

**ANUKTA VYADHI IN AYURVEDA: A BRIHATRAYI – BASED  
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**ABSTRACT**

Ayurveda is a principle-oriented medical science that prioritizes understanding the underlying pathophysiology of diseases rather than dependence on rigid disease nomenclature. The concept of Anukta Vyadhi, referring to diseases not explicitly described in classical Ayurvedic texts, reflects the epistemological depth and adaptability of Ayurveda. Classical authorities recognize that due to variations in Dosha, Desha, Kala, and Hetu, diseases are innumerable and cannot be exhaustively enumerated. In the present era, characterized by rapidly evolving lifestyle patterns and emerging multifactorial diseases, the relevance of Anukta Vyadhi has increased substantially. This review aims to explore the concept of Anukta Vyadhi as elucidated in the Brihatrayi, highlighting its Shastric foundation through Atidesha Tantrayukti and its diagnostic applicability using Rogi-Roga Pariksha, Trividha Bodhya Sangraha, Ashtavidha Pariksha, Dashavidha Pariksha,

Agni and Ama Pariksha, Srotas Assessment, and Samprapti analysis. A conceptual diagnostic framework is presented to demonstrate how classical Ayurvedic principles can be systematically applied to unnamed or emerging disease conditions. Selective contemporary correlations are discussed to emphasize the enduring clinical relevance of this concept.

**KEYWORDS:** Anukta Vyadhi, Atidesha Tantrayukti, Trividha Bodhya Sangraha, Rogi–Roga Pariksha, Samprapti, Ayurveda.

## INTRODUCTION

Ayurveda is a holistic medical science founded upon eternal biological and philosophical principles governing health and disease. Unlike disease-centered models of medicine that emphasize nomenclature and classification, Ayurveda focuses on understanding disease through the dynamic interaction of Dosha, Dhatu, Mala, Agni, and Srotas. This principle-based approach allows Ayurveda to remain relevant across changing temporal, geographical, and sociocultural contexts.

Charaka explicitly states that it is neither feasible nor necessary to enumerate all diseases, as disease manifestations continuously evolve due to variations in Desha (habitat), Kala (time), and individual constitution. Hence, Ayurveda emphasizes comprehension of disease mechanisms rather than fixation on disease names. The concept of Anukta Vyadhi emerges from this foundational philosophy and provides a structured framework for diagnosing and managing diseases not explicitly named in classical texts.

In contemporary times, the emergence of complex lifestyle disorders, autoimmune conditions, metabolic syndromes, and novel disease entities has reinforced the importance of Anukta Vyadhi. Understanding and applying this concept enables Ayurvedic physicians to address new disease patterns without violating classical principles.

## CONCEPT OF ANUKTA VYADHI IN BRIHATRAYS

The term Anukta Vyadhi denotes disease conditions that are not individually described or named in the Ayurvedic Samhitas. Charaka emphasizes the infinite nature of diseases arising from diverse combinations of Dosha and causative factors.

Charaka Samhita, Sutra Sthana 18/44

“न हि सर्वविकाराणां नामतोऽस्ति ध्रुवः स्थितिः ।

देशकालविशेषेण दोषाणां विकृतेः पृथक् ॥”

This verse highlights that disease manifestations differ according to Desha, Kala, and Dosha vitiation, thereby making exhaustive disease classification impractical. Chakrapanidatta further clarifies that avoidance of unnecessary textual expansion (Grantha Vistara Bhaya) necessitated a principle-based approach rather than exhaustive enumeration of diseases.

### **ATIDESHA TANTRAYUKTI AS THE SHASTRIC BASIS OF ANUKTA VYADHI**

Tantrayukti are interpretative tools employed to understand and apply Shastric knowledge. Among them, Atidesha Tantrayukti plays a pivotal role in comprehending Anukta Vyadhi. Atidesha refers to extending known principles to contexts not explicitly stated in the text.

Through Atidesha Tantrayukti, principles elucidated for described diseases are logically applied to unnamed disease conditions. This validates the diagnosis and management of Anukta Vyadhi within the framework of Shastra, without resorting to conjecture. Chakrapani emphasizes that Ayurvedic knowledge must be extended through Yukti rather than literal dependence on textual enumeration.

### **ROGI-ROGA PARIKSHA: FOUNDATION OF DIAGNOSIS**

Rogi-Roga Pariksha constitutes the cornerstone of Ayurvedic diagnostics. It involves a comprehensive evaluation of both the disease process (Roga) and the individual patient (Rogi).

