

A REVIEW ON APPROACH TO SHARIRIK DOSHA PAREEKSHA

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ABSTRACT

Tridosha (Vata, Pitta and Kapha) are base of our body. *Tridosha* maintain health of a person so *Dosha Pareeksha* is a necessary tool to identify healthy or diseased condition. *Dosha Pareeksha* is done by features which are mentioned as *Dosha Vriddhi Lakshana* or *Dosha Kshaya Lakshana*. *Dosha* greatly increased produce their own symptoms depending on their strength, *Dosha* decreased will cast off their own symptoms and *Dosha* which are normal attend to their normal function. This article is about importance of *Dosha* in *Sharir* and evaluation of *Lakshana* of *Dosha* in their different stage.

Keywords: *Dosha, Dosha Pareeksha, Dosha Vriddhi Lakshana, Dosha Kshaya Lakshana.*

INTRODUCTION

Ayurveda, the science of life has many fundamental principles. Among all principles a most important basic principle is “*Tridosha Siddhant*”. The whole Ayurvedic science is based on this *Tridosha* theory. “*Dushyanti Iti Dosha*” means factors in the body, which pollute themselves and start to pollute others in body is called “*Dosha*”. There are two types of *Dosha Sharirik Dosha* and *Maansik Dosha*. *Sharirik Dosha* is *Vata, Pitta* and *Kapha*. *Maansik Dosha* is *Raja* and *Tama*¹. Among these *Dosha Vata, Pitta* and *Kapha* are collectively known as *Tridosha*. These are pillars of our body. These *Dosha* supports our body likewise pillars support a building so these are also known as *Trishuna*². These *Dosha* maintain the

health of an individual by controlling the physiology or mechanism of different function of the body. *Aacharya Sushrut* mention that *Vata, Pitta* and *Kapha* hold our body by their actions like air, sun and moon hold the universe by their actions³. So the functions of *Dosha* should be regular and in their limits for a healthy person. *Aacharya Sushrut* mentions the *Dosha* should be in balance and has proper function (*Sama* i.e. *Prakrut Dosha*) for a healthy person⁴. Imbalance of *Dosha (Dosha Vaishamy)* is the cause for diseases and balance of *Dosha (Dosha Saamyta)* is the reason behind health⁵. Therefore *Dosha Saamyta* is necessary for a healthy person. Imbalance in *Dosha* leads to many diseases. It may

occur by increased *Dosha (Dosha Vriddhi)* or decreased *Dosha (Dosha kshaya)*. So the *Dosha Pareeksha* or examination is necessary to know about state of *Dosha* in body.

Aim and Objectives

1. A brief study of reasons behind *Dosha Vaishamyta*.
2. Description of functions of *Tridosha* in *Prakrut Avastha*.
3. Illustrated study of *Dosha Vriddhi* and *Kshaya Lakshana* mentioned in Ayurvedic texts.
4. Conclusion will be designed on the basis of description.

Materials and Methods

It is a review study which is based on Ayurvedic texts. Study materials related to *Dosha, Dosha Vaishamyta*, functions of *Dosha, Kshaya* and *Vriddhi Lakshana* of *Dosha* will be collected by different Ayurvedic texts.

Dosha Pareeksha

Dosha Pareeksha is done by evaluation of different *Lakshana* in body which generate due to *Saamyta* or *Vaishamyta* of *Dosha*. If *Dosha* are in *Saamyta* stage they do their functions properly but in *Vaishamyta* stage their functions become improper and show different *Lakshana*.

So to examine *Dosha* normal functions of *Dosha, Dosha vriddhi* and *kshaya Lakshana* must be known.

Dosha Vaishamyta

According to Ayurvedic science *Tridosha* are the main causative factors for the maintenance of health and manifestation of disease. The line of treatment also depends upon *Tridosha* theory. *Tridosha* attain *Vishmavastha* owing to irregular adopt of daily regime and seasonal regime. This *Vishmavastha* is of three types – *Vriddhi, Kshaya* and *Prakopa*⁶. By using *Saamany Guna Dravyas* to *Dosha* continuously the same concerned *Dosha* will aggravate called as *Vriddhi*. By using *Viparita Guna Dravyas* to *Dosha* continuously the same concerned *Dosha* will allay i.e. called as *Kshaya*. The *Prakopa* or provocation is

nothing but an advanced stage of *Vriddhi*. The *Vriddhi* or *Kshaya* stages of *Doshas* first gives rise to diseased process i.e. pathology and secondly to diseased structure i.e. morbid anatomy and lastly diseased organ i.e. de-arrangement. These body humors in their equilibrium state maintain and sustain the body health. If this stage is disturbed, then they start to pollute the body.

