



ROLE OF DOSHA AND DOSHA MAANA VIKALPA (62 PERMUTATIONS AND COMBINATION) IN SAMPRAPTHI OF ANUKTHA VYADHI: A REVIEW

Ajantha ^{1*}, Geetha Nayak S ², Anjana ³

¹Professor, Department of Roga Nidana & Vikruti Vignana, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan, India

²Final year PG Scholar, Department of Roga Nidana & Vikruti Vignana, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan, India

³Final year PG Scholar, Department of Swasthavritta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan, India

*Corresponding Author Email: me.ajantha@gmail.com

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ABSTRACT

Doshas are basic elements responsible for origin, maintenance of health, manifestation of disease and perishing of human body. Therefore, dosha is the integral part of human body. The balance of tri-dosha forms an important part for optimal health. A specific dosha on aggravation may cause various diseases depending upon various attributes of samprapthi gataka. Even then dosha plays a pivotal role in samprapthi. Hence, an in-depth exploration of attributes connected to dosha like dosha sthana, dosha gunas, prakrutha dosha karma, types and sub types of dosha, vruddi, kshaya, prakopa lakshana, manifestations by dosha in kriyakala, dosha avarana, prakruti sama samavaya and vikruti vishama samasamavaya relationship and finally dosha maana vikalpa will pave way for better diagnosis and treatment of Anuktha vyadhi. Diagnosis and treatment of disease depends on knowledge of specific features of these doshas and other factors in the patient. A physician not acquainted with the specific features of dosha will not be able to diagnose and cure the disease successfully. Thus, imperative knowledge of the above attributes connected to dosha will aid in understanding dosha vaigunya in samprapthi of anuktha vyadhi.

KEY WORDS: Dosha Maana Vikalpa, 62 permutation and combination of doshas, Anuktha vyadhi

INTRODUCTION

Doshas are basic elements responsible for origin, maintenance of health, manifestation of disease and perishing of human body. Therefore, dosha is the integral part of human body. The balance of tri-dosha forms an important part for optimal health. Ayurveda treatise expounds, set of specific gunas possessed by respective doshas influencing manifestation of its function and other attributes. Generally, sevana (indulgence) of nidana like ahara, vihara with similar qualities to dosha results in vriddhi of that specific dosha and on the contrary, opposite properties will result in kshaya (decrease) of dosha. Specific dosha permutation and combination involved in a disease process will produce specific symptoms under the influence of guna involved in samprapthi (pathological process). Ayurveda advocates that no disease can occur without dosha imbalance. Vyadhi and health is defined as “rogasthu dosha vaishamyam, dosha samyam arogatha”¹ indicating disease resulting from dosha vaishamyam (disequilibrium) and health is a state of dosha samya avastha (equilibrium).

Knowledge of vikalpa and pradhayana samprathi finds its importance as pathogenesis of all diseases commence with vitiation of doshas. Vikalpa is defined as “samavethanam punah doshanam amsha amsha bala vikalpo kalpanam”². Amsha amsha kalpana of dosha indicates towards proportional analysis of qualities of dosha involved. The alteration of dosha caused by nidana sevana alters the properties of dosha as well. Further, pradhayana samprapthi involves assessment of “tara tama bhavas” of dosha mentioned based on the aggravation and diminution of

the doshas. It helps in the identification of dominance of doshas in cases of two or more doshas involved in pathology. In case of two dosha involvement, term “tara” is ascribed to denote its dominancy in comparison to other dosha. In case of three dosha involvement the word “tama” is used to demonstrate its dominancy with other two doshas.

Charaka in sutra sthana opines that Diseases are innumerable; it is not possible to name all the diseases³. Hence, Acharyas have put forward the concept of anuktha vyadhi. Anuktha vyadhis include vyadhis readily not mentioned in the classics. Charaka acharya at the end of chikitsa sthana (yonivyapath chikitsa) mentions that due to fear of expansion of samhita, all the diseases are not mentioned. The diseases that are not mentioned should be treated based on knowledge of doshas. Further Acharya Sushruta opines that without involvement of doshas no disease is formed.

