A CRITICAL REVIEW ON DOSHA STHANA AND ITS IMPLICATIONS
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ABSTRACT
Even though the dosha are stated to be present all over the body, each dosha has its own
highly specific abode and other general sites. Each site has its own specifications and is im-
portant while performing treatment. The importance of understanding ‘Dosha sthana’ or site
specifications comes into the need during ‘sthani-agantu’ dosha chikitsa. Amashaya and pak-
vashaya are considered as the site of origin or udhava sthana of most of the diseases. This is
based on its significance in treatment, as dosha nirharana is done either through anal or oral
route. Understanding dosha sthana and its implications, throw light into the pathogenesis and
planning of treatment. In this regard, detailed information on dosha sthana was collected from
various authoritative treatises, publications and electronic media and was critically analyzed for
its applied aspects.
Keywords: Dosha sthana, implication, specific abode, general site, pathogenesis, treatment

INTRODUCTION
Dosha are on constant move all over the body. They are qualitative and function-
al, replicating the health status of an individual. Each dosha has its own highly spe-
cific abode or ‘vishesha sthana’ and other general sites or ‘samanya sthana’. The im-
portance of understanding ‘Dosha sthana’ comes into the need during the treatment of
’sthani-agantu’ dosha (localized and external). The knowledge of the sites will hint the
physician to do the dosha nirharana (removal) through the nearest route while per-
forming the treatment.

VATA STHANA

<table>
<thead>
<tr>
<th>ASTANGA HRUDAYA (Sutrashtha.12)</th>
<th>ASTANGA SANGRAHA (Sutrasthana.20)</th>
<th>CHARAKA SAMHITA (Sutrasthana.20)</th>
<th>SUSHRUTA SAMHITA (Sutrasthana.21)</th>
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</thead>
<tbody>
<tr>
<td>Pakvashaya</td>
<td>Paadau</td>
<td>Paada</td>
<td>Pakvashaya, guda</td>
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<tr>
<td>Kati</td>
<td>Pakvashaya</td>
<td>Pakvashaya</td>
<td>Shroni(kati)</td>
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<tr>
<td>Sakthi</td>
<td>Kati</td>
<td>Kati</td>
<td>Adho nabhi</td>
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<td>Asthi</td>
<td>Sakthi</td>
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Among the various sites of Vata dosha, pakvashaya is considered to be the ‘vishesha sthana’ (specific site). This is a place below nabhi where digested food is stored. [1] Though vata is present in the whole body in various forms like prana etc, pakvashaya is said as its specific site because mostly vatika disorders are rooted here, are difficult to treat if located here and if vata is overcome at this place, it would pacify all vatika disorders.

The purishadhana mentioned by Acharya Charaka is interpreted as Pakvashaya by Acharya Chakrapani. It is rather to be considered as a portion of intestine where purishadhara kala is located. [2] This is the place where Vata guna (qualities of vata) get nourished by the katu avasthapaka. In the diseases caused due to the abnormal Vata dosha, basti chikitsa proves very helpful as they help in purifying the foremost site of Vata dosha. [3]

‘Asthi’ is the ashraya (abode) of Vata dosha. The factors which lead to the aggravation or alleviation of the ashraya or the asrayi (dependent) will affect the other in the similar manner. In the case of Vata, this rule applies reversely. [4] The functional mechanism of srotra (ears) and sparshanendriya (skin) are mediated in fact by air currents. As Vata is evolved with the predominance of Akasha and Vayu bhutas, it is stated to be mainly related with auditory and tactile functions. Gangadhara explains that though the root cause of the sound is akasha, the full manifestation of sound is not, however, due to it. It is the vata dosha, intimately associated with akasha that produces the manifested sound which we can hear. [5]

Both skin and nervous system are common embryologic derivatives i.e. ectodermal origin. In embryological terms, the skin is a modified nervous system. This explains its close relation to Vata dosha and thus Taila abhyanga (oil massage) over the skin which is vatahara, appears logical.

In this context, considering one of the features of Vata kshaya i.e. mudasangnyata/alpasangnyata, which may be related to the altered/decreased tactile sensation with respect to skin. [6] By this we can infer that, the Vata dosha is responsible for tactile sensation, especially the Vyana Vata which is present throughout the body and is responsible for all physiological functions in the body. So, by mentioning ‘Sparshanendriyam’ as one of the sthana of Vata dosha, the sensory functions of skin have been allotted to Vata dosha.

