



## Review Article

www.ijrap.net (ISSN:2229-3566)



## SIGNIFICANCE OF ASHTAMAHADOSHAKARABHAVAS IN PANCHAKARMA: A REVIEW

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Received on: 15/12/20 Accepted on: 10/02/21

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DOI: 10.7897/2277-4343.120132

## 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* considered under *Shodhana Chikitsa* includes a specially designed five procedures for internal purification of the body. *Panchakarma* helps in reversal of the pathology by drawing morbid *doshas* from *Shakha* to *Koshta* and eliminating the same through the nearest possible route. In this process, there will be influence of the procedure at both Somatic and Psychological levels. In order to get optimum therapeutic effect of *Panchakarma*, in order to provide a favorable environment for the procedure to act on the body as well as to ensure the safety of the patient in preventing any complications that may arise either during or after the treatment, a set of rules and regulations pertaining to *Ahara*, *Vihara* and *Manasika bhavas* are to be followed by the client undergoing the *Panchakarma*. Among these, the *Ashtamahadoshakarakabhavas* also called as *Ashtamahavarjyakarakabhavas* are of paramount importance and creating the awareness in the patient undergoing *panchakarma* to avoid these eight impediments facilitates the attainment of optimum therapeutic effect without any complications. Henceforth, it is very important to have a thorough knowledge of *Ashtamahadoshakarakabhavas* and its complications as well as its treatment.

**Keywords:** *Ashtamahadoshakarakabhavas*, *Panchakarma*, *Chikitsa*

## INTRODUCTION

*Panchakarma* consists of five unique, specialized, purificatory procedures, the main aim and objective of which is to impart the effect of *Sukha*, *Bala Vriddhi* and *Ayusha Vriddhi* in *Swastha* as well as to impart the effect of *Sukha / Arogya* by eradicating the disease in *Aatura*<sup>1</sup>. *Panchakarma* is not just exerting the curative effect, but also is found beneficial by exerting Promotive and Preventive effect. These *Panchakarma* procedures are carried out in three sequential steps namely *Poorvakarma*, *Pradhanakarma* and *Paschatkarma*. To set an ideal stage for *Shodhana* therapies the patient is subjected for certain therapies known as *Poorvakarma*. *Poorvakarma* in general includes *Deepana*, *Pachana*, *Snehana* and *Swedana* as well as *Rukshana* as a *Visheshha Poorvakarma* in certain conditions followed by which the patient is subjected to *Pradhanakarma*. During the different stages of *Panchakarma* as well as after the *Panchakarma*, the patient may encounter different stages in the Physiological as well as Psychological integrity where in hampered functioning of *agni*, exhaustion, loss of weight, debility and tendency of *Vata Prakopa* are the most common one. In order to restore the physical strength as well as to restore the optimum functioning of *agni* it is very important to strictly advise dietetic implications such as *Samsarjana krama* as well as certain behavioral restrictions to be

strictly followed for early recovery which comes under *Panchakarma*. This duration following the *Panchakarma* procedure, during which the person has to follow certain restrictions is referred as *Parihara kala* means period of avoidance. Eight major factors are enumerated for avoidance, and are collectively named as *Ashtamahadoshakarakabhavas*. Hence the proper administration of the *Panchakarma* followed by observation of *Samsarjana krama* and avoidance of *Ashtamahadoshakarakabhavas* during the *Parihara kala* provides complete recovery of the person as well as desired effect of the *Shodhana* procedure.

## 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<sup>2</sup>. 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 1: The reference of Prakruti lakshana

|                      |  |
|----------------------|--|
| <i>Sarvakshamah</i>  | Person becomes capable of tasting any type of tastes           |
| <i>Asamsarga</i>     | Person is comfortable to evacuate the bowel and bladder        |
| <i>Ratiyukta</i>     | Person is enthusiast and shows interest in all matters of life |
| <i>Sthirendriya</i>  | Person sense organs are capable of performing normal functions |
| <i>Balavaan</i>      | Restoration of <i>Bala</i>                                     |
| <i>Satwasampanna</i> | Endowment of Strong Will power <sup>3</sup>                    |

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*<sup>4</sup>. 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*.

