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A review study on *Yadruchavada*

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Abstract :

In *Ayurveda*, *Yadrucha* refers to the concept of randomness or accidental causation. *Ayurveda's* roots can be traced back to the *Vedic* texts, which date back thousands of years. These texts encompass not just medical knowledge but also philosophical insights into life and the universe. Within this vast body of knowledge, *Yadruchavada* finds its place as a concept that acknowledges the unpredictable and sometimes inexplicable nature of certain events and conditions. This principle acknowledges that some events or health conditions may occur without any specific cause or pattern, essentially happening by chance. It contrasts with the deterministic view where every effect is seen as the result of a specific cause. In the context of health and disease, *Yadruchavada* suggests that not all ailments can be attributed to identifiable factors like lifestyle, diet, or environment, and some may simply arise spontaneously. This concept allows for an understanding of the unpredictability in health and disease manifestation. *Acharya Sushruta* refers to it as one of the causes of *Srishti Utpatti* (creation or emergence), while *Acharya Charaka* denotes it as *Ghatnaprakara* rather than a cause. This distinction highlights the importance of studying this topic to appreciate the role of chance in health and disease.

Keywords : *Yadruchavada*, *Ayurveda*, Principle, *Charak*, *Ghatnaprakara*

Introduction :

In *Ayurveda*, *Yadruchavada*¹ refers to the concept of randomness or accidental causation. This principle acknowledges that some events or health conditions may occur without any specific cause or pattern, essentially happening by chance. It contrasts with the deterministic view where every effect is seen as the result of a specific cause. In the context of health and disease, *Yadruchavada* suggests that not all ailments can be attributed to identifiable factors like lifestyle, diet, or environment, and some may simply arise spontaneously. This concept allows for an understanding of the unpredictability in health and disease manifestation. *Ayurveda*, the ancient system of medicine originating from India, is a holistic approach that emphasizes the balance between the body, mind, and spirit. It seeks to understand the intricate web of life, health, and disease through various principles and theories. One such principle is *Yadruchavada*, a concept that introduces the element of randomness or chance into the otherwise deterministic framework of *Ayurveda*. In the philosophical context, *Yadruchavada* aligns with the broader Indian philosophical discourse on causality. Indian philosophy traditionally recognizes multiple types of causation, including deterministic (*Niyati*)¹, self-caused (*Svabhava*)¹, and chance or randomness (*Yadrucha*). *Yadruchavada*, in particular, is the recognition that not all phenomena can be explained through linear causality or predictable patterns. *Yadruchavada* is derived from the *Sanskrit* words "Yad" (what) and "Rucha" (appears), collectively implying events that happen spontaneously or by chance. In *Ayurveda*, this principle is applied to acknowledge that some diseases and health conditions may occur without any discernible cause or pattern, essentially happening randomly.

The Role of *Yadruchavada* in *Ayurveda*:

In *Ayurveda*, the body and mind are understood to be influenced by a complex interplay of factors including diet, lifestyle, environment, and emotional states. The traditional *Ayurvedic* approach emphasizes balance among the three *doshas*² (*Vata*, *Pitta*, and *Kapha*), which are bio-energetic forces that govern physiological and psychological functions. Imbalances in these *doshas* are believed to lead to disease. However, despite the comprehensive understanding of causative factors, *Ayurvedic* scholars recognized that not all health conditions could be easily explained through this deterministic framework. This is where *Yadruchavada* comes into play, offering a way to account for the unpredictability and randomness in health and disease.

For example,

1. *Gulma*³ *roga* is purulent. It continues to grow for a long time, but it does not reach maturity. But this *Gulma* sometimes randomly goes into *Pakva*⁴ *avastha*. Shows sudden or unexpected results. In such a case, it is clear that the precision of causality cannot be given.

2. Pregnancy is the result. Hence, the contents of *maithunakarma*⁵, *shudhbeeja*, *kshetra*⁶, *kaal*¹ etc. are flawless. But if there is no pregnancy, In such cases the exact reasons cannot be given. Then 'random' may be the reason. It is important that no rule can be given at which 'moment' the pregnancy will occur.

