



Review Article

ASSESSMENT OF *DOSHPAKA* AND *DHATUPAKA* LAKSHANA IN EVALUATION OF *SADHYASADHYATAVA* (PROGNOSIS) OF DISEASES AS DIAGNOSTIC METHODOLOGY

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ABSTRACT

Ayurveda is an ancient art of healing which is accepted worldwide. It has its own principals and unique diagnostic treatise. Ayurveda describes four types of disease on the basis of prognosis and emphasizes the importance of knowledge of prognosis for successful management of diseases. Before initiating any treatment in a patient the assessment of prognosis of disease is very important. There are many basic principles for evaluation of *Sadhyasadhyatva* one of them is *Doshpaka* and *Dhatupaka*. It is described by *Madhavacharya* in *Jwara Nidan Adhyaya*. The knowledge of *Pakwa Doshas* and symptoms of *Doshapaka* will help the physician to make appropriate choices in treatment and follow the chronology of treatment. The *Doshapaka* is an indicator for reversal of disease process. Similarly, it is very important for the physician to know about *Dhatupaka* i.e., tissue/cellular destruction and its role in formation of diseases. The knowledge of tissue/cellular destruction and its symptoms would be helpful for physician to plan a proper protocol of treatment and to control destruction and supuration of tissues/cells. This critical review insight on how the evaluation of *Doshapaka* and *Dhatupaka Lakshana* helps in assessment of *Sadhya-asadhyatva* of disease.

INTRODUCTION

Ayurveda is an ancient art of healing which is accepted worldwide. Its main motto is to maintain the health of healthy individuals and treating ailments with breaking causative factors of pathogenesis^[1]. Ayurveda has its own principals and unique diagnostic treatise.

Now days, people with major non communicable diseases like, diabetes mellitus, obesity, stroke, heart diseases, kidney disorders are come to treat their self with Ayurvedic management. All these diseases having progressive pathogenesis after certain time period and may become incurable. Before

managing such diseases we have to proper knowledge of their disease in context of *Doshvaishmata*.^[2]

Acharayas has established various basic principles for evaluation of *Doshvaishmyata* i.e., *Rogavastha* one of it is *Rogapariksha* (diagnosis).^[3]

Rogapariksha (diagnosis) is defined as the determination of the cause or nature of an illness by evaluation of the signs, symptoms in an individual patient. In Ayurvedic classics *Rogapariksha* i.e., *Pancha-Nidana* which has encompasses five aspects of clinical diagnosis viz., *Hetu* (etiological considerations), *Poorva-rupa* (prodromal symptoms) *Rupa* (clinical features), *Samprapti* (patho-physiological processes), and *Upashaya-anupashaya* (therapeutic diagnostics).^[4] Besides this for most of the diseases, *Upadrava* (clinical manifestations of complications) and *Sadhyasadhyatva* (prognostic features) are described.^[5]

Ayurveda describes four types of disease on the basis of prognosis and emphasizes the importance of knowledge of prognosis for successful management

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of diseases.^[6] Before initiating any treatment in a patient the assessment of prognosis of disease is very important.

Acharya Charaka says that even the wisest physician and the most efficient therapeutic measure cannot prevent or cure an ailment without knowledge of prognosis.^[7] There are many basic principles for evaluation of *Sadhyasadhyatva* one of them is *Doshpaka* and *Dhatupaka*. It is described by *Madhavacharya* in *Jwara Nidan Adhyaya*.^[8]

AIMS AND OBJECTIVE

- 1) To study the concept of *Doshapaka* and *Dhatupaka* in detail.
- 2) To rule out the importance of *Doshapaka* and *Dhatupaka Lakshana* in *Sadhya-Asadhyata* of not only in *Jwara* but in other diseases also.

MATERIALS AND METHODS

The main Ayurvedic texts used in this study are *Charaka Samhita*, *Sushruta Samhita*, *Astang Sangraha*, *Ashtang Hridaya*, *Madhav Nidan* and commentaries on these. Also some text books on *Rognidan avum Vikruti Vigyan* are referred.

Published journals related to subject and updated information on internet is searched and assessed.

REVIEW AND DISCUSSION

Nidanpanchaka is most important diagnostic methodology of disease in Ayurveda which is very well described in all Ayurvedic text. It consists of *Hetu* (etiological considerations), *Poorva-rupa* (premonitory symptoms), *Rupa* (clinical features), *Samprapti* (pathophysiological processes), and *Upashaya-anupashaya* (therapeutic diagnostics).^[9] It deals with the factors which are essential to understand process of disease formation as well as the diagnosis of disease. There are some other important tools or elements that are not a part of *Nidanpanchaka* but perform significant role in evaluation and management of various diseases, *Sadhya-asadhyatva* is the one of them.^[10]

Sadhya-Asadhyatva

This word comprises of 2 terms. *Sadhya* is the first term which refers to curable status of the disease, while *Asadhya* refers to the incurable or just treatable status of a particular disease. On the basis of *Sadhya-asadhyatva* there are 4 types of disease are described in Ayurveda, these are 1) *Sukhasadhya* (easily curable), 2) *Kruchhasadhya* (curable with some difficulty), 3) *Yapya* (palliable), 4) *Asadhya* or *Anupkramya* (absolutely irreversible).^[11]

