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Conceptual study of *Anukta Vyadhi* & importance of Ayurvedic Compendia in present era for the treatment of *Anukta Vyadhi*

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ABSTRACT

Ayurveda is well-established science that deals with every aspect of Human life i.e., how to cure disease and maintain health. *Anukta* means unstated/unsaid/hidden. *Anukta Vyadhi* means the disease which is not explained in the Ayurvedic text. In the present era, due to drastic change in climate environment and standard of living, many newer diseases arise which is not mentioned in Samhita. To solve this problem, Acharya has stated that *Anukta Vyadhi* should be treated as per *Hetu* and vitiated *Dosha* and their *Sthana*. Concept of *Anukta* helps not only in understanding the classical concept but also set a base for understanding new diseases with a diagnostic approach.

Key words: Ayurveda, *Anukta Vyadhi*.

INTRODUCTION

Ayurveda is science of life, having principle aim to maintain the health and eradication of the disease. The *Samhita Grantha* of Ayurveda has explained many diseases with their sign and symptoms and proper line of treatment before thousands of years. As the time has been passed on the food habits, life style of human has been changed. There is drastic change in environment and climate also hence newly formed

diseases are existing which were not explained in the *Ayurved Samhitas*. Such diseases are called *Anukta Vyadhi*. The dictionary meaning of *Anukta* is unsaid /unuttered/unheard or extraordinary things.^[1] Though there are several diseases which are not explained in *Ayurveda Samhita*, but our *Samhita Grantha* has explained how to study, diagnose, treat such diseases. Here the attempt has been made to elaborate the concept of *Anukta Vyadhi*.

Due to the vast and limitless field of medicine, it was not possible for *Acharya* that they could explain each and every disease. New diseases are arising also along with time. For the solution to this problem, *Acharya Charak* suggests the physician should not feel ashamed if he fails to give nomenclature to the disease because it is not always possible to provide nomenclature to all types of diseases in specific conditions. The exacerbated and agitated *Doshas* may diverse diseases depending upon *Samutthana* (the various etiological factors) and the *Sthana* (sites of manifestation). Hence the physician should commence management strategies after considering *Vikar Prakriti*.

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Ayurveda deals with every aspect of human life. Ayurvedic principle are eternal but its application can be modified as per timely changes. Literary meaning of word *Anukta* is unstated. *Anukta* is taken as standard parameter. It helps not only in the understanding classical concept but also becomes base for understanding new diseases. *Anukta* means any disease or drug which is not explained in Ayurvedic text. Acharya Charaka mentioned that all diseases cannot be labelled with some name, unsaid diseases can be studied as a *Kupit Dosha*, *Hetu*, and their *Sthana*. Acharya Chakrapani comment that *Atidesha Tantrayukti* is useful for getting the knowledge of unsaid/hidden things. The concept *Anukta* is useful for understanding the pathogenesis of new diseases and gives idea about treatment of new diseases. Here attempt is made to elaborate the concept of *Anukta Vyadhi* and its diagnostic approach.

AIMS AND OBJECTIVES

1. Conceptual study of *Anukta Vyadhi*
2. Importance of Ayurvedic Compendia in present era for the treatment of *Anukta Vyadhi*.

CONCEPT OF ANUKTA VYADHI

The dictionary meaning of *Anukta* is unsaid /unuttered/unheard or extraordinary things. *Anukta Vyadhi* means the *Vyadhi* which are not explained or described in *Ayurved Samhitas*. The concept of *Anukta Vyadhi* is taken from the specific *Tantraukti* i.e., *Atidesha*. *Atidesha Tantrayukti* tell us how to study the all-concern things which are not included in *Ayurved Samhita*. *Anukta Vyadhi* is not included in *Samhita* because the *Vyadhi* are innumerable and it is not possible to describe the each and every upcoming newly formed *Vyadhi*. These diseases may not exist that era. In *Chikitsasthana Acharya Charaka* has mentioned that due to fear of expansion of *Samhita* all the *Vyadhi* are not described in *Samhita*. What is used sometimes is not told because of the constraint of enlargement in volume of the *Samhita* book. Probable reasons of *Anukta Vyadhi* were not explained in *Samhita* are inadequate time and material for the, innumerable *Hetu* and *Lakshanas*, new existing

causative factors, continuous changes in diet and life style, continuous changes in environment also.

