



Review Article

A LITERATURE REVIEW ON ANUKTA DRAVYA AND ITS PARIBHASA: STRATEGY TO UNDERSTAND THE CONFINES OF ANUKTA

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ABSTRACT

Ayurveda deals with the *Dravya*, *Guna* and *Karma* of helpful and harmful materials (...*yatascha aayushyaaani anaayushyani cha dravyagunakarma ani vedayatyato apyaayurvedaha*...). It is not possible to speak about everything every time but one should decide their specific and own application as per necessities and should determine appropriately. The entities which are not much important and unavailable and if unavailable are not discussed it remains *Anukta*. Need of *Anukta aushadi dravya* is important because there is no material which cannot be used as drug (*Jagat evam anoushadam*). *Anukta* literally means unsaid, unuttered. 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. Problem facing related to *Anukta dravya* is *Pratyaksham hi alpam, apratyaksham hi analpam* i.e., known is less, unknown is more. Problem facing is difficulty in assessment of new drug in all aspects *Naama, Rupa, Guna, Karma, Prayoga*. Already we find scattered references regarding guidelines to know *Anukta dravya* based on classical text mainly according to Charaka. So this proper perception fulfils the scarcity of classical references to know the *Anukta dravya*, which in turn may help to take a clinical research based on this literary research.

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INTRODUCTION

Ayurveda is a best example for tradition of knowledge transfer. It constitutes conceptual aspects, scientific elaboration with documentation and applied aspects that incorporate the newer technologies the guidelines or the methodology for evaluating analyzing new situations, diseases and medicinal plants have been led down particularly by Charaka. While doing this, change in life style and values are also considered.

गोपालास्तापसा व्याधा ये चान्ये वनचारिणः |

मूलाहाराश्च ये तेभ्यो भेषजव्यक्तिरिष्यते || १० ||

The *Aushada naama, Roopa* which is unknown can be known through *Gopaalaka, Vanacharini*, folklore practitioners usually these nomadic forest tribes know very well the vernacular names.^[1] But now a days we have to

update our knowledge through the Botanists, forest department workers etc.

Medicinal plants are systematically and scientifically documented and reported in Ayurvedic literature based on *Rasa panchaka* like *Rasa, Guna, Veerya, Vipaka* and *Prabhava*. There is a chronological advancement of medicinal plants from *Veda kaala* to *Samhita kaala* and *Samhita kaala* to *Nighantu kaala*. There is no any such substance in this world which cannot be used as medicine i.e. each and everything existing in this world work as medicine if used properly.

अनेनोपदेशेनानौषधिभूतजगतिकिञ्चिद्रव्यमुपलभ्यतेतांतायुक्ति
मर्थचतंतमभिप्रेत्य|| १२ ||^[2]

Few folklore plants are not available in *Samhita* or *Nighantus*, such *Dravyas* can also be

considered as *Anukta dravya* but *Anukta* is not only limited for that, word meaning have many dimensions, those are mentioned in various Samhitas like.

1. *Anukta Taila* –*Tila taila, Anukta kaala-prataha, Anukta part –Moola*, etc.
2. *Anukta virudda ahara* –cha.su.26/85
3. *Anukta dhanya, Mamsa, Shaaka guna*-su.su.46/331
4. *Anukta samaana jateeya ksheera*-su.su.46/47 teeka
5. *Anukta asava, Arista guna* –su.su.45/197-198
6. *Anukta gunakarma of Taila- Swa yonivat tatra*- While explaining *Taila varga* the *Anukta taila guna karma* should be considered as like the *Guna karma* of respective sources. example: *Kusumba taila gunas* will be similar to the *Kusumba guna*. (Chakraapaani on cha.sa.su. 27/294)
7. *Anukta phalamajja gunakarma- Majja guna and karma* to be considered same as that of *Phala* - (su.su.46/208)
8. *Anukta in Tantrayukti –Atideshatantrayukti* (Chakrapaani on cha.sa.si.12/42)
9. *Anukta bhaksya guna*- (Chakrapaani on cha.sa.su.27/276)
10. *Anukta agrya dravya nirdharana upaya*

METHODOLOGY

Etymology: The word *Anukta* is derived from the root 'vac' with negation attached to the basic root. Thus *Anukta* literally means unsaid and unuttered.

