

**THE CONCEPTUAL STUDY OF ANUKTA VYADHI ITS DIAGNOSTIC AND TREATMENT APPROACH : A REVIEW ARTICLE.**<sup>1</sup>Gayatri Kalamkar, <sup>2</sup>Minal Bhusewar, <sup>3</sup>Pranita Ranveer

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**ABSTRACT**

*Anukta* means unstated/unsaid/hidden. *Anukta Vyadhi* means the disease not explained in the *Ayurvedic* text. In the present era, due to drastic changes in climate, environment, and standard of living, many newer diseases have arisen, which are not mentioned in *Samhita*. To solve this problem, *Acharya* has stated that *Anukta Vyadhi* should be treated as per *Hetu* and vitiated *Dosha* and their *Sthana*. The concept of *Anukta* helps in understanding the classical concept and sets a base for understanding new diseases with a diagnostic and treatment approach.

**Keywords:** *Anukta Vyadhi, Trividha Boddhya Sangraha, Atidesh Tantrayukti, Rogi and Rog dnyanoapaya and Shatkriyakala.*

**INTRODUCTION**

*Ayurveda* is an ancient and holistic medical Science that deals with every aspect of human life. i.e. how to

cure disease and maintain health. At present, due to lifestyle changes, environmental changes and dietic

factors, many disorders arise which are previously unrecognized. In *Ayurveda*, *Anukta Vyadhi* refers to a disease or condition not explicitly mentioned in classical *Ayurvedic* texts. Commentator of *Charaka Samhita*, *Acharya Chakrapani*, mentioned that *Atidesh Tantrayukti* provides the key to unlocking secrets of concealed knowledge<sup>1</sup>. According to *Charaka Samhita*, If *Vaidya* is unable to diagnose a specific disease, they should not be anxious; not every disease needs a particular name, as *Dosha* imbalances caused by *Hetu visheshha* can manifest in various ways, leading to diverse symptoms and presentation.<sup>2</sup> Unstated diseases can be studied according to their *Vikara Prakruti*, *Samutthana* and *Adhishthana*, known as *Trividha Bodhya Sangraha*<sup>3</sup>. *Anukta Vyadhi* represents a conceptual tool for investigating the etiopathogenesis of new diseases, facilitating the development of targeted treatment strategies. Here, an attempt is made to illustrate the concept of *Anukta Vyadhi* with a diagnostic approach and their line of treatment.

## Material and Method

### Concept of *Anukta*.

The literary meaning of *Anukta* is not described in classical *Ayurvedic* texts. The causes of *Anukta Vyadhi* are *Asatmya Indriyarthha Samyog*(improper interaction between senses and their objects), *Pradnyaparadhha*(intellect fails to differentiate between what is beneficial and harmful) and *Parinam(kala)*<sup>4</sup>

To diagnose *Anukta Vyadhi*, *Acharya Charka* mentioned *Trividha-Bodhya-Sangraha*.<sup>2</sup>

1) *Vikara Prakruti*

2) *Adhishthana*

3) *Samutthana*

### Definition of *Anukta*

*Uktanithi Nama Rupadhibhi* ||<sup>5</sup> The disease explained by *Nama Rupaadhi* & their *Chikitsa* is called *Ukta Vyadhi*. *Anukta Iti Nama Rupadhi Visheshena Anukta-van* ||<sup>5</sup> Diseases are not said with *Nama Rupaadhi Vishesh* is called *Anukta*.

### Diagnostic Approach of *Anukta Vyadhi*

*Ayurveda* classifies diagnostic tools of disease in two parts,

1) *Rogidnyanopaya* (examination of patient)

2) *Rogdnyanopaya* (examination of disease).

*Acharya Vagbhata* has stated that every *Vaidya* should minutely examine and decide the condition of *Dosha*, *Dushya*, *Desh*, *Bala*, *Kala*, *Agni*, *Prakruti*, *Vaya*, *Satwa*, *Satmya*, *Ahara* of the patient for vitiated *Dosha* & its treatment.<sup>6</sup>

*Anukta vyadhi* are understandable by following principles

### **Rogidnyanopaya**

**1) *Dosha*:** In the normal state, *Sharir Dosha* (*Vaata*, *Pitta*, *Kapha*) and *Manas Doshas*(*Satva*, *Raja*, *Tama*) play normal pathophysiological functions. Still, when aggravated, pathological changes occur in the body that lead to the manifestation of various diseases. So, health and Disease depend upon the state of *Dosha Samya and Vishamata*.

