



Concept of Pathogenesis with special reference to Yoga and Ayurveda

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Therapeutics presupposes Pathogenesis ; Pathogenesis again presupposes Genesis. The term Pathogenesis, here signifies cause, course and manifestation of disease. The term Genesis would refer to the notions of Nature (macrocosm), Man (microcosm) and Transcendental.

At the very outset there are two main considerations in Pathogenesis in this context : one is the East and other is the West. In the East the medicine is the same from the earliest times to this day, it is Ayurveda. In the West, however, there is a difference, between the ancient and the modern. It is quite interesting to note that the ancient western system of medicine and that of Ayurvedic, there are some fundamental affinities and similarities, as regards approach and Orientation, in Pathogenesis and Therapeutics. Philosophically speaking they are subjectively oriented as against the modern medicine which has objective orientation. The West contends that the growth and advancement of modern medicine and of modern science in general, is mainly due to its bifurcation from the Church. The problem as a whole rests upon four wings so to say ; (i) subjectivity, objectivity, (ii) the east and the west (iii) Ancient and modern, and (iv) Location.

Ancient Western Medicine

Genesis, according to ancient West, presupposes God (transcendental). Nature according to the ancient west constitutes of four fundamental elements, Air, Fire, Water and Earth. God has created everything out of these four. This is macrocosm and microcosm. In man, the living organism, there are other four corresponding factors, termed as 'Humours' ; Blood, Bile (yellow and black), and Phlegm, corresponding four qualities of which again, are, dry, hot, cold and moist ; Blood (hot and moist), Yellow Bile (hot and dry), Black Bile (cold and dry). They constitute and determine the bodily state in health and ill-health i. e. Physiology and Pathology. A proper and evenly balanced mixture of humours is responsible for health of body and mind; an imperfect balance resulting in disease, the characteristic of which depended upon, which humour was deficient or predominated. Corresponding again to these quadruple of humours, also was the temperament (psychological make-up), sanguine (Blood) choleric (yellow bile), melancholic (black-bile), phlegmatic (phlegm).

Later on the seasonal and astral considerations were included into the then medicine. On metaphysical level, good and bad spirits, gods, were, with their good and bad effects on man, thought of causing disease and derangements etc.

This was in general the Pathogenesis and so also the Therapeutics as its counteract consisting of both physical and metaphysical measures.



After separation of medicine from Church, first the metaphysical factors were ruled out from its domain, and latter the humoural theory itself was discarded giving birth to what is called as to-day, the modern medicine.

Modern Medicine :

The progress of thought from ancient to modern era, also brought change in the basic issues like that of Nature, Man and Transcendental. The transcendental along with subjectivity have lost their power and significance in this transition and Nature and Man are dominated by Newton, Drwin etc., in natural sciences which gave them a new form and frame. Modern sciences thus put forward the atomic and non-theological or material theory or creation. It maintains that life is an outcome and has developed from matter, which again is made of tinniest particles termed as atoms, which in turn themselves are composed of other sub-particles like electron, proton etc. Atom has its potential energy ; having power and force, which has replaced Transcendental and can assume any form Radiation, Electrical, Magnetic, Thermal, Atmospheric, Gravitational etc. Life eventually gives rise to mind and the living organism therefore is termed as Psycho-Somatic one. Along with the concept of Transcendental, the existance of Atman (Soul) also vanished from science, even mind is said to be nothing but an outcome of or emergence from Physico-Chemical interaction in the living body.

Advancement in Chemistry, Biology, Genetics have revealed forth many new dimensions of living organism i. e., creation, like chemical gases, proteins, vitamins, genes, chromosomes, viruses, bacteria, trace-metals, harmones etc.

Psychology is basically a branch of Philosophy. But in modern era its scope is extended to other branches of humanistics, social and biological sciences, so much so that it has become an independent branch and pursuit. In the beginning the role of mind was not much significant especially in medicine. At the end of this century, however its role in health and ill-health has become quite important in as much as that a disease is regarded a Psycho-somatic entity. This definition of disease has tacitly accepted and allowed the subjective element once again in new form as the most predominant factor in medicine. It should be regarded as a step towards reconciliation of the ancient and modern trends of thoughts.

