REVIEW ARTICLE

CONCEPT OF DOSHA DUSHYA SANGRAHA AND DHATU SHAITHILYA (FLACCIDITY OF BODY CONSTITUENTS): THEIR IMPORTANCE IN DIAGNOSIS, TREATMENT AND PROGNOSIS OF PRAMEHA

SHAILESH VINAYAK DESHPANDE1 VAISHALI SHAILESH DESHPANDE2

Abstract

Background: Pathology of Prameha mentioned in classics is succinct and needs reading between the lines to appreciate its explicit and indubitable details. Bahu Drava Shleshma (Kapha in more liquid state) causes Prameha, but it is also caused due to other Dosha. Bahu Abadhda Meda and Mamsa (increased Meda and Mamsa with flaccidity) are undoubtedly principal Dushya, but role of other Dushya in pathology is unclear. General symptom of Prameha is Prabhuta Avila Mutrata (excess urine with turbidity), but in practice symptoms seen in patients are diverse and alter from time to time. Twenty types of Prameha are mentioned according to different characteristics of urine, but other symptoms according to specific types are not described. To address the issue elaboration of available information about Prameha is necessary.

Methods: Literary review of Prameha mentioned in Bruhattayi, Laghutrayi and Shabdakosha (dictionaries/word repositories) was taken. References were hand searched. Key words related to pathology of Prameha were used.

Results: Pathology of Prameha can be elaborated in better way if the two concepts namely – ‘Dosha Dushya Sangraha’ and ‘Dhatu Shaithilya (flaccidity of body constituents)’ are explained. Together, they highlight Anusangitva (recurring nature) of the disease. Conclusion: Application of these concepts in practices can help in understanding prognosis, treatment plans and absolute cure if possible. It also unveils the road ahead in research in Prameha.

Key words: Madhumeha, Ayurveda, pathology, Nidana

1 Professor, Dept. of Kayachikitsa, Parul Institute of Ayurveda, Parul University, Limda, Vadodara, Gujarat (INDIA)
2 Associate Professor, Dept. of Kayachikitsa, Parul Institute of Ayurveda and Research, Parul University, Ishwarpura, Vadodara, Gujarat (INDIA)

Corresponding Email id: dr.shaileshd@gmail.com Access this article online: www.jahm.in

Published by Atreya Ayurveda Publications under the license CC-by-NC-SA.
INTRODUCTION

Charaka has put forward the concept of Dosha Dushya Sangraha\(^1\). As the name suggests, it is set of all possible causative Dosha and Dushya which can take part in pathology. Pathology of Prameha takes place in three ways— (a) caused by collection of Kapha and/or Pitta in body\(^2\), (b) due to vitiation of Vata\(^3\) and (c) pathology of Madhumeha caused due to Margavarodha (obstruction) of Vata\(^4\) (Table 1).

### Table 1: Similarities and dissimilarities in major types of Prameha

<table>
<thead>
<tr>
<th>Type of Prameha</th>
<th>Santaranjanya Prameha (Prameha caused by collection of Kapha and/or Pitta in body)</th>
<th>Apataranjanya Prameha (Prameha caused by vitiation of Vata)</th>
<th>Madhumeha caused due to Margavarodha (obstruction of Vata)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors associated</td>
<td>Diet and strolling pattern promoting collection of Kapha and/or Pitta.</td>
<td>Diet and strolling pattern promoting collection of Vata.</td>
<td>Diet and strolling pattern promoting collection of Kapha, Pitta, Meda and Mamsa.</td>
</tr>
<tr>
<td>Etiological factors</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Causative Dosha</td>
<td>Kapha and/or Pitta</td>
<td>Vata</td>
<td>Vata obstructed by accumulation of Kapha and Pitta.</td>
</tr>
<tr>
<td>Similarity in Dushya</td>
<td>Dhatu Shaithilya (flaccidity of body tissues)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reason</td>
<td>Caused due to accumulation of Kleda</td>
<td>Caused due to reduction of Kleda</td>
<td>Caused due to accumulation of Kleda.</td>
</tr>
<tr>
<td>Pathology taking place at Basti</td>
<td>Excess Kleda and Dosha collect and obstruct normal function making Basti Guru (~bulky)</td>
<td>Increased movement of Vata carries Shithila (flaccid)body tissues towards Basti</td>
<td>Obstructed Vata carries Oja towards Basti</td>
</tr>
<tr>
<td>Similarity</td>
<td>Alteration in properties of urine, frequency and flow of micturation according to Dosha and Dhatu (body tissue) reaching Basti.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prognosis</td>
<td>Kaphoja – curable Pittoja – paliable</td>
<td>Incurable</td>
<td>Incurable</td>
</tr>
</tbody>
</table>

