

DHATU PACHAK YOGA**Brijesh R Mishra*¹, Abhishek B Mishra²**

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***Corresponding Author:** dr_brijeshm@yahoo.com**Abstract:**

Dhatu Pachak Yoga are the polyherbal formulations mentioned in the Charak Samhita and Ashtang Hridaya in the jvara adhikara. However, jvara is synonymous to vyadhi, hence it can be correlated that the treatment protocol for jvara can be used in any disease as per the yukti of the physician. One such important formulation is the dhatu pachak yoga. Mentioned according to the santatadi vishama jvara prakara; they are as follows- Rasapachaka yoga in Santata Jwara, Raktapachaka yoga in Satata Jwara, Mamsapachaka yoga in Anyuedyuhu Jwara, Medapachaka yoga in Triteeyak Jwara and Asthimajjapachaka yoga in Chaturthak Jwara. Yet, the importance of these five dhatupachaka yoga is not only confined to vishama jvara, but is used widely by physicians all over in the form of churna-vati-kwath to treat various other diseases, although the etio-pathology of all diseases begins with jvara, hence Dhatupachaka yoga is an important polyherbal set of formulations.

Keywords: dhatupachakyoga, polyherbal, vishama jvara,

Introduction: The tri-doshas maintain the stability and equilibrium of the body, however, if these three doshas are vitiated, they cause vikrti¹. Now, once these doshas get vitiated, they vitiate the dushya, which is the dhatu, which in turn manifests various signs and symptoms. Hence, to normalize the doshas, one has to think about the dushya. Because the association of dosha and dushya causes origin of a disease. Now, the first step in every disease is aam pachana. Because majority of the diseases are due to aam. This aamta may not only be at the jatharagni level, however, the commonly observed phenomenon includes aamta at dhatvagni level, for which knowledge of Dhatu Pachak Yoga is important. These Dhatu Pachaka yoga are mentioned in the Jwara Adhikara of Charaka and Ashtang Hridaya.

Dhatu Pachak Yoga: The following are the dhatu pachak yoga mentioned in charak samhita and Ashtang Hridaya; Indrayava (Kutaj beej), Patol patra and kutki constitute the santata jvara treatment and is commonly known as Rasapachaka yoga². Patol patra, sariva,

musta, patha and kutki constitute the satata jwara treatment and is commonly known as Rakta pachak yoga³. Nimba patra, patol patra, triphala, mridvika, musta and kutaj constitute the treatment of Anyedyushk jwara commonly known as mamsapachak yoga⁴. Kiratikta, guduchi, chandan and shunti constitute the treatment of tritiyaka jwara, commonly known as medo pachak yoga⁵. Guduchi, amlaki and musta constitute the treatment of chaturthak jwara commonly known as ashtimajja pachak yoga⁶. The above said yoga are specifically mentioned for vishama jwara. Santat jwara ved is continuous. Rasadi sakta dhatu, vatadi dosha, mutra and purisha all get vitiated. Now, there are 12 ashraya over which the chikitsa has to be carried out. The santat jwara is rasa ashrayi. This means rasa dhatu is primarily vitiated. Now, the main action of rasa dhatu is to provide nourishment to the body. Due to vitiation of rasa

dhatu in santat jwara this action is hampered. Hence this kind of jwara is associated with fatigue. In santat jwara, langhan, swedana etc, the commonly mentioned treatment protocol for jwara is to be followed. The physician has to consider saamta and niraamata of the body and then plan the treatment. Along with this, the body and the mind too have to be nourished. Now, the above said is only for santata jwara, however the other types of vishama jwara too need to be considered individually. The above said dhatu pachak yoga are majorly tikta rasa Pradhan. Although the above said pachak yogas are stated in the form of kwath yet along with evolution in the field of pharmacy they can be used in the form of ghanavati, vati, capsule, syrup. Tikta rasa being predominant of these pachak yogas is agni Deepak, sroto rodha nashak, ruchi kara and jwaraghna, hence the above combinations are formulated by the Acharayas.