Even in the realm of Physics and Chemistry the entry of subjective element i. e., the role of observer of interpreter has given new orientation to the classical Physics and Chemistry.

The third big milestone in the history of modern culture is the meeting of the East and the West. A synthesis is on the way to emerge out on the horizon. In the East modern seers like Swami Dayananda, Swami Vivekananda, Sri Aurobindo have already paved the way for it. Maharshi Mahesh Yogi and other at present are also trying to head the way in this direction.

All these and such other points while dealing with the problem of Pathogenesis need special attention.

Pathology in Modern Medicine

Modern medicine perceives disease as a product of mainly two causes (i) Constitutional, and (ii) Environmental. The former consists of hereditary and non-hereditary. Hereditary diseases are due to genes that are inherited through successive generations, governed by genetic laws. It also is the cause of disease proneness of an individual. Non-hereditary factors include nutrition—mal and over, unwholesome mode of living ; also includes age and sex. Environmental factors are of two types external and dietary deficiency. The external agents consists of living and non-living agents, like animals, parasites, Fungi, bacteria, viruses and mechanical thermal, chemical and radiational factors respectively.

Upon these factors depends Pathogenesis in medicine. Pathogenesis in modern medicine in its widest sense considers these factors for or after the determination of disease. They are

(i) microscopic *i.e.*, anatomical (ii) macroscopic *i.e.*, cellular or histological, (iii) molecular *i.e.*, subcellular (iv) bio-chemical (v) immunological, *i.e.*, infectious (vi) functional *i.e.*, patho-physiological (vii) clinical (viii) experimental *i.e.*, producing disease in living organism for comparative study.

Naturopathy is a modification of the old Western medicine keeping pace with modern medicine. Homoeopathy and Biochemistry differ a little in philosophical consideration and therefore in Therapeutics, yet it accepts many concepts of modern medicine. Homeopathy has a great deal of subjective element for its application.

Ayurveda and Pathogenesis

Genesis according to Ayurveda consists of Transcendental (God), Nature, and Man, a triad. (*tryāṇi ekatra saṁyamāt*). Ayurveda in a broad sense is a philosophy, science and art together, without missing these three factors, their limit and scope, also without missing their links and relations. The Ayurveda, Therapeutics and Pathogenesis therefore presupposes these factors.

Sāṁkhya forms the basement of philosophy and science of Ayurveda. To Sāṁkhya, creation takes place out of *Prakṛti* and *Puruṣa* the primival duet. *Prakṛti* consists of 24 fundamental principles that take active part in Genesis; while *Puruṣa* of innumerable numbers in practice cooperates the *Prakṛti* each entity the creation constitutes these 24/25 principles covertly or overtly. Creation expresses in term of *Piṇḍa* (living organism in its widest sense) and *Brahmāṇḍa* and having corresponding identification of both *Bhedābheda* or *Sāmānya-Viśeṣa*. *Prakṛti* is said to have been constituted of three basic characteristics, *Sattva*, *Rajas* and *Tamas* in their equal harmonious proportions the disturbance in which is the beginning of creation. The law of causality *i.e.*, cause and effect phenomena is another base for Ayurvedic medicine.

Ayurveda accepts this philosophy and build up its structure—most simple as well as most complex. Practically Sāṁkhya system is said to be *Penta-Bhantika*. Ayurveda therefore conceives creation, so also man (or any other living organism) part of creation as also made up of *Pañca Mahābhūtas* through the agency of the sixth entity—*Ātman* the bodily manifested form of *Puruṣa*.

From a Therapeutic and Pathogenetic and clinical point of view Ayurveda defines health as follows :

“Samadoṣāḥ samāgnis ca
Samadhātumalā Kriyāḥ
Prasannat yenindriya Mana
Swastha ity abhibhīyate.”

