

## A CONCEPTUAL AND DIAGNOSTIC EXPLORATION OF ANUKTA VYADHI IN AYURVEDA

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### ABSTRACT

**Background:** Ayurveda, the ancient Indian medical system, recognizes that not all diseases can be precisely named or categorized. Conditions not explicitly described in classical texts are termed *Anukta Vyadhi*. Despite their absence in nomenclature, these disorders can be understood using foundational Ayurvedic principles. **Objective:** To explore the concept of *Anukta Vyadhi*, its diagnostic framework, and its relevance in interpreting and managing emerging modern diseases using Ayurvedic methodologies. **Methods:** The study reviews classical references from *Charaka Samhita*, *Sushruta Samhita*, and relevant commentaries. It outlines the diagnostic application of *Trividha Bodhya Sangraha*, *Nidana Panchaka*, *Tantrayukti* (Atidesha), and other clinical tools to evaluate unnamed diseases. **Results:** *Anukta Vyadhi* can be diagnosed and managed effectively by identifying the *Vikar Prakriti*, *Adhisthana*, and *Samutthana*, alongside comprehensive patient examination. Ayurvedic tools like *Shatkriyakala*, *Yukti-based*

*Chikitsa*, and *Rasayana* play a vital role in treatment planning. **Conclusion:** The concept of *Anukta Vyadhi* exemplifies Ayurveda's dynamic adaptability, providing a timeless framework to address emerging health challenges such as autoimmune disorders, viral syndromes, and lifestyle diseases. This strengthens Ayurveda's continued relevance in modern clinical practice.

**KEYWORDS:** *Anukta Vyadhi, Ayurveda, Trividha Bodhya Sangraha, Nidana Panchaka, Atidesha.*

## INTRODUCTION

- Ayurveda, the ancient Indian system of medicine, is renowned as the science of life (*Ayus* = life, *Veda* = knowledge).<sup>[1]</sup> Its core objective lies in preserving the health of the healthy and eradicating disease from the afflicted. The classical texts of Ayurveda, collectively known as the *Samhitas*—including works by Acharya Charaka, Sushruta, and Vagbhata—meticulously describe a vast array of diseases, their etiology, symptomatology, pathogenesis, and treatment modalities. These treatises, written thousands of years ago, were grounded in the sociocultural, environmental, and biological contexts of their time.
- However, with the passage of time, there has been a significant transformation in human dietary habits, lifestyle patterns, and surrounding environmental conditions. Climatic upheavals, industrialization, microbial evolution, sedentary routines, and psychosocial stressors have all contributed to the emergence of *new disease entities* that were not explicitly documented in classical Ayurvedic literature. These conditions are referred to as *Anukta Vyadhi*.<sup>[2]</sup> The term *Anukta* translates literally to “unsaid,” “unuttered,” or “unheard,” symbolizing diseases or pathological states that are not directly named in the classical Ayurvedic canon.
- Despite this, the brilliance of the Ayurvedic tradition lies in its *ever-relevant principles* that transcend time. While the *Samhitas* may not list every possible disease, they provide philosophical and clinical frameworks that enable practitioners to evaluate, understand, and manage such unenumerated conditions. Acharya Charaka himself emphasized that physicians must not feel disheartened or ashamed if they cannot label a disease, as nomenclature is not the essence of medical wisdom. Instead, a thorough understanding of disease pathology—particularly through the lens of *Dosha*, *Dushya*, *Samutthana* (etiology), *Sthana* (site of affliction), and *Vikar Prakriti* (nature of the pathology)—is essential for effective treatment.
- Ayurveda recognizes that health and disease are dynamic phenomena influenced by myriad factors. Hence, the principles of diagnosis and management were designed to be adaptable to changing times. The diagnostic tools and interpretive methodologies

described in classical texts empower the physician to infer and understand *Anukta Vyadhi* through sound clinical reasoning. The *Tantrayukti* (logic-based textual interpretation) of *Atidesha* plays a crucial role here. It allows for extrapolation from known diseases to unknown ones by relying on foundational Ayurvedic knowledge.<sup>[3]</sup>

