

UNDERSTANDING DISEASE CAUSATION IN AYURVEDA: AN ANALYTICAL STUDY OF SAMANYAJA AND NANATMAJA VYADHI

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ABSTRACT

Ayurveda is the science of life, elaborately explains many important diseases. The main aim and objective of *Ayurveda* to maintain the health of *Swastha Purusha* and to eradicate the diseases of *Atura Purusha*. For this purpose, the diagnosis of diseases is very much important. *Acharya Charak* also describe many types of diseases, such as *Samanyaja* and *Nanatmaja Vyadhis*. The actual intrinsic factors for *Samanyaja* and *Nanatmaja Vyadhi* are *Vata*, *Pitta* and *Kapha Doshas*. These *Doshas* are prone to imbalance and vitiation. *Tridoshas* are involved in *Samanyaja Vyadhi*, whereas *Nanatmaja Vyadhi* enlists diseases caused by individual *Dosha*, reflecting their characteristic pathological features. This distinction provides clarity in diagnosis and management by correlating clinical manifestations to underlying *Doshas* imbalances. A comprehensive literary review of classical texts reveals that this classification not only emphasizes the role of *Doshas* in disease

genesis but also guides physicians in personalized treatment protocols. Thus, the study of *Samanyaja* and *Nanatmaja Vyadhis* is essential for understanding *Ayurvedic* diagnostic system, and formulating effective therapeutic strategies.

KEYWORDS: *Swastha* and *Atura purusha*, *Samanyaja Vyadhi*, *Nanatmaja Vyadhi*, *Tridosha*.

INTRODUCTION

Ayurveda is tri-aphorismic, continuing for the time immemorial and virtuous which was discovered by *God Brahma* first.^[1] *Ayurveda* providing the knowledge of *Hetu* (aetiology), *Linga* (symptomology) and *Aushadha* (therapeutics) often known as concept of *Tri-Sutra*, to initiate the best way for both the healthy and the sick. *Hetu* and *Linga Sutras* are meant for diseases diagnosis, whereas *Aushadha* is intended for treatment purpose to accomplish the aim of *Ayurveda* “*Swasthasya Swaasthya Rakshanama Aturasya Vikara Parshamanam Cha*”.^[2] Correct diagnosis of a disease is essential for curing the disease. According to *Acharya Charak*, the physician should examine the disease first then the drug and last the management Principles.^[3] Physician should always act with prior knowledge. The one who understands the characteristics of disease, is well-versed in all treatment measures and is acquainted with the proper measure of place and time succeeds undoubtedly.^[4] According to *Charak Samhita*, there are four types of diseases, the one caused by exogenous (*Agantuj*) factors the other three types caused by *Vata*, *Pitta* and *Kapha Doshas*.^[5] They are further divided into two types based on their fold nature: as exogenous disease (*Agantuj Vyadhi*) and endogenous diseases (*Nija Vyadhi*). Manifestation of *Nija Vyadhi* (caused by *Vata*, *Pitta* and *Kapha Doshas*) usually follow a predictable pattern, with particular features of aetiology, *Dosha* (endogenous pathogenic factors) and *Dushyas* (substratum of pathology i.e. seven *Dhatus*) in the state of *Vikaravighatabhava* (factors restricting or negating the development of disorder). If all three factors either do not combine together or combine after a long time or in weakened state, then disorder will not manifest or it will manifest lately or in a mild form, without all of the mentioned symptoms. In the state of *Vikaravighatabhavaabhava* (absence of restricting factors) i.e. contrary to above status the disorders develop.^[6]

Nija Vyadhi can be classified as *Samanyaja Vyadhis* and *Nanatmaj Vyadhis*.^[7] *Samanyaja Vyadhis* are also considered as general classification of diseases and are classified into one, two, three, four, five, six, seven, eight and twenty subtypes with 48 diseases in total number. *Nanatmaj Vyadhis* is also considered as specific classification of diseases based on *Vata*, *Pitta* and *Kapha Dosha*, with total of 120 diseases in number.

