



## NEW HORIZON ON ETIOPATHOGENESIS OF AIDS

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### ABSTRACT

AIDS, the dread full disease of this century is mainly due to abnormal sexuality. Epidemiological studies state that five to ten million people are infected with HIV among which 61% cases are due to abnormal sexuality. Anyathā Kamā, one among dashavidha pāpakarma is due to Asāthmendriyārtha samyoga, Prajnāparādha and Parināma. Kāma is one among four purushārthas is main pathogenic factor involved in the disease manifestation. Trigunas of satva will affect mano arthas, in normal status. Due to Tri- nidānas trigunas of manas will be affected. Vitiated trigunas disturb mano arthas too. This will lead to Anyathā kāma and in turn causes AIDS.

**KEY WORDS:** Prajnāparādha, Asāthmendriyārtha Samyoga, Kāla, Anyathā kāma.

### INTRODUCTION

During 1981, cases of rare Neoplasm, Kaposi's sarcoma and pneumocystis carinii pneumonia (an unusual opportunistic infection only seen in severely immunosuppressed patients) were reported in USA in previously healthy homo sexual men. This was the start of epidemic amongst homosexual men in the USA, the term Acquired Immuno Deficiency Syndrome (AIDS) being applied to these cases. Even though there are many causes "Abnormal sexuality" has got a top place i.e., 61% (According to WHO estimation). Abnormal sexuality is due to mal adaptation of mind or psyche to internal i.e., biological and external i.e., environmental changes.<sup>1</sup>

According to the Indian culture all the human beings who are born, are supposed to fulfill four great purposes which are known as Purusharthas. They are Dhama, Artha, Kāma and moksha. All these purushārthas are to be achieved in such a way that these remain conformity between each other and no contradiction between them. Out of these, the first three purushārthas are to be fulfilled in the current life of an individual, while the fourth purushārtha, an individual has to strive hard and the liberation means the freedom of the soul from the cycle of birth and death.

Out of these purushārthas we have seen, one is Kāma. The simplest meaning of kāma is the fulfillment of all sorts of desires, one is the sexual desire and an individual should be capable of fulfilling the same. ( Kāmyata iti kāmo vanitāparishwangādih ch.su.1/15 [ch.pā] )

The ancient saints used the word kāma to indicate the sexual desires. It has been said that a man is made up of kāma. It is always with the man. In normal case it is not against the ethics. Lord Krishna has told to Arjuna "I represent the sex life which is not contrary to the religious principles"<sup>2</sup>.

Concepts of kāma are having similarities with "concept of Libido" told by S. Freud. He has considered the sexual power- Libido as the inspiration of all actions. Centuries before Freud, Manu in his ethical book Manusmṛti had said that the cause of all actions is Kama or sex only<sup>3</sup>.

The sublimation of Libido or the direct function of Libido causes platonic love to rape, embarrassing to murder, love of father towards his daughter, love of daughter towards her

father, heterosexual love and homosexual love etc. In short all types of feelings are originated from libido. A similar description can be found in ancient Hindu classics. Freud's suppression of desire is having some similarities with the sanga of geeta<sup>4</sup>.

According to Kalika purana, kāma means the secondary sexual character. Though the kāma is exhibited in particular age but its existence is said to be present right from birth. In early childhood it is avyakta and is just similar to the fragrance of flower bud. The description of Rāga may be the primary form of sex. The origin of sex impulses is from Rajas, which has been said to be the supplier of energy<sup>5</sup>.

When the impulses become more and more prominent they exhibit certain impressions on behavior of the individual which are reflected during his existence in the society.

With this brief preface, the etiology of abnormal sexuality, the causes of AIDS can be analyzed as follows.

### AETIOLOGY

#### Kaala

According to the views of charaka (cha.su.1/54) the role of kāla in abnormal sexuality can be followed as follows:

A man's life is divided into four parts and compared with four yugas. In the context of Loka-purusha samya, Charaka says that the child's embryonic stage resembles the satyayuga, when child remains devoid of all emotions even in the presence of influences of various extrinsic factors. Further Charaka says that emotions get exhibited only in the last quarter of kritayuga or childhood. The young age represents the Tretaayuga, during which emotions are manifested more frequently and give rise to malice, lies, passion, anger, vanity, dislikes, cruelty, fear, sorrow, grief, worries, anxiety etc. They are originating in a successive chain and it has been claimed that they are caused when one does not follow the codes of better living or the ethics of good living<sup>6,7,8</sup>.

