



Review Article

METHODOLOGICAL STUDY OF DOSHOPAKRAMANIYA ADHYAY OF ASHTANGA HRIDAYA

Dhara Patel

Associate Professor, Department of Samhita & Siddhanta, Sumandeep Ayurved Medical College, Sumandeep Vidyapeetha deemed to be University, Vaghodia, Vadodara, Gujarat, India.

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ABSTRACT

Ashtanga Hridaya is one of the Brihat Trayi of Ayurveda. Sutrashana of Ashtanga Hridaya is stated as best among all the Samhita. Sutrasthan is a string which is connected with other Sthanas of Samhita. It provides brief idea about fundamental concepts which are described detail in other Sthanas. Secret majors are described in Sutrashana of Ashtanga Hridaya. So study of Sutrashana is most important to understand Samhita. Acharya Vagbhata stated that he created Ashtanga Hridaya from the essence of all previous treatises. The name of chapter Doshopakramaniya suggests it is related to treatment of vitiated Doshas. Doshas are most important entity for normal functioning of body. Normal condition of Dhātu and Mala and Agni depends on Dosha. All these functions they do in proper way when they are in balance condition. So it is most necessary to maintain the balance condition of Doshas. Acharya Vagbhata also mentioned Doshas are only cause for all diseases. Imbalance state of Dosha is considered as a disease. Vitiated Doshas also vitiates Dhātu and Mala. Hence treatment of vitiated Doshas should be first priority of physician. All the Samhitas have described the way to cure the imbalance condition of Doshas. But these concepts are in scattered manner. So Acharya Vagbhata has created one whole chapter for the treatment of Doshas. In this chapter he has described the way to cure the Doshas in very elaborative manner along with some miscellaneous concepts. Hence this chapter has been selected for study to understand the treatment principles of vitiated Doshas and by this way we can stop the chain of disease formation.

INTRODUCTION

Charak Samhita, Sushruta Samhita and Ashtanga Hridaya / Ashtanga Samgraha are considered as Brihat Trayee. Among them Charak Samhita is Kaya Chikitsa oriented and Sushruta Samhita is Shalya Chikitsa oriented. Name of Ashtanga Hridaya itself suggests that it is related to all the 8 branches of Ayurveda. It is neither too long nor too short. It is suitable for all intellectual level people. It collected the concepts which are in scattered manner and arranged it as per topic.^[1] So all the necessary concept related to topic is found under one heading. It is mainly written in prose form so very convenient for study and memorize. It also solves controversies between Charak Samhita and Sushruta Samhita regarding topic.

Acharya Vagbhata has arranged Sutrashana in ideal manner as it covers all the fundamental aspects. Doshopakramaniya is a 13th chapter of Ashtanga Hridaya Sutrashana. It deals with the treatment protocol of Vitiated Doshas. Acharya Sushruta defined health as a balance condition of Dosha, Dhātu, Mala and Agni along with pleasant condition of soul, Mana and Indriya (sensory and motor organs)^[2]. Normal status of Dosha is most important for maintain the balance of Dhātu, Mala and Agni. Imbalance of Doshas leads towards disease condition. When the vitiated Doshas are treated the disease formation ceased. So this chapter fulfills both the aim of Ayurveda i.e., to maintain the health of healthy individuals and to cure the disease of diseased person^[3]. Here is an attempt to study the chapter carefully along with all necessary literature.

AIMS AND OBJECTIVES

1. To view, understand and interpret the ancient scripture in a particular manner.
2. To promote the Ayurvedic literature.
3. To enlighten the hidden concepts of chapter.

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MATERIALS AND METHODS

For this literary study *Ashtanga hridaya* with all available commentaries is used. Data collected than analyze carefully. Also use reference material from internet.

Review of Literature

Doshopakramaniya Adhyay start from the pledge of author to describe the treatment of *Doshas*. The main concept of chapter is how to maintain the balance condition of *Doshas*. For that purpose *Acharya Vagbhata* described treatment procedure for imbalanced *Doshas*, concept of *Aam*, season for *Shodhan Chikitsa*, route of medicine administration and their indication in different types of *Doshas*. Also indicate about pure treatment. For easy understanding, chapter is studied under following titles.