With this background knowledge on importance of dosha in causation of any disease, knowledge of dosha vikalpa, forms the basis for better diagnosis and formulation of treatment plan. Acharya charaka has mentioned 62 permutation and combinations of doshas primarily to be identified in disease causation. It has to be inferred that equilibrium of all tri-dosha bestows health and is 63rd combination. Charaka has mentioned sign and symptoms manifesting in few dosha vikalpa states⁴. A keen understanding of these will help in better understanding of anuktha vyadhi (unnamed disease). Thereby, physician achieves better, specific diagnosis and can plan very comprehensive

treatment for anuktha vyadhi considering different attributes of dosha.

Diseases are caused by doshas. Therefore, the specific manifestation of diseases can be determined by taking into account the specific attributes of doshas. There are two types of combination of doshas, viz. similar to the nature of the constituent factors and the other dissimilar to the nature of the constituent factors.

Prakruthi-sama-samavaya is combination without inhibition of the attributes of the constituent factors in the resultant manifestation. If there is inhibition of the attributes of any of the factors constituting the disease, then it is known as vikrithi-vishama-samavaya. It can be explained as the combination of involving the manifestation of attributes that are contradictory to those normally present in the constituent factors. From the type of combination involving the manifestation of attributes that are contradictory to those normally present in the constituent factors, one should determine the specific attributes of the doshas and thereafter proceed to ascertain the specific manifestation of diseases⁵.

DISCUSSION

A disease is to be examined first and then based on the examination appropriate treatment has to be administered. Therefore, treatment can be successful only if the disease diagnosis is correct and specific. Thus, before naming any vyadhi understanding all the vikruthi, of the components of disease is important. Among them dosha is the primary component.

An in-depth exploration of attributes connected to dosha like dosha sthana, dosha gunas, prakrutha dosha karma, types and sub types of dosha, vruddhi, kshaya, prakopa lakshana, dosha in kriyakala, dosha avarana and finally dosha maana vikalpa will pave way for better diagnosis and treatment of Anuktha vyadhi.

Dosha sthana⁶: Dosha normally dominantly reside in particular sthana (place). The doshas are primarily located as follows: vata in Pakvashaya (large intestine), pitta in Nabhi (umbilicus) and kapha in Uraha (chest) and further they move to other places. The location of primary site of the dosha and the place of movement are tabulated in table 1:

Table 1: Sthana of doshas

Sthana of doshas		
Vata dosha	Pitta dosha	Kapha dosha
Pakvashaya (large intestine)	Nabhi (umbilicus)	Uraha (chest)
Kati (waist)	Amashaya (stomach)	Kanta (throat)
Sakthi (thigh)	Sweda (sweat)	Shirah (head)
Shrotra (ear)	Lasika (lymph)	Kloma (pancreas)
Asthi (bones)	Rudira (blood)	Parva (small joints)
Sparshanendriyam (skin)	Rasa (plasma)	Amashaya (stomach)
	Druk (eyes)	Rasa (plasma)
	Sparshanam (skin)	Medho (fat)
		Grahanam (nose)
		Jihwa (tongue)

Dosha guna^{7,8}: each dosha possess specific guna (properties). The diseases are generated due to the varied functioning of these attributes. Recognizing these plays a major role in management of the disease. The gunas of each dosha are tabulated in table 2.

Table 2: Guna of doshas

Guna of doshas		
Vata dosha	Pitta dosha	Kapha dosha
Ruksha (dry)	Sasneha (slight unctuousness)	Snigdha (unctuousness)
Laghu (light)	Teekshna (penetrating)	Sheeta (cold)
Sheeta (cold)	Ushna (hot)	Guru (heavy)
Sukshma (subtleness)	Laghu (light)	Manda (light)
Chala (movement)	Visram (foul smell)	Mrtsna (slimy)
Vishada (clear)	Saram (free flowing)	Sthira (stable)
Khara (rough)	Dravam (liquidity)	Mrudu (soft)
	Amla (sour)	Pichilla (slimy)
	Katu (pungent)	Madhura (sweet)

Function of Dosha in prakrutha avastha⁹: doshas in prakrutha avastha (normalcy) maintains the health, whereas in vikrutha avstha (deranged) affects the health. Doshas exhibit specific functions in prakrutha avastha. The functions of each dosha in prakrutha avstha are tabulated in table 3.