AIM AND OBJECTIVES OF THE STUDY

1. To emphasize and discuss on the concept of *Samanyaja Vyadhi* and *Nanatmaja Vyadhi* from the available ancient *Ayurvedic* texts.
2. An elaborate study on *Samanyaja Vyadhi* and *Nanatmaja Vyadhi* to make it more accessible in formulating the diagnosis of diseases and thus the implementation of treatment principles in the right direction.

MATERIALS AND METHODS

References are taken from *Ayurvedic* classics along with their available commentaries which were then analysed to draw appropriate perspectives to meet the aim of this research work. specially *Charak Samhita* and other *Samhita Grantha*, scientific journals and research papers.

CLASSIFICATION OF DISEASES WITH THEIR COMMON FACTOR

- In *Sutrasthana*, *Maharoga Adhyaya*, **Acharya Charak** has described four primary types of diseases. The first category results from exogenous (*Agantuja*) factors, while the other three are caused by the vitiation of the three *Doshas* i.e. *Vata*, *Pitta*, and *Kapha*. Though distinct in aetiology, all four types share a common feature of *Ruja* or *Roga*^[8] (discomfort, i.e., pain), and from this perspective they are considered as one. The seat of disease is understood in a two-fold manner – *Sharir* (body) and *Manas* (mind). However, the actual number of disorders is innumerable, owing to endless variations in *Prakṛti* (constitution), *Sthana* (location), *Lakṣaṇa* (symptoms), *Nidana* (aetiology), and the proportion of causative factors involved. Thus, while the framework of classification is concise, the manifestation of diseases is diverse and boundless.
- **From etiological point of view, diseases are broadly classified into two categories**^[9]
 1. Exogenous diseases (*Agantuja Vyadhi*): These are produced by external factors such as injury caused by fingernails, bites, falls, blows, piercing, binding, twisting, compression by cords, burns, wounds from weapons, and even natural phenomena like thunderbolts. They can also be caused by infections due to organisms or influences such as black magic, curses, and possession by evil spirits. Pain (*Ruja*) is frequently the first symptom of such diseases, subsequently followed by disequilibrium of *Vata*, *Pitta*, and *Kapha Doshas*.
 2. Endogenous (Innate) Diseases (*Nija Vyadhi*): These are caused by internal disequilibrium among the three *Doshas*—*Vata*, *Pitta*, and *Kapha*. The imbalance of these humours

initiates pathological changes that later manifest as pain and other symptoms. As emphasized in the *Samhita*, all innate disorders are exclusively caused by *Tridoshic* imbalance. *Acharya Charak* gives the following remarkable analogy: “Just as a bird, though flying throughout the day, never transcends its shadow, so too all disorders resulting from internal factors never go beyond the causation of *Vata*, *Pitta*, and *Kapha*.”^[10]

- ***Nija Roga* (endogenous diseases) on the basis of *Samanyaja* and *Nanatmaja Swarupa***
According to *Ayurvedic* principles, *Vata*, *Pitta*, and *Kapha* pervade the entire body and influence physiological and pathological states depending on their equilibrium or provocation. In their natural state, these *Doshas* contribute to the sustenance of health by promoting growth, strength, complexion, and cheerfulness. However, when aggravated or vitiated, they produce adverse effects, resulting in *Vyadhi* (disease).^[11]
1. *Samanyaja Vyadhis* refer to ailments induced by the combined vitiation of all three or two *Doshas*. They are classified as general types due to their common causative factors. Classical texts enumerate 48 such diseases.^[12]
 2. *Nanatmaj Vyadhis*: Disorders attributed to the vitiation of a single *Dosha*, each with specific causative factors and clinical manifestations. They are considered specific in nature, and the classical texts describe 120 such diseases.^[13]

SAMANYAJA VYADHI

Samanyaja Vyadhi are disorders which arise due to disequilibrium of any two or more of the *Doshas* (either a single *Doshas* predominately with another one or due to all three *Doshas*) along with the involvement of exogenous factors. These *Vyadhis* are classified into one, two, three, four, five, six, seven, eight, and twenty types; however, the essential criteria for classification are the causative factors, prognosis, pathophysiology, and line of treatment of the diseases. In such disorders, the *Samprapti* occurs through *Dosha-Dushya Sammurchana* involving specific *Srotas*, ultimately leading to the stage of *Vyadhi Kriyakala*. *Acharya Charak* classified diseases in *Asthoudriya Adhyaya* in *Sutra Sthana* by using *Sankhya Samprapti*, which provides a method for categorizing diseases into subtypes and types.^[14] Same, as *Samanyaja Vyadhi* are 48 in number, and each disease has been further described with various subtypes using numerical classification.

