

TO STUDY “MALEENAIHI BHUKTAIHI” HETU IN UDARA ROG
W.S.R. TO HETULESHOKTA: A LITERARY REVIEW

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ABSTRACT

There are 7 *Kalpanas* mentioned by *Arundutta* in his commentary *Sarvanga Sundaraon Ashtang Hruday*. In these, ‘*Lesh Kalpana*’ is one of the techniques used by commentators for uncovering the hidden concepts. Dictionary meaning of the word ‘*Lesh*’ is a small bit or portion, a particle, an atom, a very Small quantity. Here, in reference to this topic *Lesh* means the words, the sentences, or the concepts which are not directly mentioned in *Granthas* only some part of it is mentioned. The word ‘*Ukta*’ means ‘said or uttered’. Thus, the word *Leshokta* means, “mentioned in brief”. By applying *Hetu leshokta kalpana* in the context of *Nidan* paves a way to get pinpoint knowledge

of diagnosis and thereby guide us to plan a better treatment policy. And also, by the help of this *leshokta* further studies can be done and can be applied to other tantras to find out their relevance and practical utility. If the *Hetu* is not clearly mentioned, it is called as “*Hetu leshokta*” We are here giving you one example for Explaining *Hetu Leshokta*:

अग्निदोषान्मनुष्याणां रोगसङ्घाः पृथग्विधाः। मलवृद्ध्याप्रवर्तन्ते विशेषेणोदराणितु॥९॥

मन्देऽग्नौमलिनैर्भुक्तैरपाकाद्दोषसञ्चयः। प्राणाग्न्यपानान्सन्दूष्यमार्गान्बुद्ध्वाऽधरोतरान्॥१०॥ च. चि.

१३ / ९ - १० " In *Udara Chikitsa Adhyay*, “*Maleenaihi Bhuktaihi*” is mentioned as the *Hetu* of *udaravyadhi*. This *Maleena Aahara* is a general term. Thus, *maleena Aahar* is “*Hetu leshokta*”. So here in commentary of *chakrapani* along with *Maleenaihi* word which is briefly described commentators adds *viruddha aaharadi* word in order to elaborate the context of *Dosha Prakop* effects as well as *viruddha aahara* type manifesting in the disease. As a result

of that we are able to find out concept of *viruddha* Results in *agni mandya* & there by leading to *Udar*.

Methodology that can be adopted are internal study of entire *charak samhita* using *atitaveksha* and *Anagataveksha tantra yukti*. We can also consider *paratantra avalokana* study of *sushrut* and *Ashtanga hrudaya samhita*.

KEYWORDS: *Maleena hetu, leshokta, Ahar, Vihar.*

INTRODUCTION

Kalpana, Taichilya, Tantrayukti, Arthashraya are tools mentioned for better understanding of Classical text *Lesh Kalpana* is one amongst them. The classical text of Ayurveda follows a special methodology of writing treatise with Grammatical and Compositional Methods. *Kalpana, Tachilya, Tantrayukti, Arthashrya* are the tools in deciphering and decoding the *sutras*. In this article we have utilized *Lesh Kalpana* as the tool under Consideration.

Leshokta means, “mentioned in brief”. ‘*Lesh*’ is a small bit or portion, a particle, a very Small quantity. ‘*Ukta*’ means ‘said or uttered’ ‘*Lesh Kalpana*’ is one of the techniques used by commentators for uncovering the hidden concepts.

Dr. Leena Bavadekar explained types of *Leshokta* in her Book are *Dravya, Guna, Karma, Hetu, Rasa, Virya, Vipak, Vyavahar, shashtra, Vyadhi* and *Chikitsa Leshokta*.

