



Review Article

SHODHANA FROM THE PERSPECTIVE OF UTPATTI-STHANA OF VYADHI

Kumar Ashvini

Assistant professor, Department of Samhita and Siddhanta, Sri Ganganagar College of Ayurvedic Science and Hospital, Sri Ganganagar, Rajasthan, India.

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ABSTRACT

According to Ayurvedic literature, there are three types of *Doshas* (Vata, Pitta, Kapha) in the body. These are present predominantly in certain places of the body and such places are known as *Visheshasthana* (*Udbhavasthana*) and the remaining are identified as *Anya Sthana* (general site). On the basis of three *Dosha*, Acharya classified *Udbhavasthana* into two, in which *Pakwashaya* is the *Udbhavasthana* for Vata. *Adho Amashaya* is the *Udbhavasthana* for Pitta and *Urdhwa Amashaya* is the *Udbhavasthana* for Kapha, and on the basis of these two *Udbhavasthana* Acharya classifies *Shodhan* into two in which *Vamana* is for *Amashaya-Smuttha Vyadhi* and *Virechana* for *Pakvashya-Smuttha Vyadhi*.

This identification is done on the basis of physiological aspect of the body. The present article will explore the *Shodhana* aspects relating to the *Udbhavasthana* of *Vyadhi* as well as try to identify the therapeutic and prognostic significance of this understanding.

*Address for correspondence

Dr. Kumar Ashvini

Assistant Professor

Dept of Samhita and Siddhanta

Sri Ganganagar College of

Ayurvedic Science and Hospital,

Sri Ganganagar, Rajasthan, India.

Contact: 9660067844

Email:

kumarashvina@gmail.com

INTRODUCTION

According to Ayurveda, the *Doshas* can be broadly classified as *Sharirik* and *Manasik Doshas*. *Sharirika Doshas*, are those which vitiate the *Sharira*, namely *Vata*, *Pitta* and *Kapha*. *Manasika Doshas* are those which vitiate the *Mana*, namely *Rajas* and *Tamas*. *Tridosha* (*Vata*, *Pitta*, *Kapha*) are found everywhere in the *Sharira* but they are present predominantly in certain places of the *Sharira*; such places are known as *Visheshasthana* (chief site) and the remaining are known as *Anya-Sthana* (general site). The *Anya-Sthana* of *Vata* is *Basti*, *Pureshaadhaana*, *Kati*, *Sakthini*, *Paada*, *Asthi*, and *Visheshasthana* of *Vata* is *Pakwashaya*^[1]. Similarly, *Anya-Sthana* of *Pitta* are *Sweda*, *Rasa*, *Laseeka*, *Rudhira* and *Visheshasthana* of *Pitta* is *Amashaya*^[2]. Acharya Charaka specifies this site as *Adho-Amashaya* is *Visheshasthana* of *Pitta*^[3]. The *Sthana* of *Kapha* is *Shira*, *Greeva*, *Parvaani*, *Meda* and *Visheshasthana* of *Kapha* is *Urha*^[4]. Acharya Charaka specifies this site as *Urdhwa-Amashaya* is *Visheshasthana* of *Kapha*^[5]. On the basis of these *Visheshasthana*, Acharya Chakrapani classifies *Udbhavasthana* of *Vyadhi* into two; in which *Pakwashaya* is the *Udbhavasthana* for *Vataja Roga*^[6],

Amashaya is the *Udbhavasthana* for *Pittaja* and *Kaphaja Roga*^[7].

Classification of VYADHI

According to Acharya Sushruta; *Vyadhi* can be classified into three, *Adhyatmika*, *Adibhoutika* and *Adidaivika*, which also known as *Trividha Dukhas*.

