

Doshopakramaniya Adhyaya: The principles of Dosha management in Ayurveda

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Ashtanga Hridaya represents one of the Brihatrayi of Ayurveda. The title of chapter Doshopakramaniya implies that it pertains to the treatment of disturbed Doshas. Doshas are a vital component for the normal operation of the body. The regular condition of Dhatu, Mala, and Agni relies on Dosha. All these functions perform correctly when they are in a balanced state. Therefore, it is essential to maintain the balance of Doshas. Acharya Vagbhata further asserted that Doshas are the sole cause of all diseases. An imbalanced state of Dosha is regarded as a disease. Vitiated Doshas also affect Dhatu and Mala. Consequently, addressing vitiated Doshas should be the primary concern of a physician. All the Samhitas have outlined the methods to rectify the imbalance condition of Doshas. However, these ideas are presented in a disorganized way. Therefore, Acharya Vagbhata has created an entire chapter dedicated to the treatment of Doshas. In this chapter, he has outlined the approaches to remedy the Doshas in a very detailed way, along with some additional concepts. Thus, this chapter has been chosen for study to grasp the treatment principles for vitiated Doshas, and through this understanding, we can halt the progression of disease formation.

Keywords: Doshopakramaniya, Dhatu, Mala, Agni, disease formation

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Introduction

Charak Samhita, Sushruta Samhita, and Ashtanga Hridaya / Ashtanga Samgraha are regarded as *Brihatrayee*. Among these texts, *Charak Samhita* focuses on *Kaya Chikitsa*, while Sushruta Samhita emphasizes *Shalya Chikitsa*. The title of Ashtanga Hridaya itself indicates its connection to all eight branches of Ayurveda. Its length is neither excessive nor insufficient. It is appropriate for individuals of varying intellectual capacities. It compiles concepts that are presented in a disorganized fashion and organizes them by topic.

Therefore, all essential concepts concerning the topic are found under a single heading. It is predominantly written in prose, making it very convenient for studying and memorization. It also addresses the discrepancies between Charak Samhita and Sushruta Samhita regarding the topic. Acharya Vagbhata has organized *Sutrasthana* in an ideal way, as it encompasses all fundamental aspects. *Doshopakramaniya* is the 13th chapter of *Ashtanga Hridaya Sutrasthana*. It addresses the treatment protocols for vitiated *Doshas*. Acharya Sushruta characterized health as a balanced state of *Dosha*, *Dhatu*, *Mala*, and Agni, along with a favorable condition of the soul, *Mana*, and *Indriya* (sensory and motor organs). The normal status of *Dosha* is crucial for maintaining the equilibrium of *Dhatu*, *Mala*, and Agni. An imbalance of *Doshas* leads to disease conditions. When the vitiated *Doshas* are addressed, disease formation is halted. Thus, this chapter meets both objectives of Ayurveda: to preserve the health of healthy individuals and to heal the ailments of those who are sick. Here is an initiative to examine the chapter thoroughly, along with all essential literature.

The Initiation of *Doshas*:

Pitta is activated by *Vata Dosha* and *Kapha Dosha*. The treatment of vitiated *Vata Dosha* is *Snehan* (oleation), *Swedan* (sudation), and mild. oil massage, press massage, purification process, wrapping the bodily organ in cloth, pouring, and threatening of herbal oils or decoctions applied to specific body organs, enema treatment using herbal oils and decoction. Among all the therapies, *chikitsa* (enema treatment) is the most effective. the treatment of aggravated *Vata Dosha*. One should follow a dietary plan. which predominates in salty, sweet, and sour flavors.

One should consume a warm diet that includes hot foods. potency materials. Fatty foods that are made from digestive and carminative plants. Well-nourished meat juice and oil enemas are mentioned as a targeted therapy for *Vata Dosha*. Providing is one of the most crucial treatments for *Vata Dosha*. Vitiated *Pitta Dosha* should be treated by the consumption of medicated ghee and purgation therapy by medications that have a sweet flavor and a chilly potency, the pleasure derived from cold, fragrant things and substances nice, donning the jewels and wreaths on top of the chest, and often rubbing the body with pastes of camphor, and sandalwood. Have a good night. time in a terrace with moonlight and nice music. Spend time with friends. Live in homes furnished with springs of cool water. In order to balance the One should live in homes close to *Pitta Dosha*. Water reservoirs containing lotus flowers, clean water, and sand and trees. One should choose sweet, bitter, and an astringent flavor predominates in diets and medications to correct it the worsened *Pitta Dosha*.

