



CONCEPT OF NĀNĀTMAJA VIKĀRA IN ĀYURVEDA: A REVEIW

Dr. Avinash Kumar and Dr. Murlidhar Paliwal,

¹M.D. Scholar, Department of Samhita and Sanskrit, Faculty of Ayurveda, IMS, BHU, Varanasi.

²Professor, Department of Samhita and Sanskrit, Faculty of Ayurveda, IMS, BHU, Varanasi.

***Corresponding Author: Dr. Avinash Kumar**

M.D. Scholar, Department of Samhita and Sanskrit, Faculty of Ayurveda, IMS, BHU, Varanasi.

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ABSTRACT

Ayurveda has described mainly two types of diseases i.e. exogenous and endogenous diseases. Endogenous diseases are classified again into two categories i.e. Samanyaja and Nānātmaja vikāra. Sāmānyaja vikāra are caused by the vitiation of two or more doṣa whereas nānātmaja vikāra are caused by the vitiation of only one doṣa. These Nānātmaja vikāra are very specific to the doṣa involved in terms of their properties and actions. The success of treatment depends upon the proper understanding or diagnosis of the diseases. Until and unless a physician is well acquainted with the etiopathogenesis of the disease, he or she can't manage the disease in a right way. The treatment strategy of the samanyaja-vikaras can not be as it is applied in nanatmaja-vikaras. Even different nanatmaja-vikaras need different type of treatment strategy. Most of the time, physician does not pay due attention to the concept of nanatmaja-vikaras while prescribing the medicines. Keeping in view all these facts, this research paper is designed which will focus upon the exact explanation of the concept of nanatmaja-vikaras. This paper will also focus on the clinical significance of the concept.

KEYWORDS: Doṣa, Nānātmaja-Vikāra, Nija Vikāra, Doṣa specific diseases.

INTRODUCTION

Among all the concepts of Āyurveda, Tridosha theory is the basic for the better understanding of the physiological as well as pathological state of an individual. The three doṣa namely vāta, pitta and kapha are responsible for physiological functions when they are in equilibrium state and become responsible for pathology when they get vitiated.^[1] Depending upon the specific nature of the causative factors and also the specificity of the tissue elements afflicted, doṣas when aggravated manifest innumerable types of diseases.^[2]

There are four types of diseases viz. āgantuja (exogenous), vātaja, pittaja and śleṣmaja/kaphaja. All varieties of diseases may be grouped under one classification because pain is common to all. They are again of two types depending on their nature- exogenous and endogenous. They are again of two types - somatic and psychic-depending on the sites of their manifestation i.e., body and mind. Diseases are in fact innumerable on the base of dhatu affected, signs and symptoms, distant causes (like improper diet and regimen), and permutation and combination of various fractions of doṣas.^[3]

While exogenous diseases are caused by nails, teeth bites (of wild animals), fall, malevolent spells, curse, psychic afflictions including assault, piercing, bondage, raping, application of pressure, binding by rope, fire, weapon,

thunderbolt, demoniac seizure, and natural calamities. Endogenous diseases are caused by the disturbance in the equilibrium of vāta, pitta and kapha doṣa.^[4]

Exogenous diseases begin with pain and then bring about disturbances in the equilibrium of doṣas. Endogenous diseases, on the other hand, begin with disturbances in the equilibrium of doṣas and then cause pain.^[5]

Endogenous diseases again are of two types.^[6]

1) Sāmānyaja vikāra 2) Nānātmaja vikāra

Sāmānyaja vikāra are caused by the vitiation of two or more doṣa whereas nānātmaja vikāra are caused by the vitiation of only one doṣa as described in Mahāroga adhyāya of caraka saṃhitā. 80 types of Vāta – Nanatmaja vikāra, 40 types of Pitta nanatmaja vikāra & 20 Kaphaja nānātmaja vikāra are mentioned in Caraka Saṃhitā. This article aims to review the concept of Nānātmaja Vikāra, its classification, characteristics, scope and various management principles.

MATERIAL AND METHOD

All the classical texts books are scanned to evaluate the concept of nānātmaja vikāra, its classification, characteristics, scope and various management principles.

