



CONCEPT OF VYATYASA IN AYURVEDA

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ABSTRACT

Ayurveda biology has postulated many unique concepts which are yet to be explored with modern scientific techniques. *Vyatyasa* is one such concept described in *Trisutra Ayurveda* i.e. *Hetu* (causative factors), *Lakshana* (features) & *Chikitsa* (treatment) of *Ayurveda*. *Vyatyasa* is the term which literally signifies opposite entities applied alternatively. Its antonym is called *Samaasa*. This concept is widely described in *Charaka Samhita* & in *Sushruta Samhita* also. This is first attempt to review the classical texts & explore the plausible biological mechanisms of the concept. As *Vyatyasa* has been enumerated in causes, features & treatment modalities of diseases it signifies its importance. It was primarily revealed that *Vyatyasa* (alternative application of opposing entities like *Sheeta- Ushna*) leads to the abatement of the pathological complex involved in the disease. In current era *Vyatyasa* is not seen commonly in practice. Therefore the author emphasizes that revival of the application of the *Vyatyasa* concept may lead to better diagnosis & treatment in many complex diseases.

Key words: *Vyatyasa, Hetu, Lakshana, Samaasa, Sheeta, Ushna*

INTRODUCTION

Ayurveda principles & descriptions of drugs have lead to many discoveries of newer biological pathways. Numerous molecules have come out of *Ayurvedic* experiential base, examples include rauwolfia alkaloids for hypertension, psoralens in vitiligo, holarrhena alkaloids in amoebiasis, guggulsterons as hypolipidemic agents, mucuna pruriens for Parkinson's disease, piperidines as bioavailability enhancers, baccosides in mental retention, picosides in hepatic protection, phyllanthins as antivirals, curcumine in inflammation, withanolides, and many other steroidal lactones and glycosides as immunomodulators¹. There are a range of chronic and difficult-to-treat diseases such as IBS, cancers, cardiovascular disease, diabetes, rheumatism etc which require new approach to the disease along with effective drugs. *Ayurveda* has provided many principles which are yet to be explored for understanding the pathological complex genesis and their dissolution by means of different treatment modalities. *Vyatyasa* is such a concept which has great importance in *Tri-Sutra Ayurveda* (causes-features-treatment principles enumerated in Ayurveda). This is an attempt to discuss & analyze the plausible mechanism of *Vyatyasa* concept described in respective contexts from classical texts of *Ayurveda Charaka Samhita*.

Descriptions in *Charaka Samhita*

1. *Kustha nidan*²

Indulgence with *Sheeta* and *Ushna* diet/drugs / environmental factors leads to the pathological progression where doshas get relatively stagnant and the genesis of *kustha* disease commences. Thus alterations of *sheeta-ushna* mitigates the free channelization of *doshas* and their stagnancy leads to the disease pathogenesis.

2. (*Pushpita*) *Indriya*³

The alteration of body odour also is an important feature which indicates the longevity. It is described that pleasant & unpleasant body odours are felt in alternating manner. This serves as the prognostic marker.

3. *Arsha chikitsa*⁴

In *Arsha* patients where conditions arises comprising of depleteion of blood tissue along with scanty fecal matter it is indicated to administer *Madura* & *Amla rasa* in alternating manner.

4. *Arsha chikitsa*⁵

In general for *Arsha* patients it is instructed to administer *Madhura-Amla and Sheeta-Ushna vyatyasa* for alleviating the disease radically.

5. *Grahani chikitsa*⁶

In *Grahani disease*, for the *tridoshaja grahani rogi*, it is indicated that *Vata nashak*, *Pitta nashak* & *kapha nashak grahani* treatment modalities should be administered in alternating manner.

6. *Hikka chikitsa*⁷

For *Hikka* patients it is instructed to administer the hot & cold milk (*Ushna* & *Sheeta*) in alternating manner along with *madhu*. It is also indicated to use the same as *nasya*.

7. *Kasa chikitsa*⁸

In *Kshyayaja kasa* conditions it is recommended to give *Deepana*, *Brimhana* & *Srotosodhana chikitsa in vyatyasa karma*.

8. *Atisara chikitsa*⁹

In *Atisara Vyatyasa karma* (Alternating manner) is observed in the manifested

features related to colour & consistency of fecal matter. Yellowish tinge & greenish tinge is alternating and the consistency is sometimes formed/normal and sometimes loose.

9. *Visa Chikitsa*¹⁰

The *vyatyasa karma* is also applied while preparing medicines especially the *bhavana* phase (impregnation with different herbal juice/decoctions). In context of *visa chikitsa* it is said that *vyatyasa* technique potentiates the medicines.

10. *Vata Vyadhi Chikitsa*¹¹

In conditions of *Pitta avritta vata* (*Pitta dosha* covers/suffocates *Vata*) *Jeevaniya ghrita* is indicated to be used. It reflects that the alteration or *Vyatyasa* has effect of channelizing *Vata dosha* & depleting the obstructing *doshas*.

11. *Vata Vyadhi Chikitsa*¹²

In context of *Avarana chikitsa* it is advised that *Ushna* & *Anushna* medicaments are to be used in alternating manner for the normal channelization of *Vata dosha*

12. *Uttara Vasti Siddhi*¹³

This description elaborates the use of *Vyatyasa* concept in *samsarjan krama* which is basically intended to reestablish the normal (digestive) metabolism of the patient post *sodhana* period.

Here the opposing/dissimilar entities are enlisted as follows

- *Amla - Madura rasa yugma*
- *Amla - Lavana rasa yugma*
- *Madhura - Tikta rasa yugma*
- *Kashaya - Katu rasa yugma*
- *Sigdha - Rukshya yugma*

Here some Acharya opines that first two *yugma* are used for *Vata prashamana* and the *madhura tikta yugma* is intended for

pitta shaman and finally last *yugma* are for *Kapha prashamana*.

These indications show that application of *rasa* in alternating manner augments pacification of different *doshas* and brings back the normal gut environment towards optimum functioning.

DISCUSSION

Vyatyasa the term means *veeparita* or dissimilar/contrast/opposite and its antonym is *Samaasa* which means similar congruence.

Thus it is clear that concept of *Vyatyasa* is about applying a group of dissimilar/opposing entities in an alternating manner, specific to pathological conditions.

Following points emerge as commonality in all contextual descriptions:

1. A group of entities either *rasa* (*amla, madhura*) or *guna* (*Sheeta, Ushna*) or treatment principles (*Deepana, Vrimhana* etc) in a combination of *Yugma* (two) / *trini* (three) are described. All entities have dissimilar or contrasting properties.
2. Alternate administration of the drugs is instructed in all contexts.
3. Almost in all conditions complex pathogenesis is involved. In context of *nidana* (causative factors) *Vyatyasa* leads to multifactorial complex pathogenesis
4. It can be hypothesized that where numerous *Dosha- Dhatu* complex needs to be addressed, *Vyatyasa* is indicated to weaken the consistency of the pathological complexes.

CONCLUSION

Vyatyasa is described in *Trisutra Ayurveda* i.e. *Hetu, lakshana* & *chikitsa* principles. This validates its importance in *Samprapti* (Pathogenesis) & *Chikitsa* (Treatment) as well. It is clear from the references that in complex disease conditions, application of

Vyatyasa is would be beneficial. As this concept is not very common in current trend of practice further explorative studies are highly required for clinical validation.

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