The primary treatment for *Pitta Dosha* consists of a pleasant environment, milk, ghee, and purgation therapy. Aggravated *Kapha* is treated *Dosha* is an ancient practice that emphasizes potent vomiting and purgation treatments, wine, engaging in sexual behavior, getting up at night, various types of dry physical and mental exercises. One should eat dry, small foods. with a large quantity, a potent and pungent sharpness, and a heated temperature, dominant bitter and astringent flavor. Specific treatment for the *Kapha Dosha* includes emesis and grain soups inhalation of honey and fat-reducing medications, gargling, fasting, and medicated smoke. These therapies are for treating a single *Dosha* properly blended in the event that two are unbalanced or three *Doshas*. Additionally, Acharya points out a shared treatment for the fusion of two *Doshas*, or for *Kapha-Vata Dosha*, *Vata-Pitta Dosha* imbalance *Kapha-Pitta Dosha* imbalance. Adopt the practices of the *Vasant* (spring) season and *Grishma* (summer) season and *Sharad* (autumn) season, respectively. The *Doshas* should prevail in the *Chaya* (aggregation) phase. When the *Doshas* are heightened they should be treated with such majors that are not available. When they interfere with other *Doshas*. When three *Doshas* are simultaneously worsened the most potent and without treating aggravated *Dosha* first, countering the other two *Doshas*.

Vata Dosha Vriddhi Chikitsa:

Lavana Ushna Bhojya Svadu Amla foods that are salty, sour, and sweet; *Mardana*, a basic massage, and *Abhyanga* massage oil; *Veshtana* is the practice of protecting organs and the body by wrapping them in fabric. *Trasana* (frightful and menacing), *Seka* (applying herbal infusions or essential oils to the afflicted area) Molasses is a component in *Paishtika Goudika Madya*, a wine prepared from maize flour and jaggery. *Ushna Snigdha Basti*, a fat-oil enema therapy that incorporates potent *Sukhasheelata* ingredients, helps patients feel better when they're sick or under stress. Different types of medicated fats called *Deepana Pachana Siddha Sneha* contain ingredients that improve digestion and increase appetite.

Pitta Dosha Vriddhi Chikitsa:

When managing an escalation in *Pitta Dosha*, there are various treatment options available: *Sarpi Paana*: Ingestion of *Ghruta* (clarified butter). It can either be basic or medicinal based on the advice of a healthcare professional. *Sheeta, Svadu Virechana* Purgation Therapy, Utilizing Sweet-Tasting Medications and Cold Properties; Consumption of medicines and foods that possess bitter, sweet, or astringent flavors. Inhaling the soothing vapors of herbs is a delightful method to unwind. Using camphor on the body alongside sandalwood paste and Vetiver paste are other frequent remedies. In the evening, relishing moonlit balconies illuminated by moonlight is enjoyable; enjoying gentle melodies and feeling the coolness of the breeze; spending time with companions who will not restrain him; engaging in soft and innocent conversations with children who speak gently in innocence; enjoying quality moments with a devoted and pleasant wife; sharing meals together. Residing in homes that disperse cool water from fountains, ponds, and parks; Staying close to reservoirs filled with pure water, sand, lotus, flowers, and trees; and feeling the serene mind that arises from proximity to these sources; Ingesting milk, ghee, and the purgation treatment (*Virechana*).

Kapha Dosha Vriddhi Chikitsa:

Vidhiyukta Teekshna Vamana, Virechana promotes vigorous vomiting and purging following the set guidelines. For these persons, intake of food should be restricted to dry items; also reduce alcohol consumption during this period.

Foods that possess *Teekshna* (intense and penetrating), *Ushna* (warm), sharp bitter, or astringent flavors; aged wine, Sexual activity, remaining awake while asleep; physical activity of every kind; anxiety. Perform a dry body massage with *Vamana* therapy - emesis treatment utilizing grains, or soups along with honey.

Sthiyayi (local) and Agantu (foreign) Dosha Chikitsa:

Local *Dosha* resides in a separate location. For instance, *Vata Dosha* is local to *Pakvashay* (the big intestine), where it lives. The local *Dosha* of *Amashay* (stomach) is *Kapha Dosha*. *Agantu Doshas* are relocating from one location to another. For instance, *Kapha Dosha* is *Agantu* for *Pakvashay* when it shifts from *Aamashay* to *Pakvashay*. The basis for ease of therapy has been outlined by *Acharya*. Three alternative scenarios are described here, such as treating the local *Dosha* first if the *Agntuj Dosha* is weak. *Agantuj Dosha* should be treated initially if it is strong. Treat the local *Dosha* first, followed by the *Agantuj Dosha*, if both are equally powerful, or the other way around. Here, *Dosha's* strength determines treatment's priority.

Tiryak Gata Dosha Chikitsa:

Tiryak Gata Because *Doshas* migrate obliquely, the body finds it difficult to get rid of them. These *Doshas* disrupt the body for a long period. A doctor shouldn't treat these *Doshas* hastily. Following an assessment of the patient's physique and *Agni* (digestive fire), the doctor should recommend a course of therapy. Palliative care should calm the *Doshas* or allow them to enter the digestive tract more readily. They should then be removed from the closest location.

Sama Dosha Chikitsa:

When treating *Sama Dosha*, there are numerous approaches: first, using medications that promote appetite and assist with digestion; Treatments like *Snehana* and *Svedana*, which involve sudation and oleation, can then be used to cure your illness completely. Purgation and emesis, which are delivered at the right time and in accordance with each person's strength, are then recommended as *Shodhana* therapies. When medication is administered orally, stomach and small intestines will release *Malas* and *Doshas*. *Doshas* are also drawn out of regions above shoulders when medications are inhaled by nose.

