



## IMPORTANCE OF ASHTAMAHADOSHKARBHAV IN PANCHKARMA

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### Abstract

Panchkarma therapy, which is essentially a bio-cleansing programme aimed at removing poisonous materials from the body, is envisioned by Samshodhana Chikitsa. Panchkarma improves the body's acceptance of treatment regimens and provide a drastic removal of disease-causing elements while also maintaining Dosha balance. Vamana, Virechana, Anuvasana, Asthapana and Nasya are the five measures that make up Panchkarma. The patient loses energy after Pradhan Karma and becomes weak. Various Acharyas recommend AshtamahadoshkarBhav (eight obstacles) to avoid difficulties and achieve desired outcomes, as well as to return the patient's body to a regular lifestyle and food. Eight food and lifestyle practises should be avoided until the normal condition of health is restored: Ucchebhsyam, Ratha-Kshobha, Ati-Chakramana, Ati-Asana, Ajirna, Ahita-Bhojana, Divaswapan, and Maithuna.

**Key-words:** Panchakarma, AshtamahadoshkarBhav, Atiasana, Ajirna, Ahitabhojana, Divaswapan.

## Introduction

Ayurveda, an ancient Indian system of medicine, has long been used to provide natural therapy for a variety of conditions. Ancient academics created the system on the basis of sound underlying philosophy, methodology, and practises common at the time. Because it is more natural, this approach is said to be relatively safe and devoid of negative effects. SamshodhanaChikitsa (biocleansing therapy) and SamshamanChikitsa (Shaman Chikitsa) are the two main components of Ayurvedic treatment (Pacifying therapy).<sup>[1]</sup> SamshamanChikitsa entails conservative treatments such as Langhana, Pachana, and medication administration, among other things. SamshodhanaChikitsa include Panchakarma therapy, which is essentially a bio-cleansing programme aimed at removing harmful materials from the body and thereby boosting the body's immunity.<sup>[2]</sup> SamshodhanaChikitsa is preferred over SamshamanaChikitsa since the odds of the disease returning are minimal.

Five types of Samshodhana are Niruha, Vamana, Virechana, Nasaya and Raktamokshana. Prior to these five Pradhan Karmas (main procedures), Purva Karma (preparatory measures) given to the patient are i.e., Pachana, Snehana (Oleation) and Swedana.<sup>[3]</sup> After the main procedures, Paschat Karma (Samsarjana Karma), a special diet and life regimen (period of convalescence) is advocated as post operative measures.<sup>[4]</sup> Water soluble, fat soluble, and volatile chemicals are the three types of hazardous compounds produced by body metabolism. Volatile chemicals, such as carbon dioxide, may be easily expelled from the body via the lungs. While there are a variety of systems for getting rid of water-soluble hazardous compounds through the kidneys, perspiration, and other bodily secretions, getting rid of fat-soluble toxic materials is far more difficult, with just the liver playing a minor role. As a result, it's likely that fat-soluble harmful compounds will build up in the body. The liberal use of oil and ghee in different Panchakarma processes allows these harmful compounds to be eliminated.

Diet and regimen are important aspects of Chikitsa in Ayurveda. Pathya-Apathyapalanam plays an important part in the treatment of all diseases.<sup>[5]</sup> Pathya refers to the utilisation of nutrition, routine, and medicine to provide alleviation to a person. Apathya, on the other hand, means that the disease is aggravated. In Ayurveda, the terms Apathya and Pathya are

useful for both diagnosing and managing illness. Ayurveda is a science that emphasises nutrition and lifestyle equally. The strategies to conquer sickness, the two primary ayurvedic ProyojanPathya and Apathya, play an important part in disease treatment. Following Pathya and avoiding Apathya throughout some stages of Vyadhi is enough to heal the ailment. The Pathya-Apathya refers to dietary and behavioural restrictions that should be enforced before, during, and after the course of Panchkarma treatment.<sup>[6]</sup>

