



A CRITICAL REVIEW OF *DHATUGATAWASTHA OF VYADHI*

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ABSTRACT

Ayurveda is unique amongst the healthcare disciplines in the World as it emphasizes preventive and curative aspects of the disease. The aim of Ayurvedic treatment involves correcting the imbalance caused due to *Tridosha (Vata, Pitta, and Kapha)* and establishing harmony between mind, body, and soul. It is very essential that before planning any treatment one should have complete knowledge of *Roga*.

The objective of the review of the *Dhatugatawastha of Vyadhi* would be helpful to explore and elaborate on the complicated concept and provide new frameworks for further research.

The critical review accentuated that Dhatugatawastha is a stage of Vyadhi developed due to the involvement of an additional Dhatus in the Samptapti of Vyadhi, which results in the manifestation of a group of signs and symptoms. The signs and symptoms of Dhatugatawastha

of *Vyadhi* are developed according to the involvement of *Samprapti Ghatak, Dhatus*, and the chronicity of the disease.

The present review study elaborated on the concept and put forward the pathogenesis, classification, and manifestation of *Dhatugatawastha of Vyadhi*'. This elaborated and applied knowledge of *Dhatugatawastha of Vyadhi* gives physicians a new approach to diagnosing and treating patients with chronic diseases more efficiently.

Keywords: *Samprapti, Dhatugatatwa, Dhatugatawastha of Vyadhi.*

INTRODUCTION:

Samprapti is the development and progression of the disease resulting from the vitiation of *Dosha*, the formation of *Khavaigunya* (the part where the *Dushyas* are more weakened), and their *Sammurchhana* (the amalgamation of vitiated doshas with weak and susceptible tissues) [1, 2, 3]. The involvement of an additional *Dhatus* (body tissues) in the etiopathogenesis of disease causes the *Dhatugatawastha of Vyadhi*. The *Dhatugatawastha* of disease has been described in Ancient Ayurvedic text in four diseases namely *Vatvyadhi, Kushtha, Jwara*, and *Masurika* [4-16]. It is one of the concepts of Ayurveda that need to be explored and elaborated. The detailed knowledge of it provides new frameworks for further research as well as it would help physicians to diagnose and treat patients with chronic diseases more efficiently.

METHODS:

This review study was carried out by a literature search and critical review of the obtained facts. The study material regarding *Dhatugatawastha of Vyadhi* from various

Ayurvedic texts and various online medical research databases was reviewed critically and an effort is made to understand and explore the concept of *Dhatugatawastha* in disease.

LITERATURE REVIEW

A. Concept of 'Gatatva'

The set of changes happening from the contact of etiological factors (*Nidana*) till the development of the disease and further advancement is termed *Samprapti* (Pathogenesis) [1, 2, 3]. Different phenomena have been put forward to explain the pathogenesis of various diseases. "*Gatatva*" is one of such complex Phenomena mentioned in all classical texts.

Doshas are vitiated by their etiological factors, following the specific path of their pathogenesis. The vitiated *Doshas* cause vitiation of *Rasa- dhatu* (primary product of digested food) and other *dhatu* altogether vitiates *Malas* (waste products) [17]. During this course, when *Doshas* involves some specific site i.e. *Ashaya* (receptacle), *Dhatu*, or *Upadhatu* (the minor structural

components that stabilize and sustain the body), then the such condition is known as 'Gatatva' and termed by adding an adjective of that site with *Doshas* or *Vyadhi*, e.g. *Pakvasaya-gata-Vata* [18], *Mansa-gata-jwara* [19], *Sira-gata-Vata* [20], etc. 'Gatatva' of *Pitta* and *Kapha* is described in *Ashtanga Sangraha* [21].

B. Concept of *Dhatu Gatatva*

The *Doshas* are drawing nutrition from the *Kittamsha* (Waste products) of *Ahara* (food substance) after digestion. The *Prasadamsha* (the essence of food) provides nutrition to *Rasadi Dhatus* (tissue elements), *Ojus*, *Indriyas*, *Sandhis*, etc. The imbalance in the formation of *Kittamsha* and *Prasadamsha* leads to the pathogenesis of various diseases. Depletion of *Prasadamsha* results in the *Dhatu-Dourbalya* (weakness

in the *Dhatus*). Such weaker sites known as *Khavaigunya* provide the seat to *Doshas* for *Sammurchhana* and result in the manifestation of the disease [22]. The term *Dhatu Gata* is made up of two words '*Dhatu*' and '*Gata*'. The meaning of term *Gat* indicates a thing that is continuous in motion. The condition '*Dhatugata*' also called '*Dhatustha*' means the localization of *Doshas* in the *Dhatu* [23].