Importance of *Sadhya-Asadhyatva*

According *Acharya Charaka* physician who have knowledge of curable and incurable diseases and

initiates treatment in time by distinguish between them with the full knowledge about the various aspects of the therapeutic can certainly accomplish his objective of curing the disease. On the contrary, a physician who deals with the treatment of an incurable disease without proper knowledge would undoubtedly subject himself for the loss of wealth, knowledge and fame and will also earn bad reputation and other royal sanctions or punishments.^[12]

Various criteria are explained in Ayurvedic text for evaluation of *Sadhya-asadhyatva* of any disease *Doshapaka* and *Dhatupaka* are among them. It is described in *Madhukosha Tika* of *Madhavnidan* in *Jwara Roga*.

In *Ayurveda* *Jwara* is mentioned as Synonym of *Vyadhi*, such prime importance is given by all *Acharya*.^[13] Hence it is described as first preference in all *Vyadhi*. Many *Acharya* has established various basic principles of diagnostic methodology of Ayurveda like Concept *Aama*, *Pachyamana*, *Nirama Avastha*, *Nav* and *Jirna Avastha*, *Dhatugat Avastha*, etc. In context of *Jwar Roga*.^[14] Likewise *Acharya Madhav* also explain one of such basic principles is *Doshapaka* and *Dhatupaka*.

Doshapaka and *Dhatupaka*

The amalgamation of *Doshas* and *Dushyas* lead to the manifestation of diseases like *Jwara* (fever) etc. when the morbid or vitiated *Doshas* invade, lodge and damage the weaker tissues and excreta of the body, the diseases are manifested.^[16]

The symptoms of the *Doshas* involving in the development of disease start diminishing are *Doshapaka*. Since development of the disease upto the escape of the disease from the body many changes occurs among *Doshas* either symptoms increases or immunity and appropriate medications bring the symptoms back to normal, This return to normalcy from diseased is known as *Doshpaka*.^[17]

The *Dhatupaka* is state of disease where all the preceding *dhatu*s cause increase in symptoms of disease. Hence *Dhatupaka* is pathological and worsening stage of disease.^[17]

Doshapaka

Doshapaka is a form of *Vyadhi Avastha* where *Doshas* attain *Pakwata* and reverse to their *Prakrutavastha* with the advent of *Samagni*. It is a stage favourable to treatment of disease because *Aama* gets separated from *Doshas*.^[18]

Among many pathological states of the *Doshas*, *Saama Doshas* (*Aama* mixed with *Dosha*) is one. In the presence of *Aama*, *Doshas* becomes difficult to eliminate from the body as they tend to stick to the walls of the cells, tissues, channels, passages and organs and cause blocks. When we try to expel these

Doshas forcibly i.e., *Shodhan*, they may tend to damage the tissues because we are trying to remove the *Doshas* which are vitiated with *Aama*.

Doshapaka is stated to be *Nirama* stage of *Dosha* as a result; diseases either cures completely or symptoms start diminishing gradually or agitated *Doshas* starts coming towards *Koshtha*. It is essential stage of recovery of disease.

Symptoms of *Doshapaka*

दोषप्रकृतिवैकृत्यं लघुताज्वरदेहयोः । इन्द्रियाणां च वैर्मल्यं दोषाणांपाकलक्षणम् । । - मा. नि. २/६६ (मधुकोश)

When the process of *Doshapaka* is started, the disease process begins to be diminished and is manifested by the presence of below mentioned symptoms.

Dosha prakriti vaikrutyam

Once the *Doshapaka* begins, the symptoms of the *Doshas* taking part in the pathogenesis of a disease will start diminishing. The symptoms would almost reduce by the time the *Doshas* become totally ripened or digested, i.e., devoid of *Aama*. The morbid *Doshas* are gradually indicated to attain their normal form. After this, they would either be settled down or subsided if the immunity of the person is good or they would tend to be moved towards the *Koshtha*. The *Doshas* can be expelled out of the body by administering *Shodhan Karma* once they reach the *Koshtha*.

Laghuta jware, Jwara mukti

Doshapaka would reduce fever or its intensity. The reduction of temperature and discomfort caused by fever and subsequent reduction in the symptoms of fever are seen.

Most diseases caused by *Saama Doshas* are characterized by a rise in temperature or the manifestation of fever. When *Doshapaka* is completed, the fever and its symptoms are also reduced.

Laghuta dehe

The presence of *Aama* in the body or association of *Doshas* with *Aama* produces heaviness and discomfort in the body. As the *Doshas* and *Aama* start separating from the tissues and channels of the body following *Dosha* digestive treatments and subsequent *Doshapaka*, the body is relieved of its heaviness.

Once the heaviness and discomfort are reduced, lightness is felt in the body and relaxation is experienced. Additionally, lightness is also experienced in the mind and senses.

