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## Diagnostic and Treatment Tool for The Assessment and Management Of Anukta Vyadhi

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### Abstract

In *Ayurveda*, *vyadhi* refers to disease or illness, defined as a state of imbalance in the body's natural harmony. According to *Ayurveda*, health is maintained when the three *Doshas* (*Vata*, *Pitta*, and *Kapha*), seven *Dhatus* (tissues), and three *Malas* (waste products) are in balance, along with proper *Agni* (digestive fire) and the smooth functioning of the body's *Srotas* (channels) which leads to mental and spiritual wellbeing.<sup>[1]</sup> A disturbance in any of these elements leads to the manifestation of *Vyadhi* some of which are described in the *Samhita* (*ukta vyadhi*) where as some are to be understood with the principles (*anukta vyadhi*), both for assessment and treatment. *Anukta Vyadhi* refers to the concept of unclassified or unnamed diseases in *Ayurveda*. Meaning of the word *anukta* is unstated/ unsaid/ hidden.<sup>[2]</sup> Despite the absence of a specific name or classification, the ancient texts like *Charaka Samhita*, *Susruta Samhita*, and *Ashtanga Hridaya* provide guidelines for diagnosing and treating these conditions. This article explores the principles and methodologies outlined in the *Samhita* for the assessment and management of *anukta vyadhi*. The study emphasizes the importance of understanding the underlying pathophysiology through a holistic approach, involving *dosha* imbalance, *dhatu* involvement, and *srotas* assessment.

The review also highlights the flexibility and comprehensiveness of *Ayurvedic* diagnostic tools in addressing diseases beyond the named or categorized conditions.

## Introduction:

*Ayurveda*, the ancient science of life, offers a comprehensive system of health and healing. Within its vast knowledge base, the concept of *anukta vyadhi* plays a crucial role. *Anukta vyadhi* refers to diseases that are not explicitly named or categorized in classical *Ayurvedic* texts but can be identified and treated based on their symptoms and underlying pathophysiology. The classical texts, particularly the Charaka Samhita, Susruta Samhita, and Ashtanga Hridaya, provide a profound understanding of how to approach these unnamed conditions.

The *Ayurvedic* approach to *anukta vyadhi* underscores the importance of *Prakriti* (constitution), *Vikriti* (current state of health), and the dynamic interplay of *Dosha* (bodily humors), *Dhatu* (tissues), and *Mala* (waste products). This review aims to discuss the diagnostic and treatment tools provided in these texts for interpreting and managing *anukta vyadhi*, offering insights into the application of ancient wisdom to contemporary health challenges.

## Materials and Methods :

A comprehensive review of *Ayurvedic* texts and contemporary research was conducted to identify relevant treatments and practices in *anukta vyadhi*. Sources included classical *Ayurvedic* literature such as the Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya as well as scientific studies that evaluate the efficacy of *Ayurvedic* interventions in untold diseases.

## Results:

### 1. Diagnostic Tool For The Assessment Of Anukta Vyadhi :

Acharya Charaka has placed *samanya* and *visesha* at first among *shad padartha* that are accepted from Vaiseshika darshana in as it is form. [3] However, they are entitled as *Shat karana* i.e., instrumental factors to attain the goal of *dhatu samyata*. [4] The term disease has been defined as *dosha vaishamyam / dhatu vaishamyam* [5] i.e., imbalance of the vitiated state of body elements; in *Ayurvedic* classics. This imbalanced state may arise in two forms either *kshaya* or *vridhhi* [6] and both are necessarily be reset into normal healthy functional state through *chikitsa*. This process of re-establishing the *sharira dhatu* into normalcy is attained by *samanya* and *visesha* application of *ahara*, *vihara* and *aushadha*. Assessment of *anukta vyadhi* can be done with the help of:

- *Trividha bodhya sangraha*

1. *Vikara prakriti*: the involvement of *dosha* in a disease can be identified according to the exposed symptoms. [7] *Kshaya* of *dosha* or *dhatu* can be assessed by *Prakruta karma hani*. [8] *Vridhhi* of *dosha* or *dhatu* can be assessed by *guna karma visesha*. [9]

- *Amshamsha kalpana* of *pravrudha dosha*. [10]
- *Lakshana visesha*: Symptomatic assessment through specific symptoms of the disease.

2. *Adhishtana*: *Adhishtana* should be understood with the *srotas* and *dushya*

involved. The *dushya* / *dhatu* and *srotas* involved in a disease can be assessed according to *srotodushti lakshana*.<sup>[11]</sup>

3. *Hetu visesha*: The diagnosis of *anukta vyadhi* can be done by the interrogation of causative factors along with aggravating and relieving factors involved in the disease.

- *Trividha hetus* of *vyadhi* are described in *samhita* such as *Heena*, *Mithya*, and *Atiyoga* of *kala-arth* and *karma* respectively.<sup>[12]</sup>

- *Prakriti* and *Vikriti* Analysis through *dasavidha pareeksha*: The diagnosis of *anukta vyadhi* begins with a thorough analysis of the patient's *prakriti* and *vikriti*. *Charaka Samhita* emphasizes the importance of understanding the individual's *prakriti* (constitution) and the current imbalance of *doshas* along with other factors under the tenfold examination of a disease.<sup>[13]</sup>

- As given in *Ashtang hriday sutrasthana 12*, *Dashavidha parikshya bhava dushyam*, *desham*, *balam*, *kalam*, *prakrutim*, *analam*, *vayah*, *satwam*, *satyamam*, *aaharam* should be examined for understanding of *Anukta vyadhi*.<sup>[14]</sup>

- *Roga Margas* (Pathways of Disease): According to *Susruta Samhita*, diseases manifest through various *roga margas*, which are pathways or channels where the *doshas* circulate and interact with *dhatu* and *malas*. Identifying the affected *roga*

*marga* is crucial for diagnosing *anukta vyadhi*.

