

TRADITIONAL CLASSIFICATION OF DISEASES IN AYURVEDA: SAMANYAJA AND NANATAMAJA ROGA

Shaily Jain¹, Suman Meena^{2*} and Man Mohan Sharma³

¹PG Scholar, PG Department of Rog Nidan Evum Vikriti Vigyan, MMM Govt. Ayurved College, Udaipur.

²Lecturer, PG Department of Rog Nidan Evum Vikriti Vigyan, MMM Govt. Ayurved College, Udaipur.

³Professor, PG Department of Rog Nidan Evum Vikriti Vigyan, MMM Govt. Ayurved College, Udaipur.

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*Corresponding Author

Suman Meena

Lecturer, PG Department of
Rog Nidan Evum Vikriti
Vigyan, MMM Govt.
Ayurved College, Udaipur.

ABSTRACT

Traditional Indian medicine, *Ayurveda*, has a unique and holistic approach to understanding and treating diseases. Central to *Ayurvedic* diagnostics is the classification of diseases into two primary categories: *Samanyaja* and *Nanatamaja Roga*. This article provides an in-depth exploration of these classifications and their significance in Ayurvedic medicine. *Samanyaja Roga* refers to diseases arising from an imbalance in the three *doshas*—*Vata*, *Pitta*, and *Kapha*—while *Nanatamaja Roga* encompasses diseases with diverse etiologies. By exploring the etiology, diagnostic methodologies, and treatment strategies associated with these *Rogas*, this abstract provides a foundational understanding of Ayurveda's approach to health and disease. The management of *Samanyaja Rogas* centers on restoring *doshic* equilibrium through tailored dietary adjustments, lifestyle modifications, herbal formulations, and rejuvenative therapies such as

Panchakarma. Contrastingly, *Nanatamaja Rogas* necessitate the elimination of causative agents, followed by immune-enhancing treatments and revitalization. This article delves into the core principles underlying these classifications, highlighting their pivotal role in Ayurvedic diagnostics and treatment strategies. Understanding *Samanyaja* and *Nanatamaja Roga* is pivotal for both practitioners and those interested in embracing Ayurveda's holistic

approach to healthcare. This abstract provides a glimpse into how Ayurveda's nuanced classifications offer unique insights into health and well-being.

KEYWORD: *Samanyaja, Nanatamaja, Rogas, Dosha.*

INTRODUCTION

The *Tridosha* theory is the cornerstone of all *Ayurvedic* notions for a better understanding of a person's physiological and pathological state. When in an equilibrium state, the three *doshas*—*vata*, *pitta*, and *kapha*—are in charge of physiological processes. However, when they become vitiated, they take on the role of disease. *Doshas*, when escalated, manifest a wide range of diseases depending on the precise nature of the causative factors and the specificity of the tissue elements impacted.

To achieve these goals, a number of fundamental *Ayurvedic* concepts have been put forward. In the area of its second goal, Ayurveda first monitors the appropriate diagnosis of ailments. Numerous ailments have been depicted in great detail for this purpose in the *Ayurvedic* classics, and numerous classifications based on diverse criteria have been developed to make it possible to comprehend them.

On the basis of the *dhatu*s afflicted, the signs and symptoms, the distant causes (such as an inappropriate food and regimen), and the permutation and combination of different fractions of *doshas*, diseases are actually innumerable.^[1]

Aetiology

The disruption of the equilibrium of the *vata*, *pitta*, and *kapha doshas* results in endogenous diseases. Exogenous diseases, on the other hand, are brought on by things like nails, bites from wild animal fangs, falls, curses, evil spells, and psychic disorders like assault, piercing, bondage, and rape. The use of force, rope-bound restraint, fire, a weapon, a thunderbolt, a demoniac seizure, and natural disasters.^[2] Exogenous disorders initially cause discomfort before disrupting the balance of *doshas*. On the other hand, endogenous diseases start with physiological balance disruptions and later manifest as pain.^[3] According to *Acharya Chakrapani*, two or more *doshas* combine to generate endogenous ailments of the *samanyaja* type. On the other hand, the endogenous illnesses of the *nanatmaja* kind are brought on by just one *dosha* and not in combination with any other *dosha*.

Samanyaja vyadhis

Samanyaja vyadhis are those which originate by the involvement of two or more doshas in their pathogenesis. 48 varieties of *Samanyaja vyadhis* are described⁴. Enumeration of these *Samanyaja vyadhis* is given below.

