



## Review Article

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### A REVIEW ON VIKARA DHATU VAISHAMYAM': AN APPRAISAL OF THE STATE OF DOSHAS AND DHATUS IN THE PATHOGENESIS OF DISEASES IN LIGHT OF CHARAKA SAMHITA

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#### ABSTRACT

As all the dosha, dhatu and mala are responsible for the retention of our body's homeostasis, all these three factors can be referred to as dhatu - 'the element which holds up our body. Any deviation from the normal qualitative and quantitative state of these three elements can be referred to as dhatu vaishmaya, which is responsible for pathophysiological changes in our body, which finally leads to the causation of diseases known as vikara. This deviation from the normal state can be in two ways - either in the form of aggravation/increment (known as vriddhi or prakopa) or regression/depletion (known as kshaya). In this article, the authors have tried to evaluate the state of dosha and dhatus during the pathological process of diseases, whether they remain in aggravated condition or depleted condition. From various textual understandings and evaluations of diseases' pathological processes and clinical features, it can be observed that dosha remains in its aggravated state during the pathogenesis of diseases and when it afflicts the dhatu - this results in the depletion of dhatu. Apart from two or three exceptions, in all types of conditions, this phenomenon of dosha vriddhi and dhatu kshaya can be observed conceptually as well as clinically. Thus, it can be concluded that the verse 'Vikara Dhatu Vaishamyam' refers to the altered state of dosha vriddhi and dhatu kshaya, which is responsible for the causation of vikara, i.e., diseases.

**Keywords:** Vikara, Vaishamyam, Dosha, Dhatu, Mala, Charaka Samhita

#### INTRODUCTION

According to Ayurveda, our body is composed of dosha (functional regulatory factors of the body), dhatu (major structural component of the body) and mala (waste products)<sup>1</sup>. When World Health Organization declares that health is a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity<sup>2</sup>, it seems that it echoes the age-old concept of health laid down by the scholars of Ayurveda thousands of years ago. In one of the fundamental treatises of Ayurveda, Sushruta Samhita, a state of health (termed as svasthya) has been defined as a balanced condition where dosha, agni, dhatu, mala do remain in equilibrium condition and perform their normal functions along with pleasantly disposed and contented mana (mind), indriya (senses) and atma (soul)<sup>3</sup>. According to modern science, a disease is a condition that negatively affects the structure or function of all or part of an organism, and that is not immediately due to an external injury<sup>4</sup>. In Ayurveda, the disease has been defined in many ways by different scholars, some in an applied sense like the association with any kind of misery is called disease<sup>5</sup> and some from basic pathophysiological view like alteration of equilibrium state between dosha, dhatus and malas in our body is called disease<sup>6</sup>. Our present statement reflects the latter view. In the 9<sup>th</sup> chapter of Charaka Samhita, Sutra sthana, while defining vikara (state of disease) and prakriti (state of normalcy), Acharya Charaka mentioned that - "Vikara Dhatu Vaishamyam Samyam Prakritiruchyate" - which can be stated as vikara is vaishamyam of dhatu and prakriti is samya of the same<sup>7</sup>. To understand the statement described above better, we have to dig down into the meanings of the two words - dhatu and vaishamyam.

**Meaning of Dhatu:** The primary function of 'Dhatu', as mentioned by Acharya Sharangdhara, is - "Dhatava Deha Dharanat"<sup>8</sup>. The word 'Dharana' literary meaning is 'holding, bearing, keeping, retention, preserving, protecting, maintaining, possessing etc.'<sup>9</sup>. So, we can say that which holds up our body or maintains our body's normalcy should be referred to as dhatu. From this perspective, doshas, dhatus and malas, in their respective normal condition, should be referred to as dhatu as all these factors are responsible for retaining our body's normalcy. Acharya Sushruta has accepted all three doshas, i.e. vata, pitta and kapha, as dhatu by saying that, 'Deha Etaistu Dharyate' - "the body is never without kapha, pitta and maruta (vayu) and even shonita (blood); the body is always supported by these"<sup>10</sup>. Again, in Charaka Samhita, dhatus have been classified into two categories - one is prasada dhatu (which should be taken for the essential structural components of the body like rasa, rakta, mamsa etc.), and the other is mala dhatu (should be taken for the waste materials like sweda, mutra, purisha etc.)<sup>11</sup>. From the above discussions, we can conclude that the word 'Dhatu' altogether refers to the three essential components, i.e., dosha, dhatu and mala, which are responsible for maintaining the body.