In the recent studies also the same description is available. Puberty changes affect physical wellbeing as well as attitudes and behavior. Because these effects tend to be unfavorable especially during early part of puberty. Puberty sometimes called as "negative phase".

The physical hazards of puberty are minor compared with the psychological hazards. The most common of the latter are the

tendency to develop unfavorable self-concepts to become under achievers: unwillingness to accept changed bodies or socially approved sex roles; and deviant sexual maturing<sup>9</sup>.

**Asāthmendriyārtha samyoga**

Indriyārtha of chakshu, which provokes sexual desire i.e., observation of erotic postures of opposite sex can be considered as Asāthmya to that indriya, similarly chatting and listening to sexual talks and jokes can be considered as Asāthmya to shraavanendriya.

Touching the sexually sensitive organs of the body can be considered as sparshanendriya Asāthmendriyārtha Samyoga.

In the recent studies “psychological factors” are considered as one of the causes for deviated sexuality. Anxiety caused by the threat of castration by the father and separation from the mother or failure to resolve the oedipal crisis by identifying with the father – aggressor (for boys) or mother aggressor (for girls) results in sexual deviation. This is one of the stresses to psyche, which is perceived through Indriyas only and hence can be considered as Asāthmendriyārtha samyoga, which is almost similar to Ayurvedic concepts<sup>10</sup>.

**Prajnāparādha or karma**

Early experiences of abuse that is not specifically sexual, such as spanking, enemas can be sexualized by a child and can form the basis of deviated sexuality. This concept clearly coincides with the Asāthmya Kāyika Karma.

“Verbal humiliation” told by Kalpan and Sadock, which is sexualized and which forms the basis for deviated sexuality and talking always about sexuality can be considered as Asāthmya Vāchika Karma.

Various feelings and emotions regarding sexuality during puberty and early adolescence which distress the person can be considered as Asāthmya Mānasika Karma<sup>11</sup>.

These are the etiological factors for deviated sexuality. (Chart 1)

**PATHOGENESIS**

Before entering pathogenesis, mechanism of manas is explained here briefly in its normalcy, so that deviation can be understood easily.

The nucleus of mans is having 3 compartments i.e., Satva- Super ego- Moral principal  
Rajas- Ego- Reality principle  
Tamas- Id- pleasure principle

These 3 compartment influence the functioning of

Dhee- Intelligence

Dhriti- Retention

Smrti- Memory

Depending on the dominancy of Satva-Rajas-Tamas, the functioning capacity varies, like dominancy of satva gauna manifests in more intelligence – retention – memory power and so on.

These 3 functional tripods control the penta functional faculty of mind. According to the functional tripod the working fashion of five mental faculties i.e.,

Chintya - Thinking

Vicharya - Discussion and Planning

Uhya - Imagination

Dhyeya - Concentration

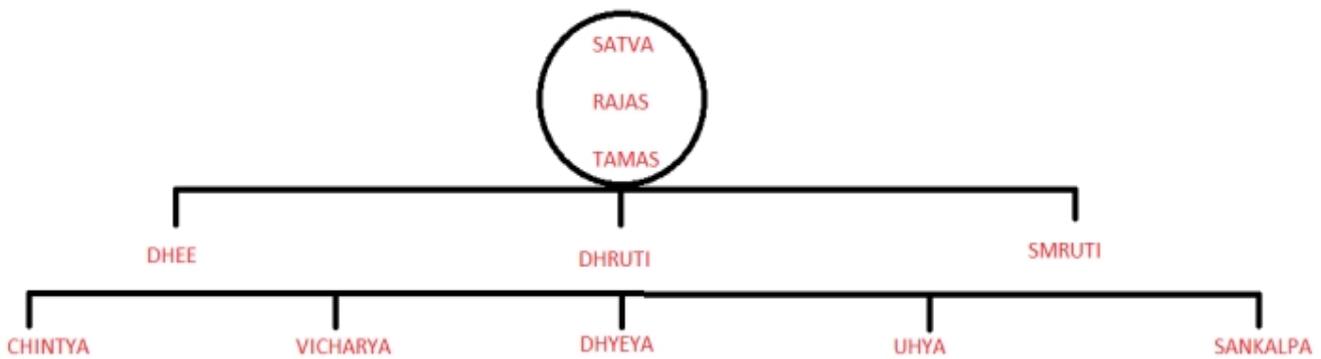
Sankalpa - Aiming-volition also vary.