8 types of 4 diseases.^[5]

S.no.	Disease	Types
1.	<i>Udar Rogas</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Plehodara, Chidrodera, Baddhaodara, Jalodara</i>
2.	<i>Mutraghata</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Ashmarij, Sharkaja, Shukraj, Shonitaja</i>
3.	<i>Kshir dosha</i>	<i>Vaivarnya, Vaigandhya, Vairasya, Paichilya, Phensanghata, Roukshya, Gaurava, Atisneha</i>
4.	<i>Retodosha</i>	<i>Tanu, Shushka, Phenila, Asweta, Puti, Atipichil, Anyadhatuphita, Avasadi</i>

7 types of 3 disease.^[6]

S.no.	Disease	Types
1.	<i>Kustha</i>	<i>Kapala, Udumbara, Mandala, Rishyajihva, Pundarika, Sidhma, Kakanaka</i>
2.	<i>Prameha Pidika</i>	<i>Sharavika, Kachapika, Jalini, Sarsapi, Alaji, Vinata, Vidradhi</i>
3.	<i>Visarpa</i>	<i>Vataja, Pittaja, Kaphaja, Agnivisarpa, Kadarmavisarpa, Granthivisarpa, Sannipatajavisarpa</i>

6 types of 2 disease^[7]

S. No.	Disease	Types
1.	<i>Atisara</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Bayaja, Shokaja</i>
2.	<i>Udawarta</i>	<i>Vataja, Mutraja, Purishaja, Shukraja, Chardi, Kswathu</i>

5 types of 12 disease^[8]

S. No.	Disease	Types
1.	<i>Gulma</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Raktaja</i>
2.	<i>Pleeha</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Raktaja</i>
3.	<i>Kasa</i>	<i>Vataja, Pittaja, Kaphaja, Kshataja, Kshayaja</i>
4.	<i>Swasa</i>	<i>Mahaswasa, Urdhwswasa, Tamakaswasa, Chinnaswasa, Kshudraswasa</i>
5.	<i>Hikka</i>	<i>Mahati, Gambhira, Vyapeta, Kshudra, Annaja</i>
6.	<i>Trishna</i>	<i>Vataja, Pittaja, Aamaja, Kshayaja, Upsargaja</i>
7.	<i>Chardi</i>	<i>Vataja, pittaja, Kaphaja, Sannipataja, Dhawistarthasanyogaja</i>
8.	<i>Aruchi</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Bhaktadweshaja</i>
9.	<i>Shiro roga</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Krimija</i>
10.	<i>Hridroga</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Krimija</i>
11.	<i>Panduroga</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, mritbhakshanjanita</i>
12.	<i>Unmadaroga</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja, Aagantuja</i>

4 types of 10 disease^[9]

S. No.	Disease	Types
1.	<i>Apasmara</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja,</i>
2.	<i>Akshiroga</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja</i>
3.	<i>Karnaroga</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja</i>
4.	<i>Pratishyaya</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja</i>
5.	<i>Mukharoga</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja</i>
6.	<i>Grahanidosha</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja</i>
7.	<i>Mada</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja</i>
8.	<i>Murcha</i>	<i>Vataja, Pittaja, Kaphaja, Sannipataja</i>
9.	<i>Sosha</i>	<i>Sahasa, Sandharana, Kshayaja, Vishmasana</i>
10.	<i>Klaibya</i>	<i>Bheejopgata, Dhvajabhanga, Jaraya, Shukrakshayaj</i>

3 types of 3 disease^[10]

S. No.	Disease	Types
1.	<i>Shotha</i>	<i>Vataja, Pittaja, Kaphaja</i>
2.	<i>Kilasa</i>	<i>Rakta, Tamra, Shukla</i>
3.	<i>Rakta pitta</i>	<i>Urdhwaga, Adhoga, Ubhyamarga</i>

2 types of 8 disease^[11]

S. No.	Diseases	Types
1.	<i>Jwara</i>	<i>Sheetasamutha, Ushnasamutha</i>
2.	<i>Vrana</i>	<i>Nija, Agantuja</i>
3.	<i>Aayama</i>	<i>Bahyaayama, Abhyanataraayama</i>
4.	<i>Gridhasi</i>	<i>Vataja, Vatakaphaja</i>
5.	<i>Kamla</i>	<i>Kosthaashrit, Sakhaashrit</i>
6.	<i>Aam</i>	<i>Alasaka, Visuchika</i>
7.	<i>Vatarakta</i>	<i>Uttana, Gambhira</i>
8.	<i>Arsha</i>	<i>Sushka, Aadra</i>

1 type of 3 disease^[12]

Urusthambha, Sanyasa, Attavabhinivesha.

