

**SAMHITA PRINCIPLES TOWARDS THE MANAGEMENT OF DISEASES: AN  
AYURVEDA REVIEW**Dr. Raviraj Singh\*<sup>1</sup> and Dr. Abhay Ahirwar<sup>2</sup><sup>1</sup>Lecturer in Samhita Siddhant Department, K.V. Ayurveda College and Hospitals Kaberpur, Agra (UP) India.<sup>2</sup>Lecturer in Shalya Tantra Department, Veena Vadini Ayurveda College and Hospitals Bhopal (MP) India.**\*Corresponding Author: Dr. Raviraj Singh**

Lecturer in Samhita Siddhant Department, K.V. Ayurveda College and Hospitals Kaberpur, Agra (UP) India.

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**ABSTRACT**

The medical system of India acquired great prosperity due to the enormous contribution of ayurveda towards the medical field. The tradition system of Indian medicine; ayurveda practicing in India anciently and now it also has gained global attention. The *Samhita Siddhant* is one of the important aspect of ayurveda which described various principles and theories related to the pathogenesis and treatment of various diseases. Ayurveda describe concept of *Panchmahabhuta*, *tridoshas*, *Sapta Dhatus* and *srotas*. These all principles play vital role towards the understanding and management of disease condition. Ayurveda also described concept of *prakriti* which says that every individual having different constitution (*prakriti*) thus disease manifesting as a unique entity specific to person. Therefore treatment approaches may differ person to person even for same diseases. *Prakriti* resembles constitution of the body depending upon predominance of *doshas*. The predominance of *dosha* resulted different types of *prakriti* of every individual like; *vatha prakriti*, *pitta prakriti*, *kapha prakriti*, *vatha-pitta prakriti*, *vatha-kapha prakriti*, *kpitta-kapha prakriti* and *sama prakriti*. Ayurveda suggested that the causes and treatment of disease may be understood by taking consideration of concept of *prakriti*. These all basic principles play vital role towards the management of diseases. The ayurveda *samhita* utilizes these basic principles not only for treatment purpose but also for prevention of disease. This article summarizes various *samhita* principles towards the management of diseases.

**KEYWORDS:** *Ayurveda, Samhita Siddhant, Panchmahabhuta, Tridoshas, Diseases.***INTRODUCTION**

Ayurveda believe that disease may occur if any physiological component not works in its original/natural harmony. Therefore the treatment approaches of ayurveda involves establishment of harmony between vitiated component and environment. The pathogenesis and progression of diseases occurs in various stages and understanding of this phenomenon help to identify root causes of disease along with possible treatment options at any stage of disease.

**DISEASE PATHOGENESIS & PROGRESSION AS PER AYURVEDA**

- Accumulation
- Aggravation
- Dissemination
- Localization
- Manifestation
- Chronicity

**Accumulation**

Disease may occur due to the accumulation of one or more *doshas* (*Vata*, *Pitta* and *Kapha*) which governs physiological functioning of body. *Vata dosha* may accumulate in its natural places such as; colon, nerves and channels, *Pitta dosha* may accumulate in eyes, digestive tract & skin while *kapha dosha* may accumulate in joint fluids, circulatory system and chest.

**Aggravation**

It involves change (vitiation) in the *doshas* followed by vitiated *dosha* spreads beyond their normal places.

**Dissemination**

Vitiated *dosha* circulates in the body & feeling of unhealthiness starts.

**Localization**

Vitiated *Dosha* acquires places in a tissue and deteriorates that particular tissue or *dhatu*. *Dosha* like *kapha* may localize in the *shrotas* of the head and neck resulting localized pathogenesis.

**Manifestation**

This step involves complete clinical manifestation of disease, abnormal state of *dhatu* may observe due to the imbalanced *dosha*. The sign & symptoms appear and disease become worsen if not treated initially.

