



# UNRAVELING THE ITINERARY OF ANGAMARDA - AN AYURVEDIC VEDANA PRAKARA

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## Abstract:

Signs and symptoms give the knowledge of the disease. Vedana is that which is experienced by a person. A particular disease can have multiple lakshanas, not all the lakshanas are manifested in a person. When a person visits the physician, he expects results in the vedana which is troubling him the most. A particular Vedana could be used to indicate the involvement of the particular dosha, dushya and the place where dosha dushya sammurchana occurs. When a physician knows the dosha, dushya and the place where dosha dushya sammurchana occurs, a better treatment can be planned. As an illustration the Vedana Angamarda was taken up in this article. Padartha, Arthanvaya for the term Angamarda was compiled. Sandarbha and Reference for Angamarda in Charaka Samhita was compiled. From the procured data, analysis was done to find out the manifestation of the vedana Angamarda. A particular course was found for the manifestation of Angamarda.

Keywords: Vedana, Anukuula vedana, Pratikuula vedana, Angamarda, Samprapti

## Introduction:

Knowledge of diseases is crucial for effective treatment planning. Diseases are identified by a variety of signs and symptoms that appear in a person as a result of a variety of events. A person's experience/ sensation is referred to as Vedana. When a person is diseased, the signs and symptoms experienced by him is nothing but the Vedana. The principles of Trividha bodhya samgraha in Ayurveda emphasizes that, when a Vaidya is unable to come to a definitive conclusion in naming and diagnosing an ailment, then therapy should be based on their respective nidana, lakshana and adhisthana.

In Ayurveda samhitas, vedana prakaras which are mentioned in various contexts seems synonymous and are not clearly understood. In some contexts, only the term vedana is mentioned because of which understanding the pathology becomes questionable. A particular vedana is seen in different stages of the disease like purvarupa, rupa, upadrava and also in certain contexts it is seen that more than one vedana prakaras have been mentioned which indicates that they are different from each other. A particular vedana could be used to indicate the intensity of involvement of particular dosha, association of the doshas, adhiṣṭhanas, probable place of manifestation and the course of samprapti which could be either avaraṇa janya or kṣaya janya. Manifestation of specific types of vedana could be owing to many factors such as dosha, etc., and their amsaamsa kalpana based on aggravation of particular guna in their respective ashaya. When a vaidya fully comprehends the role

of the amsaamsa kalpana of the vedana prakaras, proper ubhaya pratyaneka chikitsa and target-oriented treatment can be implemented.

Angamarda is one among the rasa pradoshaja vikaras. It is seen as Purvarooapa in jvara and apasmara. It is seen as Lakshana in murcha, Gulma, shosha, rajayakshma, udara, arshas, pandu and visarpa. Here, an attempt is done to understand the samprapti of Angamarda.

Methodology:

- Padartha and arthaanvaya of the word Angamarda was found.
- Padartha includes all the possible meanings of the word “Angamarda”. This was collected from various Shabdhakoshas.
- Arthaanvaya means the applied/ contextual meaning.
- The term Angamarda was compiled from Charaka Samhita and tabulated under different headings like Sandarbha and Reference.

Review of Literature:

Review on Vedana

The word vedana is derived from the root word “Vid” dhatu. The meaning of the word “vid” is “jnana”. “Vedana” refers to, “that which gives knowledge”<sup>1</sup>. The English meaning of the word vedana is Pain, torture, agony, Knowledge, perception, feeling, sensation<sup>2</sup>.

Vedana can either be pratikuula vedana or anukuula vedana. Pratikuula vedana is the unpleasant sensation (Duhkha) and Anukuula vedana is the pleasant experience/ feeling (sukha). Sukha stands for arogya and Duhkha stands for vikara<sup>3</sup>.

As per Charaka Samhita Chikitsa Sthana eighteenth Adhyaya Vedana is nothing but pain<sup>4</sup>.

