

A CLASSICAL REVIEW ON *DOSHA VRIDHI* AND *DOSHA KSHAYA* W.S.R. TO  
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Article Received on 11/06/2024

Article Revised on 01/07/2024

Article Accepted on 22/07/2024

## ABSTRACT

*Ayurveda* is an old science that is very scientific and based on numerous fundamental principles. The three basic components of *Ayurveda*, which is considered the study of life, are *Dosha* (biological entities), *Dhatu* (tissue entities), and *Mala* (waste products). A person's longevity and well health depend greatly on the balance of these elements. *Vata*, *Pitta*, and *Kapha* are the three *Doshas* according to *Ayurveda*. While they are in their normal state, they produce, regulate, and carry out every bodily function. They become aberrant in an imbalance state, contaminating *Dhatu* and *Mala* and causing ailments. *Dosha*, *Dhatu*, and *Mala* are the components of the human body. In order to comprehend the significance of *Dosha Vriddhi* – *Kshaya* in the treatment of sickness, this study intends to investigate the applied physiology of *Dosha Vriddhi* (aggravation of *Dosha*) and *Dosha Kshaya* (diminution of *dosha*). All classical books, including *Brihatrayi* and *Laghutrayi*, were used for this research article.

**KEYWORDS:** *Dosha*, *Dosha Vriddhi*, *Dosha Kshaya*

## INTRODUCTION

Our human body is composed of *Dosha*, *Dhatu* and *Mala*<sup>[1]</sup>, among which *Doshas* are the principle factors for regulating homeostasis within body. It has been said by *Acharya Vagbhata* that, diseases are produced by the lack of equilibrium state between *Doshas* and normalcy or homeostasis is maintained by their cordial balance.<sup>[2]</sup> *Acharya Sushruta* has given much importance to the role of *Doshas* in maintenance of normalcy within body by saying- देह एतैस्तु धार्यते - "the body is never without *Kapha*, *Pitta* and *Maruta* (*Vayu*) and even *Shonita* (blood); the body is always supported by these".<sup>[3]</sup>

All of the schools of *Ayurveda* accept the fact that, *Doshas* can be divided primarily into two categories, namely *Sharira Dosha* (which controls the somatic activities) and *Manasa Dosha* (which controls mental activities). Further *Sharira Doshas* are divided into three principle components namely *Vata Dosha*, *Pitta Dosha*

and *Kapha Dosha*. Again *Manasa Doshas* are divided into two principle components namely *Raja Dosha* and *Tama Dosha*.<sup>[4]</sup> *Acharya Sushruta* states that *Vata*, *Pitta*, and *Kapha* are the basic constituents of the human body. In a normal state, they control *Adho* (lower), *Madhya* (middle), and *urdhwa* (upper) regions of the body respectively. *Doshas* are also called *Tristhuna* because they support the body as building pillars.<sup>[5]</sup> Though *Akash*, *Vayu*, *Agni*, *Aap*, and *Prithvi* are the five *mahabhutas* that comprise the body. Three bio-energies, however, are responsible for maintaining the functional state: *Vata*, *Pitta*, and *Kapha*. *Vata* is a type of kinetic energy that powers all of the body's intricate movements. The heat energy known as *Pitta* is what drives metabolism. The mechanical energy known as *Kapha* gives the body its binding strength. The body's ability to operate is disrupted when *Doshas* are vitiated. On the other hand, when *Doshas* are reduced, signs and symptoms are reduced. If *Doshas* are worsened, then

signs and symptoms are enhanced. It is necessary to take prompt corrective action in order to attain the *samya*, i.e. the equilibrium; in the absence of it, the illness will worsen. Based on the *Shatkriyakala*, the treatment plan should be implemented.

### AIM AND OBJECTIVES

1. To evaluate, explain, and discuss *Dosha Vridhi*, and *Dosha Kshaya* in the context of *Ayurveda*.
2. To illustrate the clinical importance of *Dosha Vridhi* and *Dosha Kshaya*.

### MATERIALS AND METHODS

Textbooks on *Ayurveda*, such the *Brihatrayi* and *Laghutrayi*, are a good source of information about *Dosha Vridhi* and *Dosha Kshaya*. For relevant subject matter compilation, medical journals, both index-free and with indexes, have been consulted.

### LITERARY REVIEW

#### Definition of *Dosha*<sup>[6]</sup>

धातवश्च मलाश्चापिदुष्यन्त्येभिर्विस्तृततः ।  
वातपित्तकफा एते त्रया दोषा इति स्मृताः ॥  
(भावप्रकाश पुर्वखण्ड 3/100)

**Dravyas-the constituents of *Sarira***:-The concept of *Tridosha* is not imaginary, it is applied medical aspect of *Panchabhutika* theory of Indian philosophies. The three *Doshas* are definitely *Panchabhautikam* their origin and nature having the following pattern of constitutional predominance.

