



Exploring significance of *Dosha* and *Guna* in *Maharoga Adhyaya* of *Charak Samhita* with respect to *Nanatmaja Vikara*

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ABSTRACT

Charak Samhita is one of the ancient and globally accepted treatise on medicine from the school of *Ayurveda*. The arrangement of the contents of this treatise is worth to be appreciable. In *Sutra Sthan*, *Roga Chatushka* is the tetrad of chapters from *Charak Samhita* explaining diseases, where *Maharogaadhyaya* is one of them. It is noteworthy that, the ancient scholar *Acharya Charak* had a keen knowledge of numerology and systematic presentation of contents too. The validity and authenticity of the contents is proven from time to time till date. *Tridosha* is the cornerstone of the *Ayurveda* which are seen as group of properties coming together due to sharing of similar elementary origin. *Dosha* have certain group of properties which are not separable from the preformed cluster, this is *Atma Guna*. So, *Dosha* by the virtue of this *Atma Guna* are having typical tendency to create a typical set of symptoms. This is seen in any diseases when looked into subtypes formed due to *Dosha*.

This article highlights the contents mentioned in *Maharoga Adhyaya* of *Charak Samhita* in terms of extensive ability of *Dosha* to create numerous diseases.

Key Words: *Dosha*, *Guna*, *Nanatmaja Vikara*, *Maharoga Adhyaya*, *Charak Samhita*

INTRODUCTION

Tridosha at physical level are the principal components from the health and disease point of view. *Dosha* have a very vast extent of working profile, ranging from establishing the *Prakriti* at the conception level till leading to pathogenesis creating full blown diseases. *Dosha* is the gross nomenclature to be adopted for a group of properties sharing similar elementary origin. It is noticeable that these specific group of properties eventually lead to a typical type of diseases having

a monotonic pattern to lead further. So they lead to development of complete set of diseases which are associated to these *Dosha* and reasonably developed due to their respective attributes. The *Guna* associated with a particular *Dosha* by the permutation combination have a capability to produce innumerable set of pathological ailments or even complete disease.

So, this chapter from *Charak Samhita* explores about the concept of *Vikarkartutvam* and *Vyadhijanakatvam* of *Dosha* in detail.



AIMS AND OBJECTIVES

1. To elaborate the role of *Guna* of respective *Dosha* in creation of disease.
2. To understand the classification of *Nanatmaja Vikara*.
3. To emphasize and highlight *Maharoga Adhyaya* chapter of *Charak Samhita, Sutra Sthan*.

MATERIALS AND METHODS

Detail surfing and later analytical study was done over the contents of *Maharoga Adhyaya* from *Sutra Sthan* of *Charak Samhita*.

REVIEW OF LITERATURE

*Maharoga Adhyaya*¹ is the twentieth chapter from the *Sutra Sthan* of *Charak Samhita*. It deals with the types of diseases, causes for endogenous and exogenous disease, basic differences between symptomatology of endogenous and exogenous diseases, quick overview about the general locations of *Tridosha* and *Nanatmajavikara* and *Chikitsa* – diseases due to involvement of single *Dosha* with general mode of treatment in such diseases.

There are as many as eighty variants due to a vitiated *Vata* only, forty due to *Pitta*, and twenty due to *Kapha*. Any effective diagnosis or treatment of these diseases would need a detailed study of the *Dosha*, their locations and characteristics. This knowledge is provided to substantiate the importance of knowing disease before initiating the treatment in clinical medicine.

The chapter recapitulates principles of knowledge of disease described in the tetrad.

Contents of *Maharoga Adhyaya*

- Type of diseases
- Causes for Endogenous and Exogenous disease
- General location of *Tridosha*
- *Vataja Nanatmajavikara* with respective common treatment modality
- *Pittaj Nanatmajavikara* with respective common treatment modality
- *Kaphaj Nanatmajavikara* with respective common treatment modality

