

AYURVEDIC CONCEPT OF ANUKTA VYADHI: A REVIEW ARTICLE

*¹Vd. Devanand R. Pawar and ²Dr. Vijay R. Potdar¹PG scholar, Rognidan Vikriti vigyan dept. Govt. ayu. clg. Nanded.²Associate Professor, Rognidan vikriti vigyan dept. Govt. Ayu. Clg. Nanded.

*Corresponding Author: Vd. Devanand R. Pawar

PG scholar, Rognidan Vikriti vigyan dept. Govt. ayu. clg. Nanded.

Article Received on 06/04/2020

Article Revised on 27/04/2020

Article Accepted on 17/05/2020

ABSTRACT

Prayojana of *Ayurveda* is to maintain the health and to cure the diseases.^[1] An *Ayurveda* is science of life. In today's era due to sedentary lifestyle new diseases which was not explained in *Ayurveda* put challenge to *Ayurveda Vaidyas*. *Tantrayukti Vedanga, Kalpana, Tacchilya* these are the unique technologies of *Ayurveda* to narrate and understood the principles of *Ayurveda*. *Anukta* concept is one such type of principle which is helpful to understand the new diseases, drug formulations. At present era due to new viruses and bacteria causes new diseases which is not explain any *ayurvedi texts* called *Anukta Vyadhi*. *Atidesh Tantrayukti* is helpful to understand the concept of *Anukta*^[2] *Acharya Charak* explain the concept of *Anukta* in *Sutrasthan of Charaksamhita*^[3] In this article concept of *Anukta* and its clinical application is narrated.

KEYWORDS: *Ayurveda, Anukta, Atidesh Tantrayukti.*

INTRODUCTION

Ayurveda deals with every aspect of human life. *Ayurvedic* principle are eternal but its application can be modified as per timely changes. Literary meaning of word *Anukta* is unstated. *Anukta* is taken as standard parameter. It helps not only in the understanding classical concept but also becomes base for understanding new diseases. *Anukta* means any disease or drug which is not explained in *ayurvedic text*. *Acharya Charaka* mentioned that all diseases can not labelled with some name, unsaid diseases can be studied as a *kupit Dosh, Hetu*, and their *Sthan*^[4] *Acharya chakrapani* comment that *Atidesha Tantrayukti* is useful for getting the knowledge of unsaid/hidden things^[5] The concept *Anukta* is useful for understanding the pathogenesis of new diseases and gives idea about treatment of new diseases. Here attempt is made to elaborate the concept of *Anukta Vyadhi* and its diagnostic approach.

LITERATURE REVIEW

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. Concept *Anukta* stated in the content *Tantrayukti*. The

specific *Tantrayukti* i.e. *Atidesh Tantrayukti* is attributed to understand the concept of *Anukta*. *Acharya charaka* mentioned mainly three aspects to diagnose the *Anukta vyadhi*,^[5] these are

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

Hetu Dosh, Dushya, Anshanshkalpana, Sansarga, Sannipata, Dosh Pradhanya, Swatantra Partantra Doshprakop, Avastha these are important point to remember while studying *Anukta Vyadhi*. Find out the *hetu* of particular *Dosha* not the disease, after that find out disease having any similarities with *Granthokta Vyadhi* and treat the disease. *Acharya Sharangadhara* mentioned about *Anukta*.

If *Kala* is *Anukta* not mentioned specific, the morning is to be taken. The root is to be taken if specific part of herb is not mentioned. Earthen pot is taken if specific type of pot is not mentioned^[7] Practically pathogenesis of *Anukta Vyadhi* is understood as –

1. Find the causative factor for newly formed disease.
2. Second thing to find out vitiation of *Dosha* according to causative factor.
3. After that find out the increase or decrease of *Guna* of vitiated *Dosha* by *Anshanshkalpana*.
4. Built the *Samprapt* of *Anukta Vyadhi* and plan the treatment according to causative factor, vitiated *Dosha, Sthan*.