The classical text books and other relevant literature mainly reviewed for this study are:

a. Bṛhat-trayī viz. Caraka-Saṃhitā, Suśruta-Saṃhitā and Aṣṭāṅga hṛdaya and Aṣṭāṅga Saṃgraha along with their commentaries are thoroughly studied to collect the data and information about the topic.

b. For better collection of data and making a clear concept, Bhela Saṃhitā, Kāśyapa Saṃhitā, Śārṅgadhara Saṃhitā, Bhāvaprakāśa are also explored out.

Based on the data collected, compilation and critical analysis of the concept has been done to give it a shape of review article.

Concept of Nānātmaja Vikāra

The term 'nānātmaja' means - not non-inherent i.e. inherent. Nānātmaja vikāra means diseases due to specific dosha. The concept of nānātmaja vikāra has been described in Carak saṃhitā- sutrasthāna- chapter 20, Aṣṭāṅga sangraha- sutrasthāna- chapter 20, Śārṅgadhara saṃhitā- purva khanda- chapter 7 and Kāśyapa Saṃhitā- sutrasthāna- chapter- 27.

In Mahārōgadhya of Charak Saṃhitā Sutrasthana, Ācārya Caraka says that the entire body is in fact the abode of all the three doṣas viz. vāta, pitta and kapha and as these doṣas bring about good and bad results

according to their normal and abnormal state respectively. When in a normal state, they bring about good results like growth, strength, complexion, happiness etc. when in an abnormal state they cause various types of diseases.^[7] Diseases are of two types i.e. nija (endogenous) and āgantuja (exogenous) diseases. Endogenous diseases again are of two types.^[8] viz. diseases caused by one, two or all the three doshas in general known as samanyaja and diseases caused by one vāta or pitta or kapha are known as nānātmaja vikāra.

Diseases caused by vāta are of eighty types, those by pitta are of forty types, and by kapha are of twenty types.^[9] Ācārya chakrapani commenting on these slokas explains that endogenous diseases of the samanyaja type are caused by the combination of two or more doṣas.^[10] The endogenous diseases of the nānātmaja type are on the other hand caused by only one of the doṣa without being combined with any other doṣa.^[11]

Classification of Nānātmaja vikāra

On the basis of prevalence, Ācārya charak has described 140 nānātmaja vikāra, of which 80 are described as vāta vikāra, 40 as pitta vikāra, and 20 as kapha vikāra. Also according to Aṣṭāṅga Sangraha these 140 diseases are described grossly, as there can be innumerable nānātmaja diseases if someone sees minutely.

1. VĀTA NĀNĀTMAJA VIKĀRA

Vāta nānātmaja vikāras also known as vāta nānātmaja vyadhis which are mainly observed are being given in the following table as per different authentic classics

S.N.	Caraka Saṃhitā	Ayurveda Dipika commentary	Kāśyapa Saṃhitā	Aṣṭāṅga Sangraha	Śārṅgadhara Saṃhitā
1	Nakhabheda (Cracking of nails)	-	+	+	-
2	Vipādikā (Cracking of soles)	Pāñipāda sphuṭnam (Cracking of palm and soles)	+	+	-
3	Pādaśūla (Pain in foot)		+	+	-
4	Pāda bhransa (Foot drop)	Pādasyaropaviśayadeśa anyatra pāṭanam	+	+	-
5	Pāda suptata (Numbness in feet)	Niškriyatva and sparśagyatva	+	+	Prasupti
6	Vāta khuddhatā (Pain in ankle region)	Cāluka (Pain in joints of foot and lower limb)	+	+	-
7	Gulphagraha (Stiffness in ankle region)		+	+	-
8	Piñdikodvestana (cramps in calf muscle)		+	+	-
9	Gṛdhrasi (Sciatica)	Gṛdhrasi śūlam	+	+	-
10	Jānubheda (Tearing pain in knee)		+	+	-
11	Jānuviśeṣa (Dislocation in knee joint)		+	+	-
12	Urustambha (Stiffness in thigh)	Urustambhanmātra vātajanya	+	+	+
13	Urusāda (Loss of movement in thigh)		+	+	-