Definition: “*nuktam-anuktam.*” i.e., which has not been said or stated or documented in Ayurvedic texts. Thus *Anukta dravya* means all those folklore plants or any other plant which do exist in India or anywhere in the universe but are not mentioned in Ayurvedic classical literature which include Brihatrayee, Laghutrayee and Nighantus.

In सूत्रस्थानम्- ३६. भूमिप्रविभागविज्ञानीयाध्यायः Sushruta says

गोपालास्तापसाव्याधयेचान्येवनचारिणः | मूलाहाराश्च [१] येतेभ्योभेषजव्यक्तिरिष्यते ||१०||

निबन्धसङ्ग्रहव्याख्या (डल्हणकृत)-

कुतःपुनर्भेषजानिज्ञातव्यानीत्याह- गोपालाइत्यादि|

गोपालागोमहिष्यजादिपालकाःप्रोच्यन्ते,

तापसाःतपस्विनोजटाधारिप्रभृतयः, व्याधावागुरिकादयः,

वनचारिणोम्लेच्छादयः||१०||

Pataantara

‘मूलान्याहरन्तिकार्यार्थमिति मूलहाराः|भेषजव्यक्तिरिति भेषजा कारनामज्ञानं, रसवीर्यादिद्वारा भेषजव्यक्तिः शास्त्रादेवज्ञेया इति चक्रः|

Bheshaja jnyaana can be gained by *Gopalakaas, Tapaswini, Jatadharees, Vanacharinis* etc, it mimics as like we need to ask folklore practitioners who are also called as *Naati vaidyas*, because Dalhana gives the meaning of *Bheshaja vyaktiriti- bheshaja aakaara, Naamajnayaana, Rasa, Veerya aadi* by doing *Samanvaya* with the *Shaastra*.

Even in *Dhanvantari nighantu* explains the same methodology to gain the knowledge of unknown *Aoushadhi dravyaas*.

किरातगोपालकतापसाद्यावनेचरास्तत्कुशलास्तथाऽन्ये|

विदन्ति नानाविधा भेषजानां प्रमाणवर्णाकृतिनामजातीः ||६||

तेभ्यः सकाशादुपलभ्य वैद्यैः पश्चात् शस्त्रेषु विमृश्य बुद्ध्या|

विकल्पयेद्द्रव्यरसप्रभावान्विपाकवीर्याणितथा प्रयोगात् ||७||

प्रायोजनाः सन्ति वनेचरास्ते गोपादयः प्राकृतनामसञ्ज्ञाः|

प्रयोजनाथर्वचनप्रवृत्तिर्यस्मात्ततः प्राकृतमित्यदोषः ||८||

एकंतुनामप्रथितं बहूनामेकस्य नामानितथा बहूनि|

द्रव्यस्य जात्याकृतिवर्णवीर्यरसप्रभावादिगुणैर्भवन्ति ||९||

Like these scattered references are compiled to assess the *Anukta* as multidimensional approach and special emphasize is given for *Anukta Aoushadhi*. Hence the methodology followed here is narrated with the *Shloka* and the respective *Teekas* by classifying into eight dimensions.

- 1) *Rasa pareeksha /Guna pareeksha/ Mahabhuta pareeksha*
- 2) *Veerya Pareeksha/ Vipaka pareeksha*
- 3) *Prabhava pareeksha*
- 4) *Maatra, Yoga, Kriya, Desha, kaala, Avasthaadi visheshat anukta nitya sevaneeya dravya Pareeksha*
- 5) *Samskara pareeksha/Samyoga pareeksha*
- 6) *Anubhoota pareeksha*
- 7) *Prayoga pareeksha*
- 8) *Etara pareeksha (others)*

Rasa pareeksha /Guna pareeksha/Mahabhuta pareeksha

Acharya Charaka gives guidelines to assess the *Anukta vishaya* by *Anumana pramana* in the context of last *Shoka* of *Indriyopakramaneeya adyaaya*. (cha.su.8/34)