The process of genesis of any disease starts from the intake of nidana (causative factors), which leads to several alterations in the state of dosha, dhatu and mala, ultimately leading to the manifestation of diseases. While discussing the theory of Swabhavoparama Vada, Acharya Charaka mentioned that disturbance in the equilibrium of the causative factors causes an imbalance of the dhatus of the body. Conversely, maintaining the former's equilibrium maintains the latter's balance<sup>12</sup>. Thus, it can

be stated that in our body dhatu samya (state of equilibrium between dosha and dhatus) is dependent on several internal and external factors, alterations of which leads to the state of dhatu vaishamya (state of disequilibrium between dosha and dhatus) which is responsible for the manifestation of diseases. By the doctrine of 'Karya Karana Vada' (theory of cause and effect), if the occurrence of any disease is considered as 'karya' (effect), then the 'karana' (cause) responsible for it may be classified under three category - nidana - 'nimitta karana' (instrumental cause), dosha as 'samavayi karana' (inherent cause) and dosha-dushya sammurchhana as 'asamavayi karana' (non-inherent cause)<sup>13</sup>. If we consider by our central topic that, vikara is caused by vaishamya in dhatus only and not in doshas, this inference may lead us to a wrong conclusion. One of the fundamental differences between dosha and dhatu is that the former possesses the independent capability to vitiate itself along with other elements like dhatu and mala - 'Swatantryena Dustikatritwam Doshatwam', but the latter, i.e., dhatu lacks this quality<sup>14</sup>. So, the state of dhatu vaishamya should always be considered a secondary phenomenon about the effect of nidana sevana (intake of causative factors); the primary one should be dosha vaishamya. This is evident from the statement of Acharya Vriddha Vagbhata also, where he says that it is the inherent doshas within dhatus (as per the theory of 'Ashraya Ashrayee Bhava' dosha is considered as ashrayee, i.e. who takes shelter and dhatu is considered as ashraya, i.e. who gives shelter)<sup>15</sup> which is responsible for causation of diseases just like when we say 'burn caused by hot ghritha (clarified butter)' it refers to the inherent agni within ghritha which is responsible for burn<sup>16</sup>. Thus, dhatu vaishamya should always be considered a secondary factor for disease causation; the primary one should always be dosha vaishamya which is responsible for the former. So, by applying 'Uhya Nyaya,' we can conclude that the term 'Dhatu Vaishamya' actually refers to both dosha vaishamya and dhatu vaishamya. But to further understand the states of dosha, dhatu and mala in the pathogenesis of diseases, we have to evaluate the applied meaning of the term 'Vaishamya' by the principles of Ayurveda.

**Theoretical and Applied meaning of Vaishamya:** According to Sanskrit grammar, the word 'Vi' gives a meaning opposite to the idea contained in the conjoined primary word<sup>17</sup>, whereas the term 'Samya' stands for 'equality, evenness, equilibrium, equipoise, equal or normal state'<sup>18</sup>. So, the term 'Vaishamya' refers to the state of 'unevenness, inequality, oddness, disproportion or disequilibrium'<sup>19</sup>. The state of vaishamya can be interpreted in an applied sense as a state opposite to normal. In our Ayurvedic texts, the features of kshaya (depletion) and vriddhi (increment/aggregation) of dosha, dhatu, and mala have been described separately apart from their normal functions. Both these two states of kshaya and vriddhi should be regarded as a state of vaishamya. This can be supported by the view of Acharya Sushruta, where it has been said about the principle of treatment that the equilibrium state of dosha, dhatu and mala should be maintained (sama paripalya) through - 'Kshina Brimhayitavya'

(which is depleted should be nourished), 'Kupita Prashamayitavya' (which is aggravated should be mitigated) and 'Vriddha Nirharatavya' (which is greatly aggravated should be expelled out)<sup>20</sup>. This can be done by applying the principle of samanya (to increase the depleted elements) and visesha (to deplete the vitiated element). So, when Acharya Charaka defines vikara (disease) as - "any disturbance in the equilibrium state of dhatu is known as vikara", we should infer that it either causes disease or due to depletion or aggravation of dosha, dhatu and mala. By evaluating various descriptions of the pathogenesis of several diseases in Charaka Samhita, it can be said that<sup>21</sup>:

