ANUKTA – AN AYURVEDIC APPROACH

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ABSTRACT
Ayurveda is a system of medicine with historical roots in Indian subcontinent explains the principles for the maintenance of health and eradication of disease. Ayurveda and its principles can be understood with the help of unique technology viz. tantrayukti, tacchilya and so on. Concept of Anukta is one such time-tested principle which is helpful to understand new disease, drug and formulation. Anukta is a technique and concept which is used in terms of vyadhi, dravya, kalpa, matra, kala gives textual background based on which understanding, analysis and application of new drug, disease and formulation can be achieved. In present article an effort is made to elaborate the concept of Anukta, and application is dealt in detail.

Keywords: Anukta, Atidesha Tantrayukti, Vyadhi, Dravya, Chikitsa Sidhanta, Anukta vyadhi, anukta kala.

INTRODUCTION
Ayurveda meaning knowledge of life and longevity. As Ayurveda deals with every aspects of human life and the principles which are elaborated thousand years before still holds good in todays era. Amongst them Anukta is one of those concepts which has been explained so conceptually in our samhitas. The principles of Ayurveda are eternal, but its applications can be modified as per the timely changes in society. Literary meaning of the word Anukta is ‘unstated’. Anukta is taken as standard parameter. It helps in understanding the classical concepts about unsaid vyadhis, dravyas, kala etc. and this concept is helpful for dealing and managing the upcoming diseases. Hence, this article is made to emphasize on the conceptual understanding of Anukta.

Material and Method
All the theoretical references are taken from all Ayurved samhitas. After studying the related concepts, an attempt has been made to come at conclusion for Anukta concept.

Review of Literature
The word Anukta is derived from the root vac which gives meaning attached to the basic root. Thus, Anukta literally means unsaid and unuttered.¹ With specific reference to Ayurveda, 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 The Trisutras-for understanding anukta. The
understanding, analyzing and applying trisutras of ayurveda viz. hetu, linga and aushadha - is the need of present era, this is applicable for new disease and new drug and new formulation. Here an effort has been made to understand the concept of Anukta with above background. Thus, with the help of scriptural testimony, inference and reasoning, knowledge of new drug, disease and formulation are ascertained.\textsuperscript{3} Chakrapani comments that atidesha tantrayukti (getting the knowledge of unsaid things) helps for clarification of the hidden meaning and derives the unsaid things. Based on the method followed to explain the existing condition, explanation of the new disease or drug or formulation should be made.

**Importance of Anukta in Ayurveda:** In annasvarupa adhyaya of Astanga Sangraha, many of the Vargas such as the group of grains, legumes, prepared foods, meat, vegetables and fruits, described are generally used as food. It is not possible to describe in detail about their properties, suitability or unsuitability according to their texture, mixture, environmental status etc. Hence, the properties of ahara dravya are to be determined appropriately based on the technique of anukta.\textsuperscript{4}

Even if something is not stated in the text but that is prescribed in other sciences as a virtuous act, such virtuous guidelines are acceptable, as told by Lord Atreya.

**Anukta in terms of kala:** Sharangadhara has explained about anukta kala.

If Kaala is Anukta, the morning is to be known, the root is to be known if any specific part of herb is not told, every item should be taken in equal parts if the exact proportion is not told, the earthen pot should be used unless mentioned specific, water should be taken if any liquid is not mentioned and oil of Tila should be taken if any specific is not told.\textsuperscript{5}

**Anukta in relation to Hetu:** Trividhahetu such as heena, mithya and atiyoga of kaala, artha and karma respectively explained in concise form in the classics.\textsuperscript{6} Based on this principle one can understand many new hetus like atiyoga of chakshu indriya (excessive indulgence) in electronic devices can cause computer vision syndrome, atiyoga of shravana indriya causing deafness etc. Ativayavaya (prajnaparadha related to kayika, vachika and manasika) - excessive indulgence in copulation with infected multiple partners leads to AIDS and many other incompatibility things due to heena, mithya and atiyoga of asatmendriyartha samyoga, prajnaparadha and parinama causing new diseases called lifestyle disorders.

