

CONCEPTUAL ANALYSIS OF BAHUDOSHAVASTHA-A REVIEW ARTICLE

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ABSTRACT

Understanding the *Avastha* (Stage) of *Dosha* is very important in diagnosis, Prognosis and to plan the treatment in any *Vyadhi*. There are different *Avastha* of *Doshas* in disease condition like *Vruddha Dosha* (Increased state of *Dosha*), *Kshaya Dosha* (Decreased state of *Dosha*), *Leena Dosha* (Merged/Hidden state of *Dosha*), *Utklishta Dosha* (Distressed/Excited state of *Dosha*), and *Prakupita Dosha* (Agitated state of *Dosha*). *Bahudoshavastha* is one among such *Avastha* where *Shodhana* is indicated. It can occur by itself due to pathological process of the *Vyadhi* or can be induced for the therapeutic utility. There are very few references regarding concept of *Bahudoshavastha* in *Ayurvedic* classics. Understanding the pathological status of *Bahudoshavastha* is always hard for a clinician since it always confuses with *Samsarga /Sannipata Avastha* of the *Vyadhi*. In this article an attempt is made to throw light into the concept of *Bahudoshavastha* in disease prognosis as well as treatment.

Keywords: *Dosha Avastha, Bahu Dosha Lakshana, Shodhana*

INTRODUCTION

Shareerika and *Manasika Doshas* are the symbolic representation of physiological activities and pathological derangements. This pathological derangement of *Doshas* resulting in the manifestation of a *Vyadhi* occurs due to its *Vruddhi*. *Vruddhi* can be *Gunataha* (In terms of quality), *Karmataha* (In terms of functions) and *Dravyataha* (In terms of form) depending on the *Nidana Sevana* (Exposure to etiological factors) and *Vyadhi Avastha* (Stage of the illness). *Bahudoshavastha* can be assessed for the therapeutic purpose and can be manifested due to the pathological process of a *Vyadhi*. It is considered as

an indication of *Shodhana*. Hence it is important to understand the concept of *Bahudoshavastha* for the prognosis as well as treatment¹.

MATERIALS AND METHODS

Bahudoshavastha Lakshanas described in *Charaka Samhita Sutra sthana* in *Chikitsa Prabhrutheeya Adhyaya*. An attempt is made for the better understanding of this concept and is discussed in detail in this article with above possible clinical application and importance in *Chikitsa*.

OBSERVATIONS AND RESULTS

DEFINITION:

Word *Bahu* refers to *Bahulya Vaishishtyam* which means Much, Many, Frequent, Great, Considerable in quantity². Term *Dosha* refers the factor which is not only capable of vitiation but also of vitiating other factors of the body is known as *Dosha*. These are capable of getting vitiated due to their respective *Nidanas* and disturb the *Prakruta Karma* to initiate the process of *Samprapti* (Pathogenesis), they are known as three *Dosha* or *Shareera Dosha*. *Rajas* and *Tamas* are considered as *Manasika Doshas*. There are different stages of *Doshas* in a disease condition like *Vruddha Dosha*³, *Kshaya Dosha*⁴, *Leena Dosha*⁵, *Utklishhta Dosha*⁶, and *Prakupita Dosha*⁷. *Utklishhta Dosha* can be considered as *Bahu Doshavastha*.

Utklishhta Dosha:

Condition where the *Dosha* moves from its own site is called *Utklesha* of *Dosha*⁸. The Condition of *Murtha Dosha* where it moves like that of a bubble is called as *Utklesha*. As the bubble disturbs normalcy of place where it is formed similarly *Utklishhta Doshas* disturbs equilibrium of *Dosha* resulting in disease⁹. In disease *Chardi*, *Utklesha* of *Doshas* occurs from *Amashaya* where different *Lakshanas* of *Chardi* will be seen¹⁰. Here without *Utklesha* of *Dosha* there is no disease by name *Chardi*. Therapeutically when *Utklesha* is induced for the purpose of *Vamana* that stage is *Bahudoshavastha* of the *Vyadhi*. Similar applies to *Atisara* and *Virechana*, *Peenasa* and *Nasya*, *Rakta Srava* and *Rakta Mokshana*¹¹. When an individual suffering from an illness, receives the *Snehana*, *Svedana* etc *Poorva Karma* (Therapeutic procedures adopted prior *Shodhana* or purificatory procedure), individual will be developing vitiation of *Dosha*. This is called as therapeutically induced *Bahudoshavastha*. When the person attains the stage of *Bahudoshavastha* without *Snehana*, *Svedana* etc *Poorva Karma*, this is termed as pathological *Bahudoshavastha*.