- In the pathogenesis of any disease, there must be dominancy of vriddha dosha (aggravated doshas) only and not of any kshina dosha (depleted dosha). Dosha kshaya (depletion of doshas) should be existed in the perspective of eka sthaniya (localized) or avarana janya (due to obstruction of channels) only.
- In the pathogenesis of any disease, there must be dhatu kshaya (depletion of dhatus). Wherever dhatu vriddhi occurs, it occurs as a localized phenomenon. apart from some disorders like meda roga, rakta pitta etc., all the other diseases follow this phenomenon.
- The same can be said regarding mala also.

Based on the above context in this study, the authors have tried to evaluate the concept of dhatu about the idea of vikara along with the state of dosha, dhatu and mala in the pathogenesis of diseases in light of Charaka Samhita.

According to Acharya Sushruta, the vitiated dosha moves around the body through different srotas (channels) and gets obstructed and localized where there is any kha vaigunya (impairment of channels) exists and subsequently afflicts the corresponding dushya (mainly dhatus) (the phenomenon is known as dosha dushya sammurchhana) resulting into srota dusti (vitiating of channels) which further gives rise to different diseases<sup>22</sup>. This process is known as vyadhi samprapti, or the pathogenesis of the disease (Figure 1). So, it can be said that for the production of diseases, three alterations (termed as vikriti) are essential, i.e. dosha vikriti, dhatu vikriti and srota vikriti, along with kha vaigunya, as evident from the following textual references from Charaka Samhita also (Table 1).

From the various verses regarding the pathogenesis of different diseases, as mentioned in Charaka Samhita, we can observe several altered states of various doshas, which all indicate dosha vikriti. A detailed list of these references is provided in the Table 2.

Likewise, regarding the state of dushya, mainly that of dhatus, we can identify many of the verses mentioning the dushya vikriti from Charaka Samhita. (Table 3).

**Table 1: Textual references from Charaka Samhita indicating Dosha, Dhatu and Srota Vikriti as an essential phenomenon in the pathogenesis of diseases**

'Vikritimapanastu (Dosha) Khalu Nanavidhai Vikarai Shariramapatapayanti' (Ch. Vi. 1/5) <sup>23</sup> (When vitiated, Doshas afflict the body with various types of diseases)	Indicating Dosha Vikriti as an essential phenomenon in the production of disease
'Swadhatu Vaishamya Nimittaja Ye Vikarasangya Vahava Sharire' (Ch. Su. 19/6) <sup>24</sup> (All the bodily diseases arising out of the disturbance of the equilibrium of Dhatus)	Indicating Dhatu Vikriti as an essential phenomenon in the production of disease
'Tadetat Srotasam Prakritibhutawanna Vikarairupa Sriyate Shariram' (Ch. Vi. 5/6) <sup>25</sup> (As long as these channels of circulation perform their normal functions, the body is free from diseases)	Indicating Srota Vikriti as an essential phenomenon in the production of disease

Table 2: Verses from Charaka Samhita indicating Dosha Vikriti in the pathogenesis of diseases