अन्नपानैकदेशोऽयमुक्तः प्रायोपयोगिकः| द्रव्याणि न हि निर्देष्टुं शक्यं काल्पर्येन नामभिः||३२९||

यथा नानौषधं किञ्चिद्देशजानां वचो यथा| द्रव्यं तत्तत्तथा वाच्यम् अनुक्तमिह यद्भवेत्||३३०||

In *Annapaana vidhi adyaaya*, Chakrapani while doing *Teeka* gave the guidelines that in *Grantha, karma* of *Dravya* has been mentioned based on ‘*visista paartivaadi bhedena pancha mahabhuta sanghatana*’. Therefore to know the *Anukta dravya* based on *Paartivadi*, we can decide

the guru, *Kharaadi guna* and to know the *Upachayaadi karma*, the *Paartivat vaadi karma* has been explained and these *Karma* would be considered as *karma* of *Anukta dravya* but Chakrapani himself puts a question that how to know the *Guru, Kharatva* of *Anirdista dravya*, then he himself suggest the answer as '*Deshajanaam vacho yataa*' means in which place it is available or in which place that *Dravya vyavahara* is done like a 'Some people say that *Idam madhuram idam amlam*' etc, then based on this *Madhura* and *Amla rasa*, we should decide *Mahabhuta* composition *Prithvi, Aap* etc which is the main *Kaarana* for *Utpatti* of that particular *rasa*. (ca.su.27/330)^[3]

पृथि व्यादिनाम् गुर्वादि गुण गणेन कर्मण च रसोक्तैः तत् वक्तव्यमित्यर्थः ॥ (Chakrapaani on cha.sa.su.27/330)

Acharya Charaka while explaining *Ukta* and *Anukta bhaksya guna sangraha* in *Annapana vidhi Adyaaya* clearly mentioned the guidelines to know the *Gunas* of *Anukta bhaksyas*, 'यता स्वं गुरु लाघवम्'. In this context Chakrapaani comments how to know the quantitative measurement among *Samyukta bhakshya dravyas* like depending upon the *Dravya* used either *Gourava* or *Laghava* that one becomes *Balavaan*. Even Shivdas Sen extended the same issue elaborately, those *Bhaksya dravyas* in which guru *Dravya samyoga* is there, then it becomes *Gurutva*. If *Laghu dravya samyoga* is there, then it become *Laghutva*. If *Alpaagni samyoga* is there or *Samskara* then that *Bhaksya dravya* becomes *Gurutva*, otherwise *Laghutva*.^[4]

Sushrutha while explaining *Anukta dravya paanaka guna* clearly mentions that

द्रव्यसंयोगसंस्कारं ज्ञात्वा मात्रां च सर्वतः | पानकानां यथायोगं गुरुलाघवमादिशेत् ॥,

Depending upon the *Samyoga dravyas* used and *Samskara* done and *Maatra* used need to decide the *Anukta paanaka guna* by Guru, *Laaghava* etc. *Yataa yogam* (combination).^[5]

Dalhana comments if *Paanaka* made by *Guda* is added with *Amla rasa dravya* such as *Tintidika* etc, then it will be *Teekshna*. In the same way if we add more *Mareecha* etc., *Teekshna dravya*, then also it

become *Teekshna* but if we add *Karpoora* it becomes *Hima (sheeta veerya)*.

धान्येषु मांसेषु फलेषु चैव शाकेषु चानुक्तमिहाप्रमेयात् | आस्वादतो भूतगुणैश्च मत्वा तदादिशेद्व्यमनल्पबुद्धिः ॥३३१॥

निबन्धसङ्ग्रह व्याख्या (डल्हण कृत)-
द्रव्याननन्त्यादनुक्तद्रव्यज्ञानोपायमाह- धान्येष्वित्यादि।
चकारात् कन्दलवणद्रवकृतान्नादीनां समुच्चयः। इहेति शास्त्रे।
अप्रमेयात् आनन्त्यादित्यर्थः। 'अप्रमोहात्' इति 'अप्रमादात्' इति
च क्वचित् पाठः; तत्राप्रमोहो ज्ञानमेव। तेष्वनुक्तद्रव्येषु
परमौपयौगिकमुक्तं, न सर्वं विस्तरभयादित्यर्थः। तत्राप्रमादः
सावधानत्वमेवास्माकम्। आस्वादतो रसात्। भूतगुणैरिति
द्रव्यारम्भकभूतगुणैर्वीर्यपाकादिभिश्च। अन्ये तु पठन्ति(?) तेषां
जडत्वेन प्रमादपाठ एवायम्॥३३१॥

