

A REVIEW ON IMPORTANCE OF UPASTHITA DOSHATVA IN SHODHANA KARMA

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ABSTRACT

In *Ayurveda*, *Tridoshas* are responsible for both health and diseases in equilibrium and inequilibrium states respectively. During the pathogenesis of a disease the *Doshas* will undergo many *Avasthas* (stages). One such important *Avastha* to be remembered and noticed during clinical practise is *Upasthita Dosha Avastha*. If a physician possess sound knowledge regarding *Upasthita Dosha Avastha*, he can draw proper treatment plan especially *Shodhana Karma* (purificatory measures) for patients to relieve the disease as well as to reduce recurrence / relapsing of diseases. This article is made to highlight the importance of *Upasthita Dosha* in *Shodhana Chikitsa*.

Keywords: *Tridosha, Upasthita Dosha, Shodhana Karma*

INTRODUCTION

The fundamental principle of *Ayurveda* is based on *Dosha-Dhatu* and *Mala's* (excrements). The factor, which is not only capable of vitiation but also having the nature of vitiating other factors of the body, is known as *Dosha*¹. *Ayurved* explains various *Dosh Gati*, *Doshas* which are present all over the body or present at their specific site or which move from one place to other is considered as *Dosha Gati*². In *Prakruta Dosha Gati*, *Doshas* are in equilibrium state and are present in their own site in the body so they perform their normal functions. But when these *Dosha* get vitiated, *Dosha Gati* becomes *Vikruta*³. *Dosha Gati* occurs in *Roga-Marga* (pathway of diseases) which includes *Shakha* (*Sharira Dhatus* or body tissues excluding the *Rasa Dhatu* or plasma and in-

cluding the *Twak* or skin), *Koshtha* (hollow organs and cavernous spaces or cavities of body) and *Marma* (vital organs). *Dosha* needs different treatment as per its site i.e. *Koshthadi Sthanam* (places like *Koshtha*). *Leena Dosha* is *Anutklishhta*⁴ and *Dhatwantarasthita*⁵ *Avastha* of *Dosha*, that is the *Doshas* are adhered or concealed deep in the *Dhatus* (formed elements of the body) in an unexcited state. In the treatment of various diseases, *Ayurveda* (science of Life) nurtures two notions i.e. *Shodana* (bio purification) and *Shaman Chikitsa* (palliative Treatment). As *Shodana* (Bio purification) is a unique therapy enjoys the superiority over the *Shaman Chikitsa* treatment. *Panchakarma* can be performed whenever *Doshas* are available in *Koshthas* (*Upast-*

hita Doshani) in particular form of the suitable Person⁶. Here commentator *Chakrapani* has explained that *Doshas* which are accumulating from *Shakhas* to *Koshthas* from all over the body and *Doshas* which have changed their forms from *Linatva* (*Doshas* attached or concealed in *Dhatus*) to *Utkleshita* can be said as *Upasthita Doshas*⁷.

Aim and objectives

1. To study the concept of *Upasthita Dosh* and its importance in *Shodhana Chikitsa*.
2. To study clinical symptoms of *Koshtha Gati*.

Materials and Methods

Only textual materials have been used for this study, from which various references have been collected. Main *Ayurvedic* texts used in this study are *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Sangraha*, *Ashtanga Hridaya* and available commentaries on these classics. The websites, articles have also been searched.

Factors Responsible for Upasthita Doshatva:

Five causes are responsible for the movement of *Doshas* from *Shakhas* to *Koshthas* i.e. *Upasthita Doshatva* like; 1) *Vridhhi* of the *Doshas* 2) *Vishyandana* of the *Doshas* 3) *Paka* of *Doshas* 4) *Srotomukha Vishodhana* 5) *Nigrahana* of *Vata*⁸. These all five causes can be achieved by the *Poorvakarmas* i.e. *Snehana* and *Swedana*. These not only bring *Doshas* from *Shakha* to *Koshtha* but also changes the form of *Doshas* through which they can be easily removed from the body⁹.

1) Vridhhi of the Doshas - *Vridhhi* of *doshas* can be done after the *Nidana Sevana*, but *Nidana Sevana* may not be able to change the form of the *Doshas* to *Vishyandana* simultaneously. For *Vridhhi* of the *Doshas*, *Sneha* is consumed in empty stomach in the morning (after digestion of previous night meal) in such a dose which takes about 12 or 24 hours to digest. The *Kala* of *Shodhanartha Snehapana*, an empty stomach in the morning; at that time the state of *Agni* is not capable to perform *Dosha Pachana*, So consumed *Sneha* will be combined (have *samskara*) with *Doshas* and causes for *Vridhhi* of *Doshas*¹⁰. *Matra* of *Sneha* also has much important

