

CONCEPTUAL REVIEW ON ANUKTA IN AYURVEDA

Shivappa¹ Shreevathsa² Bharathi B. H.³ Dileepkumar K. J.⁴

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. tantrayukti, vedanga, kalpana, 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 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 Tantrayukti, Vyadhi, Dravya, Chikitsa Sidhanta.*

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 tantrayukti. The specific tantrayukti ie. Atidesha tantrayukti 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) प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति, यदागमानुमान युक्तिभिरुपलभ्यते।

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.^[3]

अतिदेशो नाम यत्किञ्चिदेव प्रकाशयार्थमनुक्तार्थसाधनायैव एव मन्यदपि प्रत्येतव्यमिति परिभाष्यते।

Chatrapani comments that atidesha tantrayukti (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 tantrayukti.

ii) सर्वद्रव्यं पाञ्चभौतिकमस्मिन्नर्थे।

All the *dravya* are made up of *pancha mahabhoota* (five basic elements) such as *Prithvi*, *Ap*, *Tej*, *Vayu* and *Akasha*.^[4] Thus depending upon the concept of

^{1,3,4}PG Scholar, ²Professor (I/C) and Head, Dept. of PG Studies in Ayurveda Siddhanta, GAMC, Mysore

Corresponding author email address: shivupujari1988@gmail.com

Access this article online: www.jahm.in

Published by Atreya Ayurveda Publications under the license CC-by-NC.

Received on: 28/11/14, Revised on: 29/01/15, Accepted on: 29/01/15

panchamahabhuta, the new dravyas (ahara/aushadha) evolved, which are not mentioned in ayurvedic texts, can be understood.

Importance of Anukta in Ayurveda

नशक्यंविस्तरेणापिवक्तुं सर्वतु सर्वथा।

हिताहितत्वेऽप्येकान्तनियमोऽस्मादनिश्चितः॥

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.^[5]

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

यच्चान्यदपिकिञ्चित्स्यादनुक्तमिहपूजितम्।

वृत्तंतदपिचात्रेयःसदैवाभ्यनुमन्यते॥

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.^[6]

दिशाऽनयाशेषमपिस्वयमूह्येतबुद्धिमान्।

नशास्त्रमात्रशरणो न चानालोचितागमः॥

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 dravyas, by himself. No one should stick on rigidly to the texts only nor should reject them totally.^[7]

Anukta in Sharangadhara Samhita

कालेऽनुक्तेप्रभातंस्यादङ्गोऽनुक्तेजटाभवेत्।

भागेऽनुक्तेतुसाम्यंस्यात्पत्रेऽनुक्तेचमृण्मयम्।

द्रवेऽनुक्तेजलग्राह्यंतैलेऽनुक्तेतिलोद्भवम्॥

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.^[8]

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

धातुन्मलान्वादेहस्यविशेष्यउल्लेखयेच्चयत्।

लेखनंतध्यथाक्षौद्रनीरमुष्णंवाचायवाः॥

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.^[9]

Anukta in relation to Hetu

कालबुद्धीन्द्रियार्थानांयोगोमिथ्यानचातिच।

द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसङ्ग्रहः॥

हेतुसङ्ग्रहः हेतुसङ्क्षेपः।

Trividhahetu such as *heena*, *mithya* and *atiyoga* of *kaala*, *artha* and *karma* respectively explained in concise form in the classics.^[10] 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 *asatmendriyarth* *samyoga*, *prajnaparadha* and *parinama* causing new diseases called lifestyle disorders.

Trividhakarana: kala, prajnaparadha and asatmendriyarth samyoga

Kaala ^[11]	Prajnaparada ^[12]	Asatmindriyarth a samyoga ^[13]
<ul style="list-style-type: none"> मिथ्यातिहीन लिङ्गाश्रवर्षा न्तारोगहेतवः। जीर्णभुक्तप्रजी र्णान्नकालाकाल स्थितिश्चया॥ पूर्वमध्यापरा न्नाश्रवात्रयाया मास्त्रयश्चये। एषुकालेषुनिय तायेरोगास्तेच 	<ul style="list-style-type: none"> उदीरणंगतिम तामुदीर्णानांच निग्रहः। सेवनंसाहसानां चनारीणांचा तिसेवनम् कर्मकालातिपा तश्चमिथ्यार म्भश्चकर्मणाम् । 	<ul style="list-style-type: none"> अत्युग्रशब्दश्चव णाच्छ्रवणात्स र्वशोनच। रूपाणांभास्व तांदृष्टिर्विनश्य त्यतिदर्शनात्।