There is a direct reference for *Anukta dravya jnana* in *Sushrutha Annapana vidhi Adyaaya*, while explaining in the context of *Anukta dhaanya, Mamsa, Phala, Shaaka*. The *Buddimaan vaidya* should assess the *Anukta dravya* by *Aasvaadana* and knowing *Bhuta guna* because Acharyas can't explain all due to *Vistaara bhaya*. There *Dalhana* gives a hint to know *Veerya, Vipaka* etc of *Anukta dravyas* based on *Bhuta gunas*.

(Teeka:-द्रव्याननन्त्यादनुक्तद्रव्यज्ञानोपायमाह- धान्येष्वित्यादि।
चकारात् कन्दलवणद्रवकृतान्नादीनां समुच्चयः। इहेति शास्त्रे।
अप्रमेयात् आनन्त्यादित्यर्थः। 'अप्रमोहात्' इति 'अप्रमादात्' इति
च क्वचित् पाठः; तत्राप्रमोहो ज्ञानमेव। तेष्वनुक्तद्रव्येषु
परमौपयौगिकमुक्तं, न सर्वं विस्तरभयादित्यर्थः। तत्राप्रमादः
सावधानत्वमेवास्माकम्। आस्वादतो रसात्। भूतगुणैरिति
द्रव्यारम्भकभूतगुणैर्वीर्यपाकादिभिश्च। अन्ये तु पठन्ति(?) तेषां
जडत्वेन प्रमादपाठ एवायम्॥३३१॥)

and they cautioned the Vaidyas to know *apramohat*.^[6]

Dalhana in the *Teeka* of *Vata samshamana, Pitta samshamana* and *Kapha samshana dravyas* in *Samshodanasamshamaneeya adyaaya* of *Susrutha* clearly mentions that above said respective *Dravyas* are explained in *Sankshepa*. We should do the *Vistaara* of *Annapana, Aushadi* etc., of *Anilahara/Pittahara/Kaphahara* based on respective *Panchamahabhoota*.

Table 1: Respective Dosha Shamana Panchamahabhuta Predominant Aoushadha Dravya

Sl.No	Dosha samshamana	Shloka	Mahabhuta composition
1.	Vata samshamana	Bhu jala anala guna bahulam vatasamshamanam dravyam	P+J+Ag
2.	Pitta samshamana	Kha bhumi jala anila bhuyistam tu pitta samshamanam grahyam	Ak+P+J+V
3.	Kapha samshamana	Tejo anila akasha guna bhuyistam kapha samshamanam dravyam.	Ag+V+Ak

सूत्रस्थानम् - ३६. भूमिप्रविभागविज्ञानीयाध्यायः

गन्धवर्णरसोपेताषड्विधाभूमिरिष्यते |

तस्माद्भूमिस्वभावेनबीजिनःषड्रसायुताः ||१२||

निबन्धसङ्ग्रहव्याख्या (डल्हनकृत)-

येनचहेतुनास्वगुणपरित्यागस्तमाह- गन्धेत्यादि|

गन्धवर्णरसोपेतेतिलुमादिशब्दनिर्देशाद्गन्धवर्णरसस्पर्शशब्दोपेता कथिता| षड्विधापञ्चभूतात्मिकासर्वलक्षणाच्च|

बीजिनोवृक्षादयः| तेचभूमिस्वभावेनयुताःषड्रसोपेताभवन्ति;

अथवाएतेषड्रसाभूमिस्वभावेनयुतामिलिताःसन्तोबीजिनोभवन्तिवृक्षादिरूपाभवन्तीत्यर्थः||१२||

Supporting reference to the above mentioned table of *Mahabhuta* predominance is found in Sushruta saying that *Beeja* which is cultivated in the particular *Bhumiswabhava* the same is transferred to *Vrukshadi rupa*. From this reference we can imagine the importance of *Panchamahabhuta* composition of *Desha* and *Bhumi*.