Hetu Leshokta is My Study Model, where *Hetus* are Explained in Brief, the emphasis of current article is on exploring ‘*Maleena Ahar- A hetu leshokta*’

RELEVANCE OF WORK

मन्देऽग्नौमलिनैर्भुक्तैरपाकाद्दोषसञ्चयः।

प्राणाग्न्यपानान्सन्दूष्यमार्गान्बुद्ध्वाऽधरोत्तरान्॥ च. चि. १३/१०

I have Identified “*Maleenaihi Bhuktaihi*” as a *Hetu Leshokta* in *Udara*. The term ‘*Maleena*’ was explored using *Atitaveksha* and *Anagataveksha tantra yukti*. The Term *Maleena* has been Mentioned at Several Places in Classical Text. (*Bruhatrayi*).

It was observed during the study that a continuous change in Time - space gap, *Aahar* patterns have seen a Major revolution as compared to the methodology practiced earlier.

Thus, the need to Work on the *Leshokta Hetu 'Maleenaihi Bhuktaihi'*

AIM

To Study “*Maleenaihi Bhuktaihi*” Hetu in *Udara Rog W.S.R.* to *Hetu Leshokta*.

OBJECTIVES

- To Explain the term “*Maleena*” using *Swatantra avalokana & Paratantra avalokana*. To Elaborate the concept of “*Maleena*” according to Ayurvedic Text. (*Bruhatrayi*)
- To Categorize the term “*Maleena*” by using *Atitaveksha* and *Anagataveksha tantra yukti*.
- To Study “*Maleena Aahar*” Concept with Respect to *Desha* and *Kaal*.
- To Study “*Aahar Sankalpana*” in Classical text with reference to *Maleena Aahar*.
- To Study the Concept of *Maleena Aahar* with Reference to exiting/ upcoming Recent Dietary Concepts (*Anukta Aahar*).

METHODOLOGY

Materials

Classical text with Commentary P.V.Sharma book of *Charak Samhita Decoding Leshokta* by Dr. Leena Bavadekar *Shabdakalpadrum Sanskrit Dictionary*

Methods

Tatva – Shastra- Vyavahar Frame for Study. Position & Important of Sutra in *Adhyay*.

Explain *Sangati* (Sequence) of Sutra in *Leshokta Frame*.

RESULTS AND DISCUSSION

The Dictionary Meaning of “*Maleena*” is मलते धरति दोषमिति (*Kalpadruma*)

Here it details as the one that vitiates Doshas is called *Maleena*.

मलीमसं तु मलिनं कचचरं मलदूषितम्. पूतं पवित्रं मेध्यं च वीधं तु विमलार्थकम्. (*Aamarkosh*)

मल अस्त्यर्थे इनन् (*Vachasptyam*) . When the secretion of Malam is in excess in the body.

Dirty, foul, filthy, impure, unclean, soiled, stained (*Apte*)

Swatantra Avalokana of “Maleena”

Here, *Swatantra* is the literature in consideration for a thorough study.

Avalokan means to see ,to observe. So, *Swatantra Avalokan* here is detailed study of *Charak*

Samhita for the topic under consideration. Commentators have considered limitations and enormity of classical texts while mentioning classical terms.

Underlying are some *hetu Leshokta* from *Swatantra Avalokan* -

मलिनाहारशीलस्य रजोमोहावृतात्मनः | ch.su.24/26

ताः शुभा रूक्षमलिनाः सङ्क्षिप्ताश्चाशुभोदयाः|ch.i.5/15

दीनभीतद्रुतत्रस्तमलिनामसतीं स्त्रियम् | ch.i.12/16

सिध्यन्ति देहे मलिने प्रयुक्ताः क्लिष्टे यथा वाससि रागयोगाः|| ch.chi.2.1/51

सङ्करकूटमलिनरथ्याचेलतृणाशमकाष्ठाधिरोहणरतिं..... ch.chi.9/20

मलिनाहारशीलस्य वेगान् प्राप्तान्निगृहणतः|ch.chi.10/57

मलिनः स्निग्धो बहूष्मा गुरुः स्तिमितवेदनः...ch.chi.21/38

Paratantra Avalokana of "Maleena"

Similarly, *Partantra Avalokan* Any other literature under study other than *Swatantra*, her *SushrutSamhita* And *Ashtang Hriday* are the *Partantra Avalokan*.