All these faculties are inter-related and work in coordinated fashion in normalcy.

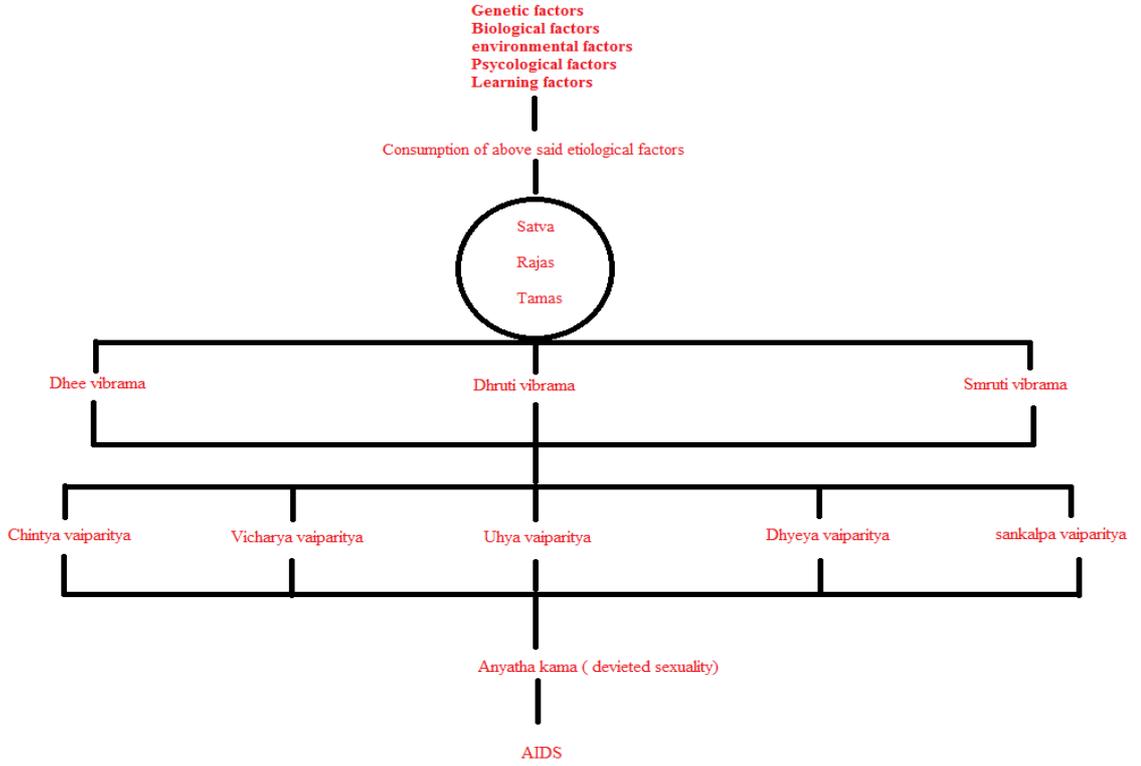
Even though the person seems to be normal, due to dominancy of Rajas or Tamas, the person is prone to psychological distress. Here the concept of Khavaigunya as predisposing factor, can be considered.

With above said description, the pathogenesis can be analysed as follows.

Consumption of etiological factors along with an increase in Rajas and Tamas leads to imbalance in Dhee - Dhrti - Smrthi. Hence person thinks improperly, analyses irrespectively; imagines irrelevantly, concentrate irregularly, and finally take decision imperfectly. Hence he indulges in deviated sex and falls as prey to AIDS. This is the gist of pathogenesis. (Chart 2)



**Tripod – Penta functional Faculty of Manas (chart 1)**



Pathogenesis of AIDS (chart 2)

**CONCLUSION**

AIDS, the devil of this century is the manifestation of deviated sexuality. Manas has got its own role in origination of abnormal sexuality and hence in AIDS. Considering this, the AIDS can be renamed as impaired Attitude-Intelligence-Decision- syndrome, in which the 3 ‘A’s of life happiness-acceptance, affection and achievement are abolished.

By following Dinacharya, Rutucharya, Sadvritta, Achara Rasayana and all other aspects of Ayurveda, the terrific disease of this era can be controlled.

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