Table 3: Functions of dosha in prakrutha avastha

Dosha	Functions
Vata	Uchvasa (expiration), nisvasa (inspiration), ceshta (movements), vega pravarthana (regulation of natural urges), samyak gati of dhatus (regulation of proper nourishment and functions of tissues) and patava of aksha (regulation of formation of sense organs)
Pitta	Pakthi (digestion), ushma (generation of body heat), darshana (vision), kshut (hunger), trshna (thirst), ruchi (taste), prabha (lustre), medha (retention of memory), dhi (intellect), shaurya (valour), mardhava of tanu (softness of body)
Kapha	Sthirathva (stability), snighdhatva (unctuousness), sandhibandhatva (stability of joints) and kshama (forbearance)

Dosha sub-types¹⁰: each doshas are classified into five sub-types respectively. Each of these subtypes are located in particular place and are responsible for respective functions. The location, movement and functions of each sub-types are tabulated in table 4.

Table 4: Types of dosha

Vata	Location	Movement	Functions
Prana	Murdhaga (head)	Urah (chest), kanta (throat)	Buddi-hrudaya-indriya-chitta-druk (supports mind, heart, sense organs, intelligence), shteevana (expectoration), kshavathu (sneezing), udgara (belching), nishwasa (inspiration), anna pravesha (swallowing of food)
Udana	Uraha (chest)	Nasa (nose), nabhi (umbilicus), gala (throat)	Vaak pravrutti (initiation of speech), prayathna (effort), urja (enthusiasm), bala (strength), varna (colour), smriti (memory)
Vyana	Hrut (heart)	Deha-chari (moves all over the body)	Gati (walking), apakshepana (bringing body parts downwards), utkeshpana (lifting the body upwards), nimesha (opening of the eyes), unmesha (closing of the eyes), prayah-sarva-kriyasthanmin-pratibhadda-shareerinam (generally all the activities related to the body)
Samana	Agni samipa (near digestive fire)	Kostha (alimentary tract)	Annam grahana (collects the food), annam pachati (helps in digestion), annam vivechayathi (helps in assimilation), munchati (eliminates the waste)
Apana	Apana (large intestine)	Shroni (waist), basti (bladder), medra (penis), uru (thighs)	Shukra nishkramana (elimination of reproductive fluid), arthava nishkramana (elimination of menstrual blood), shakruth nishkramana (elimination of faeces), mutra nishkramana (elimination of urine), garbha nishkramana (elimination of foetus)
Pitta	Location	Movement	Functions
Pachaka	Pakva-amashaya Madhya (between large intestine and stomach)	-	Pachana of ahara (digestion of food), vibhajana (separates the essence from waste products)
Ranjaka	Amashaya (stomach)	-	Rasa ranjana (imparts colour to rasa)
Sadhaka	Hrudaya (heart)	-	Buddhi (intellect), medha (discriminative ability), abhipretha (self-esteem),
Aalochaka	Drik (eyes)	-	Rupa alochana (power of visual perception)
Brajaka	Twak (skin)	-	Braajana of twak (provides complexion to skin)
Kapha	Location	Movement	Functions
Avalambhaka	Uras (chest)	-	Avalambha of trika with its veerya (supports the shoulder region) supports the hrudaya with anna-viryā (essence of food)
Sleshaka	Sandhi (joints)	-	Sandhi samslesha (joint lubrication)
Kledhaka	Amashaya (stomach)	-	Kledana of ahara (softening of food)
Bhodhaka	Rasanendriya (tongue)	-	Rasa grahana (perception of taste)
Tarpaka	Shira (head)	-	Aksha tarpana (nourishes all the sense organs)

Dosha vrudhhi kshaya¹¹: If Doshas are within physiological limits qualitatively and quantitatively, an individual enjoys health. Any disturbance to them leads to discomfort / disease. Doshas remain in three states; namely, in kshaya (decreased state), sthana (normalcy), vrudhhi (excess accumulation). The lakshanas (symptoms) of dosha vrudhhi and kshaya are tabulated in table 5.