Importance of *Tridosha* is inevitably accepted by almost all the ancient scholars of *Ayurveda* and also named as – *Tristhuna*². These are essential for the sprouting and development of new *Deha*. They are actively involved in establishing the normalcy in the form of *Prakriti* and later indulged in sustaining the normalcy of the functioning of the bodily tissues. But at the same time they are highly prone to get deviated, thereby creating pathological ailments associated with exaggerated or suppressed variable tendencies. *Dosha* undergo a continuous state of such variations but within normal physiological limits by the virtue of set of *Guna* and this may accounts to state of dynamic equilibrium. When these *Dosha* along with set of *Guna* exceeds the threshold limit there is imbalance hampering this dynamic equilibrium leading to clinical pathologies termed to be – *Vruddhi* and *Kshaya* of *Dosha*. The altered state of *Guna* of *Dosha* crossing their limits may produce



a disease symptom or later a full blown disease too. So, this tendency of *Dosha* by the virtue of *Guna* is the concept of *Doshagati* resulting into three states – *Kshaya*, *Sthan* and *Vruddhi*³. *Dosha* in their balanced state supports the normal body functioning and thus named as – *Dhatu*⁴, while malfunctioning or vitiated state of such *Dhatu* is disease⁵. In *Charak Samhita*, it is clearly stated that even very small deviation of such *Dhatu* creates *Klesha* while a significant deviation may prove fatal⁶ too.

Dosha are prone to deviate by the continuous change in status of *Guna* which is mainly possible due to intake of *Ahara* with typical *Rasa* influencing the status of *Guna* within the body. The same *Guna* which maintains *Prakriti* are also responsible for genesis of pathological ailment and also helpful from therapeutic point of view for the same. For the treatment purpose, *Gurvadi Guna* are widely used. The *Guna* is related with *Dravya* in a *Samavaya* relationship. *Guna* exists till the *Dravya* keeps its existence. Similarly *Dravya* is also related to *Guna*. If the *Dravya* has no proper quality, it has no value. *Guru*, *Laghu*, *Shita*, *Ushna*, *Ruksha* and *Snigdha* are more dominant in 6 *Rasa*; and these 6 *Rasa* plays an important role in *Chikitsa* and maintenance of *Prakriti*. The diet is composed of 6 types of *Rasadravyas*. The 6 *Rasa* are formed from the above 6 *Guna*⁷. Relation of *Rasa* and *Guna* is shown in Table 1.

Table 1 Relation of *Rasa* and *Guna*

Sr. No	<i>Rasa</i>	<i>Guna</i>
1	<i>Madhur</i>	<i>Snigdha + Shita + Guru</i>

2	<i>Amla</i>	<i>Snigdha + Ushna + Guru</i>
3	<i>Lavana</i>	<i>Snigdha + Ushna + Guru</i>
4	<i>Katu</i>	<i>Ruskha + Ushna + Laghu</i>
5	<i>Tikta</i>	<i>Ruskha + Shita + Laghu</i>
6	<i>Kashay</i>	<i>Ruskha + Shita + Laghu</i>

In *Ayurveda*, *Charakacharya* described *Prakriti* according to *Guna*⁸. So the development of physiological traits or pathological symptoms are due to the inherent *Guna* of *Dosha* which tends to express themselves in a typical manner. This is also noted in the *Nanatmaja Vikara* of these *Dosha* in this *Maharoga Adhyaya*.

Classification of Diseases⁹

In this chapter, *Acharya Charak* has quoted the diseases of *Dosha* showing their capability to dominate the body, mind and spirit as well once vitiated. Every type of *Roga* – disease is manifested with inherent expression of *Rogatva* – diseased, this is inevitable. The following classification of diseases is mentioned here –

1. **Two types of diseases** – *Nija* (Endogenous) and *Agantu* (Exogenous)
2. **Four types of diseases** – *Agantu* (Exogenous) and diseases due to dominance of *Vata*, *Pitta*, *Kapha*
3. **Two sites for diseases** – *Sharir* (Body) and *Mana* (Psyche)

However, due to basic tendency – *Prakriti*, specific location – *Adhishtana*, development of specific set of symptoms – *Linga*, adoption of specific etiological factors – *Ayatana* the *Dosha* along with respective *Guna* emerges with a large number of diseases and other pathological ailments.

Nanatmaja Vikara



These are disorders or any pathological ailments caused only due to involvement of a single *Dosha*. So, in such disorders there will be mutual interplay of only those *Guna* who have come together to be assembled as one or independent *Dosha*¹⁰. The other disorders are the result of mutual interplay of *Guna* between any two or three *Dosha*. This is the outcome of permutation and combination of *Dosha*.

