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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 and environment, 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 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.
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 Tantrayukti 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-Arth-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 Prajnaparadadh 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.

Samarthmadhivijnanam Vyastham Sampratisthitam
Visheshastu Yathayogamupadhayayam Visraptah || (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.

Yachayayupadam Kriyayitram Svaadamukham Pujitam
Vraata Tadapi Chhateyam Sadvishrayanumityate || (C.Su.8/34)

To understand the concept of Anukta Vyadhi one should learn the concepts of Vyadhi, Vyadhi Ghatakes. 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.
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.

\[C.Su. 20/20\]

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. 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, Adhisthana, Samuthana.

\[C.Su.18/44\]

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\[C.Su.18/45-46\]

Vikar Prakrti

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, Dwidosaja, Tridosaja. We should identify the Dosha Dushti in Samprampati of Anukta Vyadhi. Prakrti of the patient should be noted in regards Dosha Prakruti and Manas Prakruti. It is useful to understand the Samprapti, Satva, Samtya, Bala, Vyadhikshamatva, Agni Sadhyasadhyatva, Guru Vyadhi, Laghu Vyadhi. It is also useful to explain the Pathyapathy and treatment to patient.

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

Adhisthana

Adhisthana is the location where the disease is manifested it is the place in the body where the Dosha-Dushya Samurchana [Sthanasaamshravan] takes place. Single Dosha can produce many Vyadhi on the basis of Adhisthana, as the Dosha-Dushya Samurchana can occur in any part of the body. Basically, we have two types of Vyadhi by Adhisthan Bheda viz Sharir and Manas. But specific Adhisthan 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 Vyadhis are Pitta, Kafa Prakopjanya Vikara, it begins to start from Aamashya. Pakwashaya Sthan Vyadhis are basically Vata Prakopjanya Vikara, it begins to start from Pakwashaya.

Samuthana can be noted by the Trividha Pariksha, while noting Samuthan one should identify the Aharaj Hetu, Viharaj Hetu, other Hetu of Vyadhi. By knowing Hetu one can understand the vitiated Dosha, Anshansh Kalpona 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.

प्रत्यक्षां बलम्; अन्तर्भ्रत्यक्षांमिति,
यदागमानुमानयुक्तिभिषकुपलयमे; चैरेव तावदिलिद्यायः दृश्यां अततदेर्यो; 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 understood only with a mind intellect on it.[9]

ये दृश्युद्दिश्यो विविधिकारः कीतिता: पृष्ठः ||| (A.Su.20/26)

Ayurveda classifies the disease diagnosis process in to two parts 1. Rogidyayanopaya [examination of disease] 2. Rogidyayanopaya [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]

अतिदेशी नाम यतिक्षिज्ञदेव प्रकाशायेऽमनुलकार्यसाधनायेव एवमयिद्य प्रत्येकत्वमिति परिभाष्ये; यथा; ्यत्वचायद्यपि किंचिः स्यादनुसारसंहकी 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.

Nidan Panchaka

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

संस्कृत्यविधिनिदानपूर्वरूप परिपरिशिष्यत्वतः ्यो वताते विकितत्सायः न स स्तहतिः जातिविहित ||| (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 Shatkiyakala. 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.

विकारः पुनर्परिशिष्यतः, प्रकृत्यविधिनिदानपूर्वरूप परिपरिशिष्यत्वतः ्यो वताते विकितत्सायः न स स्तहतिः जातिविहित ||| (C.Su.20/3)

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 Panchaka is not enough
for diagnosis. As Nidan and Samprapti give us the information about production of Vyadhi they are called as Vyadhi Upptatti 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.

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 Anukuta Vyadhi on the basis of Vikar Prakruti, Adhisthan, Sumuthana, 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 Kalpana. Adhishthana is the place in the body where the Dosh-Dusya 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 Dosh Prakruti and Manas Prakruti. Adhishthana of Vyadhi should be noted, whether the disease is Sharir or Manas. Sthana is in place in the body where the Dosh-Dusya Samurcchana 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 Prakruti 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, Rogaripariksha* along with *Trividha Bodhya Sangraha* i.e., *Vikar Prakruti, Adhishtan, Samuthan*. While dealing with *Anukta Vyadhi* causative factor, group of *Lakshana* and basic *Vikriti* of the disease should be considered.

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