



Dosha Vaishamyia and its Dynamics in Vyadhi Samprapti: A Conceptual Review

Dr. Devi S Nair

*Professor and HOD, Roga Nidana Department, Ishan Ayurvedic Medical College and Research Centre, Greater Noida

ABSTRACT:

Introduction: Doshas are considered as the fundamental factors responsible for both physiological balance and disease manifestation. Any deviation from their normal state (*Dosha Vaishamyia*) leads to pathological conditions.

Objective: To analyse the concept of *Dosha Vaishamyia*, its stages of progression (*Kriya Kaala*), types of vitiation and the role of causative factors (*Nidana*) in disease manifestation.

Materials and Methods: A comprehensive literary review was conducted using classical Ayurvedic texts, modern textbooks and scholarly articles to analyse the stages, causes and manifestations of *Dosha Dushti*.

Result and Discussion: *Dosha Vaishamyia* primarily manifests as *Vrudhi* (increase) and *Kshaya* (decrease) along with other pathological states such as *Utklesha*, *Sthambhana*, *Leena* and plenty more. Disease progression occurs through six stages of *Kriya Kaala-Sanchaya*, *Prakopa*, *Prasara*, *Sthana Samshraya*, *Vyakti* and *Bheda*. *Nidana* plays a critical role in initiating *Dosha* vitiation, while factors like *Kha Vaigunya* and *Ashraya–Ashrayi Bhava* determine localization. *Vata Dosha* governs the movement (*Gati*) of vitiated Doshas, influencing disease spread and site of manifestation. The interaction between *Dosha* and *Dushya* leads to disease manifestation, while latent stage (*Leena*), obstructed (*Sthambhana*) etc highlight the dynamic nature of *Dosha* imbalance. Understanding *Nidana*, *Dosha Gati* and *Samprapti Ghatakas* aid in accurate diagnosis and planning of treatment.

Conclusion: *Dosha Vaishamyia* is the key point in pathogenesis of any diseases. A thorough understanding of its stages, causative factors and dynamics is essential for effective disease management, prevention and restoration of health.

KEYWORDS: *Dosha Vaishamyia*, *Kriya Kaala*, *Nidana*, *Kha Vaigunya*, *Dosha Gati*

INTRODUCTION

Normalcy of *Dosha* is responsible for homeostasis and its variation for disease manifestation. Just as a flying bird can never escape from its shadow similarly no diseases can be produced without the involvement of *Doshas*¹. *Dusti* means perverted state which is the characteristic feature of *Doshas*². *Doshas* are the only entity in the body having the ability to undergo *Dushti* by itself and to others³. This *Vaishamyia* of *Dosha* is mainly of two- *Vrudhi* and *Kshaya*⁴. *Vrudhi* is a state of increase and *Kshaya* is a state of decrease of *Dosha*⁵ and the state of *Kshaya* does not have the capacity to produce symptoms⁶. Instead the opposite qualities gains strength causing symptoms.

According to classical texts, stages of *Dosha Vaishamyias* are *Sanchaya*, *Prakopa* and *Prashama*. *Sanchaya* is a state of mild accumulation of *Doshas*, *Prakopa* denotes aggravation and *Prashama* is a state of pacification. Susruta expanded it and included under six *Vyadhi Kriyakaalas* namely *Sanchaya*, *Prakopa*,

Prasara, *Sthana Samshraya*, *Vyakthi* and *Bheda*⁷. *Sanchaya* is the stage of accumulation in its own site, *Prakopa* the stage of aggravation, *Prasara* where the *Dushita Dosha* spreads to other sites and *Sthana Samshraya* the stage of localisation. The interaction of *Dushita Dosha* with the internal cause (*Abhyantara Hetu*) like *Dhatu*, *Upadhatu*, *Srotas*, *Mala* at this stage results in disease manifestation called *Vyakta* and further on progression leads to a stage of complication called *Bheda*. As the name suggests each stage of *Kriya kaala* is considered as an early chance to bring the *Dosha* back to normalcy.