14	<i>Pāngulya (Paraplegia)</i>		+	+	+
15	<i>Guda bhransa (Prolapse of rectum)</i>		+	+	-
16	<i>Guda arti (Pain in anus)</i>		+	+	-
17	<i>Vṛṣaṇākṣepa (Pain in scrotum)</i>		+	+	-
18	<i>Śepastambha (Stiffness in penis)</i>		+	+	-
19	<i>Vankṣaṇānāha (Sprain in groin)</i>		+	+	-
20	<i>Śronibheda (Pain in pelvic region)</i>		+	+	-
21	<i>Vidabheda (Diarrhoea)</i>		+	+	-
22	<i>Udāvarta (Misperistalsis)</i>		+	+	<i>Udgāra</i>
23	<i>Khañjatva (Limping)</i>	+	-	+	
24	<i>Kubjatva (kyphosis)</i>	+	+	+	
25	<i>Vāmanatva (Dwarfism)</i>		+	+	+
26	<i>Trikgraha (Stiffness in sacral region)</i>		+	+	<i>Kati graha</i>
27	<i>Prṣṭagraha (Stiffness in back)</i>		+	+	-
28	<i>Pārśvavamarda (Compression in sides)</i>		Pārśvasūla	+	<i>Pārshva śūlam</i>
29	<i>Udaraveṣṭa (Twisting pain in abdomen)</i>		+	+	-
30	<i>Hṛnmoha (Cardiac isfunction)</i>		+	+	-
31	<i>Hṛddrava (Tachycardia)</i>		+	+	-
32	<i>Vakṣa udgharśa (Rubbing pain in chest)</i>		+	+	-
33	<i>Vakṣauparodha (Constriction in chest)</i>		+	+	-
34	<i>Vakṣa toda (Pain in chest)</i>		+	+	-
35	<i>Bāhuṣoṣa (Wasting of arm)</i>		+	+	-
36	<i>Grivāstambha (Stiffness in neck)</i>		+	+	-
37	<i>Manyā stambha (Torticollis)</i>		-	+	+
38	<i>Kanthoddhvansa (Hoarseness of voice)</i>		+	+	-
39	<i>Hanubheda (Pain in jaw)</i>		Hanugraha	<i>Hanu stambha</i>	<i>Hanu stambha</i>
40	<i>Osthabheda (Cracking pain in lips)</i>		+	+	
41	<i>Akṣibheda (Tearing pain in eyes)</i>		-		-
42	<i>Dantabheda (Pain in teeth)</i>		+	+	-
43	<i>Danta saithilya (Loose teeth)</i>		-	+	-
44	<i>Mukatva (Aphasia)</i>		+	+	+
45	<i>Vāksanga (Stammering speech)</i>		Vākgraha	+	<i>Minmintvam /Gadagada</i>
46	<i>Kaṣāyasyatā (Astringent taste in</i>		+	+	<i>Kaṣāya vaktratā</i>

