ROLE OF DEEPA PACHANA KARMA IN MANAGEMENT OF RASAPRADOSHA VIKARAS

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ABSTRACT

For a tree to stand erect with its branches, its roots must be strengthened by nourishing them timely such that the whole tree receives proper nourishment for its growth and development. Similarly, the Tridoshas, Saptha Dhatus and Tri-Malas are the roots strengthening this body when nourished timely. The Dosha-Dhatu-Mala in their state of normalcy enhances the strength of the body which is inferred through their respective physiological functions. This is achieved under the influence of two factors that is- Ahara and Agni. Ayurveda has endowed the function of thermogenesis and metabolism in the body to Agni. Proper functioning of Agni is responsible for all the metabolic activities in the body. Thereby, Agnimandya is said to be the root cause for all the diseases, as it results in the formation of Ama affecting the Rasavaha Srotas initially. The Ama Lakshanas resemble with the Rasapradosha Vikaras. Kapha Dosa is said to be the Asrayee in Rasa Dhatu and thereby the Rasa Vruddhi Lakshanas are similar to that of Kapha Vruddhi Lakshanas. So the Chikitsa mentioned for Kapha Dosa can be implemented in Vruddhi/Kshaya of Rasa Dhatu. Shodhana without Ama-Pachana results in further complication. Therefore the line of treatment revolves around Srotoshodhana, Pachana, Agnideepana and Vatanulomana.

KEYWORDS: Deepana Pachana Karma, Rasapradosha Vikaras.

INTRODUCTION

The Ahara that is consumed for the sustenance of Ayu (life) gets transformed by the virtue of Agni into Sara bhaga (essence) and Kitta bhaga (waste product). This Sara bhaga (essence) possess all the nutrients required for the Dharana (maintenance) and Poshana (nourishment) of Dosha-Dhatu-Mala, which is also known as Ahara-rasa. For this to be achieved proper functioning of Agni is essential. There are three kinds of Agni Jatharagni, Bhutagni and Dhavagni.

Jatharagni – It is considered to be the Superior of all the Agni, situated in Amashaya. It converts Ahara into Ahara rasa. It regulates all the metabolic activities and co-ordinates with the functions of other 12 Agnis in the body which are equally important. The line of treatment adopted for proper functioning of Jatharagni brings the equilibrium of Dosha-Dhatu-Mala and thereby the health of an individual is restored[1].

Bhutagni– Our body is composed of Panchamahabhutas [Akasha (earth), Vayu (air), Agni (fire), Jala (water), Pruthvi (land)]. Bhutagni is the one that acts on these Panchamahabhutas. They are of five types namely- Nabhasagni, Vayavagni, Agneyagni, Aapyagni, Parthivagni respectively. These act on the respective Mahabhuta existing in the Ahara. Further after the completion of digestion it specially nourishes its respective Mahabhutas present in the body[2].

Dhatvagni – Dhatvagni is responsible for the formation of Rasadi Dhatu. It is of 7 types namely, Rasagni, Raktagni, Mamsagni, Medoagni, Asthyagni, Majjagni, Shukragni. These regulate the formation of Saptha-Dhatu respectively. They possess respective Srotases such as Rasavaha, Raktavaha etc for their functioning. These Srotases provide a pathway for supplying the Ahararasas (essence) for metabolism. Hence for proper formation of Dhatu, proper functioning of Dhatvagni is essential[3].

In brief, the Ahara that is consumed is partly digested by Bhutagni as well as Jatharagni (Antaragni), which is further digested and metabolized by Dhatvagni to bestow the body with Bala (strength), Pushthi (nourishment), Varna (complexion) and Utsaha (enthusiasm) by the formation of Saptha Dhatu.

The formations of Saptha Dhatus are further explained with the help of following Nyayas (theories).
i) Kshira-Dadhi Nyaya[4] (Law of Transformation):
Kshira (milk) and Dadhi (curd) are two separate substances which undergo complete transformation and as a result Dadhi (curd) is formed from Kshira (milk). Similarly the Rasa Dhatu formed from Ahara-rasa gets completely transformed into Rakta Dhatu and similarly Mamsa, Medas, Asthi, Majja and Shukra are formed by the virtue of progressive stages of transformation.