Analysis of Nanatmaja Vikara

All the *Nanatmaja Vikara* can be briefly categorized into –

1. Specific Cluster of *Vikara*
2. *Indriya* related *Vikara*
3. System related *Vikara*
4. Organ related *Vikara*
5. Psychological *Vikara*
6. Specific *Guna* related *Vikara*

Vata Nanatmaja Vikara

The inherent properties of *Vata Dosha* (as shown in Table 2.1) are capable of creating typical inherent actions, functions which later manifests as *Vata Nanatmaja Vikara* as shown in Table 2.2

Table 2.1 *Atma roopa* and *Atma karma* of *Vata Dosha*¹¹

Sr. No	<i>Atma roopa</i> & <i>Karma</i>	Commentary	Meaning
1	Guna wise <i>Atma roopa</i>		
		<i>Roukshya</i> (dryness), <i>Shaitya</i> (coldness), <i>Laghavam</i> (light weightiness), <i>Vaishadya</i> (clearance), <i>Gati</i> (movement), <i>Amurtatva</i> (subtle, fine dimensioned), <i>Anavasthitva</i> (instability)	
2	Karma wise <i>Atma roopa</i>		
2.1	<i>Stramsa</i>	संसःकिञ्चित्स्वस्थानचलनम्	Enlargement
2.2	<i>Bhramsha</i>	भ्रमस्तुदूगतिः	Prolapse
2.3	<i>Vyasa</i>	व्यासःविस्तरणम्	Dilatation
2.4	<i>Sanga</i>		Obstruction
2.5	<i>Bheda</i>		Cracking, cutting pain
2.6	<i>Saada</i>		Lethargicity, Fatigue
2.7	<i>Harsha</i>	हर्षःवायोरनवस्थितत्वेनप्रभावाद्वाक्रियते	Horripilation, Excitability
2.8	<i>Tarsha</i>		Thirst sensation
2.9	<i>Kampa</i>		Tremors, Shivering
2.10	<i>Varta</i>	वर्तुलीकरणवर्तः	Churning, Consolidation
2.11	<i>Chaal</i>	चालःस्पन्दः	Pulsation
2.12	<i>Toda</i>		Pricking pain
2.13	<i>Vyatha</i>		Persistent pain sensation
3	Vayu guna		
		<i>Khara</i> (rough), <i>Parush</i> (crackly), <i>Vishad</i> (clearing), <i>Sushir</i> (porous), <i>Arun Varna</i> (reddish), <i>KashayVirasMukhatva</i> (ageusia), <i>Shosha</i> (absorption tendency), <i>Shula</i> (pain creating tendency), <i>Supti</i> (numbness), <i>Sankocha</i> (constriction), <i>Stambha</i> (stiffness), <i>Khanja</i> (crippling)	

Table 2.2 Detailed analysis of *Vata Nanatmaja Vikara*¹²

Sr. No	Type of <i>Vikara</i> / Feature	<i>Guna</i> / cause	Other	Name of <i>Vikara</i> with Meaning
	Specific cluster of <i>Vikara</i>			
1	<i>Bheda</i>	<i>Parush</i>		<i>Nakhabheda</i> (dry, cracked nails, brittle nails), <i>Janubheda</i> (cracked knee joints), <i>Shronibheda</i> (cracking pain at pelvis region), <i>Vida bheda</i> (dry, cracked feces with large quantity), <i>Hanubheda</i> (cracking pain at mandibular region), <i>Oshtabheda</i> (dry, cracked lips), <i>Akshibheda</i> (dry, cracked cornea), <i>Dantabheda</i> (dry, cracked teeth), <i>Shankhabheda</i> (dry, cracked skin over temporal region with associated pain), <i>Lalatbheda</i> (dry, cracked skin over forehead with associated pain), <i>Kesha bhumisphutan</i> (dry, cracked skin over scalp affecting hair growth)



