



## A CONCEPTUAL STUDY ON DOSHA DUSHYA SAMGRAHA AND ITS USEFULNESS IN PROGNOSIS AND MANAGEMENT WITH SPECIAL REFERENCE TO PRAMEHA VIS A VIS DIABETES MELLITUS

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### ABSTRACT

Concept of *Dosha Dushya Samgraha* is mentioned by *Charakain Prameha Chikitsa*. In this, *TriDosha* and all *Dhatu*s except *Asthi* are mentioned as *Dosha* and *Dushyas* in *Prameha*. *DoshaDushya Sammurechana* is said as the basis for pathology of disease. But about *Prameha Dosha Dushya Samgraha* is also described. It raises curiosity to find out the probable reason behind the fact. In practice, involvement of all the *Dosha* and all *Dushya* is rarely found. Also, very much diversity and permutations and combinations in symptoms, their intensity is observed. In same patient, without any known reason increase or decrease in intensity of symptoms / number of symptoms is noted. Whether the concept of Honeymoon remission told in modern medicine can be justified by *Ayurveda* with the help of *Dosha Dushya Sangraha* and *VikaraVighata Bhavabhava*? Hence this is an effort to study the concept in detail.

**Keywords:** *Dosha Dushyasamgraha, Prameha, Kushtha, Visarpa*

## INTRODUCTION

A striking feature of *Prameha* is brought to notice by *Acharya Charak*. He has mentioned *DoshaDushya Sangraha* of *Prameha* while describing it<sup>[1]</sup>. *Dosha Dushya Sangraha* is the collection of all possible *Doshas* and *Dushyas*. In this, *TriDosha* and all *Dhatus* except *Asthi* are mentioned as *Dosha* and *Dushyas* respectively in *Prameha*. Pathology of any disease is completed when *Dosha* fit into *Dushyas* and vitiate them, which is called as *Dosha Dushya Sammurchhana*<sup>[2]</sup>. The same holds true of *Prameha* and detailed description of *Prameha Samprapti* is mentioned in classics. But the difference that remains about *Prameha* is mentioning of *Dosha DushyaSamgraha* apart from *Samprapti*<sup>[1]</sup>. Hence it is necessary to find reason behind this difference to understand *Prameha* in detail. Also, in practice involvement of all the *Dosha* and *Dushyas* is hardly found. In present study effort is made to find probable reason behind mentioning of *Dosha Dushya Sangraha*.

The same concept is explained about one more disease, '*Kushtha*'<sup>[3]</sup>. In *Kushtha* seven elements are mentioned as '*Saptako Dravya Sangraha*', responsible for causing *Kushtha*<sup>[3]</sup>. To compare *Sapta Dravya Samgraha* with *Dosha Dushya Sangraha* of *Prameha* was other objective of the study.

*Ayurveda* has always given emphasis on preserving health than treating disease. So, it is very interesting to see if the concept of *DoshaDushya Samgraha* and *Vikara Vighata Bhavabhava* can be applied to detect probability of developing *Prameha* in an individual<sup>[1]</sup>.<sup>[4]</sup> Similarly, if the concept can be applied to determine prognosis of the disease and can also help in better management of the disease was authors' point of concern.

### Aim –

1. To study the concept of *Dosha Dushya Sangraha* mentioned in *Charaka Samhita Chikitsa Sasthanas in Prameha Chikitsa Adhyaya*.
2. To study the concept of *Vikara Vighata Bhavabhava* mentioned in *Charaka Samhita Nidana Sthana in Prameha Nidana Adhyaya*.

### Objectives -

1. To study the concept of *Dosha Dushya Samgraha*

and *Vikara Vighata Bhavabhava* in detail.

2. To find out the probable reason for the *Dosha* and *Dushyas* (all/some) involvement in *Prameha*.
3. To compare *Sapta Dravya Samgraha* of *Kushtha* with *Dosha Dushya Sangraha* of *Prameha*.
4. To assess the efficacy of concept of *DoshaDushya Samgraha* be applied for detection of probability of developing *Prameha*, in determining prognosis and also in management.

### Material and Methods –

A detailed literary review of *Prameha* and Diabetes mentioned in all classics of *Ayurveda* and Modern science was taken. The references found were logically analysed.

## DISCUSSION

While describing *Prameha* in *Chikitsa Sthana*, *Acharya Charak* has put forward the concept of *DoshaDushya Sangraha*. As the name suggests, *DoshaDushya Sangraha* is collection of all possible causative *Doshas* and *Dushyas* in *Prameha*. The same concept is used to explain *Kushtha*. It brings forward some striking similarities between the two diseases.