Nidana plays a crucial role in the manifestation of *Dosha Dushti*. Although a single *Nidana* may aggravate more than one *Dosha*, the *Nidana* classification helps to clearly distinguish the specific *Dosha* involvement in each condition. Madhava *Nidana* is considered as a desirable text for learning *Nidana*. In this text, the *Nidana* classification described by Teesatacharya provides a clear insight into influence of each *Dosha* in disease causation.

Vata aggravation occurs due to the excessive exposure to specific dietary, behavioural and environmental factors. These include the intake of dry (*Ruksha*), astringent (*Kashaya*), bitter (*Tikta*) and pungent (*Katu*) substances, excessive physical exertion (*Vyayama*), exposure to cold (*Shaitya*), intense fear (*Ati Trasana*) and undernourishment (*Apatarpana*). Factors such as falls (*Prapatana*), trauma (*Bhanga*), jolting movements (*Kshobha*), depletion of body tissues (*Dhatu Kshaya*), night vigil (*Jaagara*), suppression of natural urges (*Vega Dharana*) and excessive administration of purificatory therapies (*Ati Shodhana*) contribute to the vitiation of *Vata*. The aggravated *Vata* attains increased strength under certain conditions particularly during cloudy weather (*Varidhara Agama*), in the afternoon (*Aparahna*) and after complete digestion of food (*Parinata Anna*).

Pitta is aggravated by the excessive intake of pungent (*Katu*), sour (*Amla*), salty (*Lavana*), hot (*Ushna*), sharp (*Tikshna*) and burning (*Vidahi*) substances, anger (*Krodha*), fasting (*Upavasa*), exposure to sunlight (*Atapa*), sexual intercourse (*Stree Samparka*) and the consumption of sesame (*Tila*), linseed (*Atasi*), curd (*Dadhi*), alcohol (*Sura*) and fermented foods (*Shukta*) such as sour gruel (*Aranala*). Symptoms of aggravated *Pitta* flare up during autumn (*Sharat*) and summer (*Greeshma*), at midday (*Madhyahna*) and midnight (*Ardha Ratri*), during food intake (*Bhojana*) and during digestion (*Bhukte Jeeryati*).

Kapha Dosha is aggravated by the excessive consumption of heavy (*Guru*), unctuous (*Snigdha*) and sweet (*Madhura Rasa*) substances including milk (*Dugdha*), sugarcane products (*Ikshu Bhakshya Drava*), curd (*Dadhi*), flour preparations (*Apupa*), ghee (*Sarpi*), day sleep (*Diva Nidra*) and eating to full satiation (*Prapoora*). Aggravated *Kapha* becomes more pronounced during snowfall (*Tuhina Patana*), day break (*Divasa Adau*) and immediately after food intake (*Bhukta Matre*)⁸.

The degree of *Dosha Dushti* and duration of association with *Nidana* is a major factor in determination of strength of *Vyadhi*. In short understanding of *Nidana* and its avoidance is a key point in therapeutics⁹.

Degree of *Dosha Dushti* along with variation in *Dosha* properties can be assessed using signs and symptoms (*Lakshana*) and *Samprapti Ghatakas*-factors involved in pathogenesis. The *Tara Tama Bhava* of the *Doshas* explained by *Vikalpa Samprapti* assess the severity of *Dosha Dushti* individually. *Kaala* or time of aggravation of *Dosha Lakshana* based on food intake, day night timings, relieving factors (*Upashaya*) and aggravating factors (*Anupashaya*) gives a clue on identification of *Dushita Dosha*. Physicians also use *Upashaya* as a tool to identify the *Dushita Dosha* on cases where the disease presentation is not clear¹⁰.