कालजा:		
--------	--	--

Anuktatva in relation to Vyadhi

Acharyas had vision of forthcoming new diseases; hence they explained the concept of understanding the new diseases i.e. *Anukta Vyaadhi*. *Anukta Vyaadhis* 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 Anuktatva

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

- The system of teaching
- Inadequate material and time constraints for documentation
- Innumerable *Hetu* and *Lakshana*
- Constant outbreak of epidemics
- New causative factors
- Continuous change in diet and life style

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

Understanding of Anukta vyadhi

विकारनामाकुशलोनजिहीयात्कदाचन।

नहिसर्वविकारणां नामतोऽस्ति ध्रुवास्थितिः।।

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

- Based on the causative factors
- Based on the group of *Lakshana*
- Based on the basic concepts of *Vikriti Vijnana* 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 *Sampraapti* 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

येदोषवृद्धिक्षययोर्विकाराःकीर्तिताःपृथक्।

शेषेष्वपितुतानेवकल्पयेत्तद्यथायथम्॥

The symptoms of increase and decrease of the *Doshas* which have been described seperatly, should be anticipated in other cases also.^[15] The symptoms that manifest as a result of increase and decrease of *Dosha*. Thier 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.

SI no	Modern Disease	Signs and Symptoms	Lakshana terms of Ayurveda	In of	Intrinsic factors involved in Sampraapti
	Carpel Tunnel Syndrome	Pain	Shoola		Vaata Prakopa
		Tingling Sensation	Chimachimaayana		Maamsagata Vaata
		Numbness	Suptata		Tvakgata Vaata
	Burning feet Syndrome	Burning Sensation in foot	PaadaDaaha		Pitta Prakopa

Anukta in relation to Chikitsa Siddhanta

नास्तिरोगोविनादोषैर्यस्मात्तस्माद्विचक्षणः।
अनुक्तमपिदोषाणांलिङ्गैर्व्याधिमुपाचरेत्।।

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*.^[16]

दोषाणांबहुसंसर्गात्सङ्कीर्यन्तेह्युपक्रमाः।
षट्त्वंतुनातिवर्तन्तेत्रित्वंवातादयोयथा।।

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.^[17]

सर्वेषुतेषुतेष्वनुक्तेषुचान्येष्वसङ्ख्येयत्वाद्दिकारेषुइमान्येव
दोषाणामात्मलिङ्गानिसकलशरीरव्यापीन्यव्यभिचारीणिच।
तथाकर्माण्युपक्रमश्च।

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.^[18]

Principle of formulation for Anukta Vyadhi

सुरामन्थासवारिष्टांल्लेहांश्रूणान्ययस्कृतीः।
सहस्रशोऽपिकुर्वीतबीजेनानेनबुद्धिमान्।।

A wise physician should prepare thousands of *Suraa*, *Mantha*, *Aasava*, *Arishta*, *Leha*, *Churna* and *Ayaskruti* on the basis of formulae described in the text.^[19]

लक्षणार्थं, प्रमाणंहि विस्तरस्यनविद्यते।।

नचालमत्तिसङ्क्षेपःसामर्थ्यायोपकल्पते।

अल्पबुद्धेरयंतस्मान्नातिसङ्क्षेपविस्तरः।।

मन्दानां व्यवहाराय, बुधानांबुद्धिवृद्धये।

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.^[20]

प्रदेशमात्रमेतावद्द्रव्यमिहषट्शतम्।।

स्वबुद्ध्यैवंसहस्राणिकोटीर्वाऽपिप्रकल्पयेत्।

बहुद्रव्यविकल्पत्वाद्योगसङ्ख्यानविद्यते।।

The 600 formulations described in *kalpasthana* should be taken only as for guidance. One may, however, make thousands or crores of such formulations by his own intellect. There is no limit to the number of formulations because of abundance of drugs and their variations.^[21]

Scope of Anukta for physician

नचैकान्तेननिदिष्टेऽप्यर्थेऽभिनिविशेद्बुधः।

स्वयमप्यत्रवैद्येनतर्क्यबुद्धिमताभवेत्।।

तर्क्यमितिअनुक्तमप्युहनीयम्।

शास्त्रोपदेशेसत्यपिस्वबुद्धैवशास्त्रानुगतयाऽनुक्तमपिकर्तव्यं; |
(Commentary)

The five evacuative measures have been described in detail with indications and contraindications along with reasons, the wise should not go blindly by the sayings even if they are stated as conclusive ones but he should use his own rational thinking because condition may arise according to place, time and strength in which the non prescribed measure becomes applicable and the prescribed one is contraindicated. For instance, emesis is prescribed for vomiting, heart disease and gulma according to condition in their respective treatment as also enema for those suffering from *kusta*.^[22]

अनुक्तसंसर्गचिकित्सासूत्रयन्नाह- त्रिचतुरित्यादि।

By the permutation and combination of the different drugs mentioned in the classics can be prepared into many *basti kalpas* in different conditions including newly emerging diseases.