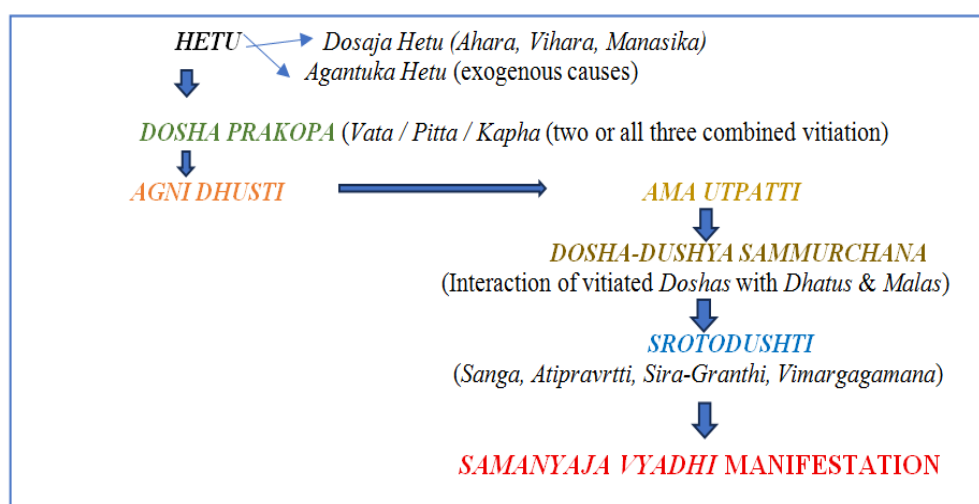


Fig.1: Showing the Samprapatti Chakra of Samanyaja Vyadhi.

Table No. 1: Showing the types of Samanyaja Vayadhi.

Subtypes	No. of Disease (Total 48)
Diseases with 8 subtypes	Udara Roga, Mutraghata, Ksheer- Dosha, Sukra- Dosha.
Diseases with 7 subtypes	Kushta Roga, Prameah Pidikaya, Visarpa
Diseases with 6 subtypes	Atisara, Udavarta.
Diseases with 5 subtypes	Gulma, Pleea, Kasa, Shwaasa, Hikka, Trishna, Chardi, Aruchi, Shiro- Roga, Hridroga, Pandu- Roga, Unmada.
Diseases with 4 subtypes	Apasmara, Akshi Roga, Karan Roga, Partishaya, Mukha Roga, Grahani Roga, Mada Roga, Murcha, Shosha, Kilaivya
Diseases with 3 subtypes	Shotha, Kilasa, Rakhtapitta.
Diseases with 2 subtypes	Jwara, Vrana, Ayama, Gridhrasi, Kamala, Ama, Vatarakta, Arsha,
Diseases with 1 subtype	Urustambha, Sanyasa, Mahagada.
Diseases with 20 subtypes	Krimi Roga, Prameha, Yoni Vyapat

General principles of treatment of Samanyaja Vyadhi- When *Dosha-Dushya Sammurchana* involving specific *Srotas*, and produce *Sama* condition in *Vyadhi*. Then, *Amapacana* and *Srotoshodhana* form the first line of treatment. Therapies like *Langhana* (fasting), *Pachana* (administration of *Deepana-Pachana* drugs such as *Trikatu*, *Panchakola*), and mild *Swedana* (fomentation) are suggested until signs of *Ama Dosha* disappear. Once the *Ama* is digested, the *Doshas* achieve a *Nirama* condition where the symptoms become clearer and more specific to the involved *Dosha*. In this stage, the specific therapy directed toward pacifying the vitiated *Dosha* should be initiated.^[15] Because ailments are caused by *Dosha* imbalances, the first line of treatment is to restore their equilibrium. The aggravated *Dosha* should be pacified, the diminished one should be nourished, and the balanced state of *Doshas* should be maintained. This is accomplished by applying the principle of *Samanya* and