Indriyaanaam cha vaimalyam

Indriyas means physical strength or ability in general, and for the senses more specifically. When there is an accumulation of "*Aama*" in the body tissues,

obstructing the body's channels, it adversely affects the sense organs, their perception, and the cognitive faculties of the mind. When the *Doshapaka* process occurs and *Aama* is eradicated, the sensory organs and mind experience relief from the heaviness and depressive impact of *Saama Doshas*. The sense organs begin to perceive their objects accurately and their well-being is regained. This state is referred to as *Indriya Vaimalya* or the cleanliness of the sense organs.

Dhatupaka

Dhatu Paka is a pathological and unfavourable condition for body. Rapid tissue destruction characterizes this condition, resulting in the onset of numerous diseases and a compromised immune system and strength.^[18]

Dhatu = tissues; *Paka* = suppuration, destruction

The vitiation of any *Dosha* may result in either temporary or permanent tissue damage. This occurs when vitiated *Doshas* assail tissues, leading to their destruction. Tissues undergo a process of digestion called *Dhatupaka*, which entails the digestion or destruction of *Doshas*.

Symptoms of *Dhatupaka*

निद्रानाशो हृदिस्तंभो विष्टंभो गौरवारुचि । अरतिर्बलहानिश्च धातूनां पाकलक्षणम् । । - मा. नि. २/६६ - ७३ (मधुकोश)

The aforementioned symptoms of tissue destruction can serve as indicators of tissue damage, aiding physicians in recognizing this critical aspect of disease pathogenesis and promptly preventing tissue suppuration.

Nidranasha – Loss of sleep

Hrudi stambha – Unusual feeling of pressure or constriction in region of heart

Vishtambha – *Dhatupaka* causes damage to cell and tissues which results in sluggishness in circulation and slow elimination due to abnormal metabolism causes constipation and also obstruction of different passages of body.

Gourava – The stasis of metabolic waste produces heaviness in body.

Aruchi – Tastelessness

Arati – Anxiety, dullness

Balahani – As the *Dhatu*s are diseased the *Poshana* karma to the body is absent. Hence there is *Balakshaya* (loss of strength and immunity).

Clinical Importance of *Doshapaka* & *Dhatupaka*

Importance of *Doshapaka*

Doshapaka is a stage which is favourable for the treatment of the diseases.

Digestion of *Dosha* here means

1. The liberation of *Doshas* from *Aama* implies that the influence of *Aama* on *Dosha* will be eliminated.

As a result, a physician can either restore *Doshas* to their equilibrium or flush them out through the *Shodhana* procedure.

2. When *Doshas*, previously distributed over a wider area and intermingled with tissues, converge into a more condensed state, this facilitates the process of expulsion (*Shodhana*).

The treatment administered to bring about *Doshapaka* will totally depend on the strength of the *Agni* (digestive fire). When the *Doshas* relocate and accumulate in the stomach, they must be eliminated through proper purification methods such as emesis or purgation.

The knowledge of *Doshapaka* helps a physician to know the difference between *Doshas* associated with *Aama* and those which are separated from *Aama*. This will assist him in preventing errors while treating the *Doshic* conditions.

When administering cleansing treatments without considering the status of *Doshas* and in the presence of *Aama*, one would be responsible for causing *Ashayanasha*, which involves the destruction of the body's structures, including the tissues and organs from which the *Doshas* are being expelled.

Importance of *Dhatupaka*

The elements of the body which form, guard, and take care of the entire body are known as '*Shareera dharanat dhatavaha*' according to the definition of the word '*Dhatu*'.^[19] The overall strength and immune function of our body rely entirely on the healthy condition and the qualitative and quantitative balance of the body's tissues.

Destruction of tissue represents a critical or threatening state and is a significant phase in the pathogenesis of diseases, with the sole exception of blood tissue. Various external factors, such as infection and toxic pathogens, also contribute to tissue destruction.

Advanced devices of modern technology are very helpful in tracing the symptoms of *Dhatupaka*, for example, the presence of albumin in urine suggests *Mansadhatupaka*.

High level of SGPT in blood is suggestive of *Dhatupaka* of liver tissue. Ketone bodies in urine suggest *Dhatupaka* of *Medodhatu*.

Tissue damage can lead to rapid mortality if not promptly addressed through comprehensive interventions. By managing tissue destruction, physicians can not only treat diseases but also preserve lives.

CONCLUSION

The above review and discussion of *Sadhya-asadhyatav*, *Doshapaka* and *Dhatupaka* can conclude that *Doshapaka* is a stage favourable to treatment of disease because *Aama* separated from *Doshas* and *Dhatupaka* is stage of worsening of the disease condition due to its advanced stage along with loss of strength and elimination of *Shukradi Dhatu* via *Mutradi Mala*.

These basic principal are not only applicable to *Jwara Roga* only but other diseases also. Nowadays there are many diseases that are still incurable according to medical sciences, for the betterment of patients, it is essential to give proper information to them regarding diagnosis, management, and prognosis. Withholding the truth or giving wrong assurance is unethical and punishable. Thus, one should ascertain the prognosis of disease before proceeding with any course of treatment and then share the outcome with the patient.

Thus *Doshapaka* and *Dhatupaka Lakshana* will be very helpful in assessment of *Sadhya-asadhyatva* of any diseases now days.

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