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# Prelude to *Anuktha Vyadhi* - Understanding, Diagnosis and Treatment

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## ABSTRACT

Ayurveda is a complete science and many concepts are hidden in it. The principles of Ayurveda are eternal but its applications can be modified as per the timely changes in society. The diseases which have not been explained in classics with reference to their name, signs and symptoms are *Anuktha Vyadhi*. Any disease not mentioned in our classics can be understood by using the existing Ayurvedic concepts mentioned for diagnosis and management of diseases in common. The modern diseases which are evolving over a period of time may not have a mention in our classics but these can be very well understood by using tools mentioned in Ayurveda for diagnosis and management of diseases in common. The tools like *Nidana Panchaka*, assessing of *Agni*, different status of *Dosha Dhatu* and *Mala, Sthanantaragata Dosha* etc. The treatment for *Anuktha Vyadhi* can also be initiated by using *Samanya Chikitsa Siddantha* mentioned in common, which emphasizes on either *Hetuvipareetha*, *Dosha Vipareetha* and *Ubhaya Vipareetha Chikitsa* etc. concepts which helps in *Samprathi Vighatana*.

**Key words:** Ayurveda, *Anuktha Vyadhi*, *Tridosha*, *Samanya Chikitsa Siddantha*.

## INTRODUCTION

Ayurveda deals with every aspect of human life. The principles of Ayurveda are eternal but its applications can be modified as per the timely changes in society. Literary Meaning of the word *Anuktha* is 'unstated'. In the context where nothing is clearly said; *Anuktha* is taken as standard parameter. It helps not only in understanding the classical concepts but also becomes base for understanding the new diseases, drugs and treatment principles and so on. Over a period of time with development of medical science, many diseases have been encountered such as

Chikungunya, Gullianbarre syndrome, Dengue fever, Nipah virus etc. whose direct reference could not be traced in *Samhitas*. As these diseases are of public concern the authorities have high responsibility to eradicate them in order to solve the public concern. When modern stream of management fails to counter it effectively, public as well government look towards Ayurvedic science for better and safe solution. So it becomes the responsibility of Ayurvedic practitioner/experts to understand and identify new diseases emerging with time in our own method and find suitable solutions to such diseases.

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## DEFINITION OF ANUKTHA

*Ukthanithi Nama Rupadhibhi* ||<sup>[1]</sup>

The disease which are explained with *Nama Rupaadhi* and *Chikitsa* is called *Uktha Vyadhi*.

*Anuktha Iti Nama Rupadhi Visheshena Anukthavan* ||<sup>[1]</sup>

The disease which are not explained with *Nama Rupaadhi Vishesh* is called as *Anuktha*.

**Reason for non-recording**

It directly means that whatever is not recorded is not necessarily unknown then. (*Anuktha* is different from *Ajnanata*)

References of diseases not mentioned in *Brihathtrayee* period have been diagnosed and named in later period by subsequent *Acharya's* in *Laghutrayee* and *Nighantu*. Ex: *Amlapitta*, *Amavata*, *Phiranga* etc. Lack of documentation of newly emerged diseases in terms of *Nama* and *Rupadhi Vishesa* by subsequent authors post *Nighantu Kala* might be the reason behind non mentioning. Secondly various invasions which happened in different era might have lead to major loss of Ayurvedic literature

**Reference of Anuktha Vyadhi in Samhitas**

1. *Charaka Samhita Chikitsasthana* 30<sup>th</sup> chapter in the context of *Samanya Chikitsa Siddanta* of *Uktavyadhi*
2. *Charaka Samhita Sutrasthana* 18<sup>th</sup> chapter
3. *Sushruta Samhita Sutrasthana* 35<sup>th</sup> chapter
4. *Astanga Hridaya Sutrasthana* 12<sup>th</sup> chapter

*Vikara Nama Kushalo Na Jhinyath Kadachana | Nai Sarva Vikaranaam Namatho Asthi Dhruvasthanithi ||*<sup>[2]</sup>

*Vaidya* need not be worried when he is unable to name a disease. In fact it is not necessary to know the exact nomenclature and it is not always possible. But it does not mean that one cannot diagnose and treat such a conditions.