Though Prameha can be caused by any Dosha, some pathological changes are common in all types of Prameha. These are – Dhatu Shaithilya (flaccidity of body constituents)\(^5\),\(^6\) and strain on Basti (urinary bladder). Dosha are accumulated at Basti or there is abnormal movement of Dhatu in Basti that alters the normal properties of urine\(^7\). Though different etiological factors for each Dosha are mentioned for causing Prameha, the end result is same due to similar pathological procedure taking place at the levels of
Dhatu and Basti. Also, considering the fact that Prameha can be caused by number of ways, namely collection of Kapha or Pitta (Santarpanajanya Prameha), vitiation of Vata (Apatarpanjanya Prameha) and obstruction to Vata, either Dosha is capable of causing the disease.

Considering the set of Dushya; Bahu Abaddha Meda and Mamsa (increased Meda and Mamsa with flaccidity)[8] are essential. But Dosha Dushya Sangraha also mentions about other Dushya, namely –Rasa, Rakta, Majja, Shukra, Vasa, Lasika, Kleda and Oja. But explanation about participation of all these Dushya in pathology is not elaborated. Hence it becomes a tricky to understand the involvement of all factors, which are mentioned as Dushya, and its implications on diagnosis, treatment and prognosis of Prameha.

**Methodology**

Hence the concepts of Dosha Dushya Sangraha and Kleda, Dhatu Samhanana(“firmness of body constituents) and Dhatu Shaithilya (flaccidity of body constituents) were studied in context with the pathology of Prameha and its significance in diagnosis, prognosis and treatment of the disease were also looked upon. Detailed review of literature from Ayurvedic classics and Shabdakosha (dictionaries/ word repositories) was done. References were hand searched about etiological factors, pathology, prognosis and treatment of Prameha. Key words searched were Bahu Drava Shleshma, Dosha Dushya Sangraha, Kleda, Dhatu Shaithilya and Dhatu Samhanana. The classical references were analysed logically and put forth in the systematic way.

**Understanding of the term ‘Bahu Drava Shleshma’**.

Prameha is not an acute disease but is caused by Dosha collected in body in huge amounts over long duration. So, consumption of etiological factors is in large amounts, frequent and mostly habitual[9]. Hence collection of Dosha in body is in relatively smaller amounts, but over long period of time. Dosha collected in such manner may not show any symptom hence remain unnoticed or may produce intermittent smaller illnesses, which may be vague and often disregarded as precursors of Prameha. But careful history taking about such sporadic illnesses, may help in precise identification of Dosha and Dushy as responsible for causing Prameha.

Bahu Drava Shleshma (increased Kapha with liquid state)[10] is mentioned as essential factor involved in the pathogenesis. Etymology tells us that word ‘Kapha’ is derived from ’Ka’(Jala) and means that Dosha, which is nourished by Jala (water)[11]. Also, Chakrapanidatta has stressed upon more liquid nature of Kapha as causative factor of Prameha[10]. Hence the
term ‘Bahu Drava Shleshma’ can be aptly expressed as not ‘just accumulation of Kapha’ but increased collection of Jala (~liquid) in body that is responsible for causing Prameha.

**Concept of Kleda**

The term Kleda is used at various places in classical treatises but its nature, role in maintaining body remains obscure. Kleda is normal body constituent that is vitiated in the pathology of Prameha. It is described as Jala (~water) in body\(^{12}\),\(^{13}\). It is also mentioned as Ardra Bhava (moisture)\(^{14}\) or Snigdha Bhava (lubrication)\(^{15}\) in the body. It is associated with Udaka Dhatu (~water component body) and maintains moisture in various body tissues and systems. Fraction of Kleda, that is worn, is collected and forwarded by channels carrying Udaka towards Basti where it is collected and excreted from the body with urine\(^{16}\). Hence the role of Basti to control amount of Udaka and Kleda in body is pivotal.

**Role of Kleda in Dhatu Samhanana (~firmness of body constituents) and Dhatu Shaithilya**

In pathology of Santarpanajanya Prameha (caused due to etiological factors promoting accumulation), due to sedentary life style, excess consumption of curds and sugarcane derivatives etc. there is excess accumulation of Kleda. Hence Dhatu Samhanana is altered giving rise to Dhatu Shaithilya (flaccidity of body constituents). While in pathology of Apatarpanajanya Prameha (caused due to etiological actors promoting annihilation of body constituents), due to less amount of Kleda the bond between particles of body tissues is weakened giving rise to flaccidity of body tissues.

