

VIKRIT VYADHI VIGYANIYA SHARIR: AN AYURVEDIC VIEW ON TYPES AND CAUSES OF DISEASE**Dr. Anand K. Madgundi*¹, Dr. Avinash B. Chavan²**¹Assistant Professor, Rachana Sharir Department, S.G.R. Ayurved Mahavidyalaya, Solapur, Maharashtra, India.²Professor and HOD, Rachana Sharir Department, S.G.R. Ayurved Mahavidyalaya, Solapur, Maharashtra, India.

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***Corresponding Author: Dr. Anand K. Madgundi**

Assistant Professor, Rachana Sharir Department, S.G.R. Ayurved Mahavidyalaya, Solapur, Maharashtra, India.

DOI: <https://doi.org/10.5281/zenodo.19448720>**How to cite this Article:** Dr. Anand K. Madgundi*¹, Dr. Avinash B. Chavan² (2026). Vikrit Vyadhi Vigyaniya Sharir: An Ayurvedic View On Types And Causes Of Disease. World Journal of Advance Healthcare Research, 10(3), 235–237. This work is licensed under Creative Commons Attribution 4.0 International license.**ABSTRACT**

There are many theories in Ayurveda which relate to living healthily and being well. The way an individual is healthy will depend on how closely they live out their daily regimen and the balance they bring to their life. How an individual functions physically is based on the specific structures of the body. When there are structural defects in these organs the way they normally function is impacted, which in turn leads to various conditions and the existence of congenital abnormalities. In order to identify, treat, and manage these types of abnormalities, an individual will need to have a thorough understanding of how the anatomical structures of the body work. Ayurveda describes numerous conditions which are the result of abnormal or congenital physical structures. Classical texts elaborate on the *Pitr'a*, *Matar'a*, *Atm'a*, *Sattv'a*, *Satmy'a* and *Rasa* as all of these contribute to the proper development of the physical structures of the body. If there is any aberration or *Dosha* in any of these factors, it will create abnormal development and anatomical conditions. The purpose of this article is to study, from both the Ayurvedic perspective and the modern perspective, anatomical abnormalities of different organs.

KEYWORDS: *Ayurveda, Vikrit Vyadhi, Sharir, Anatomy, Abnormalities.***INTRODUCTION**

Ayurvedic medicine is the oldest known model of health and disease. *Ayurveda's Sharir Rachana* provides the necessary foundation for understanding human anatomy in relation to the pathological processes that affect one or more of the body's organs. Ayurvedic texts describe normal anatomy as well as various abnormal anatomical appearances, which are commonly defined as "anatomical disorders". According to Ayurveda, a primary cause of congenital and structural abnormalities is the "vitiation" of *Beeja* and *Beejabhaga*, whereas according to contemporary medicine, these types of abnormalities are associated with "genetic mutations", heredity/inheritance and/or environmental influences. Some clinically recognized examples of structural abnormalities would be the absence of an organ, a structural deformity of an organ, excessive or deficient growth of an organ or variation in the morphology (form) of an organ.^[1-4]

Vikrit Vyadhi Vigyaniya Sharir

Vikrit Vyadhi Vigyaniya Sharir is the Ayurvedic science that studies the abnormal or diseased states of the human body. It involves the investigation of structural and functional changes that result when there is a disruption in the balance of *Doshas*, *Dhatus*, *Malas* or *Agni*. A disruption of this kind causes *Vikriti* and results in a disease. *Vikrit Vyadhi Vigyaniya Sharir* also contains knowledge about diseases and *Rogotpatti*, including their causes *Nidana*, *Purvarupa*, *Rupa* and *Samprapti*. It covers congenital and acquired disabilities, degeneration of tissue, enlargement of organs, and dysfunctions. Today, this field relates to modern concepts of pathology, pathophysiology, and genetic disorders (*Beeja Dosha*). Therefore, *Vikrit Vyadhi Vigyaniya Sharir* is very important for diagnosing, understanding the evolution of a disease, and determining the correct Ayurvedic remedy for a person.^[2-5]

Types of Vyadhi

Additionally, as outlined in Ayurveda, *Vyadhi* in general, can be categorized based on how they can be treated for example; *Shastrasadhya* versus *Snehadikriyasadhya*, etc. Diseases are categorized in an Ayurvedic context by the *Trividha Dukha* principle, which divides them into three categories as mentioned in **Figure 1**.

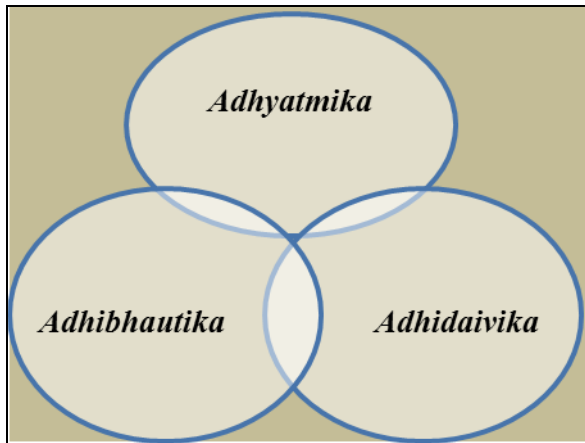


Figure 1: Types of disease as per Trividha Dukha principle.