He is called healthy who has his doṣas in equilibrium and ‘Agni’ (with all thirteen or twenty three varieties) and whose (bodily physiological and other) functions of *mala*—urinary, excretary, sweating and other system that expel impurities of all sorts, *dhātu* (seven with their sub-varieties) are also in equilibrium as well as whose mind, sense-organs and soul (along with this together cosmic health) are happy.

All the bodily constituents like doṣas (three with their five sub-varieties) the seven dhātus and upadhātus, malas (of all sorts) the senses, sense-organs even the mind are said to be penta-bhautic in origin. As has been stated above the creation has macrocosm and microcosm as two aspects of manifestation with mutual correspondences in all respects. Therefore Ayurveda as is the case with Indian culture has depicted cosmic man (*Loka-puruṣa virāt*) as well there is an inter-action commerce and communication between the two. This has been very well reflected in depicting health also of cosmic man as well. It is indeed with this view Vagabhatta specifically and explicitly states :

Visargadanavikṣepaith somasuryanitas tathā
dhāryanti jagad deham kapha-pittanite yatha.



As soma (moon), surya (sun) and anila (air) by way of releasing, withdrawing and scattering (the energy) uphold the macrocosm so also the kapha, pitta and vāta (correspondingly) uphold the body. Ayurvedic authorities while dealing with creation specifically speak of cosmic function of *Pañca Mahābhūtas*, three guṇas, three doṣas (sun, moon and air) their effects on microcosm etc. For all the expressions of energy the sun is regarded as the source.

Sūryo ātmā jagataḥ tathusaḥ ca Concept and practice of *Svasthavyṛtta* (mode of conduct for living beings for health) depends upon their cosmic considerations which manifest in term of seasons upon which depend the bio-sphere, litho-sphere, hydro-sphere, and atmosphere. Health or ill-health is thus a product of the interaction between the two.

To follow the regime of food and behaviours (āhāra-vihāra) in relation to these factors is to maintain health, to disobey it, is the beginning of ill-health. This is the *patha* (patha in Sanskrit) and the word *Pathya* (lit. that which makes one to follow the path properly) from this. Thus *pathya* and *apathya* is based in this basic health issue. If one walks properly on the lines laid down in the regime one maintains good health and needs no medicine. Since microcosm is a part of macrocosm there is an automatic efforts i.e., instinctive steps by the microcosm i.e., nature to maintain if not corrected ill-health of man. This is called natural power and natural healing, an effect ascribed to a certain extent also to what we call resistance or immunity. In fact the following statement indicate a concept of cosmic health in its typical oriental style—

Vināpi bheṣajair vyādhiḥ
Pathyadaḥ eva nivartate
Nā tu pathya-vihīnasya
Bheṣajānām satairapi

Or

Pathye sati gadartasyā
Kim auśadha-nirūpaṇam
Pathye' sati gadartasyā
Kim auśadha-nirūpaṇam

Prescribing and administering medicine is just to help to bring one to the path, from which one is deviated.

Yoga and Ayurveda in this respect have developed their systems keeping this basic issue in view. The only difference between the two is that Yoga has more a subjective basis and Ayurveda more an objective emphasis. And also therefore Yoga lays more stress on measures within than without measures.

Within this therapeutic and practical limit, Ayurveda has defined health and ill-health aetiology and pathogenesis. According to Ayurveda, five *mahābhūtas* form basic constituting factors, of a living organism, while the three doṣas are the practical immediate factors out of which the body is built up through successive series of seven *dhātus*, till it reaches final form at the time of birth. The five *prāṇas* on the other hand constitute functional factors of the same. It is Ātman that performs and carries out this scheme through his assistants i. e., *manas*, *buddhi*, *ahaṁkāra* and *citta*.

Cause of disease and Pathogenesis within a given framework of living organism is the three doṣas which move and function throughout the whole body, when in proper condition and proportion, promote health and otherwise, bring disorder, and manifest in the form of disease, and as and when in a course of time find a weak location in the seven-type of *dhātu*-system.

Whatever may the initial cause be, within or without, unless the doṣas are not disturbed cannot produce disease.