- Moreover, the concept of *Trividha Bodhya Sangraha*—which includes *Vikar Prakriti* (nature of the disease), *Adhithana* (site of manifestation), and *Samutthana* (causative factors)—provides a systematic triad for understanding diseases that lack conventional identification.<sup>[3]</sup> This becomes particularly relevant in the face of contemporary challenges posed by emerging diseases such as COVID-19, autoimmune disorders, metabolic syndromes, and tech-induced pathologies.
- Therefore, the study of *Anukta Vyadhi* not only bridges classical Ayurvedic wisdom with modern clinical needs but also reinforces the scientific foresight embedded within traditional medical texts. This paper aims to elaborate the conceptual framework of *Anukta Vyadhi*, discuss its diagnostic approach, and explore its practical relevance in managing contemporary diseases through Ayurvedic principles.

## AIMS AND OBJECTIVES

**AIM:** To explore the conceptual foundations, diagnostic principles, and clinical relevance of *Anukta Vyadhi* in Ayurveda, emphasizing the enduring value of Ayurvedic compendia in managing emerging and unnamed diseases of the modern era.

## OBJECTIVES

1. To elucidate the concept and etymology of *Anukta Vyadhi* as referenced in classical Ayurvedic texts and philosophical commentaries.
2. To examine the interpretative framework provided by *Tantrayukti*, especially *Atidesha*, for understanding diseases that are not explicitly mentioned in the *Samhitas*.
3. To apply the diagnostic triad of *Trividha Bodhya Sangraha*—*Vikar Prakriti*, *Adhithana*, and *Samutthana*—for identifying and analyzing new-age diseases.
4. To highlight the methodology of disease examination through *Rogi Pariksha* and *Roga Pariksha* in diagnosing *Anukta Vyadhi* in clinical practice.
5. To emphasize the relevance of *Nidana Panchaka* and *Shatkriyakala* in constructing a diagnostic approach for newly emerging pathological conditions.

6. To underscore the timeless adaptability of Ayurvedic principles in interpreting and addressing modern health challenges such as autoimmune disorders, lifestyle diseases, and communicable pandemics.

### Review of Literature

The concept of *Anukta Vyadhi*—diseases not explicitly named or described in Ayurvedic Samhitas—has deep philosophical and clinical roots in classical Ayurvedic literature. The foundational acknowledgment of the vastness of pathology and the limitations of naming every disease can be traced to *Charaka Samhita*, where Acharya Charaka states:

विकारनामाकुशलो न जिहीयात् कदाचन | न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः॥

(C.Su.18/44) A physician should not be embarrassed if he cannot assign a name to a disease; not all diseases have a fixed nomenclature.<sup>[4]</sup>

This epistemological humility implies that diagnosis should rely more on understanding *Vikar Prakriti*, *Dosha-Dushya Sammurchana*, *Hetu*, and *Sthana* rather than seeking strict labels.

The *Tantrayukti* named *Atidesha*—logical extrapolation—supports this approach. Acharya Chakrapani, in his commentary, emphasized the relevance of *Atidesha* in interpreting unstated knowledge:

अतिदेशो नाम यत्किञ्चिदेव प्रकाशयार्थमनुक्तार्थसाधनायैव (Chakrapani on C.Si.12/42) *Atidesha* is a means to uncover unspoken truths by inference from established knowledge.<sup>[5]</sup>

Further, the *Trividha Bodhya Sangraha*—an analytical triad consisting of *Vikar Prakriti*, *Adhisthana*, and *Samutthana*—is described in *Charaka Samhita* (C.Su.18/45–46) as the basis for understanding any new or unnamed disease.

In contemporary scholarship, researchers like Santoshkumar B. Utlaskar et al. (2023)<sup>[6]</sup> have emphasized how Ayurvedic principles can be extended to modern disorders such as autoimmune diseases, computer vision syndrome, and viral infections. These are categorized as *Anukta Vyadhi* due to their absence in classical nosology but are amenable to Ayurvedic interpretation using classical tools like *Nidana Panchaka*, *Shatkriyakala*, and *Rogi-Roga Pariksha*.

Thus, the literature reveals that while *Anukta Vyadhi* may not be explicitly documented in *Samhitas*, the Ayurvedic system is inherently equipped with methodological tools to analyze and address them with scientific rigor and clinical insight.