Wherever there is nerve plexus (a bunch of nerve root origins chained together), Vata dominance can be appreciated there. At the region of Kati (waist), there is lumbar nerve plexus, from where, nerves arise and spread.
to both legs. With this, Vata controls all the sensory and motor actions of the legs.

The location of Vata is stated as upper part of ‘mastishka’ as per veda. [7] It is indeed justifiable to cross refer the definition of ‘shiras’ (head) by Charaka i.e. “yatra aashritaaha sarvendriyani cha”–the seat of all senses. [8] Shiras is stated as moola (root cause) for vijnana (knowledge) in Bhela Samhita. [9]

According to Hatayoga pradeepika ,Vata masters manas (mind),which in turn governs the indriyas (sense organs). [10] Bhela stated that manas is located in between shiras and talu(palate). [11] Overlooking these two statements, it is no wrong to consider shiras as a sthana of Vata.

Though the properties of Vata are rookshadi (dry etc) guna, mastishka or mastulunga majja (brain) resembles partly melted ghee. [12] The brain is mainly rich in proteins and lipids which have opposite nature to Vata . The ashrayi Vata is dominant of akasha and vayu bhuta , while ashraya ,reflect prithvi and aap bhuta. When this balance is lost by the excess consumption of rookshadi guna , Vata gets vitiated. So it can be derived that, for the proper functioning of Vata , its seat should have snigdhadi guna , based on ashraya ashrayi bhava. [13]

### PITTA STHANA

#### TABLE-2: LOCATIONS OF PITTA

<table>
<thead>
<tr>
<th>ASTANGA HRUDAYA</th>
<th>ASTANGA SANGRAHA</th>
<th>CHARAKA SAMHITA</th>
<th>SUSHRUTA SAMHITA</th>
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</thead>
<tbody>
<tr>
<td>Nabhi</td>
<td>Nabhi</td>
<td>Amashaya</td>
<td>Pakvamashrayamadhagam</td>
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<tr>
<td>Amashaya</td>
<td>Amashaya</td>
<td>Sveda</td>
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<tr>
<td>Sveda lasika</td>
<td>Sveda lasika</td>
<td>Lasika</td>
<td>-</td>
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<tr>
<td>Rudhiram</td>
<td>Rudhiram</td>
<td>Rasa</td>
<td>-</td>
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<tr>
<td>Rasa</td>
<td>Chakshu</td>
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<tr>
<td>Druk</td>
<td>Sparshanam</td>
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<td>Sparshanam</td>
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Nabhi, the vishesha sthana, is considered as a landmark to describe the sites of various organs. Acharya Charaka has described amashaya as a place situated between nabhi and sthana , where four varieties of food are digested. [14] In consideration with amashaya ,Chakrapani stated that it has two divisions as urdhwā (upper) and adhō (lower) amashaya, among which the latter is the seat of Pitta. [15] Hemadri considered ‘amashaya’ as an organ situated above nabhi with amapakwa anna (partly digested food). [16] No specific anatomical demarcation has been mentioned regarding pak-
Acharya Charaka considered amashaya as the vishesha sthana of Pitta, perhaps because the digestion of food is initiated here. The diseases like amlapitta and parinama shoola are closely associated with amla avasthapaka (second phase dominated by amla) of digestion. Gangadhara says it as the specific site because pachaka pitta, ranjaka pitta and bhrayaka pitta are located here and once Pitta is overcome at this place, it becomes easier to control paittika disorders.\[19\]

Sveda (Sweat) is one of the mechanisms for thermoregulation. Pitta (bhrajaka pitta) is responsible for maintenance of ushma. Lasika is jala sadrushi (similar to water) considered as rasa mala and is seated in skin.\[20\] It is regarded as the sneha (unctuousness) of twak, according to Indu.\[21\] The fluid that resides between twak and mamsa is lasika.\[22\] It is expressed through skin in case of vrana (abrasion)\[23\]. It is a part of rakta only which is the ashraya of Pitta.

Pitta exhibits ashraya ashrayi relation with rakta. The pathogenesis of raktapitta well explains this fact. Rasa is the nutrient part of food which is carried all over the body by vyana vata. According to the places pervaded by it, all kinds of Pitta come under its out of reach especially sadhaka pitta which is located hrudaya.