Review on Angamarda

Angamarda is one among the Rasapradoshaja Vikaaras. Angamarda has different meanings in Sanskrit shabhakoshas like samvahaka, churnanam and angam mardayati<sup>5</sup>. The English meaning of the word Angamarda is Crushing, grinding, rubbing, destroying<sup>6</sup>

The term Angamarda was compiled from all the one twenty chapters of Charaka Samhita and tabulated under the headings of Sandarbha and Reference. Table 1: Shows the references of the Vedana Angamarda in Charaka Samhita.

Table 1: Compilation of Angamarda from all the Chapters of Charaka Samhita.

Sl. No.	Sandarbha	Reference
1.	Angamardaprashamana mahakashaya	Ch. Su 4/8
2.	sukre pratihate dosha	Ch. Su 7/10
3.	kshudvega nigrahe dosha	Ch. Su 7/20
4.	nidraavidhaarane dosha	Ch. Su 7/23
5.	sveda yogya	Ch. Su 14/22
6.	Decreased kapha, increased vāta and pitta sannipaata	Ch. Su 17/ 58
7.	Diseases due to Divaasvapna	Ch. Su 21/46
8.	ativṛtaanaam laaghana lakshana	Ch. Su 22/36
9.	vaatika murccha lakshana	Ch. Su 24/36
10.	rasapradoshaja roga	Ch. Su 28/9
11.	jvara puurvarupa	Ch. Ni 1/33
12.	vaatagulmasya upadrava	Ch. Ni 3/7
13.	shleshma gulmasya lakshanani	Ch. Ni 3/11
14.	shonita gulmasya lakshanani	Ch. Ni 3/14
15.	saahasaadyatha shosha sambhavati tadvarnanam	Ch. Ni 6/4
16.	viṣamaasanaadyatha shosha sambhavati tadvarnanam	Ch. Ni 6/10

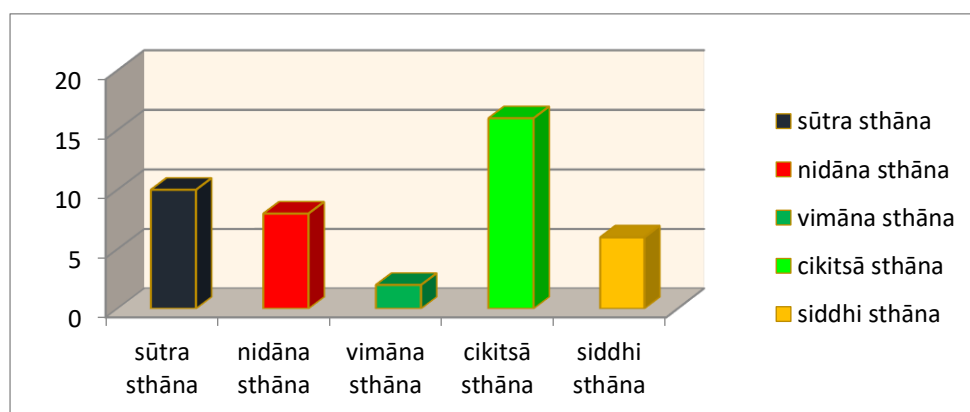
17.	dhatukshayadyatha shosha sambhavati tadvarnanam	Ch. Ni 6/8
18.	apasmaarasya puurvarupaani	Ch. Ni 8/6
19.	atimaatrasya bhojanasya guna - vaata	Ch. Vi 2/7
20.	shleshmajaanaam krminam	Ch. Vi 7/12
21.	jvarasya prabhava	Ch. Chi 3/26
22.	rasa gata jvara lakshana	Ch. Chi 3/76
23.	hiinavaate pittamadhye lingam shleshmaadhike matam	Ch. Chi 3/97
24.	vegasamdharaanajasya raajyakshmano lakshanani	Ch. Chi 8/22
25.	dhatukshayajasya raajyakshmano lakshanani	Ch. Chi 8/25
26.	vaatodara lakshana	Ch. Chi 13/25
27.	shleshmodara lakshana	Ch. Chi 13/31
28.	pliihodara lakshana	Ch. Chi 13/38
29.	sahajaanaamarshasaam rupaani	Ch. Chi 14/8
30.	Vaatolbanaanaamarshasaam rupaani	Ch. Chi 14/11
31.	annaviśasya lingaani	Ch. Chi 15/46
32.	vaataja paandu lakshane	Ch. Chi 16/18
33.	Panduroge ghrtayoga:	Ch. Chi 16/49
34.	vaattika visarpa lakshana	Ch. Chi 21/30
35.	kardamavisarpa lakshana	Ch. Chi 21/38
36.	catuspadaam viśa lakshanaani	Ch. Chi 23/229
37.	Virecana atiyoga lakshana	Ch. Si 1/19
38.	Complication of administering virecana in daaruna kostha	Ch. Si 2/12
39.	vaataavrta sneha basti vyaapat lakshana	Ch. Si 4/28
40.	annaavrta sneha basti vyaapat lakshana	Ch. Si 4/34
41.	aticankramanaat	Ch. Si 12/14(3)
42.	divasvapnaat	Ch. Si 12/14(7)

