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PERSPECTIVES OF UNDERSTANDING VATAJA NANATMAJA VIKARA

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ABSTRACT

Ayurveda is the science of living beings that provides various principles to be followed for the betterment of the quality of life. Keeping in mind its two aims, numerous fundamental principles have been proposed in *Ayurveda* for the fulfillment of the same. In the field of its second aim, *Ayurveda* supervises first to make an accurate diagnosis of ailments. For this objective, a countless number of diseases have been illustrated in *Ayurvedic* classics and for the feasibility of their understanding, various classifications have been made depending on a different basis. One such broad classification is *samanyaja* and *nanatmaja vikara*. Out of this, *nanatmaja vikara* of *vata dosha* has been focused on this research work, in which various perspectives of their classification for better understanding have been attempted to approach the accurate diagnosis of innumerable ailments. Body part afflicted, type of *vayu* enraged and site of pathology are certain perspectives on which a trail has been made for the classification of *vataja nanatmaja vikara*.

Keywords: *Ayurveda, Vata, Tridosha, Samanyaja Vikara, Nanatmaja Vikara, Vataja Nanatmaja Vikara, dosha.*

INTRODUCTION

Ayurveda is the science of living beings. It has provided various aspects and principles to be followed for the betterment of the quality of life. Keeping in mind its two aims i.e., maintenance of health and curing the disease, numerous fundamental principles have been proposed in *Ayurveda* for the fulfillment of the same. Achievement of the second aim firstly requires absolute understanding and diagnosis of a disease which depends on the success of treatment. Regarding this, two broad classifications of ailments have been proposed viz. exogenous diseases (*agantuja vyadhi*) and endogenous diseases (*nija vyadhi*).[1] Out of this, endogenous diseases have been further categorized into *samanyaja* and *nanatmaja* types.[2] Here, *samanyaja vyadhis* are those which originate by the involvement of two or more *doshas* in their pathogenesis, while ailments occurring by only a single *dosha* and not involving enragement of any other *doshas* are entitled as *nanatmaja vikara*.[3] In this article we are dealing with eighty *vataja nanatmaja vikara*.

Aim & Objectives:

The prime aim of this research work is to explore more perspectives for better comprehension of the *vataja nanatmaja vikara* to make it more accessible in formulating the diagnosis of disease and thus the implementation of treatment principles in the right direction.

Material and Methods:

The topic-related subject matter was gleaned from all the possible *Ayurvedic* classics along with their available commentaries which were then analyzed to draw appropriate perspectives to meet the aim of this research work.

Vataja Nanatmaja Vikara:

There are countless diseases as per the *Ayurvedic* classics and for the feasibility of their understanding, various classifications have been made depending on a different basis. For the application of the right treatment principle and drugs, correct knowledge of disease becomes of utmost importance for a physician. Thus, to outlook this, one of the broad classifications formulated by ancient seers is *samanyaja vyadhi* and *nanatmaja vikara*. A balanced and imbalanced state of *Tridoshas* is accepted to be the root cause of both health and ailments, respectively, and the concept of *samanyaja* and *nanatmaja vikara* depends upon this *tridosha* only. To access and approach the untold pathological conditions in *Ayurveda*, the concept of *nanatmaja vikara* was put forward by seers for the *Ayurvedic* learners. *Nanatmaja vikara* are those which are manifested by a single *dosha* only and not by other means these are the cardinal pathological conditions that originate by a single *dosha* only and can never be manifested by other *doshas*. Although, these are again said to be innumerable, even then grossly they are enumerated as eighty *nanatmaja vikara* by *vata dosha*[4], forty by *pitta dosha*[5] and twenty by *kapha dosha*[6].

Classifications:

Various approaches have been made in *Ayurveda* to understand the pathogenesis of diseases. The five types of *vayu, roga-marga*, and the site of manifestation of ailments are adopted here for the classification of eighty *vataja nanatmaja vikara*, which are as follows-

1. Classification based on type of *vayu* enraged-
   Prana vayu-

Shankha bheda	*Kampa/ Vepathu*
Shiroruk	*Jhrumbha*

   Udana vayu-

Sanshodhana	*Vaksanga*	*Bhrama*
Hanubheda	*Ardita*	*Asvapna*
Mukatva	*Keshabhumi-sphutana*	*Anavasthita Citta*