Textual verse indicating Dosha Vikriti	Name of disease	Main Dosha	Reference
'Taihetubhi Samutklishtam Pittam '	Raktapitta	Pitta	Ch. Chi. 4/7 [26]
'Kosthe Prakopam Samupaiti Vayu'	Gulma	Vata	Ch. Chi. 5/5 [27]
'Vahudrava Shleshma Dosha Vishesha'	Prameha	Kapha	Ch. Ni. 4/6 [28]
'Vatadayastrayo Dushtah '	Kushtha	Tridosha	Ch. Chi. 7/9 [29]
'Vayu Prakupitah '	Rajyakshma	Tridosha	Ch. Chi. 8/15 [30]
'Tairalpa Satvayo Malah Pradushta '	Unmad	Tridosha	Ch. Chi. 9/5 [31]
'Vibhranta Vahu Doshanam '	Apasmar	Tridosha	Ch. Chi. 10/4 [32]
'Pranaagnyapanan Samdushya'	Udara Roga	Vayu	Ch. Chi. 13/10 [33]
'Vayurapana...Pitta Sleshmanou Cha Prakopayati '	Arsha	Tridosha	Ch. Chi. 14/8 [34]
'Dosha Pitta Pradhanastu Yashya Kupyanti'	Pandu	Pitta	Ch. Chi. 16/4 [35]
'Samudirnam Yada Pittam'	Pandu	Pitta	Ch. Chi. 16/9 [36]
'Maruta Kupyati '	Swas	Vayu + Kapha	Ch. Chi. 17/17 [37]
'Sa Vayu Kupita'	Atisara	Vayu	Ch. Chi. 19/5 [38]
'Vayu Mahasrotasi Sampravridha'	Chhardi	Vayu	Ch. Chi. 20/7 [39]
'Pittanilou Pravridha'	Trishna	Vayu + Pitta	Ch. Chi. 22 / 5 [40]
'Madyotklishtena Doshena'	Madatyaya	Tridosha	Ch. Chi. 24/117 [41]
'Dusta Vata Pitta Kapha'	Vrana	Tridosha	Ch. Chi. 25/70 [42]
'Prithak Malah Swai Kupitai Nidanai'	Mutrakricchra	Vayu	Ch. Chi. 26/33 [43]
'Vayu Virvridha'	Vatashonita	Vayu	Ch. Chi. 29/10 [44]
'Vatalaya Samiranah Vivridha'	Yonitoda	Vayu	Ch. Chi. 30/9 [45]

Table 3: Verses from Charaka Samhita indicating Dushya Vikriti in the pathogenesis of diseases

Textual verse indicating Dushya Vikriti	Name of disease	Main Dushya	Reference
'Lohitam Cha Swapramanam Ativartate'	Raktapitta	Rakta	Ch. Ni. 2/4 [46]
'Bahvabaddham Medo Mamsam'	Prameha	Meda + Mamsa	Ch. Ni. 4/7 [47]
'Vridhdhena Raktanavarita Pathi'	Vatashonita	Rakta	Ch. Chi. 29/10 [48]
'Sa Alpa Rakta Alpa Medaska'	Pandu	Rakta + Meda	Ch. Chi. 16/6 [49]
'Apam Kshayat Hi Trishna'	Trishna	Apa + Rasa	Ch. Chi. 22/25 [50]
'Kaphasrik Pittani Sandushayatiha Vayu'	Shayathu	Rakta	Ch. Chi. 12/8 [51]
'Dushyan Sandushya Raktadin'	Vatashonita	Rakta	Ch. Chi. 21/22 [52]
'Dusta Twak Rakta Mamsa Ambu'	Kustha	Twak+Rakta+ Mamsa +Ambu	Ch. Chi. 5/9 [53]
'Buddhenivasam Hridayam Pradushya'	Unmad	Buddhi + Mana	Ch. Chi. 9/5 [54]

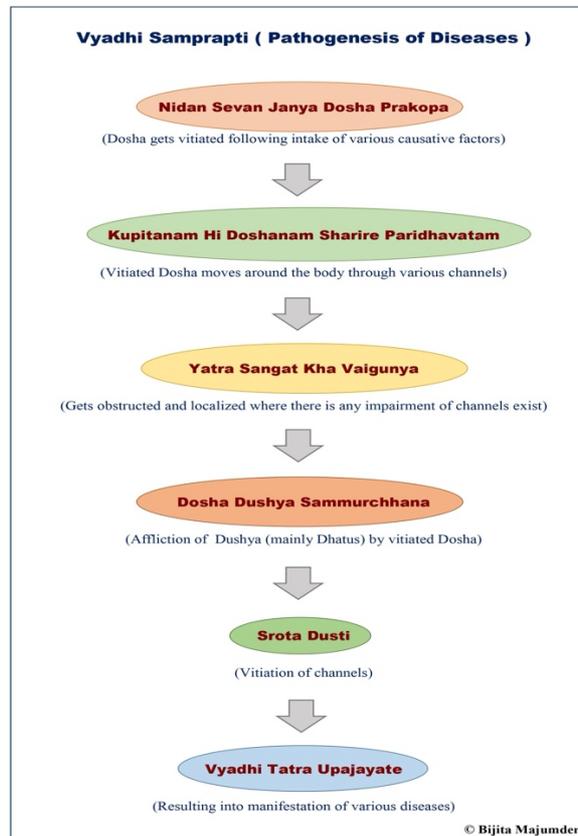


Figure 1: Vyadhi Samprapti (pathogenesis of diseases)

This status of Dosha and Dushya (mainly Dhatus) during the pathogenesis of diseases has been analysed and verified in the next section based on the literary information mentioned above.