### Diagnostic Framework of *Anukta Vyadhi*

The diagnosis of *Anukta Vyadhi*, or diseases not explicitly named in Ayurvedic *Samhitas*, is grounded in the interpretive and clinical depth of Ayurveda's epistemological tools. Classical texts emphasize that a physician should not feel inadequate for failing to name a condition, as the dynamic understanding of pathology lies beyond nomenclature. This flexibility is anchored in the principle of *Trividha Bodhya Sangraha*—a triad encompassing *Vikar Prakriti* (nature of the disease), *Adhisthana* (site of affliction), and *Samutthana* (causative factors)—and is complemented by diagnostic methodologies such as *Rogi-Roga Pariksha*, *Nidana Panchaka*, and *Shatkriyakala*.

#### 1. *Trividha Bodhya Sangraha*<sup>[7]</sup>: The Foundational Triad

As outlined by Acharya Charaka (*C.Su.18/45–46*), these three components enable physicians to assess conditions not directly named in the texts:

- ***Vikar Prakriti* (Nature of the Disease)** This refers to the intrinsic features of the disease, primarily the involved *Dosha(s)* (Vata, Pitta, Kapha) and their combination (*Ekadoshaja*, *Dwandwaja*, *Sannipataja*). It also includes:
  - Strength and duration of the pathology
  - Degree of *Agni* impairment (digestive/metabolic fire)
  - Presence of *Ama* (toxins), *Srotodushti* (channel dysfunction), or *Ojakshaya* (immunity depletion)
  - Assessment of *Sadhyasadhyata* (prognosis) and therapeutic direction
- ***Adhisthana* (Site of Manifestation)** *Adhisthana* is the anatomical or physiological location of *Dosha-Dushya Sammurchana*, where pathology is expressed.<sup>[8]</sup> This includes:
  - *Sharirika* (physical) or *Manasika* (psychological) divisions
  - Classification into *Amashaya Sthana Vyadhi* (often Pitta or Kapha dominated) and *Pakvashaya Sthana Vyadhi* (typically Vata dominated)
- ***Samutthana* (Etiological Factors)** This includes causative elements—dietary, behavioral, environmental, and psychosocial—that initiate *Dosha* vitiation. Based on the concept of *Heena*, *Mithya*, and *Atiyoga* of *Kala*, *Artha*, and *Karma*, modern exposures

(e.g., screen-induced strain, sedentary habits, processed foods) can be interpreted in classical Ayurvedic terms.

## 2. Clinical Diagnostic Tools<sup>[9]</sup>

Ayurveda provides robust clinical methodologies to investigate both patient and disease:

**Rogi Pariksha (Examination of the Patient)** Includes *Dashavidha Pariksha* (tenfold examination) assessing:

- *Prakriti, Vikriti, Satva, Sara, Samhanana, Vyayama Shakti, Ahara Shakti, Satmya, Vaya, Desha*
- *Trividha Pariksha: Darshana* (inspection), *Sparshana* (palpation), *Prashna* (interrogation)

**Roga Pariksha<sup>[10]</sup> (Examination of the Disease)** Anchored in *Nidana Panchaka*:

1. *Nidana* (etiology)
2. *Purvarupa* (prodromal signs)
3. *Rupa* (clinical features)
4. *Upashaya/Anupashaya* (palliative/aggravating factors)
5. *Samprapti* (pathogenesis)

The complete evaluation includes assessment of *Dosha, Dushya, Srotas, Agni*, and *Ojas*, helping tailor specific treatment protocols—even in the absence of classical naming.

- **Shatkriyakala<sup>[11]</sup> (Six Stages of Disease Progression)** Helps locate the disease within a continuum—*Sanchaya* to *Bheda*—allowing for timely diagnosis and intervention before structural damage occurs.

## 3. Interpretive Aids and Inference

- **Tantrayukti: Atidesha (Extrapolation)** A powerful interpretive logic enabling practitioners to apply known principles to unknown scenarios. *Acharya Chakrapani* described this as a means to uncover unstated truths through logical extension.
- **Anumana and Yukti (Inference and Reasoning)** These cognitive tools allow the clinician to formulate diagnostic hypotheses based on subtle observations and pattern recognition.

- **Modern Diagnostic Integration** In line with Ayurvedic openness to evidence, tools like blood tests, imaging, and microbial cultures may help identify the *Adhithana* or confirm suspected *Dosha* involvement, without compromising classical philosophy.

