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## A Comprehensive Analysis Of Impact Of Trividha Avasthapaka On Imbalance Of Dosha

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### Abstract

In *Ayurveda*, *Ahara* is considered as one among *Trayo-upasthamba* which supports *Deha*, where *Ahara* is mentioned in the beginning which signifies the importance of *Ahara*. The conversion of heterogenous *Panchabautika Ahara* to homogenous components takes place by the process of digestion with the help of *Agni*. . Any changes in these stages lead to the formation of diseases. The process of digestion takes place in various stages and during every stage, there are changes in the composition of *Ahara dravyas* under the influence of the *Jathragni* which participate & regulate the course of digestion, These changes refer the *Avasthapaka* which takes place in 3 stages, namely *Madhura Avasthapaka*, *Amla Avasthapaka*, and *Katu Avasthapaka* further lead to the formation and balancing of *Kapha Dosha*, *Pitta Dosha* and *Vata Dosha* respectively.

**Keywords :** *Dosha, Avasthapaka, Ahara, Rasa, Agni*

## Introduction:

*Ahara* plays an important role in maintaining a good energy level. The one who consumes proper food becomes capable of nourishing the *Deha Dhatu*, promoting *Oja*, *Bala*, and *Varna*, only in the presence of normal functioning of *Agni*.<sup>[1]</sup> *Ahara* has *Shad Rasa* undergoes *Pachana* at different levels in order to nourish *Dhatu*. The food consumed by mouth undergoes a process of digestion, metabolism, and assimilation. *Agni*, *Samana Vayu*, *Pachaka Pitta*, and *Kledaka Kapha* play a very important role in digestion. *Samana Vayu*, present near the site of *Agni* stimulates the *Pachaka Pitta* for digestion and separation of food. *Kledaka Kapha* helps in softening the food materials. In *Ayurveda*, the whole process of digestion is termed as *Avasthapaka* and it takes place in 3 stages namely *Madhura Avasthapaka*, *Amla Avasthapaka*, and *Katu Avasthapaka*, which leads to *Udirana* of *Prakruta Kapha*, *Pitta*, and *Vata Dosha* respectively. Any dearrangement of *Avasthapaka* leads to imbalance of *Dosha* which may produce various diseases.

## Avasthapaka :

- *Avastha- Dasha* or *Kaal vishesh Dasha* .
- *Paka-* means *Pachanam* changes taken by *Agni*.

*Paka* is the digestion of ingested food material. It involves a change in the form, structure, and taste of ingested materials. When food is ingested, it has to be digested to get absorbed. In the *Ayurveda* concept of digestion, every food particle undergoes a common path of 3 stages. Each of these 3 stages through which every food particle has to pass while getting digested is called *Avasthapaka*. Each of these stages is denoted

by *Rasa. Prana*, with its power of attraction, draws the ingested food into the *Koshta*. This food gets softened by an unctuous substance after which it gets split into smaller particles by liquid (saliva). Thereafter the *Agni* located in *Udara* gets stimulated by *Samana Vayu*. The *Agni* stimulated by *Vayu* helps in the digestion of food of appropriate quality taken in the required quantity and at right time for the promotion of longevity.<sup>[2]</sup> *Jatharagni Paka* or digestion of food has been described under *Avasthapaka* as a change in the state or form of food substances taking place. Even though the *Pachaka Pitta* is stated to digest the food, *Tridosha* takes part in this process. *Prathama Avasthapaka* takes place in *Urdwa Amashaya*, *Dwithiya Avasthapaka* takes place in *Adho Amashaya* and *Trithiya* in *Pakwashaya*. During this stage *Madhura*, *Amla*, and *Katu* become dominant in each phase of digestion, on this basis it is classified into 3 phases:

- *Madhura Avasthapaka*- predominant of *Kapha Dosha*
- *Amla Avasthapaka*-predominant of *Pitta Dosha*
- *Katu Avasthapaka*-predominant of *Vata Dosha*

