



## A REVIEW ON CONCEPT OF ANUKTA VYADHI

Jain Yogita<sup>1</sup>, Prakash Ved Singh<sup>2</sup>, Kumar Kashyap Vinod<sup>3</sup>, Gupta Chandan Kumar<sup>4</sup>, Rudramani Deepak<sup>5</sup>

<sup>1</sup>Assistant Professor, Department of Roga Nidan and Vikriti Vijnana, Shivalik Ayurvedic Medical College Azamgarh, Uttar Pradesh.

<sup>2</sup>Assistant Professor, Department of Roga Nidan and Vikriti Vijnana, Shivalik Ayurvedic Medical College Azamgarh, Uttar Pradesh.

<sup>3</sup>Assistant Professor, Department of Dravyaguna Vijnana, Shivalik Ayurvedic Medical College Azamgarh, Uttar Pradesh.

<sup>4</sup>Assistant Professor, Department of Dravyaguna Vijnana, Shivalik Ayurvedic Medical College Azamgarh, Uttar Pradesh.

<sup>5</sup>Associate Professor, Department of Kayachikitsa, Shivalik Ayurvedic Medical College Azamgarh, Uttar Pradesh.

Corresponding Author: [yogitadr.yj@gmail.com](mailto:yogitadr.yj@gmail.com)

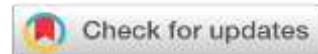
<https://doi.org/10.46607/iamj2510092022>

(Published Online: September 2022)

Open Access

© International Ayurvedic Medical Journal, India 2022

Article Received: 03/08/2022 - Peer Reviewed: 25/08/2022 - Accepted for Publication: 29/08/2022



### 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 Dosh*a and their *Sthan*.<sup>1</sup> Concept of *Anukta* helps not only in understanding the classical concept but also set a base for understanding new diseases with a diagnostic approach.

**Keywords:** *Anukta Vyadhi, Trividha Bodhya Sangrah, Tantrayukti*

## INTRODUCTION

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*<sup>2</sup> 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 *VikarPrakriti* (Nature of Disease) based on the involvement of *Dosha*, the *Adhistan* (Sites of its manifestation), and *Samunthan Vishesh* (Etiological factors). *Anukta* helps not only in understanding classical concepts but also becomes a base for understanding new emerging diseases. The description of *Anukta* is found while studying *Tantrayukti* i.e., *Atidesha Tantrayukti*<sup>3</sup>. The disease does not develop without the involvement of *Doshas*. Hence the intelligent physician should treat the unmentioned diseases as per the symptoms of *Doshas*.<sup>4</sup>

## REVIEW OF LITERATURE

*Anuktavyadhi* is mentioned in Chapter 18 in *Charak SutraSthan*, the 35<sup>th</sup> chapter in *Sushruta SutraSthan*, and the 12<sup>th</sup> chapter in *Ashtang Hridaya-Sutrasthan*. The concept of *Trividha Bodhya Sangrah*, has been described in *Charak Samhita Sutrastana* Chapter 18 which explains that three entities – *Vikara Prakriti*, *Adhistan*, and *Samuthana* should be taken into consideration for understanding new upcoming diseases.<sup>5</sup> *Chakrapani* comments that *Atidesh Tantrayukti* helps for clarification of hidden meaning and *Arthapati Tantrayukti* means, whereas on saying of one subject, the other *Anukta* subject is accomplished. It means unsaid things are derived. According to *Samhita*, it is a must to study and diagnose the disease first before starting the treatment.<sup>6</sup> For this it is essential to find the importance of *Anukta Vyadhi* and the way of its understanding through *Ayurveda* for the sake of studying new emerging diseases. So,

for the study of these diseases according to *Ayurveda*, the concept of *Anukta Vyadhi* can be considered, and an evaluation or diagnosis can also be made.

**MATERIAL AND METHODS:** Conceptual references are taken from all *Ayurveda Samhita* and their commentaries.

**AIM:** To study the concept of *Anukta Vyadhi*.

## OBJECTIVE

- To establish the methodology of evaluation of *Anukta Vyadhi*.
- To suggest the Diagnostic approach of the *Anukta*.

## DEFINITION

*Anukta* means unstated/unsaid/hidden object. The disease which is not explained in *Ayurvedic Samhita* but exists is called *Anukta Vyadhi*.

