

**UNDERSTANDING UNPRECEDENTED DISEASES IN THE LIGHT OF ANUKTHA
VYADHI**Anandu V.^{1*} and Devika Chandran J.²¹Assistant Professor, Department of Roga Nidana & Vikruti Vignana, Mandsaur Institute of Ayurvedic Education & Research, Mandsaur, Madhya Pradesh – 458001.²Medical Officer Mandsaur Institute of Ayurvedic Education & Research, Mandsaur, Madhya Pradesh – 458001.***Corresponding Author: Anandu V.**Assistant Professor, Department of Roga Nidana & Vikruti Vignana, Mandsaur Institute of Ayurvedic Education & Research, Mandsaur, Madhya Pradesh – 458001. DOI: <https://doi.org/10.17605/OSF.IO/BCF34>

Article Received on 04/11/2020

Article Revised on 14/12/2020

Article Accepted on 04/01/2021

ABSTRACT

Ayurvedic classics are rich in innumerable principles which can create a healthy state of body and mind. The variations in environment, climate, food, lifestyle and many other factors contribute to the changes in classical pattern of a disease or in the formation of an unprecedented disease. Ayurvedic Acharyas with their visionary ability could foresee this and hence mentioned the concept of Anukta Vyadhi to diagnose and cure such unprecedented diseases. Anukta Vyadhis are those diseases which were not mentioned by our Acharyas in Ayurvedic treatises but which exists at present and could appear in the future also. Here, author has made an effort to understand the unprecedented diseases in the light of Anukta Vyadhi which will enrich our knowledge and gives solace in diagnosis and treatment of such diseases.

KEYWORDS: Anukta Vyadhi, Unprecedented Diseases, Trividha Bodhya Samgraha.**INTRODUCTION**

Ayurveda the ancient science of life stems from the ancient Vedic culture and was taught for many thousands of years in an oral tradition from accomplished masters to their disciples. Ayurveda offers a unique blend of science and philosophy that balances the physical, mental, emotional and spiritual components necessary for a holistic healthy Mana, Indriya and Sharira. Each individual will be having definite constitution called the Prakriti. It is in turn determined by the vital balance of the three physical energies - Vata, Pitta, Kapha and the three mental energies - Sathva, Rajas and Tamas.

The principles of Ayurveda are perpetual and can be applied and modified based on the timely changes in the society. The concept of Anukta Vyadhi is one such principle which is relevant in contemporary time. Concept of Anukta Vyadhi aids as tool to understand the unprecedented diseases which were not mentioned by Acharyas in our classics. Many diseases including Nipah, Corona, Dengue, Chikungunya etc don't have direct references in Ayurvedic science. Anukta taken as a standard parameter forms the base for understanding the unprecedented diseases, drugs and application of treatment modalities. So, as Ayurvedic scholars we can develop our own methods and solutions to identify and understand the diseases which may emerge in future with the help of existing concepts mentioned in our treatises.

MATERIALS AND METHODS

The references given in the Ayurvedic Classical texts and previous research works from various sources like journals etc are used.

Anukta Vyadhi

The diseases which are not mentioned in the ancient Ayurvedic classics with reference to their Naama, Roopa etc, is said to be Anukta Vyadhi.^[1] The concept of Anukta Vyadhi is obtained from Adidesha Tantrayukthi. The methodology for diagnosing such Anukta Vyadhi is explained through the Aptopadesha Pramana.

The diseases like Amavata, Phiranga Roga, Masurika, Upadamsha, etc. were not mentioned in Brihathtrayee period but have been explained in detail by subsequent Acharyas during Laghutrayee and Nighantu period.

Acharya Charaka explained two types of Roga in Chikitsasthana i.e., Uktha and Anukta Gada. The diseases which have Naama Roopadi Vishesh along with its Chikitsa are referred to as Uktha Gada. Those diseases which lack this Naama Roopadi Vishesh are called as Anukta Gada.

