

Understanding Bahudosha Lakshana In Shodhana

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ABSTRACT

Ayurveda describes Shodhana and Shamana as the two fundamental principles of treatment. Among the various dosha avasthas, Bahudoṣāvasthā denotes a state of excessive accumulation and aggravation of doshas, where Shodhana therapy is primarily indicated. Classical texts describe Bahudoṣha Lakṣhaṇas which indicate the involvement of multiple doshas, dhātus, and srotas helping in understanding the severity and stage of disease. Depending on dosha predominance, therapies like Vamana, Virechana, Basti, Nasya, and Raktamokṣhaṇa are adopted. Bahudoṣāvasthā is commonly observed in diseases such as Kuṣṭha, Prameha, Grahāṇī, Tamaka Swasa and Chardi where Śodhana helps eliminate aggravated doshas and prevents recurrence. This review aims to understand, analyze the clinical significance of Bahudoṣha Lakṣhaṇas for Shodhana and selecting appropriate Panchakarma therapies according to dosha predominance and disease condition..

Keywords: Bahudosha, Shodhana, Panchakarma...

How to cite this article: Athriya S, Seethadevi P, Jyothika N, Rakshitha O, Anil Kumar KM. Understanding Bahudosha Lakshana In Shodhana. Int J Drug Deliv Technol. 2026;16(65s):258-261. DOI: 10.25258/ijddt.16.65s.28

Source of support: Nil.

Conflict of interest: Nil.

INTRODUCTION

Shodhana and Shamana are basic Siddhantas of Chikitsa (Principles of Treatment) in Ayurveda¹. Understanding the Avastha (Stage) of Dosha is very important in aspect in planning treatment. Bahudosha is one among such Avastha where Shodhana is indicated. Bahudoshavastha can be manifested due to the pathological process of a Vyadhi and can be assessed for the therapeutic purpose.

SHODHANA:

शोधनं यत् कुपितान् दोषान् निःसार्य बहिः रोगोपशमनं करोति | [As.San.Su.1/37, Indu teeka]²

यदीरयेद्बहिर्दोषान् पञ्चधा शोधनं च तत् निरूहो वमनं कायशिरोरेकोऽस्रविस्त्रुतिः॥५॥ [A.H.SU.14]³

The procedure for evacuation of Prakopita doshas from the body to pacify dosha is known as Shodhana.

There are 5 types of Shodhana-Niruha basti, Vamana, Kaya Reka (Virechana) and Shiro reka (Nasya), Asra visrutu (Raktamokṣhaṇa).

In Ayurveda the word Panchakarma and Panchashodhana are used unambiguously but are different terms and Acharya Charaka has mentioned the word Panchakarma⁴,

whereas Sushruta and Vagbhata considered it as Pancha Shodhana⁵.

There are different Avastha of Doshas in disease condition:

1. The 4 states of the Dosha are enumerated by Acharya Susrutha are Ksheena (depleted), Kupita (agitated), Vrddha (aggravated) and Sama (equilibrium)⁶.

2. Other states of dosha explained in various context by Acharya Charaka include - Leena Dosha⁷, Upasthita Dosha⁸, Utklishta Dosha.

Based on this the treatment principle differs. In Vrddha Avastha of dosha, Upasthita Dosha and Utklishta Dosha-Nirharana (elimination) of dosha is advocated. Nirharana refers to Shodhana. Additionally, Chaya Pūrvaka Prakopitha Dosha also are indicated for Shodhana.

These Avastha indicated for Shodhana are assessed by Lakshanas explained under Bahudosha.

BAHUDOSHAVASTHA

Word Bahu refers to Bahulya Vaishishtyam.

Term Dosha refers the factor that is not only capable of vitiation but also of vitiating other factors of the body⁹. These doshas are capable of getting vitiated due to their respective Nidanas and disturb the Prakruta Karma to

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initiate the process of *Samprapti* (Pathogenesis) and produce *lakshanas* of *Vyadhi*.