Table 5: Vrudhhi and kshaya lakshanas of doshas

Dosha	Symptoms
Vata vrudhhi	Karsya (Emaciation), Karsnya (Blackish discolouration), Ushna kamita (Desire for hot things), Kampa (Tremors), Anaha (Distension of abdomen), Shakruth graham (Constipation), Bala bramsha (Loss of strength), Nidra bramsha (Loss of sleep), Indriya bramsha (Loss of sensory functions), Pralapa (Excessive speech), Brama (Giddiness), Deenata (Timidity)
Vata kshaya	Anga sada (tiredness of body), alpa bashitha (speaks less), sagnya moha (confusion), sleshma vrudhhi (increase in kapha).
Pitta vrudhhi	Peeta vit (yellowish discolouration of faeces), Peeta mutra (yellowish discolouration of urine), Peeta netra (yellowish discolouration of eyes), Peeta twak (yellowish discolouration of skin), Kshuth (hunger), Trut (thirst), Daha (burning sensation), Alpa nidratha (decreased sleep).
Pitta kshaya	Manda anila (weak digestive activity), Sheeta (coldness), Prabha hani (loss of complexion)
Kapha vrudhhi	Agni sadana (decreased digestive activity), Praseka (excess salivation), Alasya (lassitude), Gaurava (heaviness), Swaithya (whitish discolouration), Shaitya (coldness), Slathangatha (looseness of body parts), Shwasa (difficulty in breathing), Kasa (cough), Ati-nidrata (excess sleep)
Kapha kshaya	Sleshma ashaya shunyathva (emptiness in the organs of kapha), Hruth drava (palpitation), Shlatha sandhita (looseness of joints)

Dosha prakopa lakshana¹²: Aggravated doshas manifest their signs and symptoms in accordance with the degree of aggravation. The lakshanas (symptoms) manifesting due to Prakopa (excessive aggravation) of doshas are tabulated in table 6.

Table 6: Dosha prakopa lakshanas

Dosha	Dosha prakopaka lakshana
Vata	Sramsas (prolapse), vyasa (dilatation), vyadha (piercing), svapa (numbness), sada (fatigue), ruk (continuous pain), toda (pricking pain), bheda (breaking pain), sanga (stagnation of urine and faeces), angabhanga (splitting pain), sankocha (contractions), varta (localised ache), harsha (goose-skin), tarsana (thrust), kampa (tremors), parushya (roughness), saushirya (porosity), shosha (atrophy), spandana (pulsatile pain), vestana (compressing pain), stambha (stiffness), kashaya rasata (feel of astringent taste), shyava aruna varnatha (smoky black-reddish brown colour)
Pitta	Daha (burning sensation), raga (redness), ushma (heat), paka (pus formation), sweda (sweating), kleda-sruti (secretion of exudate), kotha (gangrene), sadana (fatigue), murchana (fainting), mada (intoxication), katu-amla-rasata (pungent and sour taste), pandu-aruna-varjitha (discolouration except pallor and reddish brown colour)
Kapha	Sneha (excessive unctuousness), katinya (hardness), kandu (itching), sheetatva (cold feeling), gaurava (heaviness), bandha (obstruction in pathways), upalepa (coating), staimitya (inactivity), sophra (edema), apakthi (indigestion), ati-nidra (excessive sleep), shweta varna (pallor), swadu lavana rasata (feel of sweet and salty taste), chirakaritha (chronic).