In Aaturopakramaneeya Adhyaya of Sutrasthana while describing about the importance of Dosha in the causation of a disease Acharya Susrutha mentions that disease does not exist without Dosha vitiation and hence

the wise physician should treat the Anukta Vyadhi according to the symptoms of Dosha vitiation.^[2]

In Trishodheeya Adhyaya of Sutrasthana, Acharya Charaka mentions the innumerability of diseases and they vary depending upon their distinctive feature like Rujā, Varna, Samuthana and Samsthana.^[3] A physician need not feel ashamed or worried if he is not able to name a particular disease. It is not always possible to name all types of diseases in definite terms. One and the same Dosha, when aggravated can cause manifold diseases depending upon the etiological factors and the site of manifestation.^[4] It is the thorough knowledge of Vikara Prakruthi, Samuthana and Adhithana of a disease which are important rather than the names of the disease while treating the Anukta Vyadhi.^[5]

In Vatavyadhi Chikitsa Adhyaya of Charaka Samhita, Acharya Charaka mentions that the Vatavyadhi which are Anukta should be diagnosed based on the Sthana, Roopa, Linga, Shoola, etc.^[6]

In Charaka Samhitha Chikitsasthana, after mentioning general treatment modalities for Uktha Vyadhi, Acharya Charaka mentions about the existence of several diseases which are not described in the Samhitha with names and forms. Such Anukta Vyadhis are to be treated by assessing the Dosha vitiation and several other factors involved in their manifestation.^[7]

Tools For The Diagnosis Of Anukta Vyadi

Unfavourable changes in the daily regimen, eating habits, clothing, changes in the environment, etc lead to the causation of new diseases to the mankind. The clinical presentation of these diseases is entirely different from the diseases mentioned in the ancient Ayurvedic classical texts. It is burdensome to diagnose and treat them. Even though the management of such untold diseases stands a great challenge for the physicians of present era, our Acharyas have given certain principles and guidelines in the form of Trividha Bodhya Samgraha and various Roga-Rogi Pariksha and assessment of Nidana Panchaka to tackle these Anukta Vyadhis.

The reference for Trividha Bodhya Samgraha is found in the Trishodheeya Adhyaya of Charaka Samhitha Sutrasthana which explains about the diseases not mentioned in the Samhitas. This concept can be taken into consideration to know pathogenesis of various diseases. Diagnosis is done based on Roga-Rogi Pariksha along with Trividha Bodhya Samgraha.^[8] which describes different stages of pathology which is further elaborated as

1. Vikara Prakruti Vishesha – Dosha Vaishmya leading to the Lakshanas
2. Adhithana Vishesha – Site of manifestation of the disease
3. Samuthana Vishesha – Causative factors for the formation of a disease

Vikara Prakruti Vishesha

The abnormal fluctuation of Dosha beyond the physiological limitation is called as Roga leading to the manifestation of Lakshanas.^[9] Lakshana helps in assessing the Amsha-amsha Kalpana of the Dosha. Lakshanas are essential in understanding the Vikara Prakruti evaluated through various Roga-Rogi Parikshas. Progress of the disease happens when the vitiated Dosha in turn vitiates the healthy Dhatu and Agni. Dosha Prakruti and Manasika Prakruti of an individual should be evaluated.

Adhithana Vishesha

Adhithana refers to the site of manifestation of disease after Dosha Dushya Sammurchana and Sthanasamsraya. Vyadhi can be of Shareerika, Manasika or both Shareerika and Manasika Adhithana. Sthanasamsraya of amalgamated Dosha and Dushya at a particular location initiates the development of a Vyadhi. Assessment of Adhithana Vishesha can be helpful in case of Anukta Vyadhi.

Samuthana Vishesha

Samuthana refers to the fundamental etiological factors which initiates the disease formation. Hetu Sankara^[10] explains the combination of multiple etiological factors that causes disease. A single Hetu can cause single disease as well as multiple diseases. Also a disease can have one Hetu & may have multiple Hetus. Chakrapani explains that the complete understanding of Nidana is the success key to proper management of a disease.

Other factors to be examined in an Anuktha Vyadhi

The physician should minutely examine and determine the conditions like Dushya, Desha, Bala, Kala, Anala, Prakruti, Vaya, Sathva, Sathmya, Aharavastha.^[11] A wise physician who considers these factors and then assesses the aggravated Doshas and appropriate treatment will attain success and does not go wrong in his treatment.

DISCUSSION

There is a possibility that because of low prevalence, lack of documentation of certain diseases with reference to their Naama & Roopa Vishesha or its non occurrence at a given time might be the reason that our great visionary Acharyas maintained silence in this context but gave us the concept of Anuktha Vyadhi to deal if any such diseases arise in the future.

Also, along with Trividha Bodhya Samgraha other factors like Dosha Prakruti, Manasika Prakruti, Adhithana of Vyadhi, Roga-Rogi Pariksha and assessment of Nidana Panchaka should be done to diagnose and treat the unprecedented diseases. It is of prime importance to interpret unprecedented diseases using these guidelines and also to understand its Samprapthi and the treatment modalities by Samprapthi Vighatana. As long as the Samprapthi is not analyzed correctly there will not be complete cure for any disease.

