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A Critical Review On Role Of Ashtamahadoshkara Bhava

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ABSTRACT

Ayurveda is science of life that gives equal emphasis to diet & lifestyle. Ayurveda shows the ways to overcome diseases and also to maintain good health. Ayurveda has given importance to diet and DKarma. Karma refers to procedures and having the capacity to expel out the vitiated Doshas. The five procedures i.e Vamana, Virechana, Basti, Nasya and Raktamokshana are nothing but the internal purification of the body. The patient loses energy after Pradhana Shodhana Karma and the kaya becomes weak. In Panchakarma therapy, role of Pathya-Apathya has a great importance. Various Acharyas recommend Ashtamahadoshkara Bhava (eight obstacles) to be avoided and achieve desired outcomes, as well as to return the patient's body to a regular lifestyle and food. Acharyas clearly mentions about eight impediments which should be avoided after Samshodhana to prevent complications and get desired results of it. In Ayurveda classical texts Acharyas has explained the eight factors which are Apathya (to be avoided during any Panchakarma procedure). These eight factors are called as Ashtamahadoshkara Bhava and these should be avoided by patient to get best result in the Panchakarma therapy. If the above eight factors are not avoided, they cause certain complications.

Key words- Ashtamahadoshkara Bhava, Panchakarma Therapy, Shodhana Therapy, Pathya

INTRODUCTION

Ayurveda is a medical science which teaches how to maintain the healthy condition. The Aim of Ayurveda is not only to cure the disease but also to maintain the health of healthy person. Ayurveda has given importance to diet and regimen as a part of chikitsa.

Pathya-Apathya palanam that has major role in the management of every disease condition. Among these, Panchakarma (bio purification) therapy deals with the detoxification of body and rejuvenation. Panchakarma therapy involves utilization of five different therapies for detoxification like; Vamana, Virechana, Basti, Nasya & Raktamokshana. In Ayurveda, Panchakarma is always performed in three steps i.e. Purvakarma (pre-operative procedure), Pradhanakarma (main procedure) and Paschatkarma (post-operative procedure). The Purvakarmas involves Deepan-Pachana (Ayurvedic drugs used to enhancing the digestion), Snehana (internal and external oleation) and Swedana (Sudation).

Pradhana Karma includes Vamana, Virechana, Basti, Nasya and Raktamokshana and Paschat Karma denotes Samsarjanakarma (following of proper diet regimen). In present era we all observe that the patient does not follow the proper diet regimens during and after Panchakarma procedure due to their daily routine. But for the desired result in Panchakarma procedure, patient should follow the proper diet regimen. If not followed in proper manner, it will cause some complications. In classical text Charak Samhita Acharya Charak¹ has explained Ashtamahadoshkara Bhava which should be avoided by patients during and after Panchakarma therapies to get best result of that therapy and to avoid the vyapadas i.e complications of therapy. Ashtmahadoshkara bhava includes eight subjects which one should avoid during and after Panchakarma procedure. In today's era we observe that patient don't have time to follow the diet regimen and modify their lifestyle for health purpose.

Practically no one is aware about Ashtmahadoshkara bhava (eight impediments) which are advised to prevent any complications and obtain desired results and also to bring back the patient's body to normal lifestyle and diet. Acharyas have clearly mention that a person should be carefully protected by Vaidya (physician) by giving examples like a freshly hatched egg should be handle with tenderness or as a brim-full oil-pot has to be handled with care or cattle are protected by a cowherd with a staff in his hand. Acharya Charaka, Vriddha Vagbhatta, Kashyapa have described Ashtmahadoshkara Bhava in detail.

MATERIAL AND METHODS

Pathya-Apathya has major role in the management of disease condition. Shodhana procedures expell out the vitiated doshas out of the body after that to maintain equilibrium of doshas and to maintain healthy condition following the Pathya-Apathya is important. Acharya Charaka has explained Ashtamahadoshkara Bhava which should be avoided by person during and after Panchakarma therapies to get best result of that therapy and to avoid the vyapadas i.e. complications of therapy.