20 types of 3 disease^[13]

S. No.	Disease	Types
1.	<i>Krimi</i>	<i>Bahya – Yuka, Pipilika</i> <i>Abhyantara –</i> <i>Raktaja – Keshada, Lomada, Lomadwipa, Saurasa, Audumbara, Jantumata</i> <i>Kaphja – Antrada, Udaraveshta, Hridayada, Churu, Darbhpushpa,</i> <i>Saugandhika, Mahaguda</i> <i>Purishaja – Kakeruka, Makeruka, Leliha, Sashulaka, Sausurada</i>
2.	<i>Prameha</i>	<i>Kaphaja – Udakameha, Ikshuvalikarasameha, Sandrameha, Sandraprasadmeha,</i> <i>Suklameha, Sukrameha, Sitameha, Sanairmeha, Siktameha, Lalameha</i> <i>Pittaja – Ksharmeha, Kalameha, Nilameha, Lohitameha, Manjisthameha,</i> <i>Haridrameha</i> <i>Vataja – Vasameha, Majjameha, Hastimeha, Madhumeha</i>

3.	Yonivyapad	Vataja, Pittaja, Kaphaja, Sannipataja, Raktayoni, Arajaska, Acharna, Aticharana, Prakacharna, Upapluta, Paripluta, Udavartini, Karnini, Putragni, Antarmukhi, Suchimukhi, Sushka, Vamini, Shandhayoni, Mahayoni
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Nanatmaja vyadhis

The word “Nanatmaja” means “not non-inherent,” or “inherent.” Diseases caused by particular *doshas* are referred to as *nanatmaja vikara*.

Acharya Charak described 140 *nanatmaja vikaras* based on prevalence.

Vataja nanatmaja vikaras^[14]

According to affected body part can be divided in *shakha*, *kostha*, *urdhajatrugata*, *sarvang*, *manas*.

<i>Shakhagata</i>	<i>Kostha</i>	<i>Urdhwajatrugata</i>	<i>Sarvanga</i>	<i>Manas</i>
<i>Nakhabheda – Nakhabhangurata – dystrophy of nails</i>	<i>Gudabhramsha</i>	<i>Grivastambha</i>	<i>Kubjata</i>	<i>Vishad</i>
<i>Vipadika - Panipadasphutanam -</i>	<i>Gudarti</i>	<i>Manyastambha</i>	<i>Vamanatva</i>	<i>Aswapna</i>
<i>Padshool</i>	<i>Vrishanakshepa</i>	<i>Kanthodhwansha - Sushkakasa</i>	<i>Sarvangaroga</i>	<i>Anavasthita chitta</i>
<i>Padbramsha – Padasyaropadeshavishayad nyatra patanam</i>	<i>Shephastambha</i>	<i>Hanubheda</i>	<i>Pakshvadha</i>	<i>Atipralapa</i>
<i>Padusuptata – Padharsha</i>	<i>Vankshananaha</i>	<i>Oshthabheda</i>	<i>Akshepaka</i>	<i>Brama</i>
<i>Vatakhuddata- Vatakantak</i>	<i>Shronibheda</i>	<i>Akshibheda</i>	<i>Dandaka</i>	<i>Tam</i>
<i>Gulfagrah -</i>	<i>Vidbheda</i>	<i>Dantabheda</i>	<i>Roksha</i>	
<i>Pindikodveshtana -</i>	<i>Udavarta</i>	<i>Dantashaithilya</i>	<i>Parushya</i>	
<i>Gridhasi</i>	<i>Trikgraha</i>	<i>Mukatva</i>	<i>Shyavarunabhasta</i>	
<i>Janubheda</i>	<i>Udaraveshta</i>	<i>Vaksanga - Asphutvachana</i>	<i>Vepathu</i>	
<i>Januvishlesha – Janusandhisaitihilya</i>	<i>Pristagraha</i>	<i>Kashayasyata</i>		
<i>Urustambha – Urusthambhanmatra</i>	<i>Parshvagraha</i>	<i>Arasgyata</i>		
<i>Urusada</i>	<i>Parshvavamarda</i>	<i>Mukhsosha</i>		
<i>Pangulya</i>	<i>Hrinmoha</i>	<i>Grannasha</i>		
<i>Khanjata</i>	<i>Hridhrava – Hridayasya dhrutih sphuranam</i>	<i>Karmashula</i>		
<i>Bahushosha</i>	<i>Vakshudagarsha -</i>	<i>Ashabdashravan</i>		
<i>Ekgangroga</i>	<i>Vakshoparodha</i>	<i>Ucchaihshruti</i>		
	<i>Vakshoda</i>	<i>Badharya</i>		
	<i>Hikka</i>	<i>Vartmaxtambha</i>		
	<i>Jrumbha</i>	<i>Vartmasankocha</i>		
	<i>Pristagraha</i>	<i>Timir</i>		

