ETIOLOGY OF TRAUMA: AN AYURVEDIC VIEW

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ABSTRACT
Trauma is a physical or emotional injury. A physical trauma caused by an external sources and that has potential to cause traumatic injuries like wound, contusion, prolonged disability or death. Emotional trauma is the result of extraordinarily stressful events that shatter the sense of security, making feel helpless in a dangerous world etc. In Ayurveda treatise, it is described under Abhigataaj vyadhi under the heading of Agantuj Vyadhi. It is both Sharira and Manas Adhishthita Vyadhi. Sushrut has mentioned 7 types of Vyadhi, and under that classification, “Sanghat bala pravrita vyadhi” is mentioned. It is nothing but exogenous vyadhi. It is subdivided into two types, Shashtra krut and Vyaala krita. It may cause blunt and penetrating kind of major trauma and may cause wound and contusion like traumatic injuries. Charak Acharya has mentioned Abhigataj vyadhi under the heading of Karan of Agantuj vyadhi in Maharog Adhyaya of Sutrasthan which are nakha, patan, dashan, pidan, bandhan, veshtana etc. Vagbhatt Acharya has also described under Pidaaja vyadhi. The etiology of Agantuja Shopha, Agantuja Vrana, Kand Bhagna, Sandhi Chyuti, Dagda which is described by Acharya Susruta can be considered as the etiology of trauma according to Ayurveda. Shoka, krodha, Bhaya, Chinta etc. are the causes of emotional injuries.

KEYWORDS: Trauma, Etiology, Abhighaataj Vyadhi.

INTRODUCTION
Trauma is defined as a physical or emotional/mental/psychological injury.

A physical trauma is caused by blunt, penetrating and heat kind of external sources which may cause wound, contusions, burn, abrasions, laceration and/or bone fracture.

Psychological trauma is a type of damage to the mind that occurs as a result of a severely distressing event. The causes includes harassment, embarrassment, rejection, misconduct, domestic violence etc.

In Ayurveda treatise, description available about Abhigataj Vyadhi under the heading of Agantuj Vyadhi. Agantuj Vyadhi is also further divided into two types i.e. Sharirik and Manasik.

So, etiology of trauma according to Ayurveda can be understood as a Sharirik and Manasik Abhigataj Vyadhi.

Nidan: Acharya Sushrut has described mainly 4 types of vyadhi.

1) Agantuja 2) Sharirik 3) Manasik 4) Swabhavik

Among them, Trauma can be understood under the Aagantuj Vyadhi, as the ‘causes of Agantuj Vyadhi are exogenous’ and ‘causes of trauma are also exogenous’. This Agantuja vyadhi is of two types: 1.Sharirik 2.Manasik

Sharirik Agantuj Vyadhi (Abhighaataj Vyadhi)
According to Ayurveda, Etiology of “Sharirik Agantuj” as well as “Abhigataj Vyadhi” can be understood as.

Sanghata Bala Pravrita Vyadhi: Sushruta has described the 7 types of of Vyadhi like Jamabala Krut Vyadhi, Doshbala Kruta Vyadhi etc. Among them, he has described one “Sanghata Bala Pravrita Vyadhi” which is nothing but Agantuj Vyadhi as well as Abhigataj Vyadhi.

This is divided into two types: 1) Shashtra Krut 2) Vykal Krut

Shashtra Krut: The disease which is manifested due to various sharp weapons.
This may cause blunt and penetrating types of major trauma that has potential to cause prolonged disability or death, or may cause physical injuries like abrasion, laceration, wound, tear of the skin etc.

- According to Ayurveda it can be considered as a Chhedan, Bhedan, Lekahan, Vedhan kind of wound.
- Excision of skin or any body part can be consider as the ‘Chhedan’ type of wound.
- Incision of skin can be consider as the ‘Bhedan’ type of wound.
- Abrasion and laceration of skin can be consider as the “Lekhan’ type of wound.
- Penetration of Twacha, Mamsa, Sira, Snayu, Asthi, Sandhi, Koshtha, Marma can be consider as the ‘Vedhan’ type of wound.

Vyal Krut: The diseases which manifested due to fierce or wild animal. Due to sharp Nakha, Dant, and Shring of the wild animal, they may cause abrasion, laceration and deep wound.

- Etiology of Agantuj Shoph as a cause of trauma
  The causes of Shopha which are mentioned in Ayurveda treatise like Patan (falls), Prahara (physical violence), Abhighata (any injury happens due to Aghaata like road accident) etc. can also be considered as the etiology of trauma.

- Etiology of Agantuj Vrana as a cause of trauma
  The causes of Vrana which are mentioned in Ayurveda treatise as a Shastra Krut and Vyal Krut Abhighatay Vyadhi under the topic of Sanghat Bala Prayrut Vyadhi as well as Karan of Agantuj Nimitta Vyadhi which are mentioned by Acharya Charak can be considered as the etiology of trauma which is happened due to sharp weapons, nail, teeth etc.

- Etiology of Kand Bhagna and Sandhi chyuti as a cause of trauma
  The Nidan or etiology of the Bhagna which are mentioned in Ayurveda treatises are Patan (fall), Pidan (compression), Prahara (Mushhi, laguda, krupan etc. blow), Akshepana (throwing), Vyal (specific trauma from teeth etc.) etc. can be considered as the etiology of trauma.

- Etiology of Itartha Dagdha as a cause of trauma
  The etiology of Itartha Dagdha is two types
  1) Due to Snigdha Dravya: It includes Ushna Sneha Dravya like hot Ghrit, Tail etc.
  2) Due to Ruksh Dravya: It includes Ushnata of fire or hot metal.

These factors may cause superficial burn like burning and reddish discoloration of the skin, blister, deep burn or death. So, Nidan of Dagdha can be considered as the etiology of trauma.

- Psychological trauma
  Psychological trauma is the emotional response someone has to an extremely negative event. It can be caused by natural disasters, severe illness or injury, the death of loved one, domestic violence etc.

The causative factors of psychological trauma can be considered as the Manasik Abhigataj Vyadhi. As Kaam, Kroth, Bhaya, Chinta, Shoka, Manasik Vega Dharan etc. are the causative factors of Manasik Abhigataj Vyadhi which is mentioned in ‘Ashtang Sangraha’.

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