

Application Of Basic Principles Of Ayurveda In Rognidan In Anukta Vyadhi.

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Introduction - History of any science is a cluster of facts and it helps to provide the guidelines about our present and future path. Considering history of particular subject is to reveal basic knowledge for research work. Probing into ancient literature is sufficient enough to denote that continue changes in life style as per time will bring new upcoming diseases which will remain unstated in Ayurveda. The word 'Anukta' literally means unstated with specific reference to Ayurveda. Even there are no direct references or specially mentioned text in 'Samhitas'. Acharya Charak² mentioned that all diseases can not be labeled with some name so the word 'Anukta Vyadhi' has been developed. Trividhabodhya sangrah³ i.e. vicar prakritiadhithan, samutthan which is basic of study of 'Anukta Vyadhi'. With the help of basic principles of Ayurveda we can study the newly formed diseases and derived their diagnosis and treatment.

Material and Method - Source of data - Classical text of Ayurveda with their commentaries. Modern text and e journals. Articles from reputed journals, internet and medical websites. **Method** - To apply basic principles of Ayurveda in the diagnosis of Anukta Vyadhi and emerging and re emerging diseases of new era.

Some basic siddhantas are - • Tridoshsiddhant, • Concept of Dhatu and Strotasas. • Sadvrutta and Agni and Aharvidhivishesh. (Nutrigenomics) i.e. The study of how food affects the person's genes and how person's genes affect the way the body responds food. This is the example that the world is accepting the importance of ahar, agni and metabolism. • Nidan Panchak. (Rogpariksha) • Ayurvedic classification of Vyadhi i.e. Vyadhivargikaran • Different Parikshavidhi mentioned by Acharya.

Literature review and description - Concept of Anukta vyadhi⁴ - The dictionary meaning of Anukta is unstated. Anukta Vyadhi means the Vyadhi which are not explained or described in Ayurved Samhitas. Causative factor for Anukta Vyadhi are continuous changes in diet, life style and environmental changes. As there is drastic changes in life style changes in Prajnaparadhand Parinam(kala), which is responsible for newly formed diseases. Concept Anukta stated in the content Tantrayukti. The specific Tantrayukti i.e. Atidesh Tantrayukti is attributed to understand the concept of Anukta. Acharya charaka mentioned mainly three aspects to diagnose the Anukta vyadhi, these are 1) Prakriti-vikruti. 2) Adhithan. 3) Samutthan.

Hetu Dosh, Dushya, Anshanshkalpana, Sansarga, Sannipata, Dosh Pradhanya, Swatantra Partantra Doshprakop, Avasthathese are important point to remember while studying Anukta Vyadhi. Find out hetu of particular Dosh not the disease, after that find out disease having any similarities with Granthokta Vyadhi and treat the disease. Acharya Sharangadhara mentioned about Anukta. Even in the modern text the emerging and re emerging diseases are mentioned.

Anthropogenic climatic, demographic and technological changes have altered the landscape of disease risk in recent era. In terms of climate change, we consider both the influence of global warming and projected future changes. For demographic change, we include trends such as urbanization, population growth, land use changes, migration and cultural changes, changes in food habits and food culture also. For technological changes, we primarily consider advances that enable cheaper, faster global travel and trade as well as improved health care. Here are some examples of recent diseases and their comparison with Ayurvedic aspects-

1) The twenty first century has witnessed a wave of severe infectious disease outbreaks, not least the COVID-19 pandemic, which has had a devastating impact on lives and live hoods around the globe. 2) In last few years in 20th century the another frightful infection is wildly spread is HIV and AIDS. 3) In recent days some diseases or syndromes are emerging or re emerging because of fast life style changes.

These are some examples, PCOS, Hypothyroidism, DM in early age, Beejadushtijanyavikara like Hemophilia. But to understand these diseases we have to take help the basic principles of Ayurveda. Diagnostic approach of Anukta vyadhi⁷ Ayurveda classifies the disease diagnosis process into two parts - 1) Roginidanopaya (examination of patients) 2) Rognidanopaya (examination of disease)

1) Rogiparikshavidhi - Examination of the patient thoroughly according to Dwividhpariksha i.e. Pratyaksha and Aptopadesha, trividha i.e. Pratyaksha, Anuman (Tarka) and Apta, chaturvidha is addition of yukti, Darshan, Sparshan and Prashnapariksha, shadvidhpariksha, Ashtavidhpariksha, Dashavidhpariksha.

Arriving at a correct diagnosis in a timely fashion begins with the acquisition of an adequate clinical knowledge of all Srotas, their functions, their systemic examination, proper knowledge of Dosha, Dhatu, Mala vidyana even to collect clinical specimen (blood, urine, stool, c.s.f., swabs, biopsy, etc)

The need for fast and accurate diagnosis, Identify the source or epicenter i.e. Hetu or Nidana⁸. Further find srotovagunya or dushti and then find Samprapti, Poorvarupa and rupa i.e. sign and symptoms of that anukta vyadhi.

Contribution - The research work is going on Hemophilia as an Anukta vyadhi. Here reference of Atulya gotriya adhyaya (Sagotra vivaha i.e. consanguineous marriage) is one of the causative factor of beejadushti⁶. Hemophilia can be considered as anukta vyadhi as there is no any direct reference. The signs and symptoms of Hemophilia can be correlated as per ayurvedic view with the help of following parameter. 1) Beejadushti point of view. 2) Raktapitta point of view. 3) Raktadhatu dushti point of view.

Result and conclusion of Study of Anukta vyadhi -

Practically pathogenesis of Anukta Vyadhi is understood as -
1) Find the causative factor for newly formed disease. 2) Second thing to find out vitiation of Dosha according to causative factor. 3) After that find out the increase or decrease of Guna of vitiated Dosha by Anshanshkalpana. 4) Built the Samprapti of Anukta Vyadhi and plan the treatment according to causative factor, vitiated Dosha, Sthan.

Conclusion - In today's era Anukta vyadhi are existing due to drastic changes in lifestyle, dietary habits, changes occurring in environment and existing new pathogens. To confirmed the pathogenesis of newly formed disease and planned the treatment of new diseases the concept of Anukta Vyadhi is very useful to Vaidhyas for upcoming new diseases. Anukta vyadhi can be diagnosed on the basis of Rogpariksha, Rogi pariksha along with Trividha Bodhya Sangraha i.e. Vikar Prakriti, Adhithan and Samutthan