## General Guidelines for Diagnosis of Anukta Vyadhi

According to *Charak*, in case of difficulty in a diagnosis of disease due to some hidden things or not mentioned in *Samhita*, in such circumstances, *Upasaya* and *Anupasaya* therapy helps to diagnosis the condition.<sup>7</sup> *Anuktavyadhi* can be diagnosed and treated by *Roga-Rogi Pareeksha*. According to *Acharya Charak*, Every *Vaidya* should study the disease before management.<sup>8</sup> *Charak* said that several other diseases are not described in the texts with names and forms and such diseases are to be treated on the basis of treatment lines suggested in the *Chikitsasthana* after examining the *Doṣhas* and other factors involved in their manifestation. Some say the other factors are *Dushyas* (tissue elements) and causative factors. *Acharya Charak* says the other factors referred to as *Desha* (location), *Kāla* (time), *Bala* (strength), *Sharīra* (physical features), *Ahāra* (diet), *Satmya* (wholesomeness), *Sattva* (mental attitude), *Prakṛti* (constitution) and *Vayas* (age)<sup>9</sup>. *Acharya Chakrapani* comments that *Atidesh Tantrayukti* is useful in getting the knowledge of unsaid things. The concept of *Trividha Bodhya Sangrah* has been described in *Charak Samhita* which explains that 3 entities should be taken into consideration for knowing

many new diseases which are not explained in *Samhita*. They are *Vikar prakriti*, *Adhithana*, *Samuthana*.<sup>10</sup>

### VIKAR PRAKRITI

While diagnosing the *Anukta Vyadhi* following things should be identified

1. *Dosha prakriti*
2. *Deha Prakriti*
3. *Manas prakriti*

*Vikar Prakriti Pariksha* involves the interrogation of physiological and psychological factors of the patient and etiological factors of *Vyadhi*. It is also useful to understand the pathogenesis and management of the disease.

*Prakriti Pariksha* of patient is done by *Trividha Pariksha*<sup>11</sup> (*Darshan, Sparshan, Prashnam Pariksha*)

### ADHISTHANA

The place where *Dosha-Dushya Sammurchana* happens with *Sroto-Vaigunyata* is known as *Adhithana*<sup>12</sup>.

### SAMUTHANA

In *Trividha Bodhya Sangrah*, *Samuthana* means causative factors of the disease. Due to indulgence with causative factors, *Dosha* is vitiated, and they produce disease along with *Dushya*. *Samuthana* leads to *Ashya Sthan* (*Site-Amashya* and *Pakvashya*) in a particular for the expression of disease, from where *Samprapti* (*Pathogenesis*) begins to start. *Samuthana* can be noted by *Trividha Pareeksha*. While noting *Samuthana*, one should identify *Aaharaja Hetu* and *Viharaja Hetu* firstly because it is one of the prime factors of the origin of the disease. Knowledge of new unexplained diseases can be studied. 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.<sup>13</sup>

### DIAGNOSTIC APPROACH:

*Ayurveda* classifies the disease diagnosis process into 2 parts

- I. *Rogi-Pariksha* (Examination of Patient)
- II. *Roga-Pariksha* (Examination of Disease)

*Acharya Charak* states that the patient is the true element of examination. The patient examination is done to assess the age of the patient, the physical and mental strength of the patient, and the strength of morbid pathology done by *Doshas*. According to the strength of the patient and disease, therapeutic measures (*Prakriti, Vikriti, Sara, Sahnana, Pramana, Satva etc.*) can be applied.<sup>14</sup> this technique can be incorporated into the diagnosis of *Anuktavyadhi*. *Acharya Charak* has mentioned that *Vaidya* who minutely examines and determines the condition of *Dosha, Aoushadhi, Desha, Kala, Bala, Sharira, Sara, Aahar, Satmya, Satva, Prakriti*, of the patient and then decided the aggravated *Dosha* and its treatment, always attain success.<sup>15</sup>

**ROGI PARIKSHA:** In *Charak Samhita*, it is mentioned that the *Vaidya* who knows the body and disease from all aspects, does not get confused while treating them.<sup>16</sup> The patient should examine by *Trividha Pariksha - Darshan/ Sparshan / Prashna*. Different *Acharya* has explained different methods for the examination of the patient.

