

Importance and understanding the concept of *Anukta Vyadhi* through Ayurvedic context

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ABSTRACT :

Ayurveda is ancient system of Indian medicine. There are many basic principles of *Ayurveda* which are applicable in current time. One of them is 'Anukta' which is one of the time based principle. Literary meaning of the word *Anukta* is 'unstated'. Concept of *Anukta* is mentioned in *samhita* while describing *Tantrayukti* i.e. *Atidesha tantrayukti* which guide us to understand the newly emerging diseases. *Acharya Chakrapani* comments that *Atidesha tantrayukti* is useful to getting the knowledge of unsaid/hidden things. *Anukta vyadhi* are those which are not elaborated in the *samhita*. *Acharya Charaka* mentioned that all diseases cannot be labeled with some name so concept of *Anukta vyadhi* has been developed. Due to many reasons in current so many diseases emerging which are not explained in *Ayurveda* classics. So the concept of *Trividha bodhya sangraha* i.e. *VikarPrakruti-Adhisthana-Samuthana* which is basic of study of *Anukta vyadhi*

can be useful to study the newly formed diseases and we can derive their diagnosis and treatment. Here we are focusing on the importance and understanding the concept of *Anukta vyadhi* through *Ayurvedic* context.

KEYWORDS: *Anukta vyadhi, Trividha bodhya sangraha, Atidesha tantrayukti, Vikar prakruti, Nidan panchak.*

INTRODUCTION:

The principles of *Ayurveda* can be modified as per the time changes. There are many basic principles of *Ayurveda* which are applicable in current time. One of them is 'Anukta' which is one of the time based principle. Meaning of the word 'Anukta' is unstated/unsaid/hidden.^[1] It helps not only in understanding the classical concepts but also becomes base for understanding the new emerging diseases. The description of *Anukta* is found while studying *Tantrayukti* i.e. *Atidesha tantrayukti*.^[2] *Chakrapani* comments that *Atidesha tantrayukti*

helps for clarification of hidden meaning and *Arthapatti tantrayukti* helps to derive unsaid things. Deep review of *samhitas* required to understand the importance of various signs and symptoms, etiology, site of origin, manifestation of newly emerging diseases. According to *Ayurvedic* standards of good clinical practices, it is a must to study and diagnose disease first before starting treatment.^[3] For this it is essential to find importance of *Anukta vyadhi* and way of its understanding through *Ayurveda* for the sake of studying new emerging diseases. With changing time new lifestyle modification, dietary habits, sleeping habits results in various newly emerging diseases. So for study of these diseases according *Ayurveda* concept of *Anukta vyadhi* can be considered and studied as per guidelines given for the evaluation of *Anukta Vyadhi*.

REVIEW OF LITERATURE:

Reference about *Anukta vyadhi* found in *Charak samhita*, *Sushrut samhita* and *Ashtang hriday*. More information about *Anukta vyadhi* mentioned in *Charak samhita sutrasthana* 18 *adhyay*. *Sushruta samhita sutrasthan* 35 *adhyay* and *Ashtang hriday sutrasthan* 12 *adhyay*. The entity which are not explained with *nama rupa aadhi vishesha* in *samhita* considered as *Anukta*.^[4] Acharya *Charak* in *Sutrasthana adhyay* 18, mentioned that it is not necessary to name each disease and one should not be ashamed of one's inability to name a disease.^[5] The entity, which is not directly or specifically mentioned in the *Ayurvedic texts* is *Anukta*. Concept of *Anukta* is stated in the context of *tantrayukti*. The specific *tantrayukti* i.e. *Atidesha tantrayukti* is

attributed to understand the concept of *Anukta*.^[2] Over a period of time many diseases have been evolved which reference could not be found in *samhitas* can be consider under *Anukta vyadhi*. While doing literature review through various journals and sites came across many new disease which have been correlated with *Anukta vyadhi* and their causes which has been correlated with *vyadhi hetu* mentioned in *samhita*. Some of them are disease caused due to genetic mutations can be correlated with *Beejadushtijanya vikara*, hormonal imbalance, metabolic syndromes and newly evolved causative factors and diseases like H1N1, dengue, influenza. Concept of *trividha bodhya sangraha* has been described in *Charak samhita sutrasthana adhyay* 18, which explains that three entities *Vikar Prakruti*, *Adhithana*, *Samuthana* should be taken in to consideration for understanding new upcoming disease.^[6]

OBJECTIVES:

1. To study the importance of *Anukta vyadhi*.
2. To review concept of *Anukta vyadhi* through *Ayurvedic* context.

MATERIAL AND METHODS:

Conceptual references are taken from all *Ayurved samhita* and their commentaries. Different text books and national, international journals, publications were studied. After studying the related concepts, the effort has been made to draw conclusion which is based on discussion.

IMPORTANCE OF ANUKTA VYADHI:

While studying through *samhita* and various research articles understands the

necessity of *Anukta*. Innumerable diseases and their reasons for being *Anukta* were listed in different articles. *Anukta* concept when applied to newly evolving diseases which are not found in *samhitas* can be termed as *Anukta vyadhi*. Diseases which are described in *samhita* were only those which are prevalent in that *kala* or author's period. Also with changing time with new lifestyle modification dietary habits, sleeping habits results in various new emerging diseases. Diseases which are due to genetic mutations like down syndrome, mental disturbances, hormonal changes, metabolic syndrome like hypothyroidism also concept the *Beejadushtijanya vikara* which can be correlated to thalassemia, new emerging diseases due to *Atulyagotriyavivaha*, causative factors like H1N1,^[7] different forms of bacteria which were not found in old era or which reference could not found in *samhita* can be consider as *Anukta vyadhi* and their assessment can be done according to criteria for study of *Anukta vyadhi*. From this pathogenesis of diseases can be drawn according to it for further management and treatment. *Acharya* had a vision of fourth coming new diseases hence they explained the concepts of approaching the new diseases i.e *Anukta vyadhi* and its way of diagnosis and treatment principle in respective *samhitas*.