*Sa Eva Aparisankheya Abhidyanama Bhavanthi Hi |*

*Ruja Varna Samuthana Sthana Samsthana Namabhi ||*

*Vyasthakaranaam Tesham Yatha Sthuleshu Sangraha |*

*Tatha Prakruthi Samanya Vikarashu Upadhishyathe ||*<sup>[3]</sup>

Physician can encounter innumerable diseases because of permutation and combination of disease causing factors resulting in various diseases

presentation in relation to *Ruja*, *Varna*, *Samuttana*, *Sthana*, *Samsthana*, etc.

*Sthana Nama Anuruphai cha linghai Sheshaan Vinrdisheth ||*<sup>[4]</sup>

In *Charaka samhita Vataroga Chikitsa Adhyaya* few diseases are discussed in detail, whereas there are many more diseases which are not explained in detail, in such condition one should understand the unmentioned disease with relation to their *Ruja*, *Varna* etc.

**MATERIALS AND METHODS****Method of assesment of Anuktha Vyadhi**

*Tasmath Vikara Prakruthihi Adhithana Antharani Cha |*

*Samuthana Vishesham Cha Bhudva Karma Samachareth ||*

*Yohi Tritayam Jnatvam Karmanyaarabhate Bhishak |*

*Jnanaa Purvam Yatha Nyayam Sakarmasu N Muhyathi ||*<sup>[5]</sup>

Our *Acharyas* have laid certain guidelines to assess the diseases which are not discussed in detail in *Samhithas* or new emerging diseases. These factors are 1) *Prakruthi* (nature of the disease) 2) *Adhithana* (site of manifestation) 3) *Samuthana* (etiological factor) etc. Physician by understanding these factors should diagnose and treat an underlying condition and then he will never fail in treating the same.

**Tools for diagnosis of Anuktha Vyadhi**

*Tesham Api Tadheva Syath Doshadi Anveekshyam Beshajam ||*<sup>[6]</sup>

Here *Dosha* refers to vitiating factors and factors which get vitiated during pathogenic process. After assessing the status of *Dosha* and *Dushya* one should start the treatment.

*Dushyam Desham Balam Kalam Analam Prakruthi Vayaha |*

*Satvam Satmyam Tatha Aharam Avastha Cha Pruthagvidha ||*

*Sukshama Sukshama: Sameekshyahi Dosh Aushada Niruphanahi |*

*Yo Varthathe Chikitsyaam Na Sakhalathi Jathunith |* [7]

The physician should minutely examine each and every following factor. They are *Dushya, Desha, Bala, Kala, Anala, Avastha, Prakruti, Vaya, Satva, Satmya* and *Aahara*. After considering these factors, if treatment is initiated, it will result in a definite fruitful outcome.

### Understanding Anuktha in terms of Nidhana Panchaka

*Nidana Panchaka* a tool in diagnosis of diseases in common is applicable to *Anuktha Vyadhi*. They are *Hetu, Purvaroop, Rupa, Upashaya* and *Samprapthi*.

#### Rupa

No patients come to a physician at the time of exposure to causative factors. Usually most of the patients come to physician with some complaints he/she suffers. i.e. *Rupa*. Hence *Rupa* (presenting signs and symptoms) becomes the first tool in identification of underlying disease and its nature.

By establishing the relation of all the Signs and Symptoms (*Rupa*) with respect to *Vridhhi* or *Kshaya* of *Dosha, Dhatu* and *Mala*, it becomes easy to diagnose and treat the Condition. Similarly based on Signs and Symptoms the *Sthana, Srotas* involved and type of *Srotho Virkthi* should be established.

For example: In chronic pancreatitis features like abdominal pain (*Shoola* - because of *Vata*), Malabsorption (*Agnimandya*), Chronic Diarrhoea (*Atisara*), Weight loss (*Dhatu Kshaya*) Fatigue (*Deenatha*) etc. are seen. By assessing the nature of signs and symptoms, *Agnimaandya Chikitsa* and *Vatahara Chikitsa* can be adopted for the management of the same.

#### Purvarupa

After having the information of present complaints attempts should be made to identify the symptoms present earlier to the cardinal feature which have been disappeared. Some complaints may be present

earlier to the cardinal complaint but continued as part of present complaints.

#### Hetu

A detailed Personal History will provide information on causative factors like details of patients typical daily routine, working conditions, living conditions, any exposure to epidemic area or recently suffering from any diseases and previous medication history.

*Kala Budhi Indriyaarthanam Yoga Mithyanam Cha Athi Cha |*

*Dvayashryanaam Vyadhinaam Trividha Hetu Sangraha |* [8]

The general principles of assessment of causative factors like *Asatmeyendriartha Samyoga, Pranjaapradha* and *Parinama* should be understood in terms of *Hina, Mithya* and *Atiyoga* of *Kala, Artha* and *Karma*.

