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Critical review on the concept of *Ashayapakarsha* and its application

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ABSTRACT

Doshas are the basic humours of the body. Their *Sthana*, *Gati*, *Karma* influences the stability of the body. Any imbalance in the *Doshas* set a pathway to form a disease. As Ayurveda stands on *Karya-Karana Siddhanta*, *Nidanas* play a significant role in the manifestation of diseases. *Ashayapakarsha Hetu* is a distinctive type which is classified under *Dosha Bheda Hetu*. As *Avarana*, *Ama* have the special consideration in the manifestation of disease in the same way *Ashayapakarsha Hetu* involves the unique type of aetiopathogenesis which seeks the special attention in the path of diagnosis as symptoms obscure the actual pathology which may mislead the physician. So effort is made to understand the concept with its application.

Key words: *Ashaya-Apakarsha*, *Dosha Sthana*, *Gati*, *Shakhashrita Kamala*, *Sheetapitta*, *Vatatisara*, *Vataja Prameha*.

INTRODUCTION

Nidana is defined as *Seti Kartvyataako Rogotpatti Hetur Nidanam*.^[1] The factor which manifest the disease by doing *Dosha Prakopa*. The knowledge of the *Hetu* is helpful in the treatment. ie Acharya Sushruta says *Sankshapatana Kriya Yogo Nidana Parivarjana*.^[2] *Nidanas* are classified variably but amongst them *Madhavakara* classified as *Hetu Bheda* and *Dosha Bheda* in *Madhukosha Teeka*.^[3] *Ashayapakarsha* is one of the prime *Nidana* which is mentioned under *Dosha Bheda*. The interpretation of *Ashayapakarsha* with *Shakhashrita Kamala*, *Vatatisara*, *Vataja Prameha* and *Sheetapita* is done.

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This concept can be understood minutely by the knowledge about site and movement of *Doshas*.

DOSHA STHANA, GATI VIVECHANA

Dosha Sthana: *Doshas* are present all over the body, Each *Dosha* i.e. *Vata Pitta Kapha* has a *Vishishtha Sthana*, *Pakwashaya*, *Amashaya* and *Urapradesh* respectively. These specific sites directs the physician to plan the right treatment.

Dosha Gati: Can be classified as *Prakruta Gati* and *Vikruta Gati*

Movement of *Doshas* in the healthy individual, which varies according to seasons, time etc., and does not influences to form diseases such *Dosha Gati* is called *Prakruta Gati*.^[4] *Prakruta Gati* of *Doshas* according to season is tabulated below.

Dosha	Chaya	Prakopa	Prashama
Pitta	Varsha	Sharad	Hemantha
Kapha	Hemantha	Vasanta	Greeshma
Vata	Greeshma	Varsha	Sharad

Vikruta Dosh Gati: Due to the *Nija Agantuja Nidanas Doshas* get vitiated which moves from their place and hampers health of an individual in such individuals the seasons, time influences to manifest the disease.^[5]

Vikruta Dosh Gati are - *Vridhhi, Kshaya, Urdhwa, Adha, Tiryak Koshtashrit, Shakhashrita, Marmasti Sandigata.*

Nidana of Vikruta Dosh Gati - Asatmeyndriarth Samyoga, Prajnaparadha, Parinama, Vega Dharana, Srotodushti etc. So understanding of *Dosha Sthana, Gati* becomes important to get the knowledge about *Ashaya Apakarsha* and plan the treatment. *Ashaya Apakarsha* is *Vikruta Dosh Gati*.

Definition

Ashayapakarsha is defined as *Ashaya* = place, *Apakarsha* = drag way

Vaayu is *Chalagunatmaka, Yogavahi* and which is responsible for the *Vahana* of *Sama* or *Vishama Dosh*, This *Vata* when vitiated goes to site of other *Doshas* which are in their normal *Sthana* with their normal *Pramana* performing normal functions, takes them away (*Apkarshana*) from their *Sthaana (Ashaya)* & manifest disease.^[6]

Essential criteria for Ashaya-Apakarsha

- *Vata* should be in *Prakopavastha*.
- One *Dosha* in *Swapramanataha* and in *Swasthana (Pitta or Kapha)*.
- One *Ashaya*.

