CONCEPTUAL REVIEW ON ANUKTA IN 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. tantrayukt, vedanta, kalpana, vachya 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.

Key Words: Ayurveda, Anukta, Atidesha Tantrayukt, Vyadhi, Dravya, Chikitsa Siddhanta.

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 tantrayukt. The specific tantrayukt i.e. Atidesha tantrayukt is attributed to understand the concept and technology of anukta.²

The general guidelines for understanding concept of Anukta based on existing principles:
The understanding, analyzing and applying trisutras of ayurveda viz. hetu, linga and oushadha - is the need of present era, this is applicable for new disease and new drug and new formulation. This requires the appropriate theoretical description. Here an effort has been made to understand the concept of Anukta with above background.

i) प्रत्यंश्रूतयं; अनल्लमप्रवक्ष्यक्षमस्ति, यदामामातुमान युक्तिमिर्पिन्ध्यते|
As the scope of perception is limited, the unlimited is the scope of things known through the other sources of knowledge, viz. scriptural testimony, inference and reasoning. Thus with the help of scriptural testimony, inference and reasoning, knowledge of new drug, disease and formulation are ascertained.⁵

अतिदेशोनामयि किक्षिबिद्यक्ष्यायमुल्लागर्ष्टाः साध्यवेक्ष्यवेक्ष्य सिद्धियोऽवेवमन्यान्ते पिप्रवेत्यविभिंतिपरिभाष्ये |
Chatrapani comments that atidesha tantrayukt (getting the knowledge of unsaid things) helps for clarification of the hidden meaning and also 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. To understand the extension of existing technology / concept is atidesha tantrayukt.

ii) सवत्सृद्धश्चमौत्तरितसिद्धिमयि |
All the dravya are made up of pancha mahabhoota (five basic elements) such as Prithvi, Ap, Tej, Vayu and Akasha.⁶ Thus depending upon the concept of
panchamahabhuta, the new dravyas (ahara/aushadha) evolved, which are not mentioned in ayurvedic texts, can be understood.

**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 depend upon various factors such as quantity, admixture, process of preparation, place of living, time (the day and season), stage (of age, constitution) and others. Hence, the properties of ahara dravya are to be determined appropriately based on the technique of anukta.

The texts suggest the direction. Some of the suggestive sutras are as follows:

\[
\text{यधिशिविनातिव्याहेति}
\]

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.

There are numerous variations, exceptions etc. which are very subtle, reasons for which are difficult to understand. The qualities of things are peculiar, out of which only a few were mentioned in annasvarupa vijnaniya adhyaya. By knowing information given in the text, the intelligent person will be able to guess the unexplained drayvas, by himself. No one should stick on rigidly to the texts only nor should reject them totally.

**Anukta in Sharanagadharma Samhita**

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.

Apart from these direct references, some references which indirectly indicate the *Anukta*-dravya are:

- आयुष्यात्मक वर्गेः प्राप्ति विहृतः
- शारौन्तरिक व्यवस्था तत्परीक्षे विचारः

The medicine which dries and scratches the Dhaatu and *Mala* of the body is *Lekhana* like honey, hot water, *Vachaa* and *Yava*. The commentator explains the *Anukta Vichaara* in his commentary, that the word *Yavah* being plural indicates the use of other medicines of similar properties.

**Anukta in relation to Hetu**

- *Trividhakarana* such as heena, mithya and atiyoga of *kaala*, *artha* and *karma* respectively explained in concise form in the classics. 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.