2	<i>Shula</i>	<i>Ruksha</i>	<i>Padashula</i> (pain at lower extremities), <i>Gudaarti</i> (anal pain), <i>Karna shula</i> (earache), <i>Akshishula</i> (pain at eyes), <i>Shira shula</i> (headache)
3	<i>Vishlesh</i>	<i>Ruksha</i>	<i>Januvishlesh</i> (loosened knee joints)
4	<i>Stambha</i>	<i>Shita</i>	<i>Gulfagraha</i> (stiffness at ankle joints), <i>Urustambha</i> (stiffness at thighs), <i>Shefastambha</i> (stiffness at external genitalia), <i>Trikagraha</i> (stiffness at lower back and pelvis region), <i>Prushtagraha</i> (stiffness at back), <i>Greevastambha</i> (stiffness at throat), <i>Manyastambha</i> (neck stiffness), <i>Vakasanga</i> (tongue locked, no sound articulation), <i>Vartmastambha</i> (stiffness of eyelashes)
5	<i>Bhramsha</i>	<i>Chala, Atichesta</i>	<i>Padabhramsha</i> (neuromuscular incoordination – motor ataxia), <i>Gudabhramsha</i> (large evagination of rectal folds)
7	<i>Vega</i>	<i>Chala, Anavasthitva</i>	<i>Jrumbha</i> (yawning), <i>Hikka</i> (hiccoughing), <i>Asvapna</i> (insomnia)
Indriya related Vikara			
8	Impairment in Sensory faculty	<i>Asatmyendriya arthasamyoga</i>	<i>Mukatvam</i> (dysarthria), <i>Kashaya asyata</i> (astringent taste in mouth), <i>Arasdneyata</i> (ageusia), <i>Ghrannaasha</i> (anosmia), <i>Ashabdashravan</i> (tinnitus), <i>Ucchaihshruti</i> (listens to only high pitched sound), <i>Badhirya</i> (deafness), <i>Timir</i> (cataract), <i>Tama</i> (lack of perception), <i>Atipralaap</i> (excess delirium)
System related Vikara			
9	Circulatory & Neurological	<i>Ruksha Shita Sukshma</i>	<i>Padasupti</i> (tingling sensation), <i>Grudhrasi</i> (sciatica), <i>Pangulya</i> (monoplegia, paraplegia), <i>Khanjata</i> (neuromuscular debility as like in poliomyelitis), <i>Ardit</i> (facial palsy), <i>Ekangaroga</i> (organ specific disease, monoplegia), <i>Sarvangaroga</i> (multi-systemic, multi organ involvement disorder, quadriplegia), <i>Pakshavadha</i> (paralysis), <i>Akshepaka</i> (convulsions), <i>Dandak</i> (tetanic convulsions), <i>Vepathu</i> (tremors), <i>Shyaavarunvarnata</i> (cyanotic changes)
10	Musculo – Skeletal	<i>Ruksha Shita</i>	<i>Padakhuddata</i> (calcaneal spur), <i>Pindikoudveshtana</i> (calf muscle cramps), <i>Kubjatvam</i> (posture deformities), <i>Parshvaavamarda</i> (costo-chondral pain), <i>Bahushosha</i> (wasting of upper arm muscle bulk)
11	Miscellaneous	<i>Sukshma Achintyavirya</i>	<i>Udaavarta</i> (misdirected <i>Vayu</i> , upward <i>VimargaGaman</i> of <i>Vayu</i>), <i>Vamanatvam</i> (short stature, stunted physical growth – endocrine hormonal deficit)
Organ related Vikara			
12	<i>Urdhvajatrugata</i>	<i>Ruksha Chala</i>	<i>Kanthatudhvansa</i> (dysphonia), <i>Mukhashosha</i> (dry mouth), <i>Akshivyasa</i> (astigmatism, squint), <i>Bhruvyas</i> (deviated, asymmetrical eyebrows), <i>Dantashaithilya</i> (loosened dentition), <i>Vartmasankocha</i> (apraxia of eyelid opening)
13	<i>Hridaya</i>	<i>Chala</i>	<i>Hrunmoha</i> (arrhythmia), <i>Hrudhrava</i> (palpitation with tachycardia)
14	<i>Vaksha</i>	<i>Ruksha</i>	<i>Vakshaudgharsha</i> (rubbing pain at thorax, pleural rub), <i>Vakshauptrodha</i> (respiratory distress), <i>Vakshatoda</i> (pain at thorax)
15	<i>Udara</i>	<i>Ruksha</i>	<i>Udaraaveshta</i> (abdominal cramps)
16	<i>Vankshan</i>	<i>Ruksha</i>	<i>Urusaada</i> (loosened joints at thighs), <i>Vrushanakshepa</i> (Scrotal / Testicle lift), <i>Vankshananaaha</i> (pulling pain at inguinal region)
Psychological Vikara			
17	Psychological	<i>Ruksha Chala</i>	<i>Vishaad</i> (depression), <i>Anavasthitachitta</i> (psychological instability)
Guna specific Vikara			
18	<i>Guna</i>	<i>Ruksha Parush</i>	<i>Roukshya</i> (dryness), <i>Parushya</i> (roughness)