underlying are some *hetu leshokta* of *Maleen* from *Sushrut Samhita*

आर्द्रजीर्णापसव्यैकमलिनोद्ध्वस्तवाससः | Su.su.29/8

मलिनविकृतहीनगात्राणि न स्पृशेत्...| Su.sha.10/3

रजस्वलामकामां च मलिनामप्रियां तथा | Su.chi.24/114

मलिनाम्बरसंवीता मलिना रूक्षमूर्धजा | Su.u.32/10

अजीर्णाध्यशनासात्म्यविरुद्धमलिनाशनैःsu.u.54/3

विरुद्धमलिनाहारविहारकुपितैर्मलैः | su.u.61/4

Paratantra Avalokana of "Maleena" from Ashtang Hriday-

भूबाष्पेणाम्लपाकेन मलिनेन च वारिणा | A.H.Su.3/43

त्रिदोषं मलिनाविलम् | A.H.Su.27/41

ताः शुभा, मलिना रुक्षाः सङ्क्षिप्ताश्चाशुभोदयाः| A.H.Sha.5/51

अमङ्गलाह्वयं क्रूरकर्माणं मलिनं स्त्रियम् | A.H.Sha.6/3

अजीर्णान्मलिनैश्चान्नैर्जायन्ते मलसञ्चयात् | A.H.Ni.12/1

मेचकाभोऽसितः स्निग्धो मलिनः शोफवान् गुरुः| A.H.Ni

तीक्ष्णालेपोत्क्लिष्टं कुष्ठं हि विवृद्धिमेति मलिने देहे॥ A.H.Chi.19/54

स्तन्ये त्रिदोषमलिने दुर्गन्ध्यामं जलोपमम्| A.H.U.2/20

दाहोषे मलिनं शुक्लमहन्याविलदर्शनम्॥ A.H.U.12/27

दोषाध्युषितसङ्कीर्णमलिनाणुरजः पथाम्॥ A.H.U.33/1

वाजीकरो वा मलिने वस्त्रे रङ्ग इवाफलः॥ A.H.U.39/4

"Maleena" According to Ayurvedic Text,

मलिनैरिति दोषकारकैर्विरुद्धाहारादिभिः| Ch.chi.13/10 Tika

it means , विरुद्धाहारादि factors are instrumental in vitiating the doshas. Similarly, commentators have mentioned similar context in different areas. The complete study of all the references , a broader perspective of *Maleena shabda* is understood.*Maleen* extends to *Ahaar* and *Vihaar* practises .

मलिनमिति अत्यर्थदुष्टम् | Ch.chi.14/178 Tika

अमेध्यं मलिनं | Ch.chi.20/18 Tika

मलिनः मलदिग्धः | Ch.chi.21/38 Tika

कलुषेषु मलिनेषु| Su.su13/14 tika

आविलं दूषिकासाभ्यां मलिनं | Su.K.5/41 Tika

“Maleena” According to Ayurvedic Text

मलिनशब्द आहारविहाराभ्यां सम्बध्यते; तत्र मलिनाहारः पूतिद्वेष्टामेध्यपर्युषिताः, मलिनो विहारो दृष्टादृष्टार्थः स्मार्तवचनात् जातव्यः। Su.U.61/4 Tika

This respective *Shloka* gives a complete information regarding *Maleena Paribhasha* here.

मलिनैश्चान्नैः-पूतिपर्युषितसङ्कीर्णादिलक्षणैः, तथा मलसञ्चयात्-चिरकालसम्भृताद्दोषाणां प्रचयात्, उदराणि जायन्ते। A.H.Ni.12/1 Tika

Why “Maleenaihi Bhuktaihi” is Leshokta?

The Term “*Maleenaihi*” is an elaborate concept. The Commentators have described the Meaning, but *Granthkaras* have not given complete aspects of it.

Similarly, “*Bhuktaihi*” term has wider spectrum i.e., it Includes अत, पत, लढ, शत. So, term “*Maleenaihi Bhuktaihi*” is *Leshokta*.