1. Upakrama of Doshas: *Vata Dosh* stimulates *Pitta* and *Kapha Dosh*. So, *Vat Dosh* treatment narrated first by *Acharya Vagbhata*. Treatment of vitiated *Vat Dosh* is *Snehan* (oleation), *Swedan* (sudation), mild purification procedure, oil massage, press massage, wrap the body organ with cloth, threatening, pouring of herbal oil or decoction on particular body organ, enema therapy with decoction and herbal oils. *Basti Chikitsa* (enema therapy) is best among all the treatment of vitiated *Vat Dosh*. One should eat diet which is predominant in sweet, sour and salty taste. One should eat warm diet and also made from hot potency substances. One should take fatty items which are prepared from carminative and digestive herbs. Juice of well nourished meat and oil enema are stated as a specific treatment of *Vata Dosh*. One most important treatment for *Vata Dosh* is to provide comfort^[4]. Vitiated *Pitta Dosh* should be treated by drinking of medicated ghee, purgation therapy by drugs which has sweet taste and cold potency, enjoyment of fragrant substances which are cold and pleasant, wearing the garlands and gems over the chest, frequently smearing the body with pastes of sandal wood, camphor and *Vetivare*. Enjoy the evening time in terrace with moonlight and pleasant music. Enjoy the company of friends. Reside in houses equipped with fountains of cool water. To balance the *Pitta Dosh* one should spend time in houses near water reservoirs having clean water, sand, lotus flower and trees. One should select sweet, bitter and astringent taste dominant diet and medicine for rectify the aggravated *Pitta Dosh*. Main treatment of *Pitta Dosh* is pleasant atmosphere, ghee, milk and purgation therapy^[5]. Treatment of aggravated *Kapha Dosh* is strong emesis and purgation therapy, old wine, indulge in sexual activities, awakening at night, different kind of physical and mental activities, dry massage etc have been mentioned by *Acharya Vagbhata*. One should consume food which is dry, little in quantity, sharp and hot in potency and pungent,

bitter and astringent taste dominant. Specific treatment for *Kapha Dosh* is emesis, soups of grains, honey, and fat reducing medicines, inhalation of medicated smoke, fasting and gargling. One interesting therapy to pacify the aggravated *Kapha Dosh* is facing difficulties^[6] which show the uniqueness of *Ashtanga Hridaya*.

These treatments for single *Dosh* are to be appropriately mixed in condition of imbalance of two or three *Doshas*. Further *Acharya* indicates a common treatment for the combination of two *Doshas* i.e., for *Vata-Pitta Dosh* imbalance, *Kapha-Vata Dosh* imbalance and *Kapha-Pitta Dosh* imbalance adopt the regimens of *Grishma* (summer) season, *Vasant* (spring) season and *Sharad* (autumn) season respectively^[7]. The *Doshas* should be conquering in the *Chaya* (accumulation) stage. When *Doshas* are aggravated they should be treated with such majors that are not interfering with other *Doshas*. When three *Doshas* are simultaneously aggravated the most powerful and aggravated *Dosh* should be treated first without opposing remaining 2 *Doshas*^[8].

2. Concept of Aam: It is most useful concept for treatment. Due to reduced strength of *Ushma* (digestive fire) *Ahar rasa* is undigested and stay in *Aamashay* which is known as *Aam*^[9]. According to other authorities *Aam* is formed by the intermingling of the highly vitiated *Doshas* just as poison is formed by mixing of different types of rotten grains^[10]. This *Aam* factor mixed with *Doshas* and *Dushyas* and defines as *Sama Dosh* and *Dushya*. The symptoms of *Sam Dosh*, *Dushya* and *Mala* are obstruction of channels, impairment of strength, feeling of heaviness of body, loss of activity of *Vata Dosh*, laziness, indigestion, more expectoration, accumulation of wastes in their respective places, anorexia and tiresomeness^[11]. *Sama Doshas* which are spread all over body and lurking into tissues and not moving out their places should not be eliminated forcefully. First administrate *Pachan* (digestive) and *Dipan* (carminative) medicine then apply oleation and sudation therapy to prepare *Sama Doshas* for elimination process after that *Sama Doshas* should be eliminated by purification process from the nearest route. Quantity and quality of elimination therapy depends on the strength of patient^[12].

