

## ANUKTA – AN AYURVEDIC APPROACH

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### ABSTRACT

Ayurveda is a system of medicine with historical roots in Indian subcontinent explains the principles for the maintenance of health and eradication of disease. Ayurveda and its principles can be understood with the help of unique technology viz. *tantrayukti*, *tacchilya* 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 is used in terms of *vyadhi*, *dravya*, *kalpa*, *matra*, *kala* gives textual background based on which understanding, analysis and application of new drug, disease and formulation can be achieved. In present article an effort is made to elaborate the concept of *Anukta*, and application is dealt in detail.

**Keywords:** *Anukta*, *Atidesha Tantrayukti*, *Vyadhi*, *Dravya*, *Chikitsa Sidhanta*, *Anukta vyadhi*, *anukta kala*.

### INTRODUCTION

*Ayurveda* meaning knowledge of life and longevity. As Ayurveda deals with every aspects of human life and the principles which are elaborated thousand years before still holds good in todays era. Amongst them *Anukta* is one of those concepts which has been explained so conceptually in our *samhitas*. 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'. *Anukta* is taken as standard parameter. It helps in understanding the classical concepts about unsaid *vyadhis*, *dravyas*, *kala* etc. and this concept is helpful for dealing and managing the upcoming diseases. Hence, this article is made to emphasize on the conceptual understanding of *Anukta*.

### Material and Method

All the theoretical references are taken from all *Ayurved samhita*. After studying the related concepts, an attempt has been made to come at conclusion for *Anukta* concept.

### Review of Literature

The word *Anukta* is derived from the root *vac* which gives meaning attached to the basic root. Thus, *Anukta* literally means unsaid and unuttered.<sup>1</sup> 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. *Atidesha tantrayukti* is attributed to understand the concept of *anukta*.<sup>2</sup> The *Trisutras*-for understanding *anukta*. The

understanding, analyzing and applying *trisutras* of *ayurveda* viz. *hetu*, *linga* and *aushadha* - is the need of present era, this is applicable for new disease and new drug and new formulation. Here an effort has been made to understand the concept of *Anukta* with above background. Thus, with the help of scriptural testimony, inference and reasoning, knowledge of new drug, disease and formulation are ascertained.<sup>3</sup> Chakrapani comments that *atidesha tantrayukti* (getting the knowledge of unsaid things) helps for clarification of the hidden meaning and derives the unsaid things. Based on the method followed to explain the existing condition, explanation of the new disease or drug or formulation should be made.

**Importance of Anukta in Ayurveda:** In *annasvarupa adhyaya* of *Astanga Sangraha*, many of the Vargas such as the group of grains, legumes, prepared foods, meat, vegetables and fruits, described are generally used as food. It is not possible to describe in detail about their properties, suitability or unsuitability according to their texture, mixture, environmental status etc. Hence, the properties of *ahara dravya* are to be determined appropriately based on the technique of *anukta*.<sup>4</sup>

Even if something is not stated in the text but that is prescribed in other sciences as a virtuous act, such virtuous guidelines are acceptable, as told by *Lord Atreya*.

**Anukta in terms of kala:** *Sharangadhara* has explained about *anukta kala*.

If *Kaala* is *Anukta*, the morning is to be known, the root is to be known if any specific part of herb is not told, every item should be taken in equal parts if the exact proportion is not told, the earthen pot should be used unless mentioned specific, water should be taken if any liquid is not mentioned and oil of *Tila* should be taken if any specific is not told.<sup>5</sup>

**Anukta in relation to Hetu:** *Trividhahetu* such as *heena*, *mithya* and *atiyoga* of *kaala*, *artha* and *karma* respectively explained in concise form in the classics.<sup>6</sup> Based on this principle one can understand many new *hetus* like *atiyoga* of *chakshu indriya* (excessive indulgence) in electronic devices can cause computer vision syndrome, *atiyoga* of *shravana indriya* causing

deafness etc. *Ativyavaya* (*prajnaparadha* related to *kayika*, *vachika* and *manasika*) - excessive indulgence in copulation with infected multiple partners leads to AIDS and many other incompatibility things due to *heena*, *mithya* and *atiyoga* of *asatmendriyartha samyoga*, *prajnaparadha* and *parinama* causing new diseases called lifestyle disorders.