Doshas are drawn out through *Pakvasaya* when medications are administered through rectum. The *Saama Doshas* can be expelled from body, either by vomiting or purging, and are significantly amplified.

Since drugs can still cause sickness even after they halt these processes, they should never be used to stop them. Initially, patients should be fed light foods and not neglect doshas that are being discharged. Later, food should be prepared with digestive medications or eliminated through purifying procedures like *Panchakarma*.

Aushadha Sevana Kala:

1. Ananna - on an empty stomach - For conditions caused by an increase in *Kapha*, which are severe and for individuals who are robust, the time to administer medicine shall be when there is no food present in the stomach.

2. Annadau - just before eating or at the start of food consumption - in cases of *Apanavata*

3. Anna Madhye - During / in the midst of eating - in cases of *Samana Vata*

4. Anna Ante - After finishing food intake - in cases of *Vyana Vata* disorders after morning meal, in cases of *Udana Vata* disorders after evening meal.

5. Kavalantare - in between bites - in conditions of *Prana-Vata*

6. Grase Grase - With each bite - in cases of anorexia, loss of appetite, it should be combined with various flavorful foods.

7. Muhu - Frequently, multiple times in a day - in ailments caused by poison, vomiting, hiccups, thirst, dyspnea, and cough

8. Saannam - Combined with food - in cases of anorexia

9. Samudgam - before and after meals - in cases of tremors, *Akshepaka* (convulsions), and hiccups,

10. Nishi - at night, at bedtime - for ailments affecting the head and neck.

Discussion

Acharya has discussed the types and subtypes of *Dosha*, including their location, origin, relationship with *Dhatu*, *Mala*, symptoms of aggravated and diminished *Dosha*, *Dhatu*, and *Mala*.

To further explain the treatment of *Dosha*, Acharya has authored *Doshopakramaniya Adhyay*, given that *Dosha* is a crucial factor in the disturbance of *Dhatu*, *Mala*, and Agni (digestive fire). In the very next chapter, Acharya has outlined the treatment of diseases using 6 different methods. In *Doshopakramaniya Adhyay*, Acharya first described the treatment of *Niram Dosha*. Acharya elaborated on the treatment of disturbed *Doshas* from three perspectives: *Aharatmak* (in the form of diet), *Viharatmak* (in the form of lifestyle), and *Aushadhatmak* (in the form of medicine). The medicinal treatment is further divided into 2 parts: *Shodhan* (purification therapy) and *Shaman* (palliative therapy).

For example, *Basti*, *Virechana*, and *Vamana* are the most effective *Shodhan* procedures for *Vata*, *Pitta*, and *Kapha Dosha*, respectively. Similarly, oil, ghee, and honey are the best *Shaman Aushadha* to rectify *Vata*, *Pitta*, and *Kapha Dosha*, respectively. In *Vata-Pitta* imbalance, Acharya has recommended following *Greeshma Ritucharya* because *Vata Dosha* possesses the *Yogvahi* quality. Due to its *Yogvahi* nature, *Vata Dosha* adopts the characteristics of the *Dosha* with which it combines. Here, Acharya has elucidated how to employ the *Yogvahi* quality in treatment. Sometimes, the treatment for *Niram Dosha* may not be effective due to *Ama*. *Ama* alters the qualities of *Dosha*, *Dhatu*, and *Mala*. Hence, Acharya has described *Saam Dosha* treatment. The treatment for *Saam Dosha* is entirely opposite to that of *Niram Dosha*. For instance, regarding *Niram Vata Dosha* vitiation, Acharya has recommended oleation therapy, but this therapy is unsuitable for *Saam Vata Dosha*. Acharya has detailed the treatment of local and foreign *Doshas*, indicating the significance of location. Understanding the causative factors for the movement of *Doshas* from *Shakha* to *Koshtha* is beneficial when a physician administers purification procedures. Knowledge of the causative factors for the movement of *Doshas* from *Koshtha* to *Shakha* is useful for *Nidan Parivarjan* and the selection of treatment.

Here, only *Tiryak Gata Dosha* treatment is prescribed as its treatment is not feasible through *Urdhva* and *Adah Shodhan* (*Vamana* and *Virechana*). Acharya *Vagbhata* has described seasonal purification therapy for healthy individuals, which implies that a healthy person should also undergo a purification process three times a year.

Ten different timings are provided for administering medicine according to the vitiation of *Dosha*, which is particularly beneficial for treatment. The option of *Saannam* (medicine mixed with food) enhances the palatability of the medicine.

Conclusion

Through the study of *Doshopakramaniya Adhyaya*, some novel ideas regarding the treatment of doshas have been discovered, such as the use of pleasant, mild fragrances to correct *Pitta Dosha*, the provision of comfort for *Vata Dosha* normalization, and the use of pleasant, mild fragrances to alleviate *Kapha Dosha*. The pathology of *Samadosha* and *Dushya* may be readily explained by the notion of *Ama* formation, which *Acharya* has also explained.

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