

## ANUPADESHAJA VIKARA IN AYURVEDA- THERAPEUTIC VIEW

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## ABSTRACT

**Introduction:** Health of the individual depends on the balance of the *dosha* and *dhatu* in the body. Imbalance of the *dosha* and *dhatu* produces disease in the body. The spectrum of treatment of diseases includes *desha*, *dosha*, *aushadha* and *sadhyasadyata* of the *vyadhi*. The term *desha* encompasses *deha* (body) and *bhumi* (geographical area) in which diseases occurs. *Vataja*, *pittaja* and *kaphaja* are three types of *deha prakriti* (constitution). *Jangala*, *anupa* and *sadharana* are the types of *bhumi*. *Anupa desha* contains marshy land, hills, lakes, well, river are found in the great numbers. The underground water level is not deep, costal areas and varieties of fruits and vegetables and are more prone to the *kaphaja* and *vataja* diseases. **Discussion:** Prognosis of the diseases depends on the similarity and dissimilarity in the properties of *desha*. *Kapha doshaja vyadhi* arises in the *Anupa desha* are difficult to cure because of its similar properties. While

diseases having dissimilar properties can be treated easily. **Conclusion:** Globalization leads to the migration of people from one place to other. Hence, *desha* can be considered the main factor in the successful treatment of diseases. Contemplation of the properties of the causes is required to treat the diseases. Such ambit of diseases occurring in the *anupa* region can be treated by using the Ayurveda modalities.

**KEYWORDS:** *Anupa desha*, Ayurveda, *bhumi*, *Anupadeshaja vikara*.

## INTRODUCTION

Maintenance of the health in healthy and the cure of the diseased one is the prime goal of Ayurveda science. The *dosha* and *dhatu* are responsible for the mechanism of the body. Thus,

the treatment of the diseases aims at the balancing the *dosha* and *dhatu*. The spectrum of treatment of diseases includes *desha*, *dosha*, *aushadha* and *sadhyasadyata* of the *vyadhi*. The term *desha* encompasses *deha* (body) and *bhumi* (geographical area) in which diseases occurs.<sup>[1]</sup> *Vataja*, *pittaja* and *kaphaja* are three types of *deha prakriti* (constitution).<sup>[2]</sup> *Jangala*, *anupa* and *sadharana* are the types of *bhumi*.<sup>[3]</sup> *Jangala desha* is characterized by rocky, sandy land with full of the stones, small ponds, open spaces, hot weather, scanty rainfall, thorny bushes and are prone to the *vata-pitta* dominant diseases.<sup>[4]</sup> *Anupa desha* contains marshy land. Hills, lakes, well, river are found in the great numbers. The underground water level is not deep, costal areas and varieties of fruits and vegetables and are more prone to the *kaphaja* and *vataja* diseases.<sup>[4]</sup> *Sadharana desha* has mixed characteristics with the proper balance of dry land and moist season, open spaces and forests, the animals and crops have the combined characters of *Jangala* and *anupa desha*.<sup>[4]</sup> Prognosis of the diseases depends on the similarity and dissimilarity in the properties of *desha*. *Kapha doshaja vyadhi* arises in the *Anupa desha* are difficult to cure because of its similar properties. While diseases having dissimilar properties can be treated easily. Consequently, *desha* plays an important role in the management of diseases. In this article, we mainly focus on the generalized concept of *anupa desha* in terms of the diseases and their treatment.

### Factors responsible for the production of diseases in the *Anupa desha*

1. Food is the main factor responsible for the health. If the similar properties of food taken that of the region, it results into the diseases. Tradition of food changes with the region. People living in the eastern region consumes daily fish and meat, food having *amla rasa* that results in the *Shlipada* and *galaganda* diseases. South region people have habit of taking fish. Hence, they suffered mostly with the skin diseases. *Balhika* region people take the *abhishyandi* meat and suffers with the *kaphaja vyadhi*.<sup>[5]</sup>
2. The substances originating in the respective region possess the same property. *Guru guna* of the *Anupa* region makes the rice and milk of *guru* property.<sup>[6]</sup>
3. Rivers flowing towards east possesses the *guru* property.<sup>[7]</sup> Water sources in the *anupa desha* contains the old stagnated water which is *abhishyandi* in the properties and results in the *shlipada* like diseases.<sup>[8][9]</sup>

### Diseases of the *Anupa desha*

Predominantly *shlipada galaganda*, *prameha*, *kapharoga*, *santarpanottha roga* like *prameha*, *pidaka*, *kotha*, *kandu*, *pandu*, *jvara*, *mutrakricchra*, *arochaka*, *tandra*, *klaibya*, *atisthaulya*,

*alasya, gurugatrata, moha, pramilaka, shopha* etc. found in the *anupa* region.

## DISCUSSION

Diseases occurring in the *anupa desha* are *kapha dominant*.<sup>[10]</sup> The person having diseases originating in the *anupa desha* if shifted to the *Jangala desha* lose their severity and vice-versa. The *dosha* accumulated in its origin may not aggravate the others. *Nidana parivarjana* is the main factor in the treatment of *anupadeshaja vikara*. Adaptation of the appropriate regimen is also important for the treatment of the diseases.<sup>[11]</sup> The substances having similar properties to the *desha* increase *dosha* in the body. It can be treated by *ahara* and *vihara* having the opposite properties. It is also seen that the different regions of people have different customs. Individuals who do not follow the regimens are suffered by the diseases. Treatment of such diseases can be done by assessing the *satmya*, *satva* and *ritukala* with respect to the *desha*.<sup>[12]</sup> *Satmya* of *anupa desha* can be elaborated as the *ahara satmya*, *vihara satmya* and *oka satmya*.<sup>[12]</sup> Person having habitual to the *madhura rasa*, *kapha dosha* dominant, taking *snigdha*, *klinna*, *puti*, *paryushita* properties of diet in such condition, *tikshna shodhana*, *tikshna-ushna* and *laghu* properties of medicines can be given. Person habitual to the *amla*, *lavana*, *ushna* diet can be treated with *mridu shodhana*, *naati sheeta* and *naatiushna aushadha*. *Katu*, *kashaya rasa*, *ruksha*, *sheeta* habituated individual should be treated with *shamana*, neither too cold nor too hot and with mild medicines. Persons habitual to the *gramya ahara* can be treated with *shodhana* followed by the *rasayana*. Continuously moving individual belonging to the *vihara satmya* property, *shamana rasayana* can be indicated. In the individuals habituated with sedentary lifestyle mild purificatory process with the *ushna aushadha* can be given. Individuals living in the marshy place's properties having *manda*, *vishada* and *ushna aushadha* can be given. In case of spontaneous taking of *abhishyandi dravya* in the diet, *apathya tyaga* and *shodhana* can be indicated. In the persons habitual with the *manda visha* or *garavisha*, withdrawal of unwholesome food followed by the *mridushodhana* and *rasayana* in the form of *swarna* can be given. In case of vitiation by the *dushivisha*, withdrawal of unwholesome food followed by the *shamana chikitsa* and *swarna* can be given. Diet taken according to the habituation makes the person healthy and vice versa. While improper conduction of seasonal regimen can result even lean person weaker day by day. Hence, the medicinal treatment given with the food according to the *satmya*, *satva* and *ritukala* is indicated for increasing strength and potency of a person.<sup>[12]</sup>

## CONCLUSION

Globalization leads to the migration of people from one place to other. Hence, *desha* can be considered the main factor in the successful treatment of diseases. Contemplation of the properties of the causes is required to treat the diseases. Such ambit of diseases occurring in the *anupa* region can be treated by using the Ayurveda modalities.

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