For ex:

*Athiyoga* of *Chakshurendriya* - continuous usage of electronic device is a cause in computer vision syndrome.

*Athiyoga* of *Shravanendriya* - continuous exposure to high sound or continuous usage of ear phone can lead to hearing abnormality.

*Athivyavaya (pranjaapradha* related to *kayika*) without any safety measure will lead to different sexually transmitted diseases.

Sometime one causative factor may cause many diseases or many causative factors may cause one disease. It is called as *Hetusankara*. Some example are,

1) One *Hetu* causes many disease.

Ex: *Santarpana* and *Apatarpana*

2) One *Hetu* causes one disease.

Ex: *Mrutbhakshanjanya Pandu* exposure to specific virus Eg: Hepatitis B.

3) Many causative factors leading to one disease

Ex: Four different *Hetu* leading to *Rajayakshma*, and many iatrogenic factors resulting in Cancer.

4) Many causative factors cause many diseases.

Ex: *Vataprakopaka Ahara Vihara* for *Vatavyadhi* and different risk factors for Metabolic Syndrome X.

Finding a Causative factor in the *Anuktha Vyadhi* helps us to stop the progression of the disease by adopting *Nidhana Parivarjana*.

#### Few examples for *Nidana*

1. *Sannikrishta Hetu* (immediate cause) Ex: trauma to spinal cord leads to Back pain and sciatica.
2. *Viprakrista Hetu* (nearer cause) Ex: repeated staphylococcus infection leads to carditis.
3. *Vyabhichari Hetu* (distant causes) Ex: Exposure to Carcinogenic factor leads to Cancer.
4. *Pradhnika Hetu* (main causes) Ex: Exposure to epidemic area where disease outbreaks has occur Ex: Nipah virus infection.

#### *Upashaya Anupashaya*

*Upashyaha Punrhetu Vyadhi Vipareethaanam Vipareetharthakarinaam Cha Aushada Ahara Viharanaam Upayogaha Sukhanubhandha* ||<sup>[9]</sup>

During history elicitation physician should elicit about aggravating and relieving factors. At times there may be confusion in categorising the disease due to less symptomatology and they may not reflect their exact nature, then on the probable basis *Upashaya* and *Anupashaya* treatment has to be started. If relief is noticed (*Upashaya*), then proper planning of treatment can be done. If there is aggravation (*Anupashaya*), then the treatment module has to be corrected.

For example: *Acharya Chakrapani* in *Charakasutra Sthana* mentions,

*Shonitha Ashraya Athi Bhashayaam Shonithasya Vathaadivat Svathantrena Roga Karthatvam Nirakarothi Anuktha Bhuri Shonitha Roga Grhanartham Maha* ||<sup>[10]</sup>

By giving *Sheetha* and *Ushna Chikitsa* if the *Vyadhi* does not respond then one should think that there is involvement of *Rakta*. In such conditions *Raktapittahara*, *Virechana*, *Upavasa* and *Raktamokshana* management should be adopted.

*Guda Lingha Vyadhim Upashaya Anupashyabhyam Pariksheth* ||<sup>[11]</sup>

Ex: *Snehana* application in *Sandhishoola* - if it aggravates the pain then it infers there is *Ama*. Similarly certain diet will increase the condition. For Ex: In auto immune diseases consumption of mutually incompatible foods worsens the condition owing to their antigenicity.

#### *Samprapti*

Thorough history of present illness will help to decide the course of pathogenesis of the disease (*Samprapti*). Each complaint has to be analysed in detail for its time of occurrence, nature, severity, relief, etc. Information received here has to be analysed, as part of discussion, with the background and specific details of nature of involvement of *Dosha*, *Dhatu*, *Mala*, *Agni*, *Srotas* etc. which form the different aspects of *Samprapti Ghatakas*.

#### Tools for assessment of *Agni*<sup>[12]</sup>

*Mandagni* person have the symptoms like *Gouravatha*, *Adhmana*, *Vibhanda*, *Atopa*, *Antrakujana Mukha Shosha* and *Sthamba*. *Vishamagni* person will have proper digestion at times and at times he/she will suffer from indigestion (*Samyak Pachathi* and *Asmyak Pachathi*). In person with *Tikshagni* any food consumed will be digested very quickly and patient feels hunger (*Aashupachathi*). If food is not given at that time, it results in *Dhatu Paka* later which may lead to death of the person. In person with *Samaagni*, the consumed food get digests in proper time and there is no discomfort felt by the person (*Samayak Pachati*).