Rasa pachak yoga:

	Kutaj⁷	Patol patra⁸	Kutki⁹
Botanical Name	Holarrhena antidysenterica	Tricosanthes dioica	Picorrhiza kurrooa
Family Name	Apocynaceae	Cucurbitaceae	Scrophularianaceae
Rasa	Tikta, katu, kashaya	Tikta	Tikta
Virya	Sheeta	Ushna	Sheeta
Vipaka	Katu	Madhura	Katu
Guna	Laghu, ruksha	Laghu and Snighdha	Laghu, rukhsa
Karma	Agnideepana, pachana, It should be used to digest rasagata ama	Patola is useful in Pitta and kahpajvara to digest doshas and to expel and	It has special action in jwara due to its tikta rasa. It digest

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	and sama doshes and to pacify niram doshas by its tiktarasa. It digests and pacifies rasagata doshas. Hence, should be used in santatajvara	pacify niram doshas. Hence, it is useful in rasagata vishamajvara.	rasa gata aam and pacifies kapha and pitta by its tikta rasa. It decoction should be used in vishama jvara. It removes constipation present in jvara.
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Rakta pachak yoga:

	Sariva ¹⁰	Patol ⁸	Kutki ⁹	Patha ¹¹	Musta ¹²
Botanical Name	Hemidesmus indicus	Tricosanthes dioica	Picorrhiza kurroo	Cissampelos pareira	Cyperus rotundus
Family Name	Asclapiadaceae	Cucurbitaceae	Scrophulariaceae	Menispermaceae	Cyperaceae
Rasa	Madhura, Tikta	Tikta	Tikta	Tikta, katu	Tikta, katu, kashaya
Virya	Sheeta	Ushna	Sheeta	Ushna	Sheeta
Vipaka	Madhura	Madhura	Katu	Katu	Katu
Guna	Guru and shighdha	Laghu and Snighdha	Laghu, ruksha	Laghu and teekshna	Laghu, ruksha
Karma	It being pitta shaman and amapachan, should be used to eliminate saraktanishthivana, daha, morcha, chhardi, pralapa and bhrama present in Raktagata jvara.	Patola is useful in Pitta and kahpajvara to digest doshas and to expel and pacify niram doshas. Hence, it is useful in rasagata vishamajvara.	It has special action in jvara due to its tikta rasa. It digests rasa gata aam and pacifies kapha and pitta by its tikta rasa. It decoction should be used in vishama jvara. It removes constipation present in jvara.	It eliminates fever because of tikta katu rasa. It acts on satat jvara. It digests and pacifies raktagata doshas.	It digests rasa gata and amashaya gata doshas. Hence should be used as dosha shaman in satat vishama jvara. It is useful in

						pitta jvara, sutika jvara, Stanyod bhava jvara. But should not be used in Jirna jvara.
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Mamsa pachak yoga:

	Nimba ¹³	Patol ⁸	Triphala ¹⁴	Mridvika ¹⁵	Musta ¹²	Kutaj ⁷
Botanical Name	Azadiracta indica	Tricosanthes dioica	-	Vitis vinifera	Cyperus rotundus	Holarrhena antidysentirica
Family Name	Meliaceae	Cucurbitaceae	-	Vitaceae	Cyperaceae	Apocynaceae
Rasa	Tikta, katu, kashaya	Tikta	Madhur, amla, katu, tikta, kashaya	Madhura	Tikta, katu, kashaya	Tikta, katu, kashaya
Virya	Sheeta	Ushna	Ushna	Sheeta	Sheeta	Sheeta
Vipaka	Katu	Madhura	Madhura	Madhura	Katu	Katu
Guna	Laghu ruksha	Laghu and Snighdha	Laghu, ruksha, sara	Snighdha mrudu	Laghu, ruksha	Laghu, ruksha
Karma	Nimba acts as amapachana. Should be used for alleviation of doshas in meda	Patola is useful in Pitta and kahpajvara to digest doshas and to expel and pacify niram	As visha maghna, it exerts its action by pachana and shodan of	To reduce daha, trisha and santap it is given in jvara.	It digests rasa gata and amashaya gata doshas. Hence should be	Agnideepana, pachana, It should be used to digest rasagata ama and sama doshes and