C. *Dhatugatawastha of Vyadhi*

The *Dhatugatawastha of Vyadhi* has been described in ancient Ayurvedic text in four diseases namely *Vatvyadhi*, *Kushtha*, *Jwara*, and *Masurika*. [04-16]. The *Dhatugatawastha* of all four diseases are described in only *Madhav Nidan* [7, 11, 15, 16]. The *Dhatugatawastha* of diseases is described in major Ayurvedic texts.

Table 1: *Dhatugatawastha* of diseases described in different Ayurvedic texts

Sr. No	Classical Ayurvedic text	<i>Jwara</i> ,	<i>Kushtha</i>	<i>Vatavyadhi</i>	<i>Masurika</i> .
01	Charaka Samhita	+	-	+	-
02	Sushruta Samhita	+	+	+	-
03	Ashtanga-Hridaya	-	+	+	-
04	AshtangSangraha	+	+	-	-
05	Madhava-Nidana	+	+	+	+

The symptomatology of the *Rasagatat-Vata* and *Tvakgata-Vata* has been described separately in *Yogaratanakara* [24]. *Bhattrayee* and *Laghutrayee* described the *Tvak-Gata-Vata* instead of the *Rasagatatva* [25, 26]. While describing *Bahya-Rogamarga*, *Chakrapani* used the term '*Tvak*' (skin) for *Rasa Dhatu* [27].

Terminologies used to describe the signs and symptoms of *Dhatugatawastha* are varied in different texts. In this review, the signs and symptoms of *Dhatugatawastha* of four diseases are described collectively to understand easily.

Table 2: Signs and Symptoms of *Dhatugatawastha* of diseases

<i>Dhatu</i>	<i>Jwara</i>	<i>Masurika</i>	<i>Kushtha</i> (Skin lesion of the following characteristic)	<i>Vatvyadhi</i>
Rasa-Dhatu	The feeling of heaviness in the body, nausea, debility, vomiting, loss of appetite, timidity, anxiety, yawning	Skin eruptions will be like a bubble of water, oozing of thin watery fluid on pricking, vitiation of dosha in small quantities,	Discoloration of the skin, roughness, loss of sensation, the erection of the hair on the body, profuse sweating. Pricking pain	Symptoms that appear on the Skin are Dryness, cracks, loss of sensation, thinning, blackish discoloration, pricking pain, stretching, redness, and pain all over the skin. ^[26]
Rakta-Dhatu	Haemoptysis, burning sensation, delusion, vomiting, giddiness, delirium, and the appearance of rashes on the skin. thirst, burning sensation, intoxication.	Skin eruption of red color, forms pus quickly, skin is thin, vitiation of dosha in large quantity; eruptions bleed heavily on pricking, and are difficult to cure.	Itching, the appearance of pustule in large amounts, sweating, numbness, swelling	Severe pain, fever, discoloration, emaciation, loss of taste, the appearance of ulcers or boil on the skin, stiffness of the body after a meal, and wound.
Mansa-Dhatu	Pain in the calf muscles, increased elimination of urine and feces, high temperature, burning sensation inside the body, convulsions, exhaustion, Foul smell, thirst, and unconsciousness.	Skin eruptions are hard, greasy, forms pus quickly skin is thick, associated with pain all over the body, thirst, itching, fever, restlessness	Appearances of thick elevated patches on the skin, dryness of the mouth, roughness, appearance of nodules, pricking pain, fissure tightness of the skin, profuse exudation appearance on the joints.	According to Charaka Samhita and Madhavnidana: The feeling of heaviness in the body, severe body pain as though beaten by a stick or fist, and extreme exhaustion. According to Sushruta Samhita: Mansa: painful cyst. Meda: cyst with little pain and no wound.
Meda-Dhatu	Profuse sweating, thirst, fainting, delirium, frequent emesis, body odor, intolerance for self-body odor. the loss of appetite, exhaustion, intolerance,	Eruptions are in round patches, soft, slightly elevated, large, greasy, painful, and accompanied by very high fever, delusion, restlessness, and distress; few persons will get over this condition.	Loss of fingers, loss of movement, pain, spreading of ulcer. splitting of body parts.	
Asthi-Dhatu	Splitting pain into bone, moaning, breathlessness, diarrhea, vomiting, convulsions.	Cutting pain in vital organs, endangering life, and pain in the bone as though stung by bees.	Mutilation of the nose., redness of the eyes, the appearance of worms in the wound, and loss of voice,	According to Charaka Samhita and Madhav nidana: splitting pain into the bones and joints, loss of strength of muscle, loss of sleep, and constant pain in the body. According to Sushruta – Samhita: Asthi: degeneration, cracking, and pain Majja: constant pain
Majja-Dhatu	darkness in front of the eyes, hiccough, cough, the feeling of coldness (chills), vomiting, burning sensation within the body, severe dyspnoea, cutting type of pain in the heart, and other vital spots of the body.	Eruptions are small, of the same level of the skin, rough, flat, or slightly elevated, and associated with severe delusion, pain, and restlessness.		