### Observation and Results:

Observation was done under two headings, namely, Sthaana – wise distribution and as different component of the disease.

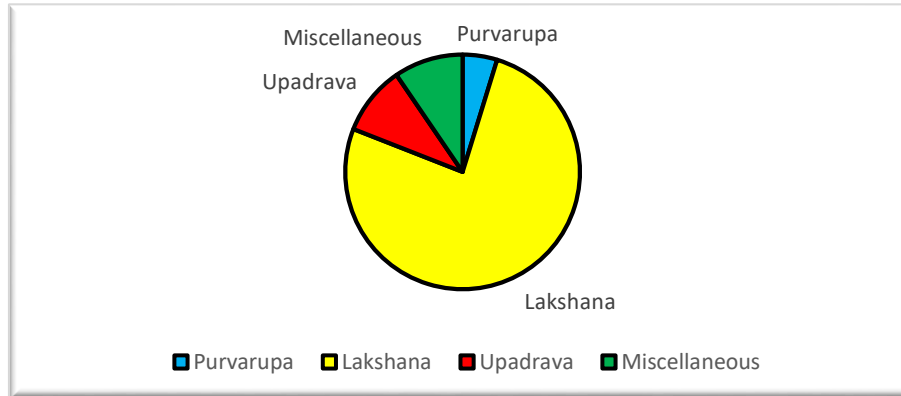
**Table 2: sthaana – wise distribution of Angamarda**

Sl. No	<i>sthaana</i>	<i>Frequency</i>	<i>Percentage</i>
1.	suutrasthaana	10	23.8%
2.	nidaanasthaana	8	19%
3.	vimaanasthaana	2	4.7%
4.	cikitsasthaana	16	38%
5.	siddhi sthaana	6	14.2%
TOTAL		42	



***Illustration 1: sthāna – wise distribution of Angamarda******Table 3: Distribution of Angamarda as various components of vyaadhi***

<b><i>Sl. No</i></b>	<b><i>Various Components</i></b>	<b><i>Frequency</i></b>	<b><i>Percentage</i></b>
1.	Purvarupa	2	4%
2.	Lakshana	32	76%
3.	Upadrava	4	9%
4.	Miscellaneous	4	9%
<b><i>TOTAL</i></b>		<b>42</b>	

***Illustration 2 : Distribution of Angamarda as various components of vyaadhi*****Discussion:**

The term "vedana" refers to what a person has experienced and hence provides knowledge about what has been experienced. Vedana is frequently associated with pain; However, it cannot be restricted to that. Vedana encompasses all of a person's experiences. It could be either joy or despair.

Vedana is commonly associated with suffering. Although the term vedana is commonly associated with pain in numerous situations, the application of Go – balivardha Nyaya reveals that Vedana also has other meanings such as sensation, experience, and feeling. This is not just applicable to Shaareera, but also to Manas.

It also has the connotation of "pain" in a few other instances. This remark is not incorrect because the grammatical root of the term vedana is jnana (vid jnane), which signifies knowledge gained through experience.

As explained in Tatparyakya vrutti (One among the Vakyartha Bodhaka Vrutti / Shabdhartha bodhaka vrutti) some words /sentences have several meanings. The meaning of that word/sentence is then determined based on the context. Similarly, the meaning of the term "Vedana" must be interpreted in light of the situation.