The eyes are dominant of agni bhuta and perceives rupa. This is carried out by alochaka Pitta, one of the sub types.\[24\] By ‘sparshanam’ as Pitta sthana, the skin colour and the entities responsible for the pigmentation have been emphasized. E.g., melamin, melanoid, carotene etc. One of the lakshana of Pitta kshaya, nishprabatha/prabha hani (loss of complexion) indicates the presence of Pitta in skin and its physiological function there is colouring/ pigmentation, which is carried out by bhrayaka Pitta.\[25\]

For this function, vata is also necessary which can be understood by the word ‘varna’ (complexion) in the verse related to function of udana vata.\[26\]

Twak has been mentioned as the sthana for both Vata and Pitta. Under Vata, it should be read as the neurological component and under the latter, it should be understood as the metabolic aspect (bhrajaka pitta) which helps in assimilation and metabolism of topical drugs and provides pigmentation to skin.

**KAPHA STHANA**

**TABLE-3: LOCATIONS OF KAPHA**

<table>
<thead>
<tr>
<th>ASTANGA HRUDAYA</th>
<th>ASTANGA SANGRAHA</th>
<th>CHARAKA SAMHITA</th>
<th>SUSHRUTHA SAMHITA</th>
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<td>Urah</td>
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<td>Urah</td>
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<td>Kanta</td>
<td>Shiras</td>
<td>Urah</td>
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<td>Shira</td>
<td>Shira</td>
<td>Parvani</td>
<td>Shira</td>
</tr>
<tr>
<td>Kloma</td>
<td>Kloma</td>
<td>Amashaya</td>
<td>Kanta</td>
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<tr>
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<td>Medas</td>
<td>Jihwamula</td>
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<tr>
<td>meda</td>
<td>meda</td>
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<tr>
<td>Ghranam</td>
<td>Ghranam</td>
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</table>
Uras is the seat of avalambaka kapha (a sub type of kapha dosha) which supports the other sites of kapha by its ambu karma.\[27\] Hence it is considered as the main seat of kapha by Acharya Vagbhata. According to Gangadhara, uras is said to be the specific site because kledaka, avalambaka and sleshaka kapha are located here, and if kapha is overcome there, it is easy to control all disorders of kapha.\[28\] According to Gangadhara, uras is said to be the specific site because kledaka, avalambaka and sleshaka kapha are located here, and if kapha is overcome there, it is easy to control all disorders of kapha.\[28\]

Amashaya is the vishesha sthana according to Acharya Sushruta, because he specified that kledaka kapha situated in amashaya supports the other kapha sthana by ambu karma.\[29\] Amashaya is the receiving base of four types of food, situated above pittashaya, thus counterbalances the ascending heat. Charaka has specified amashaya as sthana for both Kapha and Pitta. But Chakrapani clarifies urdhwa amashaya as site of Kapha and adho amashaya as Pitta sthana.\[30\]

Kloma being mulasthana (site of origin) of udakavaha srotas is a mamsagrandhi (muscular structure) situated in the right side of Hrudaya. According to Chakrapani, Kloma is the pipasa sthana (thirst centre) situated in hrudaya.\[31\] Kloma is controversial as various organs like trachea, right lung, pancreas, adrenal gland and thirst centre come into the scenario referring along classics.

Jihwa (tongue) is also considered as a kapha sthana. The saumyatva (watery) of sleshma helps in the perception of rasa by jihwa. Bodhaka Kapha located in jihwa helps in taste perception.\[36\]

Meda is considered as one among the different sthana of Kapha dosha. In the concept of ashraya-ashrayee bhava, meda is considered as the ashraya for Kapha. In the prameha samprapti (pathogenesis), the bahudrava sleshma (sleshma dominated by drava guna) vitiates meda first due to samaña (similar) guna.\[37\] In relation to skin, medas can be considered as the adipose tissue of skin/below skin. Sweda is the mala of medo dhatu. In skin it can be taken as the secretions of eccrine glands. Eccrine glands secrete sweat when the external temperature is more and evaporation of sweat will help in lowering the body temperature. This can be proved by taking the example of Kapha kshaya lakshana in which jala mahabuta.\[38\] Secretion of sweat helps in regulation of body temperature and water balance, which exactly matches with function of sweda i.e. ‘kleda vidhriti’ (maintains kleda).\[39\]

Kapha is ashrayi in Rasa dhatu. The rasa vrudhi lakshana are similar to sleshma vridhi.\[40\] Vagbhata has also stated that among the seven dhatu, rasa, mamsa, meda, majja, shukra and the mala except sweda are the seats of Kapha.\[41\]

In shiras, Tarpaka kapha is located, which does nourishment of all indriya.\[42\] Kapha being binding in nature, joins together various structures of the body, particularly the joints where Sleshaka Kapha is located.\[43\]