Pitta Nanatmaja Vikara

The inherent properties of *Pitta Dosha* (as shown in Table 2.3) are capable of creating typical

inherent actions, functions which later manifests as *Pitta Nanatmaja Vikara* as shown in Table 2.4

Table 2.3 *Atma roopa* and *Atma karma* of *Pitta Dosha*¹³

Sr. No	<i>Atma roopa</i> & <i>Karma</i>	Meaning
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1	Guna wise Atma roopa	
	<i>Aushnya</i> (hot), <i>Taikshnya</i> (sharp), <i>Dravatva</i> (fluid), <i>Anati-sneha</i> (slightly unctuous), <i>Shukla-ArunvarnaVarja</i> (all colors except white and red), <i>Vistragandha</i> (foul smell), <i>Katu-Amla</i> (sour, spicy), <i>Sara</i> (secretory nature)	
2	Karma wise Atma roopa	
2.1	<i>Daha</i>	Burning sensation
2.2	<i>Aushnya</i>	Heat
2.3	<i>Paka</i>	Inflammation
2.4	<i>Sveda</i>	Sweating
2.5	<i>Kleda</i>	Moisture
2.6	<i>Kotha</i>	Suppuration, Sloughing
2.7	<i>Kandu</i>	Itching
2.8	<i>Strav</i>	Secretory
2.9	<i>Raga</i>	Rubor, Erythema
2.10	<i>Gandha</i>	Foul, putrid smell
2.11	<i>Rasa</i>	Sour, pungent, spicy taste
2.12	<i>Varna</i>	Greenish, Yellowish, Bluish, Coppery

Table 2.4 Detailed analysis of *Pitta Nanatmaja Vikara*¹⁴

Sr. No	Type of Vikara / Feature	Guna / Other cause	Name of Vikara with Meaning
Specific cluster of Vikara			
1	<i>Daha</i>	<i>Ushna</i>	<i>Osha</i> (peripheral burning sensation), <i>Plosa</i> (localized mild burning sensation, scorching), <i>Daha</i> (Burning sensation all over the body), <i>Davathu</i> (hot flushes specially from eyes), <i>Dhumaka</i> (fuming), <i>Vidaaha</i> (burning sensation specially related to GI tract), <i>Antardaha</i> (internal burning sensation), <i>Ansa daha</i> (burning sensation of arms), <i>Tvak daha</i> (burning sensation of skin)
2	<i>Kleda</i>	<i>Ushna, Drava</i>	<i>Shonitakleda</i> (retention of metabolites in circulating blood), <i>Mamsa kleda</i> (retention of metabolites at muscle tissue level)
3	<i>Gandha</i>	<i>Ushna, Sa-sneha, Vistra</i>	<i>Angagandha</i> (foul body odor), <i>Lohitagandhaasyata</i> (blood odor from mouth), <i>Putimukhata</i> (foul, putrid smell from mouth, halitosis)
4	<i>Paka</i>	<i>Ushna, Drava</i>	<i>Asyavipaka</i> (inflammation of mouth), <i>Galapaka</i> (inflammation of throat), <i>Akshipaka</i> (inflammation of eyes), <i>Gudapaka</i> (inflammation of anal and perianal region), <i>Medhrapaka</i> (inflammation of male external genitalia)
5	<i>Avadarana</i>	<i>Tikshna, Ushna</i>	<i>Angaavdarana</i> (cracking skin over body), <i>Tvakdarana</i> (cracking of epidermis of skin), <i>Charmadalan</i> (cracking of dermis of skin involving all layers)
7	<i>Rakta</i>	<i>Ushna, Sara / Drava</i>	<i>Rakta kotha</i> (urticarial patches), <i>Rakta visphota</i> (blisters, erysipelas), <i>Rakta pitta</i> (bleeding tendency disorders), <i>Rakta mandal</i> (erythema, ecchymosis)
8	<i>Varna</i>	<i>Ushna</i>	<i>Harita</i> (greenish tinge of body), <i>Haridra</i> (yellowish tinge of body)
9	Miscellaneous	<i>Ushna, Tikshna</i>	<i>Nilika</i> (blue, red moles), <i>Kaksha</i> (herpetic blisters, cracking of skin near axilla), <i>Kamla</i> (hyperbilirubinemia)
Indriya related Vikara			
10	Impairment of sensory faculties	<i>Asatmyendriya arthasamyoga</i>	- <i>Tiktaasyata</i> (bitterness of tongue)
Miscellaneous			
11			<i>Trushnaadhikya</i> (polydipsia), <i>Atrupty</i> (lack of contentment), <i>Jivaadana</i> (blood loss either by external or internal hemorrhage), <i>Tama pravesha</i> (darkness in front of eyes)