Trividha Hetus of *Vyadhi* are described in classics such as *Heen*, *Mithya*, and *Atiyoga* of *Kala-Artha-Karm* respectively. Based on this principle we can understand the new emerging different *Hetus* in the form of changed pattern of *Panchgyanendriya Vishaya* [taste, vision, smell, auditory, touch], their *Heen*, *Mithya* and *Atiyoga* can produces new different diseases. As there is drastic change in life style there is huge change in the form of *Prajnaparadh* and *Parinam* i.e., *Kala* which is responsible for newly formed diseases, *Acharya* had a vision of fourth coming new diseases hence they explained the concepts of approaching the new diseases. The system is described in general the learner should decide their specific and own applications as per necessities.^[2]

सामान्यदर्शनेनासां व्यवस्था सम्प्रदर्शिता |

विशेषस्तु यथायोगमुपधार्यो विपश्चिता || (Su.U.65/41)

Acharya Atreya has said that even something is not stated in the text but that is prescribed in other sciences as a virtuous act such guidance is acceptable.^[3]

यच्चान्यदपि किञ्चित् स्यादनुक्तमिह पूजितम् |

वृत्तं तदपि चात्रेयः सदैवाभ्यनुमन्यते || (C.Su.8/34)

To understand the concept of *Anukta Vyadhi* one should learn the concepts of *Vyadhi*, *Vyadhi Ghatakas*. Though the *Anukta Vyadhi* are not involved in *Samhita* by their names and signs and symptoms but underlying pathology can be understand by the basic principles of *Ayurveda*, They will give us a direction to think in terms of diagnosis and treatment of *Anukta Vyadhi*.

General guidelines for diagnosis of *Anukta Vyadhi*

Vaidya should study the disease first on the patient by *Rogi Pariksha* and *Roga Pariksha* and thereafter the treatment should be chosen accordingly, this is the only way for a successful and proper management of the disease.^[4]

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम् |

ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत् || (C.Su. 20/20)

This principle can be applied to the *Anukta Vyadhi* also. *Acharya Chakrapani* comments that *Atidesha Tantraukti* is useful to getting the knowledge of unsaid/hidden things. Based on the methods followed to explain the exiting *Vyadhi* in *Samhita*, explanation of new upcoming formed *Vyadhi* [*Anukta Vyadhi*] can be made.^[5]

विकारनामाकुशलो न जिहीयात् कदाचन |

न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ||
(C.Su.18/44)

In context to *Anukta Vyadhi* *Acharyas* have commented that *Vaidya* need not to be ashamed when he is unable to name the *Vyadhi* while diagnosing the *Vyadhi*. It is not necessary to know the exact name of the particular *Vyadhi*, as it is not possible all the time.^[6] Concept of *Trividha Bodhya Sangraha* has been described in *Charaka Samhita* which explains that three entities are should be taken in to consideration for knowing any new upcoming disease which is not explained in the *Samhita* they are *Vikar Prakruti*, *Adhithana*, *Samuthana*.^[7]

स एव कुपितो दोषः समुत्थानविशेषतः |

स्थानान्तरगतश्चैव जनयत्यामयान् बहून् ||

तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च |

समुत्थानविशेषांश्च बुद्ध्वा कर्म समाचरेत् || (C.Su.18/45-46)

Vikar Prakriti

While diagnosing the *Anukta Vyadhi* *Vikar Prakruti* should be identified. Only *Dosha Dushti* are responsible for the production of disease but other *Vyadhi Ghatakas* also important while diagnosing the disease. *Dosha Dushti* may be are of three type *Ekdosaja*, *Dwidoshaja*, *Tridosaja*. We should identify the *Dosha Dushti* in *Samprapti* of *Anukta Vyadhi*. *Prakruti* of the patient should be noted in regards *Dosha Prakruti* and *Manas Prakruti*. It is useful to understand the *Samprapti*, *Satva*, *Satmya*, *Bala*, *Vyadhikshamatva*, *Agni Sadhyasadhyatva*, *Guru Vyadhi*, *Laghu Vyadhi*. It

is also useful to explain the *Pathyapathya* and treatment to patient.

Prakruti Pariksha involves the interrogation of mental and behavioural characters as well as the body characters. To know the *Prakruti* of the patient we should apply the *Trividha Pariksha* i.e., *Darshan/Sparshan/Prashna Pariksha*.