**2) *Dushya*:** *Dushya Dhatu-Malascha*.||<sup>6</sup> *Dhatu and Mala* are called *Dushyas*. Due to aggravated *Doshas*, there is *Dushti* of *Rasadi Sapta Dhatu and Trimala*, where there is availability of *Kha Vaigunya* (*Kha* means *Strotas*, and *Vaigunya* means Abnormality). *Dosha Dushya Sammurchana* occurs, and hence, a new disease develops. Therefore, these are *samprapti* components, so they must be treated as *Samprapti Vighatana*.

### **Strotas**

#### ***Dushti Hetu***

The *Ahara and Vihara*, which are similar to *Dosha Guna's* and Opposite to *Dhatu gunas*, cause *Strotodushti*.<sup>7</sup>

### **Role of *Strotas* in *Vyadhi* formation<sup>8</sup>**

- Aggravated *Doshas* accumulate in a particular *Strotas*
- The *Strotas* undergoes one or more following disturbances
  1. *Sanga* (obstruction)
  2. *Atipravrutti* (Excess flow)
  3. *Siragranthi* (Narrowing or Constriction)
  4. *Vimargagaman* (Abnormal flow)
- Interaction of imbalance *Doshas* with vulnerable tissues occurs in *Strotas*, *Dosha Dushya Sammurchana*.
- The disease manifests in the affected area.

### **3) *Desha***

*Desha* denotes two meanings: *Bhoomi* and *Ataur*.

### 1) Bhoomi Desha<sup>9</sup>

- Jangal Desha Dominance of Vaata and Pitta Doshas.
- Anupa Desha=Dominance of Vaata and Kapha.
- Sadharana Desha=Dosha Samya Avastha.

### 2)Aatur Desha

The area where treatment is applied is the body of the patient. The body should be thoroughly examined to determine the *Pramana* of *Aayu*, *Dosha bala* and *Rog Rogi bala*. Diagnosis and Treatment measures depend upon these factors and are also used to assess the prognosis of the disease.

### 4)Bala

In diagnosis and treatment, it is crucial to consider *Rogi bala*, *Roga bala*, and *Dosha bala*.

1. *Rogi bala*= *Sahaja*(Inherited Immunity), *Yuktija* (Physical fitness), *Kalaja* (inherited power gained during the visarga era.)
2. *Roga bala* =*Pravara*, *Madhyam* and *Avara*.
3. *Dosha bala* =*Bahudosha*, *Madhyam dosha* and *Alpadosha*. They may cause the disease individually, in combination with two or in combination with three, which determines its severity.

**5) Avasthika Kala (Conditional Time)**<sup>10</sup> The term refers to specific periods related to an individual's life or disease progression. The diseases are *Sukhasadhya* in young people and *Kashtasadhya* in old people. Example: Life stages (childhood, adulthood, old age).

### 6)Agni

Consideration of *Agni bala* and *Agni Avastha*, such as assessment of *Tikshnagni*, *Mandagni* and *Vishmagni* helps to diagnose and treat. The importance of *Agni* can be understood by following quotation, रोगः सर्वेऽपि मन्देऽनौ ।<sup>11</sup>

### 7)Prakruti

*Prakruti* refers to an individual's unique constitution or natural state determined at Conception. It is based on the dominance of *Doshas* in a particular individual. The selection of drugs and treatment measures also depends on *Prakruti*.

*Prakruti* may be *Vataja*, *Pittaja*, *Kaphaja*, *Dvandvaja* or *Sannipataja*.

### 8)Vaya

Many diseases are age-related, where there is the dominance of *Doshas* in a particular age, which causes diseases such as *Balyavastha*(*Kapha* dominance), *Yuvavastha*(*Pitta* dominance), and *Jaravastha*(*Vaata* dominance).

### 9)Ahara

*Acharya Charaka* mentioned that qualitative and quantitative *Ahara* increases the health of every person (*Purushvruddhikar bhava*), whereas a lack of these factors increases the risk of disease(*Punar-vyadhi*). The types of *Ahara* should be considered before initiating treatment, which are considered the *hetu* of *Vyadhi*, such as *Anashana*, *Adhyashana*, *Vishamashana*, *Viruddhashana*, *Laghu*, *Guru*, *Sheeta*, *Ushna*, etc.

### 10)Satva

This mental constitution includes *Pravara Sattva*, *Avara* and *Madhyama Sattva*.

The mental strength or will power of the patient should be examined to assess the severity and prognosis of the disease.