Bahudosha Lakshanas

The *Lakshana* mentioned in the context of *Bahudoshavastha* are observed prior to the therapeutic intervention. *Avipaka* (Indigestion), *Aruchi* (Loss of Appetite), *Sthoulya* (Obesity), *Panduta* (paleness of the body parts/Anemia), *Gourava*(Heavyness), *Klama* (Exhaustion without exertion), *Pidaka*(Papule/Pimples), *Kota*(Wheals), *Kandu* (Itching/Pruritis), *Arathi* (Restlessness), *Alasya* (Lazyness), *Shrama* (Fatigue), *Dourbalya* (loss of physical strength or Debility), *Dourgandhya* (Bad odour), *Avasada* (Depression), *Nidranasha* (Loss of Sleep/Insomnia), *Atinidrata* (Increased sleep/Hypersomnia), *Tandra* (Drowsiness), *Klaibya*(Impotency), *Abuddhitwa* (Not able to perceive *Indriyarthas*/not able to differentiate between good or bad, right or wrong etc), *Ashasta Swapna Darshana* (Evil Dreams), *Bala Pranasha* (Loss of Strength), *Varna Pranasha* (Loss of colour)¹².

DISCUSSION

Bahu Doshavastha and Snehapana:

Vyadhi is generally caused by *Dosha Prakopa*. For removing *Prakupitha Dosha* via nearest *Marga Dosha Utkleshana* should be done. This can be attained by *Snehapana*, for that *Shodhanartha Snehapana* is been administered to the subject. After attaining *Samyak Snigdha Lakshana* where *Dosha Utkleshana* happens¹³. For further *Utkleshana* of *Dosha* and to attain complete *Bahudoshavastha Dosha Utkleshakara Ahara* is administered. This will be followed by *Shodhana* via nearest *Marga*¹⁴. The method of *Shodhana* depends on Specific *Dosha Prakopa* in the *Vyadhi*¹⁵. For example in *Vata Pradhana Kushta Sarpipana* is indicated and in *Kapha Pradhana Kushta Vamana*, *Pitta Pradhana Kushta Raktamokshana* is advised¹⁶. In *Tamaka shwasa*, *Avegavastha Vamana Karma* and in *Vegavastha Virechana Karma* is administered. This is due to the *Bahudosha Lakshanas* manifested in *Tamaka Shwasa* which requires repeated *Shodhanas* in different intervals.

Bahudosha and Samsarga/ Sannipata Avastha of Vyadhi:

It is always important to differentiate between *Bahudoshavastha* and *Samsarga/Sannipatika Avastha* of a *Vyadhi*¹⁷. This can be understood only by *Amshamsha Kalpana* of individual *Doshas* involved in a *Vyadhi*. For example in *Kushta* (*Tridosha* predominant *Vyadhi*) when its having *Tridosha Dushti* i.e *Sannipatika Avastha* of *Doshas*, *Shamana* is the line of treatment, where as in *Kushta* when individual *Dosha* predominance is seen, *Shodhana* should be administered by inducing *Bahudoshavastha* considering the predominant *Dosha*. Though *Kushta* by nature itself is *Bahudoshavasthajanya Vyadhi* de-

pending on distribution of *Dosha*, Predominance of *Dosha* and Duration of the *Lakshanas*, *Shodhana* therapy can be planned. When a disease condition is associated with *Bahudosha Lakshanas* it can be considered to have bad prognosis, where *Shodhana* is the only line of treatment.