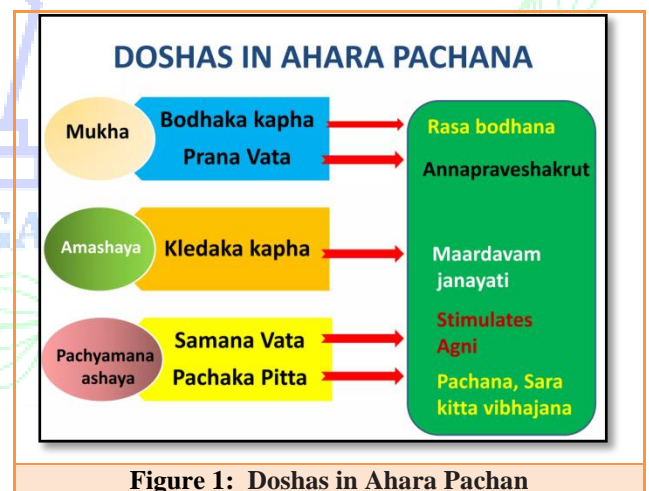


Figure 1: Doshas in Ahara Pachan

### 1. Madhura Avasthapaka: Formation of Kapha

#### Dosha :

Even though the ingested food contains six *Rasas*, the first stage of digestion is *Madhura Paka*.<sup>[4]</sup> During this stage, the ingested food is subjected to the initial phase of digestion where digestion takes place in *Urdwa Amashaya*. As soon as the food consisting of *Shad Rasa* is taken, sweetness (*Madhura bhava*) is manifested resulting in the *Udirana* of *Phenabhuta Kapha*. Here *Madhura Rasa* is subjected to *Paka* as it is predominant of *Prithvi* and *Jala Mahabhuta*. 1st stage of digestion gives rise to *Kapha Dosha* and *Madhura Rasa*

### 2. Amla Avasthapaka: Formation of Pitta Dosha:

*Madhura Avasthapaka* takes place in *Urdwa Amashaya* whereas the *Amla Avasthapaka* takes place in *Adho Amashaya*.<sup>[6]</sup> *Amla Rasa* has predominance of *Teja* and *Jala Mahabhuta*. *Jataragni* acts on food, which is already made into small fragments by teeth and breaks it into *Panchabhautika* components due to *Teja* and *Jala Mahabhuta*. They together constitute *Amla Rasa* and *Pitta Dosha*. The *Madhuribhava* of *Avasthapaka* seems to be ended by *Amlatwa* of *Pachaka Pitta*. The partly digested food of *Madhura Avasthapaka* moves into *Adho Amashaya* and enters into *Amlapaka*. During this process of digestion, the food remains in *Vidhagda* form which results in the formation of *Amlabhava* in *Pachyamanashaya* and *Udirana* of *Pitta* takes place. The second stage of digestion gives rise to *Pitta Dosha* and *Amla Rasa*.

### 3. Katu Avasthapaka: Formation of Vata Dosha :

The partly digested food is propelled from *Adho Amashaya* to *Pakwashaya* for the completion of digestion. When the food product reaches *Pakwashaya*, it gets further digested and dehydrated by *Agni* and it takes a bolus form resulting in *Katu*, which stimulates *Vata*. This stage occurs due to the separation of *Akasha* and *Vayu Mahabhuta*. They together constitute *Katu Rasa* and *Vata Dosha*. So, the third stage of digestion because of *Katu Bhava* leads to the origination of *Vata Dosha*.

#### Stages of Avasthapaka:

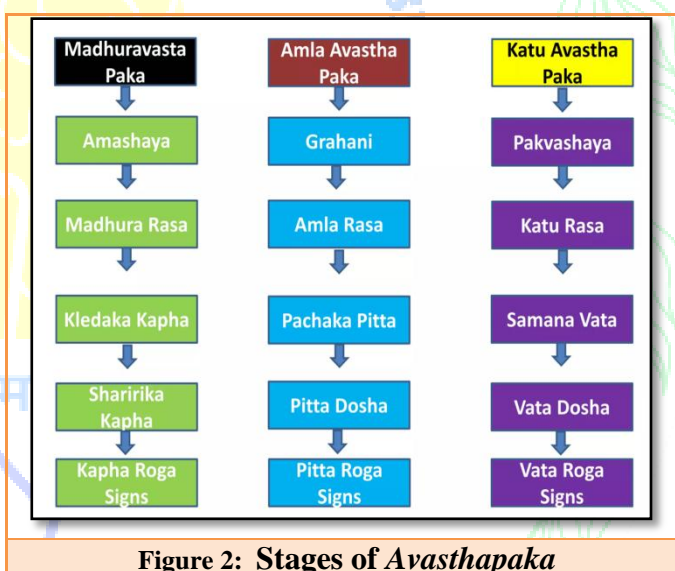


Figure 2: Stages of Avasthapaka

#### Discussion :

The *Doshas* are always there in body, but they keep undergoing imbalances. They need to be supported and brought back to balance for functions of body to run smoothly. *Ahara* that we take during various phases of digestion helps in formation of *Doshas*. *Ahara* we take regularly and subsequently keep nurturing and balancing *Doshas* in body. *Avasthapaka* (the process of digestion) includes *Madhura Avasthapaka*, *Amla Avasthapaka* and *Katu Avasthapaka*. *Madhura Avasthapaka* occur in *Amashaya* (from oral cavity to stomach), *Amla*

