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Understanding of *Upadhatu Pradoshaja Vikara*

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ABSTRACT

Ayurveda apart from providing therapeutic measures for disease, emphasis more on maintenance and promotion of health. Life is sustained if *Dosha, Dhatu, Mala* and *Agni* are in state of equilibrium and *Indriya, Mana, Atma* are *Prasanna*. *Vikaras* are manifested if any of the imbalances occurs to the basic components of *Shareera*. Amongst all basic components, *Upadhatu* has been discussed here to enlighten the disease manifests by them. *Updhatus* are the one which are derived from *Sara Bhaga* of each *Dhatu* which supports the *Dhatus*. Knowledge of *Updhatu* could be beneficial to introduce the known and lesser-known concepts related to manifestation of various diseases. Ayurvedic concept of *Pradoshaja Vikara* determines profound insight in understanding the disease and its manifestation. This article emphasis to understand the concept of *Updhatu Pradoshaja Vikaras*.

Key words: *Ayurveda, Upadhatu Pradoshaja Vikaras*

INTRODUCTION

Dosha, Dhatu, Mala is regarded as *Moola* of *Shareera*. *Ayurveda*, the ancient documented science of life insists upon maintaining the *Swasthya* of *Swastha* and to relieve the deceased from the disease. *Swastha* can be achieved if *Manas, Atma* and *Indriya* are *Prasanna* along with equilibrium state of *Dosha, Agni* and *Mala*.^[1] *Dusti* can occur by vitiation of any one of these components. *Upadhatu* are the one that are considered to be ultimate essence of *Dhatus*. “*Upmitah Dhatubhi Ityi Dhatuh*” (*Shabda Mahanidhi*) which explains that it is similar to *Dhatus*. *Acharya Sushruta* has not explained any *Upadhatu* whereas

Acharya Sharangdhara mentioned seven *Upadhatus*. These seven components are *Stanya, Artava, Sira, Kandra, Twak, Vasa, Snayu, Sandhi*. *Acharya Bhoja* has mentioned *Sira, Snayu, Raja, Stanya* and *Twak* in this aspect. Vitiation of these *Upadhatus* results in disease pathology.^[2]

AIMS AND OBJECTIVES

To understand the concept of *Upadhatu Pradoshaja Vikaras*

MATERIALS AND METHODS

The present study is likely to review and understand the different opinion mentioned in Ayurvedic literature related to *Pradoshaja Vikaras*.

DISCUSSION

Upadhatus are considered as products of *Dhatu* metabolism and resembles *Dhatus* in terms of structure. *Upadhatus* receive their nutrition by process of *Poshana Krama* of *Dhatus* thus referred as closely associated with *Dhatus*. *Upadhatus* show their association with *Doshaja* and *Rogamarga* as follows. (Table 1)

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Table 1: Relationship of Doshas with Upadhatus

Doshas	Upadhatus	Rogamarga
Vata	Kandra, Sira, Snayu, Sandhi Twak	Madhyama Rogamarga
Pitta	Twak	Bahya Rogamarga
Kapha	Stanya, Vasa	Bahya Rogamarga

Physiology of Upadhatus

Food after digestion transforms to *Prasadaja* and *Malaja Bhaga*. *Dhatu*s are formed from *Prasadaja Bhaga* and *Upadhatus* form out of breakdown products of *Sthira Dhatu*s. *Snayu*, *Sira* and *Twak* are referred as *Nitya Bhavas* as they were present since birth whereas *Raja* and *Stanya* are referred as *Anitya Bhavas* as they emerge few years later after birth.^[3]

