INTRODUCTION

The basic goal of ayurveda is to protect individual from diseased condition and offering principle of universal well being. Ayurveda described used of various plant, animal products and mineral preparations for the treatment of disease however herbs and herbal preparations acquire great place in ayurveda therapy. Therefore the knowledge of medicinal plants and their formulations are very important. Hence medicinal plants were documented properly from the evolution of vedic times. Initially atharva veda documented use of about 100 medicinal plants and number increases exponentially during the period of sushruta samhita and became more than 500 plants. The word anukta means unsaid and in Ayurveda it describe the thing which is not documented properly in Ayurveda classically. In ayurveda anukta may be both It can be anukta disease or anukta dravya. As per Charaka many or even all substance may be used as medicine however logical documentation required for the use of any substances as medicine. The Brihattrayi, Laghuttrayi and Samhitas etc. encompass most of the knowledge of medicinal plants. The plants or plant’s material which are not documented properly termed as anukta dravyas which still need to be explored due to their pharmacological properties. The plants which are yet to be documented may acts as potential medicinal agents for the management of various diseases. The traditional text of ayurveda described importance of plants and plants material which are reported or not reported therefore it is essential to explore the knowledge of unreported plants material; unanukta dravya.

Figure 1: Some anukta dravya.

Ananukta Dravya: Anukta dravya are folklore plants which do exists but not mentioned in classical literature like; Brihattrayi, Laghuttrayi and Nighantas. The many
medicinal plants which come under anukta dravyas may overcome paucity of medicinal plants. The new diseases which are emerging day by day may be treated by new medicinal plants which are yet to be explored including anukta dravyas. The exploration of anukta dravya can offer pathway for the discovery of novel compound.

The knowledge of anukta dravya may acquire using ethno-botanical studies; collecting information about unknown dravyas from forest shepherds, dwellers and tribes etc. There are many literatures written by ayurveda experts suggesting inclusion of anukta dravya in ayurvedic pharmacopoeia after proper study and survey.

The suggested approaches for documenting anukta dravya may involve following steps:

- Acquiring primary information on anukta dravya from beginning to end using folklore and literature study.
- Proper Identification of plants and differentiation of species with the help of pharmacognostical and botanical studies.
- Nomenclature or classification following the criteria suggested by ayurveda literature like; nighantu, etc.
- Evaluation of characteristics of anukta dravya which contributed towards the biological actions such as; rasa (taste), guna (property), virya (potency), vipaka (metabolism) and prabhava (specific action).
- Establishment of logical rational of biological actions which correlate properties of anukta dravya with its pharmacological action.
- Description of possible toxicity studies, pharmacological studies and clinical studies if conducted.

Table 1: Anukta Dravya and their nomenclature criteria.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Botanical Name</th>
<th>Nomenclature</th>
<th>Nomenclature Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Garuga pinnata Roxb.</td>
<td>Garugo</td>
<td>Nomenclature based on Rudhi</td>
</tr>
<tr>
<td>2</td>
<td>Euphorbia pulcherrima Willd.ex Klotzsch.</td>
<td>Kusumpatra</td>
<td>Nomenclature based on Lanchana</td>
</tr>
<tr>
<td>3</td>
<td>Solanum erianthum D.Don</td>
<td>Vana tambaku</td>
<td>Nomenclature based on Jati</td>
</tr>
<tr>
<td>4</td>
<td>Gmelina asiatica Linn.</td>
<td>Nagaprasuna</td>
<td>Nomenclature based on Upama</td>
</tr>
<tr>
<td>5</td>
<td>Scoparia dulcis Linn.</td>
<td>Mishtapatri</td>
<td>Nomenclature based on Vana</td>
</tr>
<tr>
<td>6</td>
<td>Mirabilis jalapa Linn.</td>
<td>Kautuka Pushpa</td>
<td>Nomenclature based on Itrahvaya</td>
</tr>
</tbody>
</table>

Table 1: Some properties of anukta dravya.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Botanical name</th>
<th>Pradhana Rasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lycopericum esculentum</td>
<td>Madhur</td>
</tr>
<tr>
<td>2</td>
<td>Pyrus communis</td>
<td>Madhur</td>
</tr>
<tr>
<td>3</td>
<td>Capsicum frutescens</td>
<td>Tikta</td>
</tr>
<tr>
<td>4</td>
<td>Solanum tuberosum</td>
<td>Kashaya</td>
</tr>
</tbody>
</table>

CONCLUSION

Ayurveda describes importance of plants and plants derived material for medicinal purpose and many plant species have been explored and used extensively for the management of various diseases. The data of these well known plants species documented properly which served as knowledge resources for particular plant material and its uses. However there are many plants species yet to be explored or documented properly which may offer new medicinal properties for the management of new emerging diseases. These undocumented medicinal plants are in folklore use termed as anukta dravya which now need to be studied and documented appropriately for the expansion of plant based medicinal system of India. The exhaustive literature and experimental study may help to acquire the knowledge which is essential for the proper documentation of medicinal plants.

Validation and experimental approval of ethnobotanical data to confirm safe and effective use of plants material for human being.

Proposal to include acquired data in ayurvedic pharmacopoeia with possible benefits.

Naming of anukta dravya is very important which may be done using criteria suggested in Nighantu; Raja nighantu and Dhanvantari nighantu.

The Dhanvantari nighantu used naming on the basis of following criteria

- Habitat
- Physical Form
- Colour
- Potency
- Taste
- Effect, etc.

In Raja nighantu following basis used for naming purpose

- Radhi (Atarashaka and Guduchi)
- Prabhava (Krimighna and Nidrari)
- Desha (Vaidhehi and Kairata)
- Lanchana (Citratandula and Rajiphala)
- Upama (Ajakarna and Varahkanda)
- Virya (Ushana)
- Itarahvaya (Indrayava and Analanama)

Some example of naming criteria mentioned here in Table 1.
REFERENCES