

VYATYASA CHIKITSA: A CRITICAL REVIEW

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ABSTRACT

Ayurveda follows line of treatment based on *Hetu*, *Lakshana* and *Samprapti*. These three factors help in constituting line of treatment for different types of diseases. *Vyatyasa Chikitsa* is one of the classical treatments for certain diseases like *Arsha*, *Grahani*, *Hikka*, *Kasa*, *Vatavyadhi*. The term *Vyatyasa* comes in various forms either in the *Hetu* or *Lakshana* or *Chikitsa* in many contexts, for example alternative use of diet like intake of *Santarpana Ahara* immediately after intake of *Apatarpana Ahara* or vice versa which manifests the disease *Kushta*. Frequent changes of body odour like *Sugandha* and *Durgandha* is one of *Arishta Lakshanas*. Alternative use of *Bhavana* method in the preparation of *Gandhahasti Agada* like *Gopitta Bhavana* and *Ashvapitta Bhavana* or vice versa, potentiates the medicine in *Visha Chikitsa*. Specific form of treatment is decided as per *Hetu*, *Linga* and *Samprapti*, similarly *Vyatyasa Chikitsa* also follows the same method and it is given alternatively as per the need after analyzing the *Roga Bala*, *Rogi Bala*, *Dosha*, *Dushya*, *Desha*, *Kala*, *Anala*, *Prakruti*, *Vaya*, *Satva*, *Satmya* etc. This article clarifies the application of *Vyatyasa Chikitsa* in few diseases.

Keywords: *Vyatyasa Chikitsa*, *Arsha*, *Grahani*, *Hikka*, *Ayurveda* etc.

INTRODUCTION

The purpose of *Ayurveda* is to protect the health of the healthy and to alleviate disorders of the diseased¹. Any activity or approach which alleviates or destroys a disease, which brings about equilibrium in the *Shareerika Doshas* (*Vata*, *Pitta* and *Kapha*), *Manasika Doshas* (*Raja* and *Tama*) and *Sapta Dhatus* by destroying the *Dosha* and *Dhatu Vaishamyas* is *Chikitsa*. Treatment is such that all the factors involved in the pathogenesis should be taken care of and one should not go in one extreme considering only one factor.

Vyatyasa refers to *Parivartana*², *Viparyaya*³, *Parasparakshepana*⁴ and *Vyathikrama Vyavahara*⁵. *Vyatyasa Chikitsa* is one among the various types of treatment and it is measured as adoption of alternative treatment as per the need. In classics, some of the applications of *Vyatyasa Chikitsa* are clearly described in different diseases like *Arsha*, *Grahani*, *Hikka*, *Kasa*, *Vatavyadhi*, for example alternative use of *Madhura* and *Amla* or *Ushna* and *Sheeta Guna Dravyas* in *Arsha*. Alternative use of *Ushna Ksheera* and *Sheeta Ksheera* along with *Madhu* in

Hikka etc. these are helps to reduce the disease condition and maintains the health of the individual.

DISCRIPTION AS PER SAMHITA:

Arsha:

It is *Vata* and *Agnimandya* dominant disease. *Arsha* manifestation is due to excessive flow of blood and vitiation of *Kapha* along with *Pitta* leads to vitiation of *Vata*. It is of two types i.e. *Shushkarsha* and *Sraviarsha* (*Raktarsha*). In *Raktarsha* - two factors are involved in *Samprapti* - 1) *Vata-Kaphanubandha* and 2) *Agni*. Treatment principle of *Arsha* is to maintain *Vata* and *Agni*, also to stop excessive bleeding. To achieve the desired result *Vyatyasa Chikitsa* can be followed. **Madhura* and *Amla* or **Sheeta* and *Ushna Dravyas* are given alternatively as *Vyatyasa Chikitsa* in case of *Arsha*. “*Vyatyasan Madhuramlani Sheetoshnani Yojayet*”. *Madhura* and *Sheeta Dravya* or *Amla* and *Ushna Dravya* can be given successively and repeatedly. If *Arsha* is caused due to *Madhura Hetu* then *Madhura Viparita Amla Rasa Chikitsa* to be given, likewise if *Amla Rasa* is *Hetu* then *Madhura Rasa Chikitsa*, similarly *Ushna* is *Hetu* then *Sheeta Chikitsa* to be adopted, if *Sheeta* is *Hetu* then *Ushna Chikitsa* to be adopted. In this manner *Vyatyasa Chikitsa* of *Arsha* to be done by adopting *Viparita Rasas* like **Madhura* or *Amla*. Similarly by adopting *Viparita Gunas* in *Chikitsa* like **Ushna* or *Sheeta* are given alternatively based on *Agni* and *Bala*⁶. Here, *Amla* and *Ushna Dravyas* act as *Agni Diptikara*, *Madhura* and *Sheeta Dravyas* gives *Bala* to the body.

