

Khavaigunya one of the Factor in Vyadhiutpatti: A review

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Abstract

Ayurveda, Indian system of medicine is popular and well known globally. Basic reason is that the fundamental principles of ayurveda have proved their timetested importance. There is prime importance to pathogenesis of disease i.e.vyadhiutpatti process in Ayurveda. Basic of good health is swasthavruttikar ahara is called "Ahar Sampat". Dhatu-guna- viguna ahara-vihara and dosha-guna saman ahara-vihara is cause for vyadhi utpatti, is basic fundamental of ayurveda. Viguna ahara-vihar in comparison with main dhatus of sharir is cause for dhatuvaigunya which in turn lead to vigunata in perticular strotas of that dhatu and Sthanavaigunya developed. Sthanavaigunya in any vyadhi is discussed in this article because it is main factor in vyadhiutpatti.

Keywords: Sthanvaigunya, Strotovaigunya, Khavaigunya, Sthansamshraya, Vyadhiutpatti.

1. Introduction

The word "Khavaigunya" comprises of two words 'Kha' and 'Vaigunya'.

Khavaigunya Or Sthanvaigunya :-

- **Nirukti :-**

Kha = aakash or Sthan = Sharirastha antra, hrudaya, yakruta, pliha, vrukka etc

awayava formed from rasa-raktadi dhatu.

- **Vaigunya** = vigunata (abhav).

Kha + Vaigunya = Vigunata at site of strotas= Impairment in systems

Hence the word "Khavaigunya" indicates any space or part of body devoid of normalcy or normal qualities. According to Ayurveda mere exposure to causative factors will not end up with disease. Instead, existing susceptibility along with exposure to causative factors will result into disease.

1.1. Definition

"A weak or defective space within a tissue or organ where a pathological condition is likely to begin pathogenesis. A weak or defective space in the body typically caused by past injury, illness, trauma, or familial genetic patterns;

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khavaigunyas are especially vulnerable to frequent or chronic imbalance because they tend to attract *ama* and excesses in the *doshas*."

2. Hetus (Cause) for *khavaigunya*:

A cause of *khavaigunya* may be unresolved, deep-seated, self-conscious emotions, such as fear, anger, grief, or sadness. In our daily life and relationships, any emotion that is not resolved completely becomes crystallized and these crystals of unresolved emotions accumulate in the deep connective tissue, creating *khavaigunya*.

So hetus for this *khaavaigunya* are as follow:-

- *Agantu hetus / Aghataj hetu*
- *Purvotpanna vyadhi as a hetu*
- *Kulaj hetu*
- *Sahaj hetu*
- *Mithya ahar vihar*

2.1. *Aagantu hetu* :- (External cause)

Due to *gunavishamya* of *mahabhutas* there is *vaigunya* in *sharir dhatu* *Atiushna*, *atisheeta* etc. *gunas*, *vishadravyas* *garavish* causes *dhatunash*. and *vyadhis* due to these *hetus* are called *Adibhautik vyadhi/ Sanghatbalpravrutta vyadhi*.(1)

Eg –

- *Kuchala – Majja dhatu vikruti*
- *Tikshna amla and kshar – mansa dhatu ksharan*
- *Cotton threads, dust particles- Pranavaha srotas vikruti*.

Sanghat means “*Aghat*”. Sometimes, due to *aghataj hetu* there may develop *sthanvaigunya* and which is cause for *vyadhi*. External trauma (*Aghata*) vitiates *vata dosha* and causes *Raktadhatu* and *Vitiation of Rakta* and *Mansa dhatu* (*Mansa dhatu dushti*).

Eg – fall from a height in childhood – injury to knee joint – *Sandhishool* (sever in *hemant rutu*).

2.2. *Purvotpanna vyadhi* :- (Past illness)

In case of any disease, Ayurveda describes the role of *Kha-vaigunya* (impairment in system), which is some sort of lacunae in the *Dushya* (Tissues). It provides seat for *vitiated doshas* and helps in formation of disease. *Kha-vaigunya* is *Adhisthana* (Site) of any disease. *Poorva-Vyadhi* (Past illness) is one of the causes of *Kha-vaigunya*. If *poorvotpanna vyadhi* not treated properly it causes *sthanvaigunya* in that *srotas* and it is likely to happen that *vyadhi* again or develop new *vyadhi* again.