In the Charak Samhita, Acharya Charaka explains Ashtamahadoshkar Bhava, which should be avoided by patients before and after Panchakarma treatments in order to achieve the greatest results and prevent Vyapadas, or therapeutic problems. In Ayurveda, the acharya has detailed instructions on what to do and what not to do before and after Panchkarma treatments. The Ashtamahadoshkar bhava lists eight things to avoid during and after a Panchkarma treatment.<sup>[7]</sup> In today's world, we see patients who don't have time to stick to a diet plan or change their lifestyle for health reasons. Due to their hectic work schedules, they frequently attempt to avoid hospitalisation. As a result, when performing Panchkarma therapy on such patients, PathyaApathyaPalanam was not performed properly, and the patient has to deal with a variety of symptoms and therapeutic consequences.

#### **AshtamahadoshkarBhav<sup>[8]</sup>**

- Ucchebhasyam (Loudly speaking e.g., singing)
- Ratha-Kshobha (Travelling by bus, car or any other vehicle)
- Ajirna (Indigestion)
- Ahita-Bhojana (intake of unwholesome diet)
- Ati-Chakramana (Excessive walking e.g., participating in sports activities like running)
- Ati-Asana (Excessive sitting)
- Diwaswapan (Sleeping during day time)
- Vyawaya/Maithuna (sexual intercourse)
- ❖ **Ucchebhasyam**- It can result into Shirstapa. Shirstapa is characterised by burning pain, pain in the temporal region, Karnashool, difficulty hearing, thirst, fainting, fever, dyspnoea, stiffness of jaw, stiffness of neck, excess saliva, chest pain, hoarseness of voice obstruction in channels, feeling of malaise, torticollis and ptyalism, chest pain, and other symptoms. In such cases, Abhyanga, Swedana, Upanaha, Dhumpana, Nasya, and Snehapana should be

utilised. KanthyaDravyaSiddha Sneha should be used for Snehapana. The aforesaid symptoms should be treated with Vatashamaka, and the patient should avoid Uchchairyabhashya.

- ❖ **Rathakshobha**- Traveling by vehicle during or after Panchkarma therapy can result in Sandhi Parva Shaithilya, back pain, oedema numbness and tingling sensation in limbs, gurgling in gut, flatulence, congestion in heart and senses. Treatment for the aforementioned illnesses will be characterised as VatashamakChikitsa, such as Snehana, Swedana, and so on, and the patient will be counselled to avoid Rathakshobha.
- ❖ **Ajirna**- Excessive eating before, during, and after the panchakarma procedure causes thirst (Mukhshosh), abdominal distension (Adhmana), abdominal pain (Udarashula), debility, Chardi (vomiting), Atisar (diarrhoea), Ama-visha (chyme which become toxin), Murcha (unconsciousness), Jwara (fever), Pravahika (dysentery), Amvish (disorders of indigestion), and other symptoms.<sup>[9]</sup> These Langhan, Pachan, Deepan dravya, and Ahara yojana may all be treated. Rukshasweda can be used mostly on the belly, and Vamana can be used if recent stomach contents have been expelled.
- ❖ **Ahitabhojana** - Visham and Ahitkarahar should also be avoided because it causes Aruchi (anorexia), Debility (dourbalya), Vaivarnya (skin disorders), Kandu (itching sensation), Grahani (irritable bowel disease), Arsh (piles), Pama (scabies), Vatprakopa, and other symptoms. The treatment protocol will be based on the Doshic predominance.
- ❖ **Atichankramana** - Excessive walking can cause vitiation of Vata dosha in body which may leads to cause same symptoms as like Rathakshobhavarjyavishaya, burning sensation in shoulder region, excessive pulsation of arteries and veins, pain in thighs, knee and groin region, discomfort and pricking like pain in legs. Vatadoshahara treatment should be follow to treat the vitiated Vata dosha.
- ❖ **Atiasana** – It can result into numbness in lower part of body, drowsiness, lack of mental and physical vigour.
- ❖ **Diwaswapan**–It causes itching, eczema, anaemia, burning sensation, vomiting and malaise, stiffness, drowsiness, excessive sleep, weakness, red colouration of urine, Sharirjadya (heaviness of all body), decreases digestive fire, Kapha Dosha Vriddhi, fever, Granthi (tumours), anorexia, etc.<sup>[10]</sup>