Ghrana being a malayana, is prone to external afflictions. Kapha by its sneha (unctuousness) and bandhana properties doesn’t allow in passage of external pollutants. Acharya Kasyapa included Baahu and Hrudaya in special seats of this humor.\[44\]

<table>
<thead>
<tr>
<th>jihwa</th>
<th>jihwa</th>
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DISCUSSION
The mahasrotas in Ayurveda include amashaya, pachyamanashaya and pakwashaya. This is in direct relation to the developing gut tube, which includes a proximal foregut which receives and stores the food in a pre-digestive phase, a midgut where the main digestive functions occur and a terminal hindgut where the completion of absorption take place with waste formation. Thus the foregut can be considered as the Kapha sthana, midgut the Pitta sthana and hindgut the Vata sthana. Among the various treatment modalities practiced for vitiation of Vata, the basti is regarded par excellence for the cure of Vata, as it enters pakvashaya and strikes the moolasthana of disease. When Vata is subsided here, the vitiated Vata dwelling in other parts get subsided. This is why basti is being planned for most of the common clinical presentations like gridhrasi (sciatica), kati shoola (lumbar pain) etc. If in a person, vayu moves unimpaired and is sthanastha (present in own abode), then he lives long. The other vatika disorders apart from those mentioned in the text are determined based on the sthana (site) and nama (name). For eg, the disease nakhabheda takes place in the nail in the form of bheda or cracking. The diseases like agnimandyta (low digestive fire), ajeerna (indigestion) etc are associated with amashaya (Pitta sthana) with the involvement of drava and snigdha guna of pitta. Prameha, kushta and Visarpa involve the lasika which is a pitta sthana and the guna like drava, sara and visra come into play. Sparshana as a site is involved in kushta, visarpa, mukha dooshika etc with the guna sneha, sara and drava. In sannipataja jvara, Kapha sthana chikitsa (treatment for site of kapha) is done first, being amashaya samutha vyadhi. If Vata is located in amashaya, then first rooksha sveda (dry sudation) is done to treat the sthanika dosha (Kapha) followed by snigdha sveda (wet sudation). If jvara is dominated by Kapha and if this Kapha is located in amashaya, in a state of utklesha (increased state), then it should be removed by vanama. Emesis should be given only when the vitiated dosha come to amashaya from all over the body. In madatyaya, vanama is administered, targeting kapha sthana. Importance of Dosha sthana can be understood by a familiar example. These days prameha is wrongly interpreted as Diabetes mellitus based on the increased sugar levels, and the patient is put on sugar free diet. This can turn a kaphaja prameha to vataja prameha. But here, treatment can be given by considering prameha as a bastigata (urinary bladder) roga and treat apana sthana by giving mutrasangrahaneeya dravyas (anti diuretics) which do kleda shoshana. The dosha belonging to a particular place is Sthani dosha, while the one which invades becomes the agantu dosha. The treatment in such cases depends on the power of sthani and agantu dosha. It is for the physician to determine the dosha which is stronger and treat it first. If both are equally strong then the sthani dosha is given importance. Among the sixty three dosha vikalpa, when the combination is characterized by one vruddhi, one kshaya and one sama avastha of dosha, ashaya apakarsha takes place. For eg. When pitta is normal, vata increased and kapha decreased, the vata expels normal pitta to other places of the body producing bheda (cutting), dari (burning sensation) etc. When normal pitta gets displaced to other sites, it gets added up to the pitta orig-
inally located in the site, which results in pitta symptom like daha. Acharya Chakrapani also explained the same in another way. When dosha in normal condition, comes in contact with vitiated one, the former also behaves like vitiated dosha.[54]

CONCLUSION
Dosha are functional entities present all over the body. Still they are attributed with specific sites with giving due importance to treatment. The sthani-agantu dosha chikitsa is based on dosha sthana. When a dosha changes its place and comes to the site of another dosha, it is to be treated based on the lines of treatment for the latter. When vitiated pitta comes to the site of kapha, then it becomes an object of vamana owing to its contact with kapha. Amashaya and pakvashashaya are considered as the site of origin or udbhava sthana of most of the diseases. This is based on its significance in treatment, as dosha nirharana is done either through anal or oral route. Understanding dosha sthana and its implications, throw light into the pathogenesis and planning of treatment.

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Sreelakshmi et al: A Critical Review On Dosha Sthana And Its Implications

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