### Principles of Management and Therapeutic Considerations

The management of *Anukta Vyadhi* requires an integrative and personalized approach grounded in classical Ayurvedic tenets. As Acharya Charaka emphasized, therapy should not rely solely on disease nomenclature, but on the understanding of *Dosha*, *Dushya*, *Samprapti*, and patient-specific factors. The therapeutic strategy follows the principle:

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्] – “First examine the disease, then administer the medicine.”<sup>[12]</sup> (C.Su.20/20)

#### 1. Treatment Based on *Dosha Prakopa* and *Vikar Prakriti*

- Identify *Dosha vitiation* (Vata, Pitta, Kapha or combinations) through clinical features and *Samprapti Ghataka*.
- *Shamana* (palliative) or *Shodhana* (purificatory) therapies are selected based on:
  - Strength of disease (*Vyadhi Bala*) and patient (*Rogi Bala*)
  - Chronicity and site of the disease (*Sthana*)
  - Presence of *Ama*, *Agnimandya*, or *Srotodushti*

#### 2. Role of *Nidana Parivarjana*<sup>[13]</sup> (Elimination of Causative Factors)

- Removing identified *Hetu* (dietary, behavioral, environmental) is essential in breaking the cycle of *Samprapti*.
- Modern exposures (e.g., screen time, processed food, pollutants) are mapped to classical *Ahara* and *Vihara* disturbances.

#### 3. Application of *Yukti*-based *Chikitsa* (Rational Therapeutics)

- Use of *Yukti* (intellect and experience) in drug formulation and treatment planning, especially when classical formulations are unavailable.
- Emphasizes individualized combinations (*Yogas*) derived from classical *Beeja* (base ingredients), echoing Su.Chi.10/16:

सहस्रशोऽपि कुर्वीत बीजेनानेन बुद्धिमान् ||— “The wise may prepare thousands of formulations from this foundational knowledge.”<sup>[14]</sup>



#### 4. Use of *Rasayana* and Immunomodulation

- Diseases of unknown etiology or autoimmune nature can be approached with:
  - *Rasayana* (rejuvenatives) like Guduchi, Amalaki, and Ashwagandha
  - *Vyadhi Kshamatva Vardhaka Dravyas* (immune strengtheners)

#### 5. Integrating Symptomatic and Systemic Management

- Address immediate symptoms with *Anupashaya* (relief-providing measures)
- Support systemic correction via
  - *Agnideepana* (digestive stimulation)
  - *Srotoshodhana* (channel cleansing)
  - *Dhatu Poshana* (tissue nourishment)

#### 6. Monitoring with *Shatkriyakala*<sup>[15]</sup> and Treatment Stages

- Align treatment protocols with disease stages—*Sanchaya* to *Bheda*—for timely intervention.
- In early stages, *Langhana*, *Pachana*, or *Vamana* may suffice; chronic stages may require *Basti*, *Nasya*, or *Rasayana* support.

### CONCLUSION

- The conception of *Anukta Vyadhi* — unidentified or undocumented conditions — epitomizes the visionary inflexibility bedded within Ayurveda. While prescriptive Samhitas may not list every complaint arising from ultramodern changes in terrain, diet, and actions, they extend a robust philosophical and clinical frame for diagnosing and treating similar conditions. By integrating *Trividha Bodhya Sangraha* (*Vikar Prakriti*, *Adhisthana*, *Samutthana*), *Nidana Panchaka*, and *Tantrayukti* like *Atidesha*, Ayurveda empowers interpreters to acclimatize undying principles to coincidental health complaints.
- Acharya Charaka's wisdom that not all conditions can be named underscores a continuing trueness the energy of a medical system lies not in its terminology, but in its understanding of pathogenesis, individual constitution, and holistic cures. With the frequency of contemporary conditions similar as autoimmune diseases, psychosomatic conditions, and life cycles, the applicability of *Anukta Vyadhi* has no way been more profound.



- In embracing *Anukta Vyadhi*, Ayurveda demonstrates its uninterrupted elaboration as an abiding wisdom — one that encourages overcritical thinking, contextual opinion, and substantiated care. This path not only bridges the ancient with the contemporary but also reinforces Ayurveda's place as a dynamic, adaptable, and scientifically predicated system of healing.

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