BAHUDOSHA LAKSHANA:¹⁰

अविपाकोऽरुचिः स्थूलं पाण्डुता गौरवं क्लमः।

पिडकाकोठकण्डूनां सम्भवोऽरतिरेव च॥१३॥

आलस्यश्रमदौर्बल्यं दौर्गन्ध्यमवसादकः।

श्लेष्मपित्तसमुत्क्लेशो निद्रानाशोऽतिनिद्रता॥१४॥

तन्द्रा क्लैब्यमबुद्धित्वमशस्तस्वप्नदर्शनम्।

बलवर्णप्रणाशश्च तृप्यतो बृंहणैरपि॥१५॥

बहुदोषस्य लिङ्गानि तस्मै संशोधनं हितम्।

ऊर्ध्वं चैवानुलोमं च यथादोषं यथाबलम्॥१६॥ Cha Su 16/13-16

The *Lakshana* mentioned in the context of *Bahudoshavastha* are-

Avipaka (Indigestion), *Aruchi* (Loss of Appetite), *Sthoulya* (Obesity), *Panduta* (paleness of the body parts/Anaemia), *Gourava* (Heaviness), *Klama* (Exhaustion without exertion), *Pidaka* (Papule/Pimples), *Kota* (Wheals), *Kandu* (Itching), *Arathi* (Restlessness), *Alasya* (Laziness), *Shrama* (Fatigue), *Dourbalya* (loss of physical strength or Debility), *Dourgandhya* (Bad odour), *Avasada* (Depression), *Nidranasha* (Loss of Sleep/Insomnia), *Atinidrata* (Increased sleep), *Tandra* (Drowsiness), *Klaibya* (Impotency), *Abuddhitwa* (Not able to perceive *Indriyarthas*), *Ashasta Swapna Darshana* (Bad Dreams), *Bala Pranasha* (Loss of Strength), *Varna Pranasha* (Loss of colour and complexion).

Understanding each *lakshana* of *Bahudosha Avastha* as follows

AVIPAKA

Avipaka is considered as inability to properly digest food, leading to the formation of *Ama* (undigested toxins). This is a hallmark of impaired *Agni* (digestive fire) and is ruling feature in *Amlapitta*, *Ajirna* where there is involvement of *Rasa-Raktavaha srothas* and predominantly *Kapha*. *Vamana karma* can be adopted as *Shodhana* Therapy in this *lakshana*.

2. ARUCHI

Loss of appetite or lack of taste, often due to *Ama* or psychological factors. *Aruchi* is a condition where involvement of *Kapha dosha* is seen predominantly along with *Annavaha srotas* and associated with *Rasavaha srotas*. *Aruchi* is not a disease it is a symptom which present in many of the disease as a primary symptom disease like *Jwara*, *Rajayakshma*, *Amlapitta*, *Pandu*, *Atisara*, *Grahani*. *Vamana karma* can be adopted as *Shodhana* Therapy.

3. STHOULYA

In classics *Sthoulya* (Obesity) has been described under the *Santarpanajanya Vikara* and one among *Astaninditha Purusha*. A person in whom excessive increase of *Medo Dhatu* along with *Mamsa Dhatu* is found, which result into *sphik-sthana-udaralambana* is called as *Sthoulya*. Here *Apatarpana* by means of *Vamana*, *Virechana* and *Lekhana basti* can be adopted.

4. PANDUTA

Paleness of skin, nails, eyes and mucous membrane [*pandu varna*] where the is involvement of *Pitta dosha*, *Rakta dhatu kshaya*, *Rasadushti*. *Teekshna Vamana* and *Virechana* is the prime line of management.

5. GOURAVA

It refers to Heaviness of the body due to sedentary lifestyle. It is *Kapha vrudhhi lakshana* along with involvement of *Ama* and *Rasavaha srothodushti*. Here *Langhana*, *Vamana* and *Virechana* is appropriate.

6. KLAMA:

Klama refers to state of abnormal or persistent tiredness/exhaustion, can be physical / mental fatigue that occurs without any exertion. *Dosha* involvement is *Kaphadosha* and *Ama* along with *Rasavaha srothodushti*. *Vamana karma* is adopted as *Shodhana*.

7. PIDAKA, KOTA, KANDU

Skin eruptions and itching due to involvement of *Pitta* and *Kapha dosha*. In this condition *Virechana* and *Rakthamokshana* can be adopted.

8. ARATI

Is a state of mental restlessness, lack of interest in work or daily activities. It is physiological and psychological symptom reflecting imbalance in *Manovaha srotas* and *tridosha* involvement. Here *Shirovirechana*, *Vamana*, *Virechana karma* [in case of irritability, anger, restlessness etc], *Basti karma* [anxiety, insomnia, etc] can be adopted.

9. ALASYA

Lack of interest or reluctance to engage in physical or mental activity. There will be involvement of *Kapha dosha*, *Ama* along with *Medhovaha srothodushti*. *Vamana karma* is beneficial.

10. SHRAMA

Tiredness or fatigue even with simple activities. There will be *tridosha* involvement and *Rasavaha srothodushti*, where *Vamana karma* is the main line treatment.