3. Course of Doshas: *Doshas* move from *Koshtha* (alimentary tract) to *Shakha* (tissues), *Asthi* (bones) and *Marma* (vital spots) due to excessive exercise, severity of heat (digestive power), unwholesome food and regimen, and speedy movement of *Vat*. Again from those places the *Doshas* move into *Koshtha* (alimentary tract) due to purification, clearing and widening of channels, increase of *Doshas*, liquefaction and maturity of *Doshas* and control of *Vayu Dosh*. *Doshas* are remain in passive stage in *Koshtha* and derived

strength from time etc factors and get aggravated and move to other places^[13].

4. *Sthyayi* (local) and *Agantu* (foreign) *Dosha* treatment

Local *Dosha* lives in its own place. For example *Vat Dosha* resides in *Pakvashay* (large intestine), here for *Pakvashay Vat Dosha* is local. *Kapha Dosha* is local *Dosha* of *Amashay* (stomach). *Agantu Doshas* are move from their own places to another place. For example *Kapha Dosha* moves from *Aamashay* to *Pakvashay*, here *Kapha Dosha* is *Agantu* for *Pakvashay*. *Acharya* has explained the principle for easiness of treatment. Here 3 types of different situations are mentioned i.e., if *Agantu Dosha* is weak first treat the local *Dosha*. If *Agantu Dosha* is strong first treat *Agantu Dosha*. If both are equally strong first treat local *Dosha* then treat the *Agantu Dosha* or vice versa^[14]. Here priority of treatment depends on the strength of *Dosha*. Treatment of *Agantu Dosha* should be done in such manner that would not oppose to local *Dosha*.

5. *Tiryak gata Dosha* treatment

Tiryak gata Doshas are move in oblique direction so it cannot be easily eliminate from body. These *Doshas* cause long time disturbance in body. Physician should not treat these *Doshas* in a hurry. Physician should prescribe treatment after examining the strength of body and *Agni* (digestive fire). The *Doshas* should be pacify by the palliative treatment or move into alimentary tract easily. After that they should be eliminated from nearest point^[15].

6. Passage for elimination of *Dosha*

Oral administration of medicine expels out the *Doshas* from *Aamashay* (stomach and small intestine). Medicine administrate through the nasal root eliminate the *Doshas* from the parts above the shoulder. Medication through rectum eliminates the *Doshas* from *Pakvashaya* (large intestine)^[16].

7. Time for elimination of *Dosha*

Vata which increase in *Greeshma* (summer) season should be eliminated by *Basti* (enema) therapy in *Shravan* month. *Pitta* which accumulated in *Varsha* (rainy) season should be eliminated by *Virechana* (purgation) therapy in *Kartik* month. *Kapha* which accumulated in *Him* (winter) season should be eliminated by *Vaman* (emesis) therapy in *Chaitra* month. These majors are applied for healthy individuals. This is also known as seasonal purification. In diseased condition the purification process should be done when the diseases are manifested after overcome the effect of heat, cold and rain properly. The physician should not overlook the appropriate time^[17].

8. Time for medicine administration

Ten times are indicated for medicine administration. 1. *Anannam*- in the condition of *Kapha* aggravation and when disease and patient both are

strong medicine should be administer empty Stomach. 2. *Annadau*- administration of medicine before meal is preferred in vitiation of *Apan Vayu*. 3. *Anna Madhya* – taking medicine between the food intakes is preferred in vitiation of *Saman Vayu*. 4. *Anna Ante*- Taking the medicine at the end of morning meal is preferred in vitiation of *Vyan Vayu* and at the end of evening meal is preferred in vitiation of *Udan Vayu*. 5. *Kavalantare*-taking medicine in between morsels is advised when *Prana Vayu* is vitiated. 6. *Grase-Grase*- taking medicine with morsel is advised when *Prana vayu* is vitiated. 7. *Muhurmuhu*- Medicine should be administered frequently/ many times in a day in vomiting, poisonous effect, hiccup, thirst, dyspnea and cough. 8. *Sannam*- medicine mixed with different kinds of tasty food is preferred in anorexia. 9. *Samudgam*- medicine administered before and after food is advised for those who take light diet, suffered from tremors, convulsion and hiccup. 10. *Nishi*- in diseases of upper shoulder region medicine should be administered at sleeping time.^[18]

Thus in this chapter *Acharya Vagbhata* explained all the fundamental concepts related to treatment of *Doshas*.