**Anuktatva in relation to Vyadhi:** Acharyas have explained the concept of understanding the new diseases by the concept of anukta vyadhi. Hence, we can know, even in that era aacharyas had a vision of new forthcoming diseases. Anukta Vyaadhis are the diseases which are neither elaborated or nor described in classics of Ayurveda. To understand and appreciate the concept of anukta vyadhi, it is essential to consider basic concepts of ayurveda viz, dosha dhatu mala vijnana, agni, srotas, ojas and manas. Though anukta vyadhis are not interpreted by their names, the signs and symptoms presented by the disease and the underlying pathology can be understood by the basic principles stated above helps in understanding the pathogenesis, gives a direction to think in terms of treatment for the same as well.

Acharyas have commented that a Vaidya need not be ashamed when he is unable to name the disease, in fact it is not necessary to know the exact nomenclature as that is not always possible. But it does not mean that one cannot diagnose such a condition.\textsuperscript{7}

It can be diagnosed by
a. Based on the causative factors
b. Based on the group of Lakshana
c. Observing the involved doshas and dushyas.

**Anukta in relation to Vyadhi Lakshana:** The symptoms of increase and decrease of the Doshas which have been described separately, should be anticipated in other cases also.\textsuperscript{8} The symptoms that manifest as a result of increase and decrease of Dosha. Their combination with Rasa, Rakta and others (dhatu and malas) both in their normal and abnormal conditions and in greater and lesser degree, will be endless (innumerable), and can be understood only with a mind intellect on it.

**Anukta in relation to Chikitsa Siddhanta:** As a disease cannot occur without involvement of doshas,
hence even if the disease is not specifically mentioned, the intelligent clinician should treat the disease as manifested by the signs and symptoms of vitiated doshas.9 Due to many combinations of doshas, treatment become mixed up; however they will not exceed the six upakramas just as vata etc.

Kalpana for Anukta Vyadhi: A wise physician should prepare thousands of Suraa, Mantha, Aasava, Arishta, Leha, Churna and Ayaskruti based on formulæ described in the text.10 The 600 formulations described in kalpashana should be taken only as for guidance. One may, however, make plenty of such formulations by own intellect. There is no limit to the number of formulations because of abundance of drugs and their variations.11

DISCUSSION

Constant change is the rule of nature. It is applicable to every aspects of life. Keeping the concept of change in mind sages of Ayurveda explained fundamental principles. Anukta is one such technique and principle which is helpful to understand the new etiology, disease, drug and formulation. Some directions given in the texts like “Apratyakshamhi analpam” (the non-visibility is very vast) “Nashakyam vistarena api vaktum” (everything is not possible to deal at all time.

The same tantrayukti which speaks about anukta can be implemented for understanding of the newer nidana like continuous involvement in electronic devices causing health hazards in present scenario. An Ayurvedic text strongly believes that the disease in terms of nidana, dosa and dusya as well as the stages of progress of the disease was crucial in succeeding in the treatment. For diseases that have not been named or listed in the texts, it would make sense to attempt to derive Ayurvedic descriptions based on the above principles. There are many new diseases are emerging now. These new diseases if considered to be treated then some calculations should be kept in mind like, dosha-dusya after examination of vyadhi and it must be documented properly. For the newly emerging diseases, there are no exact formulation mentioned but by looking the principles of Ayurveda one can take opportunity to formulate thousands of preparations after diagnosing the disease properly. All the authors have given proper guidelines to prepare many kalpas for shodhanartha, shamanartha and different types of basti can be prepared in new conditions. Hence concept of anukta is not only useful for the understanding of the concept of classical literature but also it aids for the adoption of new formulation methods.

CONCLUSION

After reviewing the classics regarding anukta concept it can be concluded that anukta vyadhis are existing due to drastic changes in lifestyle, dietary habits and environmental changes and new emerging pathogens and as aacharyas had a vision of such emerging diseases they had put forth the concept of anukta hetu, anukta kala, and some unnamed preparations for treating such diseases. The anukta is a technical term which is used in the context of tantrayukti i.e. atidesha tantrayukti. This anukta is useful to understand the Ayurvedic concepts as well as to understand and incorporate new concepts from the contemporary science. In Ayurveda such technique is used to describe, understand, adopt and extend new things such as identification of new Hetu, Linga and Aushadha based on the existing principles.

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