UNDERSTANDING THE CONCEPT OF ANUKTA VYADHI:

To understand *Anukta vyadhi*, Basic principles of *Ayurveda* have to be applied like *Dosha*, *Dhatu*, *Upadhatu*, *Mala*, *Aashaya*, *Kaala*, *Strotas*. To understand *Anukta vyadhi* one should learn the concepts of *vyadhi*, *vyahdi*

ghatakas. By using the methods followed to explain the exiting *vyadhi* in *samhita*, understanding of newly formed *vyadhi* i.e *Anukta vyadhi* can be made. Though *Anukta vyadhi* are not mentioned by their names, signs and symptoms. The underlying pathogenesis of it can be understood by the basic principles for assessment of *Anukta vyadhi* which not only helpful in understanding the pathogenesis but also gives a direction to think in terms of treatment for the same.

Principles that are explained in Samhita for understanding and assessment of Anukta vyadhi–

To understand *Anukta vyadhi* one should have to evaluate the following factors–

1. *Trividha hetus* of *vyadhi* are described in *samhita* such as *Heen*, *Mithya*, and *Atiyoga* of *kala-artha-karm* respectively. Based on this principle one can understand the new emerging different *hetus* in the form of changed pattern of *panchgyanendriya vishaya* and their *heen*, *mithya* and *atiyoga* can produces new different diseases.^[8]
2. *EvamYonim*– Root cause of the disease, *EvamUtthanam*– Etiology, *Evam Aatmanam*–Specific features, *Evam Adhishtanam* – Location of the disease, *Evam Vedanam*– Knowledge of Disease, *Evam Samsthanam*– Symptom of Disease, *Evam Upadravam*– Complication of Disease, *Evam Vriddhi*, *Sthana*, *Kshaya* – *Dosha*, *Dhatu*, *Mala*, *Strotas*, *Agni vriddhi*, *sthana*, *kshaya*, *Evam Udarakam*– Consequences of disease, *Evam Naamam*– Name of Disease, *Evam Yogam*– Treatment of Disease, *Evam Pratikara*, *Nivritti*, *Pravritti*– the

Means by which any disease is prevented, managed.^[9]

3. *Trividha bodhya sangraha* i.e. *Vikar prakruti-Adhithana-Samuthana* which is basic of study of *Anukta vyadhi* can be useful to understand the newly formed diseases.^[6]
4. *Ashtavidha, Dashavidha, Trividha pariksa* has should be done to evaluate the *doshas* involved in *Anukta vyadhi*.
5. As given in *Ashtang hriday sutrasthana* 12, *Dashavidha parikshya bhava dushyam, deshama, balam, kalam, prakrutim, analam, vayah, satwam, satyamam, aaharam* should be examined for understanding of *Anukta vyadhi*.^[10]
6. And the main concept of diagnosis of disease in general which is by means of *Nidana panchaka* i.e. *Hetu, Purvarupa, Rupa, Samprapti, Upashaya and Anupashaya*.^[11]

DISCUSSION:

Anukta vyadhi are those which are not found in *samhita*. Main reason behind existence of this is changing time and innumerable new causative factors of diseases, newly formed diseases, continuous changes in diet and lifestyle of the people and hormonal changes, genetic mutations. Our *Acharya* has vision for this changes and newly formed diseases. So they had mentioned concept of *Anukta vyadhi* and also methodology of understanding *Anukta vyadhi*. The concept of *Anukta vyadhi* has taken from the *Charak siddhistan adhyay* 12 i.e. *Atidesha tantrayukti* also from *Charak samhita sutrasthana adhyay* 18. One can diagnose the *Anukta vyadhi* on the basis of *Vikar Prakruti, Adhithan,*

Sumuthana. *Vikar prakruti* means the involvement of the *dosha* in *samprati* of a *vyadhi*. *Adhithana* is the location where *dosha-dushya samurcchana* is taking place and the disease is manifested. *Samuthana* means the causative factors. All the factors which contribute to *Rog-rogi-pariksha* should be used for assessment of new disease as *Anukta vyadhi*. So from this we can easily understand how to diagnose and identify *dosha-dushya* and *samprapti* of *vyadhi* and its treatment principle.

CONCLUSION:

After reviewing the references regarding the *Anukta vyadhi* it is conclude that the *Anukta vyadhi* are existing due to drastic changes in life style, dietary habits and changes occurring in the environment and existing new various pathogens, genetic mutations, hormonal imbalance. Our *Acharya* had vision for such type of diseases in future. So they had given the directives to study the new evolving diseases. *Ayurveda* believes that it is not possible to name each and every disease as some diseases were not explained in our *samhitas*. Our *samhitakara* has explained the principle for study of *Anukta vyadhi* and its methodology of diagnosis and treatment. *Anukta vyadhi* can be understood on the basic principle of *rog-rogi-pariksha* including *ashtavidha, dhashavidha pariksha* along with *trividha bodhya sangraha* i.e. *Vikar Prakruti, Adhithan, Samuthan, nidanpanchaka, Dashvidha parikshya bahva*.

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