Kapha Nanatmaja Vikara

The inherent properties of *Kapha Dosha* (as shown in Table 2.5) are capable of creating typical

inherent actions, functions which later manifests as *Kapha Nanatmaja Vikara* as shown in Table 2.6



Table 2.5 *Atma roopa* and *Atma karma* of *Kapha Dosha*¹⁵

Sr. No	<i>Atma roopa</i> & <i>Karma</i>	Meaning
1	<i>Guna wise Atma roopa</i>	
	<i>Sneha</i> (unctuous), <i>Shaitya</i> (coldness), <i>Shouklyya</i> (whiteness), <i>Gaurav</i> (heaviness), <i>Madhurya</i> (sweetness), <i>Sthairyra</i> (stability), <i>Paichilya</i> (sliminess), <i>Matsarya</i> (viscous)	
2	<i>Karma wise Atma roopa</i>	
2.1	<i>Shvaitya</i>	Whiteness, Paleness
2.2	<i>Shaitya</i>	Coldness
2.3	<i>Kandu</i>	Itching
2.4	<i>Sthairyra</i>	Stability
2.5	<i>Gaurav</i>	Heaviness
2.6	<i>Sneha</i>	Unctuousness
2.7	<i>Supti</i>	Numbness
2.8	<i>Kleda</i>	Moistness
2.9	<i>Updeha</i>	Persistent coating over body
2.10	<i>Bandha</i>	Binding
2.11	<i>Madhurya</i>	Sweetness
2.12	<i>Chirakaritva</i>	Chronicity of diseases

Table 2.6 Detailed analysis of *Kapha Nanatmaja Vikara*¹⁶

Sr. No	Type of <i>Vikara</i> / Feature	<i>Guna</i> / Cause	other	Name of <i>Vikara</i> with Meaning
Specific cluster of <i>Vikara</i>				
1	<i>Guruta</i>	<i>Guru</i>		<i>Guru gatrata</i> (heaviness of body), <i>Trupti</i> (Full of contentment), <i>Tandra</i> (drowsiness), <i>Alasya</i> (laziness)
2	<i>Uplepa</i>	<i>Mrutsna, Picchila Snigdha</i>		<i>Staimitya</i> (persistent moisture coated skin), <i>Hridaya uplep</i> (excess mucous coating and congestion in precordial region), <i>Kanthauplep</i> (excess mucous coating and congestion at throat)
3	<i>Adhikya</i>	<i>Guru</i>		<i>Nidraadhikya</i> (hypersomnia), <i>Shleshmaudirma</i> (expulsion of frequent mucous secretions), <i>Mala adhikya</i> (excess production and secretion of biological wastes), <i>Atisthoulya</i> (morbid obesity)
4	<i>Agni</i>	<i>Snigdha</i>		<i>Shitaagnita</i> (weak)
5	<i>Varna</i>			<i>Shvetaavbhasata</i> (paleness), <i>Shvetamutra-netra-varchas</i> (whitish urine, eyes and stool appearances)
<i>Indriya</i> related <i>Vikara</i>				
6	Impairment in Sensory faculty	<i>Asatmyendriya arthasamyoga</i>	-	<i>Mukhamadhurya</i> (sweet taste perception), <i>Mukhastrava</i> (sialorrhoea or ptyalism)
Miscellaneous				
7				<i>Balasad</i> (lack of strength), <i>Apakti</i> (indigestion), <i>Dhamnipraticay</i> (excess mucous or any coating in the inner lining of blood vessels), <i>Galaganda</i> (Goiter), <i>Udarda</i> (urticarial rashes)