	<i>mouth</i>)				
47	<i>Mukhaśoṣa</i> (Dryness in mouth)		Āsyaśoṣa	+	-
48	<i>Arasagyatā</i> (Loss of taste sensation)		Rasāgyatā	Rasāgyatva	Rasāgyatā
49	<i>Ghrāṇanāśa</i> (Loss of smell sensation)		+	+	<i>Gandhaagyatva</i>
50	<i>Karnaśūla</i> (Ear ache)	Śūlamātram	+	+	-
51	<i>Aśabdaśravaṇa</i> (Tinnitus)	Śabdābhavaḥ api śabda śravaṇa	Aśabdatā	+	-
52	<i>Uccaiśruti</i> (Hardness in hearing)	Tārswara mātra śravaṇa, alpa śabdasya tu sarvāśravaṇam	Uccaiha śravaṇam	+	-
53	<i>Bādhriya</i> (Deafness)	Śabdāmātrasyaiva ashraṇam	+	+	<i>śabdagyatā</i>
54	<i>Vartmaṣṭambha</i> (Stiffness in eyelids)		Vartamāviṣṭambha	+	-
55	<i>Vartma sankoca</i> (Entropion)		+	+	-
56	<i>Timira</i> (Loss of vision)	Vatajamev, doṣantrasambandha tatra anubandha	+	+	<i>Dr̥k kshaya</i>
57	<i>Akṣiśūla</i> (Pain in eyes)	Śūlamatram	+	+	-
58	<i>Akṣivyudāsa</i> (Squint eye)		+	+	-
59	<i>Bhruvyudāsa</i> (Twisting in eye brows)		+	+	-
60	<i>Śankhabheda</i> (Pain in temporal region)		+	+	-
61	<i>Lalāṭabheda</i> (Pain in temporal region)		-	+	-
62	<i>Śīroruk</i> (Pain in head)		+	+	-
63	<i>Keśabhūmiṣṭuṭana</i>		+	+	-
64	<i>Sarvāṅga roga</i> (Paraplegia)	Jvaradiśu uṣṇatvaśītatvādinām	-	+	-
65	<i>Ekāṅga roga</i>		+	+	-
66	<i>Pakṣavadha</i> (Hemiplegia)		+	+	<i>Pakṣāghāta</i>
67	<i>Akshepak</i> (Clonic convulsion)		+	+	+
68	<i>Danḍaka</i> (Tonic convulsion)		+	+	<i>Danḍapatānaka</i>
69	<i>Tama</i> (Feeling of darkness in front of eyes)		-	-	-
70	<i>Bhrama</i> (Giddiness)	Vātika smṛtimoharupa	+	+	-
71	<i>Vepathu</i> (Tremor)		+	+	<i>Kampa</i>
72	<i>Jṛmbhā</i> (Yawing)		Vijṛimbhikā	+	+
73	<i>Hikkā</i> (Hicough)		+	-	-
74	<i>Viśāda</i> (Asthenia)		+	+	-
75	<i>Atipralāpa</i> (Excessive delirium)		Pralāpa	+	+
76	<i>Raukṣaya</i> (Roughness)		+	+	+
77	<i>Pāruṣaya</i> (Coarseness)		-	+	-
78	<i>Śyāvārunāvabhāsatā</i> (Black-reddish appearance)		+	+	<i>Śyāvatā</i>
79	<i>Asvapna</i> (Insomia)		Nidrāparikṣaya	+	<i>Nidrānaśa</i>

80	Anavasthita-cittatva (Unstable mind)		-	+	+
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Apart from above mentioned Charakokta Vataja nanatmaja vikaras, Acharya Sharnghadhara Mishra mentions few more Vataja nanatmaja vikaras such as Bahirāyama (vāta vyādhi in Caraka), Antahāyama(vāta vyādhi in Charak), Jivhāstambha, Kroṣṭukaśirṣa, Khalli, Kalāyakhānja, Tuni, Pratituni, Pādāharṣa, Viśvāchi, Avabāhuka, Apatanak, Vranayama, Vātakantaka, Apatantraka, Angabheda, Angaśoṣa, Pratyasthila, Aṣṭhila, Angapiḍa, Angavibhrāṣa, Viḍagraha, Baddhaviṭktā, Antrakujanam, Vātapravritti, Sphurana, Shiranam-purnam, Kārśya, Kṣipramutratā, Swedanāsha, Durbalatavam, Balakṣaya, Atipravṛtti-śukraśya, Karśya, Nāsho retasa, Kāṭhinya, Virasāsyata, Ādhamānam,

Pratyādhmānam, Śītātā, Romaharṣa, Bhirutvam, Toda, and Kandu.^[12]

If we see the difference between the view of Acharya Caraka and Kāśyapa, we find that Khañjatva, Parśvāvamarda, Manyā stambha, Akṣibheda, Hanubheda, Dantabheda, Lalātabheda, Sarvānga Roga, Tama, Pāruśya and Anāvasthita cittatva described by Caraka have not been mentioned by Kāśyapa, instead another thirteen vikaras i.e. vātagulpha, Anilagraha, Vātakantaka, Pārśvasūla, Hanugraha, Śrama, Glāni, Śvāsa, Bandhyātva, Śaḍyam, Pratiśyāya and Śaraṇya are enumerated.^[13]

