

STUDY OF THE APPROACH OF AYURVED PRACTITIONERS TOWARDS TREATING
ANUKTA VYADHI IN TODAY'S ERADr. Sahastrabudhe A.*¹ and Dr. Sabu N.²¹P.G. Scholar, Department of Ayurved Samhita and Siddhanta, R.A. Podar Medical college (ayu), Mumbai, 400018.²H.O.D., Department of Ayurved Samhita and Siddhanta, R.A. Podar Medical college (ayu), Mumbai, 400018.

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ABSTRACT

There are many *anukta* vyadhi which we treat in today's day and age using *ayurved siddhantas* and ayurvedic perspective. Some *vaidya* use *hetu* as a tool, some use *samprapti* as a tool where as some use *dosha avastha* as a tool. Ultimately, we land up on treating the patient. The percentage of success may vary person to person. This paper is a result of a survey of some *ayurved* practitioners by which we will come to know their approach towards the treatment of *anukta* vyadhi.

KEYWORDS: *Anukta* vyadhi, clinical approach, *siddhanta*.

INTRODUCTION

In today's day and age when we treat the patients in our out-patient department, sometimes we often come across various disease conditions. Some of the conditions are not explained or named by the *acharyas*, but it has been said that though the name has not been mentioned in the text as it is impossible to explain all the names and list them as it may lead to *ativistara* which is a *tantradoshha*.

विकारनामाकुशलो न जिह्वीयात् कदाचन
न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः॥[1]

Hence it is the *yukti* of *Vaidya* to understand *dosha*, *dushya sammurchana* and do the treatment accordingly.

स्मृतिमान् हेतुयुक्तिज्ञो जितात्मा प्रतिपत्तिमान्
भिषगौषधसंयोगैश्चिकित्सां कर्तुमर्हति॥[2]

A physician endowed with good memory (*smriti*), knowledge of cause and effect of disease (*hetu-yuktijna*), self-restraint (*jitatma*), and presence of mind (*pratipattiman*), is entitled to practice Ayurveda through the combination of various drugs.

With the help of basic *siddhantas* like *panchabhautik siddhanta*, *samanya vishesh siddhanta*, *swabhavoparam vada*, *dosha*, *dhatu*, *mala* assessment, *srotas* assessment, we treat the patients successfully. Every *Vaidya* treats these conditions in his/ her way of diagnosis and understanding. So, this study explains the approach of different *vaidyas* while treating the *anukta* vyadhi.

AIMS AND OBJECTIVES

To study the approach of *ayurved* practitioners towards treating *anukta* vyadhi in today's era.

MATERIALS AND METHODS

- Survey of 30 ayurvedic practitioners with the help of google form.
- Collection of data.
- Presentation of collected data.

Observations

Table no.1

When it was asked that which *anukta* disease is most commonly treated by the *Vaidyas* in their o.p.d, then 46.7% of them answered P.C.O.S., 36.7% answered hypertension, another 36.7% answered thyroidism. 30% of them answered diabetes, 3.3% heart disorder, etc.

When asked about the way of diagnosing any *anukta* disease, 76.7% of the *vaidyas* said that they diagnose the *anukta* vyadhi as per the ayurvedic *nidanpanchak*. And about 23.3% of them said that they do the diagnosis according to modern parameters.

When it was asked that which *siddhanta* is used by the *vaidyas* while treating an *anukta* vyadhi, 43.3% of them said that they use *samnya vishesh siddhanta* as a base, another 43.3% of them said they use *tridosh siddhanta*, 6.7% of them answered *shadras siddhanta*, another 6.7% of them answered *panchabhautik siddhanta*.

When it was asked about their main focus while treating *anukta* vyadhi, 43.3% of them said *dosha dushya*, 33.3% of them said *hetu*, 20% of them said *samprapti*, and 1% said that *agni / trividh bodhya sangraha*.

When asked about the primary treatment tool in treating

anukta vyadhi, 73.3% of them said *shodhana*, *shamana* and *nidan parivarjana* all, 13.3% said *nidan parivarjana*, 10% said *shamana*.

When asked about the satisfactory results in the treatment, 90% of them said yes, where as 10% of them said that they do not get satisfactory results.

DISCUSSION AND CONCLUSION

In the above study, P.C.O.S. was said to be the most commonly treated *anukta vyadhi*. Most *vaidyas* use *nidanpanchak* as their method of diagnosing the *anukta* disease.

Dosha dushya was found to be the main focus of their treatment.

Samanya vishesh siddhanta and *tridosh siddhanta* were found to be the most common *siddhantas* used for the treatment of *anukta vyadhi* by *vaidyas*.

Shodhana, *shamana* and *nidanparivarjan* are the main tools used by the *vaidyas* to treat the *anukta vyadhi*.

Most of the *vaidyas* get satisfactory treatment while treating *anukta vyadhi*. It is rightly said that,
सम्यक्प्रयोगं सर्वेषां सिद्धिराख्याति कर्मणाम्
सिद्धिराख्याति सर्वेश्च गुणैर्युक्तं भिषक्तमम्॥१३५॥⁽³⁾

Correct application of all therapeutic measures is reflected in success in treatment (*siddhi*) and the success in turn reflects that physician is endowed with all the qualities of a best physician.

RESULTS

During the survey it was found out that most of the practitioners are using ayurvedic *nidanpanchak* as a tool of diagnosis in diagnosing the *anukta vyadhi* in today's era. And as the disease is being diagnosed with *ayurvedic* textual parameters and being treated with pure ayurvedic and *saidhantik* medications, the success rate of the treatment is great.

बुद्धिः पश्यति या भावान् बहुकारणयोगजान्
युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया⁽⁴⁾॥

Q.N.	QUESTION	ANSWER IN %
1.	Which of the following is most common <i>anukta</i> disease you treat in your o.p.d. ?	46.7% <i>pcos</i>
2.	How do you diagnose the <i>anukta</i> disease?	76.7% as per ayu <i>nidanpanchak</i>
3.	What is the main focus of your treatment?	43.3% <i>dosha dushya</i>
4.	Which of the following <i>siddhanta</i> you use as a base of your treatment?	43.3% <i>tridosh siddhanta</i> 43.3% <i>samanya vishesh</i>
5.	Which of the following is your primary treatment tool in treating <i>anukta vyadhi</i> ?	73.3% <i>shodhana</i> , 10% <i>shamana</i> 13.3% <i>nidana</i> <i>parivarjan</i>
6.	Do you get satisfactory result in the treatment?	90% yes

The intellect perceives things by combination of multiple factors, valid for past, present and future is termed as *yukti* (reasoning). This is helpful in fulfilling three basic objects of human life (*dharma*, i.e. duties, wealth, desire).

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