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The role of *Dosha Dushya Sammurchchnana* in *Vyadhi Utpatti* - A Ayurvedic Review

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ABSTRACT

According to *Ayurveda*, *Tridosha*, *Saptadhatu*, *Trimal* are fundamental factors of the body.^[1] *Ayurveda* is a science that deals with both the therapeutic and preventive aspects of human health. *Dosha - Dushya Sammurchchnana* is important in the aetiology of disease that are of major relevance in both the therapeutic and preventive aspects. *Vyadhiutpatti* has been considered as the process of disease manifestation. It consists of consecutive stage of pathogenesis resulting into disease. Knowledge of *Khavaigunya* explains how the vitiated *Doshas* stagnates in a particular part of the body to produce disease, leaving aside other part of the body. Here the present study is the review of our classical *Ayurveda* text that includes concept of *Shatkriyakala*, detailed explanation of *Strotodushti* & its types, explanation of *Khavaigunya* and *Dosha-Dushya Samurchchnana* in the manifestation of disease.

Key words: *Khavaigunya*, *Dosha-Dushya Sammurchchnana*, *Sthanasanshraya*, *Vyadhiutpatti*

INTRODUCTION

In *Ayurveda*, the prime factor for the pathogenesis of any disease is *Dosha – Dushya Samurchchnana*.

The word *Khavaigunya* derived from two words 'Kha' and 'Vaigunya'. Ayurvedic meaning of word 'Kha' is space or place and 'Vaigunya' is devoid of normal qualities. Hence the word *Khavaigunya* indicates any space or part of body that devoid of normal qualities. 'Kha' Ayurvedic meaning *Akash* (space), where the *Dosha*, *Dhatu* and *Mala* flows through it, if there is an any obstruction in it causing *Vaigunyata* and further this will increase *Vyadhi*.^[1]

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Dosha-Dushya Samurchchnana occurs in a particular phase of *Strotas* known as *Khavaigunya*.

In *Ayurveda*, only exposure to causative factor will not end up with disease instead, existing susceptibility along with exposure to causative factor will result into disease. *Ayurveda* explains the manifestation of disease under the heading *Shatkriyakala*.^[2] *Shatkriyakala* includes six stage where fourth stage known as *Sthanasanshraya* has given description about the importance of *Khavaigunya* in the manifestation of disease. Where *Dosha-Dushya Samurchchnana* takes place.

Presence or absence of *Khavaigunya* decides manifestation or non manifestation of disease.

AIM OF THE STUDY

To understand the role of *Dosha Dushya Sammurchchnana* in *Vyadhi Utpatti*.

MATERIALS AND METHODS

The material for the study were collected from various classical *Ayurvedic Samhitas* available in the library of Govt. Ayurved College, Raipur (C.G.)

LITERATURE REVIEW

Cause of Khavaigunya

In *Ayurveda* text it is said that diet and lifestyle (*Nidan Sevan*) that promote the vitiation of *Dosha*, *Mala*, *Dushya* go contrary to the wellbeing of *Dhatu* vitiates the respective *Strotas*.^[3]

Concept of Vyadhi Utpatti

In *Vyadhi Utpatti*, *Ayurveda* precisely explains the manifestation of disease under the heading *Vyadhi Kriyakala*.

Here process of disease manifestation is categorised into six stages namely. *Sanchaya*, *Prakopa*, *Prasara*, *Sthansanshraya*, *Vyakta*, *Bheda*.^[4] These stages of *Kriyakala* arise due to improper diet and life style.

Sanchaya

Increase of *Doshas* in their own sites is called as *Sanchaya*.

- *Vata Sanchay* - *Stabdhapurna Koshthata*
- *Pitta Sanchay* - *Pittavbhasata Mandoshmata*
- *Kapha Sanchaya* - *Gauravam, Alasya*

Prakopa

In this condition, *Dosha Sanchaya* get aggravated and *Dosha* become *Unmargami*.

- *Vata Prakopa* - *Koshthatod Sancharan*
- *Pitta Prakopa* - *Amlika, Pipasa, Paridaha*
- *Kapha Prakopa* - *Annadwesa, Hridayotkled*

Prasara

In third Stage aggravated *Dosha* overflow and starts circulating all over the body.