Anukuula vedana is thought to bring happiness, while pratikuula vedana brings grief. A certain vedana, on the other hand, may bring sadness at one point and happiness afterwards, or vice versa. As a result, the question of how to classify a vedana as Anukuula or Pratiikuula arises. The outcome of the Vedana should be considered to properly understand this. The immediate result could be Anukuula, but if the latter consequence is Pratiikuula, then that Vedana is Pratikula itself.

The dosha vikalpa as vaata vrudhhi, pitta vrudhhi, kapha kṣaya <sup>7</sup>is obtained from the direct reference from Charaka Samhita Sutra sthana kiyanta shirasi adhyaya. There is a reference in Charaka Samhita Chikitsa sthana Rajayakshma chikitsitam adhyaya <sup>8</sup> which states that kshaya in Snigdha guna of Kapha results in Angamarda. Angamarda is seen as a lakshana, purvarooopa in vyadhis like jvara<sup>9</sup>, pandu<sup>10</sup>, arshas<sup>11</sup>, which indicates that there is Agni dushti. It is a lakshana in rasa gata jvara lakshana<sup>12</sup> which indicates the involvement of rasa dhatu. Also, there is a reference in Charaka Samhita Chikitsa Sthana Rajayakshma chikitsa adhyaya which shows the involvement of rasa dhatu and shukra dhatu.

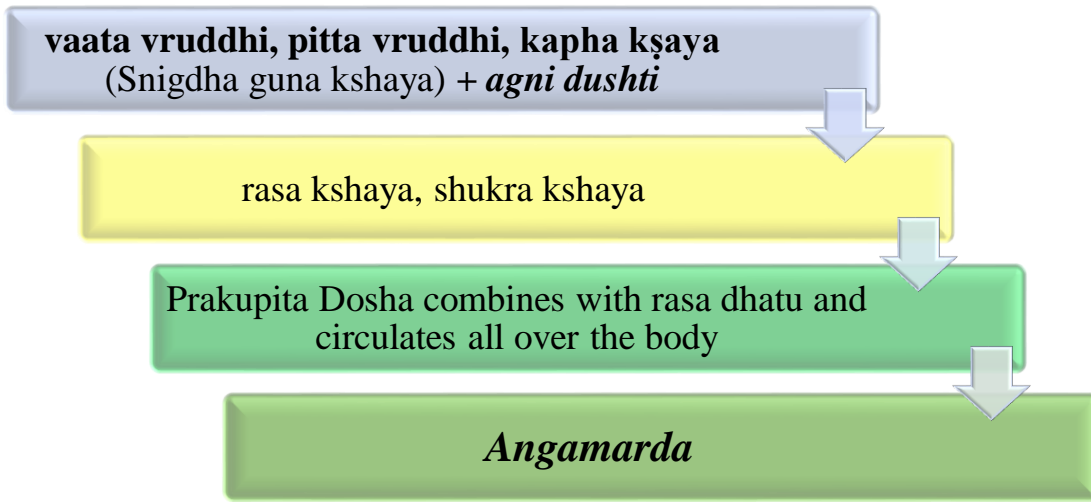


Illustration 3: Schematic representation of the manifestation of Angamarda

## CONCLUSION

Based on the Tatparyakya shabdhartha bodaka vrutti and Go – balivardha Nyaya. We may understand that vedana refers to everything a person goes through or experiences, not simply suffering/ pain.

The anubandha (uttara kaala phala) should be employed along with karyaphala to identify whether a vedana is an anukuula vedana or a pratikuula vedana. Manas is also vital in determining whether or not a vedana is pratikuula or anukuula.

When one Dosha unites with various dushyas (rasa, rakta, mamsa, and so on) and goes to various aashayas, the vedana manifested changes.

Angamarda is a vedana that occurs when the Kapha dosha's Snigdha guna decreases, resulting in Vaata prakopa. The dosha vikalpa of, vaata vruddhi, pitta vruddhi and Kapha kshaya, as well as agni dushti, are required for the manifestation of angamarda.

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