



**NAVIGATING DOSHAPAKA AND DHATUPAKA IN HEALTH AND DISEASE ACROSS TRADITIONAL AND MODERN PERSPECTIVES.**

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Submitted on- 18-04-24

Revised on- 22-06-24

Accepted on-24-06-24

**ABSTRACT:**

Background: In Ayurvedic classics, *Rogapariksha i.e., Pancha-Nidana* which encompasses five aspects of clinical diagnosis viz., *Hetu* (etiological considerations), *Poorva-rupa* (prodromal symptoms), *Rupa* (clinical features), *Samprapti* (patho-physiological processes), and *Upashaya-anupashaya* (therapeutic diagnostics).

Review: *Doshapaka* is a stage which is favorable for the treatment of diseases. This is because *ama* is separated from the *doshas* in this condition. The *doshas* get digested, the vitiation of *doshas* get settled down. The *doshas* which have got dissociated from *ama* either tend to become normal or start moving towards visceral organs.

*Dhatupaka* is a pathological and unfavorable condition of body, it is a condition in which tissues are severely destructed in quick time. This leads to manifestation of many diseases and loss of immunity and strength.

Conclusion: The knowledge of *Doshapaka* helps a physician in preventing errors while treating the Doshic conditions, administering cleansing. Knowledge of tissue destruction and suppuration would help physician to diagnose this condition as early as possible, support tissues with tissue forming and balancing interventions and to save life of patient.

**Keywords:** *Doshapaka, dhatu paka, Rogapariksha.*

## INTRODUCTION

Ayurveda is a science of life with the objective of maintaining the health of healthy individuals and treating ailments with breaking causative factors of pathogenesis.[1] Acharya Charaka says that even the wisest physician and the most efficient therapeutic measure cannot prevent or cure an ailment without knowledge of prognosis.[2] *Rogapariksha* (Diagnosis) is defined as the determination of the cause or nature of an illness by evaluation of the signs, symptoms in an individual patient. In Ayurvedic classics, *Rogapariksha* i.e., *Pancha-Nidana* which has encompasses five aspects of clinical diagnosis viz., *Hetu* (etiological considerations), *Poorva-rupa* (prodromal symptoms), *Rupa* (clinical features), *Samprapti* (patho-physiological processes), and *Upashaya-anupashaya* (therapeutic diagnostics). There are many basic principles for evaluation of prognosis of any disease. *Doshpaka* and *Dhatupaka* are one of the significant stages of prognosis of disease mentioned in Ayurveda. It is described by *Madhavacharya* in *Jwara Nidan Adhyaya*. This study is designed with the aim of to study the concept of *Doshapaka* and *Dhatupaka* in detail and its significance in healthy wellbeing.

*Doshapaka* is a stage which is favorable for the treatment of diseases. This is because *ama* is separated from the *doshas* in this condition. The *doshas* get digested, the vitiation of *doshas* get settled down. The *doshas* which have got

dissociated from *ama* either tend to become normal or start moving towards visceral organs. *Dhatupaka* is a pathological and unfavorable condition of body, it is a condition in which tissues are severely destructed in quick time. This leads to manifestation of many diseases and loss of immunity and strength. Vitiating of any *dosha* may cause either a temporary or permanent destruction of tissues. This happens because *doshas* attack tissues and cause their destruction. This is because tissues are subjected to a process of digestion. This digestion or destruction of *doshas* is called *Dhatu paka*.

## MATERIALS AND METHODS

The main Ayurvedic texts used in this study are Charaka Samhita, Sushruta Samhita, Astang Sangraha, Ashtang Hridaya, Madhav Nidan and commentaries on these. Also some text books on *Rognidan evam Vikruti Vigyan* are referred. Published journals related to subject and updated information on internet is searched and assessed.

## REVIEW AND DISCUSSION

*Nidanpanchaka* is most important diagnostic methodology of disease in Ayurveda which is very well described in all Ayurvedic text. It consists of *Hetu* (etiological considerations), *Poorva-rupa* (premonitory symptoms), *Rupa* (clinical features), *Samprapti* (patho-physiological processes), and *Upashaya-anupashaya* (therapeutic diagnostics) [3]. It deals with the factors which are essential to understand process of disease formation as

well as the diagnosis of disease. There are some other important tools which are not a part of *Nidanapanchaka* but perform significant role in evaluation, management and prognosis of various diseases.

### **Concept of Doshapaka and Dhatu paka**

The amalgamation of *Doshas and Dushyas* lead to the manifestation of diseases like *Jwara*(fever) etc. when the morbid or vitiated *Doshas* invade, lodge and damage the weaker tissues and excreta of the body, the diseases are manifested[4].The symptoms of the *Doshas* involving in the development of disease start to diminish is called as *Doshapaka*. Since development of the disease upto the escape of the disease there are many changes in the body among *Doshas*. Symptoms of *Doshas* either increases or decrease. Due to *Rogibala* and appropriate treatment, restoring balance and normalize the symptoms. This return to normalcy from diseased is known as *Doshpaka*. The *Dhatupaka* is state of disease where all the preceding *dhatu*s cause increase in symptoms of disease. Hence *Dhatupaka* is pathological and worsening stage of disease.