**Anuktatva in relation to Vyadhi:** *Acharyas* have explained the concept of understanding the new diseases by the concept of *anukta vyadhi*. Hence, we can know, even in that era *aacharyas* had a vision of new forthcoming diseases. *Anukta Vyaadhis* are the diseases which are neither elaborated or nor described in classics of *Ayurveda*. To understand and appreciate the concept of *anukta vyadhi*, it is essential to consider basic concepts of *ayurveda* viz, *dosha dhatu mala vijnana*, *agni*, *srotas*, *ojus* and *manas*. Though *anukta vyadhis* are not interpreted by their names, the signs and symptoms presented by the disease and the underlying pathology can be understood by the basic principles stated above helps in understanding the pathogenesis, gives a direction to think in terms of treatment for the same as well.

*Acharyas* have commented that a *Vaidya* need not be ashamed when he is unable to name the disease, in fact it is not necessary to know the exact nomenclature as that is not always possible. But it does not mean that one cannot diagnose such a condition.<sup>7</sup>

It can be diagnosed by

- Based on the causative factors
- Based on the group of *Lakshana*
- Observing the involved *doshas* and *dushyas*.

**Anukta in relation to Vyadhi Lakshana:** The symptoms of increase and decrease of the *Doshas* which have been described separately, should be anticipated in other cases also.<sup>8</sup> The symptoms that manifest as a result of increase and decrease of *Dosha*. Their combination with *Rasa*, *Rakta* and others (*dhatu and malas*) both in their normal and abnormal conditions and in greater and lesser degree, will be endless (innumerable), and can be understood only with a mind intellect on it.

**Anukta in relation to Chikitsa Siddhanta:** 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*.<sup>9</sup> Due to many combinations of *doshas*, treatment become mixed up; however they will not exceed the six *upakramas* just as *vata* etc.

**Kalpana for Anukta Vyadhi:** A wise physician should prepare thousands of *Suraa*, *Mantha*, *Aasava*, *Arishta*, *Leha*, *Churna* and *Ayaskruti* based on formulae described in the text.<sup>10</sup> The 600 formulations described in *kalpasthana* should be taken only as for guidance. One may, however, make plenty of such formulations by own intellect. There is no limit to the number of formulations because of abundance of drugs and their variations.<sup>11</sup>

## DISCUSSION

Constant change is the rule of nature. It is applicable to every aspects of life. Keeping the concept of change in mind sages of *Ayurveda* explained fundamental principles. *Anukta* is one such technique and principle which is helpful to understand the new etiology, disease, drug and formulation. Some directions given in the texts like “*Apratyakshamhi analpam*” (the non-visibility is very vast) “*Nashakyam vistarena api vaktum*” (everything is not possible to deal at all time.

The same *tantrayukti* which speaks about *anukta* can be implemented for understanding of the newer *ni-dana* like continuous involvement in electronic devices causing health hazards in present scenario. An *Ayurvedic text strongly believes* that the disease in terms of *nidana*, *dosa* and *dusya* as well as the stages of progress of the disease was crucial in succeeding in the treatment. For diseases that have not been named or listed in the texts, it would make sense to attempt to derive *Ayurvedic* descriptions based on the above principles. There are many new diseases are emerging now. These new diseases if considered to be treated then some calculations should be kept in mind like, *dosha-dushya* after examination of *vyadhi* and it must be documented properly. For the newly emerging diseases, there are no exact formulation mentioned but by looking the principles of *Ayurveda* one can take op-

portunity to formulate thousands of preparations after diagnosing the disease properly. All the authors have given proper guidelines to prepare many *kalpas* for *shodhanartha*, *shamanartha* and different types of *basti* can be prepared in new conditions. Hence concept of *anukta* is not only useful for the understanding of the concept of classical literature but also it aids for the adoption of new formulation methods.

## CONCLUSION

After reviewing the classics regarding *anukta* concept it can be concluded that *anukta vyadhis* are existing due to drastic changes in life style, dietary habits and environmental changes and new emerging pathogens and as *aacharyas* had a vision of such emerging diseases they had put forth the concept of *anukta hetu*, *anukta kala*, and some unnamed preparations for treating such diseases. The *anukta* is a technical term which is used in the context of *tantrayukti* i.e. *atidesha tantrayukti*. This *anukta* is useful to understand the *Ayurvedic* concepts as well as to understand and incorporate new concepts from the contemporary science. In *Ayurveda* such technique is used to describe, understand, adopt and extend new things such as identification of new *Hetu*, *Linga* and *Aushadha* based on the existing principles.

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