	<i>Parshvagraha</i>	<i>Akshishula</i>		
		<i>Akshivyudasa – Netrasya swasthanchyutataa</i>		
		<i>Bhravyudasa – bhruvo swasthanadadho nipatanam</i>		
		<i>Sankhabheda- sankho aekdeshvedna</i>		
		<i>Lalatabheda – lalatekdesha Vedana</i>		
		<i>Shiroruk – Shiropida</i>		
		<i>Keshabhumisphutanam</i>		
		<i>Ardit</i>		

Pittaja nanatmaja vikaras^[15]

Oṣa (Heating),

Pārsve sthitaneva vahnina pidā (Pain like burn with fire placed nearby),

Ploṣa (Scorching),

Kiñcit dahanmiv (less feeling of burning),

Dāha (Burning),

Sarvanga dahanamiv (feeling of burning in whole body),

Davathu (Intense heat)

Dhakadhakika, Dhumaka (Fuming)

Dhumod vamanamiva (vomiting of fumes)

Amlaka (Hyperacidity)

Viddha (Burning in mahasrotas)

Antardāha (internal burning)

Ansadaha (burning sensation in arm)

Uṣmadhikya (increase body temp)

Atisveda (Excessive sweating)

Angagandha (Foul smell in body)

Anga avadarana (Tearing of body parts)

Sonita kleda (Increased moisture in blood)

Mansa kleda (Increased moisture in muscles)

Tvagdaha (Burning Sensation in skin)

Tvag-avadarana (Cracking of skin)

Bahya tvaga mättra avadarana

Carmadalana (Thickness in skin)

Sannam api tvaca dāraṇam

Rakta kotha (Urticarial patches)

Rakta visphota (Postules)

Rakta pitta (Bleeding disorders)

Doṣantara- sampriktam rakta pittam paittikam geyam.

Raktamandala (Haemorrhagic rounded patches)

Haritatvam (Greenishness)

Haridratva (Yellowishness)

Nilikā (Blue moles)

Kaksa (Herpes infections)

Kaksha desha gata mansavadarana

Kamala (Jaundice)

Tiktasyata (Bitter taste in mouth)

Lohita gandhäsyata (blood smell from oral cavity)

Putimukhata (Foetid smell from oral cavity)

Trṣṇadhikya (Increased thirst)

Trṣṇā mātram

Atrpti (Loss of contentment)

Asyapaka (Stomatitis)

Galapaka (Inflammation of throat)

Gudapaka (Inflammation of anus)

Akṣipaka (Inflammation of eyes)

Medhrapaka (Inflammation of penis)

Jivādānam (Discharge of pure blood)

Tamapravesa (Darkness in front of eyes)

Harita häridra netra mutra varca (Green-yellow discolouration of eyes, urine and stool)

Kaphaja nanatmaja vikara^[16]

Tripti - Feeling as if abdomen is full without eating

Tandra –Drowsiness

Nidridhikya - Excess sleep

Staimitya – Loss of movement or feeling as if covered with wet cloth

Gurugrata -Heaviness in body

Alasya - Lassitude

Mukhamadhurya - Sweet taste in mouth

Mukhasrava – Salivation

Slesma udgirana - Expectoration of Mucous

Maladhikyu - Excess waste product

Balasaka –Loss of strength

Apakti – Indigestion

Hridayopalepa – Adherence of waste surrounding heart

Kanthopalepa – Adherence of waste surrounding throat

Dhamani praticaya - Adherence of waste in blood vessels/atherosclerosis

Atisthauilya -Morbid Obesity

Galaganda – Goitre

Sitagni – Decreased agni

Udarda – Urticarial rashes

Shvetavabhasata -Pale look

Sveta mutra netra varca –white discolouration of urine, eyes, stool

Properties and actions of *Vata dosha*^[17]