Ayurveda conceives five stages of Pathogenesis to complete the process from its beginning to end. They are (i) *nidāna*-cause (ii) *Pūrvarūpā* symptoms (iii) *rūpa*—actual manifestation of disease as a decided individual entity. (iv) *upasaya*—symptoms indicative of relief resulting

from the time of treatment or aggravation of symptoms of negative side, so as to arrive negatively at the definite cause of disease indicating change of therapeutic measures. (v) *samprāpti*—final full fledged form of disease. These stages are given in theoretical way, while these in practice have to be arrived at reverse way—a flash back method in literary sense.

To arrive at this, there are some more clinical factors, Ayurveda has introduced in the scheme of Pathogenesis. They are (i) *Deśa* (body as well as country of birth of habitation) (ii) *Duṣya*—bodily factor that initially get affected i.e., *dhātu*, or organ etc. (iii) *balam*—strength of the patient (iv) *Kāla*—time or condition of the disease, state of disease. (v) *prakṛti*—constitution of the patient. (vi) *anal-agni*—in Ayurveda sense with all its aspects. (vii) *vayas*—age of the patient. (viii) *satvam*—mental strength of the patient—will-power. (ix) *satmyam*—immunity or resistance or prophylactic capacity of the patient (x) *āhāra*—diet in Ayurveda.

To extend the scope of Pathogenesis some more factors, clinically relevant have been accommodated in Ayurveda. One such in *vikalpanā*—digital or fractional or atomistic consideration in Ayurveda as against holistic considerations. They are grouped under three broad heads in their limited narrow senses, (a) *ādhyātmic* physical or constitutional (i) *ādibalā* i.e. congenital (ii) *janmabalā* depending upon the factors like mothers food and behaviour while in pregnancy (iii) *Deśabalā*—depending upon deficiency and defect in *Āhār-Vihār*. (b) *ādhyatmika* (iv) *sanighat-balā*—accidental diseases caused by blow, stroke etc. (v) *kālabalā*—seasonal, winter, autumn etc. (vi) *daivabalā*—caused by evil spirits or divine anger etc. (c) (vii) *Avabhava-balā* caused by natural phenomenon, like hunger, thirst, old age death etc.

A little more reflection on Ayurveda would show that it has perceived more than these factors which would fall within the purview of Pathogenesis in its widest sense. These points rotate around the points given above. And the framework that is given is the medical system i.e., Ayurveda for Pathogenesis as well as therapeutics which we must arrive at and use with the foundation other than these factors. And it is here that Yoga and Ayurveda take resort to the issues that are fundamental and govern the phenomenon of life itself with all its dimensions, Philosophy, Religion, Ethics, Society, Psychology, Astrology, Astronomy etc.

In a definition of health given above, the phrase *prasannatva* or *prasāda* is the most desired object of any pursuit ultimately. Gita rightly states :

Prasade sarvadukhānām hanir asyopajāyate
Prasanna-cataso hyasuh buddhiḥ paryavatiṣṭhate.

In *prasāda* is the end of all sorrows of him. And *Buddhi* (Intelligence) of his, whose *citta* has arrived *prasannatva*, gets overall stability and equanimity.

Ātman is said to be *jñānadhikaraṇa*—an instrument of knowledge for he employs *antaḥkaraṇa-catuṣṭaya* i. e. *manas*, *buddhi*, *ahaṁkāra* and *citta*. The *jñāna* indicates any kind of knowledge leading upto self and cosmic realisation. Therefore within the range of *jñāna* come all the branches of knowledge, learning and all the sorts of understandings and pursuits. Body is said to be an abode of *Ātman* for his own enjoyment. Moreover *prasannatva* of *Ātman* necessarily presupposes *prasannatva* of *manas*, *buddhi*, *ahaṁkāra* and *citta*, which depend upon *prasannatva* of senses, which again are the direct instruments for them to have knowledge. Efficiency and *prasannatva* of senses depend upon bodily conditions and mental framework or it is senses which in turn decide the fate of body system i.e., *doṣa-dhātu-mala-agni* systems. Role of *manas* and *buddhi* are very important. The office of mind, characterised by *sattva*, *rajas* and *tamas* is perception and acquisition of happiness and unhappiness (*sukha-dukhādi-upalabdhī-sādhana-manaḥ*); while that of *buddhi* is to arrive at equality, equanimity, evenness, harmony, balance, right and wrong, good and bad, eternal etc. The faculty of *Ātman* which maintains all functions with all their relations on all the levels is said to *prajñā* be which resides in every being and cosmic of *dhi-dhṛti smṛti*. It is with this background that we can better understand the other definitions and statements of Ayurveda. It says :