Eg –(2)

- *Kshaya vyadhi* developed after *Kasa*
- *Udar* after *Kamala*.
- *Kamala* after *Pandu*

2.3. *Kulaja hetu* :- (Hereditary cause)

The formation of body parts is primarily attributed to both the parents. The *sharir* (body) is formed with *stribeej* (Ovum) and *Purushbeej* (sperm) *sanyog* with *atma* (Soul). *Shukra* and *Aartav dushti* is responsible for *sthanvaigunya in garbha*, and it is cause for *kulaj vyadhi*(3). And these are called *Adibalpravrutta vyadhi*.

Eg –(4)

- *Arsha* (5)
- *Kushtha* (6)
- *Prameha* (7)

Researchers have shown that Carcinoma of Breast, Ovary, Oesophagus, Cervix, Lungs, Colon, Leukemia, Tongue and Prostate show high incidence of hereditary factors.

2.4. Mithya aahar vihar

Mithya aahar which is *virudha to prakruti, karan, sanyog adi ashtoahar-vidi- visheshayatan. Mithya Vihar is ayatha bala prayog,ativayam adi.*(8)

Apathya aahar causes *dathuposhkansha* not formed properly which is *poshkansha* for next dhatu. This improper *dhatuposhkansh* and improper *vihar* (life style) are not giving *poshan* to *dhatu*s which causes *vinata in dhatusthan*.

Eg -

Ama – leads to *agnimandya*. All diseases are from *mandagni*.

2.5. Sahaja hetu

Sometimes there is *vaigunya* at birth only. *Apathya ahar vihar* done by *garbhini* (pregnant mother) leads to *khavaigunya* (impairment in system) in *garbha* (Child).

These *hetus* causes *vyadhi* which are known as *Janmabalpravrutta vyadhi*.(9).

Eg-*Hrudaya vikruti*.

Table 1 Different types of *vyadhi* according to causes

S. no.	Classification	Sub types	Cause
1	<i>Adhyatmika</i>	<i>Aadibalapravrutta</i>	Defect in sperm and ovum
		<i>Janmabalapravrutta</i>	Improper diet and lifestyle during gestational period by pregnant lady
		<i>Doshabalapravrutta</i>	Improper diet and life style by the person after birth
2	<i>Adibhoutika</i>	<i>Sangatabalapravrutta</i>	External Cause like injury
3	<i>Adidaivika</i>	<i>Kalabalapravrutta</i>	Due to seasonal changes
		<i>Daivabalapravrutta</i>	Providential causes
		<i>Swabhavabalapravrutta</i>	Natural changes in body like aging

3. Importance of *khavaigunya*

- Importance of *khavaigunya* in *samprapti*
- Importance of *sthanvaigunya* in *Shatkriya kal* (disease progression stages)
- Importance of *khavaigunya* in *Vyadhiutpatti*
- Importance of *khavaigunya* in different diseases

3.1. Importance of *khavaigunya* in *samprapti*

There is prime importance to pathogenesis of disease i.e. *samprapti* process (pathogenesis) in Ayurveda. Disease can be caused by wrong lifestyle, diet, environmental factors, or emotions. As *vyadhi* developed by the process of *dosh - dushys samoorchana* in which *vyadhi ghatak* are also important to complete the process of *vyadhi samprapti*. (*Vyadhi ghatak :- Khavaigunya, agnimandya, ama, dosha and dushya*). As explained by *shushrutacharya*, in *samprapti* process, *prakupit* (viated) *doshas* can cause any *vyadhi* in *sharir* only, if there is *khavaigunya* is present(10) So *khavaigunya* (impairment in system) is very important in *samprapti* process(pathogenesis).

3.2. Importance of *sthanvaigunya* in *Shatkriya kal* (disease prograssion stages)

There are 6 stages of imbalance before disease manifests with readily identifiable symptoms i.e. *Shatkriya kal* (disease prograssion stages).

