

## Exploration of Dhatu Dushti in Disease.

Dr. Vasudha G. Asutkar<sup>1</sup>, Dr. Y. V. Joshi<sup>2</sup>,  
Dr. Sheetal G. Asutkar<sup>3</sup> and Dr. Amit Paliwal<sup>4</sup>

<sup>1</sup>Assistant Professor, Bharati Vidyapeeth Deemed University, College of Ayurved, Pune,

<sup>2</sup>Professor Bharati Vidyapeeth Deemed University, College of Ayurved, Pune

<sup>3</sup>Professor, Shri Ayurved Mahavidyalaya, Nagpur.

<sup>4</sup>Assistant Professor, Bharati Vidyapeeth Deemed University, College of Ayurved, Pune

**ABSTRACT:** In Ayurvedic theory and practice morbid state of Doṣa (The vitiating entity) is exhibited as a disease (Vyādhi). But the Doṣa can manifest themselves through the medium of Dhātus (structural unit of body). Body's vital competence depends on the qualitative & quantitative parameters of these Dhatu. In the Ayurveda system of medicine the disease pathogenesis is defined as a rooted combination of "Tridosha" (Vata, Pitta, Kapha) and "Dushya" (7 Dhatu and 3 Mala). Here the derangement in the Dosha is exhibited in the form of an abnormality in the definite Dhatu pattern. Ayurveda considers this "Dhatu exploitation" as a critical aspect which is estimated to be leading the disease pathogenesis as well as prognosis. The phenomenon of "Anusarpan" (i.e. "voyage of a disease pathogenesis") through Rogamargas (3 major pathways of disease), is well thought-out to depend majorly on Rakta Dhatu (Blood). This Anusarpan is acknowledged by Acharya Sushruta as "Prasara Awastha" (Spreading) of Doshas. Charaka Acharya also considers Rakta acting correspondingly to Vata Dosha (the moving entity) for the execution of Prasara (Spreading) of Dosha. Hence Rakta Dhatu has a latent exclusive role in diseases. Thus, the importance of Dhatu, and the importance of Rakta Dhatu in diseases needs to be explored for a better comprehension of disease onset and progress..

**Key words-** Dhatu, Rakta (Blood).

Evidence based medicine is the mantra of the modern era. Therefore, revalidation and revitalization is essential through research, in both fundamental and applied aspects of Āyurveda. The human body according to Āyurveda is nothing but confluence of Doṣa (The vitiating entity), and Dushya (Sufferer) Dhātu, and Mala. Their intimate relation do sustain in abnormal stages also.<sup>(1)</sup>

In Ayurveda Dhatu (Structural unit of body) represent strength and immunity. Though Dosha (The vitiating entity) is the doer (Karta)-basic unit for onset of pathogenesis they unavoidably need the (Karma- on which the Dosha manifest) for expressing themselves. The combination and execution of Nidana (cause), Dosha (Vitiatng entity) and Dushya (Sufferer) in a precise framework, actually decides the diverseness in disease pathogenesis.<sup>(2)</sup> The disarranged Doṣa when comes in contact with different Dhātu and Mala together with different location and etiological factors give rise to different form of disease.<sup>(5)</sup> This pathogenesis process comprises of two basic events as described in the following Sutra.<sup>(3)</sup>

- a) *Yatha dushtena doshena* - Nidana (causative factors), directing the Dosha Dushti & triggering the disease

pathogenesis, which is responsible for Dhatu Daurbalya (weakening of Dhatu)

- b) *Yathacha anuvisarpita* - Anusarpan (spreading of the Dushta Dosha), through the Rogamargas. In this process Rakta Dhatu has a major role to play.

Each Dhatu has its typical embedded structural and functional qualities. Transformation during pathogenesis brings some structural and functional disturbances in a normal constitution of a Dhatu and reflects specific characters. Ex-Gramya Ahara<sup>(4)</sup> causes

This process can be evaluated on the basis of Ayurvedic principles based on Dosha Gunas (properties).