Dosha in kriyakala¹³: Kriyakala depicts six events of ascending severity of worsening condition of vitiated dosha resulting in progressive complexity of curing the diseases. It describes the pathogenesis of the disease. Sanchaya-avstha (stage of accumulation) represents the beginning phase of disease, characterized by vague and ill-defined symptoms except some characteristic symptoms of deranged dosha. Accumulation of doshas takes place in principle seat. The second event, in prakopa avastha (stage of excitation), excitation of dosha in their principle seats occurs. In third event, prasara avstha (stage of

dissemination), aggravated doshas start spreading to other places. Further in the next stage, sthanasamshraya these doshas localizes at khavaigunya (specific most vulnerable site), in this stage clue of future impending disease as poorvarupa (premonitory symptoms) manifests. In initial phases of Shat kriyakala till prasara avastha doshas play a dominant role in samprapthi of a disease. From sthanasamshraya avastha the dosha dushya sammurchana takes place and role of dhatu is also actively observed in disease manifestation. The symptoms of the doshas in the first three stages of kriyakala are tabulate in the table 7.

Table 7: The symptoms of dosha in first three kriyakala

Stages	dosha	Lakshana
Sanchaya	Vata	Stabdha purna koshta (stiffness and fullness of abdomen)
	Pitta	Peetavabhasata (yellowishness of body parts) mandoshmatha (mild increase in body temperature)
	Kapha	Gauravam (heaviness), alasya (laziness)
Prakopa	Vata	Koshta toda sancharana (pain & movement of vata in maha srotas)
	Pitta	Pipasa (thirst) paridaha (burning sensation) amlika (sour eructation)
	Kapha	Anna-devsha (aversion towards food) Hrudayothklesha (excess salivation)
Prasara	Vata	Vayu vimarga gamana (vata moves to different places other than its own place) aatopa (flatulence)
	Pitta	Osha (localised burning sensation) chosha (sucking sensation) paridaha (burning sensation all over the body) dhumayanani (emitting smoke from mouth)
	Kapha	Arochaka (anorexia) avipaka (indigestion) angasada (lassitude) chardhi (vomiting)

Dosha Avarana¹⁴: the word avarana means to envelop, to obstruct or to cover. The entity getting obstructed is called avarya and that obstructs is avaraka. The obstructing entity (avaraka) will be strong enough to diminish the functions of obstructed entity (avarya). Due to the overpowering of avaraka dosha, avruta dosha functioning will be limited or reduced, on the other hand, avaraka dosha will exhibit vridhhi lakshanas. Avarana is classified into two types as anyonya avarana (avarana of vata by vata) that are 20 in number and samanya avarana or anyavarana (avarana of vata by pitta, kapha, dhatus and mala).

Dosha maana vikalpa¹⁵: In Charaka samhita 62 permutations and combinations of doshas that most commonly manifest is mentioned. There can be many more dosha permutation and combination in different ratios. The aggravated doshas manifest

their respective signs and symptoms in accordance with the degree of aggravation, expressed as excessive, moderate and slight aggravation of doshas and reflects itself in the form of excessiveness, mediocrity or minuteness of signs and symptoms. Doshas in the state of diminution, cease to manifest their normal signs and symptoms. In fact, doshas in the state of diminution fail to vitiate other dhatus to cause diseases because doshas are themselves weak. They just represent a deviation from the normal state of doshas and cease to manifest their signs and symptoms of equilibrium state. Doshas in their equilibrium state operate appropriately.

Following are the 62 permutations and combinations of doshas explained in the literature tabulated in table 8.

Table 8: Sixty-two permutations and combinations of doshas

Sl.no	Permutation and combinations	Number (Types)
1	Dvayo-ulbanaihi (Two doshas aggravated in excess and remaining one just aggravated), Eko-ulbanaihi (One dosha aggravated in excess and remaining two just aggravated)	6
2	Heena, Madhya, adhikai shat (One dosha aggravated in excess second in mediocrity and third just aggravated)	6
3	Samaischa-ekau (Aggravation of all three doshas equally)	1
Total permutation and combination of above dosha in sannipata = 13 (Vikarasthe sannipatha trayodasha)		
4	Shat tebhya eka vruddhaya (Aggravation of one dosha in excess)	6
5	Samaistrayah (Aggravation of two dosha in same degree)	3
6	Prathak trayascha (Aggravation of only one dosha)	3
Total number of above dosha permutation and combination resulted by vruddhi is		