Charaka Samhita, Vimana Sthana 8/94

“परीक्ष्य कारणं दोषं दुष्यं देशं बलाबलम् ।

कालं चानलमादाय ततः कर्म समाचरेत् ॥”

This verse underscores the necessity of examining Hetu, Dosha, Dushya, Desha, Bala, Kala, and Agni prior to initiating treatment. In Anukta Vyadhi, where disease nomenclature is absent, this holistic assessment becomes indispensable.

### **TRIVIDHA BODHYA SANGRAHA IN ANUKTA VYADHI**

Trividha Bodhya Sangraha provides a concise yet comprehensive diagnostic framework and includes

1. Vikara Prakriti – Nature and characteristics of the disease
2. Adhithana – Site or system involved
3. Samutthana – Etiological factors

This framework assists physicians in understanding the disease process systematically, even in the absence of classical disease description.

### **ASHTAVIDHA PARIKSHA**

Ashtavidha Pariksha offers direct clinical insights into Dosha predominance, Agni status, and presence of Ama. It includes

1. Nadi
2. Mutra
3. Mala
4. Jihva
5. Shabda
6. Sparsha
7. Drik
8. Akrti

These parameters aid in subtle clinical assessment in Anukta Vyadhi.

### **DASHAVIDHA PARIKSHA**

Dashavidha Pariksha emphasizes Rogi evaluation and ensures individualized treatment planning. It includes Prakriti, Vikriti, Sara, Samhanana, Pramana, Satmya, Satva, Ahara Shakti, Vyayama Shakti, and Vaya.

### **AGNI PARIKSHA**

Agni is the principal determinant of health and disease.

Charaka Samhita, Chikitsa Sthana 15/38–39

“समो विषमस्तीक्ष्णो मन्दश्चेति चतुर्विधः ।

अग्निः सम्यग्विकृत्युक्तो रोगाणां कारणं मतः॥”

Assessment of Agni through appetite, digestion, and metabolic efficiency is essential in Anukta Vyadhi.

### **AMA PARIKSHA**

Ama represents the pathological product of impaired digestion.

Charaka Samhita, Sutra Sthana 28/4.

“अन्नं दूष्यं समं युक्तं यदा पच्यति नानलः ।

तदामं दोषसंसृष्टं सर्वरोगकरं स्मृतम् ॥”

### **SROTAS PARIKSHA**

Srotas evaluation is essential for localization of pathology.

Charaka Samhita, Vimana Sthana 5/24

“सङ्गोऽतिप्रवृत्तिश्च सिराग्रन्थिर्विमार्गगः ।

इति स्रोतोविकाराणां चत्वारः परिकीर्तिताः ॥”

### SAMPRAPTI PARIKSHA

Samprapti integrates Dosha, Dushya, Srotas, Agni, Ama, and Kala into a logical sequence of disease evolution.

**Table 1: Conceptual Diagnostic Framework For Anukta Vyadhi Based On Rogi–Roga Pariksha.**

STEPS	DIAGNOSTIC COMPONENTS	METHOD OF ASSESSMENT(PARIKSHA)	CLASSICAL BASIS (REFERENCES)
1.	Lakshana assessment	History and clinical examination	Charaka Samhita, Vimana Sthana 8
2.	Dosha Pariksha	Dosha Pariksha Guna, Lakshana, Nadi, Sparsha	Charaka Samhita, Sutra Sthana
3.	Dushya Pariksha	Dushya Pariksha Dhatu involvement assessment	Charaka Samhita, Sutra Sthana 28
4.	Srotas Pariksha	Srotas Pariksha Identification of Srotodushti	Charaka Samhita, Vimana Sthana 5
5.	Agni Pariksha	Agni Pariksha Appetite, digestion, Ahara Shakti	Charaka Samhita, Chikitsa Sthana 15
6.	Ama Pariksha	Ama Pariksha Sama Lakshana, Jihva, Mala	Charaka Samhita, Sutra Sthana 28
7.	Rogi Pariksha	Rogi Pariksha Dashavidha Pariksha	Charaka Samhita, Vimana Sthana 8
8.	Samprapti Pariksha	Samprapti Pariksha Dosha–Dushya–Srotas analysis	Classical Ayurvedic principles
9.	Diagnostic Conclusion	Diagnostic conclusion Identification as Anukta Vyadhi	Principle-based diagnosis
10.	Management Planning	Management planning Samprapti-based Chikitsa	Charaka Samhita, Sutra Sthana 30

### SHATKRIYAKALA AND ITS ROLE IN ANUKTA VYADHI

The doctrine of Shatkriyakala provides a dynamic understanding of disease evolution and offers an opportunity for early diagnosis and intervention in Anukta Vyadhi. The six stages—Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti, and Bheda—describe the progressive manifestation of disease.