This typical abnormal condition of a Dhatu is referred as Dhatu Dushti (vitiating Dhatu). This Dhatu Dushti is represented by various Dhatu Awastha (deranged condition of Dhatu)<sup>(6)</sup>

These Awastha are found at various stages of the disease, as the disease progresses. Grasping and treating these Awastha in right time can check a disease pathogenesis and even prognosis. A vitiated Dhatu Awastha as found in texts are classified as - 1) Kshaya 2) Vriddhi 3) Dushti Awasthas. Ex-Visarpa- Twak, Rakta, Mamsa, Lasika- **Dushti**.<sup>(7)</sup> The Dushti Awastha of Dhatu can be

explored from the following terms found in texts indicating DhatuDushti. Ex- In Raktapitta-SaptaDhatu- **Swinnatwa**(perspiration) is described.<sup>(8)</sup> In Kushtha-Twak, Rakta, Mamsa, Lasika, Sirā -**Shaithilya**(to let pass) is described.<sup>(9)</sup> In Visarpa-Twak, Rakta, Mamsa, Lasika-**Klinnatva**(Accumulation of unduemosture), **Shirnatva**(Perishable)<sup>(10)</sup>.

Development of DhatuAwasthas in different disease can be analyzed through the Ayurvedic principles such as –

Amshamshakalpana (Action of-properties of Dosha on Dhatu in a typical manner-. i.e permutations & combination of properties of one or more Dosha).

Vata	Rūkṣa, Cala, Sūkṣma, Laghu	Stanya, Rakta, Twak - Twak,Mamsa-----	Phenilatva (froathy) Tanutva (Emaciation) Shosha (decication) <sup>(33)</sup>
Pitta	Uṣṇa, Drava, Snigdha , Tikṣhṇa / +	Rasa, Rakta, Māmsa	Klinnatva. <sup>(30)</sup> Paka,(Ripening) <sup>(34)(35)</sup> Kotha.(Gangrene) <sup>(16)</sup>
Kapha	Guru, Manda, Sthira (in diffrringproportios)	Rakta, Māmsa	Grathitava,( Knotted) <sup>(32)</sup> Ghana (Copious) <sup>(31)</sup> Bahalatva .
Pitta, Kapha	Drava , Snigdha, + ushna	Māmsa, Twak, Rakta	Śaithilya ,Abaddha <sup>(11)</sup>
Vata Pitta	Rūkṣa,Khara,Sūkṣma+Uṣṇa, Tikṣhṇa,Laghu,Sara +	Māmsa , Twak	Śirnatva , Śātanaa (Causing to fall)

By knowing the factors involved in pathogenesis, sometimes the successive Awasthas can be predictable. As these are found to have affinity to proceed towards particular tracks of progression. These are readily quoted in CharakSamhitaNidanaSthana as- Agneya (towards warmth- can be wet or dry), Vayaviya (dry-cold), Saumya(wet-unctous-cold)<sup>(12)</sup>.

Ex- Awasthas found successively in Vatavyadhi- with the responsible properties (Amshamshakalpana)<sup>(13)</sup>

Rūkṣatva-Drying	Rūkṣa
Parūkṣatva- increased dryness	Rūkṣa,Khara+++
Śoṣaṇa	Rūkṣa+, Khara(++),Uṣṇa
Sankocana(Atrophy)	Rūkṣa++,Khara++ , Kathiṇa
Akshepa(Tremors)	Rūkṣa, Khara, Kathiṇa,Sheeta

These successive Awasthas occurring in one or more Dhatus, from initial to final stages of disease, have tendency to lead a Dhatu towards deterioration. Also the disease prognosis becomes bad due to it<sup>(14)</sup>. Ex-

Visarpa,Kushtha	Mamsa,Twak,Rakta	Stage-1 Shaithilya,Tanutva <sup>(15)</sup>	Stage-2 Shirnatva <sup>(10)</sup>	Stage-3 Shatana— PakaKotha <sup>(16)</sup>
Vatavyadhi	Asthi	Bheda pain <sup>(17)</sup>	Souśirya(hollowness) <sup>(18)</sup>	Śoṣa <sup>(18)</sup>

#### Ashrayashrayibhava-(Substrate & Substratum relation of Dosha&Dhatu)-

The concept of (Substrate & Substratum relation of Dosha&Dhatu)- is pacified prominently in case of RaktaDhātu, being the substrate of Pitta is more prone to DhātuAvasthās due to Pitta i.e more than 50% of them..Ex-Askanditatva(Not coagulating) Pāka, Vidāha, Swinnatva, Utsanna(raised), Udrikta-Predominant, Ulbaṇa- comparatively increased.<sup>(19)(20)(21)(22)</sup>.