11. DOORBALYA

Dourbalya refers to weakness or lack of strength with predominant involvement of *Vata dosha* and *Rasavaha srothas*. *Acharya Vagbhata* mentions *Indriya dourbalya* in *Pitta vrudhhi lakshana*.

Hence *dourbalya* can be considered as both *Mano* and *Deha dourbalya* where *Bruhmana*, *Basti karma*, *Virechana* can be adopted.

12. DOURGANDHYA

Dourgandhya refers to a foul/bad body odour. It can also be considered as bad breath / halitosis. Indicates a significant involvement of *Kapha* and *Saama Pitta* along with *Medovaha-Swedovaha srothodushti*, where *Vamana* and *Virechana* can be adopted.

13. AVASADAKA

Avasadaka can be considered as depression/ grief, where *Kapha* and *Vata dosha* is seen predominantly and *Rasavaha srothodushti*. *Shodhana karma* includes *Vamana*, *Basti*.

14. NIDRANASHA

Nidranasha refers to loss of sleep/insomnia. *Vata* vitiated and loss of coordination between *Manas*, *Indriya* and *Buddhi* which also affects *Tarpaka kapha*. Here *Nasya* and *Basti karma* can be adopted.

15. ATINIDRATA

Atinidrata means excessive sleep. It is a condition where an individual feels drowsy/sleepy. *Dosha* involvement is *Kapha dosha* predominantly and *Tama guna* also plays a major role in the psychological aspect where *Vamana karma* is adopted primarily as *Shodhana Karma*.

16. TANDRA

Tandra is a condition characterized by persistent drowsiness, heaviness of the body. *Acharya Vagbhata* mentions *Tandra* as *Kapha Vriddhi lakshana*¹¹. So *Vamana karma* is beneficial here.

17. KLAIBYA

Acharya Charaka describes *Klaibya* is caused due to *Dushta Shukra Dhatu*.

Chikitsa includes – *Basti karma*, *Snigdha Virechana*, *Satvavajaya chikitsa*, *Brumhana Rasayana* *proyoga*.

18. ABUDDHITWA

It indicates mental clouding, lack of clarity, poor decision-making or loss of intellectual faculties. Inability to perceive *Indriyarthas*- not able to differentiate between good or bad etc.

It is a *Lakshana* primarily of *Manovaha Srotas*, *Tamasika Vriddhi* and *Vata dosha*. Treatment includes *Nasya karma*, *Basti*, *Shirobasti*, *Medhya rasayana*, *Sattvavajaya chikitsa*.

19. ASHASTA SWAPNADARSHANA

Ashastha means undesirable, inauspicious, or distressing. *Swapna* means dream. *Darshana* means seeing or experiencing.

Ashastha Swapna Darshan refers to experiencing bad, fearful, or inauspicious dreams, such as dreaming of falling, being chased, seeing fire etc.

This occurs due to *Manovaha srothodushti* and *Tridosha dushti*, predominantly *Vata dosha* as it is responsible for sensory perception. It reflects the close association between body, mind, and consciousness. *Nasya*, *Basti*, *Virechana* are the *Shodhanas* which can be adopted here.

20. BALA VARNA PRANASHA

Bala-Varna Pranasha refers to the loss of strength (*Bala*) and loss of natural complexion or luster (*Varṇa*) of the body.

The predominant *dosha* involved in *Balapranasha* is *Vata*, *Kapha* and *Ama* along with *Rasavaha srothodushti*, where *Basti karma*, *Mruduvirechana* can be adopted. In *Varna pranasha*, *Pitta dosha* is predominantly involved along with *Raktavaha srothodushti*. Here *Virechana* is the choice of treatment.

Inference of Bahudosha avastha in Disease:

Bahudosha is considered as one of the *Nidana* of *APASMARA*¹² where the *doshas* are excessively aggravated and have spread to other sites (*vibhranta*) due to habitual intake of improper/harmful and impure/contaminated food. In whom, the *Sattva* is suppressed by *Rajas* and *Tamas*.

Though *KUSHTA* by nature itself is *Bahudoshavasthajanya Vyadhi* with involvement of *Saptadravyas*, depending on predominance of *Dosha* and *Lakshanas*, *Shodhana* therapy can be planned.

In case of *Bahudosha Avastha* of *Kushta*, *sthoka-sthoka dosha harana* through multiple *Samshodhana* is done, by protecting *prana*.