Adhithana

Adhithana is the location where the disease is manifested it is the place in the body where the *Dosha-Dushya Samurchana* [*Sthanasamshraya*] takes place. Single *Dosha* can produce many *Vyadhi* on the basis of *Adhithana*, as the *Dosha-Dushya Samurchana* can occur in any part of the body.^[8] Basically, we have two types of *Vyadhi* by *Adhithana Bheda* viz *Sharir* and *Manas*. But specific *Adhithana* in the body should be identified as the *Anukta Vyadhi* are concerned.

Samuthana

In *Trividha Bodhya Sangraha*, *Samuthana* means the causative factors of the diseases. While studying *Anukta Vyadhi* causative factors [*Samuthana*] should be identified. Due to indulgence with causative factors *Dosha* are vitiated and they produce the disease along with *Dushya*. *Samuthana* leads to *Ashaya Sthana* [site] in a particular for the expression of disease, they are *Amashaya* and *Pakwashaya*.

Sthana is part of body from where early *Samprapti* begins to start. In context to *Sthana* we have two types of *Amashaya Sthana Vyadhi* & *Pakwashaya Sthana Vyadhi*. *Aamashaya Sthana Vyadhi* - these *Vyadhies* are *Pitta*, *Kafa Prakopjanya Vikara*, it begins to start from *Amashaya*. *Pakwashaya Sthana Vyadhies* are basically *Vata Prakopjanya Vikara*, it begins to start from *Pakwashaya*.

Samuthana can be noted by the *Trividha Pariksha*, while noting *Samuthana* one should identify the *Aharaj Hetu*, *Viharaj Hetu*, other *Hetu* of *Vyadhi*. By knowing *Hetu* one can understand the vitiated *Dosha*, *Anshansh Kalpna* of *Dosha*. One should also note the vitiation of specific *Guna* of *Dosha*. *Ahara* and *Vihara* similar to the *Dosha Guna* leads the vitiation of *Dosha* while the

Ahara and Vihara opposite to Dhatu Guna leads the Dhatudushti.

As the scope of perception is limited, unlimited is the scope of things known through the other sources of knowledge i.e. scriptural testimony, inferences and reasoning, knowledge of new unexplained diseases can be studied.

प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति,
यदागमानुमानयुक्तिभिरुपलभ्यते; यैरेव तावदिन्द्रियैः
प्रत्यक्षमुपलभ्यते, तान्येव सन्ति चाप्रत्यक्षाणि ||
(C.Su.11/7)

Diagnostic approach to an Anukta Vyadhi

The symptoms of the increased and decreased *Doshas* which has been described separately should be anticipated for other cases also. This principle can be applied to *Anukta Vyadhi*. Symptoms that manifest as a result of increased and decreased *Dosha*, their combination with *Dhatu* and *Mala* both in their normal or abnormal conditions and in greater and lesser degree will be endless i.e. innumerable and can be understand only with a mind intellect on it.^[9]

ये दोषवृद्धिक्षययोर्विकाराः कीर्तिताः पृथक् |

शेषेष्वपि तु तानेव कल्पयेत्तद्यथायथम् || (A.S.Su.20/26)

Ayurveda classifies the disease diagnosis process in to two parts 1. *Rogidyanopaya* [examination of patient] 2. *Rogdyanopaya* [examination of disease]. *Acharya Charaka* states that the patient is the true element of the examination. Patient should be examined to assess the life span of the patient, to assess the strength of patient, to assess the strength of morbid pathology done by *Doshas*, according to strength of disease and patient therapeutic measures can be applied.^[10]

अतिदेशो नाम यत्किञ्चिदेव प्रकाशयार्थमनुक्तार्थसाधनायैव
एवमन्यदपि प्रत्येतव्यमिति परिभाष्यते; यथा- “यच्चान्यदपि
किञ्चित् स्यादनुक्तमिह पूजितम् | (Chakrapani, C.Si. 12/42)

This technique can be incorporate to diagnosis of *Anukta Vyadhi*. *Acharya Charaka* has also mentioned that *Vaidya* who minutely examines and determines

the condition of *Dushya*, *Desh*, *Bala*, *Kala*, *Anala*, *Prakruti*, *Vaya*, *Satva*, *Satmya*, *Ahara* of patient and then decides the aggravated *Dosha* and its treatment, always attains success and will not be wrong in the treatment of the disease.^[11] While doing *Rogi-Rogpariksha*, *Paraman Pariksha* can be applied.