3. A patient with symptoms of *arishta* becomes free from the disease without the action of *arishtanashan*. Life is rarely seen.

4. Terminally ill stay alive for unexplained reasons. The reason for 'remaining life' is arbitrary. At this point, even if the eradication purpose is seen, it is only to be understood as coincidental; No credit to the doctor.

5. The symptom of '*akasmad dinata*⁷ *pratiti*' occurs in *Vatapradhan Hridroga*. *Dinata* or *Dainya* is a state of mind. It became a 'common symptom' that feelings arise, Subsidiary, option acquisition is partially used to check this value to some extent. Being able to think precisely 'chronologically' falls into 'random' thinking. At what point, for what reasons will this happen? How long will it last? Some rules about this cannot be said completely. This is '*yadrucha vichar*'.

Yadruchavada according to modern:

1. Chance: An unexpected or unplanned event. 'Coincidence' is expected in this. Adaptable events are not 'random'. A phenomenon not bound by any physical laws. There are or may be reasons behind this phenomenon, but they are 'unknown' or not fully known, called 'random'.

2. Accidental: This word suggests special meaning of 'accidental event', lack of will, premeditation. It is conventionally accepted to mean 'accident'. Inflammation is important as a cause of disease.

3. Fortuitous: A 'fortunate event' is called a 'fortunate event' in a matter of chance. In this sense, means 'good event'.

4. Contingent: Uncertain, probable, contingent.

5. Incidental: Unplanned, unexpected, incidental, coincidental event.

6. Antonims: Conclusive, Inevitable, Inexplorable.

In opposite of *yadrucha*,

Antonyms: determined, regular, organized, structured, planned, Attentive behavior.

Ayurveda pramana of *yadruchavada*:

1) Mention in *Muladhara Samhitas* of *Ayurveda* (*Apta pramana*)⁸

2) Mention in *bhagvatgeeta* (*Aptapramana*)

3) *Charvaka* - Mentioned in the Atheist Philosophy (*Apta pramana*)

4) *Anumana pramana*⁹ - Not being able to understand or understand causality even after seeing actual events. It cannot be ruled out that the scope of realism may become less pervasive as the scope of reality increases. However, it is not possible to completely destroy this idea. Because '*Iccha - dvesha*' will be felt as long as there is vitality.

5) *Upmana Pramana*¹⁰ - Random knowledge and transfer of knowledge is possible in the form of 'crow sitting and breaking a branch'.

6) *Yukti Praman*¹¹ - *Charakas* are of the opinion that *yukti* (planning) is not necessary at all for success. There is rhythm in nature but it is of a very limited and fragile kind. Strong evidence is not available every time to say precisely when, by what and how it will deteriorate. Precision does not come through physics either. Because it is very difficult to understand exactly the side of many events happening for the same event and for the same reason. At the same time, the examiner's imperfection and ignorance are also strong reasons. *Sushruta* has given the term '*Yadrichcha*' to the fact that arises in such a case.

Discussion:

Accidental facts that from which it arises is considered as its excuse. As, fire from trina or grass, leafy fire parna, forest fire etc. The same fire arises from different causes and acquires different names, so the limited, rigid framework of causality is not seen here. A single symptom of '*mandagni*'¹² can be caused by several causes such as *kaphadoshavridhi*, *pittaksaya*, *vataprakopa / kshaya*, *adhvagamana*, *udavarta*¹³ etc. There is no scope for intelligent duty in this. The force that causes events to happen by '*kakataliya*' justice (crow sitting and branch breaking) is randomness. Such phenomena are seen happening in nature and in the body. Even the process of those events is partly made possible by the causal mind. In particular, there is a lot of uncertainty about the cause of 'past' among the causes of events.

Conclusion:

Understanding *Yadruchavada* can influence decision-making by encouraging individuals to accept uncertainty and to be adaptable in the face of unforeseen events. This doctrine can be seen as interacting with other philosophical concepts such as *karma*¹⁴, *dharma*¹⁵, and the principle of causality, creating a more complex and nuanced view of existence. *Yadruchavada* highlights the presence and importance of chance in the universe, encouraging a flexible and open-minded approach to life's unpredictability.

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