**Chronicity**

In this stage the diseases progression become so severe that immune functioning become unable to combat disease naturally. The long term chronic symptoms of diseases may occur as pathogenesis continued.

**AYURVEDA PRINCIPLES AND DISEASE****Tridoshic concept**

The *Tridoshic* concept (*Vatha*, *Pitta* and *Kapha*) plays vital role towards the understanding of diseases cause and their management. *Vatha* possess *rooksham*, *laghu*, *seetham* and *chala* properties. *Pitta* offers *snigdham*, *theekshanam*, *laghu* and *ushnam* properties while *Kapha* possess *snigdham*, *seetham*, *guru* & *mandam* nature. These properties of *tridoshic* component resembling biological humors in following manner:

- *Vatha*: Resembles energetic humor & controls destruction.
- *Pitta*: Resembles thermogenic humor & organizes transformation activities.
- *Kapha*: Resembles cohesive humor and related to *shrotas* and circulation.

The ayurveda further described that since *vatha*, *pitta* and *kapha* resembles biological humors which are related to specific physiological functioning therefore any imbalances or vitiation in *doshas* leads abnormal physiology i.e; diseases. Thus the primary approaches of ayurveda towards the management of various diseases lies around to diagnose and pacify *doshic* imbalances. The correction in *doshas* is the primary focus of ayurveda therapy along with other principle consideration. Diseases of respiratory tract, gaseous trouble in stomach, joint pain, *vatarakta*, improper functioning of *dhathus* and *indriyas* needs pacification of vitiated *vata*. Digestive problems, excessive hunger/thirst, diabetes, nausea, diseases related to intellect & grasping power needs pacification of vitiated

*pitta*. Similarly weakness of joint, cough, cold, sinusitis and allergy, etc. needs pacification of vitiated *kapha*.

**Balancing of dosha for specific diseases**➤ ***Diseases need promotion of Kapha***

Internal burning, emptiness in the stomach, joints looseness, weakness and insomnia.

➤ ***Diseases need reduction in Kapha***

Heaviness of limbs, nausea and drowsiness, excessive sleep and joints disturbances.

➤ ***Diseases need pacification of vitiated Kapha***

Anorexia, limbs inertness, vomiting and impaired digestion.

➤ ***Diseases need promotion of Pitta***

Loss of complexion and loss of body thermostat.

➤ ***Diseases need reduction of Pitta***

Burning sensation, yellowish discoloration of skin & eyes, fainting fits and weakness of sense organs.

➤ ***Diseases need pacification of vitiated Pitta***

Fever, digestive problems & burning sensation.

➤ ***Diseases need promotion of vata***

Laziness, unpleasant feeling & loss of consciousness.

➤ ***Diseases need reduction of vata***

Lean body, sore sensation, dark complexion, stool hardness, insomnia and fatigue.

➤ ***Diseases need pacification of vitiated vata***

Swelling, abdomen extension & joint pain.

**PANCHMAHABHUTA AND DISEASE**

Ayurveda believe that life is composed of the *Panchamahabhutas*; *Akash*, *Vayu*, *Jal*, *Agni* and *Prithvi*. These elements regulate various physiological functioning of body i.e; fire element regulates metabolic activities, earth provides structure to the cell, water offer liquid properties while air elements resembles gases & *vayu*. Therefore *Panchmahabhutas* concept used as diagnosis & treatment modalities since imbalances in composition of these five elements resembles pathological conditions as follows:

**Table 1: Panchmahabhutas relation with pathological conditions.**

S. No.	Panchmahabhutas	Sthana & functions	Associated Disease
1	<i>Jal</i>	Plasma, saliva, digestive juices.	Constipation, dryness and lack of fluidity to distribute nutrient
2	<i>Akash</i>	Mouth, nostrils, abdomen.	Diseases of heart and hollow structures like ear, nose and throat
3	<i>Vayu</i>	<i>Shrotas</i> , inhalation, exhalation	Diseases of respiratory tract & obstruction of <i>shrotas</i> .
4	<i>Agni</i>	Digestive system, metabolism	Digestive and metabolic disorders
5	<i>Prithvi</i>	Support to bones, teeth, flesh & hair	Obesity, diabetic coma & Diseases related to hard tissues bones & teeth.