2. PITTA NĀNĀTMAJA VIKĀRA

There are innumerable pittaja nānātmaja vyadhis, but the most prevalent ones are being given in the table as per authentic Ayurvedic classics:

S.N.	Caraka Samhitā	Ayurveda-Dipika commentary	Kāśyapa Samhitā	Aṣṭānga sangraha	Śarṅgadhara samhitā
1	Oṣa (Heating)	Pārśve sthitaneva vahnina pidā (Pain like burn with fire placed nearby)	+	+	-
2	Ploṣa (Scorching)	Kiñcit dāhanmiv (less feeling of burning)	+	+	-
3	Dāha (Burning)	Sarvānga dāhanamiv (feeling of burning in whole body)	+	Davo	-
4	Davathu (Intense heat)	Dhakadhakikā	-	+	-
5	Dhumaka (Fuming)	Dhumod vamanamiva (vomiting of fumes)	+	+	Dhumodgāra
6	Amlaka (Hyperacidity)		+	+	Amlavaktra
7	Vidāha (Burning in mahasrotas)		-	+	+
8	Antardāha (internal burning)		+	+	-
9	Anśadāha (burning sensation in arm)		-	+	-
10	Uṣmādhikya (increase body temp.)		Atyauṣnya	+	Uṣṇa angatavam
11	Atisveda (Excessive sweating)		+	+	Swedasrāva
12	Angagandha (Foul smell in body)		-	+	
13	Anga avadāraṇa (Tearing of body parts)		-	Avayava sadana	+
14	Śoṇita kleda (Increased moisture in blood)		+	+	-
15	Mānsa kleda (Increased moisture in muscles)		+	+	-
16	Tvagdāha (Burning		+	+	-

	<i>sensation in skin</i>)				
17	<i>Tvag-avadāraṇa (Cracking of skin)</i>	<i>Bahya tvaga mātra avadarana</i>	-	+	-
18	<i>Carmadalana (Thickness in skin)</i>	<i>Sañṇam api tvaca dāraṇam</i>	+	+	-
19	<i>Rakta koṭha (Urticarial patches)</i>		+	+	-
20	<i>Rakta visphota (Postules)</i>		+	+	-
21	<i>Rakta pitta (Bleeding disorders)</i>	<i>Doṣāntara- sampriktam rakta pittam paittikam geyam.</i>	+	+	<i>Raktāsrava</i>
22	<i>Raktamandala (Haemorrhagic rounded patches)</i>		-	+	<i>Pita mandala</i>
23	<i>Haritatvam (Greenishness)</i>		-	+	<i>Harita varna</i>
24	<i>Hāridratva (Yellowishness)</i>		+	+	<i>Pita gastrata</i>
25	<i>Nīlikā (Blue moles)</i>		+	+	-
26	<i>Kakṣa (Herpes infections)</i>	<i>Kaksha desha gata mansavadarana</i>	+	+	-
27	<i>Kāmalā (Jaundice)</i>		+	+	-
28	<i>Tiktāsyatā (Bitter taste in mouth)</i>		+	+	+
29	<i>Lohita gandhāsyatā (blood smell from oral cavity)</i>		+	+	+
30	<i>Putimukhatā (Foetid smell from oral cavity)</i>		+	+	-
31	<i>Tṛṣṇādhikya (Increased thirst)</i>	<i>Tṛṣṇā mātram</i>	<i>Tṛṣṇā</i>	+	<i>Kanthśoṣa</i>
32	<i>Atr̥pti (Loss of contentment)</i>		+	+	+
33	<i>Asyapāka (Stomatitis)</i>		+	+	-
34	<i>Galapāka (Inflammation of throat)</i>		+	+	-
35	<i>Gudapāka (Inflammation of anus)</i>		<i>Pāyupāka</i>	<i>Payupāka</i>	-
36	<i>Akṣipāka (Inflammation of eyes)</i>		+	+	-
37	<i>Medhrapāka (Inflammation of penis)</i>		+	+	-
38	<i>Jivādānam (Discharge of pure blood)</i>		+	+	-
39	<i>Tamapraveśa (Darkness in front of eyes)</i>		<i>Tama</i>	+	<i>Tamso darśana</i>
40	<i>Harita hāridra netra mūtra varca (Green-yellow discolouration of eyes, urine and stool)</i>		<i>Hāridramūtraviṭa</i>	+	<i>Pita netratā, pita viṭkata, pita mūtratā, pita nakha, pita danta</i>