### 11)Satmya

Acceptability of the body and mind of the patient, or the *Svaprapruti anukul* substances, tastes, and climates, are called *Satmya*. For example, the patient may be *Ekarasa Satmya*, *Sarvarasa Satmya*, *Snigdha*, *Ruksha Satmya*, etc. *Satmya* should be examined as *Roga Satmya*, *Deha Satmya*, *Prakruti Satmya*, *Rutu Satmya*, *Desha Satmya*, *Oka Satmya*, *Kaala Satmya*, etc. It helps choose the treatment line and decide the dosage and duration of drug therapy. Among these, *Roga Satmya* has the most significance in treating the disease.

### Rogadnyanopaya

According to *Charaka Samhita*, *Rog Pariksha* should be performed first by its *Nidaanapanchka*, and then the treatment aspect should be considered.

*Dosha* and *Dushyas* are crucial components in treating any *Vyadhi*. It also includes the following factors.

### 1)Nityaga Kala (Constant Time)

<sup>10</sup>

Refers to the daily and seasonal cycles. The physician has to consider *kala* for proper diagnosis, treatment and dose of the drug (*Aushadha Sevan Kala*)

Example: *Dosha* variations during day, night, and seasons.

## 2)Avashtha

Knowledge of *Vyadhi Avastha* helps determine the disease's strength and decide the treatment line. It may be *Nava or Jeerna, Sadhya-Asadhya, Mridu-Daruna* or based on *Shatkriyakala*<sup>12</sup>. *Sanchaya, Prakopa, Prasara, Sthanasanshraya, Vyakti or Bheda Avastha*. The treatment measures for all these stages are different and must be applied after proper assessment of the stage of the disease.

### Pathogenesis of Anukta Vyadhi

1. Find the causative factor for newly formed disease.
2. The Second thing is to determine *Dosha's* vitiation according to causative factors.
3. the increase or decrease in *Guna* of vitiated *Dosha* by *Anshanshkalpana* was found after that.
4. These *Doshas* cause different *Dushti*, which go to different *Adhishtana*, i.e., *Strotasa*, and show different symptoms.
5. Built the *Samprapti of Anukta Vyadhi* and plan the treatment according to causative factor, vitiated *Dosha, Sthana*.

### The treatment approach of Anukta Vyadhi

1.As *Charaka Samhita* said, पुरुषं पुरुषं वीक्ष्य...<sup>13</sup>

Before prescribing treatment, the physician must carefully observe and analyse each patient's unique constitution, disease condition, and other factors.

2. *Chikitsa of Vyadhi* is divided into two parts which are

1) *Shodhan Chikitsa*= means purifying the body by expelling the aggravated *doshas* from nearby routes.

Where *Bahudosha Avastha* is available, *Shodhana Chikitsa* is preferred.

*Lakshanas of Bhaudosha* are *Avipaka, Aruchi, Sthaulya, Panduta, Gaurava, Klama, Pidaka, Kotha, Kandu, Aalasya, Sharma, Daurbalya, Daurgandhya, Avasaada, Nidranasha, Atinidra, Tandra, Klaibya, Ashastawapnadarshana, Bala- Varna- pranasha*.<sup>14</sup>

2)*Shamana Chikitsa* =

Where there is *Alpadosha lakshana*, i.e. other than *Bahudosha Lakshana Shaman Chikitsa* is preferred.

In Ayurveda, *Shaman Chikitsa* is one of the two primary treatment methods used to restore balance to the *Doshas (Vata, Pitta, and Kapha)* and promote health. It involves therapies that suppress aggravated *doshas* without expelling them from the body.

*Shaman Chikitsa* employs various approaches, including:

6. *Deepana* : Stimulating digestive fire (*Agni*) to enhance digestion and metabolism.
7. *Pachana* : Aiding in the digestion of undigested toxins (*Ama*) in the body.
8. *Shamana Aushadha* (Medications) : Herbal formulations and preparations to alleviate specific *dosha* imbalances.
9. *Nidana Parivarjana* : Avoiding the root cause of the disease or imbalance (e.g., avoiding specific foods or activities that aggravate *doshas*).
10. Lifestyle Adjustments : Changing daily routines to harmonise with natural rhythms.
11. *Sattvavajaya* : Mental and spiritual therapies to promote mental clarity and emotional balance.
12. *Rasayana* (Rejuvenation) : Tonics and rejuvenating treatments to restore vitality and longevity.