## DISCUSSION

The genesis of disease starts with the intake of various causative factors, known as nidana sevana. So, before discussing the status of dosha and dushya during the pathogenesis of diseases, we should discuss the role of nidana or hetu in our body, which will help us better understand the applied aspect of the concept of dhatu vaishamya. Let's go through the definition of nidana mentioned by the great commentator of Madhava Nidana, Acharya Vijay Rakshit. We can draw a clear idea about the role of nidana in the causation of disease - "Seti Kartavyatako Rogotpadak Hetur Nidanam"<sup>55</sup>, i.e. the causative factors which give rise to disease through multiple actions are known as nidana. So, by 'Iti Kartavyata', one causative factor may produce many diseases, or one causative factor may produce only one single disease. Likewise, many causative factors may produce only one disease and, on the other hand, may produce multiple diseases<sup>56</sup>. Great contemporary scholar of Ayurveda, Prof. S. C. Dhyani, has commented that nidana plays three crucial roles in the human body - A. Dosha prakopana (vitiation of Dosha), B. Kha vaigunya (impairment of channels) and C. Dhatu dusti, i.e., Dhatu kshaya (depletion of body tissues)<sup>57</sup>. So, because of the intake of various causative factors, it gives rise to an imbalance between doshas and dhatus in the form of vitiation of doshas and depletion of dhatus. With this background, we may now try to evaluate the applied aspect of dosha vaishamya and dhatu vaishamya.

## Evaluation of Dosha Vaishamya in Pathogenesis of Diseases

The pathological process of any disease consists of six distinct phases known as Kriya Kala, which starts with the stage of dosha samchaya or accumulation of doshas within their native sites. Dosha samchaya leads to dosha prakopa (vitiation of doshas), followed by dosha prasara (mobilization of doshas from their native sites), which ultimately leads to sthana samshraya (localization within a particular channel) consequence of which has been already discussed previously and this leads to the manifestation of diseases<sup>58</sup>. The states of dosha samchaya, prakopa and prasara can be termed dosha vaishamya as these are away from the equilibrium state of dosha<sup>59</sup>. And again, it is understandable that only an aggravated dosha can go through the above phases, not a depleted one. So, from this perspective, we can say that dosha vaishamya refers to dosha vriddhi only and not dosha kshaya.

From the table 2, we can observe that in Charaka Samhita, many terminologies are used to denote the altered state of doshas during the pathogenesis of diseases like - dosha prakopa, dosha vriddhi, dosha dushti, utklishta dosha, sammurchhita dosha, uchchhrita dosha, udirna dosha etc. The grammatical meaning of these words has been tabulated in Table 4. By studying all these meanings of the different terminologies used to denote dosha vaishamya, it can be said that none of the terminologies indicates the depleted state of doshas. Instead, they suggest towards vitiated or aggravated state of doshas. So, from this perspective, we can say that dosha vaishamya refers to dosha vriddhi or dosha prakopa only and not dosha kshaya.

**Table 4: Grammatical meaning of different terminologies used by Charaka Samhita to denote Dosha Vaishamya**

Terminology	Meanings as per Sanskrit lexicon
Prakopa	Effervescence, excitement, raging, exasperating <sup>60</sup>
Vriddhi	To increase, augment, strengthen, elevate, exhilarate <sup>61</sup>
Dushti	Defilement, depravity, growing worse <sup>62</sup>
Utklishta	Excited, distressed, disquietude <sup>63</sup>
Sammurchhita	Coagulated, congealed, thickened, strengthened, intensified <sup>64</sup>
Uchchhrita	Raised, lifted, erected <sup>65</sup>
Udirna	Excited, increased, elevated <sup>66</sup>