Due to flaccidity of body tissues, room for collection of Dosha is offered\(^{17}\). Dosha collect in this space and become adherent and disturb normal physiology of the body tissues or organ and vitiate it, further carrying the pathology of Prameha. Flaccidity of body tissues is the characteristic feature of the disease. Hence though different etiological factors are cited for Prameha caused due to Kapha, Pitta or Vata, their common effect on body is to adhere with ‘Shithila Dushya\(^{5}\),\(^{6}\). It should be kept in mind that this pathology can take place in any of the Dushya mentioned in Dasha Dushya Sangraha. Hence flaccidity of body tissues is the commonest pathological process taking place in Prameha.

The term ‘Shaithilya’ (flaccidity) is used at different places. Commentators of Charaka have explained Shaithilya as ‘Anibida Samyogiya’\(^{18}\),\(^{19}\). Nibida means one that is compact without spaces\(^{20}\). Hence ‘Anibida Samyogiya’ is contrary, where compactness, firmness of Dhatu is lost and spaces are created in between. Chakrapanidatta has further clarified it with an example of cloth.
While weaving cloth if threads are not knitted densely, cloth will be sparse\textsuperscript{[18]}. It will keep gap between two threads. It gives crystal clear idea about Shaithilya and what exactly happens to the Dushya during pathology of Prameha.

**Pathology taking place at Basti (urinary bladder)**

In pathology of Santarpanajanya Prameha, excess Kleda and Dosha, are carried to Basti and obstruct its physiological function which is termed in classics as Mutravaha Srotasa (\textasciitilde{urinary system}) becomes ‘Guru’ (\textasciitilde{bulky}). Accumulation of Kleda and Dosha, in channels associated with Basti makes them to lose flexibility and become bulky. Channels in Basti are obstructed by Kleda and Dosha, altering its function. So Dosha vitiate urine and change its colour, smell, taste etc. Hence alteration in normal characteristics of urine is seen which is called as ‘Prabhuta Avila Mutrata’ (excess urine with turbidity), which is cardinal feature of Prameha\textsuperscript{[21],[22].}

In Apatarpanajanya Prameha due to less amount of Kleda, flaccidity of body tissues is seen that leads to dryness. It gives opportunity for altered movement of Vata. So, components of body tissues are abnormally carried to the Basti, where they are converted to urine and thrown out of body. Similar pathology happens in case of Madhumeha caused due to obstruction (Margavarodhajanya Madhumeha). Hence it can be understood that along with flaccidity of body tissues, pathology taking place at Basti is another essential factor to complete pathology of Prameha.

**Dosha Dushya Sangraha**

Sangraha is complete enumeration\textsuperscript{[23]}. Sangraha means collecting different descriptive topics in concise form at one place \textsuperscript{[24],[25]}. Hence Dosha Dushya Sangraha is the summery of all Dosha and Dushya taking part in pathology of a disease. In classics, Dosha Dushya Sangraha specifically used while describing pathology of three diseases namely – Prameha\textsuperscript{[10]}, Kushtha (\textasciitilde{skin diseases})\textsuperscript{[26]} and Visarpa (\textasciitilde{erysipelas})\textsuperscript{[27]} .Every disease always has description of Dosha Dushya Sammurchhana (amalgamation of Dosha and Dushya)\textsuperscript{[17]}, that tells how the disease configures. In diseases other than Prameha, Kushtha and Visarpa, Dushya participating in pathology are specific and limited, but for these three diseases there is array of Dushya and each of them can participate in pathology. So, the major difference between these three and other diseases is that symptoms seen in these three diseases can show difference if Dushya participating in pathology changes, while for other diseases symptoms seen will be specific due to definite and limited involvement of Dushya. This feature of Prameha, Kushtha and Visarpa can only be understood by Dosha Dushya Sangraha.
Only one symptom of Prameha is termed as common symptom – ‘Prabhuta Avila Mutrata’ (excess urination with turbidity)\textsuperscript{[21], [22]}. Symptoms according to different types of Prameha only include specific features of urine, which is the basis of classification of Prameha\textsuperscript{[28],[29],[30],[31],[32]}. Sushruta has mentioned that predecessor symptoms of Prameha continue after completion of pathology and should be considered as symptoms of the disease\textsuperscript{[33]}. It certainly gives some thought about Dosha and Dushyas involved. But in view of range of Dosha and Dushya capable of taking part in pathology, it will be rational to have some insight about their vast number of possible permutations and combinations involved in pathology, because each of the combination is capable of producing different symptoms and may not necessarily enlisted in classical treatises.