Shukra-Dhatu	Stiffness of the penis, profuse discharge of semen, death.	Eruptions are ripe, waxy, small in size, very painful, associated with stiffness of the body, restlessness, delusion; burning sensation, and toxicity and the patient may soon lose their life.	When both parents have skin diseases their offspring will also suffer from skin diseases.	Premature or delayed expulsion of semen and fetus, abnormalities of the fetus.
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DISCUSSION:

Samprapti of Dhatugatawastha: *Samprapti* (Pathogenesis) is the process of changes that happened from the contact of etiological factors (*Nidana*) till the development of the disease and further advancement [1, 2, 3]. Vitiating *Doshas* take a seat at *Khavaigunya*, (the part where the *Dushyas* are more weakened) and manifest the symptoms of diseases. During the course of diseases, various *Awastha* or stages of diseases are observed like *Nava-Jirnaawastha*, *Ashukari-Chirakari Awastha*, *Dhatugatawastha*, etc.

Samprapti which is also known as *Agati* [28], is a continuous process of the development of disease. The disease progresses continuously if not get treated properly. *Gatatva* of *Dosha* indicates the localization of vitiating *Doshas* in the specific site. This specific site is either single or multiple. *Dhatuga* or *Dhatugatava* is the localization of vitiating *Doshas* in the *Dhatu* [23]. *Dhatugatawastha of Vyadhi* is developed due to the involvement of an additional *dhatu* in the *Samprapti*.



Figure 1: *Samprapti of Dhatugatawastha*

Types of Dhatugatawastha of Vyadhi: *Dhatugatawastha of Vyadhi* is developed either at the time of *Dosha-Dushya*

Samurchhana, i.e., at the stage of pathogenesis, or at the time of chronic stage of the disease. In the diseases like Masurika

and Vatavyadhi, *Dhatugatawasthas* are developed at the time of *Dosha-Dushya Samurchhana*. In this type, *Doshas* can occupy different probable sites to manifest the disease. While *Dhatugatawastha* of *Kushtha* and *Jwara* are developed at the

chronic stages due to the involvement of an additional *Dhatu* in the *Samprapti* of disease. In this type, the *Dhatu* involved in the chronic stage is other than the *Dhatu* involved in the *Dosha-Dushya-samurchhana*.

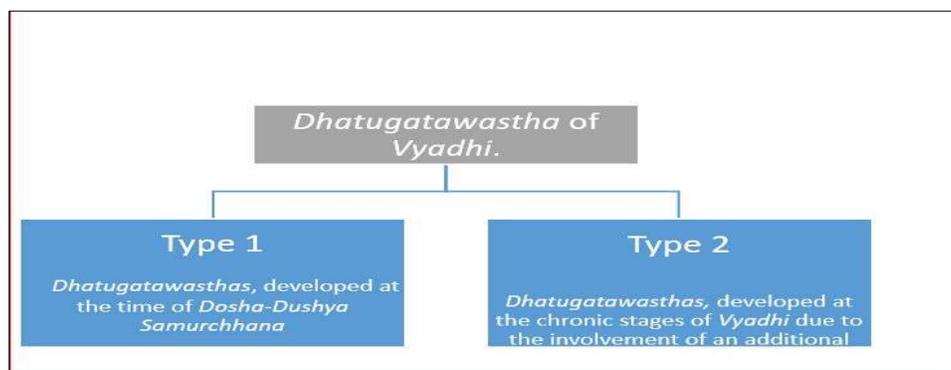


Figure 2: Types of *Dhatugatawastha* of *Vyadhi*

Factors responsible for Severity of *Dhatugatawastha* of *Vyadhi*: The signs and symptoms are developed according to the *Samprapti Ghatak* contributing to the pathogenesis of the disease, e.g., in *Vatavyadhi*, *Vata* is the predominant *Dosha*. *Samprapti* of *Vatvyadhi* is of two types, viz *Margavrodhjanya* and *Dhatukshayajanya*. The signs and symptoms in *Rasgata Vatvyadhi* manifested on the skin like dryness, cracks, loss of sensation, thinning, blackish discoloration, etc. While in *Rasgat-Jwara*, the *Pitta dosha* and *Aam* are the major contributing factors, so the signs and symptoms are a feeling of heaviness in the body, nausea, debility, vomiting, loss of appetite, etc.