vikāro-dhātu-vaiṣamyam, samyam, prakritir ucyate
sukhasamjñākam asogyam vikāro dukham eva ca

Vikāra i. e., disease is *dhātu-Vaiṣamya*—loss of equality, equilibrium, harmony of *dhātu-Vaiṣamya* while *prakṛti* i.e., health is their equilibrium. Health is termed as happiness while ill-health is nothing more than unhappiness. And Caraka, therefore, further states that *asatmyendriyārtha-samyoga*, *prajñāparādha* and *pariṇāma* are the causes of unhappiness itself and this is the final aetiological factor of disease. He declares : these be known as the causes of unhappiness, a downfall of man as regards *dhi*, *dhṛti* and *smṛti* which constitute *prajñā* aided by *kāla* (time) and action (*karma*) in its Indian sense ; besides absence or loss of *satmya* (tolerance) immunity or resistance, on the part of the senses when in contact with their respective objects.

Thus summarily and philosophically too it is the offence of *prajñā* which is the ultimate cause of disease : (*prajñāparādham tam sisṭaḥ bruvate vyādhi-karaṇam*). Therefore generally Caraka enumerates the causes of *prajñāparādha*.

He states : irritating, provoking, the nature calls that are in motion curbing of those which are irritated, resorting to those adventures of feats, excessive indulgence in women, to take part in those experiences which cause excessive excitement, excess as regards works and time, unwholesome beginning of undertakings, loss of moral conduct and modesty, insulting the respectable, resorting to know unrighteous acts and objects willingly travelling in improper region at improper times, friendship with those whose deeds or undertakings are impure and complicated to abandon the wholesome regime behaviour, resorting to envy, pride, fear, anger, greed, captivations, infatuation, intoxication and action done through *rajas*, *tamas*, characteristics of mind tends to *prajñāparādha*. Thus *prajñāparādha* is an uneven, unwholesome, improper knowledge which is perceptible only to mind i. e., from within, (*buddhyaviṣama vijñānam viṣam ca pravartanam*).

Pathogenesis thus, commences from *Ātman* downwards to actual manifestation of disease. Therapeutics, therefore, has to have also these dimensions. And Ayurveda recommends and prescribes all such measures, besides strict medical treatment and ultimately declares 'Yoge mokṣe ca sarveṣāṃ vedanānām nivartnam' i. e., in yoga and mokṣa there is final emancipation from all the sufferings.

Yoga and Pathogenesis

Yoga and Ayurveda is a twin product of Indian culture, the former is known more to the world than the later. These two yoga has been subjected to all the sorts of investigation on modern lines, by modern parametres. However, these are completely align to the aims and spirit and even the methods of yoga. Of course this had to take place and has thereby today rendered a good service to Yoga and is still getting profitted by it. The difficulty arises when one tries to see the scientific and philosophic side of it, in itself and in relation to the modern scientific thought. This brings us ultimately to conform the problem of the West and the East, more seriously than can we imagine. The East and the West have their a totally different, if not diametrically opposite approaches and also therefore the methods. Yoga as such is an irrependently perfect system, philosophically, scientifically as well as practically. As a therapy its natural affinity and relation is with Ayurveda. Knowing each other we understand each other deeply ; which would in turn throw more light on pathogenesis and therapeutic today.