Updhatu Pradoshaja Vikara

Srotas and *Dhatvagni* plays significant role in nourishment of *Dhatu* and *Upadhatus*. The nourishment of all *Dhatu*s is influenced by the function of respective *Dhatvagni*. *Dhatvagni* of each *Dhatu* also provides the necessary supplements to subsequent tissues i.e. *Upadhatus*. *Agni* is essential for process of *Paka*. Each *Dhatvagni* of *Dhatu*s resides at *Srotas* responsible for *Dhatu Parinama*.⁴ *Srotas* are referred as channels of transportation and transformation. Even *Vata* is also responsible for conveyance of specific nutrition to *Upadhatus*. Any kind of vitiation to the status of *Agni(Dhatvagni)*, *Srotas* and *Vata* leads to manifestation of *Upadhatu Pradoshaja Vikara*.⁵ Various diseases have been associated with *Upadhatus* (table 2,3). Thus when abnormal *Doshas* and *Dushyas* get provoked in *Upadhatus* they result in manifestation of *Upadhatu Pradoshaja Vikaras* (figure 1).

Upadhatu	Diseases of Upadhatus
Stanya and Artava	Artavakshaya
Sira	Pakshaghata, Siragraha, Avbhahuka
Kandara	Sandhigatavata, Vatarakta, Vishwachi, Khanjata

Vasa	Prameha, Kushta
Twaka	Kusta, Pandu, Visarpa, Vatarakta
Snayu	Amavata, Sandhigatavata
Ojas	Hatojas Jwara, Ojonirodhaja Jwara

Figure 1: Upadhatu Pradoshaja Vikara

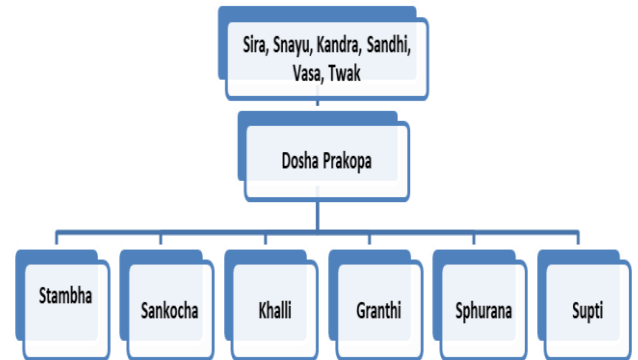


Table 3: Upadhatu Pradoshaja Vikara

Examples	Description	Pradoshaja Vikara	Upadhatu involved
Vishwachi	“Talapratyangulinama Tu Kandara” (S.Ni.1)	Supti	Kandara
jihwastambha	“Vagvahnisisirasanstho Jihwam Stambhyate”	Stambha	Sira
Pandu	“Twakmamsaantarashritam”(C/Chi.16)	Sthaithilya	Twak
Uttanavata	“Todasphuranaalunchna ...”(C.Chi.29)	Sphurana	Twak
Prameha	“Sukrashonitamvasamajja..”(C.Ni.4)	Sthaithilya	Vasa
Apabhahuka	“Sirakunchaya Tatrastho...”(S.Ni.1)	Shoshana, Sankocha	Sira
Gridrasi	“Parshanipratyangulinam Tu Kandara Yanilardita...”(S.Ni.1) Spandate Muhu(C.Chi.28)	Sphurana	Kandara
Granthi	Sirapratanam Sampedyasankochya	Sankochya, Granthi	Sira

	<i>Vishoshya..”(S.Ni.11)</i>		
<i>Pakshaghata</i>	<i>Shoshana Of Sira, Snayu Manifests With Symptoms Like Chestanivrutti, Vaka Stambha, Pada Sankocha</i>	<i>Sankocha</i>	<i>Sira, Snayu</i>
<i>Akshepak a</i>	<i>Panipadam Cha Sashoshya Siraha Sasnayukandaraha (C.S.Chi.28)</i>	<i>Shoshana</i>	<i>Sira, Snayu, Kanda</i>

CONCLUSION

Ayurvedic concept though highlights the concept of *Tridanda*, *Tristhuna* and *Tridosha*. It also determines that *Upadhatu*s are part and parcel of human life. They form a link between *Dosha*, *Dhatu* and *Mala*. On indulging in etiological factors, the vitiation occurs to these components which manifests as *Pradoshaja Vikaras*. The review of the concept has been done to enlighten the facts about disease manifestation by *Upadhatu*. It implies the influence of contribution of them in amidst of life.

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