In the above quoted example, only the Kshira (milk) gets completely converted into Dadhi (curd) as a whole.

ii) Khale – Kapota Nyaya[5] (Theory of Selectivity):
Khale is the term used for grains and the Kapota represents pigeons. When a heap of grain is kept at a place, pigeons from distant places come to pick up the grains depending upon their requirement and go back to their respective places; Similarly, Ahara-rasa is just like a heap of grains having the essence part. The Dhatus based on their requirement pick up the nutrients from the Ahara-rasa and get nourished. According to this Nyaya, Ahara-rasa reaches upto all the Dhatus through different pathways and nourish each Dhatu in particular.

iii) Kedari-Kulya Nyaya[6] (The Law of Transmission):
Kedara means paddy field and Kulya denotes small channels. In the process of irrigation, water from the reservoir is supplied to the field through the small channels. The water reaches to the first part of the field and is utilized by the crop in that area, as the water moves further it reaches to the next part of the field and gets utilized by the crop in that particular area likewise the water gets utilized in the remaining part of the field. In the similar way, Ahara-rasa (Kedara) that is circulating throughout the body in the Srotas (Kulya) nourishes the respective Dhatus. Likewise it reaches upto all the Dhatus.

These three Nyayas (theories) simultaneously act based on the Ahara-rasa that is formed, where a part of it nourishes through Kshira Dadhi Nyaya, a part of it directly nourishes a specific Dhatu (For example Kshira directly acts on Shukra Dhatu) and the remaining part of it nourishes the Dhatus that comes in its way while it is circulating throughout the body.

Formation of Rasa Dhatu
The Ahara which is composed of Panchamahabhutas gets transformed by the virtue of Jatharagni into “Ahara-Rasa”. The Ahara-Rasa formed in Amasaya is Agneya and as it reaches the Hrdaya, it becomes Soumya. This implies that Rasa is a Soumya Dhatu and Hrdaya becomes the seat for Rasa Dhatu.

From Hrdaya, twenty four Dhamanis originate of which ten goes upwards, ten goes downwards, four goes transversely and thereby the Rasa circulates throughout the body in these Dhamanis.[7]

Pramana of Rasa Dhatu: 9 Anjali[8]
Types of Rasa Dhatu[9]
1. Shthyi Rasa: Which nourishes itself and circulates throughout the body
2. Poshaka Rasa: Which forms Rakta Dhatu and nourishes it.

Functions of Rasa Dhatu
- Tarpayati Iti Sarvevana Preenayati- The Rasa circulating throughout the Shareera nourishes every part of the Shareer constantly by the virtue of it being Param Sukshma (i.e., it is capable of reaching the minute srotas).[10]
- Vardhayati Iti Balam - The Rasa promotes growth and development of the body in children (having age between 1-16 years).[10]
- Dharayati Iti Madhyam Sampurnadhatutvat -The Rasa also does Dharana of Dhatu (support the Dhatus) during the middle age of an individual.[10]
- Yapayati Iti Vrudhdam Kshiyamandehatvat- The Rasa sustains the body, while it undergoes Dhatu Kshaya as the age of person advances (i.e., as the person attains vruddhapya till death).[10]
- Rakta Pushtim Karoti - The Poshaka Rasa along with Ranjaka Pitta in Yakrt-Pleeha also being the Rakta Srotomoola, attains Raga and gets transformed into Rakta Dhatu.[11]
- Rasat Stanyam- Stanyaa and Artava are formed from the Rasa Dhatu as its Upadhatu.[12]

Asraya-Asrayee Bhava in Relation to Rasa Dhatu
The Dosha-Dhatu-Mala in its normalcy is said to be Satmya (conducive) for the body as they provide Bala (strength) to it. On the other hand Vruddhi/ Kshaya of Doshadi causes discomfort to the body. In order to plan Chikitsa (treatment) in such cases, knowledge of Asraya-Asrayee becomes necessary. Kapha is said to be Asrayee in Rasa-Mamsa-Meda-Majja-Shukra-Mutra-Purusha.[13]

Precisely Kapha has more affinity towards the Rasa Dhatu. Vagbhata also states Rasopi Sleshmavat i.e., Rasa Vruddhi Lakshanas are similar to that of Kapha Vruddhi Lakshanas.[14]