Astanga Hrudaya opines that *Vyatyasa Chikitsa* can be planned according to the need of *Agni* and *Bala*; it also decreases the excessive pain⁷.

Grahani:

Grahani is one of the diseases caused by *Agnimandya*. *Agni* is responsible for increase and decrease of *Dhatvagni* and *Bhutagni* during *Avasthapaka* of *Ahara*. It is also responsible for longevity, strength, complexion etc of body. Hence, the maintenance of *Agni* in proper way is essential. An improper function of *Agni* is responsible for *Grahani*

Roga. It is of four types i.e. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. In *Sannipataja Grahani* all three *Dosha Lakshanas* are seen and treatment follows as **Panchakarma Chikitsa* and *Agni Vardhaka Grita*, *Kshara*, *Asava* and *Arishta*. Otherwise *Vatadi Janya Grahani Chikitsa* given alternatively as per the need or combined treatment is also beneficial. In *Vataja Grahani Chikitsa* - *Grita*, *Niruha Basti*, *Virechana* and *Anuvasana Basti* is mentioned⁸. In *Pittaja Grahani Chikitsa* - *Vamana* or *Virechana* for *Utkleshita Pitta Dosha*, *Avidahi*, *Laghu* and *Tikta Dravya Siddha Anna*, *Jangala Pashu-Pakshi Mamsa Rasa*, *Yusha Prayoga* etc. are mentioned and in *Kaphaja Grahani Chikitsa* - *Vamana*, *Katu-Amla-Lavana Rasa Pradhana Dravya* and *Ksheera Prayoga* are explained. These *Vatadi Janya Grahani Chikitsa* may be given alternatively or combined according to *Rogi Bala*. These *Vyatyasa Chikitsa* decreases the *Agnimandya* and increases the *Bala* of *Rogi*⁹.

Astanga Hrudaya opines that if person is lean then advise **Snigdha* and *Ruksha* alternatively to increase *Kapha* and to decrease *Vata* in the body¹⁰.

Hikka:

Hikka is *Vayu* and *Kapha* dominant disease. Increased *Vayu* vitiates the *Urahsthanagata Kapha*, obstructs the *Pranavayu* and produces *Hikka*. While explaining of *Nasya Prayoga* in *Hikka Chikitsa*, **Ushna Ksheera* and *Sheeta Ksheera* along with **Madhu* is mentioned alternatively, it results in early prognosis of disease. *Ushna Ksheera* balances *Vata* and *Sheeta Ksheera* along with *Madhu* balances *Kapha* without harming other *Doshas*. *Ushna Ksheera* with *Madhu* may show harmful effect to the body so only *Ksheera* is used without adding *Madhu*¹¹.

Astanga Hrudaya opines that **Sita* (*Sharkara*) and *Madhu* used alternatively with *Ushna Ksheera* and *Sheeta Ksheera* respectively¹² in *Hikka Chikitsa*.

Kasa:

Kasa is a condition where *Pranavayu* is obstructed due to *Kaphadi Dosha*; it will affect the normal movement of *Vayu* and produces different sounds. It

is of five types i.e. *Vataja*, *Pittaja*, *Kaphaja*, *Kshataja* and *Kshayaja*. Among them *Kshayaja Kasa* is *Sannipata Dosha Janya Kasa*. It leads to *Dhatu Kshaya* i.e. *Rajayakshma* or it is considered as *Vruddhavastha Janya Kasa*. It is difficult to cure as *Rogi* is having less strength due to *Dhatu Kshaya*. In this condition *Bala* and *Agni* should be increased by adopting *Vyatyasa Chikitsa* i.e. *Brumhana* and *Agni Vardhaka Dravyas* for the acute stage of *Kshayaja Kasa* and *Snehana*, *Mrudu Virechana* in case of *Dosha Utklesha*. This treatment involves *Dipana*, *Brumhana* and *Samshodhana* alternatively as per the need and based on involvement of *Doshas* and strength of patient. Treatment can be started with **Dipana* and *Brumhana* in those persons who are having less strength, and can be started with *Mrudu Shodhana* in case of those persons who are having moderate strength¹³.

Astanga Hrudaya opines that *Vyatyasa Chikitsa* in *Kshayaja Kasa* gives strength to the patient¹⁴.