## DISCUSSION

In any *Vyadhi*, the severity of *Lakshanas* depends upon the severity of the etiological factors which cause them. Any *Vyadhi* can form when Aggravated *Doshas* causes *dushti* of *Rasadi Sapta Dhatu* and *Trimala* where there is availability of *dushti* of *Dhatu* and *Mala, Viaigunya of Strotasa* undergoes and forms *Sanga* (obstruction), *Atipravritti* (Excess flow), *Siragranthi* (Narrowing or Constriction) and *Vimargagaman* (Abnormal flow) which shows various symptoms in turn results into a disease. We can see this by examining the person's *Desha (Jangal-Vaata, Anup-Kapha, Sadharana-Doshasamy)*. By understanding the dominant *Dosha* in a specific region and avoiding *Hetu* that can exacerbate it, one can reduce their risk of developing diseases and maintain overall health and well-being. *Bala(Roga bala, Rogi bala)* in which if *Rogi bala* is greater than *Roga Bala*, then *Shaman Chikitsa* is

preferred and if *Roga Bala* is more excellent then *Shodhana Chikitsa* is preferred, *Agni( Vishama and Mndagni)* which are caused by different dietic factors such as *Vishamashana, Adhyashna, Ajjeranashana, etc,*

*Prakruti (Vataj, Pittaja, Kaphaja)*, according to the *Dosha* dominance in *Prakruti*, avoiding *Hetu* that exacerbate their dominant *Dosha*, Ayurvedic practitioners can help prevent disease formation. As a treatment aspect, medications having similar qualities (*gunas*) to the patient's *Prakruti* should be avoided, as they can exacerbate the disease and hinder recovery. *Vaya( Balya, Yuva and Vardhakya)* Some diseases are age-related according to dominance; *Satva ( Prava, Mdhyam, Avara)* If a patient having *Pravara Satva Guruvyadhit rogi* appears to be having mild disease even if he has severe disease. Still, in the case of *Avara Satva Laghuvyadhit rogi*, he seems to have severe disease while having mild disease. *Pravara satva Rogi* recovers faster than *Madhyam* and *Avara Satva, Satmya (Pravara, Madhyam, Avara)* reflect good, moderate and reduced adaptability and potential imbalance of *Doshas*.

*Kala* also plays a vital role in treatment aspects such as,

1. Morning (*Kapha* dominance): *Kapha* energy is highest in the morning, making it an ideal time for *Vamana* (emetic) treatment to balance *Kapha*.
2. Midday (*Pitta* dominance): *Pitta* energy peaks during midday, making it suitable for *Virechana* (purgation) treatment to balance *Pitta*.
3. Evening (*Vata* dominance): *Vata* energy is highest in the evening, making it an optimal time for *Basti* (enema) treatment to balance *Vata*.

#### # Seasonal Considerations

1. *Vasanta Rutu* : *Kapha* dominance ➡ making *Vamana* treatment more effective.
2. *Sharad Rutu* : *Pitta* dominance ➡ making *Virechana* treatment more suitable.
3. *Varsha Rutu*: *Vata* dominance ➡ making *Basti* treatment more effective.

Ayurvedic practitioners can tailor their treatments to achieve optimal balance and wellness by considering the daily and seasonal variations in dosha energies.

*Vyadhi Avastha* plays a vital role in controlling disease, as said चय एव जयेदेषा<sup>15</sup>. In the *Sanchaya Avastha* (accumulation stage), treating the disease is crucial to prevent its progression. Early treatment helps prevent the disease from entering the *Prakopa* and *Prasara Avastha*. Diseases in the early stages (*Nirama, Nava, Mrudu*) are easier to treat than those in the advanced stages (*Sama, Jeerna, Daruna*), which are more challenging to treat due to increased *Dosha Dushti*.

## CONCLUSION

Today, *Anukta Vyadhis* is more relevant than ever due to changes in our lifestyle, diet, environment and emerging pathogens. Understanding *Anukta Vyadhi* helps Ayurvedic practitioners figure out how new diseases develop and create effective treatment plans. *Anukta Vyadhis* can be Diagnosed based on *Rog Pariksha, Rogi Pariksha* along with *Trividha Bodhya Sangraha, i.e. Vikara Prakruti, Adhishtana* and *Samutthana vishesha*. So, disorders like PCOS, Thyroid, AIDS, COVID-19, and autoimmune disorders like Systemic Lupus Erythromatus can be diagnosed and treated by knowing the diagnostic and treatment approach of *Anukta Vyadhi*.

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