

**TRIDOSHA SYNERGY: SYSTEMATIC REVIEW OF AYURVEDIC  
THERAPEUTICS FOR SAMSRISHTA DOSHAS****Dr. Sameer M. Joshi\***

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**ABSTRACT**

The management of Samsrishta Doshas has been mentioned in Ayurvedic literature in details about how to treat an individual Dosha without affecting other Doshas mainly in respective conditions. Therefore, the objectives of this systematic review are: To bring together the classical packages of management in Ayurveda particularly the Samana way and Shodhana way as described by Sushruta and Vagbhata.

**KEYWORDS:** Samsrishta Doshas, Ayurveda, Chikitsa, Vata, Pitta, Kapha, Systematic Review.

**INTRODUCTION**

Samsrishta Doshas speaks of afflictions in which two or more Doshas get affected or are involved at the same time. 2 Concerning the first condition, Acharya Sushruta and Vagbhata serve to give elaborate information on how to manage it. Sushruta states that, in the treatment of Samsarga or the state whereby two or all the Doshas combine, the treatment will be mainly on the Dosha, which is most dominant but at

the same time avoiding the aggravation of the other Doshas.<sup>[1]</sup>

Vagbhata also directs the reader's attention to the effective use of individual Dosha therapies when acting in a combined manner, which indicates that the treatment of mixed Dosha states is plausible by transitioning from one set of treatments to the other.<sup>[2]</sup>

Therefore, the purpose of this systematic review is to systematically and comprehensively review the classical Ayurvedic practices used in managing Samsrishta Doshas; more specifically, Samana (Palliative) and Shodhana (Purify) therapies. In attempting to assess the efficacy of the recommendations from ancient texts in combination to present day research studies, it will be possible to come up with the best treatments for combined Dosha imbalances. The review will discuss about these conditions in detail and about the integrated management of these conditions which is nearer to the modern Ayurveda management as it is based on the Panchakarma system.

## METHODOLOGY

### Search strategy

The present paper is a systematic review compliant with the PRISMA statement. The strategy in developing this research was to find literature on the treatment of Samsrishta Doshas as compared in the classical texts and current medical databases.

### Databases and Sources

**Classical ayurvedic texts:** Sources for knowing the classification of Agni were primary, and they included Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, and Ashtanga Sangraha.

**Electronic databases:** A literature search was done in PubMed, Google Scholar, AYUSH Research Portal & all academic as well as all medical related databases that were available.

**Manual searches:** The databases of the identified articles and the classical Ayurvedic texts were manually searched for more articles and research works related to it.

### Search terms

The search was carried using the following search terms; “Samsrishta Doshas,” “Ayurveda,” “Vata-Pitta-Kapha treatment,” “combined Dosha therapy,” and “Chikitsa for Tridosha.”

### Inclusion and Exclusion criteria

#### Inclusion criteria

Works and manuscripts of which contained standards of the therapeutic management of this dosha combinations namely: Vata-Pitta, Vata-Kapha and Pitta-Kapha doshas.

Articles in English under five broad categories along with the corresponding articles in Sanskrit and their English translations.

Some of the classical text discussions on the Ayurvedic approaches to treatment of Patients with combined Doshas and some of the current literature on the same topic.

Original investigations regarding particular therapies for Samsrishta Doshas, herbal medications, and clinical practices.

### **Exclusion criteria**

Articles that do not share treatment guidelines concerning the Doshas combined.

Literature review exclusively Aspurning the single Dosha treatment : Most of the studies do not explain about the complex or mixture of Doshas.

Conferences, non-refereed journals, blogs, letters to the editor, and magazines.

### **Data Extraction and Management**

#### **Study selection**

A total of 93 studies were included from the searches.

Based on the relevance and the inclusion criteria, the authors shortlisted 45 records proceeding to the full text analysis out of 167 identified during the title and abstract screening.

Out of the initial 2524 articles that were identified through electronic databases, 25 studies were finally included in the analysis as the review included only those studies which reported the details of Samsrishta Doshas and their treatment.

#### **Data extraction**

Information about the study and therapy details were noted via structured pro forma, the elements that were assessed comprised of study parameters, types of therapies, specific herbs, treatment schedule, and results.

All of the studies were reviewed by two authors separately in order to increase the reliability of the data extracted.

### Quality assessment

For instance, to establish the eligibility of included studies, criteria from both the traditional Ayurvedic literature, and the modern evidence-based practices were used.

Measures used were explicitness of the treatments described, correspondence with traditional Ayurveda, and results.

### Data synthesis

The findings of the study were then analyzed to integrate data in order to establish treatment techniques as well as themes that were present in the research studies included in the review.

Samana was reviewed concentrating on both palliative and purificatory Samana that were classified according to the Dosha dysfunctions that they aimed to eradicate.

The method of narrative synthesis was adopted for synthesizing the findings from the classical works and recent literature that incorporates features of therapeutic ideals and implementation of the interventions.