### **Doshapaka**

*Doshapaka* is a form of *Vyadhi Avastha* where *Doshas* attain *Pakwata* and reverse to their *Prakrut avastha* with the advent of *Samagni*. It is a stage favourable to treatment of disease because *Aama* gets separated from *Doshas*. [5] Among many pathological states of the *Doshas*, *Saama Doshas* (*Aama* mixed with *Dosha*) is

one. In the presence of *Aama*, *Doshas* become difficult to eliminate from the body as they tend to stick to the walls of the cells, tissues, channels, passages and organs and cause blockage. The forceful elimination of *doshas* through *Shodhana*, it may cause damage to tissues as the vitiated *doshas* intermingled with *Aama Doshapaka* is stated to be *Nirama* stage of *Dosha* as a result; diseases either cures completely or symptoms start diminishing gradually or agitated *Doshas* starts moving towards *Koshtha*. It is essential stage of recovery of disease.

### **Symptoms of Doshapaka**

When the process of *Doshapaka* is started, the disease process begins to be diminished and is manifested by the presence of below mentioned symptoms.

#### **Dosha prakriti vaikrutyam**

- Once the *Doshapaka* begins, the symptoms of the *Doshas* taking part in the pathogenesis of a disease will start diminishing. The symptoms would almost reduce by the time the *Doshas* become totally ripened or digested, i.e., devoid of *Aama*. The morbid *Doshas* are gradually indicated to attain their normal form. After this, they would either be settled down or subsided if the immunity of the person is good or they would tend to be moved towards the *Koshtha*. The *Doshas* can be expelled out of

the body by administering *Shodhan* Karma once they reach the *Koshta*.

- **Laghuta jware, Jwara mukti:** *Doshapaka* would reduce fever or its intensity. The reduction of temperature and discomfort caused by fever and subsequent reduction in the symptoms of fever are seen. Most diseases caused by *Saama Doshas* are characterized by a rise in temperature or the manifestation of fever. When *Doshapaka* is completed, the fever and its symptoms are also reduced.
- **Laghutadehe:** The presence of *Aama* in the body or association of *Doshas* with *Aama* produces heaviness and discomfort in the body. As the *Doshas* and *Aama* start separating from the tissues and channels of the body following *Dosha* digestive treatments and subsequent *Doshapaka*, the body is relieved of its heaviness. Once the heaviness and discomfort are reduced, lightness is felt in the body and relaxation is experienced. Additionally, lightness is also experienced in the mind and senses.
- **Indriyaanaam cha vaimalyam:** *Indriyas* means physical strength or ability in general, and for the senses more specifically. When there is an accumulation of "*Aama*" in the body tissues, obstructing the body's

channels, it adversely affects the sense organs, their perception and the cognitive faculties of the mind. When the *Doshapaka* process occurs and *Aama* is eradicated, the sensory organs and mind experience relief from the heaviness and depressive impact of *Saama Doshas*. The sense organs begin to perceive their objects accurately and their well-being is regained. This state is referred to as *Indriya Vaimalya* or the cleanliness of the sense organs.

#### **Dhatupaka:**

*Dhatupaka* is a pathological and unfavorable condition for body. Rapid tissue destruction characterizes this condition resulting in the onset of numerous diseases and a compromised immune system and strength.[6]

*Dhatu* = tissues; *Paka*= suppuration, destruction

The vitiation of any *Dosha* may result in either temporary or permanent tissue damage. This occurs when vitiated *Doshas* assail tissues leading to their destruction. Tissues undergo a process of digestion called *Dhatupaka*, which entails the digestion or destruction of *Doshas*.

**Symptoms of Dhatupaka-** The aforementioned symptoms of tissue destruction can serve as indicators of tissue damage, aiding physicians in recognizing this critical

aspect of disease pathogenesis and promptly preventing tissue suppuration.

- *Nidranasha* - Loss of sleep
- *Hrudi stambha* - Unusual feeling of pressure or constriction in region of heart.
- *Vishtambha* - *Dhatupaka* causes damage to cell and tissues which results in sluggishness in circulation and slow elimination due to abnormal metabolism causes constipation and also obstruction of different passages of body.
- *Gaurava* - The stasis of metabolic waste produces heaviness in body.
- *Aruchi* - Tastelessness
- *Arati* - Anxiety, dullness
- *Balahani* - As the *Dhatu*s are diseased the *Poshana karma* to the body is absent. Hence there is *Balakshaya* (loss of strength and immunity).