दूष्यं देशं बलं कालमनलं प्रकृतिं वयः |

सत्त्वं सात्त्वं तथाऽऽहारमवस्थाश्च पृथग्विधाः ||

सूक्ष्मसूक्ष्माः समीक्ष्यैषां दोषौषधनिरूपणे |

यो वर्तते चिकित्सायां न स स्वलति जातुचित् ||
(A.H.Su.12/67,68)

In *Ayurveda* the study of the disease in patient can be made by the five means of study they are called as *Nidana Panchaka*. In case of *Anukta Vyadhi* we will not get the *Nidan Panchaka* of *Anukta Vyadhi* in our *Samhitas*, so need to study the *Nidanpanchak* of a disease on the basis of history taking and clinical examination of the patient, needs to study the disease at every stage of *Shatkriyakala*. According to *Charakacharya* diseases are innumerable due to various factors like pain, colour, causative factors, *Sthan* [site], *Laxanas* [clinical features] and by names. Each and every disease is differs from *Dosha Dushyadi Samprapti Ghataka*.

विकाराः पुनरपरिसङ्ख्येयाः,

प्रकृत्यधिष्ठानलिङ्गायतनविकल्पविशेषापरिसङ्ख्येयत्वात् ||
(C.Su.20/3)

Nidan Panchaka

Ayurveda has mentioned the five means of study of the disease. They are as follows - *Nidana*, *Purvarupa*, *Rupa*, *Upshaya-Anupshaya*, *Samprapti*.

तस्योपलब्धिर्निदानपूर्वरूपलिङ्गोपशयसम्प्राप्तितः || (C.Ni. 1/6)

This is a unique diagnostic technique of *Ayurveda* to diagnosis and understanding the disease which is called as *Nidan Panchaka*. It has been clearly mentioned that all five component of *Nidan Panchaka* together are necessary to study and diagnosis disease, one of the component of *Nidan Panchak* is not enough

for diagnosis. As *Nidan* and *Samprapti* give us the information about production of *Vyadhi* they are called as *Vyadhi Utpatti Dnyapti Hetu* while *Purvarupa*, *Rupa*, and *Upshaya-Anupshaya* are called *Vyadhi Dnyapti* as they gives us the information of *Vyadhi* itself.

A wise *Vaidya* should prepare thousands of *Sura*, *Mantha*, *Asava*, *Arishta*, *Leha*, *Churna*, *Ayaskruti* on the basis of formulae described in the *Samhita*.

सुरामन्थासवारिष्टांल्लेहांशूर्पान्ययस्कृतीः |

सहस्रशोऽपि कुर्वीत बीजेनानेन बुद्धिमान् || (Su.Chi. 10/16)

In this way *Acharya Charaka* has not only explained the methods of diagnosis of *Anukta Vyadhi* but also given directions for its treatment also.

Anukta Vyadhis are those *Vyadhis* which are not described by *Acharyas*, probable reason behind this me lack of adequate time and material, innumerable causative factors [*Hetu*] of diseases, innumerable of the diseases, continuous changes in diet and lifestyle of the people, continuous changes in the atmosphere, new pathogens etc. The newly formed *Anukta Vyadhi* are existing due to drastic change in life style, dietary styles, and changes occurring in the environment. Our *Acharyas* were expecting these changes and newly formed diseases. So, they had explained the methodology of studying the *Anukta Vyadhi*.

The concept of *Anukta Vyadhi* has taken from the *Atidesha Tantrayukti*, which tells us to study the all concerning which are not included in *Ayurved Samhita*.

Ayurvedic texts strongly emphasize that it is not necessary to name every disease. *Acharya Charaka* mentioned that all diseases cannot labelled with some names. Methodology of the *Anukta Vyadhi* is illustrated in *Samhita*. The understanding of the disease in terms of *Nidana* [etiology], *Dosha* [dysfunction], and *Dusya* [target tissues] as well as the stages of progress of the disease was considered to be crucial in succeeding in the treatment.