PRAMEHA is a disease caused due to *Mandagni*, *Bahudosha*, *Bahudrava Shleshma*, and *Abaddhameda* along with an increase of *Kleda* in the body. Hence, *Samshodhana* (*Vamana* and *Virechana*) treatment is one of the best remedies for correcting *Agni* and elimination of

Bahudosha. Further, *Vamana Karma* is the best treatment specifically for the elimination of excessive *Kapha* and related substances like *Kleda* and to reduce *Abaddhameda* from the body.

TAMAKA SWASA is one of the five types of *Swasa* is a *Pranavaha Sroto vikara* originates from *Pitta sthana* which gets localised in *Kaphasthana* and it is characterised by dominance of *Kapha* and *Vata dosha*.

Avasthanusara Tamaka Shwasa Chikitsa

1) *Vegavasta- Lavanayukta Taila Abhyanga*, *Swedana*, *Sadhyovamana*, *Dhumapana*

2) *Avegavasta- Virechana*, *Rasayana*, *Shamanoushadhi*.

Swasa Vyadhi with *Lakshanas* like *Kasa* (cough), *Vamathu* (vomiting), *Hridgraha* (Tightness in chest region) and *Swarabheda*. The main aim for *Snehapana* (internal oleation) is to do the *Utkleshana* of the *Dosha*, but here, already *Doshas* are in *Utklishta Avastha*, therefore *Snehapoorvaka Vamana* is not needed here. *Sadyovamana* can be adopted.

Importance of Shodhana

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः।

जिताः संशोधनैर्ये तु न तेषां पुनरुद्भवः॥२०॥

दोषाणां च द्रुमाणां च मूलेऽनुपहते सति।

रोगाणां प्रसवानां च गतानामागतिर्ध्रुवा॥२१॥ Ch Su 16

Morbid *dosha* relieved by *Langhana* and *Pachana* may sometimes get aggravated again, but those that are evacuated by purification therapies/*Shodhana* do not recur. *Doshas* are like plants, if not uprooted completely, would recur or relapse almost certainly¹³.

Additionally, the benefits of *Shodhana* are as follows:

Enhancement of digestion / metabolism, pacification of diseases, restoration of normal health, improvement in clarity of sense organs, mind, intellect and complexion, promotion of strength, progeny and virility, delayed ageing, and longevity. Therefore, one should undergo *Shodhana* therapy at an appropriate time^{14 15}.

DISCUSSION

The primary goal of *Ayurveda* is to prevent of disease and secondary is to cure various diseases¹⁶. Concept of *Chikitsa* (Treatment) in *Ayurveda* has been extensively well defined, divided into main aspects on *Shodhana* (Purification Therapy) and *Shamana* (Pacification Therapy).

Bahudosha Lakshanas manifest due to excessive accumulation or aggravation of *doshas* (*Vata*, *Pitta*, and *Kapha*) in the body leading to significant imbalances that manifest of *Vyadhi*. When these *lakshanas* of *Vyadhi* fall under *lakshana* enlisted in *Bahudosha Lakshana* the choice of *Chikitsa* is *Shodhana*.

Bahudosha may act as a *Nidāna* in conditions like *Apasmāra* and as a *lakshana* in diseases such as *Chardi* and *Kushta*. In addition, most of *Bahudosha lakshanas* are similar to *lakshanas* of *Santarpanajanya vikara* where *Shodhana* is indicated¹⁷.

The *lakshanas* explained in *Bahudosha Avastha* indicate the involvement of *Dhatus* ranging from the level of *Rasa* (*Pandu*) upto *Shukra* (*Klaibya*) and *Ojas*.

Selection of *Shodhana* therapy depend on involvement of both *Dosha* and *Dhatu*. *Vamana* in *Kapha dosha*, *Virechana* in *Sannipataja dosha*, *Parishodhana* in *Pitta dosha*,

Brumhana in *Vata dosha* predominant conditions¹⁸. Though, *Shodhana* has a wide range of applicability, it has been mainly indicated in *Bahudoshaavastha* and it depends on *Yukti* of a *Vaidya* in selection of therapy.

CONCLUSION

Doṣhas are the fundamental functional components of the body, and variations in their proportion give rise to specific *lakṣhaṇas* that indicate the state of a disease (*vyādhi avasthā*). One such condition is *Bahudoṣāvasthā*, which plays an important role in understanding the severity and stage of disease. In addition, *Doṣhas* managed by *Laṅghana* and *Pācana* may recur, whereas those eliminated through *Śodhana* are less likely to reappear. Therefore, *Bahudoṣāvasthā* is considered a *Śodhanārha* state, and patients exhibiting three to four of its *lakṣhaṇas* can be considered suitable candidates for purification therapies.

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