Vishesha, which states that- “similarity increases and dissimilarity decreases.” As a result, aggravated *Doshas* responsible for the manifestation of disease are managed by substances possessing opposite qualities. All causative factors leading to *Dosha* aggravation and *Dhatu* vitiation must be eliminated (*Nidana Parivarjana*). Simultaneously, appropriate therapeutic measures should be undertaken to re-establish *Dosha-Dhatu* balance. In *Samanyaja Vyadhis*, three significant approaches of *Ayurvedic* treatments can be applied on the basis of disease. *Vayadhi Pratyhanika Chikitsa* is main in one of the three approaches, which focuses on alleviating symptoms and directly targeting the disease. The other being *Dosha Pratyhanika Chikitsa*, which treats the root cause based on *Dosha* imbalance. Third one, known as *Ubhaya Pratyhanika Chikitsa*, which is combined approach of disease specific and *Dosha* specific treatments. This addresses the symptoms and the underlying cause. It should be noted that mere avoidance of causative factors is insufficient for achieving complete equilibrium. The diseased individual must consistently follow these measures until he is free from the disease.

NANATMAJA VYADHI

Nanatmaja Vyadhi are caused by a disequilibrium of one particular *Dosha*. These are totally based on the endogenous factors purely according to *Dosha*. They will not occur without the involvement of specific vitiated *Dosha*.

Nanatmaja Vyadhi are classified as

1. *Vata Nanatmaja Vyadhi* caused by vitiated *Vata Dosha* in specific way, are 80 in number.
2. *Pitta Nanatmaja Vyadhi* is caused by vitiated *Pitta Dosha* in specific way, are 40 in number.
3. *Kapha Nanatmaja Vyadhi* is caused by vitiated *Kapha Dosha* in specific way, are 20 of them.

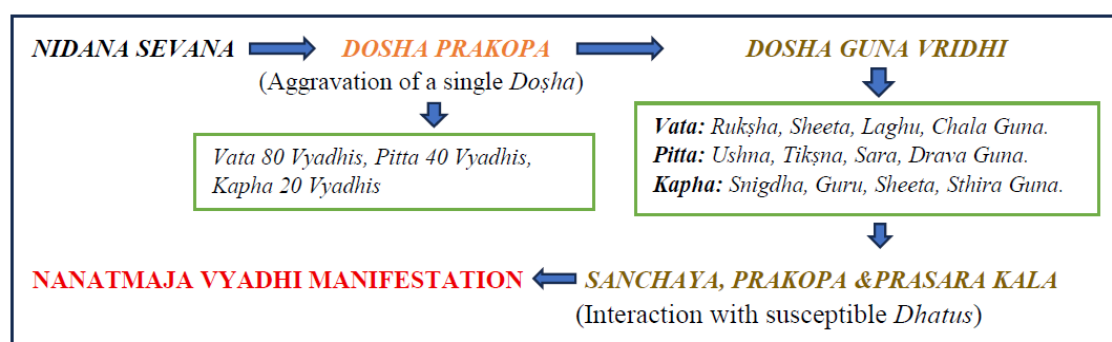


Fig. 2: Showing the Samprapati Chakra of Nanatmaja Vyadhi.

1. **Vata Nanatmaja Vyadhi-** All of the pure *Vata* diseases, enumerated or implied, the inherent natural qualities and action of *Vata* are manifested either completely or partially. Although *Vata* imbalance can cause innumerable disorders, the classical texts have listed eighty specific *Vata Nanatmaja Vyadhi* as the most typical manifestation.

Table No. 2: Showing the types of Vata Nanatmaja Vayadhi.