*Akash* and *Vayu Mahabhuta* = *Vata Dosha*

*Tej Mahabhuta*= *Pitta Dosha*

*Jala* and *Prithivi Mahabhuta*= *Kapha Dosha*

The *Bhutas* are *Dravya* or matter. The one which is a substratum of the qualities and actions and is a concomitant cause is known as matter<sup>[7]</sup>

#### Importance of *Dosha*

धर्मार्थकाम-मोक्षानामारोग्यं मूलमुत्तमम् ।

रोगास्तस्यापहर्ताः श्रेयसो जीवितस्य च ॥ (C.Su. 1/16)<sup>[8]</sup>

In brief the *Tridoshas* viz. *Vata*, *Pitta* and *Kapha* destroy and sustain the body in their normal and abnormal states. The three *Doshas* may be understood as the three major groups of all the things as well as activities related to *Sarira* and *Manas*. Those directly concerned with the development and growth may be put in the *Kapha* group which comes from *Jala* and *Prithivi Mahabhuta*, In the natural state this group (*Shlesma* or *kapha dosha*) promotes strength in the form of *Ojas* and in morbid condition it takes the form of excreta (*Mala*) and causes misery.<sup>[9]</sup> *Doshas* are the chief constituents of the human body. The *Dhatu* word itself comes from the verb *Dharana*, which means 'to support'. Though *Doshas*, *Dhatu*s, and *Malas* are present concurrently in the body throughout life, *Doshas* are the most important.<sup>[10]</sup> Like the roots of a plant is the chief factor or basic support in all stages i.e. origin, sustenance, and destruction of the plant.<sup>[11]</sup> Similar to this, in a normal state, *Doshas* (in terms of quantity, quality, and function) preserve an

individual's health. Illnesses begin when they truly become abnormal. The three *Doshas* of the body are consequently given significance since *Doshas* are *Dehadharaka*. *Doshas*, like *Dhatu* and *Mala*, is a natural vitiator. When they are vitiated, they vitiate others, including *Dhatu*s and *Malas*. Each of these harmful elements acts on the body in multiple ways. It is not that the pathogenic causes are limited to the *Vata*, *Pitta* and *Kapha*. These components take on countless configurations through permutation and combination. This can be divided into three categories based purely on fundamental characteristics.

#### The common cause of *Dosha Vridhi*<sup>[11]</sup>

- *Doshas* only are the chief cause of all diseases.
- Just as the bird flying for the whole day throughout the sky is not able to avoid its own shadow, just as all the things of the universe cannot exist separately from (devoid of) the three *Gunas* (*Sattva*, *Rajas*, and *Tamas*);
- Similarly, all the different kinds of diseases, cannot be separated from the *Doshas*. The increase in the quantity of *Doshas*. is mostly due to *Santarpana* *Kaphanugat*, and *Kshaya* is due to *Vata* and *Apatarpana*.
- Diet or behaviour which is similar to the *Guna* of a *Doshas* will lead to its increase and vice versa.

#### Common causes of *Dosha Kshaya*<sup>[12]</sup>

- The common causes of diminution *Doshadi* are physical exercise, fasting, anxiety, intake of unctuous food and eating food in small quantities.
- Habitual intake of food having one taste only.
- Overexposure to wind & sun, excessive fear, grief, intake of unctuous drinks, excessive elimination of phlegm, blood, semen and other excreta, old age and period of *Adana* (absorption of energies due to unfavorable environment) and demoniac seizures.
- The factors stated above relate to the diminution of all the *Doshas* except *Vata*.
- The causes of the diminution of *Vata* are inadequate thinking, day sleep, etc.
- The diminution of *Vata* may be caused even by fasting because fasting is responsible for the lack of excreta and unless there are excreta, the required quantity of *Vata* cannot be produced.