Importance in Vyadhi:

Bahudosha is considered as one of the *Nidana* of *Apasmara* where *Doshas* attain *Unmarga Gati*¹⁸. In case of *Raktapitta* it is indicated that when *Bahudosha Lakshanas* are seen in a *Balavan Rogi*, *Virechana* and *Vamana Karma* should be administered in *Urdhwaga Raktapitta*, *Adhoga Raktapitta* respectively¹⁹.

Table 1: Showing *Bahudosha Lakshana* and relation with *Dosha*, *Srotas* etc

Bahudosha Lakshana	Probable Dosha involved²⁰	Probable Srotas²¹/Dhatu²²
<i>Avipaka</i>	<i>Kapha, Ama</i>	<i>Annavaha, Rasavaha</i>
<i>Aruchi</i>	<i>Ama</i>	<i>Rasavaha</i>
<i>Shoulya</i>	<i>Kapha</i>	<i>Medovaha</i>
<i>Panduta</i>	<i>Pitta</i>	<i>Rasavaha</i>
<i>Gourava</i>	<i>Kapha, Ama</i>	<i>Rasavaha</i>
<i>Klama</i>	<i>Kapha, Ama</i>	<i>Rasavaha</i>
<i>Pidaka</i>	<i>Pitta</i>	<i>Raktavaha</i>
<i>Kota</i>	<i>Pitta</i>	<i>Raktavaha</i>
<i>Kandu</i>	<i>Kapha, Pitta</i>	<i>Raktavaha</i>
<i>Arati</i>	<i>Vata</i>	<i>Rasavaha</i>
<i>Alasya</i>	<i>Kapha, Ama</i>	<i>Medovaha</i>
<i>Shrama</i>	<i>Tridosha</i>	<i>Rasavaha</i>
<i>Dourbalya</i>	<i>Vata</i>	<i>Rasavaha</i>
<i>Dourgandhya</i>	<i>Kapha, Sama Pitta</i>	<i>Medovaha, Swedavaha</i>
<i>Avasadaka</i>	<i>Vata</i>	<i>Rasavaha</i>
<i>Nidranasha</i>	<i>Vata</i>	<i>Rasavaha</i>
<i>Atinidra</i>	<i>Kapha</i>	<i>Rasavaha, Medovaha</i>
<i>Tandra</i>	<i>Kapha</i>	<i>Rasavaha</i>
<i>Klaibya</i>	<i>Vata</i>	<i>Rasavaha, Shukravaha</i>
<i>Abuddhitwa</i>	<i>Vata</i>	<i>Manovaha</i>
<i>Ashasta Swapnadarshana</i>	<i>Vata</i>	<i>Manovaha</i>
<i>Bala Pranasha</i>	<i>Vata, Kapha, Ama</i>	<i>Rasavaha</i>
<i>Varna Pranasha</i>	<i>Pitta</i>	<i>Raktavaha</i>

CONCLUSION

Doshas are the basic components of the body and differences in its proportion manifests with different

Lakshanas in the body indicating *Vyadhi Avastha*. That can manifest in different forms like *Vruddha*, *Kupita*, *Leena*, *Utklishta Doshas* etc. One such

Avastha is *Bahudoshavastha*. *Bahudoshavastha* helps to understand *Vyadhi Avastha* and *Sadhyasadhyata*(Prognosis). Inorder to plan *Shodhana Chikitsa Bahudosh Lakshanas* are enlisted separately. Apart from this *Bahudosh* can be a *Nidana* (Causative factor) like in *Apasmara* and *Lakshana* in *Vyadhis* like *Chardi, Raktapitta, Kushta* etc. Hence this concept mainly helps to plan Treatment (*Shodhana*). *Bahu Doshavastha* is the *Shodhanarha Avastha* where this concept cannot be considered under any *Dosha* or *Vyadhi Avastha* individually. But by analysing *Vyadhi Lakshana* and *Bahudosh Lakshana Vyadhi Avastha* and predominant *Doshavastha* can be predicted.

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