<i>Nakha Bheda</i>	<i>Gudu Arti</i>	<i>Hrut Moha</i>	<i>Mookatva</i>	<i>Tama</i>	<i>Ati Pralaapa</i>
<i>Vipadika</i>	<i>Vrushana Ahepa</i>	<i>Hrit Drava</i>	<i>Vak Sanga</i>	<i>Akshi Vyudaasa</i>	<i>Vepathu</i>
<i>Paada Shula</i>	<i>Shepha Stambha</i>	<i>Vaksha Udgharsha</i>	<i>Kashaya Asyata</i>	<i>Bhroo Vyudaasa</i>	<i>Jrimbha</i>
<i>Paada Bhramsha</i>	<i>Vankshana Aanaha</i>	<i>Vaksha Uparodha</i>	<i>Mukha Shosha</i>	<i>Shankha Bheda</i>	<i>Hikka</i>
<i>Paada Shunyata</i>	<i>Shronibheda</i>	<i>Vaksha Toda</i>	<i>Arasagnata</i>	<i>Lalaata Bheda</i>	<i>Vishaada</i>
<i>Vata Khuddata</i>	<i>Vid Bheda</i>	<i>Bahu Shosha</i>	<i>Ghrana Nasha</i>	<i>shiraha Shula</i>	<i>Parrushsya</i>
<i>Gulpha Graham</i>	<i>Udavarta</i>	<i>Greeva Stambha</i>	<i>Karan Shula</i>	<i>Kesha Bhoomisphtan</i>	<i>Roukshya</i>
<i>Pindikodweshtana</i>	<i>Khanjata</i>	<i>Manya Stambha</i>	<i>Ashabda Shravana</i>	<i>Ardita</i>	<i>Shyaava-Arunaavaabh aasta</i>
<i>Gridhrasi</i>	<i>Kubjata</i>	<i>Kanthoudhw ansa</i>	<i>Uchahi Shrutihi</i>	<i>Ekanga Roga</i>	<i>Anavasthita chittatva</i>
<i>Janu Bheda</i>	<i>Vaamanatva</i>	<i>Hanu Bheda</i>	<i>Baadhirya</i>	<i>Sarvanga Roga</i>	<i>Aswapana</i>
<i>Janu Vishlesha</i>	<i>Trika Graha</i>	<i>Ostha Bheda</i>	<i>Vartma Stambha</i>	<i>Pakhsvadha</i>	
<i>Urusaad</i>	<i>Prastha Graha</i>	<i>Akshi Bheda</i>	<i>Vartma Sankhochha</i>	<i>Aakshepa</i>	
<i>Panngulya</i>	<i>Paarshva Marda</i>	<i>Danta Bheda</i>	<i>Timira</i>	<i>Dandaka</i>	
<i>Gudu Bhransha</i>	<i>Udara Veshta</i>	<i>Danta Shaithilya</i>	<i>Akshi Shula</i>	<i>Bhrama</i>	

General principles of treatment of Vata Nanatmaja Vyadhi- The vitiated *Vata Dosha* should be managed with drugs possessing *Madhur-Amal* and *Lavan Rasa*, along with *Snigdha* (unctuous) and *Ushana* (hot) qualities. Therapeutic measures include *Snehana* (oleation), *Swedan* (fomentation), *Asthapana* (decoction enema) and *Anuvasana* (oil enema) *Basti*, *Nasya Karma* (nasal instillation of drops), *Abhyanga* (massage), *Utsadana* (unction) and *Parisheka* (sprinkling of oil or liquid materials having anti-*Vata* properties). These procedures should be administered with due consideration to the vitiated *Dosha* and the prevailing season. Amongst all of them, *Asthapana* and *Anuvasana Basti* are considered as the most important one in the management of *Vata*, as they work directly on the colon, and cuts off the entire pathogenic root of *Vata*. When *Vata* is pacified at its root, its

manifestations in other region of the body are also subdued, just as a tree, once cut at the root gets definite destruction of its other parts as stem, branches, aerial root, flowers, fruits and leaves etc.^[16]

- 2. *Pitta Nanatmaja Vyadhi***- All of the pure *Paittik Vyadhis*, whether enumerated or implied, the inherent natural qualities and functions of *Pitta* are distinctly manifested either completely or partially. Even though the diseases due to vitiation of *Pitta* are innumerable, the classical texts have identified forty specific *Pitta Nanatmaja Vyadhis* as the most commonly manifested conditions.