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

<i>Sramsas</i> – Looseness	<i>Bhramsha</i> – Dislocation
<i>Vyasa</i> – Expansion/division	<i>Sanga</i> – Obstruction
<i>Bheda</i> – Separation	<i>Sada</i> – Depression/general malaise
<i>Harsha</i> – Excitation	<i>Tarsha</i> - Thirst/desire
<i>Kampa</i> – Tremors	<i>Varta</i> – Circumvention
<i>Chala</i> – Motion	<i>Toda</i> – Piercing pain
<i>Vyatha</i> - Aching pain	<i>Ceṣṭā</i> – Actions

<i>Khara</i> – Coarseness	<i>Paruṣa</i> – Roughness
<i>Visada</i> - Non- sliminess	<i>Suṣira</i> – Porousness
<i>Aruna Varna</i> - Reddishness/red colour	<i>Kaṣaya rasanubhuti</i> – Astringent taste
<i>Virasa mukhatva</i> – Tastelessness in mouth	<i>Soṣa</i> – Wasting
<i>Sula</i> – Colic type of pain	<i>Supti</i> – Numbness
<i>Sankocha</i> – Contraction	<i>Stambha</i> – Stiffness
<i>Khanja</i> – Lameness	

Properties and Actions of *Pitta dosha*^[18]

<i>Daha</i> -Burning sensation	<i>Ausnya</i> -Heat
<i>Paka</i> -Suppuration/Inflammation	<i>Sweda</i> – Sweating
<i>Kleda</i> - Moisture	<i>Kotha</i> -Sloughing
<i>Kandu</i> -Itching	<i>Srava</i> - Discharge,
<i>Raga</i> -Redness	<i>Gandha</i> (<i>Visra-ama gandha</i>) – Foul smell,
<i>Rasa</i> (<i>katu, amla</i> and <i>tikta rasa</i>) Taste namely pungent, sour	<i>Varna</i> (Colours) namely greenish, deep yellowish, yellowish, blue, coppery

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.

Properties and Actions of *Kapha dosha*^[19]

The distinctive characteristics of *Kapha* include unctuousness, coolness, whiteness, heaviness, sweetness, stability, sliminess, and viscosity. Due to its distinctive characteristics, *kapha* causes the following effects in the organs it affects.

<i>Svaitya</i> – Whiteness	<i>Saitya</i> – Coldness
<i>Kandu</i> – Itching	<i>Sthairya</i> – Stability
<i>Sneha</i> – Unctuousness	<i>Gaurava</i> – Heaviness,
<i>Supti</i> – Numbness	<i>Upadeha</i> – Coating over body parts
<i>Kleda</i> – Moistening/stickiness	<i>Bandha</i> - Binding,
<i>Madhurya</i> – Sweetness	<i>Chirakaritva</i> – Chronic nature of disease

Treatment**Treatment for *Vataja* diseases**^[20]

Drugs having a sweet, sour, or salty taste, as well as other unctuous and hot therapeutic techniques including oleation, fomentation, inhalation, diet, massage, unction, effusion, *asthapan*, and *anuvasan basti*, among others, should be used to treat vitiated vata. The medications or treatments used should have anti-vataja qualities and must be used in the optimum dosage and timing. Due to the fact that enema swiftly penetrates the colon and attacks the source of the vitiated *vata*, *Asthapan* and *Anuvasan Basti* are considered the most effective therapies for treating *Vataja vyadhi* among all those listed above. Therefore, when *vata* in the colon is overcome, the diseases of *vata* in other areas of the body are instantly relieved, much as when a tree's roots are cut, the trunk, branches, sprouts, blooms, fruits, leaves, etc. are naturally destroyed.

Treatment for *Pittaja* diseases^[21]

Drugs with sweet, bitter, astringent, and cooling properties should be used to treat abnormal *pitta* problems. Any therapeutic methods used, including oleation, purgation, and fasting. Affusion, massage, etc., must have anti-*pittaja* qualities and be given at the right dose and timing. *Virechan* is thought to be the most efficient method of treatment for *Pittaja vyadhi* out of all the techniques previously described.