Both the diseases are caused by *Doshas* collected in huge amounts over a long period of time. Acute collection of *Doshas* in equally large amounts, such as in *Jwara*, *Kasa*, *RaktaPitta* etc, can very rarely cause *Prameha* or *Kushtha*. So *HetuSevana* has to be in such a way that *Doshas* get collected in body in smaller amounts over a long period, which may not show any symptom hence remain unnoticed. Sometimes collection of *Doshas* in such a way may produce intermittent smaller illnesses, which may be vague and often disregarded by patients. As *Doshas* collected in such manner remain dormant, their interference with the physiology is greater than *Doshas* collected in short duration (except *Vatavyadhi*). Hence by the time collection of *Doshas* become sufficient enough to complete the *Samprapti* of the disease, physiology of many systems and organs is already disturbed. Hence multiple clinical presentations of both diseases are seen. So many types of both the diseases are explained, twenty types of *Prameha* and eighteen types

of *Kushtha*. In *Ayurveda Deepika – Commentary on Charak Samhita* by *Chakrapanidatta*, it is clearly mentioned that *Meda* and *Mamsa* are the *Pradhan Dushyas* which are always involved in the pathogenesis of *Prameha*.(Table no. 1)

While describing *Prameha* in *NidanSthana*, *Acharya Charak* has put forward the concept of *Vikara Vighata Bhavabhav*. It explains that when *Nidan* (etiological factors), *Dosha* and *Dushya*; which are responsible for development of the disease get combined together or get combined after a long duration, or all the three having less potency combined together or not at all combine then there is appearance of full blown disease or appearance of disease after long duration or appearance of disease having minimal symptoms or though there is vitiation of *Dosha*, *Dushya* and presence of *Nidan* (etiological factor) the disease does not occur respectively<sup>[4]</sup>.

#### **From these references we can take inference that**

- Involvement of other *Dushyas* in the pathogenesis depends on some other factors. It may be dependent on *Sahakari Karanas* (other factors) such as *Prakruti*(Constitution), *Kala* (time), *Samhanana*, *Sara* etc. When other factors such as *Prakruti*, *Sara*, *Samhanana*, *Vaya*, *Kala* etc. are extremely suitable for development of the disease; the pathogenesis will include more or all *Dushyas*, presenting all the features and will require strong treatment measures. E.g. *Santarpanjanya Prameha* in patients of *Kapha* dominant constitution may show aggravated symptoms in *Visarga Kala*. *Apatarpanjanya Prameha* in patients of *Vata* dominant constitution may show aggravated symptoms in *Aadankala* etc. It is very well comparable with the concept of **Honeymoon Remission** told in modern sciences<sup>[5]</sup>. In this phase, due to some unknown cause, insulin secretion in the body appears normal with reduced or no demand of parental insulin therapy. The patient shows reduced or no symptoms. The phase can last for some weeks to a couple of years. Though reason for the fact is not yet clear in modern sciences, it is very well justified in *Ayurveda*.
- When the *Sahakari Karanas* (other factors) be-

come non compatible with the causative factors the number of *Dushyas* involved will decrease. The disease will present itself with fewer features. E.g. *Santarpanjanya Prameha* in patients of *Kapha* dominant constitution may show decreased symptoms in *Aadan Kala*. *Apatarpanjanya Prameha* in patients of *Vata* dominant constitution may show decreased symptoms in *Visargakala* etc. But when the *Sahakari Karanas* become compatible again (*Santarpanjanya Prameha* in *Visarga Kala*, *Apatarpanjanya Prameha* in *Aadankala*) the pathology will be extended, and disease will manifest itself strongly.

- All the *Dushyas* do not necessarily be vitiated at all times and do not necessarily be involved in every individual. According to the causative factors or type of the disease some *Dushyas* get vitiated while some may not. E.g. in *Pramehi* patients having *Pitta* dominant constitution and history of alcohol and/or tobacco addiction, *Rakta* and *Majja Dhatu* may get vitiated and participate as *Dushya* in pathogenesis showing symptoms such as tingling and numbness, burning sensation etc. The symptoms may aggravate in *Greeshma* and *Sharad Ritu*. In rest of the seasons the symptoms may disappear, or intensity may decrease. In *Pramehi* patients having same causative factors but different *Doshic* constitution predominance may show different symptoms of varying intensity. Similarly if a *Pramehi* starts *Divaswapa* (day time sleeping) after having food it can cause of *Mansa DhatuDushti*<sup>[6]</sup>. In such cases *MansaDhatu* may get vitiated at the later stage of the disease. Similarly, occurrence of major physiological events can also play important role in causative factor of a disease. For e. g. Postpartum phase can play major role in causing Rheumatoid arthritis (*AmaVata*)<sup>[7]</sup>. Pregnancy can also induce hypothyroidism or Diabetes mellitus in some women.
- Some *Dushyas* are involved in the pathology in later stages. E.g. *Kaphaj* and *PittajPrameha* when become chronic and if they left untreated after their premonitory signs and symptoms; they lastly turn into *VatajPrameha*<sup>[8]</sup>. At that time only *Vasa*,