Veerya Pareeksha/vipaka pareeksha

यस्ययस्यफलस्येहवीर्यंभवतियादृशम् |

तस्यतस्यैववीर्येणमज्जानमपिनिर्दिशेत् ||२०८||

निबन्धसङ्ग्रहव्याख्या (डल्हनकृत)- - यस्येत्यादि|

यस्ययस्यफलस्येगुणायानिकर्माणोक्तानितस्यमज्जोऽपितान्ये वगुणकर्माणिवदेदित्यर्थः, येनकुर्वन्तितद्वीर्यम्||२०८|| (Su.su. 46/208)

To do *Veerya/Vipaka pareeksha* basic necessity is to know its *Rasa* first. After knowing *Rasa* we can decide *Veerya/vipaka* by its respective *Rasa* as implicated in *Samhitas*.

Even by the method of *Upalabdi hetu* explained in classics also we can know the *Anukta dravya veerya* and *Vipaaka*.^[7]

Virya upalabdi hetu

1. *Adhivaasa*
2. *Nipaata*
3. *Nipaata-Adhivaasa*

Vipaka upalabdi hetu

Vipakaha karma nistayaha.

Table 2: Rasa with Their Respective Veerya

	Rasa	Veerya
1	Madhura	Sheeta
2	Amla	Ushna
3	Lavana	Ushna
4	Katu	Ushna
5	Tikta	Sheeta
6	Kashaya	Sheeta

Table 3: Rasa with Their Respective Vipaaka

	Rasa	Vipaaka
1	Madhura	Madhura
2	Amla	Amla
3	Lavana	Madhura
4	Katu	Katu
5	Tikta	Katu
6	Kashaya	Katu

Sushruta also explained about methodology to know the *Anukta phala majja guna* based on *Phala guna/ Veerya*.

Prabhava pareeksha

Prabhava can be assessed by asking to traditional folklore practitioner's folklore practices if any and also by enquiring *Vanacharas, Gopaalakas* etc.

Maatra, Yoga, Kriya, Desha, kaala, Avasthaadi visheshat anukta nitya sevaneeya dravya Pareeksha

सर्वाङ्गसुन्दरीव्याख्या (कृत)-

सम्प्रतिसुखग्रहणधारणार्थसङ्ग्रहश्लोकमाह-स०-

शूकधान्यादिभिर्वर्गितैः-वर्गिकृतैः, अयमन्नस्यलेशः-

एकदशःस्तोकमात्रो, निर्दिष्टः| किम्भूतः?

नित्योपयोगोविद्यतेयस्यसनित्योपयोगिकः,

सदोपयोगवानित्यर्थः|मात्रायोगक्रियादेशकालावस्थादिविशेषा

ञ्चोक्तानामपिद्रव्याणामन्यथात्वंदृष्टम्|यथा-

"तिलशोनिषेव्यमाणंविषमपिसञ्जायतेऽमृतसमानम्|भल्लातकःस हतिलैस्तत्कार्यपिकुष्ठमुपहन्ति|

संस्कारेणलघुभ्यःसक्तुभ्यःसिद्धपिण्डिकागुरवः|मरुवासिषुतुसा

त्म्यंदधिपिलुशमीकरीरणाम्||घृतदुग्धैर्हमन्तेमन्दाग्निःकफोत्तरो

भवेत्प्रायः|दधिदुग्धंवातघ्नंतदजातंवातकृद्भवति||रेचनमपिचक्षी

रंगव्यंसङ्ग्राहिकस्यचिद्भवति|"इति|

तस्मादेवमादिस्वबुद्ध्यैवोह्यम्|शास्त्रकृतातुग्रन्थगौरवभयात्स्पष्टं

कृत्वानोक्तम्, प्रदेशान्तरेषुयुक्त्यैवप्रतिपादितमिति|

(A.H.6/172 Teeka).