(Thair vriddhai vyadhayaha pancha vimshathi) (13+12=25)		
Similarly, number of dosha permutation and combination resulted by kshaya is (Yatha vriddhai tatha ksheena doshai sihu panchavimshathi)		25
Total above permutation and combination (25+25=50)		50
More permutation and combination explained wherein aggravation (Vridhi) and diminition (Kshaya) take place simultaneously (Vridhi kshaya kruthascha anyo vikalpa) (6+3+3=12 as below)		
7	Vrudhir ekasya (When one dosha is aggravated), samata cha ekasya (the second dosha is in normalcy) and ekasya samkshaya (the third is in the state of diminution)	6
8	Dwandva vriddhi (Two doshas aggravated) and kshaya ekasya (one dosha is in the state of diminution)	3
9	Eka vrudhi (One dosha is aggravated) and dwayo kshayah (two are in state of diminution)	3
GRAND TOTAL		62

Let us explore the above 62 permutation and combination of doshas in detail as below:

Sannipata: Simultaneous aggravation of all the three doshas (sannipata) is, 13 types of dosha permutation and combination. They are tabulated as follows in table 9.

Table 9: Simultaneous aggravation of all the three doshas (sannipata), 13 types of dosha permutation and combination

Dvayolabanaihi- Eko-ulbanaihi-shat			
Dvayolabanaihi - Two doshas aggravated in excess and remaining one just aggravated			
Sl.no	Adhika vrudhou (Two doshas aggravated in excess)	Vrudham (Remaining one just aggravated)	
1	Vata and pitta	Kapha	
2	Pitta and kapha	Vata	
3	Kapha and vata	Pitta	
Ekolabanaihi - One dosha aggravated in excess and remaining two just aggravated			
Sl.no	Adhika vrudhou (One dosha aggravated in excess)	Vrudham (Remaining two just aggravated)	
4	Vata	Pitta and kapha	
5	Pitta	Vata and kapha	
6	Kapha	Vata and pitta	
Heena, Madhya, adhkai shat - One dosha aggravated mild and remaining aggravated medium and in excess			
Sl.no	One dosha aggravated mild (vrudha)	One more dosha aggravated in medium (vrudha taram)	Other dosha aggravated excess (vrudha tamaha)
7	Vata	Pitta	Kapha
8	Vata	Kapha	Pitta
9	Pitta	Kapha	Vata
10	Pitta	Vata	Kapha
11	Kapha	Vata	Pitta
12	Kapha	Pitta	Vata
Samisch ekau - Aggravation of all three doshas in the same degree			
Sl.no	Aggravation of all three doshas in the same degree (tulya vrudhah)– Samisch-ekau		
13	Vata, pitta and kapha		

Samsarga: Simultaneous aggravation of any two doshas (samsargai nava) is of 9 types tabulated in table 10.

Table 10: Nine types of samsarga (Simultaneous aggravation of any two doshas)

Shat tebhya eka vrudhaya - Aggravation of one dosha in excess are of 6 types		
Sl.no	Aggravated (vrudha)	More aggravated (vrudha tara)
14	Pitta	Vata
15	Pitta	Kapha
16	Vata	Kapha
17	Vata	Pitta
18	Kapha	Pitta
19	Kapha	Vata
Samaistrayah - Aggravation of two dosha in same degree are of 3 types		
Sl.no	Aggravation of two dosha in same degree (samir doshayoh samana vrudhya trayah)	
20	Vata and pitta	
21	Pitta and kapha	
22	Kapha and vata	

Eka-vridhi: Aggravation of one of dosha are 3 types tabulated in table 11.

Table 11: Three types of eka-vridhi (Aggravation of one of dosha)

Prathak trayasch - Aggravation of only one dosha is of 3 types	
Sl.no	Aggravation of only one dosha (Prathak trayasch vrudhah)
23	Vata
24	Pitta
25	Kapha

Now by addition of 13 types of sannipata, 9 types of samsarga and 3 types of prithak eka-dosha vridhi (aggravation of one dosha), A total of 25 types of aggravation of dosha (tai vruddi vyadhayah pancha vimshathi) permutation and combination is formed leading to diseases.