First stage is overdoing of a certain type of activity will cause the bodily *dosha*, to undergo *sanchaya* (accumulation). In second stage, Repeat overdoing will lead to *prakopa*, or aggravation of the accumulated *dosha*. Continued wrong doing will cause the third stage of *samprapti*, which is known as *prasara*, or spread, is the third stage. In fourth stage, improper action or even undergoing of a required activity, will cause *sthana samsraya*, or the deposition of the *dosha* into a weakened or defective area of the body i.e. *Khavaigunya*. *Doshas* if finds any susceptible part in the body, get lodges there resulting in initiation of specific disease process with exhibition of premonitory symptoms of that particular disease. Fifth stage involves clear-cut manifestation of the disease with fully blown signs and symptoms. If particular measures are not taken it enters sixth stage, where disease becomes chronic and difficult to treat⁴. Here presence of *Khavaigunya* in the fourth stage of *Vyadhi kriyakala* is important. Because presence or absence of *Khavaigunya* decides manifestation or non-manifestation of disease. Agitated and aggravated *Doshas* (regulatory functional factors of the body) may not end up with disease if host defence mechanism is good.

Table 2 Stages of Vyadhikriya kala and importance of Khavaigunya in Vyadhi kriyakala

S. No.	Stages of disease manifestation	Symptoms
1	<i>Sanchaya</i>	Gradual accumulation of <i>doshas</i> in their respective sites.
2	<i>Prakopa</i>	Accumulated <i>Dosha</i> get aggravates in this stage.
3	<i>Prasara</i>	Aggravated <i>dosha</i> circulates all over the body to find a proper place to get settle
4	<i>Sthanasamsraya</i>	<i>Poorvaroopa</i> of the disease observed. The vitiated <i>dosha</i> circulating all over the body get lodges at the site of <i>Khavaigunya</i> to produce disease.
5	<i>Vyakti</i>	Clear cut manifestation of the disease with signs and symptoms.
6	<i>Bheda</i>	Leads to chronicity of disease if not treated.

3.3. Importance of *khavaigunya* in *Vyadhiutpatti*

In *vyadhi utpatti*, *Strotovaigunya* (depletion of tissue) is necessary, because until and unless there is *khavaigunya* there will not be *sthansanshraya* and there will not be a *vyadhi utpatti*.⁽¹¹⁾ The favorable condition for *prakupit dosha* for *vyadhi nirmiti* is *khavaigunya*. As if *doshas* are in *prakupit awastha* and there is no *khavaigunya* then there will not be any *vyadhi Utpatti* (disease), because *vyadhi kshmatwa* is good in this case, so *prakupit doshas* cannot cause *srotodushti*.⁽¹²⁾

☐ *Vyadhi utpatti* :-

Praspandan (Throbbing) is first guna of *vayu* and there is continuous *praspandan* in

sharir. *Vishamata* in this *Praspandan* i.e. *gati* causes *vyadhi utpatti*. *Vaigunya* in

anustrotas causes *dosha sanchaya* and then *sthandushti*⁽¹³⁾.

Doshprakop ➡ Dhatudushti ➡ Strotodushti ➡ Strotovaigunya Vyadhi ➡ utpatti

3.4. Importance of *khavaigunya* in different disease

According to different causes mensined by sushrutacharya there is dvelopment of different disese. it is mentioned under the hetus of *khavaigunya* of this article.

4. Discussion

Knoweldge of Khavaigunya is important because manifestation and effect of infectious diseases depends upon immunity or resistance power of individual to the disease-causing organism. An individual with weak immunity may suffer from infectious diseases frequently. So, we can consider reduced immunity as *Khavaigunya* in case of infectious diseases.

5. Conclusion

Khavaigunya is the space susceptible for pathological changes in Srotas. It may exist structurally or functionally. Due to favourable conditions like nidana, dosha-dushya sammurchana it may lead to diseases. Even if large amount of vitiated Doshas are circulating in the body, they are not in position to manifest a disease, unless they get favourable place and find a foothold to give rise to a condition known as *Sthanasamshraya*, without which occurrence of disease is not possible.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

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