**Trividhakarana: kaala, prajnaparadha and asatmendriyartha samyoga**

<table>
<thead>
<tr>
<th>Kaala</th>
<th>Prajnaparada</th>
<th>Asatmendriyarth Samyoga</th>
</tr>
</thead>
<tbody>
<tr>
<td>• सत्याध्यात्मिक विकृतिः नात्मक स्वरूपम्</td>
<td>• उदिक्षणेन तारोपीणावतः निर्याहः</td>
<td>• अवयुक्तश्च चिन्तामणिस्व विद्योऽकरः</td>
</tr>
<tr>
<td>• जीवनं सुनिक्रमी स्थिरप्रवत्तियम्</td>
<td>• सम्बन्धात्मकां च स्वरूपायेन नित्ययानम्</td>
<td>• रूपाणांभस्व तांत्रिकविनिध्वस्त्व त्वस्तिरस्वास्त्</td>
</tr>
<tr>
<td>• पुर्वमेधागर्भ ह्याद्वाराय वाणिज्यमन्येऽऽथे</td>
<td>• कर्मकालातिपा तत्सौभिष्कार्रेप स्मरणम्</td>
<td></td>
</tr>
</tbody>
</table>
Anukta in relation to Vyadhi

Acharyas had vision of forthcoming new diseases; hence they explained the concept of understanding the new diseases i.e. Anukta Vyadhi. Anukta Vyadhis are the diseases which are neither elaborated or nor described in lexicons 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. Understanding the rasapanchaka of ahaara dravyas, is also helpful to know its effects on above factors which are responsible for the manifestation of disease.

Though anukta vyadhis are not interpreted by their names, the cluster of signs and symptoms and the underlying pathology can be understood by the basic principles stated above which not only helpful in understanding the pathogenesis but also gives a direction to think in terms of treatment for the same.

Probable reasons for narrating the concept of Anukta

Following factors can be considered as the reason for narrating the concept of Anukta by ancient seers,

a) The system of teaching
b) Inadequate material and time constraints for documentation
c) Innumerable Hetu and Lakshana
d) Constant outbreak of epidemics
e) New causative factors
f) Continuous change in diet and life style

There arises a question that how to diagnose these Vyadhis, when they have not been explained or elaborated in our texts.

Understanding of Anukta vyadhi

विकारानामाकुशलोनिजिद्वयालकावन।
निहितविकारणामामोल्स्तिधुषास्तिभितः। |

But 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. [14]

It can be diagnosed by the following methodology

A. Based on the causative factors
B. Based on the group of Lakshana
C. Based on the basic concepts of Vikriti Vijnaana i.e.

- Dosha Vriddi, Kshaya and Dushti Lakshana
- Dhatu Vriddi, Kshaya and Dushti Lakshana
- Mala Vriddi, Kshaya and Dushti Lakshana
- Srotas Dushti Lakshana, Dushti Prakaar
- Agni, Agni Dushti Lakshana, Aama Lakshana

The logic behind this is that the pathogenesis should involve the basic Samprapti factors like Dosha, Dhaatu, Mala, Agni, Srotas; without the involvement of these, the disease cannot get manifested and hence the thorough knowledge of these basic factors helps to understand the pathology involved and accordingly the treatment can be planned.

Anukta in relation to Vyadhi Lakshana

येदोषवृि᳍ᭃययोᳶवकाराःकᳱᳶतताःपृथक ् ।

The symptoms of increase and decrease of the Doshas which have been described seperately, should be anticipated in other cases also.[15] 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.

The table in relation to basic principles can be illustrated with an example of a contemporary disease i.e.

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Modern Disease</th>
<th>Signs and Symptoms</th>
<th>Lakshana in terms of Ayurveda</th>
<th>Intrinsic factors involved in Samprapti</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Carpel Tunnel Syndrome</td>
<td>Pain</td>
<td>Shoola</td>
<td>Vaata Prakopa</td>
</tr>
<tr>
<td></td>
<td>Tingling Sensation</td>
<td>Chimachimaanyan</td>
<td>Maamsagata Vaata</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Numbness</td>
<td>Suptata</td>
<td>Tvakgata Vaata</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Burning feet Syndrome</td>
<td>Burning Sensation on foot</td>
<td>PaadaDaaha</td>
<td>Pitta Prakopa</td>
</tr>
</tbody>
</table>
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.

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.

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.

