



## A review of understanding Pittaj Nanatmaja Vikara and its Management

Saini MK<sup>1\*</sup>, Sharma KL<sup>2</sup>, Meena MK<sup>3</sup>

DOI:10.21760/jaims.10.7.34


<sup>1\*</sup> Manish Kumar Saini, Post Graduate Scholar, Dept of Kriya Sharir, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India.

<sup>2</sup> Kishori Lal Sharma, Associate Professor, Dept of Kriya Sharir, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India.

<sup>3</sup> Mamta Kumari Meena, Post Graduate Scholar, Dept of Kriya Sharir, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India.

The study of living things Ayurveda, offers a number of guidelines for improving one's quality of life. Numerous essential principles have been offered in Ayurveda to meet its two goals while keeping them in mind. The first step in achieving its second goal is for Ayurveda to accurately diagnose illnesses. Numerous diseases have been depicted in Ayurvedic classics for this purpose, and numerous classifications have been established based on different criteria to make them easier to understand. Samanyaja and Nanatmaja Vikara are two examples of such broad classifications. This article has been centered on the Nanatmaja Vikara of Pitta Dosh, where in several viewpoints.

**Keywords:** Ayurveda, Tridosha, Pitta, Pittaja Nanatmaja Vikara, Guna

Corresponding Author	How to Cite this Article	To Browse
Manish Kumar Saini, Post Graduate Scholar, Dept of Kriya Sharir, Madan Mohan Malviya Government Ayurvedic College and Hospital, Udaipur, Rajasthan, India. Email: <a href="mailto:dr.mksaini01993@gmail.com">dr.mksaini01993@gmail.com</a>	Saini MK, Sharma KL, Meena MK, A review of understanding Pittaj Nanatmaja Vikara and its Management. J Ayu Int Med Sci. 2025;10(7):230-232. Available From <a href="https://jaims.in/jaims/article/view/4488/">https://jaims.in/jaims/article/view/4488/</a>	

Manuscript Received  
2025-05-21

Review Round 1  
2025-05-28

Review Round 2  
2025-06-11

Review Round 3  
2025-06-18

Accepted  
2025-06-28

Conflict of Interest  
None

Funding  
Nil

Ethical Approval  
Not required

Plagiarism X-checker  
12.32

Note



© 2025 by Saini MK, Sharma KL, Meena MK and Published by Maharshi Charaka Ayurveda Organization. This is an Open Access article licensed under a Creative Commons Attribution 4.0 International License <https://creativecommons.org/licenses/by/4.0/> unported [CC BY 4.0].



## Introduction

The science of living things is called *Ayurveda*. It has offered numerous facets and guidelines to be adhered to in order to improve the standard of living. Numerous basic concepts have been put forth in *Ayurveda* to meet its dual goals of maintaining health and healing sickness. First and foremost, achieving the second goal necessitates a thorough understanding and diagnosis of a disease, which is dependent on the effectiveness of treatment. In light of this, two general categories of illnesses have been put forth: endogenous diseases (*Nija Vyadhi*) and foreign diseases (*AgantujaVyadhi*).<sup>[1]</sup> This has led to the further classification of endogenous diseases into *Samanyaja* and *Nanatmaja* categories. <sup>[2]</sup> In this context, diseases that are caused by a single *Dosha* and do not involve the anger of any other *Doshas* are referred to as *Nanatmaja Vikara*, whereas *Samanyaja Vyadhi* are those that have two or more *Dosha* involved in their etiology.<sup>[3]</sup> We are discussing forty *Pittaja Nanatmaja Vikaras* in this article.

## Aim and Objectives

1. To emphasize and discuss on the *Pitta Nanatmaja Vyadhi*.
2. Management of *Pitta Nanatmaja Vyadhi*.

## Materials and Methods

Material for this study was mostly gathered from scientific journals on the Internet and the *Samhita* of *Ayurveda* in order to learn more about the subject of our investigation.

## Discussion

According to the *Ayurvedic* classics and the viability of their comprehension, there are innumerable illnesses. Different classes have been established based on distinct criteria. A physician must have accurate information of the disease in order to use the appropriate treatment principles and medications. Therefore, *Samanyaja Vyadhi* and *Nanatmaja Vikara* are two wide classifications developed by ancient seers to see this. It is believed that both health and ailments stem from a balanced or unbalanced condition of *Tridoshas*, and that *Samanyaja* and *Nanatmaja Vikara* are solely dependent on this *Tridosha*.

For *Ayurvedic* learners, seers proposed the idea of *Nanatmaja Vikara* as a way to reach and approach the unknown diseased situations in *Ayurveda*. The cardinal pathological disorders that start from a single *Dosha* and can never be manifested by other *Doshas* are known as *Nanatmaja Vikaras*, which are solely manifested by that *Dosha* and not by any other *Dosha*. Even though these are once more claimed to be innumerable, they are roughly listed as follows 80 *Nanatmaja Vikara* by *Vata Dosha*, 40 by *Pitta Dosha*, and 20 by *Kapha Dosha*.