Due to *Nidana Sevana* as unwholesome food or through improper regimen, *Dosha* vitiate to *Chaya Avastha* a stage of mild accumulation in own site. If *Prakopa* is preceded by *Chaya* stage, then purificatory therapies (*Shodhana*) is indicated as the root cause is unwholesome practices (*Apathya Nimitta*). The stronger *Nidana* like doing a physical work beyond ones capacity (*Balavat Vighrahat*) etc can cause *Achaya Prakopa* of *Dosha* where *Chaya* stage will be skipped resulting in immediate manifestation of *Vyadhi*. Here the *Dosha Dushti* is not deep, thus pacification treatment (*Shamana*) is preferred.¹¹

According to Harischandra, weaker *Nidana* such as incompatible food (*Viruddha Ahara*) are categorized under weak cause (*Vyabichari Nidana*)¹² and produce disease only after prolonged exposure or when associated with stronger *Nidana*.

Other than *Vrudhi* and *Kshaya*, *Dosha* can also present with pathological situations like *Sthambhana* or *Hrushta* - blocked, *Utklesha*- overexcited, *Leena*- hidden, *Avarana*- surrounded and plenty more.

Objective:

To analyse the concept of *Dosha Vaishamya*, its stages of progression (*Kriya Kaala*), types of vitiation and the role of causative factors (*Nidana*) in disease causation and manifestation.

Materials and Methods:

Various classical textbooks of Ayurveda, journals and modern textbooks were referred for the understanding and substantiation.

RESULT AND DISCUSSION

Kṣheṇa Doṣha refers to a decrease in the quantity of *Doṣhas* and are too weak to exhibit neither their *Lakshana* nor the manifestation of disease. Stage of *Kshaya* thus can be defined as decrease of certain *Gunās* or attributes reflected as an increase of opposite qualities. *Sanchaya*, *Chaya*, *Vrudhi* can be used synonymously with a meaning of increase in its quantity in its own site. *Doshas* are qualitative entities thus quantitative alterations inevitably manifest as qualitative deviations making changes in their functional attributes. The stage of *Chaya* reflects as a dislike towards qualities similar to *Hetu* and desire towards opposites. *Prakopa* is the stage of aggravation where *Dosha* gains strength to produce a disease. If *Nidana* is strong then without a preceding stage of *Chaya* it produces *Roga* called as *Achayapoorvaka Prakopa*. Doing a strenuous work beyond ones capacity, daysleep etc are mentioned as examples.

Prasara is a stage of moving of *Doshas* to other areas than its own abode making it possible to reach various *Srotas* or channels. This stage requires *Vata Dosha* which is dominant of *Raja Guna*. This stage is compared with the fermentation and overflowing of dough from its vessel or the water source stored in a dam break its wall to overflow once it has crossed its storage capacity¹³. The first comparison has given importance to the marked alteration in attributes happening to the *Dosha* on exposure to *Nidana* and the second talks on the increased bulk of the *Dushita Dosha*. *Dushita Dosha* moves from its *Sthana* by the *Rajo Guna* having capacity to cause movement. Thus moving in same pathway (*Marga*) or alternate route (*Marga Anthara Gamana*) depends on the carrier *Vata*. Thus *Prasara*(stage of spread) can be confined to fewer areas or into deeper *Dhatus*.

As *Nidana Sevana* continues, the vitiated doshas progress through successive stages of *Kriyakala* reaching the stage of *Prasara* wherein they circulate through *Srotas* due to propulsion by *Vata Dosha*. They localize (*Sthana Samshraya*) at sites of weakness or defect (*Kha Vaigunya*) or according to their affinity with specific tissues (*Ashraya–Ashrayi Bhava*). *Kha Vaigunya* develop from birth or acquired later by exposure to *Nidana* specific to that particular *Srotas*. At the stage of localization (*Sthana Samshraya*), the initial phase of *Dosha–Dushya Samurchana*, vague and indistinct symptoms are manifested called *Poorvaroopa* which aid in predicting the possible future disease. Once the mutual interaction between *Dosha* and *Dushya* is complete it shows clear signs and symptoms along with *Pratyatma Lakshana* or unique characteristics of a disease.

Dushita Vata and continuous exposure to *Nidana* are the main two culprits for the progression of *Kriya Kaala*. Occurrence of this series of events in the stage of localisation (*Sthana Samshraya*) results in production of a disease and the area of malformation is called as *Adhishtana* or site of disease.

