



A CRITICAL REVIEW ON ROLE OF ASHTAMAHADOSH KAR BHAV

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Article Received on 21/07/2023

Article Revised on 11/08/2023

Article Accepted on 01/09/2023

ABSTRACT

Chikitsa is a process which not only aims at the radical removal of the causative factors of the disease, but also at the restoration of the Dhatu Samyata. It is broadly classified into Shodhana and Shamana Chikitsa. Panchakarma is Shodhana treatment which includes Vamana, Virechana, Basti, Nasya, Raktamokshana. Every Panchakarma is done in three stages, Poorva Karma, Pradhana Karma, Paschat Karma. All of these stages have its own importance and relevance. Panchkarma comprises of the modalities i.e Vamana, Virechana, Basti, Anuvasana and Nasya. The factor such as agni, agni avastha, Dosha, Doshaavastha, Dhatu, Dhatuavastha should be taken into consideration before planning pathya Apathya in Panchkarma. Ashtamahadoshkar Bhav, is very important part of Panchkarma (Shodhana therapy), Acharyas clearly mention about eight impediments which should be avoided after Samshodhana to prevent complication and get desired effects of it. In present article, we tried to describe in detail about it and make an attempt to give scientific view to those impediments to understand it in easy way.

KEYWORDS: Ashtamahadoshkar bhav, Panchakarma, Apathya in Panchakarma.

INTRODUCTION

Ayurveda is medical science which teaches how to maintain the healthy condition. 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 has major role in the management of every disease condition. Among the Panchakarma therapy along with its preprocedures (Purvakarma) i.e. Snehana (oleation) and Swedana (Sedation) Pathya-Apathya palanam has great importance. In classical text Charak Samhita Acharya Charaka has explained Ashtamahadoshkar Bhava which should be avoided by patient during and after Panchakarma therapies to get

best result of that therapy and to avoid the vyapadas i.e. complications of therapy. In practically no one is aware about Ashtamahadoshkar 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 handled 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. Arachya Charak, Vriddha Vagbhatta, Kashyapa have described Ashtamahadoshkar Bhava in detail.

Table 1: Names of Ashtamahadoshkar Bhava.^[1]

Sr.Nu.	Ashtamahadoshkar	Discriptions
1.	Ucchebhsyam	Loudly speaking e.g., signing, anchoring, giving lectures etc.
2.	Ratha-Kshobha	(Jolting/inconvenience during journey like horse riding)
3.	Ati-Chakramana	(Excessive walking e.g., Participating in sports activities like running)
4.	Ati-Asana	(Excessive sitting e.g., in 8 to 12 hours duty continue sitting for office work)
5.	Ajirna	(Indigestion e.g., Intake of food yet previously taken diet is not digested properly)
6.	Ahita-Bhojana	(intake of unwholesome diet e.g., Spicy, very oily, heavy, unhygienic and junk food)
7.	Divya-Swapna	Sleeping during day time
8.	Maithuna	Sexual intercourse

Importance

The approach of Panchakarma Vaidya towards the patient should be just like the way how a chick freshly hatched from the egg is handled with tenderness, a brim-full oil filled pot is handled with carefulness and the way how a cowherd rears the cattle by holding a stick in his

hand with protective attitude.^[2] The above said approach towards the patient is mentioned to ensure the safety of patient, preventing complication, ensuring optimum therapeutic effect, which is achieved by the eight impediments till the patient reaches the Prakruti lakshanas such as:

Table 2: The reference of Prakruti lakshana.

1. Sarvakshamah	Person becomes capable of tasting any type of tastes
2. Asamsarga	Person is comfortable to evacuate the bowel and bladder
3. Ratiyukta	Person is enthusiast and shows interest in all matters of life
4. Sthirendriya	Person sense organs are capable of performing normal functions
5. Balavaan	Restoration of Bala
6. Satwasampanna	Endowment of Strong Will power ^[2]

The Hrita dosha lakshanas includes Daurbalya, Karshya and Laghavata as well as the consequences of Shodhana includes Durbala, Krusha, Alpagni, Muktasandhaan bandhana, the body becomes Shunya and Pratikara asahishnu.^[4] These set of lakshanas reflects certain changes observed after the Panchakarma at the level of Physiological, Psychological and Neurological status pointing towards the patient's inability to withstand or tolerate the dietetic variation, regimental violation, Psychological agitation and environmental extremes and henceforth he should not be allowed to follow the diet and regimen of his own wish until he attains Prakruti lakshanas.

Asthamahadoshakar Bhav

1.Ucchairyabhashya- Excessive speaking with loudly Due to Ucchairyabhashya i.e excessive speaking with loud voice can cause Shirstapa i.e.burning pain,pain at temporal region,karnashool, difficulty in hearing, thirsty feeling, faintness, fever, dyspnoea,stiffness of jaw, stiffness of neck, excess of saliva, chest pain, hoarseness of voice etc. In such condition above disorders will be treated with Abhyanga, Swedana, Upanaha, Dhumpna, Nasya, Snehapana, Kanthya dravya siddha sneha should be used for Snehapana. Vatashamaka treatment should be carried out to treat above symptoms and patient is advised to avoid Ucchairyabhashya.