DISCUSSION

In previous 2 chapters *Acharya* has mentioned *Dosha* types and subtypes along with their location, their root, relation with *Dhatu*, *Mala*, symptoms of aggravated and reduced *Dosha*, *Dhatu*, and *Mala*. To elaborate the treatment of *Dosha*, *Acharya* has composed *Doshopakramaniya Adhyay*, as *Dosha* is most important factor in vitiation of *Dhatu*, *Mala* and *Agni* (digestive fire). In very next chapter *Acharya* has described treatment of diseases by 6 types of methods. In *Doshopakramaniya Adhyay*, *Acharya* has narrated *Niram Dosha* treatment first. *Acharya* has narrated treatment of vitiated *Doshas* in 3 aspects i.e., *Aharatmak* (in the form of diet), *Viharatmak* (in the form of lifestyle) and *Aushadhatmak* (in the form of medicine). Medicinal treatment further divided in 2 Parts i.e., *Shodhan* (purification therapy) and *Shaman* (palliative therapy). For example- *Basti*, *Virechana* and *Vaman* are best *Shodhan* procedures for *Vat*, *Pitta* and *Kapha Dosha* respectively. Same way oil, ghee and honey are best *Shaman Aushadha* to rectify *Vat*, *Pitta* and *Kapha Dosha* respectively.^[19] In *Vat-pitta* imbalance *Acharya* has prescribed adoption of *Greeshma Ritucharya* because *Vat Dosha* is *Yogvahi*. Due to *Yogvahi* quality *Vata Dosha* adopt quality of *Dosha* with which it combines. Here *Acharya* has explained how to use *Yogvahi* quality in treatment. Sometimes treatment for *Niram Dosha* is not effective due to *Aam*. *Aam* changes the quality of *Dosha*, *Dhatu* and *Mala*. So *Acharya* has narrated *Saam Dosha* treatment. *Saam Dosha* treatment is totally opposite from *Niram Dosha*. For example in *Niram Vata Dosha*

vitiating *Acharya* has advised oleation therapy but this therapy is not suitable for *Saam Vata Dosh*. *Acharya* has narrated treatment of local and foreign *Doshas* which indicates the importance of location. Knowledge of causative factors for movement of *Doshas* from *Shakha* to *Koshtha* is useful when physician have to do purification procedures. Knowledge of causative factors for movement of *Doshas* from *Koshtha* to *Shakha* is useful as a *Nidan Parivarjan* and selection of treatment. Here only *Tiryak gata Dosh* treatment is prescribed as its treatment is not possible by *Urdhva* and *Adah Shodhan (Vaman and Virechana)*. *Acharya Vagbhata* has described seasonal purification therapy for healthy people. This indicates healthy person should also go through purification process 3 times in a year. 10 different times are described for administration of medicine as per the vitiation of *Dosha* which is very useful for treatment. *Saannam* (medicine mixed with food) option increase palatability of medicine.

CONCLUSION

By the study of *Doshopakramaniya Adhyay* some unique concepts related to treatment of *Dosha* have been found i.e., to provide comfort for normalization of *Vata Dosh*, to use of pleasant and mild fragrances for correction of *Pitta Dosh*, live in uneasy condition for *Kapha Dosh*. *Acharya* have also narrated the concept of *Aam* formation which easily explains the pathology of *Sam Dosh* and *Dushya*.

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*Address for correspondence

Dr. Dhara Patel

Associate Professor,
Department of Samhita &
Siddhanta, Sumandeep Ayurved
Medical College, Sumandeep
Vidyapeetha Deemed to be
University, Vadodra, Gujarat.
Email: ddhara.patel86@gmail.com
Contact: 9725404820

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