Sometimes the aggravated and spread *Dushita Dosha* remain latent in any *Dhatus* without any clinical features. This occurs due to the unfavourable situation persists in body preventing the manifestation of disease. The so called *Leena*¹⁴ phase remain unidentified and stays in body for a longer period waiting for

a favourable environment. Episodic diseases like *Tamaka Shwasa*, *Apasmara*, *Vishama Jwara* are few examples for this state of *Dosha Vaishamy* where state of remission and relapse seen.

Utklesha also defined as over excitement of *Doshas* shows mobilization of doshas and is ready for expulsion from its site like bubbles¹⁵. This *Dosha Vaishamy* is responsible for *Chardi Roga*. *Doṣa Utklesa* is a prerequisite for conducting the purificatory procedure *Vamana karma* (emesis) by giving *Guru* (heavy to digest), *Snigdha*(unctuous), *Madhura*(sweet), *Vishyanda*(causes exudation) items.

The *Sthambita Dosha* explained as the one which does not move¹⁶. Charaka in siddhi sthana mentioned the word '*Hrushta*' for *Sthambhana*¹⁷. It is observed that Stagnant water is always an abode for growth of germs and accumulation of wastes. Same way in body the area of *Dosha* stagnation causes accumulation of metabolic wastes (*Mala*) and undigested material (*Ama*). While explaining medication for fever of recent onset(*Taruna Jwara*) contra indication of *Kashaya Rasa* mentioned as it causes *Dosha Sthambhana*, thus disease may progress to fever with unusual pattern (*Vishama Jwara*). In *Vishama Jwara*, the *Dosha* resides hidden in *Dhatus*(*Leena*) and shows symptoms on favourable times. Due to its minute nature (*Sookshma*), they may show mild disturbances in body like discolouration(*Vaivarnya*), tiredness(*Jadya*), heaviness(*Gourava*) and emaciation(*Karshya*)¹⁸, which may confuse the physician.

Dosha Gati also plays a vital role in *Dosha Vaishamy*. *Dosha Gati*¹⁹ is the various movement a *Dosha* can take in their normalcy and on morbidity. *Vata Dosha* is the key force behind this. To explain the status of dosha – decreased(*Kshaya*), increased (*Vrudhi*) and normal (*Sthana*), the word *Gati* is used. Movement of *Dosha* can be upward(*Urdhwa*), downward(*Adha*) and sideways(*Tiryak*). Along with *Dushita Dosha*, *Ama* (undigested material) also moves to *Dhatus* in *Shakha*, get adherent in tissues and causes symptoms on favourable conditions. This movement of *Dosha* is called as *Koshta* to *Shakha Gati*, a major reason for manifestation of skin diseases, arthritis etc. This is possible by presence of highly aggravated *Vata*, increased *Teekshnata* of *Pitta* and continuous use of unwholesome items(*Apathya*). For treating the condition, a physician brings back the *Dushita Dosha* from *Shakha* by increasing bulk, digesting *Ama*, making it detached into flowing nature, clearing obstruction in channels and pacifying aggravated *Vata*. This *Gati* called *Shakha* to *Koshta* is the basis for purificatory therapies (*Shodhana*).

CONCLUSION

Abnormality in body is not possible without the entity *Dosha*. *Dosha Vaishamy* is a very broad term used to identify the reason for various morbidity. *Pitta* and *Kapha Dosha* are considered lame, where it takes the help of *Vata Dosha* for its normal and abnormal movements(*Gati*). The abnormal *Dosha Gati* decides the disease abode (*Adhishtana*). Not only *Vrudhi Kshaya*, *Dushita Dosha* presents many other situations like *Sthambhita*, *Leena*, *Utklesha* resulting in various pathogenesis(*Samprapti*). *Nidana*, *Kha Vaigunya*, *Ashraya Ashrayi Bhava*, *Rajo Guna of Vata* influences *Dosha Vaishamy*. Its proper understanding through *Kriya Kaala* and *Samprapti Ghataka* is essential in disease management and restoration of health.