Similarly, we should consider Kshaya (diminution) of doshas. They also manifest with 25 types of permutation and combination. They are as follows:

Sannipata: Simultaneous diminution of all the three doshas (sannipata) is 13 types of dosha permutation and combination. They are tabulated as follows in table 12.

Table 12: Simultaneous diminution of all the three doshas (sannipata), 13 types of dosha permutation and combination

Sl.no	Ati ksheena (Two doshas diminished in excess)	ksheena (Remaining one just diminished)	
26	Vata and pitta	Sleshma	
27	Pitta and sleshma	Vata	
28	Sleshma and vata	Pitta	
Sl.no	Ati ksheena (One dosha diminished in excess)	ksheena (Remaining two just diminished)	
29	Vata	Pitta and sleshma	
30	Pitta	Vata and sleshma	
31	Sleshma	Vata and pitta	
Sl.no	One dosha diminished mildly (ksheena)	One more dosha diminished in medium (ksheena taram)	Other dosha diminished in excess (ksheena tamaha)
32	Vata	Pitta	Sleshma
33	Vata	Sleshma	Pitta
34	Pitta	Sleshma	Vata
35	Pitta	Vata	Sleshma
36	Sleshma	Vata	Pitta
37	Sleshma	Pitta	Vata
Sl.no	Diminution of all three doshas in the same degree (samaihi ksheenai ekaha)		
38	Vata, pitta and sleshma		

Samsarga: Simultaneous diminution of any two doshas (samsargai nava) is of 9 types tabulated in table 13.

Table 13: Nine types of samsarga (Diminution of any two doshas)

Sl.no	Diminished (ksheena)	More diminution (ksheena tara)
39	Pitta	Vata
40	Pitta	Sleshma
41	Vata	Sleshma
42	Vata	Pitta
43	Sleshma	Pitta
44	Sleshma	Vata
Sl.no	Diminution of two dosha in same degree (tulya ksheenabhaym trayah)	
45	Vata and pitta	
46	Pitta and sleshma	
47	Sleshma and vata	

Eka-kshaya: diminution of one dosha are of 3 types are tabulated in table 14.

Table 14: Three types of eka-ksheena (diminution of one of dosha)

Sl.no	Diminution of only one dosha (Prathak trayasch ksheena)
48	Vata
49	Pitta
50	Sleshma

Hence by adding 25 types of vrudhi and 25 types of kshaya permutation and combination, a total of 50 permutation and combination of doshas is evident. Remaining are 12 permutation and combination of doshas, wherein vrudhi and kshaya of dosha takes place simultaneously, tabulated in table 15.

Table 15: Twelve permutation and combination of doshas, vrudhi and kshaya of dosha takes place simultaneously

Vruddirekasya - One dosha is aggravated, samata cha ekasya - the second dosha is in normal condition and ekasya samkshaya - the third is in the state of diminution			
Sl.no	Aggravated (Vruddirekasya)	Normal (samata cha ekasya)	Diminution (ekasya samkshaya)
51	Vata	Pitta	Kapha
52	Pitta	Kapha	Vata
53	Kapha	Pitta	Vata
54	Vata	Kapha	Pitta
55	Pitta	Vata	Kapha
56	Kapha	Vata	Pitta

Dwandwa vruddihi (Two doshas aggravated) and kshaya ekasya (one dosha is in the state of diminution)		
Sl.no	Aggravated (Dwandwa vruddihi)	Diminution (kshaya ekasya)
57	Vata and pitta	Kapha
58	Pitta and kapha	Vata
59	Kapha and vata	Pitta
Eka vruddihi (One dosha is aggravated) and dwayo kshayah (two are in state diminution)		
Sl.no	Aggravated (Eka vruddihi)	Diminution (dwayo kshayah)
60	Vata	Pitta and kapha
61	Pitta	Vata and kapha
62	Kapha	Vata and pitta

When kapha is in the state of diminution, the aggravated vata displaces the pitta in normal condition and carries it to different parts of the body, then wherever they move in the body, manifest bedha (cracking) and daha (burning sensation) there is also shrama (exhaustion) and dourbalya (weakness) all over the body that are anavasthitha (not constant)