Adyathmika Vyadhis are again classified into *Adibala-Pravruttha*, *Janmabala-Pravruttha* and *Doshabala-Pravruttha*. *Doshabala-Pravruttha Vyadhis* are classified into *Amashaya-Samuttha* and *Pakwashaya-Samuttha*, Which is the basis for the evolution of a disease.^[8]

Amashaya-Smuttha Vyadhi: All *Vyadhi* originating by the vitiation of *Kapha* and *Pitta* originate at the *Amashaya*; Those *Vyadhis* are called as *Amashyottha-Vyadhi* i.e., *Chardi*, *Prameha*, *Rajayakshma*, *Hikka*, *Shwasa*, *Amlapitta*, *Grhani*, *Ajeerna*, *Pandu*, *Kamala*, *Jvara* etc, originate from *Amashaya* due to vitiation of *Kapha* and *Pitta Doshas*.

Pakwashaya-Samuttha Vyadhi: All *Vyadhis* originating by the vitiation of *Vata Doshas* originates at the *Pakwashaya*; Those *Vyadhi* are called as *Pakvashyottha Vyadhi*. i.e., *Atisaara*, *Visuchika*,

Udavarta, Gridhrasi etc originate from *Pakwashaya* due to the vitiation of *Vata Dosha*.

Acharaya Charaka classifies the *Vyadhi* based on *Ashaya*; which is *Amasyaha-samuttha Vyadhi* and *Pakwashya-Samuttha Vyadhi*.^[9]

Relation of *Utpatti Sthana* and *Shodhana*

Nidana Parivarjana and *Agni Raksha* are the main objectives of treatment to prevent the *Doshas* in *Pradhana Sthana* i.e. *Amashaya* and *Pakwashaya*. *Chikitsa* can be considered into many types and among them; they can be divided into *Langhana, Langhana- Pachana, Doshavsechana*.^[10] *Dosha-vsechana Chikitsa* (*Shodhana Chikitsa*), where the treatment should be adopted to bring back the *Dosha* into normal state by the application of *Shodhana* as per the *Vishesh-Sthana* of *Dosha*. *Vishesha-Sthana* can be considered as *Udbhava-Sthaana/Utpatti-Sthana* of the *Roga* or *Dosha*. Acharya Charaka classifies *Shodhana* into two based on *Udbhava-Sthana*; in which *Vamana* is for *Amashaya-Smuttha Vyadhi*^[11] and *Virechana* for *Pakwashya-Smuttha Vyadhi*.^[12]

Criteria to Assess the *Utpatti Sthana* of *Vyadhi*

In Ayurveda, direct reference about the assessment criteria of *Utpatti Sthana* of *Vyadhi* is not available. The *Lakshanas* described under early phase of disease which includes *Samanya Vyadhi Samprapthi* and *Vishesha Vyadhi Samprapthi* of *Jvara, Grahani, Shwasa, Gulma, Udavarta* may be considered as the criteria for assessment of *Utpatti Sthana*.

Importance of *Utpatti Sthana*

Doshas may manifest a disease at their sites or at other places in the body. Hence, some disorders may have their origin at one place and their manifestation at other place, called as *Udbhava-Sthana* and *Vyakta-Sthana* of disease, such as *Hikka* and *Shwasa*. Some diseases are having same *Udbhava-Sthana* and also *Vyakta Sthana*, such as *Amajeerana, Annadrava Shoola*. In both the cases the initial stage of the disease takes in *Udbhava-Sthana*. It is one of the diagnostic criteria to assess the initial stage, in the manifestation of *Vyadhi*. So *Utpatti-Sthana* plays a prime role in diagnosis of a *Vyadhi* from the initial stage of disease process.

Illustration of the *Utpatti sthana*:

Urustambha

Panchakarma therapy either *Vamana* or *Virechana* is contraindicate because in *Urustambha*.