The logic behind this is that the pathogenesis always involves basic *Samprapti* factors like *Dosha*, *Dhatu*, *Mala*, *Agni*, *Srotas*. Without the involvement of these, the disease cannot get manifested. Hence the thorough knowledge of these basic factors helps in



understanding the pathology involved in any condition and accordingly the treatment can be planned.

#### Understanding Anuktha in terms of Dosha

*Nana Rupahi Asankhyai Vikarahi Kupitha Malaha*

*Tapayanthi Tanum Tasmath Tadevath Aakruthi Sadanam ||*

*Shakyam Na Ekaikasho Vakthum Mathaha Samanyam Uchyathe ||*<sup>[13]</sup>

Due to the vitiation of *Dosha* different kinds of diseases manifest in the body and as it is difficult to mention each of these disease with respect to causative factor, sign and symptoms and treatment *Acharya* have described certain general principles with respect to the *Vridhi*, *Kshaya Lakshana* of *Dosha*, *Dhatu* and *Mala* accordingly their management.

*Dosha Eva Hi Sarvesham Roganam Eka Karanaam |*

*Yatha Pakshi Paripathan Sarvathaha Sarvam Apyaha ||*

*Chayam Atheythi Naathmiyaam Yatha Akrusthnam Apyadha |*

*Vikara Jatham Vividham Trigunaan Athivarthate*

*Tatha Svadhatu Vaishamyam Nimithham Api Sarvadha Vikarajaatham Tridoshan ||*<sup>[14]</sup>

Here *Acharyas* have tried to tell the importance of involvement of *Doshas* in the manifestation of disease. They give an simile how a flying bird cannot get detach itself from its shade in the same way, *Vyadhi* cannot manifest without involvement of *Dosha*.

Just as all the things in the universe cannot be devoid of the three *Gunas* (*Satva*, *Raja* and *Tama*) similarly all the disease cannot be devoid of the *Dosha*.

#### Understanding Anuktha in terms of Sthanantaragata Dosha

Each *Dosha* have their own *Sthana* if any other *Dosha* enters this *Sthana* and exhibits its effects in order to manifest morbidity it is called *Sthanantaragata*. This knowledge is essential in treatment. If a *Dosha* gets

localises in other *Sthana*, physician can understand the probable manifestation of disease based on *Sthanantaragata* concept.

Some of examples are

1. In *Shakashritha Kamala* - Due to *Kapha Avarodha* in *Kosta* the aggravated *Vata* expels *Pitta* from *Kosta* to *Shaka* to manifest yellowish discoloration of eyes, nails and skin.
2. If embolism occurs in heart - then symptoms are different whereas if embolism occurs in brain, then symptoms are different.

#### Examinations and Investigations

1. Routine detailed examination in terms of modern clinical methods and Ayurvedic clinical methods.
2. Adopting *Dhatu Upadhatu* and *Mala Pariksha* methods (Lab investigations) as per modern methods and Ayurvedic methods.

#### Nomenclature of New Diseases

There is need to name the new diseases for the better understanding of disease and also it becomes easy to explain to the upcoming generation. For this our *Acharyas* have given certain rules and regulation for naming the new condition which may be either *Vyadhi* or *Aushada* or anything else.

They are - *Ruja*, *Varna*, *Sthana*, *Samstana*, *Srava* etc. Name should give some clue to understand it easily. For example *Kapala Kushta* (by hearing it, we can think of the nature and texture of the skin condition).

#### Samanya Chikitsa Siddantha

*Sarva Vikaranam Uktam Ethath Chikisthitam |*

*Sthanamethadvi Tantrasya Rahasya Pramam Uttam ||*<sup>[15]</sup>

If treatment is not mentioned for any disease, then in such situation the *Samanya Chikitsa Siddantha* mentioned in *Chikitsa Sthana* should be followed.

They are - *Hetuviparita*, *Doshaviparita* and *Ubay Viparita* etc. treatment modalities.

*Nasthi Roga Vina Doshai Yasmath Tasmath Vichakshanaha Anuktah Api Doshanam Linghai Vyadhi Upachareth ||*<sup>[16]</sup>

As a disease cannot manifest without involvement of *Dosha* and even if the disease is not specifically mentioned, the intelligent physician should treat that condition by observing/considering sign and symptoms of vitiated *Dosha*.

