

## A REVIEW ON APPROACH TO SHARIRIK DOSHA PAREEKSHA

Riva Gupta

Associate Professor, Department of Kriya Sharir, Shree Ram Ayurvedic Medical College and Hospital, Meerut, Uttar Pradesh, India

Email: [drreeva82@gmail.com](mailto:drreeva82@gmail.com)

Published online: September, 2018

© International Ayurvedic Medical Journal, India 2018

### 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*<sup>1</sup>. 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*<sup>2</sup>. 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 actions<sup>3</sup>. 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 person<sup>4</sup>. Imbalance of *Dosha (Dosha Vaishamy)* is the cause for diseases and balance of *Dosha (Dosha Saamyta)* is the reason behind health<sup>5</sup>. 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*<sup>6</sup>. 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 types<sup>7</sup> –

- 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 organs<sup>8</sup>, normal elimination of materials to be excreted out<sup>9</sup> and maintains normal condition of *Dosha*, *Dhatu* and *Agni*<sup>10</sup>.

*Pitta* functions – Functions of *Pitta* in normal state are digestion, to maintain body temperature vision, hunger, thirst, appetite, glow, intellect, intelligence, valor, smoothness of body<sup>11</sup> and calmness of mind.

*Kapha* functions – *Kapha* in its normal state provides stability, unctuousness, solidity of joints, self control<sup>12</sup>, heaviness, potency, strength, patience and ungreediness<sup>13</sup>.

#### *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, constipation<sup>14</sup>, distension of abdomen, loss of sensory organs perception, delirium, vertigo and grief<sup>15</sup>.

*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 eyes<sup>16</sup>, excessive hunger and thirst and burning sensations in body<sup>17</sup>.

*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 joints<sup>18</sup>, suppression of digestive fire, nausea, laziness, sluggishness in body, dyspnoea and cough<sup>19</sup>.

#### *Dosha Kshaya Lakshana* –

*Vata Kshaya Lakshana* – Less activities of body, less speech, lack of contentment, loss of sense and perception<sup>20</sup>.

*Pitta Kshaya Lakshana* – Decreased body heat and digestive fire, loss of complexion<sup>21</sup> and feeling of cold<sup>22</sup>.

*Kapha Kshaya Lakshana* – Dryness, burning sensation inside the body, emptiness of *Kapha* sites, looseness of joints, thirst, debility, loss of sleep<sup>23</sup>, vertigo and heart palpitation<sup>24</sup>.

## 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.

## REFERENCES

1. Murthy Srikantha, Caraka Samhita along with commentary of Cakrapani datta, Vol. 1, Sutrasthana, ch. 1/57, Page no. 34 (Chaukhambha Orientalia, Varanasi), 2017
2. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 21/3, Page no. 152 (Chaukhambha Orientalia, Varanasi), 2014
3. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 21/8, Page no. 154 (Chaukhambha Orientalia, Varanasi), 2014
4. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 15/41, Page no. 110 (Chaukhambha Orientalia, Varanasi), 2014
5. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 1/20, page no. 12 (Chaukhambha Orientalia, Varanasi), 2010
6. Kotur S. B., Kotur Shashikala, Text book of Ayurvedic physiology, Page no. 112 (Chaukhambha Orientalia, Varanasi), 2013
7. Kotur S. B., Kotur Shashikala, Text book of Ayurvedic physiology, Page no. 111 (Chaukhambha Orientalia, Varanasi), 2013
8. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 11/1,2, page no. 196 (Chaukhambha Orientalia, Varanasi), 2010
9. Murthy Srikantha, Caraka Samhita along with commentary of Cakrapani datta, Vol. 1, Sutrasthana, ch. 18/49, Page no. 303 (Chaukhambha Orientalia, Varanasi), 2017
10. Murthy Srikantha, Susruta Samhita, Vol. 1, Nidanasthana, ch. 1/10, Page no. 462 (Chaukhambha Orientalia, Varanasi), 2014
11. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 11/2,3, page no. 196 (Chaukhambha Orientalia, Varanasi), 2010
12. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 11/3, page no. 196 (Chaukhambha Orientalia, Varanasi), 2010
13. Murthy Srikantha, Caraka Samhita along with commentary of Cakrapani datta, Vol. 1, Sutrasthana, ch. 18/51, Page no. 303 (Chaukhambha Orientalia, Varanasi), 2017
14. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 15/13, Page no. 102 (Chaukhambha Orientalia, Varanasi), 2014
15. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 11/6, page no. 197 (Chaukhambha Orientalia, Varanasi), 2010
16. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 15/13, Page no. 102 (Chaukhambha Orientalia, Varanasi), 2014
17. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 11/7, page no. 197 (Chaukhambha Orientalia, Varanasi), 2010
18. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 15/13, Page no. 102 (Chaukhambha Orientalia, Varanasi), 2014
19. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 11/7, page no. 197 (Chaukhambha Orientalia, Varanasi), 2010
20. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 15/7, Page no. 100 (Chaukhambha Orientalia, Varanasi), 2014
21. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 15/7, Page no. 100 (Chaukhambha Orientalia, Varanasi), 2014
22. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 11/16, page no. 199 (Chaukhambha Orientalia, Varanasi), 2010
23. Murthy Srikantha, Susruta Samhita, Vol. 1, Sutrasthana, ch. 15/7, Page no. 100 (Chaukhambha Orientalia, Varanasi), 2014
24. Astangahridayam by Vagbhata translated by Gaur Vishwvasu, Sutrasthana, ch. 11/16, page no. 199 (Chaukhambha Orientalia, Varanasi), 2010

**Source of Support: Nil**

**Conflict Of Interest: None Declared**

How to cite this URL: Riva Gupta: A Review On Approach To Sharirik Dosha Pareeksha. International Ayurvedic Medical Journal {online} 2018 {cited September, 2018}  
Available from:  
[http://www.iamj.in/posts/images/upload/1352\\_1355.pdf](http://www.iamj.in/posts/images/upload/1352_1355.pdf)