Sr.No.	Name of examination	Explained by
1	<i>Trividha Pariksha</i>	<i>Ashtang sangarah</i>
2	<i>Chaturvidha Pariksha</i>	<i>Adhunik vaidyaka</i>
3	<i>Panchavidha Pariksha</i>	<i>Charaka</i>
4	<i>Shadavidha Pariksha</i>	<i>Sushruta</i>
5	<i>Ashtavidha Pariksha</i>	<i>Yogratnakara</i>
6	<i>Dashavidha Pariksha</i>	<i>Charaka</i>
7	<i>Shadanga Pariksha</i>	<i>Charaka</i>
8	<i>Praman Pariksha</i>	<i>Charaka</i>
9	<i>Srotas Pariksha</i>	<i>Charaka</i>

10	Dashvidha Pariksha	Ashtang sangraha
11	Ekadasha Pariksha	Sushruta

### Samanaya Roga pariksha

Sr.no.	Dashavidha pariksha	Ashtavidha pariksha
1.	Prakriti	Nadi
2.	Vikriti	Mala
3.	Sar	Mutra
4.	Samhana	Jivha
5.	Pramana	Shabda
6.	Satmya	Sparsh
7.	Satva	Druk
8.	Aharshakti	Akruti
9.	Vyayamshakti	
10.	Vaya	

### ROGA PARIKSHA-

As we know that *Anukta Vyadhi* is not mentioned in *Ayurvedic Samhita* but on the basis of the principal diagnosis of a disease is *Nidan Panchak*, we can make a diagnosis of *Anuktavyadhi* by taking a history of the patient, studying of the disease at every stage of *Shatkriyakal*. According to *Acharya*, Diseases are innumerable due to various factors like *Prakriti*, *Adhistan*, *Linga*, and *Aayatan*<sup>17</sup> Each and every disease differs from *Dosha-Dushya Samprapti Ghatak*.

**NIDAN PANCHAK:** It has been clearly mentioned that all 5 components of *Nidan Panchak* (*Nidan*, *Poorvarupa*, *Rupa*, *Upshaya*, *Samprapti*) together are a necessity to study and diagnosis disease. One of the components of *Nidan Panchak* is not enough for diagnosis<sup>18</sup>.

### ANUMANA PRAMANA:

*Acharya Charak* has explained in *Vimana Sthana*<sup>19</sup> that the following factors (*Anukta vyadhi*) to be observed by inference (*Anumana*) -

- Assessment of Agni can be done by asking about the Appetite or Bowel pattern.
- One can assess the strength or physical endurance by asking about the capacity for exercise.
- Psychological Assessment can be done by looking at various behavioral patterns, tolerance response to various situations, desires, memory, and intelligence.
- One can also assess the prognosis, *Arishta Lakshana*, improvement of the condition, or worsening of the disease.

### DISCUSSION

*Anukta Vyadhi* is those which are not mentioned in *Samhita* because due changes in the standard of lifestyle, food, and habit and the existence of innumerable causative factors for a long time. Our *Acharya* has a vision for changes and newly formed diseases, so they had mentioned concepts of *AnuktaVyadhi* and also the methodology of understanding *AnuktaVyadhi*. The concept of *AnuktaVyadhi* has been taken from the *Charaksutrasthan Adhyay* 18. One can diagnose the *AnuktaVyadhi* on the basis of *VikarPrakriti*,

*Adhistan, Sammuthan*. All the factors which contribute to *Roga- Rogipariksha* should be used for the assessment of new diseases as *Anukta vyadhi*. So, from this, we can easily understand how to diagnose and identify *DoshaDushya* and *Samprapti* of *Vyadhi* and its management principal.

## CONCLUSION

After studying the references regarding the *Anukta vyadhi*, it is concluded that the *Anukta vyadhi* are existing due to the drastic changes in the environment, lifestyle, dietary habits, existing new various pathogens, and genetic mutation. Our *Acharya* had a vision for such type of disease in the future. So, they had given the directives to study the new emerging diseases. Due to an innumerable number of diseases, it is not possible to name each and every disease. So, *Acharya* has explained the principle for the study of *AnuktaVyadhi* and its methodology of diagnosis and treatment. *AnuktaVyadhi* can be understood on the basis of the fundamental principle of *Roga-Rogi Pariksha* including *Ashtavidha, Dashvidha Pariksha* along with *Trividha Bodhya Sangarh* i.e., *Vikar prakriti, Adhistan, Samuthana*.

