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Conceptual Study of *Dosha Vaishamyata* w.s.r to *Anukta Vyadhi*

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ABSTRACT

As new era is arriving with new researches, new diseases are also being in search. These diseases are given new names which are not mentioned in our text and it is not necessary to know every disease by its name, we can treat it by analyzing *Dosha-Vaishamyata*. *Anukta* is not only a word but a key which is helpful to understand those concepts which are told by *Acharyas* indirectly i.e. helpful to understand new diseases, drugs and formulations which is the requirement of present era. *Anukta* means unsaid and unarticulated. With specific reference to *Ayurveda*, those convictions which are not directly or specifically mentioned in *Ayurvedic* texts due to fear that can elaborate *Grantha* more, is *Anukta*. *Vyadhi Awastha* or *Anukta Vyadhi* can be understood by studying subtle changes in *Vridhhi*, *Kshaya* and *Sthana* of *Dosha* particularly. *Dushita Doshas* are main causes for all diseases. All the different kind of diseases cannot be devoid of the *Doshas*. *Dosha* in *Ayurveda* are categorized in two parts *Shareerik Dosha* and *Manasik Dosha*. Balanced condition of these *Doshas* is state of health. If *Dosha-Vaishamyata* is properly understood than new and upcoming diseases pathogenesis will be easy to understand, which will be helpful in their treatment that had been carried out by this study.

KEYWORDS

Dosha-Vaishamyata, *Anukta*, *Vyadhi*



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INTRODUCTION

Ayurveda is an ancient science given by our *Maharshi's*. They had given their view on every diseases present at that time and also open a scope for upcoming diseases by saying that each and every disease can't take place in our body until and unless there is any misbalance in *Doshas*. *Samhita Granthas* are blended with many diseases with their symptoms & proper line of treatment. But by considering the *Anekatva* (innumerable) of the *Vyadhis* it is not possible to formulate & mention symptoms & treatment of every disease. Hence *Acharya* have stated *Anukta Vyadhis* & their *Chikitsa Siddhanta* which helps practitioners in their practice. Furthermore as time passed, human being are coming across various newly formed diseases, these kinds of diseases can also be treated by considering & understanding *Anukta Vyadhis*.

The principles of *Ayurveda* are eternal but its applications can be modified as per timely changes in society. Literary meaning of the word *Anukta* is 'unstated'¹. In the context where nothing is clearly said; *Anukta* is taken as standard parameter. It helps not only in understanding the classical concepts but also become base for understanding the new diseases, drugs and treatment principles and so on. The

description of *Anukta* is very interesting because it clarifies the confusions that arise from the term and definition which are not clearly dealt.

Hence, for the maintenance of the health and for the treatment of upcoming diseases **Conceptual study of *Dosha Vaishamyata w.s.r to Anukta Vyadhi*** has been selected for the present study. Here only an effort is being made to understand in proper manner so that by it we can be able to diagnose all present disease or upcoming diseases by even not knowing them by name.

NEED OF STUDY

Every work has its specific cause and these causes are initiated by need. Nowadays, we see so many evolutionary changes in modern science these all were started once with a need. Many changes are good but not all; few of them are harmful to nature & human both. Good changes are accepted and we start immobilizing the bad one. In *Ayurveda* its same, it says to keep healthy person to maintain health and to make unhealthy person retain his health by the ways said in our holy text. Here there are also some factors to consider *AnuktaVyadhi*

- *Change in Lifestyle*- The term lifestyle can denote the interests, opinions, behaviors and behavioral orientations of an individual, group or culture. A lifestyle typically reflects an individual's attitudes, way of life, values, or



world view. Therefore, a lifestyle is about forging yourself to create cultural symbols that resonate with personal identity. In recent decades, lifestyle has become an important factor for health. Nowadays a wide change can be seen in compare of before.

- *Primitive Science-Ayurveda* is a primitive science, its incarnation was decade before in which *Vyadhis* present at that time had been mentioned and also with a thought for upcoming diseases. In the present era many other updated sciences have arrived with different concepts but the cause remains the same. We can take help of modern science in finding a proper diagnosis

- *New Causative Factors*- In present world with increasing population and pollution rate climatic is been compromised which is affecting the quality of production of foods, which is leading to aggregate new causative factors for diseases. Plants are nowadays grown artificially that lacks the natural nutrition required or said to be in it. That also generates a need for study of *Anukta* in depth. It should be very clear that causative factors might be new but the causes of diseases are same that is *Tridoshas*.