Ashtmahadoshkara bhava are as follows: -

Table 1: Ashtamahadoshakara bhava

SL.NO	MAHADOSHAKARA BHAVA	GENERAL MEANING
1	Ucchairyabhashya	Loudly speaking
2	Ratha-kshobha	Jolting/inconvenience during journey like horse riding
3	Ati-Chakramana	Excessive walking
4	Ati-Asana	Excessive sitting
5	Ajirna	Indigestion
6	Ahita-Bhojana	intake of unwholesome diet
7	Diva-Swapna	Sleeping during day time
8	Maithuna	Sexual intercourse

Table 2: Ashtamahadoshkara symptoms and chikitsa

SL. N0	Ashtamahadoshkara Bhava	Generalised Complication according to Charak	Complication as per Charak	Complication as per Ashtanga Sangraha	Complication as per Kashyapa	Treatment
1.	Ucchairyabhashya	Causes pain in upper part of body.	Headache, pricking pain in temporal region and ear, dryness in mouth and throat, vertigo with black out, excessive thirst, fever, obstruction in channels, feeling like burning sensation in shoulder region, excessive pulsation of arteries and veins, Dyspnea and cough. entry into dark, spasticity of jaw, torticollis and ptialism, chest pain, Hoarseness of voice, hiccup and dyspnea.	As mention in Charak Samhita + haemoptysis	Malaise plus as mention in Charak Samhita	Abhyanga, Swedana, Upanaha, Dhumpana, Nasya, Snehapana, Kanthyadravya Siddha Sneh should be used for Snehapana. Vatashamaka treatment should be carried out to treat above symptoms and patient is advised to avoid Ucchairyabhashya.
2	Ratha-kshobha	Causes pain in whole body.	Looseness of big and small joints, pain and pricking in jaw, nose, ears, head, pelvic region pain, meteorism, gurgling in intestine, flatulence, congestion in heart and senses, back pain, burning sensation, edema	Whole body Joint's pain, headache	Vitiation of Vata Dosha	Vatashamak Chikitsa i.e. Snehana, Swedana etc and patient is advised to avoid Rathakshobha.

			numbness and tingling sensation in limbs			
3	Ati-Chakramana	Causes pain in lower part of body.	Feet, calf region, thighs, knee and groin region pain, discomfort and pricking like pain in legs, calf muscles cramps, body ache burning sensation in shoulder region, excessive pulsation of arteries and veins, Dyspnoea and cough.	Lower limbs pain	Disease regarding Vata Dosha and muscles cramps	Vata Doshahara treatment.
4	Ati-Asana	Pain in middle part of body	Pain in buttocks, thigh, groin, scrotum, lumbar region, sides of the chest and as described above in Rathakshobha		Numbness in lower part of body, drowsiness, lack of mental and physical vigour	Vata Doshahara treatment.
5	Ajirna	Gives AmaDosha (toxins/auto-antibodies)	Dryness of mouth, flatulence, abdominal pricking like pain, bodyache, vomiting, diarrhea, fainting, fever, forcefully defecation, Ama-visha (chyme which become toxin).	AmaVisha, fever	Increases disease severity, weakness	Vamana, Langhan, Pachan, Deepan Dravya and Rukshasweda can be given.
6	Ahita-Bhojana	Diseases due to vitiation of Dosha (Vata,Pitta,	Lack of desire to food intake, weakness, discoloration	As mentioned in Ajirna -Adhyashan	discolouration on skin, anorexia, malaise,	Treatment protocol will be as per the Doshik predominance.

		Kapha)	of skin, itching, eczema, body ache sprue, piles etc.		itching, anaemia, fatigue, jaundice, various skin diseases	
7	Diva-Swapna	Diseases due to KaphaDosha	Anorexia, indigestion, dampness, itching, eczema, Anaemia, burning sensation, vomiting and malaise, impairment of cardiac function, stiffness, drowsiness, excessive sleep, weakness, appearance of nodules, red coloration of urine and eye, coating over soft palate.	Hypochromic anaemia	Decreases digestive fire, Kapha Dosha Vrudhdhi, fever, anorexia	Dhumpana, Langhana, Vamana, Shirovirechan, Vyayama, Rukhsha Aharsevan, Arishtaprayoga, Deepana, Pragharshana, Unmardana, Parisheka.
8	Maithuna	Gives Kshayajanya Vyadhi.	Instantaneous loss of strength, tiredness of thigh, pain in head, eye, urinary tract, anus, groin, thigh, knee, calf muscles, and feet, palpitation, body ache, bleeding through the seminal passage, cough, dyspnoea haemoptysis, asthenia of voice, weakness of lumbar region, paralysis,	Pricking like pain in anus, genital organ, feeling blackout	Anaemia, impotency	Jivaniyagana Siddha Aushadhi Ksheera, Ghruta and Vata Doshanashak Dravya, Siddha Taila used for Abhyanga, Swedan, Upanaha, Vrushya Ahara, Yapana Basti and Anuvasan Basti are beneficial. In diseases of Vyavaya or excessive coitus Mutraroga are found and it can be treated with Dravya of Vidarigandhadigana Siddha Ksheera, Kashaya, Taila and Ghruta are used.

