

REVIEW ON CONCEPT OF ANUKTA VYADHI

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Article Received on
19 October 2023,

Revised on 09 Nov. 2023,
Accepted on 30 Nov. 2023

DOI: 10.20959/wjpr202321-30072



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ABSTRACT

Ayurveda is a comprehensive science that contains many hidden concepts. Although *Ayurveda's* guiding principles are timeless, its practices can be adjusted to reflect timely societal changes. The illnesses that have not been described in classics pertaining to their name, signs, and symptoms are *Anukta Vyadhi*. In the doctrine of *Ayurveda*, it is not essential to identify a disease in precise terms; instead, it is crucial to understand the fundamental concepts involved in disease diagnosis and treatment. The remarkable *Anukta Vyadhi* concept, involving with identifying the etiology and various stages of pathology, has been explained by *Acharya Charaka*. This concept includes the tools to diagnose diseases, such as *Vikara Prakruti*, *Adhishthana*, and *Samuthana Vishesha*. The relationship between the *Nidana*, *Dosha*, and *Dushyas* must be strong in order for a disease to develop. The fundamental principles of *Nidana Parivarjana* and *Samprapti Vighatana evam Chikitsa* are held to be true by practitioners

of Ayurveda.

KEYWORDS: Anukta Vyadhi, Trividha bodhya sangraha, Rog pariksha, Rogi pariksha.

INTRODUCTION

Each and every area of human life is addressed by *Ayurveda*. Although ayurvedic principles are timeless, their implementation can be altered in response to current events.

The word *Anukta* doesn't have a defined literary meaning.

As a default parameter, *anukta* is used.

In addition to aiding in the comprehension of traditional concepts, it serves as a foundation for the comprehension of contemporary disorders.

Any disease or substance that is not defined in an ayurvedic text is referred to as *anukta*.

According to *Acharya Charaka*, ailments that are not immediately apparent can be examined as *kupit Dosha*, *Hetu*, and their *Sthan* rather than being given a specific name.^[1]

In Ayurveda, it is cited that newly emerged disease without prior description or nomenclature can be clinically understood through evaluation of the presenting complaints in terms of *Dosha-Dushya* involvement—along the lines of *Anukta Vyadhi*. The idea of *Anukta* is helpful for comprehending the etiology of novel diseases and provides insight into novel disease treatment. In this article, an effort is made to elucidate on the idea of *Anukta Vyadhi* and its diagnostic methodology.

MATERIALS AND METHODS

Concept of *anukta*

The dictionary meaning of *Anukta* is unstated. *Anukta Vyadhi* means the *Vyadhi* which are not explained or described in *Ayurved Samhitas*. Causative factor for *Anukta Vyadhi* are continuous changes in diet, life style and environmental changes. As there is drastic changes in life style changes in *Prajnaparadh* and *Parinam* (kala), which is responsible for newly formed diseases.

Acharya charaka mentioned mainly three aspects to dignose the *Anukta vyadhi*,^[2] these are

1. *Prakriti-vikruti*
2. *Adhisthan*
3. *Samutthan*

Definition of *anukta*

Ukthanithi Nama Rupadhibhi ||^[3]

The disease which are explained with *Nama Rupaadhi* and *Chikitsa* is called *Uktha Vyadhi*.

Anuktha Iti Nama Rupadhi Visheshena Anukthavan ||^[3]

The disease which are not explained with *Nama Rupaadhi Vishesha* is called as *Anuktha*.

Dignostic Approach of Anukta Vyadhi

Ayurveda classifies the disease diagnosis process into two parts.

- 1) *Rogidnanopaya* (examination of patient)
- 2) *Rogdhnanopaya* (examination of disease)

Acharya Charaka state that patient is the element of examination. *Acharya Vagbhata* has also mentioned that *Vaidya* who minutely examine and determine the condition of *Dosha*, *Dushya*, *Desh*, *Bala*, *kala*, *Anala*, *Prakriti*, *Vaya*, *Satwa*, *Satmya*, *Ahara* of patient, and then decide aggravated *Dosha* and its treatment, explained above. So according to examination of patient and diseases we can dignose the *Anukta vyadhi*.^[4]

Rogotpatti of unknown disease which is not mentioned in *Samhita* is understandable by following principles.