The severity of signs and symptoms is according to the site involved in *Dhatugatawastha* and the chronicity of the *Vyadhi*. The severity of signs and symptoms is increased in the *Uttarottar Dhatu* (from *Rasa-dhatu* to *Shukra-dhatu*) eg the signs and symptoms of *Rasagat Kushtha* are discoloration of the skin, roughness, loss of sensation, etc, the signs and symptoms of *Asthi-Majjagat Kustha* are mutilation of the nose, redness of the eyes, the appearance of worms in the wound and loss of voice.

As the chronicity of the *Vyadhi* increases the *Uttarottar Dhatu*s are involved in the *Samprapti* and resulting in a greater amplitude of severity.

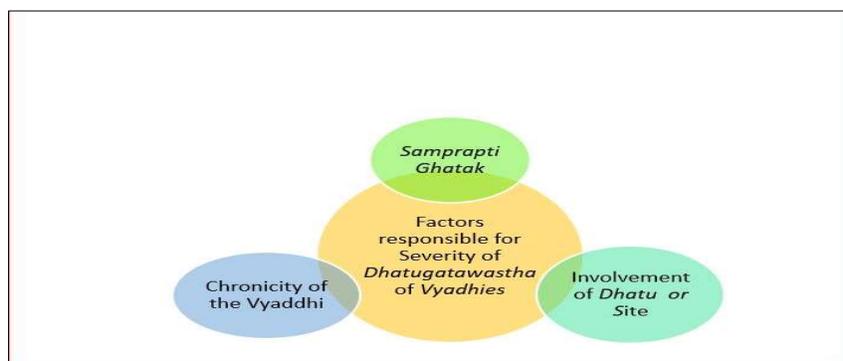


Figure 3: Factors responsible for Severity of *Dhatugatawastha* of *Vyadhi*

Signs and Symptoms of *Dhatugatawastha* of *Vyadhi*

The signs and symptoms developed either in the form of *Kriyatmaka vikruti* (functional abnormalities) or *Rachanatmaka vikruti* (organic changes). For example, *Kriyatmaka vikruti* in *Rasagat-Jwara* are feeling of heaviness in the body, nausea, debility, vomiting, loss of appetite, etc while *Rachanatmaka vikruti* (organic changes) in

Rasagat-Masurika is in the form of skin eruptions look like the bubble of water, oozing of thin watery fluid on pricking.

In the same way, signs and symptoms developed are either *Sthanastha* (local) or *Sarvadehik* (systemic). e.g. *Asthigat-Jwara* splitting pain into the bone is a local symptom while breathlessness, diarrhea, vomiting, and convulsions are systemic manifestations of the disease.

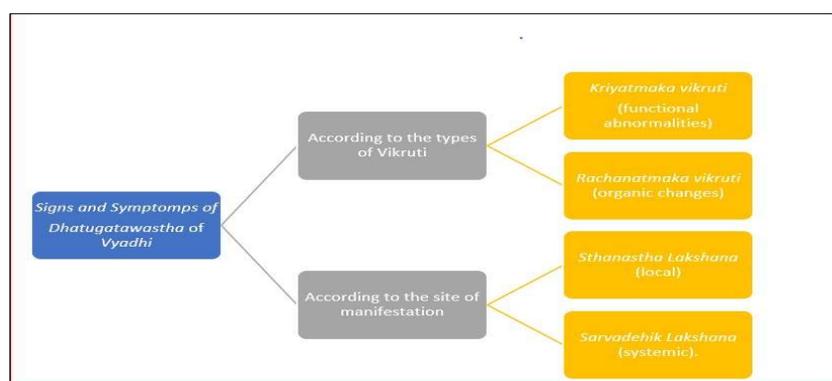


Figure 4: Signs and Symptoms of *Dhatugatawastha* of *Vyadhi*

CONCLUSION:

The *Dhatugatawastha* of diseases is the involvement of an additional *Dhatu*s in the *Samprapti* of disease. It is of two types according to the development of the

condition viz *Dhatugatawastha* developed at the stage of pathogenesis, and *Dhatugatawastha* developed at the time of chronic stage of the disease. The signs and symptoms of a disease are *Kriyatmaka*

vikruti (functional abnormalities) or *Rachanatmaka vikruti* (organic changes) and *Sthanastha Lakshana* (local) or *Sarvadehik Lakshana* (systemic). The signs and symptoms develop according to the involvement of *Samprapti Ghatak*, *Dhatu*, and the Chronicity of a disease.

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