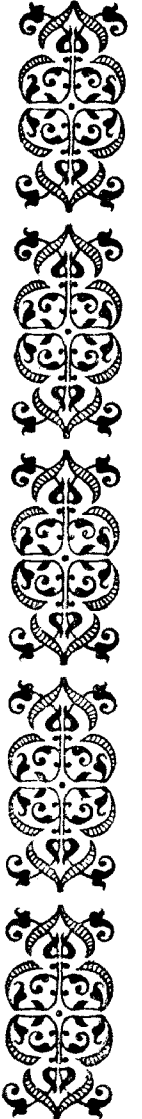
In Yoga, we find that mind, *prāṇa*, *naḍīs* and *kuṇḍalinī*, *cakras* etc., have been given more emphasis, and the pathogenesis, and therapeutics depends upon the same. Among Patañjāla yoga-sūtra, Śiva-Saṁhita, Gheraṇḍa saṁhita, Haṭhayoga Pradīpika and other works dealing with Yoga, the last two books, especially deal with diseases and their cause. However, Pathogenesis has not been given by any of these texts. It is only Yogavasiṣṭha that gives us an Indian Pathogenesis. Yoga Vasiṣṭha states that the body is made up of Pañca-Mahābhūtas;

the *Kuṇḍalinī* characterised by *Spanda*, *Sparśa* and *samvit* (Vibration, Touch and Consciousness) vibrates through *Pañcaprāṇas*, appeals or manifests in phases (*Kāla*), becomes *cit* because of being conscient, becomes *Jīva* because of being alive, and becomes *manas* because of being minding, becomes *saṁkalpa* because of willing, becomes *buddhi* because of understanding, becomes *ahamkāra* because of self-asserting. This is *Jīva* with all to paraphernalia (*Jīvarāśi*). It is thus a unit of eight members or an eight-limbed city (*Puryāṣṭka*). *Yoga-Vasiṣṭha*, maintains further that it is *Kuṇḍalinī*, which generally assumes the form of *apāna* and has naturally a tendency to go downwards, assumes the form of *udāna* and has naturally a tendency to go upwards, if not stopped accordingly the living being succumbs death. And therefore, both these extremes of going upwards and downwards, have to be abandoned and one has to remain in the mid-way being firmly established in one's own self (*sarvathā ātmani tiṣṭhet*). And that is termed as being *Svastha*. *Yogavasiṣṭha* thereupon insists that this state has to be maintained by all means, otherwise one loses *svāsthya*—health and consequently disease takes place. As is typical of yogic spirit *Yogavasiṣṭha* maintains that disease could be of two types :— (1) ordinary (*sāmānya*) or (2) major (*pradhāna*), which are produced by respective *naḍī*-disorders, i.e., *sāmānya* and *pradhāna naḍīs* in yogic sense. According to *Yoga-Vasiṣṭha* *naḍīs*, really are responsible for causing any sort of disorders. They carry and also supply *anna-rasādi* (food-rasa etc), evenly throughout the body. Amongst them hundred are the major or main *naḍīs*, while their sub-branches are ordinary or minor or secondary *naḍīs*. As and when and where any or these either because of excess or overload or ever-increase of their activities or commerce or commotion is disturbed (*naḍī vaidhurya*) *Vaidhurya* means *vyāpāra*—commerce. It further states that this situation may arise even because of reverse or improper activities or *vyāyus* (*vaidhurya*, or *vaiśamya*), leading to uneven absorption of *anna-rasa* etc., and when these take place, small or big diseases respectively. This general pathogenesis is in relation to *Kuṇḍalinī*, *naḍīs* and *prāṇas*.

Yoga Vasiṣṭha, thereafter, turns to the problem of *ādhi* and *vyādhi*. In this context *ādhi* means mental disorders, while *vyādhi* is somatic disorders. It says that *ādhi* and *vyādhi* cause suffering to the body, and the freedom from them is *sukha* and their complete destruction is emancipation. The root of them is folly and their total destruction is possible only through *tattvajñāna*, i.e., perfect knowledge of the essence of any entity.