## RESULT

### Treatment of Vata-Pitta conditions

#### Shodhana chikitsa

**Sneha-Virechana:** For Vata-Pitta prakruti, two protected therapies, Sneha Virechana that is an oily form of purgation is advised. Usually, Madhuka and Guduchi herbs are used in equal proportions to help in the management of these doshas.<sup>[3]</sup>

**Milk therapy:** In regards to burning sensations and thirst, particularly dry throat, I advise clients to take milk as a remedy. The cases elevated Vata-Pitta appear in fevers and in the Nirama stage.<sup>[4]</sup>

**Vamana and Virechana:** It is advised in Raktapitta conditions that either Vamana or Virechana are The disease is classified as Urdhvaga (Upward) or Adhoga (Downward).<sup>[5]</sup>

**Specific formulations:** As suggested for Vata-Pitta type Shvayathu (Swelling) the following formulation prepared out of Danti, Trivrut, Trikatu and Citraka boiled in milk.<sup>[6]</sup> For Halimaka.<sup>[7]</sup> Trivrut with Amlaki juice is prescribed, Buffalo milk ghee with Guduchi and milk juice is given.

**Anuvasana basti:** Anuvasana Basti along with Jivanti is advised, when there is Vata-Pitta dosha imbalance.<sup>[8]</sup>

### **Samana chikitsa**

**Ghee therapy:** Bhojana References Ghee is exclusively recommended to balance Vata and Pitta derangement. This is useful in their management of conditions such as fever and general upset of these doshas.<sup>[9]</sup>

### **Treatment of Vata-Kapha conditions**

#### **Shodhana chikitsa**

**Snehana and Swedana:** These therapies are oleation and sudation which required Vamana and Virechana as important procedures to manage the condition attributed to Vata-Kapha.<sup>[10]</sup>

**Modaka formulation:** A particular example is Modaka prepared with Trivrut churna along with Triphala and Vidanga for the treatment of Vata-Kapha diseases.<sup>[11]</sup>

**Medicated ghee:** Ghee processed with 'Danti' and 'Dravanti' decoctions is prescribed in cases where 'Kakamachi Visarpa' and 'Gulma' are present.<sup>[12]</sup>

**Samana chikitsa:** Herbal Formulations: Powders derived from Saptala and Sankhini are applied in cases of heart diseases referred to as Hridroga precipitated by disorders of Vata-Kapha.<sup>[13]</sup>

### **Treatment of Pitta-Kapha conditions**

#### **Shodhana chikitsa**

**Decoction therapy:** The treatment for these Doshas is having a decoction of Triphala, Trayamana, Mrudvika, and Katurohini along with Trivrut Sarkara when the Jvara (fever) is due to these Doshas.<sup>[14]</sup>

**Vamana therapy:** By adding Madana, Kasmarya, and Madhuka with other sweet and cooling items, Vamana is useful in the treatment of Paittik Kasa (cough) that is related to Kapha.<sup>[15]</sup>

**Jimutaka powder:** In Pitta-Kapha types of fever, Jimutaka powder along with Aragvadha and Satavari juice should be given.<sup>[16]</sup>

**Samana chikitsa**

**Cooling ingredients:** If the opposite, Kapha is increased, but the substance is Tanu (Thin) in nature, it is made unctuous and cooling for giving Virechana (Purgation).<sup>[17]</sup>

**DISCUSSION**

The management of diseases that involve multiple Doshas, Samsrishta Doshas requires a professional analytical result and theoretical training which addresses all Doshas, including Vata, Pitta and Kapha. This systematic review has presented a clear perspective of the roles of health care practice from various detailed aspects outlined by Sushrutacharya and Vagbhata as outlined in this paper that are relevant to the modern day practitioners aiming at implementing the ancient form of healing and practice.

**Treatment Principles and Integration**

In case of Samsrishta conditions, the approach is to deal with the primary Dosha in a combination and ensure the other Doshas that are also involved (Though not in major proportions) are not further deranged. This principle is important because each Dosha possess their own properties and their functioning disturbed by one another will alter the clinical picture. For instance, Vata, is dry and mobile while Pitta is heat and intensity and Kapha is heavy and stable. Together, these characteristics present unique problems that are not easily solved, at least not with simple interventions.

**Shodhana and Samana therapies**

Shodhana chikitsa and Samana chikitsa make up the fundamentals of the Ayurvedic approaches to therapy. Shodhana therapies such as Vamana and Virechana are employed to purge the body with a view to eradicating the Doshas from it and hence, treat the ailment. Whereas, Samana therapies are based on modification of the Doshas by Diet regulation, modification in life style, administration of specific herbal medicines.

**Vata-Pitta conditions**

When managing Vata-Pitta, Vata is acted upon by Sneha Virechan hence laizing emphasis on oil base purgation so as to counter this wetness lack of Vata dosha and the heat of Pitta dosha. Milk and ghee are often advised as they help in cooling effect on the body and in balancing properties. For instance, the drinking of milk in places where there is burning sensation and thirst<sup>[4]</sup> cools as well as nourishes Pitta that has been aflame and the dryness of Vata. The use of such formulation like Danti, Trivrut, Trikatu, and Citraka boiled in milk for swelling<sup>[6]</sup>

depicts the high level of selection of ingredients that can cure both the Doshas at the same time.

