

## Role of Dosha-Dushya Sammurchchhana in the Manifestation of Disease

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### ABSTRACT

According to *Ayurveda*, *Tridosha*, *Saptadhatu*, *Trimal* are fundamental factors of the body.<sup>[1]</sup> *Ayurveda* is a science that deals with both the therapeutic and preventive aspects of human health. *Dosha - Dushya Sammurchchhana* 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 Sammurchchhana* in the manifestation of disease.

**KEYWORDS:** *Dosh Dushya Sammurchchhana, doshas, dhatus, Pathogenesis, Ayurveda, Vyadhi, Samprapti.*

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### INTRODUCTION

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

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 *Vaigunya* and further this will increase *Vyadhi*.<sup>[1]</sup>

*Dosha-Dushya Sammurchchhana* 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*.<sup>[2]</sup> *Shatkriyakala* includes six stage where fourth stage known as *Sthansanshraya* has given description about the importance of *Khavaigunya* in the manifestation of disease. Where *Dosha-Dushya Sammurchchhana* takes place. *Khavaigunya* decides manifestation or non manifestation of disease.

### MATERIALS AND METHODS-

#### Mechanisms of Sammurchchana

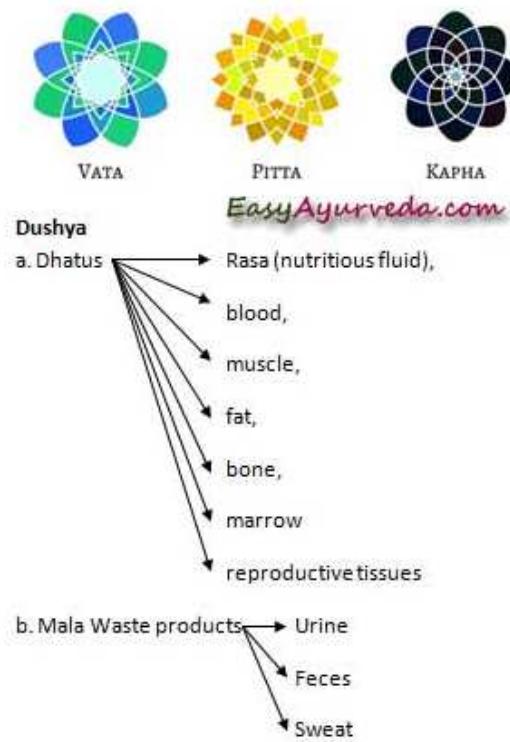
The process of sammurchchana involves the compression or accumulation of tissues due to the irregular influence of doshas. For instance:

- **Vata Imbalance:** Can lead to erratic movement and depletion of tissues, causing dryness and atrophy.

- **Pitta Imbalance:** May result in inflammation and tissue degeneration.
- **Kapha Imbalance:** Often leads to the accumulation or congestion of tissues, manifesting as heaviness and stagnation.

➤ *Dushyashcha Prithak Vyadhibhavet |  
Tayor Hi Sammurchhanaat Vyadhiraarambha  
Ityuchyate ||" (Ch. Vi. 6/12)<sup>5</sup>?*

**Dosha Dushya Sammurchana**  
Doshas interacting with Dushyas to cause disease



#### Principles of Dosh Dushya Sammurchhana:

1. **Dosha Imbalance:** The first step in Dosh Dushya Sammurchhana involves the vitiation or aggravation of one or more doshas. Factors such as improper diet, lifestyle choices, environmental influences, and emotional stress can disrupt the balance of doshas, predisposing an individual to disease.
2. **Affection of Dhatus:** Once the doshas become imbalanced, they exert their influence on the dhatus or body tissues. According to Ayurveda, there are seven primary dhatus: Rasa (plasma), Rakta (blood), Mamsa (muscle), Meda (adipose tissue), Asthi (bone), Majja (bone marrow), and Shukra (reproductive tissue). The vitiated doshas affect these dhatus, leading to pathological changes and disease manifestation.
3. **Formation of Ama:** As the doshas interact with the dhatus, they produce toxins or ama, which are metabolic waste products. Ama is considered the root cause of many diseases in Ayurveda, as it disrupts cellular functions, impairs tissue nourishment, and obstructs the channels of the body (srotas).

4. **Disease Manifestation:** The culmination of dosha vitiation and dhatu affection results in the manifestation of specific symptoms and signs characteristic of the underlying imbalance. Ayurvedic diagnosis involves identifying the predominant dosha, the affected dhatus, and the nature of the disease manifestation through careful examination of clinical features, pulse diagnosis (Nadi Pariksha), and other diagnostic modalities.

#### 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*.<sup>[3]</sup>

#### 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*.<sup>[4]</sup> 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 - Stabdhpurna Koshtatha*
- *Pitta Sanchaya - Pittavbhasata Mandoshmata*
- *Kapha Sanchaya - Gauravam, Alasya*

**Prakopa**

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

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

**Prasara**

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

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

**Sthananshraya**

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).<sup>[5]</sup>

**1. Atipravritti**

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 *Strotoavroda*, opposite of the *Atipravritti*. *Sanga* means obstruction which rise to most of the disease. *Sanga* is the main causative factor of *Khavaigunya*.<sup>[6]</sup>

**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*. 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.<sup>[7]</sup>

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 (*Purvaroopa*) of that particular disease.<sup>[8]</sup>

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

In the stage of *Sthananshraya*, 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 Dhatuviprita Aahara Vihara)*



*Dosha Sanchay* ↓

*Dosha Prakopa*



*Dosha Prasara*



*Strotodushti (Sanga type of Strotodushti)*



*Sthananshraya*



*Dosh-Dushya Sammurchchhana*



*Vyadhi Purvaroopa*



*Vyadhi Utpatti (Roopa of Vyadhi)*

**Sammurchhana Dosha-Dushya in Particular Illnesses -**

*Amavata:*

- *Dosha: Vata-Kapha*

- Dushya: Rasa, Rakta, Asthi and Majja
- Sammurchhana causes systemic symptoms and inflammation in the joints.

#### Prameha

- Dosha: Kapha predominance
- Dushya: Rakta, Rasa, Mamsa and Meda
- There are contemporary connections between insulin resistance and obesity.

#### Tamaka Shwasa

- Dosha: Vata-Kapha predominance • Dushya: Pranavaha Srotas, Rasa Dhatu • Comparable to chronic asthma or COPD.

#### Raktapitta

- Dosha-Pitta
- Dushya-Rakta dhatu
- Compare with Haemorrhagic condition

### DISCUSSION-

#### Understanding Ayurvedic Principles:

Before delving into Dosh Dushya Sammurchhana, it's essential to understand the foundational principles of Ayurveda. Ayurveda recognizes the human body as composed of five elements: earth, water, fire, air, and ether. These elements combine to form three primary bio-energies or doshas: Vata (air and ether), Pitta (fire and water), and Kapha (water and earth). Each individual possesses a unique constitution, or Prakriti, determined by the predominant dosha balance at birth.

The concept of doshas extends beyond individual constitution to influence bodily functions, temperament, and susceptibility to disease. When the doshas are in a state of equilibrium, health ensues. However, imbalances in the doshas disrupt this equilibrium, leading to disease manifestation.

### CONCLUSION

As it has been discussed above that *Dosha-Dushya Sammurchchhana* is a condition in pathogenesis of disease. Which lies in the 4<sup>th</sup> 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 *Purvaroopa* 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. *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*.<sup>[9]</sup>

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