as *Kala*. If it is taken on *Shodhanartha kala* in such a dose which takes about 12 hours to digest, it is ideal *Snehapana* for *Shodhana karma*¹¹. The dose of *Sneha* should be increased in gradual manner as *Acharya Charaka* has mentioned minimum 3 and maximum 7 days to achieve all the characteristics of proper *Snehana* according to *Koshta*¹². Hence one should not complete *Snehapana* in one day. Second cause for gradual increasing the dose of *Sneha* during *Snehapana* is to acquire maximum utility of *Sneha* as *Acharya Charaka* says, if *Snehapana* is not done gradually, it flushes out entirely from the body (without affecting body) like water poured over an earthen mass quickly flows out without moistening it¹³. Definition of *Sneha* itself says that, it creates *Vishyandata*¹⁴. *Vishyanditata* means *Vilayana* (dissolve). *Lina Doshas* are difficult to eliminate in their own forms, *Sneha* creates the suitable forms of *Doshas* for elimination. *Sneha* also facilitate passage of *Utkleshita Doshas* in *Srotas* and *Doshas* float without adhesion in the body, like honey kept in a pot smeared with fat, toward the *Koshtha*¹⁵. *Ushana Guna* is indispensable quality for the *Swedana*¹⁶ because in *Swedana* there is always *Agnisamashraya* either directly or indirectly¹⁷. So *Doshas* get digested by the *Pachana* property of the *Ushnaswedana*. Here *Tikshnaguna* of *Swedana* also helps in *Pachana*¹⁸. *Swedana* not only digests *Doshas* (*Paka* by the *Agnipradipti*) but it cleans the orifices of *Srotas* (also *Srotomukha*) consecutively. So without *Swedana Karma* movement of *Doshas* cannot be achieved.

2) Vishyandana of the Doshas - Definition of *Snehana* itself says that *Sneha* does *Vishyandana karma*¹⁹.

3) Paka of Doshas - Here *Swedana Karma* plays a key role because *Ushnata* is essential *Guna* in the *Swedana Karma* and *Ushna Guna* does *Pachana-karma*²⁰.

4) Srotomukha vishodhana (to clean the orifices of Srotas) - While describing the benefits of the *Swedana Karma*, *Acharya Sushruta* says that *Swedana* creates *Nirmalatva* (cleanliness) in the *Srotas*²¹. So *Swedana* cleans the orifices of *Srotas*.

5) **Nigrahana of Vata** - The first line of management of *Vata dosha* according to *Acharya Vagbhata* is *Snehana* and *Swedana*²². So *Vata dosha* can be controlled (*Nigrahana*) very well by the *Snehana* and *Swedana*.

In addition to this, form of *Doshas* transformed to *Klinnatva* and *Dravatva* by *Snehana* and *Swedana* respectively²³, which is necessary for the movement of *Doshas* toward the *Koshtha* as well as for elimination from the body. *Snigdha guna* is indispensable quality for the *Snehana*²⁴ and *Snigdha guna* does the *Kledana karma*²⁵. *Drava guna* of *Sneha* also helps in *Kledana karma*²⁶. *Ushna* and *Tikshna gunas* of the *Swedana* transform *Doshas* in *Drava form*²⁷.

Symptoms of Upasthita Dosh:

Panchakarma is a mainly *Shodhana* (purification) process. *Doshagati* during *Shodhana* process is due to movement of vitiated *Dosha* from *Shakha* to *Koshtha*. *Charaka* explained symptoms of *Shakha* to *Koshtha Gati* during *Vamana Karma* (process of emesis). Appearance of sweat indicates that *Dosha* has been liquefied, *Lomaharsha* (sensation of internal pain along with shivering at the root of hair follicles) indicates movement of *Dosha* from its *Sthana*, *Adhmana* indicates arrival of *Dosha* in *Kukshi* (*Koshtha*) and *Horripilation* indicates the movement of *Dosha* in upward tendency²⁸.

CONCLUSION

If *Panchakarma* i.e. *Shodhana* is performed when *Doshas* spread all over the body or in *Leena Avastha*, it will not only be able to eliminate all *Doshas* from the body but also causes harm to the body just as attempts of extracting juice from an unripe fruit leads to destruction of the dwelling place itself, so it will be very difficult to expel *Dosha* out along with *Ama*. Thus we have to bring the *Doshas* from all over the body or from *Shakhas* to *Koshtha*. For that *Snehana* and *Swedana* *Karmas* are the merely options. Five causes responsible for the movement of *Doshas* from the *Shakha* to *Koshtha*, viz. 1) *Vridhhi* of the *Doshas* 2) *Vishyandana* of the *Doshas* 3) *Paka* of *Doshas* 4) *Srotomukha Vishod-*

hana 5) *Nigrahana* of *Vata*. *Vridhhi* and *Vishyandana* of the *Dosha* can be done prudishly by *Snehana karma* while *Swedana* does *Srotomukha Vishodhana* and *Paka* of *Doshas*. Physician can control (*Nigrahana*) *Vatadosha* certainly by *Snehana* and *Swedana Karmas*. Thus *Shodhana Karma* can be performed only if the *Doshas* are available in the *Koshtha* i.e. in *Upasthita Avastha*.

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