



CONCEPT OF ANUKTA ACCORDING TO AYURVEDA

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ABSTRACT

Ayurveda is an art and science of life, explains the principles for the maintenance of health and eradication of disease. Texts of Ayurveda narrates time tested principles which can be understood with the help of unique technology viz. tantrayukti, vedanga, kalpana 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 gives textual background based on which understanding, analysis and application of new drug, disease and formulation can be achieved. In the present article textual exploration of the concept of anukta, its analysis and application is dealt in detail.

KEYWORDS: Ayurveda, Anukta, AtideshaTantrayukti, Vyadhi, Dravya, ChikitsaSidhanta.

INTRODUCTION

Ayurveda deals with every aspects of human life. 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'. In the context where nothing is clearly said; Anukta is taken as standard parameter. It helps not only in understanding the classical concepts but also becomes base for understanding the new diseases, drugs and treatment principles and so on. The description of Anukta is very interesting because it clarifies the confusions that arise from the terms and definitions which are not clearly dealt. Hence this article is made to emphasize on the conceptual understanding of Anukta.

REVIEW OF LITERATURE

The word Anukta is derived from the root 'vac' with negation 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. Atideshatantrayukti is attributed to understand the concept of anukta.^[2]

Reason for anukta

The ayurvedic texts are in Samhita form. This form accepts the concept 'to be in brief'. It is not possible to mention every minute detail in descriptive form.

Acharya mention the representative sample discussed is most of the time seen, appears most frequently / commonly.

It is not possible to speak about everything every time. But they should be determined appropriately.^[3]

Here Acharya charaka, vagbhat described many of the food articles which are in common use, along with their properties like taste, potency etc. then he says that 'it is not possible to describe each and every food article in detail, but they should determine appropriately.

This system is described in general. The learner should decide their specific and own application as per necessities.^[4]

From shuka, shimbi, pakvaanna, mansa, shaka, pinala and aushadhi; what is used regularly is told.^[5]

What is used sometimes is not told because of the constraint of enlargement in volume of book.^[6]

Any entity which makes its impact on comparatively large population and when impact remains for a considerable period of time with in the society it becomes important in social life.

The entities which are not much important are not discussed and remains anukta.

Another reason for anukta is unavailability during particular period or space. Diseases like phiranga and

upadansha are not described in *charakadi* ancient Samhita because these diseases are not occurred at that time. But they described in '*bhavprakashsamhita*' due to occurrences of these diseases.

So main reason for being *anukta* can be less importance and non-occurrence.

Concept of *anukta*

In *Ayurvedicsamhitaanuktavichara* is mentioned at various places, which are as follow:

1. There is no limit of expansion, nor too much brevity can be sufficient for comprehending to those having low intelligence, hence these have been mentioned in neither too exhaustive nor too concise style. These as such are enough for practice to the lowly intelligent and for the knowledge of hidden ideas (*anukta*) to the intelligent and proficient in inference and rationale on the basis of self-definition.^[7]
2. Here *Acharya atreya* asks to follow the *anuktasadvrutta* also which is not mentioned here but accepted by other *Acharya*. Here *Acharyaatreya* recommended *anuktasadvrutta*.^[8]
3. *Acharyacharaka* mentioned about the *chikitsa* (treatment) of *anuktavyadhi*. He mentioned that, when treating the *anuktavyadhi* we have to thought very minutely. The diseases which are not mentioned here because of enormous extent of names and forms, they should treat according to the consideration of *Dosha* and *dushya*.^[9]
The diseases which are not mentioned here as per their names and symptoms, those *anuktavyadhi* should diagnose from the *prakopalakshana* of *Dosha*. And they should treat according to the general principle of treatment of *Dosha*.^[10]
4. The occurrence of disease is not possible without *doshaprakopa* hence *vaidya* should deliberate on vitiated *dosha* and presenting *lakshana*, in order to treat the *anuktavyadhi*.^[11]
5. If *kala* is *anukta*, i.e. not mentioned specific, the morning is to be taken, the root is to be taken if any specific part of herb is not mentioned, every item should be taken in equal quantity if exact proportion is not mentioned, earthen pot should be used if any specific type of pot is not mentioned, water should be taken if any liquid is not mentioned and oil should be taken if any specific oil is not mentioned. Here *acharya* mentioned about the *anukta*.^[12]

Why It Is Essential To Think / Study about *Anukta Vyadhi*

It is generally said that "the only constant is change". These changes may be positive or negative but they ultimately affect the health of society. Many new diseases are the gift of uncontrolled urbanization and unpreceded population growth. The general term for these changes is 'new' while, we *Ayurveda* people called it as *anukta*. As an *Ayurvedic* practitioner we have to face these *anuktavyadhi* to treat them.

So *anuktavyadhivichara* is always an important subject because of the continuous changes that are taking place.

Due to the innumerable diseases, the one who cannot label a disorder with some name should not feel ashamed because all disorders have no established footing by name.^[13]

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*.^[14]

Due to many combinations of *doshas*, treatment become mixed up; however, they will not exceed the six *upakramas* just as *vata* etc. do not exceed three.^[15]

In all such diseases which are not mentioned in text are innumerable. The features of the *doshas* are seen manifesting all over the body without any exception. So their (*doshas*) functions and methods of treatment are all the same.^[16]

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