Now at present a new pandemic Corona Virus diseases (COVID-19) is *Anukta Vyadhi* which is proved to be very dangerous and harmful to human. COVID -19 is an infectious disease cause by severe acute respiratory syndrome corona virus 2(SARS-cov-2). As the disease is not explained in any modern and *Ayurvedic* texts it is said to be *Anukta* disease. So we can prepare the pathogenesis and plan of treatment of this disease according *Anukta* concept which is explained by *Acharya Charaka* in *Charak Samhita*. In case of any disease, as we know 'prevention is better than cure'. According to above statement *Acharya Sushruta* says, removal of causative factors is the treatment of particular disease^[7] At present *Nidanparivarjan* concept of ayurveda is used worldwide for control of corona virus. According to above *Ayurveda* is science of life and it is eternal science is proved

Dignostic Approach of Anukta Vyadhi

Ayurveda classifies the disease diagnosis process into two parts.

- 1) *Rogidnanopaya* (examination of patient)
- 2) *Rogdhnopaya* (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,A nala, Prakriti, Vaya,Satwa, Satmya,Ahara* of patient, and then decide aggravated *Dosha* and its treatment^[9] *Chaturvidha pariksha* also used to diagnosis of *Anukta Vyadhi* and also helpful in planning of treatment of new diseases. So according to examination of patient and diseses we can dignose the *Anukta vyadhi*.

CONCLUSION

In todays era *Anukta vyadhi* are existing due to drastic changes in lifestyle, dietary habits, changes occurring in environment and existing new pathogens. To confirmed the pathogenesis of newly formed disease and planned the treatment of new diseases the concept of *Anukya Vyadh* is very useful to *Vaidhyas* for upcoming new disseses. *Anukta vyadhi* can be diagnosed on the basis of *Rog pariksha* , *Rogi pariksha* along with *Trividha Bodhya Sangraha* i.e.*Vikar Prakruti, Adhistan*,and *Samutthan*.

REFERANCES

1. Acharya charak,dr.bramhananda tripathy,charak samhita,vol-1,edition,chaukhamba bharati academy Varanasi, chapter 30th, p-565,sutrasthan, arthedashmahmuliya adhyaya shlok, 2005; 26.
2. Acharya Chakrapani, Prof. R.H. Singh,commentary on Charak Samhita,edition, Chaukhamba surbharati prakashan Varanasi,chapter 12, p-736,sidhisthan, Falamatrasidhi adhyaya,slok, 2017; 42.
3. Acharya Chakrapani, Prof. R.H. Singh,commentary on Charak Samhita, edition- Chaukhamba surbharati

- prakashan Varanasi,chapter-18,p-108, sutrasthan ,Trishothiya adhyaya,slok, 2017; 44-47.
4. Acharya Chakrapani, Prof. R.H. Singh,commentary on Charak Samhita, edition-Chaukhamba surbharati prakashan Varanasi,chapter-18,p-108, sutrasthan ,Trishothiya adhyaya,slok, 2017; 44-47.
5. Acharya Chakrapani, Prof. R.H. Singh,commentary on Charak Samhita, edition- Chaukhamba surbharati prakashan Varanasi,chapter 12, p-736,sidhisthan, Falamatrasidhi adhyaya,slok, 2017; 42.
6. Acharya Chakrapani, Prof. R.H. Singh,commentary on Charak Samhita, edition- Chaukhamba surbharati prakashan Varanasi,chapter-18,p-108, sutrasthan ,Trishothiya adhyaya,slok, 2017; 44-47.
7. Bhishagvara adhamalla virachita,Pandit Kashiram Vaidya(editor) Goodharthdeepikaon sharangadhar , sharangdhar samhita poorvakhand 1/47-48, chaukhamba surbharati prakashan Varanasi, 2006.
8. Acharya sushruta,dr.ambikadatta shatri,sushrut samhita volume-2,edition, chaukhamba Sanskrit sansthan Varanasi, chapter 1st,p-11,uttaratantra, aupdravik adhyaya, shlok, 2006; 25.
9. Acharya Vagbhata,Dr. Bramhanand Tripathi, Astang Hridaya, edition,chaukhamba Sanskrit pratisthan,chapter 12,p-181,sutrasthan, doshbhediya adhyaya,slok, 2017; 67.