Yoga-Vasiṣṭha then contends that *vyādhi* takes place, essentially, because of man's being overpowered by *atattvajñāna* (absence of *tattvajñāna*), because of which, there has also no control over the senses, being attached to Desire and Folly, having abandoned the lightness of body which is the cause of health, because of intake of improper, unwholesome food, because of travelling in unwholesome country or region like *śmaśāna* etc., because of engaging in activities at improper and unwholesome times (like eating late at night, indulging in sex at *pradoṣādi* occasions) because of responding to unrighteous undertakings, because of being in the company of the wicked and bad people, because of allowing improper and unwholesome thoughts into the mind and heart, because of *naḍīs* being imanciated or overloaded (*prapūrṇatva*), because of non-entry or excess of *anna-rasādi*, in them or because of the spaces getting blocked (*srotāṁsi* and *randhra-samitātī*), the *prāṇas* lose their proper course, because of the *doṣas* getting vitiated or provoked, ultimately weaken the body (*vikṛtikṛte*). Once the body is weakened, the disease manifests in it, which depends upon the providence, good or bad, here or there (*īhaparatra*). Furthermore, disease is said to be either *sara* (Janma-maya i. e., congenital) or *sāmānya* (*vyāvaharika*-ordinary) of which the latter can be cured when the person gets his mundane desire of obtaining food, drinks, wife, children etc., fulfilled. *Vyādhi* could again be caused by *ādhi* or non-*ādhi*, both of which could be treated by drug (*dravya*), *mantra*, *subhakarman* (auspicious deeds) medical measures activities like bath etc.

Lastly *Yoga-vasiṣṭha* describe as to how *ādhi*, gives rise to *vyādhi* and as to how this process of pathogenesis takes place. It states that *ādhi*—mental disorder, leads to *cittavaidhurya*,



i. e., a state or a condition of *citta* which has lost its proper function, which as a consequent agitates and excites the body as a whole : which further agitates *prāṇas*. Thereafter *Prāṇas* in their turn disturb *naḍīs*. They further loose their original status and stability (*naḍi-viśamsthiti*), thereby they loose their harmony and equilibrium, as a result they become either empty or overloaded, and speak upon food. It becomes vitiated by way of *Kujīrṇatva* (mal-digestion), *ajīrṇatva* (non-digestion) or *atijīrṇatva* (over-digestion) which further causes *doṣaduṣṭi*, Ama or *doṣa-prakopa*. (i.e., vitiation of *doṣas*, provocation of them and poisonous or toxic undigested substance called *ama*), in a course of time (*pariṇāma*), giving rise to *vyādhi*.. To get rid of this pathogenesis there is reverse course that takes place as explained by Yoga-vaśiṣṭha. It is in the form of *mantra*, auspicious or pure, holy deeds, worship of the respect-worthy. This causes *citta-suddhi* or *mano-nairmalya* (i.e., purification of consciousness or of mind). This restores normal course of *prāṇas*, this causes *doṣa-suddhi* (purification of *doṣas*) and this consequently leads to *anna-suddhi*, i. e., purification of food eaten. And this ultimately eradicates disease.

Thus, we find that Yoga-vaśiṣṭha also like Caraka, begins with *ātman* and its ignorance i. e., desire and folly, comes down to mind, then to senses, thereafter to some external initiating factor, then to *prāṇas*, then to *naḍī*, then to *anna* food then to *doṣas*, ultimately to disease proper, which again is in relation to *prāktan* i. e., Destiny, *daiva*, etc. or *aihika* (mundane act).

It is clear that both Yoga and Ayurveda have almost all the points common as regards the pathogenesis and therapeutics.

In the light of Yoga and Ayurveda, today's modern Pathology seems to fall short in grasping the issue comprehensively. A more thorough, detailed, comparative investigation would be a time-honoured endeavour.

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There is one religion. There are many common points in it. One of them is humanism. Our emphasis on humanism is very strong; and the ideal of humanism can be attained through Ahimsa. Ahimsa, compassion, a sense of brotherhood—these are very much involved. If we talk about a Creator there is a conflict. Without talking about this, the followers of all religions should make a common effort to agree on the ground of humanism and compassion ; and Ahimsa will be of great value to achieve this goal.

—Dalai Lama