2.Rathakshobha – Travelling by bus,car or any other vehicle Travelling by bus,car or any other vehicle during or after completion of Panchakarma therapy can cause Sandhi parva Shaithilya, Pricking pain at jaw,nose,ear and head,abdominal pain,intestinal quickening sound, irregular heart beat,Indriyoprodha,inguinal pain,pain at buttock region, orchitis, pain at back and lumbar region,tingling numbness present at lower extremities etc. treatment of above disorders will be described as vatashamak chikitsa i.e. Snehana, Swedana etc and patient is advised to avoid Rathakshobha.

3.Atichankramana and Atyaasana – Excessive walking and excessive sitting Atichankramana and atyaasana i.e Excessive walking and excessive sitting during or after Panchakarma therapy can cause vitiation

of vata dosha in body which may leads to cause same symptoms as like Rathakshobha varjya vishaya. Vatadoshahara treatment should be follow to treat the vitiated vata dosha.

4.Ajeerna and Adhyashana- Excessive eating during the panchakarma procedure even before and after the treatment causes thirsty feeling(mukhshosh), distension of the abdomen (Adhmana),Abdominal pain (udarashula), Debility, Chardi (vomiting), Atisar (diarrhea), Murcha (unconsciousness), Jwara (fever), Pravahika (dysentery), Amvish (disorders of indigestion) etc symptoms may have to person. Treatment of these langhan, pachan, deepan dravya and ahara yojana can be doneruksha sweda can be given mainly on abdomen, vamaana can be given atleast recent gastric contents are expel out.

5.Visham and Ahitbhojan- Visham and ahitkar ahar also avoided it leads to Aruchi (anorexia), Debility (dourbalya), Vaivarnya (skin disorders),Kandu (itching sensation), Grahani (irritative bowel disease),Arsh (piles), Pama (scabies), Vatprakopa, etc symptoms found in visham and ahita ahara having person the treatment protocol will be as per the doshic predominance.

6.Diwaswapna- Diwaswapna can not be followed, it leads to Aruchi (anorexia), Ajirna (indigestion), Agnimandya (appetite loss), Staimitya (heaviness), Pandu (anaemia), Pama (scabies),Kandu (itching), Daha (burning sensation), Chardi (vomiting), Angamarda (weakness), Hridayastambha(stiffness in chest), Sharir jadya (heaviness of all body), Nidra and tandra (slipiness), Granthi (tumours), Raktamutrata (heamatureia), Trushna (excessive thirst), etc. treatment will be depend on the dosha present in symptom.

7.Vyawayaya Coitus can be avoided immediate after the panchakarma chikitsa. Due to coitus sudden fatigueness and debility are found. Agin it leads to Urusaada (heaviness in thigh region), Shira,Basti, Vankshan, Guda,Medhra, Uru,Janu,Jangha,Padas hula will be occur. Palpitation, Akshishula(netrapida), Saithilya (debility), Raktashukrata (spermaturia), Kasa (cough) Shwas

(breathlessness), Rakyastivan (haemoptysis), Swarasad (throatsoreness), Kati dourbalya, Ekanga rog, Sarvanga rog, Vrushanakos shoth, Vat-mal-mutra-shukra sang, Sharir kampa, Karna badhirya, vishad (depression) etc symptoms are present with Parikartika (fissure), Pain at penis Sandhipida (joint pain), Faintness. In all the diseases in Astamahadoshkar varjya vishaya commonly they are treated with panchakarma using the Jivaniyagansiddha aushadhi i.e ksheera, ghruta (ghee), and Vat doshnashak dravya siddha taila used for abhyanga, swedan, upanaha, Vrushya ahara, Yapanabasti and Anuvasan basti are beneficial. In diseases of Vyavay (or excessive coitus) Mutraroga are found and it can be treated with dravya of vidarigandhadi gana siddha ksheera, kashaya, taila and ghrita are used.

DISCUSSION

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 Sneha adhyaya such as Vyayama, Ucchairvachana, 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 1st chapter the contraindication's of Panchakarma are dealt as – Atyasana, Sthana, Vacha, Yana, Diwaswapna, Maithuna, Vegavarodha, Sheetopachara, Shoka, Rosha, Akala and Ahita bhojana¹⁵. 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

1. Ashtamahadoshkar varjya vishaya are explained by various Acharya but details amongst all of them are found in Charaksamhita.
2. After the panchakarma chikitsa all post operative procedure (paschat karma) can be explained to the

patient in his won language to follow the Pariharkal and to avoid the complications.

3. The specific dravya and specific panchakarma modalities are utilized for maintaining and restore the health..
4. Patient should be in contact with Vaidya to avoid such complications minimum for 15 days after the panchakarma.
5. The symptoms of kaphadosh adhikya are treated with ruksha, tikshana, ushna dravya and shodhanopkrama. Pittadoshadhikya roga are treated with madhura shita tiktarasa dravya and shamanopchara are followed and Vatdoshadhikya roga mainly treated with guru,snigdha,ushna taila, ghrita asthapan and anuvasan basti.
6. In daily routine life it is beneficial to follow the ashtamahadoshakar varjya vishaya to build the health,promotion of longevity

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