INTERPRETATION OF NITYA SEVANEEYA AHARA IN GERIATRIC CARE

TITLE: UNDERSTANDING OF ASATKARYAVADA IN CLINICAL APPLICATION: A CASE STUDY

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UNDERSTANDING OF ASATKARYAVADA IN CLINICAL APPLICATION: A CASE STUDY

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ABSTRACT:

INTRODUCTION: Applied Principles of Darshana are observed in Ayurveda classics. Asatkaryavada is one of such theory which finds its application in Ayurveda. It was put forth by Bouddha, Nyaya & Vaisheshika Darshana. According to this theory Karyotpatti is entirely a new process & Karya is different from Karana.

MATERIALS AND METHODS: In the context of understanding the etiopathogenesis of a disease where the hetu and the karya is not in accordance is selected. Such a case of Apabahuka, a form of Vatavyadhi where in the hetu is different from the Karya which is referred to as sthoulya upadrava was considered.

RESULT: The understanding of the disease in the perspective of sthoulya upadravajanya vatavyadhi resembles the principle of Asatkarya vada and hence equating this theory for the analysis and interpretation in the perspective of disease is well noted. The theory of Asatkaryavada is a useful in analysis of Karya karana Sambandha which occurs by Kramavriddhi i.e., in a step by step process. Karana results in Karya but the same is not appreciated in all cases when applied to diagnosis and treatment of diseases. Thus the theory has helped to assess the presentation of Vatavyadhi as a sequel of Shleshmakara nidana.

DISCUSSION:

The theory of Asatkaryavada propounds that Karya (Asthi Kshaya) is different from Karana (Divaswapnadi Sthoulyakara karana). This theory is useful to analyse samprapti (karya) which is produced after Hetu upamardana by the process of Kramavriddhi. Intending a positive line of approach in this condition, the process of destruction i.e Kramadhvamsa can be applied for Samprapti Vighanta. The study also brings out the influence of Darshana in Ayurveda in applied form, as the utility get changed from Darshanas to Ayurveda.

KEY WORDS: Apabahuka, Asatkarya vada, Sthoulya upadrava, Vatavyadhi
INTRODUCTION

CONCEPTUAL FRAME WORK

Various Vada are explained to understand how a Karya is originating from different Karana.

The Kriya performed by the Karta is known as Karya'. The thing which is absent at first and produced later by Karana is known as Karya. It is has two divisions namely-Satkaryavada & Asatkaryavada.

The Satkaryavada was propounded by Maharshi Kapila of Sankhya darshana. As per this Vada, in creation no Karya occurs without Karana. Karya resides in the Karana in subtle form hence capable to produce the relevant Karya. The definite existing factor prior to Karya is known as Karana^2.

Asatkarya vada Asatkaryavada is one such theory established by Bouddha, Nyaya & Vaisheshika Darshana. It is also known as Arambhavada as there is Karyotpatti after the destruction of Karana. The step by step process can be seen in the production as well as in the destruction of Karya. Here the word Arambha refers to production of a new thing. In the process of production of Karana into Karya, Karana is undergoing Pidan/Vighatana (Breaking Up) /Svarupavasana (End of Form). Svarupta tyaga (quitting of the form) by Karana followed by Navina rupadharana (taking new form) of Karya is appreciated.

This theory is applied in the above darshana to explain Srishti utpatti. It includes initially the Samyoga of two Paramanu which results in dvayanuka and Samyoga of two dvayanuka forms trasarenu. In this way Karyotpatti occurs by Krama vridhi. Vibhaga between these Paramanu results in the destruction of Karya.

OBJECTIVE

Understanding Asatkaryavada in Sthoulya Upadrava Vatavyadhi.

CASE PRESENTATION:

An obese 70 yr old female unable to lift left her arm since two years associated with Adhmana, Udgara bahulya, Vibandha. The causative factors in the above case were assessed as the ones which lead to
Kapha vriddhi such as Madhura nitya, Dadhi nitya, Divasvapna and Ayvayama.

The following findings were elicited during systemic examination viz, Shoulder abduction 40°, external rotation 30°, internal rotation 10°, Positive pain provocation, Mazion Shoulder manoeuvre and Bony apprehension tests, Radiological findings: Osteophytic, Degenerative Changes.

Considering the above information, the case was diagnosed as Sthoulya upadrava Apabahuka.