One can diagnose the *Anukta Vyadhi* on the basis of *Vikar Prakruti*, *Adhishthan*, *Samuthana*, *Rogi Pariksha*, *Rog Pariksha*, and relevant investigation. *Vikar Prakruti* means the involvement of the *Dosha* in *Samprati* of a

Vyadhi it should be identify along with the *Anshansh Kalpna*. *Adhishthana* is the place in the body where the *Dosha-Dushya Samurcchana* is taking place and the disease is manifested. *Samuthana* are the causative factors [*Hetu*]. There are many types *Hetu* has been explained in the *Samhita*. Without causative factors diseases cannot be produced. Indulgence with *Hetu* leads the vitiation of *Dosha*, *Dosha* produces *Dushya Dushti*, *Srotodushti*, *Ama*, *Agnimandya* etc. so while dealing with *Anukta Vyadhi* these *Vyadhi Ghataka* and *Nidan Panchaka* [*Rogpariksa*] should be noted because the diagnosis and the treatment of the disease is depends on it.

Along with *Trividha Bodhya Sangraha*, in *Rogi Pariksha*, *Prakruti* of a patient can be identified by specific features which presents in patents. *Prakruti* should be noted in regards to *Dosha Prakruti* and *Manas Prakruti*. *Adhishthana* of *Vyadhi* should be noted, whether the disease is *Sharir* or *Manas*. *Sthana* is place in the body where the *Dosh-Dusya Samurchana* has been occurred. According to the *Sthana* of the diseases there are two types of diseases viz *Amashaya Sthana*, and *Pakwashaya Sthana*. Detailed *Rogi Pariksha* and *Rog Pariksha* should be carried out then with the help of relevant investigations we can diagnose the *Anukta Vyadhi*. As the scope of perception is limited, the unlimited is the scope of things known through the other sources of knowledge so we should use all possible modern tools to study the *Anukta Vyadhi*.

Occurrence of new diseases

As we know, there is occurrence of many new diseases in recent times like computer vision syndrome, HIV, chicken guinea, Dengue fever etc. there is no description of such diseases in our ancient literature. But *Acharya Charaka* has beautifully explained the concept of "*Trividha Bodhya Sangraha*". According to concept of "*Trividha Bodhya Sangraha*" i.e., *Prakriti*, *Adhishthan* and *Samuthana* need to be taken into consideration for understanding *Anukta Vyadhi* or unknown disease that has not been explained in our *Samhita*. By the application of these three tools, we can get the *Buddhatva* (complete knowledge) of *Anukta Vyadhi*. *Vikara Prakriti* means the involvement

of the *Dosha* in *Samprapti* of a *Vyadhi* and it should be identified along with the *Ansha Sansha Kalpana*. *Adhishtan* is the place in the body where the *Dosha-Dushya Samurchana* takes place. *Samuthana* means diseases symptomatology and healing and recovery from sickness.

With this tool we can understand the *Anukta Vyadhi*. The most recent example is Covid-19. Ayurveda successfully treated Covid-19 with the symptomatic treatment along with immunomodulation drugs in healthy individuals to avoid the occurrence of disease.

Ayurveda is indigenous healthcare developed in India with a method of reasoning legitimate establishment and it has made due as an unmistakable element from distant artifact to the current day. Though it is ancient in origin, but is so advanced in addressing the contemporary public health issues under the heading of '*Janapadodwamsa*'. Currently world is facing burden of dual NCDs, one is non communicable diseases such as diabetes, hypertension, COPD etc. other one is novel communicable diseases such as SARS-CoV, SARSCoV2, Zika, Ebola virus etc. these all can be well understood by the concept of *Anukta Vyadhis* as mentioned in our *Samhitas*.

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. Our *Acharyas* were expecting such type of diseases in future. So, they had given the directives to study the new emerging diseases. *Ayurveda* believes that it is not possible to name each and every disease as some diseases were not explained in our *Samhitas* due to fear of the expansion, but our *Samhitakara* has explained the methodology of diagnosis and treatment of such *Anukta Vyadhi*. *Anukta Vyadhi* can be diagnosed on the basis of *Roga Pariksha*, *Rogipariksha* along with *Trividha Bodhya Sangraha* i.e., *Vikar Prakruti*, *Adhisthan*, *Samuthan*. While dealing with *Anukta Vyadhi* causative factor, group of *Lakshana* and basic *Vikriti* of the disease should be considered.

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