AIMS AND OBJECTIVES

1. To study the concepts of *Dosha Vaishamyata* w.s.r to *Anukta Vyadhi*.
2. To establish the methodology of evolution of *Anukta Vyadhi*

MATERIALS AND METHODS

Conceptual references are taken from all *Ayurved Samhitas*. After studying the related concepts, the efforts have been made for a conclusion based on discussion.

REVIEW OF LITERATURE

Ayurveda deals with every aspects of life. *Samhita Granthas* are blended with many diseases with their symptoms & proper line of treatment. But by considering the *Anekatva* (innumerable) of the *Vyadhis*, it is not possible to formulate & mention symptoms & treatment of every disease. Hence *Acharya* have stated *Anukta Vyadhis* & their *Chikitsa Siddhanta* which helps practitioners in their practice. Furthermore as time passed, human being are coming across various newly formed diseases, these kinds of diseases can also be treated by considering & understanding *Anukta Vyadhis*.

The principles of *Ayurveda* are eternal but its applications can be modified as per timely changes in society. Literary meaning of the word *Anukta* is 'unstated'. In the context where nothing is clearly said; *Anukta* is taken as standard parameter. It helps not only in understanding the classical concepts but also become base for understanding the new diseases, drugs and treatment principles and so on. The description of *Anukta* is very interesting



because it clarifies the confusions that arise from the term and definition which are not clearly dealt.

(i) *Synonyms of Anukta*

- Those not directly mention in text
- Unsaid
- Implicit
- Tacit

(ii) *Definition of Anukta*

Anukta literally means unsaid and unuttered². With specific reference to *Ayurveda*, the entity, which is not directly or specifically mentioned in the *Ayurvedic* texts, is *Anukta*.

(iii) *Anukta in Ayurveda*

There are many examples where *Acharayas* had let some things unsaid to be self understood. In *Sharangadhar Samhita Purva Khand*³ it is mentioned what to be considered if specifically it's not mentioned by name.

कालेऽनुक्तेप्रभातस्यादङ्गोऽनुक्तेजटाभवेत् |

भागोऽनुक्तेतुसाम्यस्यापत्रेऽनुक्तेचमृण्यम् |

द्रवेऽनुक्तेजलग्राह्यतैलेऽनुक्तेतिलोद्भवम् ||

If *Kaala* (time) is not mentioned (*Anukta*) then morning should be considered, if specific part of medicated plant is not mentioned then root should be considered, if amount is not mentioned then equal quantity of all should be considered, if any vessel is not mentioned mud vessel should be considered, if specific liquid is not mentioned water should be considered, if

specific oil is not mentioned *Tila Tail* should be considered.

यच्चान्यदपिकिञ्चित्स्यानुक्तमिहपूजितम् |

वृत्तंतदपिचात्रेयःसदैवाभ्यनुमन्यते ||

According to *Maharshi Aatreya* if something is not stated in our text but given in other science those for virtual act it should be acceptable. Here *Anukta* word is specifically mentioned and stated that knowledge which are not mentioned here and given in other legitimate books can be taken from there⁴.

(iv) *Importance of Anukta*

On the basis of the above mentioned examples it is clear that *Anukta* is not a new word derived recently but it has already been mentioned in our text in different ways by different *Acharayas*.

Being primitive science *Ayurveda* texts mentions the treatment of all diseases present at that era and also kept open the option to understand the forthcoming diseases.

विकारनामाकुशलोनजिह्वीयात्कदाचन|

नहिसर्वविकाराणां नामतोऽस्तीध्रुवास्थितिः ||

सएवकुपितोदोषःसमुत्थानविशेषतः |

स्थानान्तरगतश्चैवजन्यत्यामयानबहून् ||

If a good practitioner is unable to diagnose the name of any disease he/she should not feel any shame for it because there are innumerable types of diseases and giving



name to each and every disease is neither necessary nor possible⁵.

That time it was not possible to describe in detail of each every property. Here importance of *Anukta* comes in concern in this decade due to a lot of change in climate, lifestyle and many more.

नशाक्यंविस्तरेण. अस्मादनिश्चितः ||

In *Annasvarupa Adhyaya* of *Ashtanga Sangraha*,⁶ many of the *Vargas* such as the group of grains, legumes, prepared foods, meat, vegetables and fruits, described are generally used as food. It is not possible to describe in detail about their properties, suitability or unsuitability depend upon various factors such as quantity, admixture, process of preparation, place of living, time (the day and season), stage (of age, constitution) and others. Hence, the properties of *Ahara Dravya* are to be determined appropriately based on the technique of *Anukta*.

DISCUSSION

Ayurveda deals with every aspect of life. *Samhita Granthas* are blended with many diseases with their symptoms and proper line of treatment. But by considering the *Anekatva* (innumerable) of the *Vyadhies* it is not possible to formulate and mention symptoms and treatment of every disease. Hence *Acharyas* have stated *Anukta*

Vyadhies and their *Chikitsa Siddhant*, which helps practitioner to their practice.

