



Review Article

www.ijrap.net

(ISSN Online:2229-3566, ISSN Print:2277-4343)



DHATU PRADOSHAJA VIKARA: A REVIEW

Padmaja Rani Panda ^{1*}, Sarita Mohanta ²

¹ PG Scholar, Department of Roga Nidana Evum Vikriti Vigyan, Govt. Ayurvedic College & Hospital, Balangir, Odisha, India

² Professor & HOD, PG Department of Roga Nidana Evum Vikriti Vigyan, Govt. Ayurvedic College & Hospital, Balangir, Odisha, India

Received on: 09/10/24 Accepted on: 20/11/24

*Corresponding author

E-mail: padmajaranipanda47@gmail.com

DOI:

ABSTRACT

The oldest known medical science is Ayurveda. It has classified that the body of human composed of three fundamental components Dosha, Dhatu and Mala. Among them Dhatus are mostly solid constituents of the body as they hold the body and represent specific functions like prinana, Jivana, lepana etc. Any type of Dhatu deformity can have a significant impact on the body and may be the outcome of several illnesses. Along with the Dosha, Dhatus are also involved in emergence of diseases and creating any structural or functional in any dhatu could be beneficial in the line of treatment. The concept of dhatu Pradoshaja in Charaka and Sushruta Samhita has been the subject of a particular chapter. Our Acharyas have mentioned many disorders in which a particular Dhatu is affected more and named them as Dhatu-Pradoshaja vikara. An attempt is made to review and discuss the ideas of Dhatu-Pradoshaja vikara in this article.

Keywords: Dhatu, Dosha, Mala, Dhatu pradoshaja vikara, Ahara, Prinana, Lepana

INTRODUCTION

Ayurveda deals with the equilibrium or the harmony of both mind and physical body for a healthy life. “Dōṣadhātumalamūlaṁ hi śarīraṁ”¹ - According to Ayurvedic Dosha, the body's three roots are Dhatu, Mala, and Dhatu. Any variation in these three elements can result in the development of many diseases. Additionally, there are seven Dhatus that make up the body: Rasa, Rakta, Mansa, Meda, Asthi, Majja, and finally, Shukra. Every Dhatu is derived from its predecessor, and Ahara Rasa creates the first Dhatu, called Rasa Dhatu. All Dhatus are roots of respective Srotas. Owing to their significant roles, srotas are vital to an individual's well-being. When the Vitiated Dosha resides in Dhatu, Mala, or in any other location, it generates various kind of sickness called Vikara and vitiated Doshas are linked to a specific Dhatu and cause diseases is known as Dhatu Pradoshaja Vikara². Here an attempt is made to review all the Dhatu pradoshaja vikara mentioned in both Charaka and Sushruta Samhita.

Rasa Dhatu Pradoshaja Vikara

Most of the symptoms of Rasa Pradoshaja Vikara are similar with the increase of kapha dosha lakshana. Both Kapha and Rasa will contaminate with each other. So, the symptoms like slow digestion, heaviness of the body, indigestion, weakness, lethargy, etc are apparent. When Dosha is situated in Rasa Dhatu, they produce Rasa Pradoshaja Viakar.^{3,4}

Roga/Vikara	Charaka	Sushruta
Hrilaasa	✓	✓
Gaurava	✓	✓
Anga marda	✓	✓
Jwara	✓	✓
Pandu Roga	✓	✓
Srotasa Rodha	✓	✓

Anga sada	✓	✓
Karshyam	✓	✓
Akala vali	✓	✓
Akala palita	✓	✓
Tandra	✓	--
Klaibya	✓	--
Agni Nasha	✓	--
Anna Ashridha	--	✓
Arochaka	--	✓
Avipaka	--	✓
Atripty	--	✓
Hridroga	--	✓
Vairasya	--	✓

Rakta Dhatu Pradoshaja Vikara

Many symptoms mentioned in Rakta Pradoshaja Vikara are similar to the symptoms caused due to vitiation of pitta. Due to this inflammation is a common symptom seen in Rakta Pradoshaja Vikara. When Dosha is situated in Rakta Dhatu, they produce Rakta Dhatu Pradoshaja Vikara.^{5,6}

Roga/ Vikara	Charaka	Sushruta
Kustha	✓	✓
Visarpa	✓	✓
Pidika	✓	✓
Nilika	✓	✓
Tilkalaka	✓	✓
Vyanga	✓	✓
Plihavridhi	✓	✓
Vidradhi	✓	✓
Gulma	✓	✓
Akala palita	✓	✓
Arsha	✓	✓
Asrigdara	✓	✓
Rakta Pitta	✓	✓