Ashayapakarsha is a contribution of *Madhavakara*. *Acharya Charaka* though didn't quote as *Ashayapakrsha* he elaborated the *Dosha Vridhhi Samaavastha* with permutations and combination in the *Keyanta Shiraseeya Adhyayam* and hinted the concept which we can consider as *Sthanaapakarsha*.^[7]

Understanding the concept by differentiating from Gati Bheda^[8]

<i>Vimargagamana</i>	<i>Ashayapakarsha</i>	<i>Pratiloma Gati</i>
Aggravated <i>Doshas</i> are moving away from their normal	<i>Prakruta Dosh</i> is forcefully carried out to	Aggravated <i>Dosha</i> moves in opposite

site.	the other site.	direction.
<i>Dooshya Vimarga Gamana</i> occurs.	<i>Dosha Ashaya apakash</i> occurs.	Only <i>Dosha</i> especially <i>vayu</i> attains <i>Pratiloma Gati</i> .
<i>Dooshya</i> goes out of <i>Srotas (Udara)</i> .	From one <i>srotas</i> to other <i>srotas</i> the <i>Dosha</i> is forcefully carried out.	<i>Vipareeta Gati</i> of <i>Dosha</i> in the same <i>Srotas</i> .
Occurs by <i>Sanga /Abhighata</i> .	Not necessarily due to <i>Sanga /Abhighata</i> .	Occurs by with or without <i>Sanga</i> .
<i>Srotodusti & Sthanika Dosa Vridhhi</i> is essential.	<i>Dosha</i> which carries the other <i>Dosha</i> and site is essential.	<i>Dosha</i> itself is important.

Application

1. Shakhashrita Kamala^[9]

Nidana: Rooksha, Sheeta, Guru, Swadu, Ahara Sevana, Vyayama, Vega Dhaarana → Independently vitiated *Kapha* and *Vata* → obstructs the marga of *Pitta* → *Prakupita Vata* drives the normal *Pitta* from its site to *Twachyadi Avayava*.

Diagnosis of Ashaya Apakarsha and treatment approach

- Though *Lakshanas* like *Netra Twak Peetata, Pitta Laxana* is seen here, manifestation of disease is due to *Kapha & Vaayu* so these should be treated first.
- The key symptom to understand *Shakhashrita Kamala* is *Tila Pishta Nibham Varcha*.
- *Katu Teekshana Ushna Lavana Dravyas* are given to the patient until the *Vata Shamana* and the *Mala Ranjana* occurs which suggest that *Pitta* is brought back to its site *Amashaya*.

2. Vatatisara Samprapti^[10]

Nidana Sevana → *Vata Prakopa* → *Jatharagni Mandya* → *Vata* drives the *Mutra* and *Sweda* from their place to *Pureeshashaya* → *Vatatisara*.

Due to *Rooksha*, *Alpa*, *Pramitashana*, *Vegadharana*, *Adhika Vayu/Atapa Sevana* etc. causes *Vata Prakopa* which hampers the *Agni* and the *Jaleeyamasha* is not metabolized properly in turn leading to *Jaleeya Vriddhi* in body. *Jaleya Amsha* is in the form of *Mootra* and *Sweda*. The vitiated *Vata* takes *Mootra* from *Basti* and *Sweda* from *Meda* to the *Pureeshashaya* and cause *Vatatisara*.

3. Vataja Prameha Samprapti^[11]

Nidana Sevana → vitiation of *Kapha Pitta* and *Meda Mamsa* → obstructs the normal pathway of *Vata* → vitiated *Vata* carries *Vasa*, *Lasika Majja* and *Oja* to *Basti* → causing *vasa Meha Lasika Meha*, *Majja Meha* and *Oja Meha* respectively.

