *Hikka*, *Shwasa Urdhwajatrugata Vyadhi*¹⁰, etc. *Vata* alone can cause 80 diseases called *Vataja Nanatmaja Vyadhi*. so, we can estimate the intensity of its diseases and the Need for *Chikitsa*. Being an *Amurtha Dravya*(invisible object) performs and regulates many functions in the body. if any disturbance to the

normal function of the *Vata* leads to *Vyadhi Avastha*. It is comparatively easy to treat *Murtha Dravya*(visible object) in the case of *Amurtha dravya*. So, if a physician does not understand the *Vayu* which excels in *Bala*(strength), *Varna*(color), and *Ashukaritva* and has the power of both construction and destruction, how would he be able to forewarn a patient about the ill effects of *Vata* well in advance before it affects the body. How would he advise about normal qualities of *vayu* to good health, Improvement of strength and complication, lustre, growth attainment of knowledge, and longevity¹¹? So other than *Jwara* and *Atisara vata Chikitsa* is considered as *Prathama Chikitsa*.

DISCUSSION

In *Samsarga* and *Sannipataja Vyadhi Apradhana* or *Anubandhabhoota Dosha* get *Prakuthita* in the form of *vrudhi* of its *Ruksha*, *Ushna Snigdhadhi bhavas*, and combined with *Pradhana dosha*(Dominant dosha) and produces *Vyadhi* with *Vrudhi* of a combination of either two, three or individual *Bhavas*. In this context, if two *Doshas* get combined then *Chikitsa* should be performed to *Pradhana Dosha*, by treating this *Pradhana Dosha* its *Anubandha dosha* also gets pacified. But during the combination of *Dosha* if all *Dosha Bhavas* become *Vrudhi* results in *Paraspara Anubandhya Rupa* then this *Samyoga* is considered as *Sama samyoga* at this time considering the *Pradhana Dosha Samanya Chikitsa Siddhanta* first *Pittaja Chikitsa* should be performed. *Samasarga* of *Rogotpadaka Dosha* occurs in two different ways

1. *Prakruthi sama samveta rupa*
2. *Vikruthi vishama samaveta rupa*

Considering this *Siddhanta Dalhana* commented that if any disease Occurs by a combination of *Vata* and *Pitta* it is considered similar to *Swabhava* because of their *Shoshanatmaka guna* .so this is said to be *Prakruthi Sama Samaveta* .but if disease occurs by a combination of *Pitta* and *Kapha* then *Pitta* is *Ushna* and *Kapha* is *Sheeta* so *Swabhava* of these *Doshas* are opposite to each other so this is said to be *vikruthi Vishama samaveta* in *Rogotpatti*. In *Samhita* this *bhava shabda* is considered as *Bhaga*(Parts) While

explaining the *Bhavas* of *Dosha Teekakara* explain these words as *Ruksha*(rough), *Laghu*(light), *Vishada*, *Vishtambha*(Obstruction), etc are *Vata Bhaga*, *Teekshna*(sharp), *Drava*(liquid), *Pooti*(Putrefied), *Neela*(Blue), *Peeta*, etc are *Pitta Bhaga*, *Sheeta*, *Picchila*, *Snigdha*, etc are *Kapha Bhaga*. In *Rogotpatti* Which *Bhaga* of *Dosha* gets *Prakupita* in which *mathra* Same *Mathrayukta Vipareetha Gunayukta Chikista* should be adopted¹².

For Example

If *Vataprakopa* occurs by doing *Yudha* with *Balavan vyakti* results in *Kapha kshaya* only *Ruksha bhaga* of *vata* gets *Prakupita* in that time *Chikista* should be performed with *Snigdha guna*. if *Ruksha nad Sheet* *Bhaga* got *Prakopa* then *Snigdha* and *Ushna Bhaga Upachara* should be performed respectively.

CONCLUSION

Concept of *Prathama Chikista* in *Samsarga* and *Sannipataja* is opined in different ways by different acharya's based on *Dosha* and *Vyadhi Avasta*. *Acharya Sushruta* concluded that संसर्गयोगरीयान्स्यादुपक्रम्यः सवै भवेत् | शेषदोषाविरोधेन सन्निपातेतथैवच||३९|| (सु सं सू 21/39) In *Samsargaja* and *Sannipataja vyadhi* Dominant *Dosha Chikista* should be performed first without aggravating or harming to the other *Dosha*¹³.

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