Dosha: The *Dosha Lakshana* method is another way to comprehend the *Rogotpatti*. Since disease will still develop even in the absence of the *Doshas*, a wise doctor will recognize and treat the *Dosha*-related symptoms.^[5]

Vata, *Pitta*, and *Kapha*, the three doshas, are already present in every living thing's body. In order to determine whether a patient is in a normal or morbid condition, a doctor should try. In light of the aforementioned references, we determine that *Rogotpatti* cannot exist without *Doshas*. *Acharya Arunadatta* clarifies this idea by saying, According to *Karya Karana Siddhanta*, *Dosha* and *Dhatus* are intertwined, and neither of these factors can cause disease. Therefore, the vitiation of *Doshas* causes the vitiation of *Dhatus*, which causes *Rogotpatti*.^[6,7]

Dushya: Establishing *Dhatu* balance (*Dhatu Samya*) must receive proper attention when treating any disease. Without proper care, not only can a full recovery from the illness not be guaranteed, but there is also a risk of the illness returning. *Rasayana* therapy is therefore known as *Apunarbhava Chikitsa* because it strengthens the *Dushya* and stops the disease from returning. The type of *Dosha* that has localized in *Dushya* must be taken into account by the doctor when administering this treatment.

Desha: Treatment must take into account both the patient's constitution and the location of their lodging.

- (1) Herbs with hot and penetrating qualities, such as *Bhallataka* and *Chitraka*, should be administered with extreme caution to people with *Pitta* constitutions.

(2) The patient's home country and location are crucial factors in the course of treatment. The doctor should use materials of a different quality than the environment. For instance, the location has been divided into three categories: *Jangala*, *Anupa*, and *Sadharana*. It is advised that anyone with *Kapha* type *Tamaka Shwasa* move to *Jangala* (*Vata* predominant) if they are currently living in *Anupa* (*Kapha* predominant).

Bala: This refers to both personal strength and disease strength. Individual strength has been divided into three categories. 1) *Sahaja* - inherited immunity; 2) *Yuktija* - physical fitness; and 3) *Kalaja* - inherent power gained during the *Visarga* era. As long as the patient is physically strong, he can easily fend off the disease's attack. Minor illnesses can cause serious symptoms if this power or immunity is diminished.

The strength of the person can be assessed based on his voice, muscle tone, respiration, pulse, and the way his sense organs are working. The doctor must choose whether to perform *Vyadhi-Pratyanika Chikitsa* or *Pratyakhyeya Chikitsa* based on this Strength.

Kala: This has once more been divided into three categories. Time of the second, minute, hour, etc.; time for administering medication; and duration of the disease stage. *Dosha* builds up and gets worse depending on the time of day, the season, etc. The course of treatment must be chosen while taking this into account. For instance, medication-assisted emesis is performed during *Kapha* time in the early morning, and purification for continued health is performed during the appropriate season. New and chronic disease stages are solely dependent on time.

Agni: Almost all the diseases are created due to *Mandagni*. *Mandagni* produce *Ama* and obstruct the *Srotas*. Extinction of this *Agni* leads to death; its proper maintenance helps a person to live a long life, and its impairment gives rise to diseases.

Prakriti: The constitution plays a crucial role in determining the pathogenesis of the disease, its causes, and the appropriate herbs and other medications, as well as their dosage, delivery system, and other factors.

Vaya: Depending on the age, predominance of *Dosha* changes. In childhood *Kapha*, in adults *Pitta* and in old age *Vata* is predominant. Naturally we find respective diseases in that age predominantly. Herbs having hot and penetrating potencies should be carefully given in children. In young age, the strength is good hence *Shodhana* procedures can easily be done.

Sattva: This is a mental quality. Three types of *sattva* have been identified: *pravara sattva*, or strong will, *avaara sattva*, or low will, and *madhyama sattva*, or medium will. People with *Pravara Sattva* are generally health-conscious, adhere to *Swasthavritta's* rules and regulations, and thus maintain their health. They have excellent pain tolerance. They typically do not get sick, and when they do, it is simple to heal them.

Satmya: *Satmya* has been defined as that which is useful to the body and produces happiness. However certain substances like alcohol and tobacco, although harmful to the body gives sense of pseudo happiness after continuous use. This type of adaptability called as '*Oka Satmya*.' After its long use these substances become causative factors for the diseases. For elimination of these substances, step by step method of elimination has to be adopted, otherwise their sudden elimination results into withdrawal symptoms.

Ahara: Majority of the causes of disease is food oriented. Hence it is very important to note the type of diet, its quality, method of preparation; taste, potency and post-digestive effects of the diet; time, season and mental state during the intake of food.

Avastha: Depending on the stage of the disease, treatment has to be decided. In *Ama* stage, detoxification, in *Dhatugata* stage, treatment of particular tissue, in *Vegavastha* first priority is to break the *Sammurchana* of *Dosha* and *Dushya*.