Table No. 3: Showing the types of *Pitta Nanatmaja Vayadhi*.

<i>Osha</i>	<i>Amsa Daha</i>	<i>Charma Dalana</i>	<i>Neelika</i>	<i>Aasya Vipaka</i>
<i>Plosa</i>	<i>Ushmaadhikya</i>	<i>Tvagavadarana</i>	<i>Kaksha</i>	<i>Gala Paka</i>
<i>Daha</i>	<i>Ati Sveda</i>	<i>Rakta Kotha</i>	<i>Kaamala</i>	<i>Akshi Paka</i>
<i>Davathu</i>	<i>Anga Gandha</i>	<i>Rakta Visphota</i>	<i>Tiktaasyata</i>	<i>Guda Paka</i>
<i>Dhoomaka</i>	<i>Angaavadarana</i>	<i>Rakta Pitta</i>	<i>Lohita Gandhasyata</i>	<i>Medhra Paka</i>
<i>Amlaka</i>	<i>Shonita Kleda</i>	<i>Rakta Mandala</i>	<i>Pooti Mukhata</i>	<i>Jivadana</i>
<i>Vidaaha</i>	<i>Mamsa Kleda</i>	<i>Haritatva</i>	<i>Trishnaadhikya</i>	<i>Tamah pravesha</i>
<i>Antar daaha</i>	<i>Tvak Daaha</i>	<i>Haaridratva</i>	<i>Atrupti</i>	<i>Harita Haridra Netra Mutra Varchas</i>

General principles of treatment of *Pitta Nanatmaja Vyadhi*- The vitiated *Pitta Dosha* should be treated using drug having *Madhur- Tikta* and *Kashaya Rasa*, along with *Sheeta* and *Snehana* qualities. Also, by application of *Pradeha* (unction), *Parisheka* (effusion), *Abhyanga* (massage with herbs having anti-*Pitta* qualities) and *Virechana* (purgation) administered in appropriate dose and time. Among these, *Virechana* is regarded as the most important therapy for *Pitta*, because from the very start on entering into the *Amasaya*, it extracts the entire pathogenic root of *Pitta* and when vitiated *Pitta Dosha* is expelled, its systemic manifestations are pacified, just as a fire-chamber cools down once the fire within is extinguished.^[17]

- 3. *Kaphaja Nanatmaja Vyadhi***- All the pure *Shlaishmik Vyadhis*, whether enumerated or implied, the inherent natural qualities and action of *Kapha* are manifested either wholly or partially. Even though the diseases arising from vitiation of *Kapha* are innumerable, the

classical texts have described twenty specific *Kapha Nanatmaja Vyadhis* as the most commonly manifested conditions.

Table No. 4: Showing the types of *Kapha Nanatmaja Vyadhi*.

<i>Trupti</i>	<i>Guru gatrata</i>	<i>Shleshmodgirana</i>	<i>Hrudayayopalepa</i>	<i>Ati Sthaulya</i>
<i>Tandra</i>	<i>Alasya</i>	<i>Malaadhikya</i>	<i>Kantopalepa</i>	<i>Sheetaagnita</i>
<i>Nidraadhikya</i>	<i>Mukha maadhurya</i>	<i>Balasaka</i>	<i>Dhamani praticharya</i>	<i>Udard</i>
<i>Staimitya</i>	<i>Mukha Srava</i>	<i>Apakti</i>	<i>Galaganda</i>	<i>Shvetaavabhasata, Shveta Mutra Netra Varchastva.</i>