### Ashtamahadoshakarahavas

Table 2: The reference of Ashtamahadoshakarahavas bhava

|   |   |
|---|---|
| <i>Ucchair-bhashya</i> (Loud Speech)              | <i>Urdhva dehapida</i> - pain in upper part of the body                                       |
| <i>Rata-kshobha</i> (jolts by riding)             | <i>Sarva dehapida</i> - pain in all over body   |
| <i>Ati-chankramana</i> (excessive walking)        | <i>Adho dehapida</i> - pain in lower part of the body   |
| <i>Ati-asana</i> (constant sitting)               | <i>Madhya dehapida</i> - pain in middle part of the body                                      |
| <i>Ajirna</i> (indigestion)                       | <i>Ama</i> - diseases caused by <i>ama</i>  |
| <i>Ahita-bhojana</i> (intake of unwholesome food) | <i>Doshaja</i> - diseases caused by different <i>doshas</i>                                   |
| <i>Divaswapna</i> (sleep during day time)         | <i>Shleshmaja</i> - diseases caused by <i>kapha</i>   |
| <i>Maithuna</i> (sexual intercourse)              | <i>Kshaya</i> - diseases caused by <i>ksaya</i> or diminution of tissue elements <sup>5</sup> |

### Varjyakarabhavas according to different Acharyas

Table 3: The reference of Varjyakarabhavas according to different Acharyas

| <i>Charaka</i> <sup>6</sup>       | <i>Vagbhata</i> <sup>7</sup> | <i>Sushruta</i> <sup>8</sup>              | <i>Kashyapa</i> <sup>9</sup> |
|-----------------------------------|------------------------------|---|------------------------------|
| <i>Ucchairbhashya, Atibhashya</i> | <i>Ucchairbhashya</i>        | <i>Ucchairsambhashana</i>                 | <i>Ucchairbhashya</i>        |
| <i>Ratakshobha</i>                | <i>Yaana</i>                 | <i>Yaana</i>                              | <i>Yaana</i>                 |
| <i>Atichankramana</i>             | <i>Atichankramana</i>        | <i>Atichankramana</i>                     | <i>Atichankramana</i>        |
| <i>Atisthana</i>                  | <i>Atyasana</i>              | <i>Chiraasanasthana, Sthana ucchrunya</i> | <i>Atisthana</i>             |
| <i>Ajeerna</i>                    | <i>Ajeerna</i>               | <i>Shoka</i>                              | <i>Ajeerna</i>               |
| <i>Adhyashana</i>                 | <i>Ahitanna</i>              | <i>Adhyashana</i>                         | <i>Asatmya</i>               |
| <i>Diwaswapna</i>                 | <i>Diwaswapna</i>            | <i>Diwaswapna</i>                         | <i>Diwashaya</i>             |
| <i>Maithuna</i>                   | <i>Vyavaya</i>               | <i>Maithuna</i>                           | <i>Maithuna</i>              |
|                                   |                              | <i>Aayasa</i>                             |                              |
|                                   |                              | <i>Shita sambhoga, Shita toya</i>         |                              |
|                                   |                              | <i>Vata, Atapa</i>                        |                              |
|                                   |                              | <i>Asatmyabhojana</i>                     |                              |
|                                   |                              | <i>Viruddhashana</i>                      |                              |
|                                   |                              | <i>Krodha</i>                             |                              |

### Ucchairbhashya and Atibhashya

#### Complications

According to *Charaka*

*Shirastapa, Shankha karna nistoda, Shrotroparodha, Mukha taalu kanta shosha, Timira, Pippasa, Jwara, Tamaka, Hanugraha, Manyastambha, Nishteavana, Urahapaarshwa shula, Swarabheda, Hikka, Shwasa.*

According to *Ashtanga Sangraha*

*Shiroroga, Timira, Jwara, Tamaka, Rakta Nishteavana, Uraha swara vyatha.*

According to *Sushruta*

*Shiraruja, Aandhya, Trushna, Jaadya, Baadhira, Jaadya, Mukhata, Hanumoksha, Adhimantha, Ardita, Netrastambha, Kasa, Prajagara, Dantachala.*

According to *Kashyapa*

*Shirashula, Jwara, Hanugraha, Manyastambha, Vaakgraha, Parshwagraha, Shrama, Glani, Kantadhwamsa.*

#### Management of Complications of Ucchairbhashya and Atibhashya

*Abhyanga, Swedana, Upanaha* (application of hot poultices), *Dhuma* (smoking therapy), *Nasya* (inhalation therapy), *Upa-*

*bhakta Snehapana* (intake of medicated ghee after the meal), Intake of *mamsa rasa, Ksheera* and *Mauna*.