Sara: Knowing the strength of the *Dushyas* is equally important to understanding the severity of the disease as is being aware of the *Doshas* and *Sattva*. *Sara* illustrates the level of health in relation to that specific *Dhatu*, namely *Dushya*. *Sarata* denotes the total strength, whereas *Guru* and *Laghu Vyadhita Pariksha* is only used to determine *Aavasthika Sattvabala*. *Sara* functions as that particular *Dhatu's* energy reserve. When administering care to patients, it is important to consider *Sarata's* condition in order to restore the *Shithila Dhatus* and safeguard the *Sara- Dhatu*. *Sarata* thus represents the state of one's physical, psychological, and sensory health.

Samhanana: Understanding the build of the body in *Dhatu*-construction aspect is known as *Samhanana* of the body which also contributes to status of Health as per its quality.

***Rogdhanopaya* (examination of disease)^[6-9]**

The concept of diagnosing both known and undiagnosed diseases was mentioned by *Acharya Charaka*. *Trividhabodhya Samgraha* was the first approach that *Acharya* described for

understanding disease. He claims that *Rogotpatti Siddhanta* can also be understood using *Vikara Prakriti*, *Adhishthana*, and *Samutthana Vishesha*. They are collectively referred to as *Trividha Bodhya Samgraha*.

A doctor should not feel embarrassed if he cannot name a specific disease because it is not always possible to describe all types of diseases in detail. One and the same Dosha may aggravate and lead to a number of diseases depending on the various etiological factors and the sites of manifestation.

The nature of the illness (*Dosha/Vikara Prakriti*) and the site of its manifestation (*Adhishthana*) should therefore be understood by the doctor. For the purposes of their treatment, a thorough understanding of the etiological factors is more important than the names of the diseases. Knowing the names of the diseases is crucial only for descriptive purposes.

Consequently, it is essential for a doctor to be familiar with the locations. The *Doshas* are likely to lead to various diseases even if they are all present in one location. For instance, *Vata* in the neck region may result in anorexia, coughing, hoarseness of voice, and *kanthadhwamsa* (throat irritation).

Therapies that counteract the traits of the *Doshas*, *Dushyas*, and etiological factors contributing to the disease's onset are undoubtedly effective in curing it. No matter if a disease is mentioned in the text or not, if it is used properly, such therapeutic measures will cure all of the diseases.

The administration of therapeutic measures with characteristics opposed to *Dosha*, *Dushya*, and *Nidana* (etiological factors) is stated in the aforementioned verse. *Vayu Pitta* and *Kapha* make up the *Doshas*. The *Dushyas* are *Rasa*, *Rakta* etc. *Nidana* is the consumption of sweet and other delectable ingredients. It is necessary to administer therapeutic measures that, either individually or collectively, have properties that are opposed to all of these factors.

Such therapeutic interventions can treat both diseases that are named in this text and those that are not (via signs and symptoms) and can be used appropriately. Therapeutic interventions that counteract *Nidana* (causes) must also counteract the *Doshas*. For instance, *Vayu* is aggravated by the consumption of sweet foods. Additionally, *Vayu* will be relieved by administering unctuous ingredients (opposed to unctuousness). Even so, the statement

mentioned above. *Nidana* and *Doshas* are mentioned separately to emphasize the need for therapeutic measures that are opposed to the entire *Dosha* rather than just a portion of it. For instance, when the entire *Vayu* is aggravated, *Sneha*, the opposite of the entire *Vayu* should be administered. When only the cold attribute of *Vayu* is aggravated, then oil need not to be used. And for this condition, only hot ingredients which are opposite to the *Nidana*, and only hot (*Hetu-Viparita*) in effect are to be administered.

Dosha and *Dushyas* are mentioned, and this also includes the disease that results from their vitiation or aggravation. As a result, the statement also includes treatments that work against the disease (*VyadhiViparita*).

When the term "*Viparita*" is used here, it does not just mean measures with opposing characteristics. Thus, therapeutic agents like *Viparita Arthakari*, which don't actually have attributes that are opposite but nonetheless act antagonistically, are also included here.

CONCLUSION

Anukta vyadhi exist in the modern era as a result of radical changes in dietary practices, way of life, environmental changes, and the presence of new pathogens. The idea of *Anukta Vyadhi* is very helpful to *Vaidhyas* for upcoming new diseases in order to confirm the pathogenesis of newly formed disease and plan the treatment of new diseases. *Rog pariksha*, *Rogi pariksha*, and *Trividha Bodhya Sangraha*, or *Vikar Prakruti*, *Adhisthan*, and *Samutthan*, can be used to diagnose *anukta vyadhi*.

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