General principles of treatment of *Kapha Nanatmaja Vyadhi*- The vitiated *Kapha Dosha* should be treated with drugs having *Katu- Tikta* and *Kashaya Rasa*, along with *Teekshna*, *Ushna* and *Rooksha* qualities. Therapeutic measures include *Swedan* (fomentation), *Shirovirechana* (elimination of doshas from the head by *Nasya* procedure), *Vyayama* (exercise) and *Vamana* (emesis) administered in the proper dose and time. Among these, *Vamana* is regarded as the most effective therapy for *Kapha*, because from the very start on entering the *Amasya* it propels up the entire pathogenic root of vitiated *Kapha Dosha*. When *Kapha* is eliminated, the disorders of *Kapha* in the body get pacified like the crop plants of paddy, barley etc. drying up in absence of moisture when the obstruction ridge of the field are broken.^[18]

DISCUSSION

Disease classification given by *Acharya Charak* in *Astodariya Adhyaya* of *Sutra Sathan* is based on *Samprapti* with *Dosha- Dushya- Sammurchana* and on the basis of its numbers and types. That means, each disease has classified according to how many varieties it has and which types it has. For example, *Astahudara Roga (Udara Roga)* has eight types, including *Vatodara*, *Pittodara*, *Shlesmodara*, *Sannipatodara*, *Plehodara*, *Badhhagudodar*, *Chhidrodara* and *Dakodara*. This sort of disease classification considered as *Samanyaj Vyadhi*. *Samanyaj Vyadhi* are common or general diseases, that starts from the *Nidan Seven (Nija aur Agantuj)* causes *Doshas* vitiation (disequilibrium of single predominating *Dosha* with combination of another two *Doshas* or disequilibrium of *Tri-Dosha*); these vitiated *Doshas* leads to disturbance in *Dhatu* formation (*Dushya*) and this condition is called as *Dosha-Dushya- Sammurchana* which leads *Vyadhi* to *Poorva-Roopa* and *Roopa-Avastha*, respectively. Similar to the classification of *Samanyaj Vyadhi*, *Sankhya Samprapti* (type of *Samprapti*) provides information regarding disease subtypes. Another example for *Samanyaj*

Vyadhi is Jawar, Atisara and Arsha. These diseases have further subtypes such as *Vataja Jawar, Vataj Atisara and Vataja Arshas*, which are all caused by vitiation of *Vata Dosha* in predominating state with the other two *Doshas*. However, this condition cannot be classified as *Vata Nanatmaja Vyadhi* because they are produced by predominant vitiation of *Vata Dosha* in the *Samprapti (Dosha-Dooshya Sammurchana* involving *Srotas*) of *Jawar, Atisara and Arshas* respectively along with vitiation of other *Doshas (Pitta and Kapha)*. If *Pitta* is largely vitiated in *Jawar*, it is referred to as *Pittaja Jwara*. Similarly, if *Kapha* is predominantly vitiated in *Arshas*, it would be referred to as *Kaphaja Arsha*. In *Samanyaj Vyadhi*, the treatment approach is decided by the *Doshas's* condition, whether they are in *Sama* (associated with *Ama*) or *Nirama* (without *Ama*) condition. This principle holds vital importance in *Samanyaj Vyadhi*, where disease result from the vitiation of *Doshas* and involvement of *Ama* plays a crucial role in determining the course of treatment. *Sama Chikitsa* focus is on *Amapachana* (digestion of *Ama*) and *Srotoshodhana* (channel cleansing), once *Ama* has been eliminated, then the *Nirama Chikitsa* directed toward pacifying the specific *Dosha*.^[15] Treating *Vyadhi* directly with *Nirama Chikitsa* in a *Sama* condition can worsen the disease, while proper *Amapachana* first ensures better therapeutic response. In *Samanyaj Vyadhi*, *Vyadhi Pratyanka Chikitsa* measures can be used along with or without *Dosha* and *Ubhaya Pratyanka Chikitsa*. In *Ayurveda*, *Vyadhi Pratyanka Chikitsa* is a disease oriented therapeutic principle that focusing on treating specific pathology and along with managing symptoms. It is especially important when the *Dosha* cannot be identified or in acute manifestations demanding immediate intervention. An experienced physician balances *Dosha* and *Vyadhi Pratyanka* treatments to ensure holistic recovery and avoid recurrence.^[19] As an example, *Jawraghna Dravya*, such as *Guduchi, Musta, and Parpata*, is used particularly to treat *Jawra* (fever) and is referred to as *Vyadhi Pratyanka Chikitsa*.^[20] On the other hand, diseases classification given by *Acharya Charak* in *Maharoga Adhyaya* of *Sutra Sathana* is based on disequilibrium of one specific *Dosha* and while are having causative factor based on the endogenous factor purely according to *Dosha*. *Nanatmaja Vyadhi* kinds of disease are never formed by combination of two or three types of *Dosha*, such as *Kamp, Akshepka, Pakshagata, Arditi*^[21] are caused by purely vitiated *Vata Dosha*, *Raktaj Vikara*^[22] are purely caused by vitiated *Pitta Dosha*, and *Gurugatarta*^[23] are purely caused by vitiated *Kapha Dosha*. The *Nanatmaja Vyadhi* concept thrown a light on how diseases can be diagnosed and treated by providing complete understanding of *Vata, Pitta or Kapha* based on *Atmarupa* (nature) and *Aparinami Karma* (abnormal function) of *Doshas*.^[24] *Atmarupa* refer to inherent, or natural qualities and innate qualities like *Raukshya*