### Ratakshobha

#### Complications

According to *Charaka*

*Sandhiparvashwashaitilya, Hanu nasa karna shira shula toda, Kukshi kshobha, Aatopa, Antrakujana, Adhmana, Hrudayendriya uparodha, Sphikparshwa vankshana vrushana kati prusta vedana, Amsadi skandha greeva dourbalya, Angabhitapa, Padashopha, Praswapa, Padaharsha.*

According to *Ashtanga Sangraha*

*Sandhimurdha trikadi ruk.*

According to *Sushruta*

*Chardi, Murcha, Bhrama, Klama, Angagraha, Indriyavibhrama.*

According to *Kashyapa*

*Vata Prakopa.*

#### Management of Complications of Ratakshobha

*Vatahara karma's* like *Snehana, Swedana, Nidana Parivarjana.*

### **Atichankramana**

#### **Complications**

According to *Charaka*  
*Pada jangha uru jaanu vankshana shroni prushta shula, Sakthisada Nistoda, Pindikodvestana, Angamarda, Abhitapa, Siradhamani harsha, Shwasa, Kasa.*  
According to *Ashtanga Sangraha*  
*Pada jangha uru sadana.*

According to *Sushruta*  
*Jangha ruja, Sakthi shosha shopha, Pada harsha.*

According to *Kashyapa*  
*Kati vankshana pada uru jaanu basti anila aamaya, Sharkara, Ashmari, Khalli.*

#### **Management of Complications of Atichankramana**

*Vatahara karma's like Snehana, Swedana and Nidana Parivarjana.*

### **Atyasana**

#### **Complications**

According to *Charaka*  
*Sphik parshwa vankshana vrushana kati prushta vedana.*

According to *Ashtanga Sangraha*  
*Sandhimurda trikadi ruk*

According to *Sushruta*  
*Shroni vedana*

According to *Kashyapa*  
*Suptata adharakaaya, Tandra, Jaadya, Vibhrama, Vatashonita, Hrilasa.*

#### **Management of Complications of Atyasana**

*Vatahara karma's like Snehana, Swedana and Nidana Parivarjana.*

### **Ajeerna and Adhyashana**

#### **Complications**

According to *Charaka*  
*Mukha shosha, Adhmana, Shula, Nistoda, Pipasa, Gatradasa, Chardi, Atisara, Murcha, Jwara, Pravahana, Amavisha.*

According to *Ashtanga Sangraha*  
*Chardi, Jwara, Amavisha.*

According to *Sushruta*  
*Ghoravyaadh*

According to *Kashyapa*  
*Vardhate vyadhi punaha*

#### **Management of Complications of Ajeerna and Adhyashana**

*Niravashestahschardana, Ruksa-sveda, Administration of Aushadhi's which are langhaniya, pachaniya, dipaniya.*

### **Vishamashana and Ahitashana**

#### **Complications:**

According to *Charaka*  
*Anannabhilasha, Dourbalya, Vaivarnya, Kandu, Pama, Gaatravasada, Vaatadiprakopa, Grahani, Arshovikara.*

According to *Ashtanga Sangraha*  
*Tatha dosham rogaha*

According to *Sushruta*  
*Balavarna haani, Mrutyu*

According to *Kashyapa*  
*Aruchi, Glani, Vaivarnya, Kandu and Pama*

#### **Management of Complications of Vishamashana and Ahitashana**

Appropriate therapies for alleviation of respective *doshas* which are aggravated.

### **Divaswapna**

#### **Complication's**

According to *Charaka*  
*Arochaka, Avipaka, Agninasha, Staimitya, Pandu, Kandu, Pama, Daha, Chardi, Angamarda, Hrutstambha, Jaadya, Tandra, Nidraprasanga, Grantijanma, Dourbalya,*

According to *Ashtanga Sangraha:*  
*Raktakshi, Raktamutra, Talulepa, Halimaka*

According to *Sushruta*  
*Aruchi, Avipaka, Swapnamevabhinandati, Angasadana, Kaphajavyadhi, Plihodara, Pratishtaya, Shwayathu, Jwara, Moha and Tamas.*

According to *Kashyapa*  
*Aruchi, Agnisada, Kapha Vriddhi, Jwara.*

#### **Management of Complications of Divaswapna**

*Dhuma-pana, Langhana, Vamana, Siro-virechana, Vyayama, Ruksha-ashana, Arista, Administration of drugs which are dipaniya, Pragharshana, unmardana and parisechana.*