Sthana involved in *Uru* and *Dosha* is *Ama* along with *Kapha*.^[13]

Jvara

In the context of *Jvara*, *Dosha* are mainly seated in *Amashaya*, which is also known as *Utpatti Sthana*. In *kaphaja Ama Jvara*, *Pradhana Dosha* is *Kapha* which located in *Amashaya* therefore the *Chikitsa sutra* is *Vamana* indicated.^[14]

Grahani

In *Grahani* due to *Jatharagni Mandata Ama* is formed at the level of *Amashaya* itself, When *Ama Dosha* is present, in such condition *Vamana* therapy is indicated by considering the involvement of *Udbhavasthana* i.e. *Amashaya*. When *Lina Ama Dosha* is present in *Pakwashaya*, in such condition *Virechana* (*Sravyam*) therapy is indicated by considering the involvement of *Udbhavasthana* i.e. *Pakwashaya*. In *Pittaja Grahani Virechana* is advised by considering the involvement of *Pitta-sthana*.^[15]

Hikka and *Shvasa*

In *Hikka* and *Shvasa Vyadhi*, when *Kapha Dosha* (*Amashaya*) is dominant; then *Vamana* is indicated by the considering the involvement of *Udbhavasthana*.^[16]

Pakshaghata

In *Pakshaghata*, *Vata* (*Pakwashaya*) get vitiated, along with *Kapha* and *Pitta*. *Virechana* is indicated by the considering the involvement of *Udbhavasthana*.^[17]

Vata Vyadhi

In all *Vata Vyadhi Virechana* is indicated considering the involvement of *Pakwashaya*.^[18]

Principle of *Shodhana*

Dosha in their own site (*Vishesha-Sthana*) get more strength than in the secondary place. This shows that *Udbhava-Sthana* play important role in the treatment modality. When one *Dosha* is in the place of another *Dosha*, one should treat first the *Sthanastha Dosha* where treatment should not be against the *Dosha* residing there then treat *Agantuja Dosha*.^[19] But while adopting this principle nearest route of elimination must be considered.

Acharya Charaka states this in the context of *Vata Vyadhi*; *Shodhana* therapy always administered through nearest possible route according to strength".

When *Dosha* are situated in *Triyak* or *Madhyama Marga* in body, in such cases physician should never give any immediate *Shodhana* therapy. First give *Shamana* treatment for bringing the *Dosha* into *Kostha*, later on *Shodhana* therapy should be given for expelling the *Dosha* from the nearest route.^[20]

Importance of Shodhana

The *Dosha* which have been mitigated by *Langhana* and *Pachana*, are likely to aggravate once again, but those *Doshas* conquered by *Shodhana* Therapy will never increase again^[21].

DISCUSSION

For the proper *Chikitsa* of *Vyadhi*; *Dosha* and *Udbhava sthana* etc is very essential. Among these *Dosha* and *Udbhavasthana* plays a vital role in the planning the *Chikitsa*. There are two *Udbhava Sthana* of *Vyadhi*, *Amashaya* and *Pakvashya*. All the disease which is manifested from *Amashaya*, the preferred line of treatment is *Apatarpana*; *Vamana* is effective in expelling the *Dosha* from this site and all the disease which is manifested from *Pakvashaya* the preferred line of treatment is *Basti*; which is very effective in expelling the *Dosha* from this site.

CONCLUSION

Importance of the *Udbhavasthana* of a *Vyadhi* is not just for the diagnostic aspect, but also in selecting the appropriate therapeutic modalities. *Shodhana* is one of the major treatment modality mentioned in Ayurvedic Literatures. The main objective of *Shodhana* procedure is to bring the vitiated *Doshas* from different locations of the body to the *Koshta* and eliminate them from the nearest possible route depending upon the nature of the *Dosha* vitiated. In the treatment of *Nija Vyadhi* as well as in the case of *Agantuja Vyadhi*, *Dosha Pratyanka Chikitsa* is applied. In both these *Vyadhis*, it is the vitiated *Dosha* that has to be treated by *Shodhana Chikitsa*. *Amashaya* and *Pakwashaya* are the *Udbhavasthana* of these *Doshas* and *Koshta* being the source of origin as well as the nearest route of these *Doshas*, complete and easier evacuation of *Vikruta Dosha* will be possible from the *Udbhavasthana*. Hence in therapeutic aspect as well, the knowledge of *Udbhavasthana* gives a clue as to which *Shodhana* therapy may be applied.

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