Guda, Asya, Medhra Paka	✓	✓
Kamla	✓	--
Piplika	✓	--
Dradru, Charmdala, Pama	✓	--
Shwitra	✓	--
Kotha	✓	--
Rakta mandala	✓	--
Indralupta	--	✓
Nyacha	--	✓
Arbuda	--	✓
Angamarda	--	✓

Mansa Dhatu Pradoshaja Vikara

When vitiated kapha increase and add up to the of muscle tissue, there is abnormal growth of muscle tissue in different body parts. For example, piles, goiter, myoma, cystic tongue edema etc. These are due to Doshika Involvement in Mamsa Dhatu. This is known as Mamsa Pradoshaja Vikara.^{7,8}

Roga / Vikara	Charaka	Sushruta
Adhimansa	✓	✓
Arbuda	✓	✓
Upjihva	✓	✓
Galshundika	✓	✓
Alaji	✓	✓
Galganda	✓	✓
Gandamala	✓	--
Putimansa	✓	--
Galashaluka	✓	--
Arsha	--	✓
Adhijihwa	--	✓
Upkusha	--	✓
Mansa sanghata	--	✓
Austha prakopa	--	✓

Meda Dhatu Pradoshaja Vikara

Due to the close relationship, Kapha and Meda always have a tendency to contaminate one another. For example, when Kapha becomes vitiated, the fat tissue gets contaminated Kapha, and vice versa. Thus, compared to other doshas, fat tissue is always more likely to become morbid when vitiated Kapha is present.^{9,10}

Roga/ Vikara	Charaka	Sushruta
Granthi	All Poorva Rupa of Prameha	✓
Vridhi		✓
Galganda		✓
Arbuda		✓
Austhakopa		✓
Madhumeha		✓
Atisthaulya		--
Atisweda		--

Asthi Dhatu Pradoshaja Vikara

Simultaneous vitiation of Asthi and Vata in Asthi pradosha leads to many types of bone related diseases. Both bone tissue and Vata have reverse relationship with each other. This indicates that as Vata rises, bone tissue density and quantity decrease, and when Vata falls, bone tissue quantity and density increase.^{11,12}

Roga / Vikara	Charaka	Sushruta
Adhiasthi	✓	✓
Adhidanta	✓	✓
Asthitoda	✓	✓
Asthisphola	✓	✓
Kunakha	--	✓
Kesha, Loma, Nakha, Shram Shru Dosh	✓	--

Majja Dhatu Pradoshaja Vikara

The bone marrow is one of the several tissues that contain Kapha. Because Kapha and bone marrow tissue have a close association and are closely related, they can effortlessly vitiate one another and cause bone marrow associated disorder such as giddiness, feeling of darkness in front of the eyes etc.^{13,14}

Roga/Vikara	Charaka	Sushruta
Tamodarshan	✓	✓
Murcha	✓	✓
Bhrama	✓	✓
Parva shoola	✓	✓
Netra Abhisya	--	✓

Shukra Dhatu Pradoshaja Vikara

When there is any type of Dusthi in Dhatu by any Dosha, it causes disease like Klaibya, Apraharsa, Shukrashmari, Shukrameha etc.^{15,16}

Roga/ Vikara	Charaka	Sushruta
Klaibya	✓	✓
Apraharsa	✓	✓
Shukrashmari	--	✓
Shukrameha	--	✓
Shukra dosha	--	✓

Treatment

Rasa Dhatu Pradoshaja Vikara – It is said that langhana is the only remedy for Rasa Pradoshaja Vikara.¹⁷

Rakta Pradoshaja Vikara – For the management of Rakta Pradoshaja Vikara, Acharya Charaka has recommended Rakta and Pitta Nashak Kriya. He has also suggested Virechana, Upavasa, and the bloodletting procedure.¹⁸

Mansa Pradoshaja Vikara – In these disease Samshodhana, Kshara Karma, Agnikarma are done.¹⁹

Meda Pradoshaja Vikara – These are treated using a variety of Dravya that have the properties of Vata, Kapha, and Meda Nashaka; Ruksha, Ushna, and Tikshna Dravya are used in Basti. Madhu and Takrarishta are also recommended. It is also recommended to use Shilajatu with Agnimantha Swarasa and Brihat Panchmula with honey. For the treatment of Meda Dhatu Pradosaja Vikara, Ahara Dravya such as Priyangu, Shyamaka, Yavaka, Yava, Kulatha, Mudaga, Adhaki, and Patola are indicated by Charaka; physical acts such as Prajagrana, Vyavaya, and Vyayama, as well as mental stress known as Chinta, are indicated.²⁰