Principle of formulation for Anukta Vyadhi

A wise physician should prepare thousands of Suraa, Mantha, Aasava, Arishta, Leha, Churna and Ayaskruti on the basis of formulae described in the text.

The 50 important groups of kashaya (~decoctive) are further divided into ten each thereby constituting 500 decoctives – such grouping is for the convenience of description; there is no limit to the detailed description of these decoctions. Again, too much of brevity will not be conducive to the understanding of disciples of lower intelligence; so the description of decoction presented is neither too brief nor too elaborate. With view to guiding the disciples of lower intelligence and also to stimulate the imaginative power of the wise, these fifty groups of decoctives have been explained.

DISCUSSION:

Change is the rule of nature; it is applicable to all aspects of life. Keeping the concept of change in mind sages of Ayurveda explained fundamental principles. Thus in Ayurveda time tested fundamental principles are available. 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 “Apratyaksham hi analpam” (the non-visibility is very vast) “Na shakym vistarena api vaktum” (everything is not possible to deal at all time)”Anyadapi kinchid syad anuktam iha poojita” (the code and conducts of health explained in other science which are conducive or beneficial can be considered and adopted)”dishaanayasheshamapi”, these above version indicates that there is a need of understanding and incorporation of the unsaid hetu, linga and aushadha and extension of the principles given in the texts based on the atidesha tantrayukti.
Based on the atidesha tantrayukti, nidana can be understood. In first chapter of charaka samhita the trvidha hetus are explained in concise form but these can be understood in detail in the sahirarathana of the same treatise. This indicates that the ancient authors have used this technique to elaborate the trvidha karana. The same tantrayukti which speaks about anukta can be implemented for understanding of the newer nidana like continuous involvement in electronic devices causing health hazards in present scenario. Seasonal variation also causing different seasonal disorders and it can be extended by assessing the variation in different season and their effect on the body. Prajnaparadha, can be understand as unhealthy behavior causing various lifestyle disorders.

Therefore the Anukta Vyadhis are those Vyadhis which are not described by Acharyas. Even though everyone knows that diseases are the amalgamation of Doshas itself. But Nidanas, Sthana samshraya etc. are the factors which cause generation of various diseases.

Ayurvedic texts strongly emphasize that it is not necessary to name every disease. The understanding of the disease in terms of nidana (~etiology), dosa (~dysfunction), and dusya (~target tissues) as well as the stages of progress of the disease was considered to be 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. In this article, two disease examples are given such as carpal tunnel syndrome and burning feet syndrome. Such diseases are not found directly in Ayurvedic texts. Hence the signs and symptoms of these diseases are to be understood first based on the contemporary science. The signs and symptoms such as pain and numbness in carpal tunnel syndrome can be understood as shoola and suptata in ayurveda. The burning sensation of feet in burning feet syndrome can be understood as dahata in pada. In these diseases the involvement of vata and pitta dosha respectively can be appreciated. So in this way the involvement of dosha, dushya, agni, srotas and lakshana etc. can be understand and treatment can be planned accordingly.

Any disease or innumerable number of diseases which are going to occurs will not cross tridosha. In the same way the diseases cannot offers extra treatment other than shad upakramas. Eventhough the involvement of tridosha and six upakramas are fixed in any conditions but because of the influence of many factors such as social changes, unhealthy lifestyle and behavior and seasonal variations causing new conditions. Hence the treatment should be given according to the involved dosha- dushya after examination of vyadhi and it has to be documented properly.

For the newly emerging diseases, there are no exact formulation mentioned but by looking the principles of Ayurveda one can take opportunity to formulate thousands preparations after diagnosing the disease properly. All the authors have given proper guidelines to prepare many kalpas for shodhanarthra, shamanarthra and also 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 technological methods.

CONCLUSION:

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(atological factors), Linga (signs and symptoms of diseases) and Aushadha (treatment principles and formulations) based on the existing principles.

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Source of support: Nil, Conflict of interest: None Declared.