According to *Ashtanga Hridaya sutrasthana, Sarvaangasundara teeka, Arunadatta* clearly mentions that only 11 *Ahara varga* are mentioned here which are of *Nityopayogi*, but depending upon *Maatra, Yoga, Kriya, Desha, kaala, Avasthaadi visheshat anukta nitya sevaneeya dravya pareeksha* can be done, he also given an example of *Tila* and *Bhallataka* that *Tila* being *Amruta samaana* but if taken along with *Bhallataka* it becomes *Visha* and may lead to *Kushtavyadhi, Sanskaarita saktu* is *Laghu* but the *Siddhapindika* of the same *Saktu* is *guru, Maruvaasishu* ie those who lives in desert for them *Dadhi, Peelu* and *Kareera* are *Saatmya, Dadhi* and *Dugha* are *Vaataghna* but *Takra* is *Vaatakrut*

why it so? *Ksheera* is *Rechana* but *Takra* is *Sangrahi*, how it is possible? So like this other substances *Gunas* etc can be assessed by *Swa bhuddhya vyuhambya*, intelligent *Vaidya* because in *Shaastra grantha gourava bhayaat* some information in detail cannot be explained such *Dravya guna*, *Avaguna*, *Karma*, etc to be known by applying *Pradeshaantara yukti*.

Anukta dravya gunakarma nirdharana Based on *Desha*-if *Anukta aushada dravya* origin is from *Jangala desha* then it will be *Vaata pradhana* as said by *Charaka*. If its origin is from *Anupa desha* then it will be of *Kapha pradhana*. (may be *Abhisyanandi guru*, *Sheeta*, etc). If it is available in *Sadharana desha* then we may think that it has *Mishra gunas*.^[8]

Samskara pareeksha/Samyoga pareeksha

Anukta not only includes unidentified herbs because if we screen *Anukta* word in *Moola samhita* in both *Moola* and *Teeka*, we get various perspective point of view.

For example, *Chakrapani* gave references of parameters or guidelines to the *Anukta viruddha ahara*.

यत् किञ्चिद्दोषमासाव्य न निर्हरति कायतः।
आहारजातं तत् सर्वमहितायोपपद्यते॥८५॥

Chakrapani Teeka: अनुक्तवैरोधिकसन्प्रहार्यमाह-यत् किञ्चिदित्यादि ।आह्नियत इत्यहारो भेषजमपि ।दोषमस्रयेति दोषान् उत्कलिष्ट रूपान् जनयित्वा न निर्हरति ।अनेन वमन विरेचन द्रव्याणि निरकरोति, तानि हि दोषानस्रव्य निर्हरन्ति ॥८५॥

That *Ahara* which does *Asravana* of *Dosha* and produces *Utklista roopa doshas* and will not does *Nirharana* of *Doshas* of it (except *Vamana*, *Virechana dravyas*).^[9]

Another example is also found while explaining various types of *Ghrita*. *Chakrapani* gives the guidelines to know the *Anukta sarpi guna*. (...एवम् शेषयोर् अपि वाचम् ।अनेन च न्यायेन हस्तिन्यादि सर्पिरपि बोदव्यम्) means by applying different *Nyaya's* gain the knowledge of *Hasti* etc animal *Ghrita guna*. He comments that (*Vyavahara abhaavaat sakshaan na bhaavaat*) due to less practice of usage in society it is not directly explained.^[10]

Same reference is also found in *Ashtanga Hrudaya* सूत्रस्थानम् - ७. अन्नरक्षाध्यायः

यत्किञ्चिद्दोषमुत्कलेश्य न हरेत्समासतः॥४५॥ विरुद्धं-४६।
सर्वाङ्गसुन्दरी व्याख्या (कृत)-द्रव्याणामानन्त्यात्
प्रतिपदोक्त्याऽशेषविरुद्धसङ्ग्रहः कर्तुमशक्यः, इति तत्सङ्ग्रहार्थं