Treatment for *Kaphaja* diseases^[22]

Drugs with bitter, astringent, harsh, hot, and dry properties should be used to treat abnormal *kapha*. It should also be addressed with additional treatment methods, including exercise, fomentation, emesis, and the evacuation of dosas from the head. These contain anti-*kaphaja* characteristics; they must be taken in the right amount at the right time. *Vamana* (emesis) is regarded as the most efficient method of treatment for the management of *Kaphaja* illnesses among all of the aforementioned processes because, as soon as it enters the stomach, it attacks the actual source of the vitiation of *Kapha*. Thus, when *kapha* is subdued in the stomach, any *kapha*-related ailment in any other part of the body is instantly relieved, similar to how rice harvests dry up in the lack of moisture when the field's obstructing ridge is broken.

DISCUSSION AND CONCLUSION

In Ayurveda, the traditional classification of diseases is based on the concept of "*Samanaj*" and "*Nanatamaj*" Rogas. These classifications are fundamental to understanding the diverse range of health conditions and illnesses according to Ayurvedic principles. Let's delve into a discussion of these classifications.

Samanaj Roga: *Samanaj Roga* refers to diseases that share common etiological factors, pathophysiology, or symptoms. It can be translated as "common diseases" or "homogeneous diseases." The classification of diseases into *Samanaj Roga* allows Ayurvedic practitioners to identify patterns and similarities among various health conditions. Here are some key points to consider.

Shared Causes: *Samanaj Rogas* often have similar causative factors, such as diet, lifestyle, or environmental influences. For example, diseases caused primarily by the aggravation of a specific *dosha* (*Vata*, *Pitta*, or *Kapha*) may be grouped together.

Common Symptoms: These diseases may manifest with similar clinical presentations. For instance, several gastrointestinal disorders may exhibit symptoms like indigestion, bloating, and abdominal discomfort.

Treatment Approach: Ayurvedic treatment for *Samanaj Rogas* typically involves addressing the underlying *doshic* imbalance or causative factors. Herbal remedies, dietary modifications, lifestyle changes, and detoxification methods are tailored to the specific *dosha* and its manifestation.

Example: Digestive disorders like gastritis, acid reflux, and irritable bowel syndrome can be categorized as *Samanyaja Roga* when they share common factors like dietary indiscretions, stress, and excessive *Pitta dosha* aggravation.

Nanatamaja Roga: *Nanatamaja Roga* refers to diseases that are diverse or heterogeneous. These are conditions that do not fit neatly into a single category and may have unique characteristics. The classification of diseases as *Nanatamaja Roga* highlights the individuality of health conditions and underscores the need for personalized treatment approaches. Here are some points to consider.

Diverse Etiology: *Nanatamaja Rogas* can arise from various factors, including genetics, lifestyle, environmental influences, and past health history. Each case may require a different approach to treatment.

Varied Symptoms: Unlike *Samanyaja Rogas*, *Nanatamaja Rogas* exhibit diverse symptom profiles. This necessitates a careful evaluation of each patient's unique presentation and constitution.

Personalized Treatment: Ayurvedic treatment for *Nanatamaja Rogas* involves a personalized approach. Practitioners consider the individual's *doshic* constitution (*Prakriti*), imbalances (*Vikriti*), and unique factors contributing to the disease.

Example: Conditions like cancer, autoimmune diseases, and certain neurological disorders are examples of *Nanatamaja Rogas*. They involve complex etiologies and a wide range of symptoms that vary from person to person.

The classification of diseases into *Samanyaja* and *Nanatamaja Rogas* reflects the holistic and individualized approach of Ayurveda to healthcare. It acknowledges that health conditions can have both commonalities and unique features, and this recognition guides Ayurvedic practitioners in diagnosis and treatment.

In the context of modern medicine, Ayurvedic classifications may appear simplistic or lacking in scientific rigor. However, they serve as a valuable framework for understanding health from a holistic perspective. Ayurveda emphasizes the importance of personalized care and considers not only the physical symptoms but also the mental, emotional, and spiritual aspects of an individual's well-being.

In summary, *Samanyaja* and *Nanatamaja Roga* classifications in Ayurveda provide a structured way to categorize and approach diseases. While modern medicine focuses on specific diagnoses and standardized treatments, Ayurveda reminds us of the diversity in human health and the need for individualized care to restore balance and promote well-being. These classifications continue to influence Ayurvedic practice and offer a unique perspective on healthcare.

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