Apart from the above mentioned vikaras, some more pittaja nanatmaja vikaras are described in the Sharngadhara Samhita such as Matibhrama, Kāntihāni,

Mukhaśoṣa, Alpaśukratā, Angapāka, Klama, Arati, Pita avalokana, Śītakṣa, Tejodweṣa, Alpa nidrā, Kopa,

Gātrasāda, Bhinnaviṭka, Andhata, Uṣnochvāsa, Uṣṇa mutra, Uṣṇa mala and Nihsaratvam.^[14]

Instead of six disorders given by Ācārya Caraka i.e. Davathu, Vidāha, Ansaḍāha, Angagandha,

Tvagavadaraṇam and Haritahāridranetramūtravarcastvam, Acharya Kāśyapa has mentioned Bhrama, Jwara, Angadāhaka, Angaśiryāṇam, Mānsapāka and Hāridramūtraviṭ.^[15]

3. KAPHA NĀNĀTMAJA VIKĀRA

The most prevalent Kapha disorders or Śleṣma nānātmaja vyadhi are being given in the following table as per the authentic Ayurvedic classics-

S.N.	Caraka Samhitā	Ayurveda Dipika commentary	Kāśyapa Samhitā	Aṣṭāṅga sangraha	Śarṅgadhara samhitā
1	Tṛṣṭi (Feeling as if abdomen is full without eating)	Tṛṣṭamivātmānam sarvadā manyate	Atitṛṣṭi	+	+
2	Tandrā (Drowsiness)		+	+	+
3	Nidrādhikya (Excess sleep)		Nidrā	+	+
4	Staimitya (Loss of movement or feeling as if covered with wet cloth)		+	+	-
5	Gurugātratā (Heaviness in body)		Gurutāṅgasya	+	Gauravam
6	Ālasya (Lassitude)		-	+	+
7	Mukhamādhurya (Sweet taste in mouth)		+	+	+
8	Mukhasrāva (Salivation)		Sāmsrāva	Praseka	Prasekata
9	Śleṣma udgiraṇa (Expectoration of mucous)		Kaphodgāra	+	-
10	Malādhikya (Excess waste product)		+	+	+
11	Balāsaka (Loss of strength)	Balākṣaya,	Balākṣaya	+	-
12	Apakti (Indigestion)		-	-	-
13	Hṛdayopalepa (Adherence of waste surrounding heart)		-	+	-
14	Kanṭhopalepa (Adherence of waste surrounding throat)		+	+	Mukhalepa
15	Dhamani praticaya (Adherence of waste in blood vessels/atherosclerosis)	Dhamanyupalepa	+	+	-
16	Galaganda (Goitre)		+	+	-
17	Atisthaulya (Morbid Obesity)		-	+	-
18	Śītāgni (Decreased agni)	Mandāgnita	Vahnisāda	+	-
19	Udarda (Urticarial rashes)		+	+	-
20	Śhvetavabhāsata (Pale look)		+	+	Shweta angavarṇatā
	Śveta mūtra netra varca (white discoloration of urine , eyes, stool)		+	+	Śveta viṭkata, Śveta mūtratā,

Acharya Śarṅgadhara Mishra enumerates few more kaphaja nanatmaja vikaras such as Mukhalepa, Shwetavalokana, Uṣṇekṣa, Tikta kamita, Shukrasya bahulayam, Bahumutrata, Mandabuddhi, Gharghar-vakyata and Achetanya.^[16]

Kāśyapa has described loss of Balākṣaya, Hirillāsa, Āma and Vahnisāda apart from Caraka Samhitā.^[17]

Characteristics of nānātmaja vikāra

Ācārya Caraka says- In all the vātika type of diseases enumerated or implied, the inherent natural qualities and actions of vāta are quite obviously manifested wholly or

partially and as such it is not difficult for a competent physician to correctly diagnose the vatika type of diseases.^[18] Same concept has been said for the paittik,^[19] and śleşmika.^[20] type of diseases.