Samana vayu-

Prishtha Graha

Vyana vayu-

Nakhabheda	Vamanatva	Sarvangaroga
Vipadika	Bahushosha	Pakshavadha
Padashla	Mukhashosha	Akshepaka
Padabhramsha	Arasgyata	Dandaka
Padasuptata	Ucchaihshruti	Raukshaya
Vatakhuddata	Vartmastambha	Parushya
Gulphagraha	Vartmasankocha	Shyavarunabhasta
Pindikodveshtana	Ekangaroga	

Apana vayu-

Urusada	Shephastambha	Udavarta
Gudabhramsha	Vankshananaha	Trikgraha
Gudarti	Shronibheda	
Vrishanakshepa	Vidbheda	

Prana + Vyana vayu-

Hrinmoha	Hriddrava	Vishada

Prana + Udana vayu-

Parshvavamarda	Karnashula	Lalatabheda
Oshthabheda	Badhirya	Tama
Akshibheda	Timira	Hikka
Dantabheda	Akshishula	Atipralapa
Dantashaithilya	Akshivyudasa	
Ghrananasha	Bhruvyudasa	

Vyana + Apana vayu-

Gridhrasi	Januvishlesha	Pangulya
Janubheda	Urustambha	Khanjata

Prana + Vyana + Udana vayu-

Grivastambha

Manyastambha

Samana + Vyana vayu-

Udaraveshta

Kashayasyata

Samana + Udana vayu-

Vakshoddharsha	Vakshoparodha	Vaksha-toda

2. Classification based on *roga-marga-*

Shakha-gata (bahya roga-marga)	Marmasthisandhi (madhyama roga-marga)	Koshtha-gata (abhyantara roga-marga)
Nakhabheda	Gulpha-graha	Vankshananaha
Vipadika	Gridhrasi	Shronibheda
Padashula	Janubheda	Vidbheda
Padabhramsha	Januvishlesha	Udavarta
Padasuptata	Pangulya	Udaraveshta

Vatakhuddata	*Khanjata*	*Hrinmoha*
Pindikodveshtana	*Kubjatva*	*Hriddrava*
Urustambha	*Vamanatva*	*Vakshoddharsha*
Urusada	*Trikgraha*	*Vakshoparodha*
Vrishanakshepa	*Prishthagraha*	*Vakshastoda*
Shephastambha	*Parshvavamarda*	*Hikka*
Bahushosha	*Grivastambha*	*Vishada*
Oshthabheda	*Manyastambha*	*Gudabhramsha*
Kashayasyata	*Kanthoddhvansa*	*Gudarti*
Mukhashosha	*Hanubheda*	
Arasagyata	*Akshibheda*	
Keshabhumi-sphutana	*Dantabheda*	
Kampa/ Vepathu	*Dantashaithilya*	
Raukshya	*Mukatva*	***Any roga-marga***
Parushya	*Vaksanga*	*Ekangaroga*
Shyavarunabhasata	*Ghrananasha*	*Sarvangaroga*
	Karnashula	
	Ashabda-shravana	
	Ucchaihshruti	
	Badhirya	
	Vartmastambha	
	Vartmasamkocha	
	Timira	
	Akshishula	
	Akshivyudasa	
	Bhruvyudasa	
	Shankhabheda	
	Lalatabheda	
	Shiroruk	
	Ardita	
	Pakshavadha	
	Akshepaka	
	Dandaka	
	Tama	
	Bhrama	
	Jrimbha	
	Atipralapa	
	Asvapna	
	Anavasthita-chitta	

3. Classification based on body part afflicted-

Adhah-Shakhagata	*Urdhva-Shakhagata*	*Madhyakaya-gata*	*Urdhva Jatruga-ta*	*Sarvanga-sanshrita*	*Manovikara*
Nakhabheda	*Bahushosha*	*Gudabhramsha*	*Grivastambha*	*Vamanatva*	*Vishada*
Vipadika		*Gudarti*	*Manyastambha*	*Pakshavadha*	*Atipralapa*
Padashula		*Vrishanakshepa*	*Kanthoddhvansa*	*Akshepaka*	*Anavasthita-chitta*
Padabhramsha		*Shephastambha*	*Hanubheda*	*Dandaka*	*Asvapna*