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 shakyam 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 *trividha hetus* are explained in concise form but these can be understood in detail in the *sahrirasthana* of the same treatise. This indicates that the ancient authors have used this technique to elaborate the *trividha 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 *shodhanartha*, *shamanartha* 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.

REFERENCES:

1. Sanskrit - English Dictionary, Monier Williams, The Clarendon Press, Oxrord, 1951. Page no. 31
2. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, Siddhi sthana, chapter 12, verse no.42, Varanasi: Chowkhambha Sanskrit Series; 2006; 736
3. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sutra sthana, chapter 11, verse no.7, Varanasi: Chowkhambha Sanskrit Series; 2006; 69
4. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, siddhi sthana, chapter 26, verse no.10, Varanasi: Chowkhambha Sanskrit Series; 2006; 138
5. Drshivaprasad Sharma (editor), commentary: shashilekha of indu on astanga sangraha by prof. jyotirmitra, of vagbhata, sutra sthana, chapter 7, verse no. 185, Chaukhambha Sanskrit Series Office, Varanasi, 2012; Page no. 66
6. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sutra sthana, chapter 8, verse no.34, Varanasi: Chowkhambha Sanskrit Series; 2006; 61
7. shivaprasad Sharma (editor), commentary: shashilekha of indu on astanga sangraha by prof. jyotirmitra, of vagbhata, sutra sthana, chapter 7, verse no. 232, Chaukhambha Sanskrit Series Office, Varanasi, 2012; Page no. 71
8. Bhisagvaraadamallavirachita- pandit kashiram vaidya (editor) goodhartha deepika on sharangadharacharya of sharangadhara samhita poorva khanda 1/47-48, chaukhambha surabharati prakashana Varanasi, 2006;, page no. 13

9. Bhashagvaradhamalla virachita- pandit kashiram vaidya(editor) goodhartha deepika on sharangadharacharya of sharangadhara samhita poorvakhanda 4/10, chaukambha surabharati prakashana Varanasi, 2006; page no. 37
10. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sutra sthana, chapter 1, verse no.54, Varanasi: Chowkhambha Sanskrit Series; 2006; 14
11. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sharirasthana, chapter 1, verse no.111, 112 Varanasi: Chowkhambha Sanskrit Series; 2006; 297
12. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sharirasthana, chapter 1, verse no.103, 104 Varanasi: Chowkhambha Sanskrit Series; 2006; 297
13. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sharirasthana, chapter 1, verse no.118, 122 Varanasi: Chowkhambha Sanskrit Series; 2006; 298
14. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sutra sthana, chapter 18, verse no.44, Varanasi: Chowkhambha Sanskrit Series; 2006; 108
15. Dr shivaprasad Sharma (editor), commentary: shashilekha of indu on astanga sangraha by prof. jyotirmitra, of vagbhata, sutra sthana, chapter 20, verse no. 26, Chaukhambha Sanskrit Series Office, Varanasi, 2012; Page no. 162.
16. Vd. Yadavaji trikamaji acharya (editor), commentary: nibandha sangraha of dalhanacharya on Susruta samhita, chapter 35, verse no.19, chowkamba krishnadas academy Varanasi, 2008; 153
17. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sutra sthana, chapter 22, verse no.43, Varanasi: Chowkhambha Sanskrit Series; 2006; 122.
18. Dr. shivaprasad Sharma (editor), commentary: shashilekha of indu on astanga sangraha by prof. jyotirmitra, of vagbhata, sutra sthana, chapter 20, verse no. 20, Chaukhambha Sanskrit Series Office, Varanasi, 2012; Page no. 160.
19. Vd. Yadavaji trikamaji acharya (editor), commentary: nibandha sangraha of dalhanacharya on Susruta samhita, chapter 10, verse no.16, chowkamba krishnadas academy Varanasi, 2008; 451
20. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, sutra sthana, chapter 4, verse no.26, 27; Varanasi: Chowkhambha Sanskrit Series; 2006; 35.
21. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, kalpasthana, chapter 12, verse no.49, 50; Varanasi: Chowkhambha Sanskrit Series; 2006; 672.
22. Yadavaji Trikamaji (editor). Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita of Charaka, siddhi sthana, chapter 2, verse no.25, Varanasi: Chowkhambha Sanskrit Series; 2006; 690.

Cite this article as: Shivappa, Shreevathsa, Bharathi B. H., Dileepkumar K. J. Conceptual Review on Anukta in Ayurveda, *J of Ayurveda and Hol Med (JAHM)*.2015;3(1):14-19.

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