*Doshanam Bhau Samsargaath Sankeeryanthe Hi Upakramaha ||*<sup>[17]</sup>

In the condition where permutation and combination of *Doshas* leads to different disease condition, the *Shad Upakramas* can be mixed without mutual contradiction and can be employed in the management. As *Vatadi Doshas* do not exceed three in number, the *Upakramas* also do not exceed six.

*Dosha Dushya Nidhananam Vipareetha Hitham Dhruvam*

*Ukta Anukthan Gadhan Sarvan Samyag Ukta Miryachhathi ||*<sup>[18]</sup>

In *Chikitsa Sthana Acharya Charaka* has explained treatment for both *Uktha* and *Anuktha Vyadhi* we have to follow the same treatment line in conditions whose mentioning is not seen in classics. They are - 1) *Dosha Vipareetha Chikitsa* 2) *Dushya Vipareetha Chikitsa* 3) *Hetu Vipareetha Chikitsa*. If these are employed properly in *Uktha* and *Anuktha Vyadhi* then *Vyadhi* will definitely subside.

Commenting on the above *Acharya Chakrapani* opines,

*Esham Vyasthanaam Samasthanaam Vayavath Vipareethaam Hithamithi Bhashajam ||*<sup>[19]</sup>

If the *Bhashaja* is *Vipareetha* either interms of *Vyastha* (individual) or *Samastha* (all together) to *Nidhana Doshdushya* then it is called as *Hitakar Bhashaja*. Further he adds,

*Yadyapi Chayath Nidhana Vipareethaam Bhashajam Tat Doshavipareetha Naiva Grahithum Paryathe Yatho Nidhanena Dosha Prakopaha Kriyathe Tasya Ca Doshasya Vipareetham Yatha Ruksha Nidhana Vriddhe Vayor Ruksha Vipareetha Eva Snehaha*

*Sanidane Api Vipareetha Eva Tatha Api Doshasayivaamshavaiparipathyena Bhashaja Proyoga Upadharshanaartham Nidhana Vipareetha Updhanamiha ||*<sup>[20]</sup>

By following *Nidhana Vipareetha Chikitsa* we would also accomplish *Dosha Vipareetha Chikitsa*.

Ex: *Ruksha Nidhana Sevana* leads to *Vata Parkopa*, in such condition *Sneha Guna Yuktha Dravya* are used.

One should also give importance to the *Amsha Amsha Kalpana* of *Dosha*. Ex - If *Vata* gets aggravated by all its *Guna* then *Taila* is consider as the best because all the *Taila Gunas* are antagonist to *Vata Guna*.

*Yadha Sithaena Vaayu Vriddha Tada Sarvathmana Viruddhaam Tailam Usrujya Yadeva Sithatva Hitham Tasyahiva Sitha Gunasya Prashamartha Hetu Vipareetham Ushanm Bhashajam Prayujyathe ||*<sup>[21]</sup>

If *Vatha Prakopa* occurs due to *Sitha Guna* (alone) in such condition, *Taila* will not be better and on contrary *Ushna Chikitsa* in terms of *Swedana* will be beneficial.

*Yatthu Samanameva Eekshyanam Doshanam Dhatunaam Va Bhashajam Va Bhavathi Tad Doshadi Kshaya Vyadhi Vriddhi Janakataya Vipareethameva ||*<sup>[22]</sup>

In *Dosha Kshaya / Dhatu Kshaya* condition *Samana Guna Aushada* should be given, as it increases the *Dosha / Dhatu*.

*Doshaha Ksheena Brimhavithavyaha Kupitha Prashamavithavyaha Vrudhha Nirhavithvyaha Samaha Paripaalya Ithi ||*<sup>[23]</sup>

If *Dosha* are *Ksheena* then *Brhmana Chikitsa* has to be adopted. If *Dosha* are *Prakupitaavastha* then *Prashmana* has to be adopted. If *Dosha* are in *Vriddhaavastha* then *Shodana* has to be adopted. i.e. If *Kapha Vriddhi* is there then *Vamana*, if *Pittha Vriddhi* is there then *Virechana* and if *Vata Vriddhi* is there then *Basti* has to be adopted.

## DISCUSSION

There are innumerable diseases noticed since ancient times and are still evolving. Change is universal law of

nature. Change in climate, environment, geography, life style, food pattern, development of new machinery and gadgets etc.