(roughness), *Shaitya* (coolness), *Laaghava* (lightness), *Vaishady* (non-sliminess), *Gati* (movement) and *Amoortata* (shapelessness) are inherent natural qualities of *Vata Dosha*.^[25] *Aparinami Karma* refers to inherent natural behaviour peculiar to a single *Dosha* without relationship with other *Doshas*, but not irrespective of body organs like *Sramsas* (looseness), *Bhramsas* (dislocation), *Vyasa* (expansion), *Sangha* (obstruction), *Bheda* (separation), *Saada* (depression) and so on, which are *Vata Dosha*^[26] imbalance symptoms. The *Vata*, *Pitta* and *Kapha Dosha*, each have specific properties, that cause them to behave specific action on the organ they affect.^[26] For example *Vata Dosha*'s *Ruksha* property causes roughness at the place of affliction, *Pitta*'s *Ushan* property raises temperature of the organ it affects, and *Kapha*'s *Shweta* property causes pale discoloration in the organ it affects. Understanding of *Nanatmaja Vyadhis* allows us to accurately identify the *Dosha* involved and arrange suitable *Dosha*-specific treatment. *Dosha Pratyanka Chikitsa* is the fundamental treatment principle in *Ayurveda*, particularly works in *Nanatmaja Vyadhis*. The judicious application of opposite qualities through *Ahara*, *Vihara*, and *Aushadha* not only restores the balance of *Doshas* but also preventing recurrence and ensures holistic healing.^[27] From the above verses, it is clear that *Nanatmaja Vyadhi* whether enumerated or not, should have one or both of the following characteristics: inherent natural qualities of the *Dosha* and actions of the vitiated *Dosha*.^[28] Here a question comes that whether these *Nanatmaja Vyadhi* should be considered as a disease or symptoms. *Acharya Charak* answers this question in *Nidan Sathan*, stating that the symptoms themselves also constitute diseases. However, when they are subordinate in nature, they are just symptoms rather than diseases.^[29] *Vata Dosha* is very strong, acute in nature, and the disease induced by *Vata Dosha* are *Balavana* (strong), *Kasthasdhyas* (difficult in the treatment) and fatal. The treatment of *Vata Namnatmaja Vyadhi* is thus typical, as opposed to *Pitta* and *Kapha Doshas*.

CONCLUSION

It is necessary to understand the classification of *Vyadhi* induced by endogenous factor on the basis of different- different causative factors (single or combination of *Dosha*), prognosis, pathophysiology and based on treatment. The success of treatment is dependent on the early knowledge or diagnosis of diseases, as well as the observation of variations in the *Doshas*, which helps to avert disease consequences.

This concept can be expanded and utilised to decide the appropriate management strategy in particular disease. The treatment strategy of the *Samanyaja Vyadhi* cannot be the same as that

for *Nanatmaja Vyadhis*. Even different *Nanatmaja Vikara* according to specific *Dosha* need different type of treatment strategy.

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