*Avasthapaka* occur in *Grahani* (small intestine) and *Katu Avasthapaka* occur in *Pakwashya* (large intestine). *Ahara* containing *Shada Rasa*, undergo digestion irrespective of the qualities such as *Madhura*, *Amla*, *Lavana*, *Katu*, *Tikta*, *Kashaya*. *Kapha Dosha Udirana* takes place during the *Madhura Avasthapaka*, *Pitta Dosha* and *Vata Dosha Udirana* take place during *Amla* and *Katu Avasthapaka* respectively. *Madhura Rasa* in *Koshtha* located above *Hridya*, replenishes *Kapha Dosha* and contributes to *Shareera Bala*. *Amla Rasa* expressly located between *Nabhi* and *Hridya* and by default *Pitta* gets replenished there. *Katu Rasa* particularly located below *Nabhi Pradesha* and by default *Vata* gets replenished there.<sup>[8]</sup>

#### Overview of *Avasthapaka*:

Table No.1 : Overview of *Avasthapaka*:

|                               |  |   |                                   |
|-------------------------------|--|---|-----------------------------------|
| <b>Avasthapaka</b>            | <i>Madhur Avasthapaka</i>                              | <i>Amla Avasthapaka</i>                         | <i>Katu Avasthapaka</i>           |
| <b>Avastha</b>                | <i>Pratham</i>   | <i>Dwitiya</i>                                  | <i>Trutiya</i>                    |
| <b>Sthan</b>                  | <i>Amashaya (Mukha to Urdhwa Amashaya)</i>             | <i>Grahani (Adho Amashaya to Grahani)</i>       | <i>Pakwashaya</i>                 |
| <b>Kaal</b>                   | <i>Bhojanottar 3-3 1/2 hrs</i>                         | <i>Bhijanottar 6-6 1/2 hrs</i>                  | <i>Bhojanottar 12 hrs</i>         |
| <b>Vighatak Mahabhut</b>      | <i>Prithvi and Jala</i>                                | <i>Teja</i>                                     | <i>Vaayu and Akasha</i>           |
| <b>Rasa Utpatti</b>           | <i>Madhur</i>  | <i>Amla</i>                                     | <i>Katu</i>                       |
| <b>Dosha Udirana</b>          | <i>Kapha</i>   | <i>Pitta</i>                                    | <i>Vata</i>                       |
| <b>Sharirdrisha Lakshanas</b> | <i>Alasya, Man data, Supti, T rupti, Mukh madhurya</i> | <i>KwachitA lpaPrama nat Antakosht hat Daha</i> | <i>Utsaha, Agnisan dhuksha na</i> |

When the person excessively indulges in *Kaphakara Ahara*, *Madhura Avasthapaka* predominates. *Ati Sampurna*, *Ati Madhura*, *Sheetha Snigdha*, *Avyayma*, *Divaswapna*, *Sheshmakara Ahara*, *Achintya* leads to the production of excessive *Kapha Dosha* leads to excessive nourishment leading to *Vridhi* of *Medo Dhatu* results in *Shthoulya*.<sup>[9]</sup> In this way excessive production of *Kapha Dosha* in *Madhur Avasthapaka* may produce *Kaphaja Vyadhi*. *Pitta* generated due to increased or prolonged *Vidaha Avastha* of digestion by excessive *Amla* nature of *Pitta* is termed as *Amlapitta*. Patients with *Amlapitta* indulge in *Virudha Bhojana*, *Vikritha Bhojana*, *Athyadika Amla*, and *Vidhaha Anna* resulting in digestion predominating with *Amla Avasthapaka*. Altered *Amla Avasthapaka* causes *Amlapitta*.<sup>[10]</sup> In this way excessive production of *Pitta Dosha* in *Amla Avasthapaka* may produce *Pittaja Vyadhi*. If the person excessively indulges in *Vishamashana*, *Ruksha Ahara*, *Athilanghana*, *Rathri Jagarana*, *Ati Vyayama*, *Vega Dharana*, *Chinthya* leads to *Vata Dosha* aggravation and disturbance of *Katu Avasthapaka* leading to *Dhushana* of *Apaana Vata* resulting *Vibhanda*.<sup>[11]</sup> In this way excessive production of *Vata Dosha* in *Katu Avasthapaka* may produce *Vataja Vyadhi*.

#### Conclusion:

Thus, there is no doubt that we carry *Dosha* predominance in our constitution and we inherit them right from moment of conception. There is also no doubt that *Doshas* already exist in our body right from beginning of our lives. But these *Doshas* are functional entities of our system. They are used and done during day long activities. They may go out of balance while getting involved in lot of activities in body. They may also undergo proportional, qualitative and quantitative imbalance, not only individually but also in comparison to other *Doshas*. *Aharapaka* occurs at different stages of *Avasthapaka*, in each stage, specific *Bhava* predominates leading to the formation of *Dosha*.



In *Madhura*, *Amla* and *Katu Avasthapaka Madhura*, *Amla* and *Katu Rasas* predominates and results in *Udirana* of *Kapha*, *Pitta* and *Vata Doshas* respectively. These maintain physiological homeostasis. If this physiological homeostasis is disturbed then it leads to *Vaishamy* of *Doshas*, which play a definite role in the *Samprapti* (pathogenesis), leading manifestation of *Vyadhi*.

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