REFERENCES

1. Vagbhata. *Ashtanga Hridaya*. Sutrasthana, Chapter 12, Verse 32. Varanasi: Chaukhambha Sanskrit Pratishthan; 2016.
2. Amarasimha. *Amarakosha*. 3rd khanda. Varanasi: Chaukhambha Sanskrit Series Office; 2012.
3. Charaka. *Charaka Samhita*. Vimana Sthana. Chapter 5, Verse 9. In: Acharya YT, editor. Varanasi: Chaukhambha Surbharati Prakashan; Reprint ed.
4. Vagbhata. *Ashtanga Hridaya*. Sutrasthana, Chapter 12, Verse 24. Varanasi: Chaukhambha Sanskrit Pratishthan; 2016.
5. Vagbhata. *Ashtanga Hridaya*. Sutrasthana. 11th chapter, 43rd verse. In: Murthy KRS, translator. Varanasi: Chaukhambha Krishnadas Academy; Reprint edition.

6. Charaka. *Charaka Samhita*. Sutrasthana. 17th chapter, 62nd verse. In: Acharya YT, editor. Varanasi: Chaukhambha Surbharati Prakashan; Reprint edition. J charaka sutra 18/62
7. Acharya YT, editor. *Sushruta Samhita*, Sutra Sthana, Chapter 21, 18-19th verse. Varanasi: Chaukhambha Surbharati Prakashan; 2014.
8. Madhavakara. *Madhava Nidana* (Roga Viniscaya), *Pancha Nidana Lakshana*, Chapter 1, Verse 4. In: Upadhyaya Y, editor. Varanasi: Chaukhambha Sanskrit Sansthan; 2002.
9. Acharya YT, editor. *Sushruta Samhita*, Uttara Tantra, Chapter 1, 25th verse. Varanasi: Chaukhambha Surbharati Prakashan; 2014.
10. Madhavakara. *Madhava Nidana* (Roga Viniscaya), *Pancha Nidana Lakshana*, Chapter 1, Verse 7. In: Upadhyaya Y, editor. Varanasi: Chaukhambha Sanskrit Sansthan; 2002.
11. Vagbhata. *Ashtanga Hridaya*. Sutra Sthana, Chapter 3, Verse 18. Varanasi: Chaukhambha Sanskrit Pratishtan; 2016.
12. Madhavakara. *Madhava Nidana* (Roga Viniscaya), *Pancha Nidana Lakshana*, Chapter 1, Verse 3. In: Upadhyaya Y, editor. Varanasi: Chaukhambha Sanskrit Sansthan; 2002.
13. Sushruta. *Sushruta Samhita*. Sutra Sthana, Chapter 21 (Kriyakala Adhyaya), Verse 28. In: Vaidya Jadavji Trikamji Acharya, editor. Varanasi: Chaukhambha Surbharati Prakashan; Reprint 2019.
14. Vagbhata. *Ashtanga Hridaya*. Nidana Sthana, Chapter 2, Verse 66. Varanasi: Chaukhambha Sanskrit Pratishtan; 2016.
15. Vagbhata. *Ashtanga Hridaya*. Nidana Sthana, Chapter 5, Verse 30. Varanasi: Chaukhambha Sanskrit Pratishtan; 2016.
16. Charaka. *Charaka Samhita*. Chikitsa Sthana. Chapter 3, Verse 161. In: Acharya YT, editor. Varanasi: Chaukhambha Surbharati Prakashan; Reprint ed.
17. Charaka. *Charaka Samhita*. Siddhi Sthana. Chapter 9, Verse 54. In: Acharya YT, editor. Varanasi: Chaukhambha Surbharati Prakashan; Reprint ed.
18. Vagbhata. *Ashtanga Hridaya*. Nidana Sthana, Chapter 2, Verse 67. Varanasi: Chaukhambha Sanskrit Pratishtan; 2016.
19. Charaka. *Charaka Samhita*. Sutra Sthana. Chapter 28, Verse 32- 33rd verse . In: Acharya YT, editor. Varanasi: Chaukhambha Surbharati Prakashan; Reprint ed.