While describing the various causative factors of different diseases, Acharya Charaka has mentioned several factors which are mentioned as vitiating factors for different doshas. There is direct mention of several dosha vitiating factors, which are mentioned under the causative factors of a disease caused by those doshas. To understand this similarity better, we have taken the example of factors responsible for the vitiation of vata dosha and causative factors of different diseases caused by vikrita vata dosha as described in Charaka Samhita (Table 5). The comparison indicates that disease can only be caused by vitiation or aggravation of doshas and not due to their depletion or diminution. So, from this perspective also, we can say that dosha vaishamya, about the causation of diseases, refers to dosha vriddhi or dosha prakopa only and not dosha kshaya.

While describing the various types of nanatmaja vikara (diseases caused by the participation of only one dosha), Acharya Charaka has advised to treat the vatajananatmaja vikara by application of madhura -amla - lavana rasa, snehana, ushna kriya etc.; pittajanatmaja vikara by application of madhura - tikta - kashaya rasa, shita upakrama while kaphajanatmaja vikara by application of katu - tikta - kashaya rasa, tikshna, ushna, ruksha upakrama<sup>73</sup>. All these therapeutic procedures possess the opposite qualities of vata, pitta and kapha. So, by applying these therapeutic procedures, only regression of the qualities of doshas is possible. That is to say; if the aggravation of dosha does not cause the

disease, i.e., dosha vriddhi / dosha prakopa, such a therapeutic process would not be beneficial as it will cause more regression in already depleted doshas. So, from this perspective also, we can say that dosha vaishamya, about the causation of diseases, refers to dosha vriddhi or dosha prakopa only and not dosha kshaya.

While describing the therapeutic procedures of all types of diseases, Acharya Charaka has mentioned the utility of samshodhan chikitsa (bio purification therapy) and samshaman chikitsa (pacifying therapy / conservative therapy)<sup>74</sup>. Both these treatments can be applied for aggravated doshas only and not depleted dosha as these will cause more qualitative and quantitative reduction of doshas. Thus, it can be said that dosha vaishamya, about causation of diseases, refers to dosha vriddhi or dosha prakopa only and not dosha kshaya.

While commenting on the verse 'Dosha Pravridha Swa Lingam ....' from the 17<sup>th</sup> chapter of Charaka Samhita, Sutra sthana great commentator Acharya Chakrapani Dutta himself has commented that, 'Doshas while in the state of diminution cease to manifest even their normal signs and symptoms. Doshas in the state of diminution do not vitiate the other dhatus to produce diseases like jwara etc. because they are weak'<sup>75</sup>. So, with this authoritative statement, we can finally consider that the kind of dosha vaishamya necessary for producing a disease refers to dosha vriddhi or dosha prakopa only and not to dosha kshaya.

In the pathogenesis of diseases, dosha kshaya can exist in terms of eka deshiya (localized) due to ashaya apakarsha or avarana. Eka deshiya dosha kshaya can be found in the sanga type of srotadusti (obstruction in the flow of the content of channels), like in jwara. In jwara, due to obstruction in rasavaha srotas, there is kshaya of ushna guna of pitta in amashaya and aggravation in ushna guna of pitta in sakha marga<sup>76</sup>. Due to ashaya apakarsha, in ruddhpatha kamala, there is kshaya of pitta dosha in kostha, but simultaneous aggravation is found in sakha marga<sup>77</sup>. In the case of avarana, there is an impairment in the function of avrita dosha<sup>78</sup>.

### Evaluation of Dhatu Vaishamyia in Pathogenesis of Diseases

From the description of dhatu paka as available in the 15<sup>th</sup> chapter of Charaka Samhita, Chikitsa sthana, it is evident that the formation of all the dhatus starts from ahara rasa. Ahara rasa converts into rasa dhatu by the action of dhatwagni, and each of the dhatus partially converts into the subsequent dhatus by their respective dhatwagni. This type of hypothesis of dhatu paka has been termed kshira dadhi nyaya (law of transformation)<sup>79</sup>. As per fundamental principles of Ayurveda, mandagni (diminution of the digestive and metabolic fire) is the root cause of all types of disease. When there is a diminution of agni, the whole process of formation of different dhatus will be impaired, resulting in the depletion of dhatus. So, in every type of disease, there will be depletion of dhatus. So, we can say dhatu vaishamyia, about the causation of diseases, refers to dhatu kshaya only.