4. Sheeta Pitta^[12]

Nidana Sevana: *Sheeta Maruta* (exposure to cold breeze) → *Kapha Dushti (Ksheena)* and *Vata Prakopa* → *Vata* drives *Pitta* to *Twacha* → *Sheeta Pitta*.

Here *Vata shamaka* drugs are to be used as the culprit is *vata* not *pitta*.

Differentiating the Ashayapakarsha, Gata Vata and Avarana^[13]

Avarana	Ashayapakarsha	Gatavata
It is the Avarana of Vata Dosha by their Dosha Dhatu Mala.	Aggravated Vata displaces normal functioning and sited Kapha or Pitta.	The vitiated Vata Dosha lodges itself at different site manifesting disease.
The Dosha dhatu or mala which masks the Vata, their Laxana are expressed.	The Laxanas of Prakruta Dosha, which are displaced are exhibited.	The Laxanas of Prakupita Vata are seen.
Avaraka should be treated.	Vata should be treated and the dislodged Doshas are brought back to its site.	Vata primarily with the consideration of site has to be treated.

Importance of Vata

Vata is responsible for the movement. *Dosha*, *Dhatu* and *Mala* both in *Prakrutvasta* and in *Vikrutavasta* can move in all the direction

Yogavahi (ambivalent) acquires the quality of combined *dosha*.^[14]

It is said to be *Achintyaveerya* (un imaginable power) and termed as the leader of *Doshas* and king of disease.^[15]

Ashukaritwad^[15]: known for its spontaneity, *Vibhutwat*^[15]: widely spread

Swatantryad^[15]: It is independent and self motivated for its works.

Thus the *Vata* has the capacity to displace the normal functioning *Dosha* from their site to the other.

Acharya Charaka's view on the concept.

Pitta - Sama, *Kapha - Kshaya*, *Vata - Prakupita*

- The vitiated *Vata* takes the *Prakruta Pitta* from its site and produce *Bheda*, *Daha*, *Shrama Dourbalya*.
- Chakrapani comments that the *Prakruta Pitta* never produce *Dahadi Karmas*, or the *Prakruta Dosha* never manifest a disease and the *Vata* also doesn't produce *Daha*.^[16]
- Further commenting he clears, when the *Kupita Vayu*, takes the *Pitta* to different *Avayava*, where the *Prakruta Pitta* already resides and *Pitta Vriddhi* takes place, hence producing *Dahadi Karma* mimicking *Pitta Dushti*.

Madhavakara's opinion

Pittas are of 5 types each type has different site and *Karma*. Acharya says if *Bhrajaka Pitta* is made to leave its place by *Vata* and reach out to the other *Avayava* of other type of *Pitta* there also *Sthanika Vriddhi* of *Pitta* will takes place.^[17]

Battaraharischandra gives a proper diagnostic approach and treatment plan.

He says that, by mere seeing the *Dahadi Laxanas*, if treated for *Pitta Vriddhi*, then there will be *Pitta Hrasa* leading to the complications, hence *Vata* should be treated and the *Pitta* should be brought back to its site.^[18]

DISCUSSION

In broader aspect not only the above examples are to be considered under the concept, rather understanding and analysing the concept of

Ashyaapakarsha with more applicability is needed. Acharya Charaka's permutation and combination of *Vridhi*, *Sthana* and *Kshaya* of *Doshas* are to be considered as *Ashayapakarsha* and the concept need to be explored.

CONCLUSION

Diagnosis needs the basic knowledge about *Doshas* their *Sthana* and *Gati*. Identification of *Sthanika Dosh* and *Agantu Dosh* is necessary. *Vata* is the prime cause of the *Ashayapakarsha*. *Dosha Sthanantara Gamana Chikitsa* is to be planned. *Upashaya Anupashaya* can help to diagnose and plan treatment. The concept of *Ashayapakarsha* is practically evident, yet challenging.

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