**Panchamahabhutas and disease management**

- Drugs with predominance of *Akash mahabhuta* offer *Sanshaman* action.
- Drugs which are *Vayu mahabhuta* predominant offer *sangrahika* properties due to their *shoshak guna*.
- Drugs with *Agni mahabhut* predominance improve digestive power and metabolic activities.
- Drugs having *Vayu mahabhut* predominance acts as *lekhaniya dravya*.
- Drugs of *prithvi* dominance offer *brumhana* action.

**SAPTA DHATUS AND DISEASE**

The concept of *Sapta Dhatus* also very important towards the management of various diseases; nutritional disorders need balancing of *rasa dhathu*. *Pandu roga* & *vatarakta* needs pacification of vitiated *rakta dhathu*. Fatigue, goiter, lymphedinitis, myoma and sarcoma need correction of *mamsa dhathu*. While obesity and lean body needs correction of *medas dhathu*, similarly

diseases related to sexual dysfunction requires potentiating of *shukra dhatu*.

**Biological role of Sapta Dhatus**

- *Ras Dhatu*: It nourishes tissue and resembles plasma.
- *Rakta Dhatu*: It resembling circulating blood cells; nourishes the tissues & perform circulatory functions.
- *Mamsa Dhatu*: It is muscular tissue; provides strength and support to the *meda dhatu*.
- *Meda Dhatu*: It resembling adipose tissue; provides support of *asthi dhatu* and act as lubricant. *Asthi Dhatu*: It is bony tissue along with cartilages; give support to the body and responsible for the body posture.
- *Majja Dhatu*: It resembling bone marrow & perform functioning to fill up the bones and oleate the body.
- *Shukra Dhatu*: It related with male and female reproductive systems.

**Table 2: Dhatu to be nourishes for management of specific diseases.**

S. No.	Diseases	Dhatu to be nourishes for treatment purpose
1	Nausea, weakness, jaundices like syndromes, sexual weakness, white hairs & skin shrinkage.	<i>Rasa Dhatu</i>
2	Allergic reactions, stomatitis, bloody leucorrhoeal discharge, leprosy and psoriasis.	<i>Rakta Dhatu</i>
3	Corn, warts, tonsillitis, hardness of muscles, fibrositis, rigidity, shortness of muscles and fatigue	<i>Mamsa Dhatu</i>
4	Obesity, early polyuria, glycosuria, growth of glands, hyperglycaemia, sweating & diabetes etc.	<i>Meda Dhatu</i>
5	Extra bony growth, tooth & bone related problems, osteoporosis, renal calculus & gall bladder calculus.	<i>Asthi Dhatu</i>
6	Joints pain, collapse, bone marrow destruction and leukemia.	<i>Majja Dhatu</i>
7	Genito urinary male and female disorders (disorders related to genital organs), impotency and lack of glow & luster, loss of normal rigidity and sexual dysfunctions.	<i>Shukra Dhatu</i>

**Approaches towards the specific diseases which occur due to the vitiation of dosha-dhatu together**

- Diseases such as; haematomasis, hemophilia & purpura needs pacification of vitiated *Rakta dhatu* associated with *Pitta dosha* since these diseases considered as *Rakta-Pitta* disorders.
- *Vata-rakta* (gout) and uric acid diathesis needs correction in vitiated *Rakta dhatu* affected by imbalanced *Vata dosha*; condition known as *Rakta-Vata* syndromes.
- Bloody dysentery, bloody mucous colitis & throat infection etc. needs potentiating of *Rakta dhatu* vitiated due to the imbalanced *Kaphha*; consider as *Rakta-Kaphha* disease.

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