From table 3, we can observe that, in some diseases, there is mention of the state of diminution of dhatus by using the term 'Alpa' like in trishna, pandu etc. In some diseases, the term dhatu dusti has been used, like in shayathu, kushtha etc. Only in three diseases is there explicit mentioning of dhatu vridhhi like in

raktapitta, prameha and vatashonita. In those diseases where any specific term has not denoted the state of dhatu vaishamyia, it should only be considered the state of dhatu kshaya.

When a vitiated dosha afflicts a dhatu, this indicates some sort of impairment within the dhatu. It is because, in the presence of vala (which can be compared with vyadhikshamatwa, i.e., immunity), which dhatus regulate, a disease cannot occur, or if it occurs, its strength will be much less. So, when there is impairment of vala, a dhatu becomes weaker, and it cannot resist itself against the vitiated dosha and gets afflicted by it. This impairment of dhatu or depletion of vala of dhatu should be attributed to various effects of nidana. So, when an already weaker dhatu gets afflicted by a vitiated dosha, it cannot get better. Instead, it results in more qualitative and quantitative depletion of dhatu.

Treatment is given from prameha, raktapitta, vatarakta and sthaulya in most other diseases, mainly doshashamak and dhatuvardhak. The main therapeutic preparations also indicate this way.

In many places, Acharya Charaka has mentioned the term 'Roagtikarshana', which refers to emaciation due to diseases. Such a condition can arise if only depletion of dhatu occurs in the pathogenesis of a disease.

In most diseases, the features of dhatu kshaya, as described in the 17<sup>th</sup> chapter of Charaka Samhita, Sutra sthana, are present in respect of those dhatus whose affliction by a vitiated dosha has produced the disease. Such findings indicate that there must be depletion of dhatu in the pathogenesis of a disease and that their increment is not possible. This kind of evaluation needs a large-scale clinical study. However, some of the examples are given below to justify our claim.

**Table 5: Comparison between factors responsible for vitiation of Vata Dosha and causative factors of different diseases caused by Vikrita Vata Dosha**

Causative Factors	Vata Prakopaka Nidan <sup>67</sup>	Vataja Jwar Nidan <sup>68</sup>	Vataja Gulma Nidan <sup>69</sup>	Vataja Unmad Nidan <sup>70</sup>	Vataja Grahani Nidan <sup>71</sup>	Vataja Kasa Nidan <sup>72</sup>
Ruksha Anna	+	+		+	+	+
Shita Anna	+	+	+	+	+	+
Laghu Anna	+	+			+	
Alpa Anna	+	+		+	+	+
Ati Vyavaya	+	+	+		+	+
Prajagarana	+	+				
Vishama Upachar	+	+	+	+		
Dosha Sravan	+			+		
Asrika Sravana	+	+				
Langhan	+				+	+
Ati Vyayama	+	+	+			
Ati Plavana	+					
Ati Cheshta	+					+
Dhatu Kshaya	+			+		
Chinta, Shoka	+	+	+	+		
Rogatikarshana	+		+			
Bhaya	+			+		
Vega Sandharana	+	+	+		+	+
Abhighat	+	+	+			
Ama Dosha	+		+			
Abhojana	+	+		+	+	
Shighra Yana	+		+			
Vishama Shayya	+	+	+			
Adhva	+		+		+	
Marmaghat	+					

**Table 6: Comparison between Dhatu Kshaya Lakshana and identical Lakshana ( Purvarupa + Rupa) of Dhatu Vaishamyajanya Roga**