In Anukta Vyadhi, diagnosis during the initial stages such as Sanchaya and Prakopa is particularly significant, as disease manifestations may not yet conform to classical

descriptions. Early identification of Dosha accumulation and aggravation allows preventive and corrective interventions before full disease expression.

Sushruta Samhita, Sutra Sthana 21/36

“सञ्चयः प्रकोपश्च प्रसारः स्थानसञ्चयः ।

व्यक्तिर्भेदश्च विज्ञेयो रोगाणां षट्क्रियाक्रमः ॥”

This framework reinforces the preventive strength of Ayurveda in managing emerging disease conditions.

### **NIDANA PANCHAK RECONSTRUCTION IN ANUKTA VYADHI**

Even in the absence of classical disease description, Nidana Panchaka—Hetu, Purvarupa, Rupa, Upashaya, and Samprapti—can be clinically constructed. This reconstruction is based on patient history, clinical examination, and logical inference using Yukti Pramana.

In Anukta Vyadhi, Hetu assessment often reveals lifestyle-related factors rooted in Heena, Mithya, and Atiyoga of Kala, Artha, and Karma. Purvarupa may be subtle or nonspecific, while Rupa manifests variably. Upashaya–Anupashaya responses further guide diagnosis and management.

### **ROLE OF PRAMANA IN UNDERSTANDING ANUKTA VYADHI**

Ayurveda recognizes multiple means of valid knowledge (Pramana), including Pratyaksha, Anumana, Yukti, and Agama. While Pratyaksha is limited to perceptible features, Anumana and Yukti play a crucial role in understanding unnamed diseases.

Charaka Samhita, Sutra Sthana 11/20.

“प्रत्यक्षमनुमानं च युक्तिरागम एव च ।

प्रमाणानि चतुर्विधं ज्ञानस्य परिकीर्तितम् ॥”

In Anukta Vyadhi, Yukti Pramana enables physicians to synthesize clinical findings and classical principles, thereby facilitating accurate diagnosis and rational management.

### **ANSHANSH KALPANA AND GUNA-WISE DOSHA ASSESSMENT**

Anshansh Kalpana involves assessing Dosha vitiation at the level of individual Gunas rather than merely identifying the dominant Dosha. For instance, increased Ruksha and Chala Gunas may indicate Vata predominance, while Tikshna and Ushna Gunas suggest Pitta involvement.

This nuanced assessment enhances diagnostic precision in Anukta Vyadhi, where disease patterns may not align with classical descriptions.

### CONTEMPORARY RELEVANCE OF ANUKTA VYADHI

The present era has witnessed a surge in multifactorial diseases influenced by altered lifestyle, environmental factors, and psychosocial stress. Conditions such as metabolic syndrome, autoimmune disorders, and stress-related illnesses often present with heterogeneous features that cannot be directly correlated with classical disease entities.

By applying Trividha Bodhya Sangraha, Rogi–Roga Pariksha, and Samprapti analysis, such conditions can be effectively understood and managed as Anukta Vyadhi without compromising Ayurvedic principles.

### DISCUSSION

The concept of Anukta Vyadhi reflects the adaptive and scientific nature of Ayurveda. Rather than being constrained by disease nomenclature, Ayurveda offers a flexible diagnostic framework grounded in universal principles. The integration of Atidesha Tantrayukti, Trividha Bodhya Sangraha, Shatkriyakala, and Pramana theory strengthens the applicability of classical knowledge to contemporary clinical challenges.

This principle-oriented approach ensures individualized diagnosis and management, reinforcing Ayurveda's relevance in modern healthcare.

### CONCLUSION

Anukta Vyadhi represents a timeless and robust diagnostic concept in Ayurveda. By emphasizing principle-based evaluation through Rogi–Roga Pariksha, Samprapti analysis, and classical interpretative tools, Ayurveda remains capable of addressing unnamed and emerging disease conditions. Recognition and application of this concept not only preserve classical integrity but also enhance the clinical utility of Ayurveda in the present era.

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