From the above verses, it is clear that diseases of the nānātmaja type whether enumerated or not should possess either or both of the following two characteristics-

1. Inherent natural qualities of the doṣa.
2. Actions of the vitiated doṣa.

Hence for the better understanding of the vāta nānātmaja vikāra, inherent qualities and actions of vāta should be considered.

Properties and actions of Vāta doṣa.^[21]

Roughness, coolness, lightness, non-sliminess, motion, shapelessness and instability are known to be the typical characteristics associated with vāta, there are various other manifestations of the doṣa depending upon the organ it afflicts.

Sramsā – Looseness, Bhramsha – Dislocation, Vyāsa – Expansion/division, Sanga – Obstruction, Bheda – Separation, Sāda – Depression/general malaise, Harsha – Excitation, Tarsha – Thirst/desire, Kampa – Tremors, Varta – Circumvention, Chala – Motion, Toda – Piercing pain, Vyathā – Aching pain, Ceṣṭā – Actions, Khara – Coarseness, Paraṣa – Roughness, Viśada – Non-sliminess, Suṣira – Porousness, Aruṇa Varṇa – Reddishness/red colour, Kaṣaya rasanubhuti – Astringent taste, Virasa mukhatva – Tastelessness in mouth, Śoṣa – Wasting, Śūla – Colic type of pain, Supti – Numbness, Sankocha – Contraction, Stambha – Stiffness, Khanja – Lameness etc. are the actions of vāta doṣa and the same may be diagnosed as vātaja variety of diseases.

Properties and actions of Pitta doṣa^[22]

Heat, sharpness, liquidity, slight unctuousness, all colours except white and red, fishy smell, pungent and sour taste and fluidity are the specific characters of pitta, but the manifestations of pitta could be different depending upon the organs they afflict.

Dāha-Burning sensation, Auṣṇya-Heat, Pāka-Suppuration/Inflammation, Sweda-Perspiration, Kleda-Moisture, Kotha-Sloughing, Kandu-Itching, Srāva-Discharge, Rāga-Redness, Gandha (Visra-ama gandha) - Foul smell, Rasa (katu, amla and tikta rasa) – Taste namely pungent, sour, Varna (Colours) namely greenish, deep yellowish, yellowish, blue, coppery are the actions of pitta doṣa and the same may be diagnosed as pittaja variety of diseases.

Properties and actions of Kapha doṣa^[23]

Unctuousness, coldness, whiteness, heaviness, sweetness, steadiness, sliminess and viscosity are the specific characters of kapha. Kapha, having such

characteristic properties, produces the following actions in the organs it afflicts.

Śvaitya – Whiteness, Śaitya – Coldness, Kandu – Itching, Sthairya – Stability, Gaurava – Heaviness, Sneha – Unctuousness, Supti – Numbness, Kleda – Moistening/stickiness, Upadeha – Coating over body parts, Bandha – Binding, Mādhurya – Sweetness, Chirakāritva – Chronic nature of disease are the actions of kapha doṣa and the same may be diagnosed as kaphaja variety of diseases.

MANAGEMENT OF NĀNĀTMAJA VIKĀRAS

The cikitsa sūtra of nānātmaja vikāra of all the three doṣas has been described by the Ācārya charak

Management principles of vāta disorders^[24]

The vitiated vāta should be managed by drugs with a sweet, sour or saline taste, and various unctuous and hot therapeutics procedures such as oleation, fomentation, inhalation, diet, massage, unction, effusion, āsthapan and anuvasan basti, etc.

The administered drugs or procedures should have anti-vātaja properties and must be administered in appropriate dose and time.