Hence, a wise physician can take the help of relevant examinations and investigations to reach a confirmative diagnosis and use of Samprapthi Vighatana of Anukata Vyadhi to completely cure it.

CONCLUSION

Unprecedented diseases or Anuktha Vyadhi poses a challenge to the diagnosis and treatment for the Physicians as it is not mentioned in the classical texts of Ayurveda. However, as per the elaborate discussion on the matter; Anukta Vyadhi can be diagnosed on the basis of Trividha Bodhya Samgraha, i.e. Vikara Prakriti, Adhithana and Samuthana. Also, considering factors like Dushya, Desha, Bala, Kala, etc, and Rogi-Roga Pariksha with the assessment of Nidana Panchaka and Kriyakala can be done to confirm the diagnosis of Anuktha Vyadhi.

Conclusively, an unprecedented disease can be understood, diagnosed and treated with the concept of Anuktha Vyadhi so that a physician who has knowledge regarding these factors never commit any mistake in the treatment and achieves success in his field.

REFERENCES

1. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhitha with Ayurveda Deepika Commentary by Chakrapanidutta on Charaka Samhita of Agnivesha. Chikitsasthana; Yonivyapachikitsitham: Chapter 30, verse 292. reprint ed. Varanasi: Chaukamba Sanskrit Sansthan, 2015; 646.
2. Susruta, Acharya YT. Susruta Samhitha with Nibandhaangraha Commentary by Dalhana and Nayachandrika panjika of Gayadasa Acharya on Susruta samhitha of Susruta. Sutrasthana; Aaturopakramaneeyam: Chapter 35, Verse 19. reprint ed. Varanasi: Chaukamba Publications, 2018; 153.
3. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhitha with Ayurveda Deepika Commentary by Chakrapanidutta on Charaka Samhita of Agnivesha. Sutrasthana; Trishodeeyamadhyayam: Chapter 18, verse 42. reprint ed. Varanasi: Chaukamba Sanskrit Sansthan, 2015; 108.
4. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhitha with Ayurveda Deepika Commentary by Chakrapanidutta on Charaka Samhita of Agnivesha. Sutrasthana; Trishodeeyamadhyayam: Chapter 18, verse 44. reprint ed. Varanasi: Chaukamba Sanskrit Sansthan, 2015; 108.
5. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhitha with Ayurveda Deepika Commentary by Chakrapanidutta on Charaka Samhita of Agnivesha. Sutrasthana; Trishodeeyamadhyayam: Chapter 18, verse 46. reprint ed. Varanasi: Chaukamba Sanskrit Sansthan, 2015; 108.
6. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhitha with Ayurveda Deepika Commentary by Chakrapanidutta on Charaka Samhita of Agnivesha. Chikitsasthana; Vatavyadhichikitsitham: Chapter 28, verse 58. reprint ed. Varanasi: Chaukamba Sanskrit Sansthan, 2015; 619.
7. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhitha with Ayurveda Deepika Commentary by Chakrapanidutta on Charaka Samhita of Agnivesha. Chikitsasthana; Yonivyapachikitsitham: Chapter 30, verse 291. reprint ed. Varanasi: Chaukamba Sanskrit Sansthan, 2015; 645.
8. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhitha with Ayurveda Deepika Commentary by Chakrapanidutta on Charaka Samhita of Agnivesha. Sutrasthana; Trishodeeyamadhyayam: Chapter 18, verse 46. reprint ed. Varanasi: Chaukamba Sanskrit Sansthan, 2015; 108.
9. Vagbhata, Sastri Sadasiva Hari. Astanga Hridya with Sarvangasundari Commentry of Arunadutta and Ayurvedarasayana Commentary of Hemadri on Astanga Hridya of Vagbhata. Sutrasthana; Deergajeevaneyam; Chapter 1, Verse 20. reprint ed. Varanasi: Chaukamba Publications, 2014; 14.
10. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhitha with Ayurveda Deepika Commentary by Chakrapanidutta on Charaka Samhita of Agnivesha. Nidanasthana; Apasmaranidanam: Chapter 8, verse 24. reprint ed. Varanasi: Chaukamba Sanskrit Sansthan, 2015; 228.
11. Vagbhata, Sastri Sadasiva Hari. Astanga Hridya with Sarvangasundari Commentry of Arunadutta and Ayurvedarasayana Commentary of Hemadri on Astanga Hridya of Vagbhata. Sutrasthana; Doshabhedeeyam; Chapter 12, Verse 67. reprint ed. Varanasi: Chaukamba Publications, 2014; 207.