This infers the Dravyatmaka, Gunatmaka and Karmatmaka similarity between Kapha Dosha and the Rasa Dhatu. Therefore, the Chikitsa (treatment) as mentioned for Kapha Dosha can be implemented in Vrddhi/Kshaya of Rasa Dhatu.
Table 1: Kapha Dosha Kshaya Lakshanas

| Sushruta[15] | Vagbhata[16] |
|--------------|--------------|
| 1. Rukshata  | 1. Bhrama    |
| 2. Antar-Daha in Amashaya-Uras-Kanta-Shiras-Sandhi | 2. Hruli-Drava (Hrudi Kampa) |
| 3. Sleshma-asaya (Amasya) Shunyata | 3. Sleshma-asaya (Uras-Shiras-Sandhi) Shunyata |
| 4. Sandhi Shaithilya | 4. Shlatha Sandhita (Sandhi Shaithilya) |

Table 2: Kapha Dosha Vruddhi Lakshanas

| Sushruta[17] | Vagbhata[18] |
|--------------|--------------|
| 1. Shouklyam | 1. Agni-Sadan |
| 2. Shaitya    | 2. Praseka   |
| 3. Shairya    | 3. Alasya    |
| 4. Gouravam   | 4. Gouravam  |
| 5. Avasada    | 5. Shwayta   |
| 6. Tandra-Nidra | 6. Shaitya |
| 7. Sandhi Vishlesha | 7. Shlathangatwam |
| 8. Shwasa-Kasa | 9. Atinidrata |

Table 3: Rasa Dhatu Kshaya Lakshanas

| Charaka[19] | Sushruta[20] | Vagbhata[21] |
|-------------|-------------|--------------|
| 1. Ghattate  | 1. Hrut-Peeda | 1. Roukshyam |
| 2. Uchhai-Shabdam Na-Sahate | 2. Hrut-Kampa | 2. Shrama |
| 3. Hrudayam Dravati | 3. Hrut-Shunyata | 3. Shosha |
| 4. Tamayati | 4. Trsna | 4. Glani |
| 5. Shulyate | 5. Shabda-asahishnuta |
| 6. Swalpachestata |

Table 4: Rasa Dhatu Vruddhi Lakshanas (Rasapradoshaja Vikaras)

| Charaka[22] | Sushruta[23] | Vagbhata[24] |
|-------------|-------------|--------------|
| 1. Asraddha | 1. Hrudaya-Utkledam | 1. Agni-Sadan |
| 2. Aruchi    | 2. Prasekam   | 2. Praseka   |
| 3. Asya-Vairasya | 3. Anna-ashraddha | 3. Alasya |
| 4. Arasajnata | 4. Arochaka   | 4. Gouravam  |
| 5. Hrullasa  | 5. Avipaka    | 5. Shwayta   |
| 6. Gouravam  | 6. Angamarda  | 6. Shaitya   |
| 7. Tandra    | 7. Jwara      | 7. Shlathangatwam |
| 8. Angamarda | 8. Hrullasa   | 8. Shwasa-Kasa |
| 9. Jwara     | 9. Trupti     | 9. Atinidrata |
| 10. Tama     | 10. Gourava   |              |
| 11. Pandutwam | 11. Hrut-Pandu Roga |     |
| 12. Srotorodha | 12. Margavrodha |      |
| 13. Klaibya  | 13. Karsya    |              |
| 14. Sada     | 14. Vairasya  |              |
| 15. Krushangata | 15. Angasada   |      |
| 16. Agni-nasha | 16. Akalaja Vali-Palita |    |
Rasavaha Srot-Dushti Nidana[25]

- Guru-Shitam: that which is heavy for digestion, increase Kapha in the body.
- Ati-Snigdham: excessive intake of unctuous substances
- Ati-Matram: excessive intake of Ahara in terms of quantity.
- Samshnatam: intake of conducive and non-conductive substances in equal quantity.
- Chintyanam Ati-Chintanat: Analyzing and Thinking excessively in the matters analyzed priorly.

Samprapti of Rasapradoshajā Vikaras

Due to the intake of the Nidanas (etiology of disease) as mentioned above Kapha Dosha Vruddhi occurs predominantly along with Vata Dosha causing Agnimandya (impaired digestive fire). As a result there is formation of Ama (improperly digested material) which further impairs the quality of Rasadi Dhatus. Rasa being the first among the Saptā Dhatus gets impaired initially and thereby the successive Dhatu also get depleted quantitatively and qualitatively.