#### **Fate of *Dhatu paka*:**

*Pitta* in initial stages and *Vata* later causes tissue destruction in *Dhatu paka*. Process of *Dhatu paka* leads to decrease in quantity of tissues which in turn leads to *vata* vitiation. Vitiation of *Vata* is responsible for manifestation of above mentioned symptoms of tissue destruction. Though process of suppression is initiated by morbid *pitta*, it is carried ahead to irreversible proportions by vitiated *vata*, unless destruction is controlled by suitable measures. Depletion of *Aaharrasa* and lymph (*Rasa Dhatu*) also hastens tissue destruction in *dhatupaka*.

Vitiation of *vata* is also responsible for destruction of *Aaharrasa* and lymph- the first tissue formed after digestion. This *Aaharrasa* and lymph are important tissues as connective tissues are formed only if there is a qualitative and quantitative balance of this tissue. *Aaharrasa* and lymph is mainly used for liberation of energy essential for all daily body activities. Therefore, in conditions of over activity, *rasa dhatu paka* or decrease in *Aaharrasa* and lymph take place. Consequently decrease in quantity of all tissues. This also produces above mentioned symptoms. Symptoms of tissue destruction when produced in absence of excessive physical exercise and strain indicate serious condition of *dhatupaka*. This occurs in major tissues i.e., muscle, bone marrow or semen and when it does it is fatal.

#### **Importance of *Dhatupaka*:**

The elements of the body which form, guard, and take care of the entire body are known as *Dhatu*. The word *Dhatu* literally means '*Shareera dharanat dhatavaha*'[7]The overall strength and immune function of our body rely entirely on the healthy condition and the qualitative and quantitative balance of the body's tissues. Destruction of tissue represents a critical or threatening state and is a significant phase in the pathogenesis of diseases, with the sole exception of blood tissue. Various external factors, such as infection and toxic pathogens, also contribute to tissue destruction. Advanced

devices of modern technology are very helpful in tracing the symptoms of Dhatupaka, for example,

1. The presence of albumin in urine suggests *Mansadhatupaka*.
2. High level of SGPT in blood is suggestive of *Dhatupaka* of liver tissue.
3. Ketone bodies in urine suggest *Dhatupaka* of *Medodhatu*.

Tissue damage can lead to rapid mortality if not promptly addressed through comprehensive interventions. By managing tissue destruction, physicians can not only treat diseases but also preserve lives

#### **Signs of recovery from *Dhatupaka*:**

During process of recovery, stage of tissue destruction gets controlled and symptoms exactly opposite to that of tissue destruction begins to appear. They are

- *Sunidra* (good sleep)
- *Hrut laghuta* (feeling lightness in chest or heart)
- *Mala pravriti* (easy defecation)
- *Laghuta* (lightness in body)
- *Suruchi* (appreciation of taste of food)
- *Arati nashi* (regaining of enthusiasm and energy)
- *Bala prapti* (feeling of regain of health)

In chronic diseases like tuberculosis, wasting and depleting diseases, chronic tumors, etc, there is a continuous destruction of tissues. If this destruction is progressive, condition of patient

becomes incurable. But if pathology and destruction of tissues is checked, condition of Dhatupaka gets restricted. Stoppage of tissues destruction is a good chance of recovery.

#### **Digestion of *Dosha* here means**

1 The liberation of *Doshas* from *Aama* implies that the influence of *Aama* on *Dosha* will be eliminated. As a result, a physician can either restore *Doshas* to their equilibrium or flush them out through the *Shodhana* procedure.

2. When *Doshas* previously distributed over a wider area and intermingled with tissues, converge into a more condensed state, this facilitates the process of expulsion (*Shodhana*).

The treatment administered to bring about *Doshapaka* will totally depend on the strength of the *Agni* (digestive fire). When the *Doshas* relocate and accumulate in the stomach, they must be eliminated through proper purification methods such as emesis or purgation.

#### **CONCLUSION:**

The knowledge of *Doshapaka* helps a physician to know the difference between *Doshas* associated with *Aama* and those which are separated from *Aama*. This will assist him in preventing errors while treating the *Doshic* conditions. When administering cleansing treatments without considering the status of *Doshas* and in the presence of *Aama*, one would be responsible for causing *Ashayanasha*, which involves the destruction of the body's structures, including the

tissues and organs from which the *Doshas* are being expelled. Knowledge of tissue destruction and suppuration would help physician to diagnose this condition as early as possible, support tissues with tissue forming and balancing interventions and also to save life of patient.

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#### CITE THIS ARTICLE AS

Chinmayi C. Shah, Umang J. Pandya. Navigating Doshapaka and Dhatupaka in Health and Disease Across Traditional and Modern Perspectives. *J of Ayurveda and Hol Med (JAHM)*. 2024;12(6):21-27

**Conflict of interest:** None

**Source of support:** None