Asthi Pradoshaja Vikara – Basti treated by Ksheera and in Tikta Aushdha are also shown, as is the Asthi pradoshaja Vikara Panchakarma procedure.²¹

Majja and Shukra Dhatu Pradoshaja Vikara – These Vikara are managed by Vamana and Virechana, Vyayama, Madhura, and Tikta Rasa Pradhana Anna.²²

Causes of Dhatu Imbalances

Dietary Habits: Eating unbalanced or incorrect foods that aren't compatible with one's constitution (Prakriti).

Lifestyle Choices: Insufficient sleep, inactivity, and sedentary lives.

Mental Stress: Long-term anxiety, emotional instability, and stress.

Environmental Factors: Toxin exposure, seasonal variations, and pollution.

Digestive Issues: Weak Agni (digestive fire) causing poor digestion and nutritional absorption.

Genetic Predispositions: Inherited characteristics that affect the body's ability to withstand stress and withstand injury.

DISCUSSION

Importance of Ayurveda

1. A Comprehensive Knowledge of Illness and Health: According to Ayurveda, well-being is the result of a dynamic balance between different physiological components and functions. Dhatu Pradoshaja Vikara emphasizes that health is a state of balance and harmony rather than the absence of sickness, and it offers an organized approach to comprehend how imbalances at the tissue level can result in disease.

2. Chronological Pathology: - Dhatus are essential to the muscular form. As a result, their imbalances may have far-reaching effects that impact the entire organism in addition to specific organs or systems. Having a systemic perspective is essential for managing health care holistically.

3. Personalized Diagnosis and Treatment: An understanding of which Dhatus are affected is crucial to Ayurveda's emphasis on tailored care. This is the foundation for figuring out the right food, way of life, and medical interventions based on each person's unique constitution (Prakriti) and present imbalances (Vikriti).

4. Health Prevention: - Ayurvedic practitioners can intervene to prevent minor difficulties from progressing into more serious diseases by identifying early indicators of Dhatu imbalances. Preventive care is emphasized here, which is in line with Ayurveda's basic objective of preserving health.

5. Integration with Additional Ayurvedic Ideas: Dhatu Pradoshaja Vikara meshes well with other Doshas (Vata, Pitta, Kapha), Agni (digestive fire), and Malas (waste products) concepts in Ayurveda. This thorough integration makes it possible to address wellbeing and health from all angles.

Importance in Treatment

1. Targeted Therapeutic Strategies: Understanding which Dhatu is affected enables practitioners to devise highly specific therapeutic strategies. For instance, strengthening herbs and nutrients are used for a weakened Asthi Dhatu (bone), while cooling and detoxifying treatments might be employed for an imbalanced Rakta Dhatu (blood).

2. Dietary Adjustments: Tailoring the diet to support specific Dhatus is a cornerstone of Ayurvedic treatment. For example, protein-rich foods are encouraged to support Mamsa Dhatu (muscle), while iron-rich foods are recommended for Rakta Dhatu (blood).

3. Herbal Formulations and Rasayana (Rejuvenation): Ayurvedic treatment often includes the use of specific herbs and herbal formulations designed to nourish and balance particular Dhatus. Rasayana therapies further rejuvenate and strengthen the tissues, enhancing overall vitality.

4. Panchakarma (Detoxification) Procedures: Panchakarma treatments are tailored to cleanse the body at the Dhatu level. For instance, Virechana (therapeutic purgation) might be used to detoxify Meda Dhatu (fat), while Basti (medicated enemas) can be employed to address imbalances in Majja Dhatu (bone marrow and nervous tissue).

5. Lifestyle Modifications: Individualized lifestyle recommendations are made to support the health of specific Dhatus, including sleep hygiene, exercise routines, and stress management techniques.

6. Mental and Emotional Support: Recognizing the interconnection between mind and body, Ayurvedic treatment for Dhatu Pradoshaja Vikara also addresses mental and emotional well-being. Practices like meditation, Pranayama (breath control), and counselling are often integrated into treatment plans.