- *Vata Parasara* - *Vimargamana, Atopa*
- *Pitta Parasara* - *Osha, Chosha, Paridaha, Dhumayana*
- *Kapha Parasara* - *Arochaka, Avipaka, Angasada, Chhardi*

Sthanasanshraya

Stage of premonitory symptoms or stage of prodromata of a disease

Types of Sroto Dushti

Four types of manifestation of *Strotodushti*, *Atipravritti* (increased activity), *Sanga* (obstruction), *Siragranthi* (Aneurysm), *Vimargagamana* (opposite direction).^[5]

1. Attipravritti

It is defined as *Atishaya Pravritti* (increased activity), which means excessive flow. Increase flow of one or more *Doshas*, *Dhatu* and *Mala* through the *Srotas*.

2. Sanga

Also called *Strotoavrodha*, opposite of the *Atipravritti*. *Sanga* means obstruction which rise to most of the disease. *Sanga* is the main causative factor of *Khavaigunya*.^[6]

3. Vimargagaman

It means leaving it affected area through channels other than its own. All the elements Eg. *Doshas*, *Dhatus*, *Malas*, *Lasika*, *Ambu*, *Vasa* can *Vimargagamana* in different *Vyadhi* eg. in *Bhagandara* entering of *Mala* into *Mutra-Marga*.

4. Siragranthi

It means dilatation of veins causing obstruction to normal flow through *Srotas*.

Dosha-Dushya Sammurchchhana and Sthana Sanshraya

Stage of *Dosha-Dushya Sammurchchhana* or stage of premonitory symptoms of a disease. In this stage the aggravated *Dosha* start to localize to any part of the body and manifest the specific disease.^[7]

In fourth stage of *Kriyakala* (stage of disease manifestation), circulating *Doshas* if finds any susceptible part in the body get lodges there resulting in initiation of specific disease process with exhibition or Premonitory symptoms (*Purvaroop*) of that particular disease.^[8]

Dosha-Dushya Sammurchchhana is mainly Important for manifestation of disease. Where *Sammurchchhana* means *Alivyapti* (intermixing of the *Dosha - Dushya*). This particular combination of *Dosha & Dushya* is known as *Dosha-Dushya Sammurchchhana*.^[9]

According to *Madhav Nidana*, *Purvaroop* is feebly manifested symptoms or the hidden Symptoms of the forth coming disease.

In the stage of *Sthanasanshraya*, there is first ever mixing of *Dosha* with the *Dushya*. This combination results in development of some symptoms which is considered as *Purvaroop* of *Vyadhi*.

All the above stages including *Nidana Sevan*, *Khavaigunya*, *Srotodushti*, *Dosha-Dushya Sammurchhana* & *Sanshraya* results in *Vyadhi Utpatti*.

Vyakta (Stage of manifestation of Disease)

In *Vyakta Awastha*, completion of *Dosha- Dushya Sammurchchhana* and appearance of *Roga* takes place and accordingly symptoms occur.

Bheda (Stage of chronicity and complications)

It is the last stage of *Kriyakala*, in which disease can be diagnosed and its *Dosha* can be decided.

Concept of Vyadhi Utpatti

Nidan Sevan (Dosha Sadharmi and Dhatusviprita Aahara Vihara)



Dosha Sanchay



Dosha Prakopa



Dosha Prasara



Strotodushti (Sanga type of Strotodushti)



Sthanasanshraya



Dosh-Dushya Samurchchhana



Vyadhi Purvaroop



Vyadhi Utpatti (Roopa of Vyadhi)

CONCLUSION

As it has been discussed above that *Dosha-Dushya Sammurchchhana* is a condition in pathogenesis of

disease. Which lies in the 4th stage of *Kriyakala* that is *Sthanasanshraya*. By detailed description of the *Sthana Sanshraya* stage. It is found the origin of disease and for its manifestation *Khavaigunya* is important where the vitiated *Dosha & Dushya* get lodge & develop *Purvaroop* of the forth coming disease. Through complete knowledge & *Dosha-Dushya Sammurchchhana* one gets a chance to prevent the disease from getting worsen. Hence in view of *Roganidana*, *Chikitsa* a detailed clear knowledge of *Dosha-Dushya Sammurchchhana* become very much necessary.

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