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	and mamsa dhatus in anyedushk a jvara. It also arrests vitiation of the vaginal discharges after delivery.	doshas. Hence, it is useful in rasagata vishamajvara.	doshas which are present in alina state in dhatus.		used as dosha shaman in satat vishama jvara. It is useful in pitta jvara, sutika jvara, Stanyod bhava jvara. But should not be used in Jirna jvara.	to capacity nirama doshas by its tiktarasa. It digests and pacifies rasagata doshas. Its bark digests and excretes mamsa gata doshas. Hence, should be used in anyadushkajvara
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Meda pachak yoga:

	Kiratikta¹⁶	Gudhuchi¹⁷	Chandana¹⁸	Shunthi¹⁹
Botanical Name	Swartia chiraita	Tinospora cordifolia	Santalum album	Ziziber officinalis
Family Name	Gentiniaceae	Menispermaceae	Santelaceae	Zinziberaceae
Rasa	Tikta	Tikta, katu, kashaya	Tikta, katu	Katu
Virya	Sheeta	Ushna	Sheeta	Ushna
Vipaka	Katu	Madhura	Katu	Madhur
Guna	Laghu ruksha	Laghu ruksha, mridu	Laghu ruksha	Laghu snigdha
Karma	Should be used as jvaragna being tikta. It digests ama and eliminates	It has its main action in jvara due to its tikta rasa	It digests ama and kapha – pitta associated with meda dhatu. Hence given in trityaka	Shunthi causes pachana of rasa gata ama and its sheeta prashaman being ushna;

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	digested doshas and removes trishna, bhrama and daha. Hence useful in tritiyak jvara		jvara	hence to be used in sheeta purva jvara.
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Ashthi majja pachak yoga:

	Gudhuchi¹⁷	Amalaki²⁰	Musta¹²
Botanical Name	Tinospora cordifolia	Embllica officinalis	Cyperus rotundus
Family Name	Menispermaceae	Ephorbiaceae	Cyperaceae
Rasa	Tikta, katu, kashaya	Madhur, amla, katu, tikta, kashaya	Tikta, katu, kashaya
Virya	Ushna	Sheeta	Sheeta
Vipaka	Madhura	Madhur	Katu
Guna	Laghu ruksha, mridu	Laghu, ruksha	Laghu, ruksha
Karma	It has its main action in jvara due to its tikta rasa	Useful in pittanubandhi jvara being sheeta. Its quatha be given with honey and sugar in pittaja, vata-pittaja and sanniparik jvaras. It carries out shodhana and pachana of dhatugata doshas excited in anyedyushka and chaturthika jvaras.	It digests rasa gata and amashaya gata doshas. Hence should be used as dosha shaman in satat vishama jvara. It is useful in pitta jvara, sutika jvara, Stanyod bhava jvara. But should not be used in Jirna jvara.

Conclusion:

The above dhatu pachak yogas although mentioned in context of vishama jvara,

yet they are commonly used today in not only pacifying jvara but also a few diseases related to dhatu. For example, rasa pachak yoga is used to treat various

disorders like pandu, kamala, artava sambhandi, irritability, mood swings etc. Ashthi pachak yoga used commonly to treat all kinds of arthritis, hair fall, graying of hair etc. Hence, these dhatu pachak yogas are a boon for practitioners today where by simply identifying the dushya one can easily know the involvement of the dhatu and prescribe these pachak yogas to the patient. Although these pachak yogas are to be consumed in the form of qwath, however due to hectic lifestyle this is evolved to the form of tablets, syrups etc.

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