Panchamahabhautik constitution (dominant element amongst the 5 elements)-

The proneness of a Dhatu towards a particular Awastha depends on the Mahabhautik constitution (dominant element amongst the 5 elements) of that Dhatu. Ex-Phenila, PicchillaAvasthās are only

found in Drava Dhātus. - Śātana, Dāraṇa is separation of a portion of Dhātu structure which requires Ghana, Sthira, Sthooladhātu like Māmsa, Sirā, Twak etc. - Askanditatva in Rakta it's particularly due to Śītoṣṇa, Sara, Drava etcGuṇas in RaktaDhātu ,Saumyāgneya nature,(Jala+Agni)constitution.

The concept of Anusarpan (spreading of the DushtaDosha)-

In the Ayurveda system of medicine RaktaDhatu has a remarkable position in our body. It is considered as the symbol of life, one of the 10 dwelling spots of Prana(liveliness) in our body. It is the basic nutritional currency of all other Dhatus

and hence is said to highly protected. Body's vital competence i.e strength, complexion happiness and wellbeing depends on Rakta.<sup>(23)</sup> Spreading of vitiated Dosha is the root cause of onset of a pathogenesis along with Nidana. Though Dosha are the triggering factors for pathogenesis, still Rakta amongst the 7 Dhatus is considered to be equally potent for execution of it by the Acharyas<sup>(24)</sup>.

Sushruta- Prasara (Spreading of Dosha). one of the Shatkriyakala (6 stages of Dosha manifestation in pathogenesis). Among the 15 ways of Dosha Prasara, 8 ways are with the help of Rakta. (Rakta= Agni+ Jala Mahabhuta/elements-capable of stimulating and travelling).<sup>(25)</sup>

Charaka- Dravatva (Liquidity) and Saratva (stimulating) qualities of Rakta are acknowledged as the key factors that act correspondingly to Vata (the only moving entity among Dosha) in execution of a disease pathogenesis.<sup>(26)</sup>

Thus vitiated Rakta carries the foundation of various pathogenesis. Hence when a disease is not found to get cured with its defined line of treatment, addition of Rakta treatment to it is advised to achieve success in its treatment.<sup>(27)</sup> Rakta can lead the path of pathogenesis as seen from evidence of Rakta properties in successively deteriorating Awasthas.<sup>(9)(28)</sup>

Kushtha	Mamsa	Saithilya - Snigdha + Drava + Sara Klinnatva - Snigdha + Uṣṇa + Drava Pāka - Snigdha + Uṣṇa + + , Kotha - Snigdha + Drava + Tikṣṇa Sātana - Uṣṇa + Laghu + Sara + Tikṣṇa + + +
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## CONCLUSION-

- Steps in Pathogenesis bring disturbances in normal Dhatu constitution and reflect specific characters in it, referred as (Dushti) vitiated Dhatu Awastha.
- Dushti Awastha of Dhatu, found scattered in various disease pathogenesis can be logically explored and classified on basis of Principles of Ayurved.
- One or more Doṣa produce different Avasthās in a Dhātu by Amśāmsakalpanā.
- Awasthas of Dhatu proceed towards particular tracks of progression. Agneya, Vayaviya, Saumya.
- Successive Awasthas can lead a Dhatu towards deterioration.

- The proneness of a Dhatu towards a particular Awastha depends on the Mahabhautik constitution of that Dhatu and Ashrayashrayibhava (of Dosha and Dhatu)
- Vitiated Rakta Dhatu, acting significantly in execution of Prasara (spreading of Doshas) carries the foundation of various pathogenesis.

Thus by being aware of the underlying nature of Dhātu condition, the onset and progress of pathogenesis can be grasped which can ensure an increased success rate of treatment as demanded in the Naimittik Rasayan concept.<sup>(29)</sup>

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