## REFERENCES

1. Sri Satya Narayana Sastri, *Charak Samhita* of *Agnivesha* elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, *TrichophileAdhayay* 18/45.
2. Sri Satya Narayana Sastri, *Charak Samhita* of *Agnivesha* elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, *TrichophileAdhayay* 18/47.
3. Sri Satya Narayana Sastri, *Charak Samhita* of *Agnivesha* elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume II) with Vidyotini Hindi Commentary edition 2014, *Ut-tarvastisidhistanAdhayay* 12/42.
4. Bhaskar Govind Ghanekar, *Sushruta Samhita: Sutrasthanam, Tika* by Ayurvedrahasaya Dipika Hindi commentary, edition 2008 *Atur-opakramaniyadhyaya* 35/19.
5. *Agnivesa, Charak Samhita, Sri Cakrapani Datta Ayurveda Dipika commentary, Vaidya Yadav ji, Trikam ji Acharya, Chaukhambha Subharti Prakashan, Varanasi, 2014, TrishothaiyeAdhayay* 18/46.
6. *The Charak Samhita, Ayurved Dipika's Ayusi Hindi Commentary First Part* edited by Vd. Harish Chandra Singh Kushwaha, Reprint edition 2016, *Chaukhambha Orientalia, Maharoga Adhayay* 20/20
7. Sri Satya Narayana Sastri, *Charak Samhita* of *Agnivesha* elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, *Trividhrogavishesh Adhayay* 4/8.
8. Acharya Vidyadhar Shukla and Prof. Ravidutta Tripathi, *Charak samhita* of *Agnivesha* elaborated by *Charak&Dridhabla* (volume I) edited with *VaidyamanoramaHindi Commentary Along with Special Deliberation, etc.* edition 2010, *Maharoga Adhayay* 20/20.
9. Sri Satya Narayana Sastri, *Charak Samhita* of *Agnivesha* elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume II) with Vidyotini Hindi Commentary edition 2014, *Yonivyapachchikitsa Adhyaya* 30/291-292.
10. Sri Satya Narayana Sastri, *Charak Samhita* of *Agnivesha* elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, *TrishothaiyeAdhayay* 18/46.
11. *Astangha Hridayam* by Vagbhata, edited with 'Vidyotini Hindi Commentary by Kaviraj Atrideva Gupta, Vidyalkara, Vd. Yadunandana Upadhyaya, *Chaukhambha Prakashan, AyushkarniyeAdhayay* 1/21.
12. *Astangha Hridayam* by Vagbhata, edited with 'Vidyotini Hindi Commentary by Kaviraj Atrideva Gupta, Vidyalkara, Vd. Yadunandana Upadhyaya, *Chaukhambha Prakashan, AyushkarniyeAdhayay* 1/20.
13. Sri Satya Narayana Sastri, *Charak Samhita* of *Agnivesha* elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, *Tris-raishniyaAdhayay* 11/7.
14. Sri Satya Narayana Sastri, *Charak Samhita* of *Agnivesha* elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, *RogabhishagjitiyeAdhayay* 8/94.



15. Sri Satya Narayana Sastri, Charak Samhita of Agnivesha elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, RasavimanamAdhayay 1/3.
  16. The Charak Samhita, Ayurved Dipika's Ayusi Hindi Commentary First Part edited by Vd. Harish Chandra Singh Kushwaha, Reprint edition 2016, Chaukhambha Orientalia, Srotoviman Adhayay 5/31
  17. Sri Satya Narayana Sastri, Charak Samhita of Agnivesha elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, MaharogaAdhayay 20/3.
  18. MadhavNidanMadhukosha Sanskrit commentary by Sri Sudarshana Shastri, Edited by Prof. Yadunandana Upadhyaya, ChaukhambhaPrakashan, Panchnidanlakshanam 1/4.
  19. Sri Satya Narayana Sastri, Charak Samhita of Agnivesha elaborated by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi (volume I) with Vidyotini Hindi Commentary edition 2014, TrividhrogavisheshAdhayay 4/8.
- Source of Support: Nil**
- Conflict of Interest: None Declared**

How to cite this URL: Jain Yogita et al: A Review on Concept of Anukta Vyadhi. International Ayurvedic Medical Journal {online} 2022 {cited September 2022} Available from: [http://www.iamj.in/posts/images/upload/2477\\_2482.pdf](http://www.iamj.in/posts/images/upload/2477_2482.pdf)