CONCLUSION

From the 4th stage of Shatkriyakala (Sthanasamshraya) we can identify from the disease that which Dhatu is involved. So, we can give Dhatu specific management accordingly. Dhatu Pradoshaja Dosha is the primary cause of the diseases known as Vikara, which affects Dhatus. Recognizing Dhatu Pradoshaja Vikara provides a thorough understanding of the functioning of body tissues and the ways in which imbalances can lead to illnesses. Ayurveda seeks to enhance holistic health by restoring balance through a combination of cleansing, rejuvenation therapies, lifestyle modifications, certain medicines, and dietary adjustments. Samhitas makes obvious indications of this. Understanding Dhatu Pradoshaja Vikara can be highly beneficial for treating a number of illnesses.

REFERENCES

1. Ambikadutta sashtri, Ayurvedatatwa sandipika Sushruta Samhita sutrasthana Doshadhatumalakshyavridhi vigyaniya 15/3, Chaukhamba publications, edition: Reprint 2019
2. Ambikadutta sashtri, Ayurvedatatwa sandipika Sushruta Samhita sutrasthana Vyadhisamud- deshiyadhyaya 24/19, Chaukhamba publications, edition: Reprint 2019
3. Kashinathpandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashit apitiya adhyaya 28/9-10, Chaukhamba Bharati Academy, Reprint 2019
4. Ambikadutta sashtri, Ayurvedatatwa sandipika Sushruta Samhita sutrasthana Vyadhisamuddeshiy adhyaya 24/10, Chaukhamba Sanskrit sansthan, edition: Reprint 2019
5. Kashinath pandit & Gorakhnath chaturvedi, Vidyotini vakhya Charaka Samhita sutrasthana vividhashitapitiy adhyaya 28/11-12, Chaukhamba Bharati Academy, Reprint 2019
6. Ambikadutta sashtri, Ayurvedatatwa sandipika, Sushruta Samhita sutrasthana Vyadhisamuddeshiy adhyaya 24/11, Chaukhamba publications, edition: Reprint 2019
7. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitiy adhyay 28/13-14, Chaukhamba Bharati Academy, Reprint 2019 s
8. Ambikadutta sashtri Sushruta Samhita sutrasthana Vyadhisamuddeshiy adhyaya 24/12, Chaukhamba publications, edition: Reprint 2019
9. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitiy adhyay 28/15, chaukhambha Bharati Academy, Reprint 2019
10. Ambikadutta sashtri, Ayurvedatatwa sandipika, Sushruta Samhita sutrasthana Vyadhisamuddeshiy adhyaya 24/13, Chaukhamba publications, edition: Reprint 2019

11. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitay adhyaya 28/16, Chaukhamba Bharati Academy, Reprint 2019
12. Ambikadutta sashtri, Ayurvedatatwa sandipika Sushruta Samhita sutrasthana Vyadhisamuddeshiy adhyaya 24/14, Chaukhamba publications, edition: Reprint 2019
13. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitay adhyaya 28/17, Chaukhamba Bharati Academy, Reprint 2019
14. Ambikadutta sashtri, Ayurvedatatwa sandipika Sushruta Samhita sutrasthana Vyadhisamuddeshiy adhyaya 24/15, Chaukhamba publications, edition: Reprint 2019
15. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitay adhyaya 28/18-19, Chaukhamba Bharati Academy, Reprint 2019
16. Ambikadutta sashtri, Ayurvedatatwa sandipika Sushruta Samhita sutrasthana Vyadhisamuddeshiy adhyaya 24/16, Chaukhamba publications, edition: Reprint 2019
17. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitay adhyaya 28/25, Chaukhamba Bharati Academy, Reprint 2019
18. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vidhishonita adhyaya 24/18, Chaukhamba Bharati Academy, Reprint 2019
19. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitay adhyaya 28/26, Chaukhamba Bharati Academy, Reprint 2019
20. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana Asthanindita adhyaya 21/21-24, Chaukhamba Bharati Academy, Reprint 2019
21. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitay adhyaya 28/27, Chaukhamba Bharati Academy, Reprint 2019
22. Kashinath pandit & Gorakhnath Chaturvedi, Vidyotini vakhya, Charaka Samhita sutrasthana vividhashitapitay adhyaya 28/28, Chaukhamba Bharati Academy, Reprint 2019

Cite this article as:

Padmaja Rani Panda and Sarita Mohanta. Dhatu Pradoshaja Vikara: A Review. Int. J. Res. Ayurveda Pharm. 2024;15(6):

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of the IJRAP editor or editorial board members.