DISCUSSION

This chapter deals with a vast potential of *Dosha* in terms of expression of *Nanatmaja Vikara*. *Dosha* were also somehow trapped in controversy of their existence but these are the *Guna* which makes them alive and marks their presence. Although there are number of *Guna*, their elementary origin attracts them in one group creating ready affection within themselves. These

are nourished from time to time by adopting specific *Dravya*, *Guna* and *Karma* through external environment. But there are certain *Guna* which remain irreversible, unchangeable with their basic elementary foundation these are supposed to be the *Atma Guna*, while functions associated with such *Guna* are *Atma Karma*, as shown in – Table 2.1, 2.3 and 2.5. Now as we have this duo, then it is easier to know the potential of *Dosha* as altogether responsible for creating

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Nanatmaja Vikara. Detailed analysis of *Vata*, *Pitta* and *Kapha Nanatmaja Vikara* are shown in Table – 2.2, 2.4 and 2.6. This aptly highlights the capability of *Dosha* to manifest by both – physiological and pathological prospects.

Vata, *Pitta* and *Kapha Nanatmaja Vikara* are outcomes of basic predominant combination of *Guna* – *Ruksha* + *Shita*, *Ushna* + *Drava* and *Guru* + *Snigdha* respectively. However, more than two *Guna* by their mutual interplay may also combine and reflect their dominance in a disease. With these respective *Atma Guna* and *Atma Karma*, *Dosha* produces generalized as well as localized symptoms. This shows the extent of field area of *Dosha* and respective *Guna*. All the *Nanatmaja Vikara* of the *Dosha* can be easily categorized into –specific cluster of *Vikara*, *Indriya* related, organ or system related, psychological and specific *Guna* related *Vikara* as shown in above tables.

In the same chapter, line of treatment for such *Nanatmaja Vikara* is also mentioned based on the *Guna* itself. This shows the importance of *Guna* from clinical point of view. The present article is purely intended to explore the role of *Guna* in developing pathologies. It will definitely give an insight for treating diseases using *Guna* as the basic fundamental modality of treatment, to restore the normalcies within the body.

CONCLUSION

1. *Maharoga Adhyaya* is the chapter from *Roga Chatushka* where we find the *Dushtikartutvam* and *Vikarkartutvam* aspect of *Dosha* explained in detailed. In a nutshell, this

shows the ability of *Dosha* of creating clinical pathologies with respect to their types and subtypes.

2. *Dosha* can be assumed as a group of properties (*Guna*) sharing specific elementary origin.

3. *Dosha* mark their presence by the virtue of certain *Guna* which are not detachable from them.

4. *Atma Guna* of a typical *Dosha* tends to create a number of pathological ailments which can be grouped under a typical variety.

Ex. In *Vata Nanatmaja Vikara–Bheda* due to *Parusha* and *Ruksha Guna* will give *Nakhabheda*, *Vidabheda*, *Janubheda*, etc.

In *Pitta Nanatmaja Vikara – Paka* due to *Ushna* and *Drava Guna* will give *Galapaka*, *Gudapaka*, *Medrapaka*, *Akshipaka*, etc.

In *Kapha Nanatmaja Vikara – Uplepa* due to *Picchila*, *Mrutsna*, *Snigdha Guna* will give *Kanthauplep*, *Hridaya uplepa*, *Dhamnpratichay*, etc.

5. Also the line of treatment even in such *Nanatmaja Vikara* depends mostly on *Rasa* and *Guna* firstly.

Ex. In *Vata Nanatmaja Vikara – Madhur*, *Amla*, *Lavana Rasa* and *Snigdha*, *Ushna Guna – Virya*
In *Pitta Nanatmaja Vikara – Madhur*, *Tikta*, *Kashay Rasa* and *Shita Virya*

In *Kapha Nanatmaja Vikara – Katu*, *Tikta*, *Kashay Rasa* and *Ushna*, *Tikshna*, *Ruksha Guna - Virya*

6. So, this chapter of *Charak Samhita* silently messages that the consumption of *Rasa* and *Guna* in terms of specific *Ahara* should be done wisely to prevent vitiation of *Guna* and thus *Dosha* too. It



will prevent from development of a huge set of clinical symptoms.

7. It explores the crucial role of *Guna* and its versatility in development of number of pathologies termed as – *Nanatmaja Vikara*, associated with *Dosha*.



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