Adhyatmika is psychosomatic disease, *Adhibhautika* are due to the external and traumatic disease and *Adhidaivika* are natural and supernatural diseases. The *Saptavidha Vyadhi* is a seven-fold classification of diseases and associates causes of disease with one of the types of *Vyadhi* etiology includes *Adibala Pravritta Vyadhi*, *Janmabala Pravritta Vyadhi*, *Doshabala Pravritta Vyadhi*, *Sanghatabala Pravritta Vyadhi*, *Kalabala Pravritta Vyadhi*, *Daivabala Pravritta Vyadhi* or *Svabhavabala Pravritta Vyadhi*. The most prominent of these are *Adhyatmika Vyadhi*, which include hereditary and congenital disorders resulting from any abnormalities connected with *Shukra* or *Shonita*, such as *Kustha* or *Arsha*, or from congenital defects resulting from maternal behaviour during pregnancy, such as congenital blindness or deformities or developmental defects. *Adhyatmika Vyadhi* can also be classified into *Matrija* and *Pitrija*, as well as *Rasakruta Vyadhi* and *Dauhridapachara Kruta Vyadhi*, indicating the importance of the parent and the antenatal environment in proper anatomical development of the fetus.^[4-6]

Etiological Aspects of Vyadhi

Doshabala Pravritta Vyadhi refers to all diseases that are caused by improper eating and other unhealthy behaviours that create an imbalance of the *Doshas*. These can be classified into *Amashaya Samuttha* diseases and *Pakvashaya Samuttha* Diseases and then subdivided into *Sharirika Vyadhi* and *Manasika Vyadhi*. There are three types of diseases based on their causes; *Adhibhautika Vyadhi* which is attributed to external causes, *Adhidaivika*, which is caused by either natural or supernatural forces, and *Svabhavabala Vyadhi*, which represents physiological problems.

Adhibhautika Vyadhi includes all diseases caused by an outside event called *Sanghatabala Pravritta Vyadhi*. There are two further sub-types of *Sanghatabala Pravritta Vyadhi*, namely *Shastrakruta* and *Vyalakruta*, which are caused by either impalement with a weapon or attack by animals, respectively. *Adhidaivika Vyadhis* include all diseases of natural origin or those arising from a supernatural force. *Kalabala Pravritta Vyadhi* is caused by changes in the seasons, while they can result from normal or abnormal seasons. *Daivabala Vyadhi* diseases are specifically related to supernatural events such as curses, infections and environmental occurrences. *Svabhavabala Pravritta Vyadhi* refers to diseases due to physiological variables such as hunger, thirst, sleep, and aging. They can be classified further as either *Kalaja* or *Akalaja*.^[5-7]

The primary causes of all types of diseases are identified as vitiated *Vata*, *Pitta*, and *Kapha doshas* in combination with unhealthy *Dhatu*s and *Malas*. They may manifest themselves in many ways, including *Rasaja*, *Raktaja*, *Mamsaja*, *Medoja*, *Majjaja* and *Shukraja*. Each of the *Dhatu* has its own unique pathological states e.g., *Rasadoshaja Vikara*, *Raktadoshaja Vikara*, *Mamsadoshaja Vikara* and *Medodosha Vikara*, *Asthidoshaja Vikara*, *Majjadoshaja Vikara* and *Shukradoshaja Vikara*. *Mala* disturbance is associated with excretory dysfunction, while *Indriyadosha* contributes to impaired perception of senses. Diseases occur when vitiated *Doshas* circulate and localize in *Srotovagunya*. The relationship between *Doshas* and *Vyadhi* is based on conditional factors and is not constant. Disease only occurs when there are sufficient, favorable, causative conditions; for example an improper diet and lifestyle. The relationship between *Doshas* and *Vyadhi* can be illustrated by the appearance of lightning in the sky; both require certain conditions to exist, and if the conditions are present, only then can there be an appearance of either. In conclusion, while both *Doshas* and *Vyadhi* exist in the human body at all times, only when there are provoking factors will there be a creation of either *Doshas* or *Vyadhi*.^[8-10]

CONCLUSION

Ayurveda contains many theories of *Sharir Rachana* and offers important information on anatomical defects, especially those resulting from genetic and developmental causes. Defects in genes, mutations, and chromosomal abnormalities are major causes of how anatomy is affected, according to both Ayurvedic and modern scientific beliefs. Many external or environmental factors such as: drug abuse; cigarette smoking and alcohol consumption; environmental factors such as pollution; exposure to radiation; and poor dietary habits; can contribute to causing anatomical abnormalities. These factors can interfere with the normal development of organs and the function of organs, contributing to pathological changes in the vital organs such as the liver and skin. Examples of liver anatomical abnormalities include: nodular transformation

of the liver; hepatomegaly; and obstruction of bile flow. Similarly, examples of the circulatory system include vanishing duct syndrome; total absent or malformation of the valves; dilated or narrow blood vessels; and thin wall of the blood vessel. Therefore, both genetic factors and environmental factors are important contributors to the development of anatomical abnormalities.

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