<b>Dhatu Kshaya Lakshana</b>	<b>Dhatu Vaishamyajanya Roga Lakshana ( Purvarupa + Rupa)</b>	
<b>Rasa Dhatu</b> <sup>80</sup>	<b>Jwara Roga</b> <sup>81</sup>	<b>Pandu Roga</b> <sup>82</sup>
Sahate Shabdham Na Ucchai (Inability to hear loud sounds)	Shabda Asahatwam (Inability to hear loud sounds)	
Hridayam Tamyati (Palpitations)		Hridaya Spandan (palpitations)
Hrit Shula (Angina pectoris)	Hrid Vyatha (Angina pectoris)	
Swalpa Chesta (exhaustion)	Alsayam (exhaustion)	Shrama (exhaustion)
<b>Rakta Dhatu</b> <sup>83</sup>	<b>Pandu Roga</b> <sup>84</sup>	<b>Kushtha Roga</b> <sup>85</sup>
Parusha Twak (Roughness of skin)	Swedabhava - which leads to Parusha Twak (roughness of skin)	Parushya Twak (Roughness of skin)
Sphutita Twak (Cracking of skin)	Swedabhava - which leads to Sphutita Twak (cracking of skin)	
Mlana Twak (Loss of lustre)	Hata Prabha (Loss of lustre)	Vaivarnya (Loss of lustre)
Ruksha Twak (Dryness of the skin)	Ruksha (Dryness of the skin)	Ruksha Twak (Dryness of the skin)
<b>Mamsa Dhatu</b> <sup>86</sup>	<b>Raj Yakshma / Sosha</b> <sup>87</sup>	<b>Karshya</b> <sup>88</sup>
Sphika Griva Udara Sushkata (Emaciation of buttock, neck and abdomen)	Mamsa Parikshaya (Diminution of muscle bulk)	Sushka Sphika Udara Griva (Emaciation of buttock, neck and abdomen)
<b>Meda Dhatu</b> <sup>89</sup>	<b>Karshya</b> <sup>90</sup>	<b>Udara Roga</b> <sup>91</sup>
Sandhi Sphutan (Cracking of the joints)		Sandhi Ruka (Pain in joints)
Glanira Akshnou (Lassitude on eyes)		
Ayasa (exhaustion)	Vyayama Na Sahate (Comparable to exhaustion)	Alpeapi Vyayame Swasamrichhati (Exhaustion due to mild physical work)
Tanutwa Udarasya (Emaciation of abdomen)	Sushka Udara (emaciation of abdomen)	

In those diseases where the sanga type of srotadusti is found, there ekadeshiya vriddhi and ekadeshiya kshaya can be found among the dushya like in atisara, there is an aggregation of udaka within kostha found, but there is a regression of udaka within other parts of the body occurs.

## CONCLUSION

The equilibrium state maintains our body's homeostasis between dosha, dhatu and mala. Any disturbance in this equilibrium is known as vaishamyam, leading to the causation of diseases known as vikara. So, we can compare the state of samya with the state of homeostasis, where every dosha, dhatu and mala remain within their standard qualitative and quantitative limit and coexist with each other performing their normal functions without hampering the other elements. All the dosha, dhatu and mala are responsible for the retention of our body's homeostasis; hence all these three factors can be referred to as dhatu - 'the element which holds up our body. Any deviation from these three elements' normal qualitative and quantitative state is responsible for pathophysiologic changes in our body. This deviation from the normal state can be in two ways - either in the form of aggravation/increment (known as vriddhi or prakopa) or regression/depletion (known as kshaya). Due to several causative factors, accumulation of doshas occurs within their native sites, known as samchaya, which further leads to various other states like prakopa and prasara. The mobilized dosha in prasara state, when encounters any impairment within the channels (known as kha vaigunya) gets obstructed and localized, subsequently afflicts the respective dhatu related with that particular channel. So, from this point of view, it can be said that, during the pathogenesis of any disease, when a dosha afflicts a dhatu, it must afflict in its aggravated state only, as, in a regressive state, it can't afflict a dhatu. Now when a dhatu gets afflicted by a vitiated dosha, it must be in its compromised state. If it is in its normal state, its inherent

strength (known as vala or oja) would have resisted the affliction. Thus, when an already compromised dhatu gets afflicted by an aggravated dosha, it leads to a further compromised state, ultimately resulting in the depletion of dhatu. Apart from two or three exceptions, in all types of diseases, this phenomenon of dosha vriddhi and dhatu kshaya can be observed conceptually and clinically. Thus, it can be concluded that the verse 'Vikara Dhatu Vaishamyam' refers to the altered state of dosha vriddhi and dhatu kshaya, which is responsible for the causation of vikara, i.e., diseases.

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