### Pittaja Nanatmaja Vikara:[4]

Name of Vikara	Meaning of the Lakshana
Osha	Severe burning sensation in whole body
Plosha	Burning sensation and pain as if trapped in fire
Daha	Burning sensation in body
Davathu	Burning sensation in sense organs
Dhumaka	Feeling as if smoke is being eliminat from mouth/face
Amlaka	Sour belching
Vidaha	Burning in different parts of body
Antardaha	Burning sensation in viscera
Amsadaha	Burning sensation in region of shoulder blades
Ushmadhikya	Excessive temperature of body
Atisweda	Excessive sweating
Angagandha	Foul smell from body
Angavadarana	Splitting pain in body parts
Shonitakleda	Dilution of blood
Mamsakleda	Decaying of flesh / muscles
Twakdaha	Burning sensation of skin
Twakavadarana	Cracks and fissures of skin
Charmadalanam	Skin irritation
Raktakota	Red eruptions all over body
Raktavispota	Red blisters over body
Raktapittam	Bleeding disorders
Raktamandalani	Red colored patches over body
Haritatwam	Greenish discoloration of eyes, nails, urine etc
Haridratwam	Appearance of turmeric colour in eyes, nails, urine etc
Neelika	Bluish discoloration of eyes, nails, urine etc
Kakshaa	Sores or ulcers in armpits
Kamala	Jaundice
Tiktasyata	Bitter taste in mouth
Lohitagandhasyata	Smell of blood from mouth
Pootimukhata	Foul smell from mouth
Trishnadhikya	Excessive thirst
Atrupti	Dissatisfaction with food
Asyavipaka	Mouth sores
Galapaka	Ulcers / sores in throat
Akshipaka	Suppuration/formation of pus in eyes
Gudapaka	Formation of sores/pus pockets around anal orifice
Medrapaka	Formation of sores around penis
Jeevadanam	Clear blood coming from mouth
Tamahpravesha	Appearance of darkness in front of eyes
Harita Haridra	Manifestation of green, turmeric colour in eyes,
Netra Mutra Varcha	urine and stools

**Management principles of Pitta disorders:**

तं मधुरतिक्तकषायशीतैरुपक्रमैरुपक्रमेत स्नेहविरेकप्रदेहपरिषेका-  
भ्यङ्गादिभिः

पित्तहरैर्मात्रां कालं च प्रमाणीकृत्य; विरेचनं तु सर्वोपक्रमेभ्यः

पित्ते प्रधानतमं मन्यन्ते भिषजः; तद्ध्यादित एवामाशयमनुप्रविश्य

केवलं वैकारिकं पित्तमूलमपकर्षति, तत्रावजिते पित्तेऽपि शरीरान्तर्गताः

पित्तविकाराः प्रशान्तिमापद्यन्ते, यथाऽग्नौ व्यपोढे केवलमग्निगृहं  
शीतीभवति तद्वत् || [5]

Abnormal Pitta disorders should be managed by drugs having sweet, bitter, astringent, and cooling qualities. Any therapeutic modalities administered, such as oleation, purgation, fasting, affusion, massage, etc. should have anti-Pittaja properties and must be administered in appropriate dose and time. Of all the above mentioned procedures, purgation is regarded as the most effective mode of treatment for the management of Pittaja Vyadhi. When Pitta is overcome in the Amashaya through administration of purgative substances, the disorders of Pitta in other parts of the body are automatically pacified just like a fire chamber cools down when the fire is doused.

**Conclusion**

*Sasnehamuṣṇaṇ Tīkṣṇaṇ Chha Dravamamlan  
Saran Kaṭu*

*Viparītaguṇaiah Pittan Dravyairāshu Prashāmyati* ||  
[6]

Various disorders of Pitta are mainly seen in person having Pitta nature or in those living in warm belt regions and consuming liquids that increase bile, hence substances having properties opposite to Pitta should be consumed.

**References**

1. Shastri K, Chaturvedi G. Charaka Samhita: Sutrasthana 20/3. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2012. p.394 [Crossref][PubMed][Google Scholar]
2. Shastri K, Chaturvedi G. Charaka Samhita: Sutrasthana 20/10. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2012. p.399 [Crossref][PubMed][Google Scholar]
3. Shastri K, Chaturvedi G. Charaka Samhita: Sutrasthana 20/10. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2012. p.399 [Crossref][PubMed][Google Scholar]
4. Shastri K, Chaturvedi G. Charaka Samhita: Sutrasthana 20/14. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2012. p.403 [Crossref][PubMed][Google Scholar]
5. Shastri K, Chaturvedi G. Charaka Samhita: Sutrasthana 20/16. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2012. p.404 [Crossref][PubMed][Google Scholar]
6. Shastri K, Chaturvedi G. Charaka Samhita: Sutrasthana 1/60. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2012. p.36 [Crossref][PubMed][Google Scholar]

Disclaimer / Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of Journals and/or the editor(s). Journals and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.