To deal with the situation we need to understand the concept of Dosha Dushya Sangraha. According to variations in etiological factors some of the Dushya are involved in pathology at particular stage. Over a period of time, due to some reason, such as change in etiological factor, season, strength (Bala), etc. other Dosha or Dushya may take part in pathology. Such alterations will change symptoms of the disease. For example, if a patient of Prameha caused due to vitiation of Kapha, in whom Meda is the only Dushya seen in initial stage, consumes substances with Lavana (salty) and Alma (sour) taste in excess quantity may vitiate Pitta and Rakta. Hence, in later stage in same patient, Pitta can get associated with Kapha and along with Meda, Rakta or Mamsa can get involved in pathology. In similar way other Dushya may get involved in pathology.

Similarly, Prameha Pidaka (∼ skin sores) are not seen in all patients of Prameha, but they represent vitiation of Mamsa\textsuperscript{[34]}. These can also be seen in other people even without Prameha if Meda is vitiatied\textsuperscript{[35]}. So, occurrence of Prameha Pidaka indicates a phase where Mamsa, Meda are vitiatied.

Hence Dosha Dushya Sangraha gives us an idea about all possible permutations and combinations of Dosha and Dushya which can be involved in pathology of Prameha. Each of such combination will produce different symptoms in body. Hence it is very difficult to define one particular set of symptoms for Prameha. Hence, even if excess urine with turbidity (Prabhuta Avila Mutrata)\textsuperscript{[21],[22]} is mentioned as the only symptom of the disease, in practice every time in each patient, an attempt can be made to notice symptoms related to different Dosha or Dushya for its possible involvement in pathology of Prameha.

Possible methods to diagnose Dhatu Shaithilya (flaccidity of body tissues)
Though it is rational that range of *Dushya* proposes numerous possibilities of their combinations with *Dosha*, which can alter symptoms and warrant change in treatment, practical application of this concept is easier said than done. None of the classical treatises in *Ayurveda* clearly mention symptoms produced due to *Dhatu Shaithilya*. It might be possible that due to huge number of probable symptoms, it was left to the clinical judgment of the consultant. But review of classical treatises can guide us about the possible ways to diagnose *Dhatu Shaithilya*.

**Diseases caused due to vitiation of *Dhatu* (Dhatu Pradoshaja Vikara)**

*Charaka* has explained different diseases which manifest vitiation of specific Dhatu[36]. These sets of diseases can become the basis to identify flaccidity of specific body tissues. These ailments are not always associated with *Prameha*, but in a known case, if any of the diseases emerges as a new entity, its association with *Prameha* can be suspected. In such scenario careful enquiry of the etiological factors and examination of the particular system in that patient may prove helpful in ascertaining relationship between the new disease and *Prameha*. For example, appearance of *Pidaka*, indicates vitiation of *Mamsa* or *Meda* and indicates involvement of *Mamsa* or *Meda* in pathology[34],[35]. Similarly *Aharshanam* (loss of libido), repeated miscarriages indicate vitiation of *Shukra*, while *Klaibya* (impotency)indicates vitiation of *Rasa* as well as *Shukra*[36].

**Symptoms of *Dhatu Sara* (excellence in quality of body tissues)**

*Dhatu Sara* is un-fluctuating strength of a body tissue[37]. *Ayurvedic* classics explain three levels of *Dhatu Sara*, namely – *Pravara* (excellent), *Madhyam* (average) and *Avara* (poor)[38]. Excellent state of body tissues is related with good strength and poor state of body tissues is related with weakness. Hence manifestations of *Dhatu Asara* (poor state of body tissue) can be looked upon as possible symptoms of *Dhatu Shaithilya*.

Some diseases also lead to *Asara* (poor state) of particular body tissues. For example, in *Pandu*, it is clearly mentioned in classics that *Pitta* accumulates in the body tissues and makes them *Shithila* (flaccid) which leads to *Asara* (poor) state of *Dhatu*; especially of *Meda* and *Rakta*[39]. Hence symptoms of *Pandu* can be considered as symptoms caused due to *Dhatu Shaithilya* (flaccidity of body tissues). In diseases caused due to *Vata* (*Vata Vyadhi*), *Sneha* (unctuousness) in systems is soaked up making them *Rikta – Tuchchha* (empty)[40]. Hence manifestations of *Vata Vyadhi* can be regarded as symptoms of flaccidity of body tissues caused due to *Vata*. Description of symptoms due to vitiation of specific body tissue by *Vata* are also
mentioned in classics and can become basis to evaluate status of each *Dhatu*[^41].

