

Exploration and Documentation of *Anukta Dravya*: Conceptual Perceptive and Technical Efforts

ओषधीर्नामरूपाभ्यां जानते ह्यजपा वने। अविपाश्चैव गोपाश्च ये चान्ये वनवासिनः।
न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः। ओषधीनां परां प्राप्तिं कश्चिद्वेदितुमर्हति ॥ (Ca.Su-1/120-121)



The doctrine of Ayurveda is eternal, but its applications can be customized as per the timely demand of the humankind. Ayurveda is a real paramount model for tradition, of knowledge hauling that adds up to conceptual aspects, scientific embellishment with documentation as well as applied aspects. History of Ayurveda exhibits there is a chronological encroachment of medicinal plants in Ayurveda from Vedic period to *Samhita* period and from *Samhita* period to *Nighantu* period. Ancient scholars of Ayurveda have clearly stated that each and every existing substance in this world work as a medicine if used appropriately. Hence, to enrich the stockpile of Ayurveda medicine Acharya has advised to include *Anukta dravya* (i.e. unsaid and unuttered/not documented medicinal plants). In early of *Charaka samhita* Acharya has stated that the *Aushadhi nama* (name of the medicinal plants), *Rupa* (identifying characteristics) which is unknown can be known through *Gopalaka* (cowboy), *Vanacharina* (forest dwellers), and folklore practitioners.

In the transcripts of Ayurveda the rendering of *anukta* is very interesting because it clarifies the confusions that arise from the terms and denotation, which are not clearly dealt in *samhita* (classical texts). Like lamp helps to visualize things properly *paribhasa* helps to understand the science properly. Therefore Acharya advised to understand the *Paribhasa* (definition) that helps to understand and explore the *anukta* and its surrounding area. They have explained the surrounding area of *anukta* as-

- *Avyakta*- unexpressed hidden thought/idea/meaning
- *Anukta*- unspoken unexplained thought/idea/meaning
- *Leshokta*- less explained thought/idea/meaning
- *Sandigdha*-controversial, difficult to understand the concepts of science.

Therefore, for exploration of *anukta dravya* vicinity should be identified and carried forward accordingly. For documentation of a novel medicinal plant thorough literature survey and study should be done and to be categorized under *avyakta/anukta/leshokta/sandhigdha*. This is a method and perception which gives textual background based on which understanding, analyzing, and relevance of new/novel drug and formulation can be achieved. In Ayurveda to assess the *anukta dravya* emphasize on multidimensional special approach is desired in view of basic fundamentals like- *Rasa pareeksha* /*Guna pareeksha* /*Mahabhuta pareeksha*, *Veerya Pareeksha* /*Vipaka pareeksha*, *Prabhava pareeksha* and *Prayoga pareeksha*, etc.

Ayurvedic Pharmacopeial Committee (APC) has evolved a format for development of pharmacopeial standard of drug not mentioned in Ayurvedic literatures (*Anukta dravya*) which are in vogue in practices across the country. In furtherance of this initiative, literatures on medicinal uses of about 50 medicinal plants have been documented while botanical and chemical standards are being developed for these medicinal plants.

In view of this, Central Council for Research in Ayurvedic Sciences (CCRAS) is putting tremendous effort to explore such basic fundamentals of *Dravyaguna* with multidimensional approaches. Also the council has already evolved a mechanism of screening, validate and also to identify novel *anukta dravya* (not been documented) under systematic documentation and validation of local health traditions (LHTs) and ethno-medical practices (EMPs). For this CCRAS has been putting effort to document and validate LHTs and EMPs prevalent in among individuals and communities through proactive approach by documentation through Tribal Health Care Research Program (THCRP) and Medico-Ethno Botanical Survey (MEBS) and through reactive approach by taking leads provided by the individual and also interactive workshop with healers or folklore practitioners.

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