- *Ashta Sthana Pariksha* (Eightfold Examination): *Ashtanga Hridaya* recommends the *Ashta Sthana Pariksha*, which includes examination of *nadi* (pulse), *mala* (stool), *mutra* (urine), *jihva* (tongue), *shabda* (voice), *sparsha* (touch), *drik* (eyes), and *akriti* (overall appearance). This comprehensive examination aids in the identification of the disease's root cause.

## 2. Treatment Approaches For *Anukta Vyadhi* :

- *Nidana parivarjana*: According to *Susruta Samhita*, the first line of treatment of any disease is avoiding the exposure to causative factors.<sup>[15]</sup>

- *Ashraya ashrayi bhava*: The fundamental principle of management of disease depends on the involvement of *dosha* and *dushya* in a disease. The basic goal of an entire treatment is to re-establish the *dhatu* *samyata*,<sup>[16]</sup> that can be attributed to the healthy functional state of *dosha*, *dhatu* and *mala*.

- As described by *Acharya Charaka*, the foremost negative phenomenon in exposition of the disease arise due to abnormal increase of any *sharira dhatu* and to bring them into normalcy through diminution is achieved by the factor *visesha*. This *visesha* application is attributed to the three basic factors of the disease- *dosha viparita*, *dushya viparita* and *nidana viparita*.<sup>[17]</sup>

- The same guideline further comes into the context of *upashaya* in the form of *hetu vipartia*, *vyadhi viparita* and *hetu vyadhi viparita* and *tatharthakari* i.e., *hetu viparitarthakari*, *vyadhi viparitarthakari* and *hetu vyadhi viparitarthakari* application of *ahara*, *vihara* and *aushadha* which are proven to be favourable to health.<sup>[18]</sup>
- Besides, Acharya Charaka has conclusively indicated this *visesha* concept in treatment application for both preventive and curative type as;
  1. A person who is emaciated, he be treated with *santarpana*.<sup>[19]</sup>
  2. Obese/ over nourished be treated with *apatarpana*.<sup>[20]</sup>
  3. i.e., the treatment run by application of *ahara*, *vihara* or *aushadha* which possess the nature or property opposite to the causative factors of the disease.<sup>[21]</sup>

The general line of treatment which can be adopted for any *vyadhi* based on the *roga bala* (severity of the disease), *rogi bala* (strength of the patient) are:

- *Shodhana* (Purification): Susruta Samhita suggests purification therapies, such as *panchakarma* / *panchashodhana*, to eliminate the aggravated *doshas* from the body. *Shodhana* is particularly effective in chronic and complex *anukta vyadhi*.<sup>[22]</sup>
- *Shamana* (Pacification): Charaka Samhita emphasizes *Shamana*, which involves pacifying the imbalanced *doshas* through diet, lifestyle modifications, and herbal

formulations. This approach is suitable for managing milder forms of *anukta vyadhi*.<sup>[23]</sup>

- *Rasayana* (Rejuvenation): Ashtanga Hridaya advocates the use of *rasayana* therapies to strengthen the immune system and restore the balance of *dhatu*s, promoting overall health and preventing recurrence.<sup>[24]</sup>

### Discussion :

The concept of *anukta vyadhi* demonstrates the dynamic and adaptable nature of *Ayurveda*. While modern medicine often relies on disease classification and specific diagnostic criteria, *Ayurveda* approaches health and disease from a holistic perspective. The absence of a specific name for a disease does not limit the *Ayurvedic* physician's ability to diagnose and treat the condition effectively. Instead, the focus remains on understanding the underlying pathophysiology and restoring balance to the body's systems.

The review underscores the relevance of *Ayurvedic* diagnostic and treatment tools in contemporary healthcare, particularly in the context of diseases that do not fit neatly into conventional categories. The principles of *dosha* imbalance, *dhatu* involvement, and *roga margas* provide a robust framework for understanding and managing a wide range of health conditions.

### Conclusion :

*Anukta vyadhi* represents a unique and important aspect of *Ayurvedic* medicine, highlighting the system's ability to address a vast array of health conditions through a personalized and holistic



approach. After reviewing through the literature pertaining to the Anukta Vyadhi, it appears that they exist because of extreme alterations in dietary lifestyle, and environmental changes that are taking place and currently prevalent new pathogens, genetic mutations and hormonal imbalance.

Acharya envisioned this kind of illnesses in the future. Consequently, they had provided the directions to research the recently emerging ailments through various *siddhanta*.

The diagnostic and treatment tools outlined in the Charaka Samhita, Susruta Samhita, and Ashtanga Hridaya offer valuable insights into managing diseases that are not explicitly named in classical texts. This review illustrates the enduring relevance of *Ayurvedic* principles in addressing contemporary health challenges, particularly those that may not conform to conventional medical classifications.

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