Therefore, a wide range of Lakshanās as mentioned in the above tables are seen depending upon the amount of Nidana (intake of causative factors) consumed and the progress of Vyadhī Sampraptī (pathogenesis) occurred.

This infers the involvement of Rasa as a Dushya (impaired Dhatu) predominantly in the Sampraptī (pathogenesis) that causes Srotodushta (obstruction in pathways) in Rasavaha Srotas and as a result Hrudaya and Manas are also affected, as Hrudaya is Rasavaha Srotomula and also the Adhisthana (seat) for Mana.

Samprapti Ghataka

Dosha: Kapha Pradhana Dosha, Vata Anubandha Dosha
Dushya: Rasa (Predominantly)
Agni: Jatharagni-Mandya leading to Rasa
Dhatwagni Mandya
Srotas: Rasavaha Srotas (Initially)

| Sama Dosha Lakshanās | Rasapradoshajā Lakshanās |
|----------------------|--------------------------|
| Gourava, Alasya, Klama (Sama Kapha) | Gourava, Alasya, Klama and Balabhramsha |
| Aavil-Tantula-Styana, Durgandhi Kapha, Aruchi (Sama Kapha) | Sraddha-Aruchi, Arasajnata, Asya-vairasya |
| Nishtiva (Sama Kapha) | Praseka |
| Agnisadana, Apakti (Sama Kapha) | Agnisadana |
| Vedana, Nistoda (Sama Vata) | Angamarda |
| Vibandha, Anila Mudhata, Malasanga (Sama Vata) | Sakrt graham |
| Shopha (Sama Vata) | Pandutwam |

Table 5: Comparison of Sama-Dosha Lakshanās with Rasapradoshajā Lakshanās

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DISCUSSION

Agni plays an important role in maintaining the health. It is responsible for maintaining the Varna (color complexion) as well as the Prabha (luster of the skin), enhancing the Bala (strength), Utsaha (keeping a person enthusiastic), Upachaya (regulating the metabolic activities and thereby nourishing the body) Vyadhisthapatwa (improving the resistance towards diseases), Prana (bringing stability in life). When this Agni gets extinguished then the body is considered to be dead.[27]

Causes for vitiation of Agni[28]:

a) Ajeerna-ashana (indigestion)
b) Adhyashana (over-eating)
c) Vishamashana (irregular eating)
d) Asatmya-Bhojana (intake of inappropriate food)
e) Panchakraarma-Vibhramat (improper use of pancharkarma)
f) Rtu-Vaipayritya (seasonal perversion)
g) Vega Dharana (suppression of natural urges)

Majority of the diseases are an outcome of malfunctioning of the Agni, caused due to the intake of either of the etiological factors mentioned above and as a result there is formation of Ama.

Therefore, Understanding the basic relationship between Ama and Agni is of prime importance in treating any disease. Maintaining a good appetite, ensuring regular Mala-pravrutti are of prime importance in enkindling the Jatharagni, which is directly related to Dhatvagni. Any impairment in either of them leads to the formation of Ama affecting Rasavaha Srotas initially which subsequently affects the Rasa and other successive Dhatus. Therefore, Agni has the prime role in regulating the physiological functions of Dosha-Dhatu-Mala for the sustenance of the body and thereby the Ayu[29],

When compared, Ama Lakshanas resemble with the Lakshanas of Rasapradoshaja Vikaras. Kapha being Asrayee in Rasa Dhatu, Vruddhi/Kshaya of Kapha resemble with Rasapradoshaja Vikaras. Thus the line of treatment revolves around Srotoshodhana, Pachana, Agnideepana and Vatanulomana.

CONCLUSION

Langhana is said to be the line of treatment[30] such that it results in Agnisthapana because a part of Jatharagni resides in Rasadi Dhatus. Mandya or Atideepana of Agni in the Dhatus will either cause Vruddhi/Kshaya respectively[31], Srotoshodhana, Agnideepana and Vatanulomana are the main principles to be achieved in Rasapradoshaja Vikaras.[32]

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