MANAGEMENT AND OUTCOME:
Considering Sthoulya as Pradhana Vyadhi, treatment on the lines of sthoulya chikitsa was adopted in the form of Rukshana, Sthanika svedana and Lekhana Basti. For Rukshana, Haritaki churna along with 250ml of buttermilk was administered for 4 days in empty stomach in the morning followed by Takra bhojana in the afternoon & Night. After observing the parameters like improved Agni, Vatanulomana and regular bowels, a course of Yoga basti was adopted. Niruha basti in the form of Lekhana basti was given by adding Shilajatu vati & Gomutra arka. Panchatikta guggulu Ghrita which is indicated for Medovrita as well as Asthyavrita vata was used as Sneha for both Niruha & Anuvasana Basti. Along with these procedures, Sthanika sneha with Mahanarayana Taila & Svedana with Upanaha and Nadi sweda were adopted as Lakshanika Chikitsa to relieve severe pain. After 15 days of treatment, the following improvements were appreciated.

<table>
<thead>
<tr>
<th>Examination particulars</th>
<th>Before treatment</th>
<th>After treatment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shoulder abduction</td>
<td>40°</td>
<td>70°</td>
</tr>
<tr>
<td>External rotation</td>
<td>30°</td>
<td>50°</td>
</tr>
<tr>
<td>Internal rotation</td>
<td>10°</td>
<td>20°</td>
</tr>
<tr>
<td>Pain provocation</td>
<td>Positive</td>
<td>Reduced, Positive</td>
</tr>
<tr>
<td>Mazion Shoulder manoeuvre</td>
<td>Positive</td>
<td>Reduced, Positive</td>
</tr>
<tr>
<td>Bony apprehension</td>
<td>Positive</td>
<td>Reduced, Positive</td>
</tr>
</tbody>
</table>

DISCUSSION

According to Asatkaryavada, here Karya (Asthi Kshaya) is different from Karana (Divaswapnadi Sthoulyakara karana). This theory is useful to analyse samprapti
(karya) which is produced after Hetu upamardhana by the process of Kramavridhdi.

Intending a positive line of approach in this condition, the process of destruction i.e Kramadhvamsa can be applied for Samprapti Vighatana.

In the present case, Shleshmakara nidana results in Sthoulya. In Sthoulya there will be Vata Prakopa in one way due to Medavruta marga and in other way there will be Medodhatvagni mandya which results in Asthidhatvagni mandya leading to Vataprakopa. Therefore one can appreciate the manifestation of Apabahuka in Sthoulya. In this way it is seen that Kaphakara nidana has resulted in Vatavyadhi by Kramavridhdi. This is the way we can understand the Samprapti by applying Asatkaryavada.

Let us discuss how this theory is useful in analysing Samprapti vighatana. After assessing Shleshmakara nidana we adopted Sthouyaha treatment in the form of Rukshana & a course of Yoga basti comprising of components of Lekhana comprising of components of Lekhana basti followed by Anuvasana with Panchatikta Guggulu Ghrita which resulted in Medodhatvagni Vriddhi. This further leads to Asthidhatvagni Vriddhi resulting in Vatashamana in one way. In other way because of sthanika sneha with Mahanarayana Taila and Upanaha sveda Vata shamana was possible leading to prevention of deterioration of Asthi due to Ashrayaashrayi Sambandha.

Chart no- 01 Showing Samprapti of Apabahuka

<table>
<thead>
<tr>
<th>Samprapti (Kramavridhdi)</th>
<th>Samprapti Vighatana (Kramadhvamsa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaphakara Nidana</td>
<td>Sthouyahara cikitsa</td>
</tr>
<tr>
<td>Sthoulya</td>
<td></td>
</tr>
<tr>
<td>Medodhatvagnimandya</td>
<td>Medodhatvagni vriddhi</td>
</tr>
<tr>
<td>Asthidhatvagnimandya</td>
<td>Asthidhatvagni vriddhi</td>
</tr>
<tr>
<td>Asthikshaya</td>
<td>Vata shaman</td>
</tr>
<tr>
<td>Vatavridhdi</td>
<td></td>
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<tr>
<td>Apabahuka</td>
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</table>
CONCLUSION

In Indian Philosophy two types of followers are observed viz., one who believe in Satkaryavada & other who believe in Asatkaryavada. Nyaya, Vaisheshika & Bouddha Darshana accept the theory of Asatkarya to establish the process of evolution. One can appreciate the influence of Darshana in Ayurveda in applied form, as the utility get changed from Darshanas to Ayurveda.

Asatkaryavada is a useful theory where we can analyze Karya karana Sambandha which occurs by Kramavridhi i.e., in a step by step process. Karana results in Karya due to its Niyatavata but here there is no such appreciation of Karanamurupa Karya. Thus the theory has helped to assess the presentation of Vatavyadhi as a sequel of Shleshmakara nidana.

Hence, the theory of Asatkarya vada is useful to understand Samprapti of a vyadhi as well as a definite protocol for Chikitsa.

REFERENCES