व्यापि लक्षणमाह- यत्किञ्चित्-अन्नपानमौषधं वा, दोषमुत्कलेश्य-
स्वस्थानात्सञ्चलय्य, न हरेत्-बहिर्न निष्कासयेत्, तत्र समासतः
संक्षेपतो विरुद्धम्। आयुर्वेदरसायनम् व्याख्या (कृत) -
अनुक्तविरोधसङ्ग्रहार्थं विरोधसामान्यलक्षणमाह-
यत्किञ्चिदिति। यत्किञ्चिद्द्रव्यं दोषमुत्कलेशयति न तु निर्हरति,
तत्सर्वं विरुद्धम्। समासतः-सङ्क्षेपात्। विस्तरस्तु
संयोगादिभेदैरनन्तः। शोधनमप्युत्कलेशयति परं निर्हरति,
शमनमपि न निर्हरति परं नोत्कलेशयति, इति न तयोर्विरुद्धत्वम्।

Anubhoota pareeksha

Some of the *Anukta dravyas anubhuta aoushadhi prayoga* as *Ekamulika* can be assessed by reading texts like various local languages; such books may reveal some *karma* of *Anukta dravyas*.

Prayoga pareeksha^[11]

तेभ्यःसकाशादुपलभ्यवैद्यःपश्चाच्चशास्त्रेषुविमृश्यबुद्ध्या।
विकल्पयेद्द्रव्यरसप्रभावान्विपाकवीर्याणितथाप्रयोगात्॥७॥
(*Dha.Ni 1/7*).

Pandit Narahari in *Dhanvantari Nighantu* 1st chapter in 7th *Shloka* explained that a thinking *Vaidya*, after obtaining the remedies in a crude form from the folk-medicine, tries to put them to scientific investigations and thinking by proper understanding of its '*rasa-veerya-vipaka* and *Prabhava*' should use it after proper experimentation (...*Prayogaat*).

Etara pareeksha (others)

विचार्यदोषौषधदेशकालवर्षयःसात्म्यबलाग्निमात्रम्।
विकारहेत्वाकृतिसाध्यताश्चततश्चिकित्सेद्विषगामयार्तिम्{ *Dha. Ni 1/18*}.

Hence by examining *Dosha*, *Aoushadha*, *Desha*, *Kaala*, *Vapu* (*Shareera*), *Vaya*, *Saatmya*, *Bala*, *Agni*, *Maatraam* and knowing *Vikaara*, *Hetu*, *Aakruti*, *Saadhyaasaadhyata vaidya* should proceed to treat the *Roga* of a *Rogi*. Other factors such as *Anukta patya*, *Apatya*, *Ahara*, *Vihara aachaara* can be followed by above said principles found in various scattered references in *Samhitas*.

For example: Instead of *Chandana* we can take *Saariva*, instead of *Shatavari* we can take *Kakoli*, instead of *Utpala* we can take other drugs which are explained in *Utpalaadi gana*, then the *Samsamana gana* are explained for *Guna vishesha gnapanaya* because when *Sheeta kashyadi kalpana* is made by *Yastimadhu* then it does *Pitta shamana*, if it is mixed with *Vaamaneeya dravya* then it does *Vamana*.

The information about *Anukta dravya* is collected from *Charaka*, *Sushruta*, *Astanga hrudaya* and *Dhanvantari nighantus*.

Table 3: List of references related to Anukta Dravya

<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>Ashtanga Hrudaya</i>	<i>Dhanvantari Nighantu</i>
<i>Cha.Su.8/34-Anuktasadvruttopa Sangraha Iti Swastavrittachatuskhah</i>	<i>Su.Su.46/388-391-Paanaka Gunaha</i>	<i>A.H.6/172 Teeka</i>	<i>1-19th Shloka</i>
<i>Cha.Su.27/330-Anuktaanam DravyanaamGunakarmadinaam Gnane Upaayah</i>	<i>Su.Su.46/331-Anukta Dravya Gannopayaha</i>	<i>A.H.7/45 Shloka & Teeka-Anuktavirudhaahara Sangrahopaya</i>	
<i>Cha.Su.26/85-Ahitasya Aharasya Lakshanam.</i>	<i>Su.Su.46/208-Phala Gunavadeva Majjoapi Gunaha</i>		
<i>Cha.Su.27/231-234-Ghritasya Guna</i>	<i>Su.Su.46/20-Shaalivargopasamharaha</i>		
<i>Cha.Su.27/276-Uktanukta Bhakasyaanaam Guna Sangraha.</i>	<i>Su.Su.45/192-Sheshaarista Gunaha</i>		
	<i>Su.Su.45/47-Gavyaadayaha Ksheeramasta Medaha</i>		
	<i>Su.Su.39/9-Kapha Ssamsahmamana Varga</i>		
	<i>Su.Su.39/8-Pitta Samshamana Varga</i>		
	<i>Su.Su.39/7-Vata Samshamana Varga</i>		
	<i>Su.Su.36/10</i>		