Change is the rule of nature; it is applicable to all aspect of life. Keeping the concept of change in mind sages of *Ayurveda* explained fundamental principles are available. *Anukta* is one such technique and principle which is helpful to understand the new etiology, disease, drug and formulations.

Anukta not only deals with the future disease and treatment but also open a scope of wide range of research in this area of medical science indicating works to be done in *Ayurveda* for forthcoming subjects which should be considered according to present era and environmental changes.

*Acharya Charakain Sutrasthana*⁷ while discussing disease of *Vata* had mentioned the term '*Ukta*' and '*Anukta*'. He says in all *Vaatik* type of diseases enumerated or implied the inherent natural qualities and action of *Vata* are quite obviously manifested wholly or partially and as such it is not difficult for a competent physician to correctly diagnose the *Vaatik* type of diseases; for example: roughness, coolness, lightness, movement, instability are the inherent qualities of *Vata*⁸.

These '*Ukta*' and '*Anukta*' term are antonyms of each other in vocabulary but they open a wide scope of further possibilities of diseases because by the help



of *Ukta Vyadhi's Samprapti* we are able to understand *Samprapti* of *Anukta Vyadhi's*. Therefore, the *Anukta Vyadhis* are those *Vyadhis* which are not described by *Acharyas*. Even though everyone knows that the diseases are the amalgamation of *Doshas* itself but *Nidanas*, *Dosha Vaishamyata* etc. are the factors which cause generation of various diseases. *Ayurvedic* texts strongly emphasize that it is not necessary to name every disease. The understanding of the disease in term of *Nidana* (etiology), *Dosha* (dysfunction) and *Dushya* (target tissues) as well as the stage of progress of disease was considered to be crucial in succeeding the treatment. For diseases that have not been named or listed in the texts, it would make sense to attempt to derive *Ayurvedic* descriptions based on the above principles.

In *Ayurvedic* texts wherever *Chikitsa* (treatment) is mentioned it is for general diseases, specific *Chikitsa* is not mentioned for specific diseases.

Defiance *Dosha's* cannot create disease by itself because it is so weak to cause disease by its own.

The causes of *Vyadhi's* are *Dosha*, *Dushya* and *DoshaDushyaSammurchhana*. They are mentioned below;

SamavaayiKaarana : *Dosha*,
Dushya

AsamvaayiKaarana: *Dosha*-
DushyaSammurchhana

NimittaKaarana:
MithyaAaharVihaar.

They can be treated by
SamavaayiKaarana : *Shamana*and
Shodhana

AsamavaayiKaarana :
SampraptiVighatana

NimittaKaarana:
NidaanaParivarjana

Without *Dosha*and *Dushyano Vyadhican* occur. By proper understanding of *Dosha*, *Dushya*and *Samprapti*we can treat the disease. Thus *Anukta*opens scope of present and upcoming diseases to treat them properly.

CONCLUSION

Ayurveda has potential to treat each and every disease, which is meant to be cured. *Doshas* are main components of body. All disease which affects our body is due to misbalance of these *Doshas* which is said to be *Dosha Vaishamyata*, and it plays an important role in analyzing the root cause of disease.

The basic fundamentals for treatment of any diseases in *Ayurveda* are to find the vitiated *Dosha* and bring them in equilibrium state. *Anukta Vyadhi* can be treated by correcting *Dosha Vaishamyata*.



This *Anukta* is useful to understand the *Ayurvedic* concepts as well as to understand and incorporate new concept from the contemporary science.

In *Ayurveda* such technique is used to describe, understand, adopt and extend new things such as identification of new *Hetu*(etiological factor), *Ling* (sign and symptoms of diseases) and *Aushadha*(treatment principles and formulation) based on the existing principles. *SampraptiVighatana* are the tools of *Samprapti* to understand the pathology of diseases. Here *PradhanyaSamprapti* and *VikalpaSamprapti* plays very important role in treating *Dosha Vaishamyata*. *Rogi Pareeksha* are essential to make diagnosis. *Chikitsa* revolves around *Samprapti*. *Nidaana Parivarjana* is the first line of treatment.

In this way *Chikitsa* is of unknown or newly formed diseases or the known diseases which are not following the classical symptoms become easier. If the actual cause of disease is analyzed in proper manner with analyzing *Dosha Vaishamyata* then not only the present diseases but also upcoming diseases can be treated. Therefore, when practitioner failed to identify the disease exactly, that time *Chikitsa* can be done by correcting *Guna* (quality) of impaired *Doshas*.



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