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 Dosha¹. 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 Dosh Gati². In Prakrutha Dosh 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, Dosh Gati becomes Vikrutha³. Dosh Gati occurs in Roga-Marga (pathway of diseases) which includes Shakha (Sharira Dhatu or body tissues excluding the Rasa Dhatu or plasma and including the Twak or skin), Koshta (hollow organs and cavernous spaces or cavities of body) and Marma (vital organs). Dosha needs different treatment as per its site i.e. Koshtadi Sthanam (places like Koshta). Leena Dosha is Anutklikshta⁴ and Dhatwantarasthita⁵ Avastha of Dosha, that is the Doshas are adhered or concealed deep in the Dhatu (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-
hit a Doshani) in particular form of the suitable Person. 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 Utklesha can be said as Upashthita Doshas.

Aim and objectives
1. To study the concept of Upashthita Dosha 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 Upashthita Doshatva:
Five causes are responsible for the movement of Doshas from Shakhas to Koshthas i.e. Upashthita Doshatva like; 1) Vriddhi of the Doshas 2) Vishyandana of the Doshas 3) Paka of Doshas 4) Srotomukha Vishodhana 5) Nigrahana of Vata. 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 body.

1) Vriddhi of the Doshas - Vriddhi 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 Vriddhi 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 Shodhanarthra Snehapana, an empty stomach in the morning; at that time the state of Agni is not capable to perform Dosa Pachana, So consumed Sneha will be combined (have samskara) with Doshas and causes for Vriddhi of Doshas. Matra of Sneha also has much important as Kala. If it is taken on Shodhanarthra kala in such a dose which takes about 12 hours to digest, it is ideal Snehapana for Shodhana karma. 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. 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 it. Definition of Sneha itself says that, it creates Vishyandata. 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 Utklesha Doshas in Srotas and Doshas float without adhesion in the body, like honey kept in a pot smeared with fat, toward the Koshtha. Ushana Guna is indispensable quality for the Swedana because in Swedana there is always Agnisamashraya either directly or indirectly. So Doshas get digested by the Pachana property of the Ushnaswedana. Here Tikshnaguna of Swedana also helps in Pachana. Swedana not only digests Doshas (Paka by the Agnipradipiti) 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.

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.

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. So Swedana cleans the orifices of Srotas.
5) **Nigrahana of Vata** - The first line of management of *Vata dosha* according to Acharya Vagbhatta 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 *Klimatva* and *Dravatva* by *Snehana* and *Swedana* respectively\(^{23}\), which is necessary for the movement of *Doshas* toward the *Koshta* 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*\(^{26}\). *Usnha* and *Tikshna gunas* of the *Swedana* transform *Doshas* in *Drava* form\(^{27}\).

**Symptoms of Upasthita Dosha:**

*Panchakarma* is a mainly *Shodhana* (purification) process. *Dosha gati* during *Shodhana* process is due to movement of vitiated *Dosha* from *Shakha* to *Koshta*. *Charaka* explained symptoms of *Shakha* to *Koshta* 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*, *Adhmama* indicates arrival of *Dosha* in *Kukshi* (*Koshta*) and *Horripilation* indicates the movement of *Dosha* in upward tendency\(^{28}\).

**CONCLUSION**

If *Panchakarma* i.e. *Shodhana* is performed when *Doshas* spread all over the body or in *Leena Avastha*, it will not only 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 *Koshta*. For that *Snehana* and *Swedana* Karmas are the merely options. Five causes responsible for the movement of *Doshas* from the *Shakha* to *Koshta*, viz. 1) *Vriddhi* of the *Doshas* 2) *Vishyandana* of the *Doshas* 3) *Paka* of *Doshas* 4) *Srotomukha Vishodhana* 5) *Nigrahana of Vata*. *Vriddhi* and *Vishyananda* 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 *Koshta* i.e. in *Upasthita Avastha*.

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