When vata is in the state of diminution and pitta in aggravated state, the later blocks the path of kapha causing tandra (drowsiness), gaurava (heaviness) and jwara (raised body temperature)

When the vata is in the state of diminution, kapha obstructs the path of pitta in normal condition causing pareeksheena of agni (weakness of the digestive power), shirograha (stiffness of head), nidra (sleepiness), tandra (drowsiness), pralapa (dellirium), hudroga (heart diseases), gatra gaurava (heaviness in the body) and peetha varna of nakha, steevana and pitta (yellowness of the nails, expectoration and bile)

When the pitta is in the state of diminution, the aggravated vata displace the kapha in its normal state causing thereby shula (pain), shaitya (coolness), stambha (stiffness) and gaurava (heaviness)

When kapha is in the state of diminution, the pitta obstructs the path of vata (when later is in its normal condition) causing thereby daha (burning sensation), shula (pain)

When pitta is in the state of diminution, the aggravated kapha obstructs the channel of vata causing thereby sheeta (coolness), gaurava (heaviness) and ruja (pain)

When kapha is in the state of diminution, the vata and pitta aggravated together give rise to various signs and symptoms that are bramaha (giddiness), todha (pain), udvestana (cramps), daha (burning sensation), sputana (cracking sensation), vepana (tremors), angamardha (pain in the body), parishosha (dryness of the body), dhuyana and dhoopana (heat and steam sensation) of the shareera (body)

When the vata is in the state of diminution, the kapha dosha moving together with pitta dosha causes arochaka (anorexia), apaka (indigestion), anga sada (pain the body), gaurava (heaviness), hrullasa (nausea), asya sravana (salivation), panduta (anemia), daha (burning sensation), mada (intoxication) and vaishamya (irregular) in virechana (puragation) and agni (digestive power)

When pitta is in the state of diminution, the kapha together with vata causes stambha (stiffness), shaitya (coolness), toda (pain) causing anavasthitha (unstableness), gaurava (heaviness), mrudu agni (weak digestive power), bhaktha ashrudda (dislike for food), vepana (tremors), shukla varna of nakha (paleness of nails) and gatra parushya (roughness of body)

When pitta and kapha are in the state of diminution, the vata afflicts the marma (vital organs) pranashayathi of sajnya (loss of consciousness) and vepana (tremors)

When vata and pitta are in the state of diminution, the kapha obstructs the channels and gives rise to chesta pranasha (loss of activity), murcha (fainting) and vakh sanga (loss of speech)

When vata and kapha are in the state of diminution, the pitta while eliminating ojas, in the body causes glani of indriya (weakness of senses), trushna (thirst), murcha (fainting) and kriya kshaya (loss of function)

Doshas when aggravated manifest their signs and symptoms in accordance with the degree of aggravation, those in the state of diminution give up their normal signs and symptoms and those in the state of equilibrium operate properly. Further the signs and symptoms which are not mentioned with respect to aggravation and diminution of the doshas should be understood based on yukthi of an individual. Diagnosis and treatment of disease depends on knowledge of specific features of these doshas and other factors in the patient. A physician not acquainted with the specific features of dosha will not be able to cure the disease successfully. Thus, imperative knowledge of the above attributes connected to dosha will aid in understanding dosha vaigunya in samprapthi of anuktha vyadhi.

CONCLUSION

A physician not able to name a particular disease need not feel ashamed and it is not always possible to give a definite name to all diseases. A specific dosha on aggravation may cause various diseases depending upon various attributes of samprapthi gataka. Even then dosha plays a pivotal role in samprapthi. Hence, an in-depth exploration of attributes connected to dosha like dosha sthana, dosha gunas, prakrutha dosha karma, types and sub types of dosha, vruddi, kshaya, prakopa lakshana, dosha in kriyakala, dosha avarana, prakruti sama samavaya and vikriti vishama samasamavaya relationship and finally dosha maana vikalpa will pave way for better diagnosis and treatment of Anuktha vyadhi.

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