Avarana Janya Vatavyadhi:

Vatavyadhi is caused due to either *Dhatu Kshaya* or *Avarana*. In *Avarana Janya Vatavyadhi*, the cause of *Avarana* may be various types of *Vata* or *Kaphadi Doshas* which obstruct the normal functions of *Vata*. *Avarana* is of forty four type's i.e.

Twenty	-	<i>Annyonyavarana</i>
Thirteen	-	<i>Doshavruta</i>
Seven	-	<i>Dhatavruta</i>
Two	-	<i>Malavruta</i>
One	-	<i>Annavruta</i> and
One	-	<i>Amavruta</i> ¹⁵

Pittavruta Vata is a type of *Annyonyavarana*, in which obstruction of *Vayu Marga* by *Pitta Dosha* takes place. Treatment of this *Avarana* is **Sheeta* and *Ushna Chikitsa*, it is adopted as alternative form or repeated form. These alternative treatments do not increase the *Pitta* and *Vayu* simultaneously. *Sheeta Chikitsa* suppresses the increased *Pitta* and similarly *Ushna Chikitsa* decreases the *Vata* alone. These *Vyatyasa Chikitsa* removes the obstruction and helps in normal movement of *Vata*¹⁶.

DISCUSSION

Vyatyasa the term means *Viparita* or dissimilar or opposite. The term *Vyatyasa* comes in various forms either *Hetu* or *Linga* or *Chikitsa*. This article discussed regarding *Chikitsa* mainly and shows the importance of *Vyatyasa Chikitsa* in different diseases. As per above description *Vyatyasa Chikitsa* is considered as an adoption of alternative treatment as per the need. This clears the word meaning of *Vyatyasa* in treatment aspect. This is based on the *Roga Bala*, *Rogi Bala*, *Dosha*, *Dushya*, *Desha*, *Kala*, *Anala*, *Prakruti*, *Vaya*, *Satva*, *Satmya* etc. The factors involved in *Vyatyasa chikitsa* are *Gunas*, *Rasas* and treatment principle according to the diseases. *Gunas* of *Dravya* used in *Vyatyasa Chikitsa* is *Gurvadi Guna* and *Rasas* are *Madhuradi Shadrasas*. These *Gunas* and *Rasas* are mutually understandable in nature like *Ushna* or *Sheeta Guna* and *Madhura* or *Amla Rasa* etc.

In *Arsha*, *Vyatyasa Chikitsa* acts like *Viparita Guna* of *Dravya* to reduce the symptoms. In *Grahani Roga*, *Samshodanadi Vyatyasa Chikitsa* helps in reduction of *Tridosha Prakopa* and maintains the *Prakruta Agni*. In *Hikka*, opposite *Guna* of *Ushna* and *Sheeta* balances the *Vata* and *Kapha*. In *Kasa*, *Dipana*, *Brumhana* and *Shodhana* type of *Vyatyasa Chikitsa* maintains *Bala* and *Dosha* of the person. In *Avarana Janya Vatavyadhi* i.e. *Pittavruta Vata* condition; *Sheeta* and *Ushna Dravyas* helps to maintain the *Pitta* and *Vata*. *Vyatyasa Chikitsa* helps to balances the *Prakruta Doshas* without harming the other *Doshas* and maintains the health. In this way *Vyatyasa Chikitsa* helps to treat various disease conditions by using different *Guna* of *Dravyas* and treatment principles while designing the *Chikitsa*.

CONCLUSION

In *Ayurveda*, *Samhitakaras* mentioned *Chikitsa Sutra* to most of the diseases and *Vyatyasa Chikitsa* mentioned in very few diseases. This shows *Vyatyasa Chikitsa* is applicable to very few diseases and is a unique treatment concept. The diseases mentioned above are *Agnimandya Janya Vikaras*

like *Arsha*, *Grahani* and *Pranavaha Srotho Vikaras* like *Kasa*, *Hikka* and another one is *Vatavyadhi*. In those conditions *Vyatyasa Chikitsa* can be applied as per the need. Before going to treatment *Roga Bala*, *Rogi Bala*, *Dosha*, *Dushya*, *Desha*, *Kala*, *Anala*, *Prakruti*, *Vaya*, *Satva*, *Satmya* etc. should be considered.

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Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Rekha Sakkari et al: Vyatyasa Chikitsa: A Critical Review. International Ayurvedic Medical Journal {online} 2018 {cited July, 2018}
Available from:
http://www.iamj.in/posts/images/upload/1515_1518.pdf