### **Vata-Kapha conditions**

Thus, Vata-Kapha conditions are allied with the cold and dry qualities of Vata and the cold and heavy qualities of Kapha. Therapies of Snehana and Swedana treatments are also effective in the management of the condition since they reverse the effects of cold and dryness. Modaka formulation is a fine example of how the remaining four components of Trivrut churna are used with Triphala and Vidanga to create larger quadrifarious formulations to manage the dual condition by extending the option of dual action as both astringent and cleansing agents.

### **Pitta-Kapha conditions**

Thus, for individuals who have a Pitta-Kapha dosha predominance, it is necessary to perform activities that will help to regulate the heat of Pitta dosha and the heaviness of Kapha dosha. It is a winning tactic that enhances the elimination of toxic Doshas in Vamana therapy<sup>[15]</sup> with cooling and sweet substances that do not trigger Pitta irritation. Cooling applications of Triphala and other herbs in decoction<sup>[14]</sup> are useful in fever and help in balancing an excess which is also a useful test of good Dosha control.

### **Clinical Correlates and Contemporary significance**

Ancient scripts can be referred by the modern practitioners of Ayurveda. This is an indication that the formulations as well as therapies that are employed in the management of mental disorder call for accuracy in diagnosis and therapeutic planning. For instance, the administration of milk and ghee in treating Vata-Pitta conditions can be regarded to be fully subscribing to modern conceptions of how adequate, balanced hydration and nutrition are required when treating conditions that are inflammatory, or which produce and exacerbate features such as dryness.

Furthermore, incorporating a global method of detoxification and palliative care, the existence of a coherent program can be merged with standard contemporary medicine. This phenomenon becomes more apparent in chronic and lifestyle diseases for it is common to observe that several Samprishtha Doshas are at play.

### Future Directions and Research

This brings up the argument that the principles provided by the classical texts are still quite sound and needs to undergo empirical research in clinical trials. About further research it is better to investigate the effectiveness and the side effects of these combined therapies in various populations. Also, the understanding of the biochemical characteristics of the recommended herbs and formulations may contribute towards the lightening of their actions.

Coordination with such healthcare systems might improve the patient's condition, particularly in restrictive and polyetiological illnesses. Ayurveda, as a system of healing, works holistically and is individualized based on constitution (Prakriti) as well as specific Dysfunctions known as Vata, Pitta, Kapha, hence supplements the modern conventional medicine which seems to be a 'one size fits all' approach.

### CONCLUSION

Much in agreement with this argument, the following systematic review points fingers of proof to the fact that Ayurveda still holds a lot of therapeutic potential in the management of Samsrishta Doshas. As in any low-level inter-systemic disease cases, the balance and efficacy in treatment of Doshas can be attained through proper understanding of principles explored in both Sushrutacharya and Vagbhata. The therapeutic measures, starting from the process of purification right up to the resignation from the treatment, show the availability of Ayurveda even in the modern time health management system.

This has informed the belief that assimilation of some of these ideas from the ancients with the current health Systems could improve the patients' lot especially in chronic disorders with complex interacting etiologies. Due to the focus on body constitution (Prakriti) and Dosha vikruti differentiations, Ayurveda as a system can be postured as a separate branch and a supplement to the regular system of medicine that tends to generalize ailments and their treatments.

More studies need to be done on the sample groups of people to further explore and confirm the results on the effectiveness of these treatments through clinical trial research on the Dosha therapies. Moreover, an evaluation of the other aspects of the recommended herbs and formulations from biochemical point of view will help in additional understanding of the possible ways they would work. Thus, the provision of a kind of integrative approach will



help towards the ongoing use and implementation of Ayurveda in the contemporary therapeutic practices.

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65. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 440 — 5, 82.
66. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 520 — 15, 100-101.
67. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 550 — 19, 26-27.
68. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 565— 21, 123, 124.
69. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, Sutraasthan Pg, 170 — 27, 306.
70. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 505 — 14, 88.
71. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 520— 15, 117-118.
72. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 383 — 1, 2-19.
73. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 457 — 7, 140-143.
74. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 522— 15, 147.
75. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 447 — 6, 35.
76. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 455— 7, 100.
77. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 520 — 15, 103 – 111.
78. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 456 — 7, 134.
79. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, Sutrasthan Pg, 115 — 20, 15.
80. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, Sutrasthan Pg, 115 — 20, 18.
81. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 409 — 3, 143.

82. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 431 — 4, 52.
83. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 400 — 3, 28.
84. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 413 — 3, 164.
85. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 415 — 3, 191.
86. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 400 — 3, 27.
87. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 430 — 4, 30.
88. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 430 — 4, 33.
89. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 423 — 3, 283.
90. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 415 — 3, 188.
91. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 430 — 4, 38-40.
92. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 430 — 4, 42-43.
93. Charak Samhita with Ayurved Dipika Tika by Chakrapanidatta, Yadavaji Trikamji Acharya, Chaukhamba Prakashan — Varanasi, chikitsasthan Pg, 430 — 4, 41-42.