Causes of *Doshavaishamyta* –

The factors which vitiates *Doshas* are broadly classified into three types⁷ –

- 1) *Asatmyendriyarth Samyoga*
- 2) *Pragyaparadha*
- 3) *Parinama*

Asatmyendriyarth Samyoga – It is a heterologous correlation of sense organs with their objects i.e. *Shabda, Sparsha, Rupa, Rasa* and *Gandha*. The mismatched correlation of the *Indriya* with their *Arthas* is of three types. Those are –

- a) *Atiyoga*
- b) *Heenayoga*
- c) *Mithyayoga*

Pragyaparadha – These are the volitional transgressions because they are under the range of site of the mind. So the person, who is doing *Pragyaparadha*, such persons understanding, will and memory power is disarranged. The following behaviors are to be considered as *Pragyaparadha* –

- a) Suppression or premature expulsion of natural urges.
- b) Enjoying freely with rash acts.
- c) Excessive sexual activities.
- d) Be dilatory towards treatment.
- e) Wrongful undertaking of *Panchkarma* therapy.
- f) Disregard on aged persons, modesty and customs.
- g) Involving in things, which are known to be harmful.
- h) Going to improper places at improper time.
- i) Friendship with evil doers.
- j) Giving off good habits completely.
- k) Satisfaction at achievement, fear, anger, foolishness, arrogance or injurious acts.

- l) Any acts that is harmful to the body and life.
Parinama – This is considered as *Kaal* (seasons). If all seasons exhibit their qualities normally i.e. called *Prakriti*. If exhibits any abnormalities that is called *Vikriti* of *Kaal*. *Vikriti* of *Kaal* is divided into three types –
- Atiyoga* – A season marked with exaggerated characters.
 - Hinayoga* – A season marked with deficiency of its special characters.
 - Mithayoga* – A season marked with contrary of its true nature.

All this above causes vitiate the *Doshas* and distribute their equilibrium stage and develops the series of pathological changes. Such *Dosha Vikriti* is classified into three types – *Vridhhi*, *Kshaya* and *Prakopa* (advance stage of *Vridhhi*)

Functions of *Dosha* –

Vata functions – *Vata* performs enthusiasm, expiration, inspiration, body activities, initiation of urges, proper functioning of all tissues and sense organs⁸, normal elimination of materials to be excreted out⁹ and maintains normal condition of *Dosha*, *Dhatu* and *Agni*¹⁰.

Pitta functions – Functions of *Pitta* in normal state are digestion, to maintain body temperature vision, hunger, thirst, appetite, glow, intellect, intelligence, valor, smoothness of body¹¹ and calmness of mind.

Kapha functions – *Kapha* in its normal state provides stability, unctuousness, solidity of joints, self control¹², heaviness, potency, strength, patience and ungreediness¹³.

Dosha Vridhhi Lakshana –

Vata Vridhhi Lakshana – *Vata* will create hoarseness of voice, body emaciation, blackish discoloration of skin, tremors, desire of hot things, sleeplessness, lack of strength, constipation¹⁴, distension of abdomen, loss of sensory organs perception, delirium, vertigo and grief¹⁵.

Pitta Vridhhi Lakshana – Yellow tone of skin, increased body temperature, desires of cold things lack of sleep, unconsciousness, loss of strength, weakness of sensory organs, yellow discoloration of stool,

urine and eyes¹⁶, excessive hunger and thirst and burning sensations in body¹⁷.

Kapha Vridhhi Lakshana – White tone of skin, feeling of cold, stability (absence of movements), feeling of heaviness in body, depression, stupor, excessive sleep and flabbiness of bone joints¹⁸, suppression of digestive fire, nausea, laziness, sluggishness in body, dyspnoea and cough¹⁹.

Dosha Kshaya Lakshana –

Vata Kshaya Lakshana – Less activities of body, less speech, lack of contentment, loss of sense and perception²⁰.

Pitta Kshaya Lakshana – Decreased body heat and digestive fire, loss of complexion²¹ and feeling of cold²².

Kapha Kshaya Lakshana – Dryness, burning sensation inside the body, emptiness of *Kapha* sites, looseness of joints, thirst, debility, loss of sleep²³, vertigo and heart palpitation²⁴.

DISCUSSION

Vitiation of *Dosha* i.e. *Dosha Vaishamy* is the cause of disease. *Dosha Vaishamy* is diagnosed by examination of *Dosha* i.e. *Dosha Pareeksha*. *Dosha Pareeksha* can be done by knowledge of normal function of *Dosha* and *Dosha Vridhhi – Kshaya Lakshana*. If functions of *Dosha* are in proper manner then body remains healthy otherwise body will be diseased. By examination of *Dosha* we get whose *Dosha* is increased or decreased and we can treat them accordingly. *Kshaya Vridhhi* symptoms of *Dosha* depend on their *Gunas*. Likewise *Vata Vridhhi Lakshana* hoarseness of voice, emaciation, sleeplessness and constipation are due to increased *Ruksha Guna* of *Vata*, desire of hot things and tremors appear respectively due to increased *Sheet* and *Chala Guna* of *Vata*. *Pitta Vridhhi Lakshana* increased temperature, desire of cold things, increased hunger and thirst and burning sensations are due to increase in *Ushna – Teekshna Guna* of *Pitta*. *Kapha Vridhhi Lakshana* feeling of cold, stability, heaviness in body and suppression of digestive fire are

respectively due to increased *Sheet, Sthira, Guru* and *Mand Guna* of *Kapha*.

CONCLUSION

We can conclude that by *Dosha Pareeksha* diagnosis of different disease will be done and it is also come to know that which *Guna* of particular *Dosha* is vitiated. According to them we can treat disease with proper *Ausadh, Aahar* and *Vihaar*. Therefore we must use *Dosha Pareeksha* in clinical investigation of patient for better diagnosis and treatment.

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