### SYMPTOMS OF *DOSHA VRIDDHI* AND *DOSHA KSHAYA*

#### *VATA VRIDDHI LAKSHAN*

- *Karsya* - Emaciation
- *Mala sanga* - Constipation
- *Atopa* – Gurgling sound in the intestine
- *Adhmana* – Distention of abdomen
- *Moha* – Delusion
- *Dainya*- Timidity
- *Bhaya*- Fear
- *Soka*- Grief
- *Pralapa* – Delirium
- *Asthisula*- Pain in bone

- *Karsnya* - Blackish discoloration
- *Gatra Sphurana*- Throbbing sensation in body parts
- *Gatra Kampa* – Tremors
- *Usna kamita* – Desire for warmth
- *Sangyanas*– Loss of Consciousness
- *Nidranasa* – Loss of Sleep
- *Alpa balatva* – Decrease in strength
- *Gada varca* – Hard stools
- *Indriyopaghata*- Diminution of function

#### VATA KSHAYA LAKSHAN

- *Manda Cheshtata* – deterioration of activities which are normal to *Vayu*.
- *Alpa vaktwam/Alpa Bhashita* – Less speech, less inclined to speak.
- *Apraharsha* – Lack of enthusiasm, exhilaration and emotional push.
- *Mudha sangnata/Sangna Moha* – altered consciousness.
- *Angasya sada* – feeling as if the body activities have slowed out or come to a halt.
- *Swa yoni vardhana kanksha* – affinity or liking towards things, food and activities which increase *Vata*.
- *Katu tikta kashaaya ruksha laghu sheetaanam kanksha* – Liking towards pungent, bitter and astringent foods, those which are dry, light and cold, all these qualities and tastes increase *Vata*.
- *Shleshma Vriddhi Ukta Amayaha* – When there is *Vata Kshaya*, simultaneously *Kapha* increases.

#### PITTA VRIDHI LAKSHAN

- *Pitavabhasta* – Yellowish discoloration of the body
- *Santapa* – Increased body temperature
- *Sitakamitva* – Desire for cold things
- *Alpanidratva* – Disturbed sleep or diminished sleep
- *Murcha* – Fainting
- *Balahani*- Loss of strength
- *Indriya dourbalaya*- Weakness in sense organ
- *Pitavinmutranetravam*- Yellowish discoloration of stool, urine, eyes
- *Glani*- Fatigue
- *Ojovisramsa*- Displacement of *Ojas*
- *Trisna*- Thirst
- *Krodha*- Anger
- *Paka*- Suppuration
- *Sveda*- Excessive perspiration
- *Kleda*- Sloughing
- *Kotha*- Putrifaction
- *Kandu*- Itching
- *Srava*- Discharge
- *Raga*- Redness
- *Yathasvam cha gandha varna rasa bhi nirvartanam*- Exhibition of inherent smell i.e. fishy smell, all colors except white and red, pungent and sour taste

#### PITTA KSHAYA LAKSHAN

- *Manda agnita, Manda anala*– weakness of digestive fire, sluggish digestion, indigestion

- *Manda Ushmata*– decrease of body temperature (hypothermia)
- *Sheeta* – feeling of excessive coldness in the body
- *Nishprabhata, Prabha Hani*– lack of body luster, lusterless appearance
- *Saitya*- Coldness
- *Arochaka*-Anorexia
- *Avipaka*- Indigestion
- *Anga Parushya*- Roughness in body parts
- *Kampa*- Tremors
- *Gaurava* – Heaviness
- *Nakha, nayana souklyam*- Whitish discoloration of nails and eyes

#### KAPHA VRIDHI LAKSHAN

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- *Nakha, nayana souklyam*- Whitish discoloration of nails and eyes
- *Kasa*- Cough
- *Praseka*- Excessive salivation
- *Hrillasa*- Nausea
- *Agnisada*- Weakness in digestive functions
- *Kandu*- Itching
- *Sneha*- Unctuousness
- *Kleda*- Stickiness
- *Upadeha*- Accumulation of waste substances over body
- *Bandha*- Obstruction to normal path
- *Madhurya* – Chronicity of the diseases

#### KAPHA KSHAYA LAKSHAN

- *Antardaha* – burning sensation inside the body
- *Amashayetara aashaya shoonyataa*– feeling of emptiness in the seats of kapha other than stomach,
- *Sandhi shaithilya (shlatha sandhita)*– feeling of looseness (loss of integrity) in joints of the body
- *Trishna* – increased thirst
- *Dourbalyam* – debility, feeling of weakness
- *Rukshata* – Dryness of the body
- *Prajaagaranam*– loss of sleep
- *Bhrama* – giddiness

#### CONCLUSION

The human body is composed of several fundamental elements, including the *Doshas*, *Dhatu*, *Mala*, and *Panchbhautika* constituents.

Seasonal and lifestyle changes are highly influenced by *Doshas* among them. Any deviation of the *Doshas* from their typical range can result in illness. It is crucial to understand the pathophysiology of the disease since *Doshas* have a more significant role in treatment than other components. The therapeutic drugs have different properties from the vitiated *Doshas*. Therefore, it is critical to comprehend how *Doshas* functions in therapeutics.

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