		orchitis, retention of flatus, urine, stool, excessive discharge of semen, numbness, trembling, deafness, depression etc.			
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DISCUSSION

Panchkarma is a bio purifying therapy that removes toxins from the body at the cellular level. After Panchkarma therapy, a person becomes Durbala (physical strength is weak), Krusha (person is emaciated), Alpaagni (digestive power/bio-energy is also weak), Muktasandhan-Bandham (ligaments bindings of his joints also loosen), Krushashayam, Shoonyadeham (viscera become empty). There may be chances of vitiation of Vata Dosha due to emptiness of Srotas and as all Acharyas agree about Vata Dosha is a major factor in every physiological and pathological change in body. If Vata Dosha is in Prakruta Avastha, then all physiological process of body like metabolism, blood circulation, formation of hormones, excretion of stool urine etc. will remain normal. After Shodhana Chikitsa if Ashtamahadoshakara Bhava (eight impediments) wouldn't avoid that may lead to vitiation of Vata Dosha which is Aprakrutaavstha of Vata Dosha, that lead to various complications.

The concept of Varjyakarabhavas is emphasized repeatedly in different context in relation to the procedure. The first and foremost description is found in Charaka Sutra Sthana 13th chapter Snehaadhyaya such as Vyayama, Uchchairvachana, Krodha, Shoka, exposure- Hima & Atapa, Kshapashaya, shakrunmutraanila dharana, Shayana, Aasana are not just applicable for Snehana but are to be considered for almost all Panchakarma. Again, in Charaka siddhi Sthana ² 1st chapter the contraindication's of Panchakarma are dealt as – Atyasana, Sthana, Vacha, Yana, Diwaswapna, Maithuna, Vegavarodha, Sheetopachara, Shoka, Rosha, Akala and Ahita bhojana. And finally, in the last chapter of Siddhi Sthana once again emphasizes the significance of Varjyakarabhava's in the practice of Panchakarma by naming them as Astamaha doshakarabhava's, mainly highlighting these eight factors. Similar references are also found in the Kashyapa Samhita. Siddhi Sthana 5th chapter has Varjyakarabhavas for the successful management of the Panchakarma, In Sushruta Samhita Chikitsa Sthana 35th chapter mentions regarding Panchadasha upadrava caused by Aatura and further the importance of which is explained in 39th chapter of Sushruta Samhita Chikitsa Sthana. In the present scenario, along with this impediments it is need of the hour to avoid excessive use of Mobile phones-Facebook, Twitter, WhatsApp etc., Electronic gadgets to be avoided as much as possible, Loud music, Exposure to untoward weather conditions, Exercise, Travel, Awakening during night, Sexual intercourse, Mental stress, Sugar, Caffeine, Tea, alcohol, meat, bread, processed foods, Foods which causes indigestion, Exposure to extreme cold, Exposure to extreme sunlight, Walking, Driving, Day sleep and Too much conversation.

Conclusion

The specific Dravya and specific Panchkarma modalities are utilized for maintaining and to restore the health. After the Panchakarma Chikitsa all post operative procedures (Paschat karma) can be explained to the patient in his language to avoid the complications. Patient should be in contact with Vaidya to avoid such complications minimum for 15 days after the panchakarma. After researching on various patients, case histories, Ayurvedic texts, articles it has been concluded that Ashtamahadoshkar Bhav should be avoided by person during and after Panchakarma therapies to get best result of the therapy and to avoid the Vyapadas i.e., complications of therapy. Various symptoms of Kaphadosha Adhikya are treated with Ruksha, Tikshana, Ushna dravya and Shodhan karma. In cases of Pittadoshadhikya roga, Madhura shita

Tiktarasa dravya and Shamanopchara are used and Vata Dosha Roga can be treated mainly with Guru, Snigdha, Ushna taila, Ghrita asthapana and Anuvasan basti.

All ailments in Astamahadoshkar varjya vishaya are usually treated with panchakarma utilising the Jivaniyagansiddha aushadhi, which includes Ksheera, Ghrita (ghee), and Vata doshnashak dravya siddha Taila, which are useful for abhyanga, Swedan, Upanaha, Vrushya ahara, etc. Vyavay diseases can be treated with Vidarigandhadi gana siddha, Ksheera, Kashaya, Taila, and Ghrita dravya.

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