*Majja, Ojas, Lasika* may take part in pathogenesis as *Dushya*. Previously they may not be vitiated.

- Other factors such as *Prakruti, Sarata* can also act as supporting factor to cause a disease. Assessment of relation between *Prakruti* and *Amavata* has revealed that majority cases belonged to *Vata – PittaPrakruti*<sup>[9]</sup>. Similar studies are needed with larger sample size are needed to assess possible role of *Prakruti* in causing *Prameha*.
- In view of the chronic nature of the diseases, habits such as ‘*Vega Dharana*’ can show significant impact in causing a disease<sup>[10]</sup>.
- *Prameha* and *Kushtha* both diseases are chronic, multi-faceted and require long term management. Both the diseases are divided into numerous types and subtypes with 20 types of *Prameha* and 18 types of *Kushtha*. Probably this is the reason behind mentioning *Dosha Dushya Samgrah* and *Sapta Dushya Samgraha* respectively for these diseases.
- Regarding *Kushtha*, involvement of *Rakta, Lasika, Twak, Mamsa*, and *Tridosha* is mandatory. Hence '*Sapta Dravya Samgraha*' nomenclature is done. If any one of the above mentioned *Dosha-Dushya*s is not vitiated, probably we cannot diagnose the disease as *Kushtha*.
- *Meda* and *Mansa* are the chief *Dushyas* which are always involved in the pathogenesis of *Prameha*, involvement of other *Dushyas* in the pathogenesis depends on some other factors. All the *Dushyas* do not necessarily be vitiated at all times and do not necessarily be involved in every individual. According to the causative factors or type of the disease some *Dushyas* get vitiated while some may not. Some *Dushyas* are involved in the pathology in later stages. It may be dependent on *Sahakari-Karanassuch* as *Prakruti, Kala, Samhanana, Sara* etc.
- The concept can definitely prove useful in determining the prognosis. If individual's *Doshic* predominance and *Hetusevan* is similar to the *Vyadhiprakriti*, the disease may carry bad prognosis and vice -a- versa.
- The concept can definitely prove useful in man-

agement also. Physician can advocate the medication assuming association of seasonal variation and individual's *Doshic* predominance, individual's addictions etc.

- Moreover, the concept can successfully be used for prevention of development of pathogenesis. E.g. *Kapha* predominant constitution individual living in *Aanupdesha* and having history of *Prameha Hetusevan* will be definitely prone for development of *Kaphaj Prameha*. Physicians can advise proper diet and behavioural regimen to the individual in order to avoid the occurrence of disease.

## CONCLUSION

The concept of *Dosha Dushya Samgraha* is very unique and can be useful for prognosis, management as well as for the prevention of the disease i.e. *Prameha* with special reference to Diabetes Mellitus.

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**Table 1:** Common observations about *Nidana, Dosha, DushyainPrameha, KushthaandVisarpa*

<i>Prameha</i>	<i>Kushtha</i>	<i>Visarpa</i>
<i>Dirghakalin Hetusevan</i>	<i>Dirghakalin Hetusevan</i>	<i>Alpakalin Hetusevan</i>
<i>Atimatra Hetusevan</i>	<i>Atimatra Hetusevan</i>	
Types - 20	Types – 18	Types - 7
<i>Lakshansamaucchaya Aadhikya</i>	<i>Lakshansamaucchaya Aadhikya</i>	<i>Lakshansamaucchaya Aadhikya</i>
<i>Anushangitwa</i>	<i>Anushangitwa</i>	
<i>Pradhana Dushya – MedaandMamsa</i> . Involvement of other <i>Dushyas</i> is dependent on other associated factors	<i>Pradhan Dushya - Rakta, Lasika, Twa-cha, Mamsa</i>	<i>Pradhan Dushya - Rakta, Lasika, Twa-cha, Mamsa</i>

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