



CONCEPT OF NANATMAJA VIKARA IN AYURVEDA

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ABSTRACT

The whole concept of Ayurveda is standing over the three pillars entitled as tridosha or tristhuna of the body. These three doshas are responsible for both physiological as well as pathological state of body. All the diseases are grossly classified into samanyaja and nanatmaja types. Nanatmaja vikara are the cardinal symptoms of tridoshas on the basis of which even unidentified diseases are diagnosed and appropriate treatment protocols are applied. Purpose of proposing the concept of nanatmaja vikara has been tried to explore in this research work.

Keywords: Ayurveda, tridosha, dosha, vyadhi, samanyaja, nanatmaja vikara

INTRODUCTION:

Since the existence of life there has been an intimate relationship of pain and pleasure with this life, similar to the two sides of a coin. The body and mind are considered to be the sites of these pain and pleasure. According to Ayurveda, these are represented by entities called as sharirika and mansika dosha. These sharirika dosha are 3

in number identified as Vata, Pitta and Kapha while Mansika dosha are Raja and Tama. All the concepts of Ayurveda stand on the three pillars called as Vata, Pitta and Kapha i.e. Tridosha. These are also entitled as Tristhuna of body. Tridoshas play the role of biological humours which when in balanced state, regulate the physiology of living body while

in abnormal state they are responsible for pathological conditions. Tridosha are the physiological bases which are related to the living body only. On the other hand, disturbance in the normal state of these doshas results in pathology within the body. This has been quoted by sage Caraka that the factors which are responsible for the maintenance of normal physiology, imbalance of same factors is amenable for the occurrence of ailments. For better understanding of disease and implementation of appropriate treatment principle, diseases have been classified into two categories viz. nija (internal) vyadhi and agantuja (external) vyadhi. Imbalance in the state of tridosha results in nija vyadhi.

AIMS & OBJECTIVES:

Execution of accurate knowledge for the formulation of correct diagnosis of disease and implementation of worthy treatment protocol is the aim of Ayurveda learning. Thus the aim of this research work is to make an effort in exploring the concept of nanatmaja vikara mentioned in Ayurveda for better diagnosis.

MATERIAL & METHOD:

The related subject matter of classification of vyadhi and the concept of nanatmaja vikara has been gleaned out from Ayurvedic literatures and their available commentaries.

Efforts are made to analyze the core concept for drawing appropriate conclusion from it.

Meaning of the term Nanatmaja:

In Ayurveda diseases have been classified on the basis of different criteria like location, involvement of dosha, etiological factors, prognosis etc. Out of them one of the gross classification mentioned by acarya Caraka is agantuja, vataja, pittaja and kaphaja types to which he further categorized them into samanyaja vyadhi and nanatmaja vikara [1]. Such type of categorization is based on the number of dosha involved in pathogenesis. Commentator Cakrapani further explained both the terminologies as- samanyaja vyadhis are those which occur by the unison of more than one vitiated dosha while nanatmaja are those which occur by vitiation of single dosha only not having association of other dosha [2].

Literal meaning of term nanatmaja = na + anatmaja = atmaja; means the ailment or pathological condition originating from single dosha itself are entitled as nanatmaja vikara. Unlike to acarya Caraka, Vagbhata has applied different terminologies for these two i.e. he entitled samanyaja vyadhi as Maharoga and nanatmaja vyadhi as Kshudraroگا [3]; although Sharngdhara and Kashyapa directly stated them as eighty vataja vikara, forty pittaja vikara and twenty

kaphaja vikara. Besides this, seers Sushruta and Laghu Vagbhata haven't considered nanatmaja vikara. However, commentator Gayadas has tried to explain that there is no considerable difference in between the samanyaja and nanatmaja vyadhis [4]. The number of nanatmaja vikara of each dosha i.e. vata, pitta and kapha are respectively eighty, forty and twenty as described in different Ayurvedic literatures, however, it is sage Harita who has counted eighty four [5] vataja nanatmaja vikara instead of eighty. Although, there is quite variation in consideration of these nanatmaja vikara by different seers which makes themselves innumerable.

DISCUSSION:

Basically, diseases are innumerable depending upon the name, type of pain, color, etiological factors, site etc. though the causative agents behind these countless pathological conditions are fixed which are the three dosha. The nanatmaja vikara are the cardinal symptoms of these tridoshas and thus the concept of nanatmaja vikara was proposed in order to evaluate the causative dosha behind the pathogenesis of each disease even if the disease can't be identified or named. Moreover, these nanatmaja vikara, as stated above, are themselves countless,

however, the ratio of these vikara is same i.e. vataja: pittaaja: kaphaja = 4:2:1.

The assessment of properties of each dosha revealed that it is the chala, ashu and sukshma guna of vata dosha; ushna, tikshna and sara properties of pitta dosha; and manda, guru and sthira character of kapha dosha. Fundamentally each attribute of all three dosha is responsible for various ailments, however, these mentioned attributes are predominantly responsible for such type of number and ratio of nanatmaja vikara. The sukshma character of vata dosha is responsible for penetration into the subtle channels of the body; chala character is helpful in making it moving from one site to another while the ashu character leads to quick development of pathological condition. Thus, these attributes result in fast origin of disease. In the case of pitta dosha, absence of chala and ashu guna and the presence of sara and tikshna characters is the responsible factor for genesis of ailment at moderate pace. While in case of kapha dosha its manda and sthira attributes do not allow it to cause ailments in fast mode, rather cause pathology in a slow fashion.

Besides this, another relevant reason accountable for occurrence of such ratio is also present. In Ayurveda, the twenty gurvadi guna can be classified into two group viz.

rakshatmaka (protective one) and another is akramaka (attacking one) each bearing ten guna/characters. Out of these, the rakshatmaka one are symbolized by ojas in body which is responsible for protecting body and fighting against the external and internal etiological factors of diseases. While, the attacking characters are identified as features of visha which empower the disease strength. So, analyzing the characters of the three doshas it is observed that vata dosha carries maximum of akramaka guna whereas kapha dosha carries maximum of rakshatmaka guna while pitta dosha bears equally both types of characters. This observation reveals that kapha dosha causes comparatively less diseases or pathogenesis is different or is slow; that by vata dosha is quite in fast pace; while pitta dosha is moderate in causing pathogenesis.

Thus, these two factors reveal the reason behind innumerability and ratio of nanatmaja vikara of tridoshas alongwith the degree of severity.

CONCLUSION:

Tridoshas are the key factors responsible for pathogenesis of all the nija vyadhi. nanatmaja vikara are the cardinal symptoms or the identifying features of the three doshas on the basis of which even unknown disease is diagnosed and treated. The above discussion

explores the cause of qualitative wise (duration and severity) as well as quantitative wise (number) genesis of diseases. Vata dosha leads to severe ailments in quick duration and maximum in number; however, kapha dosha causes fewer diseases with slow pace and comparatively less severity; besides this, pitta is responsible for average number of ailments which are moderate in prognosis and occur with moderate pace. Thus, whenever making diagnosis of pathological condition(s) of patients, physicians are needed to always consider and apply the concept of these nanatmaja vikara for better and quick outcome.

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