Amongst all the above mentioned procedures āsthapan and anuvasan basti are regarded as the most effective forms of treatment for the management of vātaja vyādhi because enema enters the colon quickly and strikes at the very root of the vitiated vāta.

Thus, when vāta is overcome in the colon, the disorders of vāta in other parts of the body are automatically alleviated like the tree when cut at the root results in the automatic destruction of the trunk, branches, sprouts, flowers, fruits, leaves etc.

Management principles of pitta disorders^[25]

Abnormal pitta disorders should be managed by drugs having sweet, bitter, astringent, and cooling qualities.

Any therapeutic modalities administered, such as oleation, purgation, fasting, affusion, massage, etc. should have anti-pittaja properties and must be administered in appropriate dose and time.

Of all the above mentioned procedures, virechan is regarded as the most effective mode of treatment for the management of pittaja vyadhi.

When pitta is overcome in the amashaya through administration of purgative substances, the disorders of pitta in other parts of the body are automatically pacified just like a fire chamber cools down when the fire is doused.

Management of kapha disorders^[26]

Abnormal kapha should be managed using drugs having pungent, bitter, astringent, sharp, hot and dry qualities. It should be also managed by means of other therapeutic modalities such as fomentation, emesis, evacuation of doṣas from head, exercise etc. that have anti-kaphaja properties and these must be administered in appropriate dose and time.

Amongst all the above mentioned procedures vama (emesis) is regarded the most effective form of treatment for the management of kaphaja diseases because immediately after entering the stomach, it strikes at the very root cause of the vitiation of kapha. Thus, when kapha is overcome in the stomach, any kapha-related affliction in any other part of the body gets pacified automatically quite like the drying up of crops of rice in the absence of moisture when the obstructing ridge of the field is broken.

DISCUSSION

Ācārya Charak has described 80 vāta nānātmaja, 40 pitta nānātmaja and 20 kapha nānātmaja vikāra. The total number of vikāra is not fixed as ācārya has described it as 'āvīskṛtatama vikaras' which means mainly observed. So there can be more nanatamaja vikāra. This can be evidently observed from the fact that Ācārya Śaraṅdhara and Kāśyapa have described some other diseases which are different from Ācārya Caraka. Although they have kept the number same but at the same time provide us with the scope of expanding the concept of Nanatmaja Vikara.

There are specific properties of vāta, pitta and kapha doṣa. Due to these specific properties, the three doṣas have specific action on the organ they affect. Like vāta due to rukṣa property causes roughness at the site of affliction, pitta due to its uṣṇa property increase temperature of the organ it affects and kapha due to its sveta property produces whitish discoloration in the organ it affects. So, the diseases where there is increase in the specific properties of a particular doṣa can also be categorised under Nānātmaja Vikāra.

Here a question comes that whether these 140 nānātmaja vikāra should be considered as a disease or symptom. The answer to this question is given by Ācārya Carak in nidānasthāna 8th chapter, where Ācārya states that the symptoms themselves also constitute diseases. But when they are subordinate in nature, they are only symptoms and not disease.^[27]

A disease according to the dictums of Āyurveda should be independent and curable by the specific therapy prescribed for it. Aruci (anorexia) etc ; when appear as symptoms of Jwara are not only dependent on jwara (fever) but they also get cured by the same therapies meant for the cure of the fever hence they are symptoms.^[28]

The management of these diseases should include the drugs and procedures which have opposite properties of the doṣa involved. Dhātusāmyatā is achieved by applying opposite Guṇas to that of causative factor. It has been correctly explained by Caraka in Śārīra Sthāna as Dhātus inside the body of the individual get increased by the habitual use of food preparations which are either of similar attributes or are dominated by such attributes. Habitual use of food having the dominance of such opposite qualities reduces the Dhātus.^[29]

CONCLUSION

The concept of Nānātmaja vikāra is very relevant in the diagnosis as well as in the treatment of diseases. These Nānātmaja vikāra are doṣa specific and show the symptoms according to properties and actions of the doṣa involved. As they have been enumerated in Samhitas on the basis of prevalence, this concept can be expanded and utilised to decide the appropriate management strategy in a particular disease.

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