DISCUSSION

Anukta is a method and perception which gives textual background based on which understanding, scrutinising and relevance of new drug, disease and formulation can be achieved. *Anukta* is not only limited for unknown plant or drug word meaning have many dimensions, In the present article textual searching of the model of *Anukta dravya jnyaana upaaya*, its analysis and application is dealt in detail especially from *Bruhatrayees* and *Nighantu*, *Chakrapaani* and *Dalhana* has given various hints all these scattered references is compiled to assess the *Anukta* as multidimensional approach and special emphasize is given for *Anukta aoushadhi*. If we just go through the drugs which are updated by our Acharyas, it feels that there is a intense need of updated *Anukta dravyas* of the present decade, especially after *Priya Nighantu*.

Following dimensions need to be considered to known *Anukta dravya/Aoushadha jnana* like *Rasa pareeksha /Guna pareeksha/Mahabhuta pareeksha, Veerya Pareeksha/Vipaka pareesha, Prabhava pareeksha, Maatra, Yoga, Kriya, Desha, Kaala, Avasthaadi visheshat anukta nitya sevaneeya dravya Pareeksha, Samskara pareeksha/*

Samyoga pareeksha, Anubhoota pareeksha, Prayoga pareeksha, Etara pareeksha (others).

CONCLUSION

Our nation is blessed with Ayurveda in which many important medicinal plants are described and most of them are well documented. But growing civilization, industrialization and urbanization threatened the wealth of plant species. Many important species are declared endangered now. Scientific study and documentation of folklore and exotic plants of medicinal importance becomes need of hour not only to eradicate the scarcity of this problem but also to get a deeper insight of their knowledge. From this literary research we can bring to a close thought that although it is very difficult to know the *Anukta dravya/Aoushadhi naama, Rasapanchaka, Prayoga* but by using these scattered references *Samana pratyayarabdha dravya* can be known effectively at least upto *Prayoga* excluding *Visha dravyas*, one of the limitations is assessing the *Vichitra pratyayarabdha dravyas* as it can be done only by proper experimentation (...*prayogaat*) as said in *Dhanvantari nighantu* and even by *Vaagbhata*

Astanga Hrdayain uttarasthana vaajeekarana adhyaaya that

इदमागमसिद्धत्वात्प्रत्यक्षफलदर्शनात्। मन्त्रवत्संप्रयोक्तव्यं न मीमांस्यं कथञ्चन॥८१॥

सर्वाङ्गसुन्दरी व्याख्या (कृत)-इदं-...प्रत्यक्षफलस्य-ज्वरचिकित्सादिकस्य, दर्शनात्।

Means ancient Acharyas have finalized most of the concepts by direct observation of results after doing experiment. And where *Pratyaksha* stops, *Anumana*, *Yukti* etc starts action to know the unknown.

In this new era of modernization we have an added opportunity of various modern technology, microscopes, chemicals Nano technology etc. so with the help of all these genuinely, smartly and effectively without compromising the fundamental principles we need to go ahead by utilizing classical texts. Already we find scattered references regarding strategies to know *Anukta dravya* based on classical text. So this proper perception fulfils the insufficiency of compilation of classical references to know the *Anukta dravya*. This study has revealed the method of studying the *Anukta dravya* in various dimensions, which will help the future generation to understand the deeper meaning which is residing in the word *Anukta* and help in getting the scattered references of *Anukta* in various *Samhitas* within a single frame.

Further Scope of Research

This literary research may serve as an initiation to those who want to discover new methods of knowing *Anukta dravyas* of *Vichitra pratyayarabdha dravyas*. This paper may also serve as a purpose to craft a standard scale for *Anukta dravya jnyana* followed by clinical research based on this literary research.

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