“विरुद्धाहारादिभिः” According to Ayurvedic Text

‘*Aadibhi*’ here is inclusive of other types of *aahar* other than *Virudha*. So when explored further, following sutras were found in same perspective-

विरुद्धाजीर्णासात्म्याकालप्रमितातिहीनगुरुविषमभोजन | च. सु.१५/१५

विरुद्धाजीर्णसङ्क्लिष्टविषमासात्म्यभोजनात् | च. सु.१७/११

विरुद्धानामुपक्लिन्नपूतीनां भक्षणेन च | च. सु.२४/८

विरुद्धाध्यशनाजीर्णाशनशीलिनः | च. वि.२/१२

विरुद्धासात्म्यभोजनसमुत्थानाः | च. वि.७/१२

विरुद्धदुष्टाशुचिभोजनानि | च. चि.९/४

विरुद्धाजीर्णप्रमिताशनासात्म्यभोजना | च. चि.१४/९

विरुद्धासात्म्यभोजनादभोजनात् | च. चि.१९/८

विरुद्धाजीर्णाभ्यवहाराम | च. सि.२/९

“Maleena Aahar” Concept with Respect to Desha and Kaal.

There is Continuous change in *Desh & Kaal*, so certain dietary habits and certain food products that go against the *desh* and *Kaal Prakiriti* will be considered as “*Maleena*” in that

specific condition.

For Examples, *Rotika & Kebab* is suitable for their local Inhabitants as in North India where Winters are extreme, *Agni* of inhabitants is mostly *tikshna*. As the *Desha* Changes it is considered as “*Maleena*” when consumed in excess.

“*Maleena Aahar*” Concept with Respect to *Desha and Kaal*.

Similarly, Certain Food & Drinks may be Considered as “*Maleena Aahar*” when consumed in excess quantity For Example, Fermented food products like Tapioca & Soya Chunks and Certain Old Wines

“*Aahar Sankalpana*” in Classical text W.R.T. *Maleena Aahar*

Viruddha Aahar: 18 Types of *Viruddha* where are told in *Charak Samhita*, all factors together & individual may cause “*Maleena Aahara*”

Paryushit Aahara: Any Food which are kept more than 12 hrs may cause “*Maleena Aahar*”

Sankirnya Aahar: Two or More Food eating at the same time may Cause.

Apakva aahar: Partially cooked food may cause.

Aam aahara: Certain raw Food are eating.

Shulya Aahar: Meats ate by barbeque.

Dushta Aahar: Foods which are prepare by adding “*Khamala*”

Recent Dietary Concept (*Anukta*) of “*Maleena Aahara*”

Most of the food in Today's era are not Described in Our Classical Text. For e.g. Pizza, Burger etc.

Following Points to be Consider for Study of *Anukta Dravya*

शौच : Purity, मंथन : Churning, भाजन : Roasting, तोयाग्नि संस्कार: Boiling, नैवेद्य : Offering,
दृष्टीदोष विनाशन : To Cast Evil eye, मंत्रोच्चार : Mantra Chanting, वर्णिकरण: Food coloring,
उद्धूलन: Aromatic, धुपन : Fumigation

CONCLUSION

विस्तारयति लेशोक्तं सङ्क्षिपत्यतिविस्तरम्॥ च. सि. १२/३६

Thus, when all the classical tools are used A single shloka can be explained elaborative way within inclusion of many factors under consideration. The making of a literature takes into

consideration various factors which in turns requires Brief mention of classical concepts termedas Leshokta.

Here, *Maleena ahaara* is a *Hetu Leshokta*.

Decoding Classical text is Necessary to elaborate shloka as it gives you Deep Meaning with vastcanvas.

For Researcher: To test whether all *Leshokta hetu* are right.

For Practitioner: For Find out exact *Hetu* for *Nidan Parivarjana*.

For PG Scholar: Detailed Meaning of Shloka for Better Understanding. For UG Student: Ready Canvas with Meaning and Compilation.