All these provide variety of new class and types of causative factors for manifestation of new diseases.

Our *Acharyas* have given us guidelines to understand such new emerging disease. The emphasis is on *Doshic* approach by analysing the *Nidana Panchaka* of that particular unknown disease. It may be essential to interpret contemporary version of any new disease based on Ayurvedic approach. Efforts to understand the *Samprapti* is a must to do *Samprapti Vighatana* of that disease so as to give effective treatment in the lines of Ayurveda.

Following are few examples how we can proceed with unknown or new disease.

#### Understanding of Nipah Virus in Ayurveda

It is a viral infection. The symptoms are Fever (*Santapa- Pitta* involvement), Cough (*Kasa - Kapha Vata* involvement), Headache (*Shirashoola - Vata*), Shortness of breath (*Shwasa - Kapha Vata*), Confusion (*Moha - Vata*), Drowsiness (*Tandra - Kapha*). By seeing all these we can analyze that the *Nidana* is *Agantuja Karana* and involvement of *Dosha* is *Kapha Pradhana Tridosha Vyadhi* and *Rasa Dhatu* is involved, *Pranavaha Srothas* is involved and *Srotho Dushti* is *Sangha*. By seeing above *Samparti Ghataka* we can adopt *Nidhana Parivarjana* in terms of *Desha Tyaga Kapha Hara Chikitsa* and *Pranavaha Srothas Dusti Chikitsa*.

#### Understanding of Multiple Sclerosis in Ayurveda

The cause of this disease is consider as Auto immune. The symptoms are Impaired sensitivity (*Suptatha - Vata*), Numbness (*Shunyatha - Kapha Kshaya*), Muscle weakness (*Dhourbalya - Vata*), Blurred Vision (*Timira - Pitta*), Problem in speech / swallowing (*Udana Vata / Prana Vata*), Difficulty in balance (*Vyana Vata*). By seeing this we can analyze the *Samprapthi Ghatakas*. It can be taken as *Vatapradhana Tridosha Vyadhi*. *Rasa* and *Majja* are *Dushya* and *Majja Vaha Srothas* is involved with *Srotho Dusthi Sangha*. By seeing above *Samprathi*

*Ghataka* we can adopt the *Majja Vaha Srotas Dusti Chikitsa* and *Vatahara Chikitsa*.

#### Understanding of Dengue Fever in Ayurveda

The clinical Features of dengue fever are Fever (*Santhapa - Pitta*), Severe joint pain and muscle pain (*Vata*), Headache (*Vata*), Weakness (*Vata*), Rashes (*Pitta*), Vomiting (*Kapha*), Abdominal pain (*Vata*), Bleeding tendency (*Pitta*). The *Aganthu Karana* is responsible for manifestation of the disease. Accordingly this can be considered as *Vata Pradhana Vyadhi* with *Rasa* and *Rakta Dhatu* involvement. *Rasa Vaha Srotas* is involved. By analyzing above *Samprapti Ghatakas*, *Vata Pittahara Chikitsa* and *Rasa Vaha Sroto Dustichikitsa* can be adopted.

#### CONCLUSION

The principles of Ayurveda are eternal but its applications can be modified as per the timely changes in society. The diseases which have not been explained in classics with reference to their name, signs and symptoms are *Anuktha Vyadhi*. Any disease not mentioned in our classics can be understood by using the existing Ayurvedic concepts mentioned for diagnosis and management of diseases in common. Application of *Siddhanta* is essential for management of any disease. The tools like *Nidana Panchaka*, assessing of *Agni*, different status of *Dosha*, *Dhatu* and *Mala*, concept of *Sthanantharagata Dosha* etc. serve as basics in understanding, diagnosing and treating newly emerging diseases. Treatment may become ineffective or may lead to complications if right treatment principle is not adopted. As long as the *Samprapti* is not analysed properly there is no effective cure for any disease.

*Vikaranaam Akushalo Na Jhinyath Kadachana |*

*Na Hi Sarva Vikaranaam Naamatho Asthi Dhruvaasthithi ||*

*Dosha Dushya Nidhanaanam Vipareethaam Hitham Dhruvam |*

*Ukta Anukthaan Gadaan Sarvaan Samyag Uktha Mriyachathi ||<sup>[24]</sup>*



Hence treatment adopted based on these above said principles will never fail and give fruitful results.

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