### **MAITHUNA**

#### **Complication's:**

According to *Charaka*  
*Ashubalanasha, Urusada, Shiro basti guda medra vankshana uru jaanu jangha pada shula, Hridayaspandana, Angashaitilya, Shukramargashonita aagamana, Kasa, Shwasa, Shonitasteevana, Swaraavasada, Kati dourbalya, Ekanga Sarvanga roga, Mushka shwayatu, Vata varcha mutra sangha, Shukra visarga, Jadya, Vepathu, Baadhira, Vishada, Avalupyata iva guda, Tadyata iva medra, Avaseedateeva mana, Sandhi peeda, Tama pravesha*

According to *Ashtanga Sangraha*  
*Guda avalupyata, Jeevita bhramsha, Anila Amaya, Bhrama, Medra dhumayati, Manastamasi praveshyate.*

According to *Sushruta Angapragraha, Kasa, Shwasa, Rudhira shukravat, Guhyapradasha shwayatu, Ghoravyaadh, Akshepaka* and *Pakshaghata*.

According to *Kashyapa Pandu, Shaandya*.

### Management of Complications of *Maithuna*

Administration of milk and ghee cooked by adding drugs belonging to *Jivaniya*-group, Administration of *Vatahara-Swedana, Abhyanga, Upanaha*, Intake of *Vrushya ahara, Yapana* and *anuvāsana basti*, If, there are urinary morbidities and *basti shula*, then *Uttara-basti* should be given with *Taila* cooked by adding *ksheera* boiled with *vidari-gandhadi* and *Jivaniya* groups of drugs.

### 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* 13<sup>th</sup> 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* 1<sup>st</sup> chapter the contraindication's of *Panchakarma* are dealt as – *Atyasana, Sthana, Vacha, Yana, Divaswapna, Maithuna, Vegavarodha, Sheetopachara, Shoka, Rosha, Akala* and *Ahita bhojana*<sup>15</sup>. 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* 5<sup>th</sup> chapter has *Varjyakarabhavas* for the successful management of the *Panchakarma*, In *Sushruta Samhita Chikitsa Sthana* 35<sup>th</sup> chapter mentions regarding *Panchadasha upadrava* caused by *Aatura* and further the importance of which is explained in 39<sup>th</sup> 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.

The aims and objectives of avoidance of *Ashtamahadoshakara bhavas* in *Panchakarma* is to ensure the safety of the patient, to prevent the complications of the procedure, to provide favorable environment for the procedure to act, to prevent the tendency of *Vata Prakopa*, To prevent the tendency of *Kapha Prakopa*, to prevent the formation of *Ama*, to prevent the Psychological abnormalities, to prevent *Panchakarma* becoming a remote cause for any disease after long period of time, to ensure the restoration of *Agnibala*, to ensure the restoration of *Dehabala*, to ensure the patient fitness to undergo another *Panchakarma*, if required, to ensure the optimum appreciation of *Rasadi ayana* effect by virtue of *Srotovishuddhi* achieved through *Panchakarma*, to establish the physiological co-ordination between different system, to ensure that the patient appreciates holistic approach of *Panchakarma*, to ensure that the patient remains focused, serious, disciplined towards the procedure and doesn't get distracted and

with which successful accomplishment of *Panchakarma* can be achieved.

### CONCLUSION

The purpose of *Panchakarma* is to attain proper expulsion of morbid *doshas* out of the body without harming internal structures of the body. Even *Pariharya vishayas* like *Ashtamahadoshakara bhavas* plays an important role in successful management of *Panchakarma* treatment modalities. If one takes precautions during *Poorvakarma, Pradhana karma* and *Paschat karma* of *Panchakarma* by avoiding this impediment, one will get rid of complication's and appreciates the desired benefits of *Panchakarma* in its entirety. Hence, one should consider the *Varjyakarabhavas* explained in the *Samhita's* and apply it appropriately using *Yukti* which leads to *siddhi* of *Chikitsa*.

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**Cite this article as:**

Nagalakshmi B and Vinaykumar K N. Significance of Ashtamahadoshakarabhavas in Panchakarma: A Review. Int. J. Res. Ayurveda Pharm. 2021;12(1):141-145 <http://dx.doi.org/10.7897/2277-4343.120132>

Source of support: Nil, Conflict of interest: None Declared

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