



A CONCEPTUAL STUDY OF DOSHA PAKA AND DHATU PAKA:REVIEW

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ABSTRACT

Dosha is the basic principle of Ayurveda. *Dosha* gets deranged because of *Hetu Sevana*. Derangement of *Dosha* can be in the form *Vruddhi*, *Prakopa*, etc. This vitiated *Dosha* causes numerable diseases in the body. The Lakshanas manifested will tell regarding the curability and incurability of the disease. Apart from these there is a concept of *Vyadhi Avastha*. Based on *Vyadhi* (disease) *Avastha*(stage) also curability and incurability of the disease can be decided. This can be better understood by the concept of *Dosha Paka* and *Dhatu Paka Avastha*. There are very few references regarding the concept of *Dosha Paka* and *Dhatu Paka*. An attempt is made to understand the utility and clinical importance of this concept. In this article an attempt is made to understand the clinical application of this concept into different pathological conditions.

Keywords: *Dosha* vitiation, *Hetu Sevana*, *Vyadhi Avastha*, Diagnosis, *Sadhyaasadhya*, Clinical application.

INTRODUCTION

Vyadhi is produced due to changes in the equilibrium of *Dosha*¹. *Dosha* is the building block of our body. There are many numbers of causes associated with respect to origin of a *Vyadhi*. Hence *Dosha* plays a pivotal role in the *Samprapti* of the *Vyadhi* manifesta-

tion. Before giving the treatment it's important to assess the *Vikalpa* of *Doshas*². When the disease occurs there are different stages in which it will manifest. Once such entity that helps to understand the *Roga Avastha* is *Dosha Paka* and *Dhatu Paka*.

Aims and Objectives

- To Study the concept of *Dosha Paka* and *Dhatu Paka*
- To evaluate their *Lakshana*
- To study the application of the concept clinically
- To assess the *Sadhya Asadhyatha* of the *Vyadhi*

Materials and Methods

- The data was collected from Samhita and related ayurvedic textbooks.
- Previous works done like published thesis; articles were referred.

Conceptual Study

Dosha Paka and *Dhatu Paka* is such a concept where the references given are scattered and very few.

Derivation of the word-

Dosha - one that causes “*Dooshanath*” i.e aggravation or the disturbance of *Dhatu*, *Upadhatu*, *Mala* and *Srotas* ³.

Dhatu – one that causes “*Dharana*” i.e that which holds or sustains the body ⁴.

Paka-refers to *Pachana/Pakwatha* i.e ⁵ transformation or destruction or suppuration.

Concept of Dosha Paka

Dosha Paka is that stage where *Pakwa Dosha* moves or detaches and reaches the *Koshta* ⁶.

Lakshana-

As per Madhukosha commentary of Madhava Nidana context where its explained is *Jwara Nidana* ⁷. *Lakshanas*-

Here *Dosha Prakriti* refers to *Dosha Swabhava*, this can be attributed to physiological functions of *Vata*, *Pitta* and *Kapha Dosha* respectively.

Dosha Vikriti refers to disturbed functions referring to pathological functions of *Vata*, *Pitta* and *Kapha Dosha*.

Jwara Laghuta-reduction in the fever or its intensity i.e. by the reduction in temperature and discomfort caused by fever.

Deha Laghuta-As *Ama* starts separating from the *Dosha Laghuta*(lightness) of the body will be attained and feels relaxed.

Indriya Vairmalya-Due to the clearance in the *Srotas* by the removal of obstructed *Ama*, *Indriya* will get back the power of perception. *Indriya* and *Indriyarthas* are thus attained.

Ashtanga Hrudaya vagbhata quotes as “*Dosha Pakat Chirat Tandra Pratam Kanta Koojanam*”⁸. *Dosha Paka* can cause *Tandra* (*Indriyas* unable to grasp their *Indriyarthas* resulting in heaviness, yawn and tiredness, feeling of sleepiness) and irritation in the *Kanta*(throat region).

Concept of Dhatu Paka

Dhatu Paka is a condition where consecutive *Dhatu* gets effected, its functions are disturbed, and it becomes *Durbala*(weak).

Lakshanas ⁹

Nidranasha-unable to fall asleep or loss of sleep.

Hrudistambha-discomfort in the cardiac region

Vishtambha-unable to or difficulty in the passage of *Vata*, *Mootra* and *Purisha*

Gourava-heavyness of body parts

Aruchi-loss of taste

Arati- loss of enthusiasm or inability to do any activity.

Balahani- loss of strength

Sadhya Asadhyata¹⁰

<i>Dosha Paka</i>	<i>Dhatu Paka</i>
No association of <i>Ama</i> , <i>Upadrava</i> and <i>Arishta Lakshana</i>	Association of <i>Ama</i> , <i>Upadrava</i> and <i>Arishta Lakshana</i>
<i>Lakshanas</i> of <i>Vyadhi</i> subsides	<i>Lakshanas</i> of <i>Vyadhi</i> attains chronicity
<i>Nirama Avashta</i> of <i>Vyadhi</i>	<i>Sama Avastha</i> of the <i>Vyadhi</i>
<i>Rogi</i> attains <i>Bala</i>	<i>Rogi</i> loses <i>Bala</i>
<i>Sadhya Avastha</i>	<i>Asadhya Avastha</i>

DISCUSSION

Application of concept into the Sadhya Asadhyata of Jwara-

Madhava Nidana describes even after giving the Chikitsa when the Indriya Shakti has lost its Asadh-yata of Jwara. During this context he describes the detailed explanation of Asadhya Lakshana of Sannipataja Jwara. Acharya mentions when Dhatu Paka continues for 7 days with Vata vitiation, 10 days it reaches pitta vitiation and 12 days it attains Kapha vitiation¹¹. This results in death of the patient due to attainment of Dhatu Paka Lakshana. Dhatu paka lakshana continues to happen destructing the condition of Rogi because of the Yogavahee property of Vata Dosha¹². After treatment Rogi recovers it's the stage of Dosha Paka Lakshana. This stage always favourable to Rogi leading towards Swastha Lakshana.

Based on the Lakshana of Jwara it means Vaikruta Lakshana of Pitta starts functioning its Prakruta Karma in Dosha Paka Avastha of Jwara. Similarly, the body becomes lighter, and temperature starts to get into physiological range. Indriya starts functioning, on observing these changes it can be understood that the normal physiological functions of the body are regained due to Chikitsa. if this fails and pathological process continues resulting in chronicity of Jwara resulting in loss of functions of Uttarothara Dhatu i.e Rasa to Shukra Dhatu, Mootradi Malas. It indicates Dhatu Paka Lakshana. Hence it is considered to be Asadhya.

CONCLUSION

Dosha Paka and Dhatu Paka can be considered as the stages of Vyadhi Avashta. Reversal of Prakruthavastha takes place based on the involvement of and association of Dosha. Dhatu, Mala, Ama etc. based on which Sadyasadhya of the Vyadhi is being decided.

Since signs and symptoms of any disease subsides with appropriate treatment similarly it reoccurs or aggravates with Hetusevana (consumption or expo-

sure to causative factors), hence its mandatory to analyze Dosha Paka, Dhatu Paka Lakshanas with Vyadhi Lakshana. Though the reference is found in the context of Sannipataja Jwara context, this concept can be applied to assess stages of the disease and principle of treatment in any disease. Hence this concept helps in better understanding of Vyadhi Avastha, prognosis of Vyadhi and better planning of treatment.

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