- ❖ **Maithuna** – It should be avoided immediately after the panchakarma chikitsa. Coitus is associated with abrupt weariness and debility. Urusaada (heaviness in the thigh area), Palpitation, Akshishula (netrapida), Saithilya (debility), Raktashukrata (spermaturia), Kasa (cough), Shwas (breathlessness), Rakyastivan (haemoptysis), Swarasad (throatsoreness), Kati dourbalya, Ekanga rog, Sarvanga rog, Vrushanakosshoth, Vat-mal (fissure), Faintness, discomfort in the penis Sandhipida (joint pain) can occur.

These eight eating and lifestyle habits should be avoided until Prakrutavastha (healthy living) is re-established. A Prakrutavastha is someone who possesses Sarvakshama (the ability to adapt to many sorts of diets), Asamsarga (the ability to moderate natural desires), Ratiyukta (the ability to enjoy life), Sthirendriya (stable senses), Balwana (bodily and mental strength), and Satvasampanno (endowed with strong will power).

## Discussion

Panchkarma is a bio purifying therapy that removes toxins from the body at the cellular level. After Panchkarma therapy, a person becomes Durbala (physical strength is weak), Krusha (person is emaciated), Alpaagni (digestive power/bio-energy is also weak), Muktasandhan-Bandham (ligaments bindings of his joints also loosen), Krushashayam, Shoonyadeham (viscera become empty). There may be chances of vitiation of Vata Dosha due to emptiness of Strotas, and as all Acharyas agree about Vata Dosha is a major factor in every physiological and pathological change in body. If Vata Dosha is in PrakrutaAvastha, then all physiological process of body like metabolism, blood circulation, formation of hormones, excretion of stool urine etc. will remain normal.<sup>[11]</sup> After ShodhanaChikitsa if AshmahadoshakaraBhav (eight-impediments) wouldn't avoid that may lead to vitiation of Vata Dosha which is Aprakrutaavstha of Vata Dosha, that lead to various complication. All ailments in Astamahadoshkarvarjyavishaya are usually treated with panchakarma utilising the Jivaniyagansiddhaaushadhi, which includes Ksheera, Ghrita (ghee), and Vatadoshnashakdravya siddha Taila, which are useful for abhyanga, Swedan, Upanaha, Vrushyaahara, etc. Vyavay diseases can be treated with Vidarigandhadigana siddha, Ksheera, Kashaya, Taila, and Ghritadravya.

## Conclusion

The specific Dravya and specific Panchkarma modalities are utilized for maintaining and restore the health. After the Panchakarma Chikitsa all post operative procedure (Paschat karma) can be explained to the patient in his language to avoid the complications. Patient should be in contact with Vaidya to avoid such complications minimum for 15 days after the panchakarma. After researching on various patients, case histories, Ayurvedic texts, articles it has been concluded that AshtamahadoshkarBhav should be avoided by person during and after Panchakarma therapies to get best result of the therapy and to avoid the Vyapadas i.e., complications of therapy. Various symptoms of Kaphadosha Adhikya are treated with Ruksha, Tikshana, Ushnadravya and Shodhankarma. In cases of Pittadoshadhikyaroga, Madhura shita Tiktarasadravya and Shamanopchara are used and VataDosha Rogacan be treated mainly with Guru, Snigdha, Ushnataila, Ghritaasthapan and Anuvasanbasti.

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