Padasuptata		*Vankshananaha*	*Akshibheda*	*Kampa/ Vepathu*	
Vatakhuddata		*Shronibheda*	*Dantabheda*	*Raukshya*	
Pindikodveshtana		*Vidbheda*	*Dantashaithilya*	*Parushya*	
Urustambha		*Udavarta*	*Mukatva*	*Shyavaranabhasata*	
Urusada		*Udaraveshta*	*Vaksanga*		
Gulphagraha		*Hrinmoha*	*Ghrananasha*		
Gridhrasi		*Hriddrava*	*Karnashula*		
Janubheda		*Vakshoddharsha*	*Ashabda-shravana*		***1 Ekanga roga***
Januvishlesha		*Vakshoparodha*	*Ucchaihshruti*		***1 Sarvanga roga***
Pangulya		*Vakshastoda*	*Badhirya*		
Khanjata		*Kubjatva*	*Vartmastambha*		
		Trikgraha	*Vartmasamkocha*		
		Prishthagraha	*Timira*		
		Parshvavamarda	*Akshishula*		
			Akshivyudasa		
			Bhruvyudasa		
			Oshthabheda		
			Kashayasyata		
			Mukhashosha		
			Arasagyata		
			Shankhabheda		
			Lalatabheda		
			Shiroruk		
			Keshabhumi-sphutana		
			Ardita		
			Jrimbha		
			Hikka		
			Bhrama		
			Tama		

DISCUSSION

Although various seers, after following *acarya Caraka*, have mentioned eighty *vataja nanatmaja vikara* in their respective literatures, even then, still their counting exceeds these eighty numbers as all have considered and mentioned different *vataja nanatmaja vikara*. However, here, the focus has been made on the classification of eighty *nanatmaja vikara* of *vata dosha* proposed by *Acarya Caraka*. Subtle classification of this eighty *vikara* was done based on types of *vata dosha* afflicted in them, observing which it was revealed that out of five types of *vayu*, it's the *vyana vayu* which plays a significant role in a maximum of these pathological manifestations. Second to this *va-yu* is *apana vayu* in causing ailments and next to it is the combination of *prana* and *udana vayu*. The water clear reason behind this phenomenon is that *vyana vayu* is *sarva-deha-sanchari* means it travels all around the body and is the most possible connecting link between all types of *vayu*. Though *vayu* as a whole is a mobile entity even then while considering the types of *vayu*, *vyana* one is comparatively more mobile as revealed from the verses of ancient scholars, and because of this reason, it is responsible for all sorts of movement and within the body. This feature of *vyana vayu* proves the reason for its enragement in the maximum pathogenesis of *vataja nanatmaja vikara*.

The second classification was made based on *roga-marga* i.e., the pathway of disease. *Acarya Caraka*, in *sutrasthana* of *Caraka Samhita*, has elaborately described the classification of various ailments based on *roga-marga* which is *shakha-gata (bahya roga-marga), marmasthisandhi-gata (madhyama roga-marga)* and the *koshtha-gata (abhyantara roga-marga)*. Among these, maximum of *vataja nanatmaja vikara* belongs to the category of *madhyama roga-marga* i.e., *marmasthisandhi* after that falls to the category of *shakha-gata marga* and others less in *koshtha-gata* group. Analysis of such observation reveals the wide range of organs and parts of the body afflicted by *vayu*.

Another classification was made on a broad aspect and that is based on body part afflicted means *sthananusara* i.e., *adhah-shakhagata, urdhva-shakhagata, madhya-kayagata, urdhva-jatrugata, sarvangashrita* and *mano-vikara*. Now analysis of this classification explored the fact that more than 50% of the *vataja nanatmaja* ailments belong to the head region i.e., *urdhvajatru-gata*, although the main site of *vata dosha* is *pakvashaya* or the lower part of the body. This fact also reveals the wide-range capability of *vata dosha* in manifesting pathological conditions.

All these classifications could be helpful not only in making the diagnosis but also in the implementation of various drug application principles like drug dosage, formulation, time of intake, etc.

CONCLUSION

A deeper understanding of any disease is quite advantageous for the implementation of treatment principles and the achievement of the desired result. Classification of this *vataja nanatmaja vikara* based on types of *vayu* enraged in them, the *roga-marga* afflicted in such conditions, and the site of disease manifestation helps attain the above-mentioned aim. In this research work, an attempt has been made to reach this goal, hopefully, which could be helpful for *Ayurvedic* physicians while formulating the diagnosis of ailments and implementation of drug application principles.

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