**Dhatu Gata Vyadhi Lakshana (Symptoms caused due to vitiation of specific Dhatu mentioned in some diseases)**

Symptomatology of some diseases, such as *Kushtha* and *Jwara* (‘fever’), is described according to vitiation of specific *Dhatu*[^42],[^43]. Though these symptoms are related with the specific disease, appearance of these symptoms in a case of *Prameha*, can be helpful in diagnosing the extent of the *Dosha* to that specific body tissue.

**Limitations of methods to diagnose Dhatu Shaithilya (flaccidity of body tissues) and possible improvisation.**

The biggest drawback is that, these methods depend on symptomatology mentioned to measure other diseases than *Prameha*. Hence it is questionable whether same set of symptoms can be applied to assess *Prameha* as well. Also, large number of other confounding factors and variations according to patients, age, gender, geographical location, history of past and present illnesses, may make it difficult to establish the causality beyond doubt. Hence inferences drawn by application of these methods would be speculative. But these methods can surely be the basis of studies to ascertain precise symptoms of flaccidity of body tissues in *Prameha*. In such studies observations about symptoms seen in patients of *Prameha* at baseline and changes in symptoms seen in same patient over the period of time can be recorded along with alterations observed in diet, strolling habits etc. Changes in symptoms can be categorised according to symptoms seen in vitiation of each body tissue. Alterations in diet and strolling habits of patients can be compared with etiological factors of *Prameha* and *Hetu* of vitiation of different *Srotasa*[^44]. Collecting data about changes in biochemical parameters will also be crucial, to assess their relationship with specific body tissue (*Dhatu*). Data collected and analysed in multiple observational and case control studies upon these parameters may help in establishing a system to determine flaccidity of body tissues in cases of *Prameha*.

This system can help in various ways. It can help in defining symptoms of *Prameha* specific for that patient. Any variation in these symptoms will alarm us about change in involvement of *Dosha* and *Dushya* in pathology and help in making necessary changes in treatment. Timely changes in treatment will not only help in providing better treatment but can minimise the risk of complications as well.

**Probable cure for Prameha**

References in classics explain that *Prameha* caused due to *Kapha* can be cured[^45]. Typical
qualities of urine of patient ‘cured’ from Prameha are also mentioned[46]. But in practice we see that a patient of Prameha living without any symptoms, medicines or dietary restrictions for many years is rare to find. Symptoms may show regression, medicine or dietary restriction may not be required for some time, but after some time symptoms are seen again and treatment needs to be initiated. This aspect of Prameha is explained in classics as ‘Anusangitva’ of Prameha[47]. Anusangitva is recurrence[48]. This speciality can be attributed to another important feature of pathology of Prameha. Nidana (etiological factors), Dosha and Dushya are three components of pathology. These components together cause a disease. If etiological factors are weak, vitiation of Doshas will be less. As a result, disease produced will be weak, will not show all or strong symptoms. On the other hand, if etiological factors are strong, vitiation of Doshas will be more so disease produced will show strong manifestations. Also, if Doshas and Dushya do not hook up with each other, pathology will not be completed. In such case, no symptoms of disease will be seen. To complete pathology apart from Dosha and Dushya some other supporting factors may also be necessary. These factors can be various such as Prakruti, Kala (time/season), age, Desha (place), Sara (excellence of body constituent), previous history and concurrent diseases, etc. If these supporting factors are compatible with Dosha or Dushya, pathology will be strong. If these factors are not compatible with Dosha and Dushya disease produced will be relatively weak. This feature is explained as ‘Vikara Vighatakara Bhavabhava’ (presence or absence of disease promoting and prohibiting factors)[49]. Though it is factual for all diseases, it explains pathology of Prameha better than any other disease. Hence in Prameha initial treatment of Shodhana (treatment that eradicates Dosha) and/ or Shamana (treatment that pacifies Dosha), acts on Doshas. It can reduce adherence of Doshas with body tissues. It can also reduce stress on Basti and regression in pathology will be seen. At such stage the symptoms will show regression and medicines may not be required at all. But at this stage short term relief seen is due to evacuation of Doshas and it is not the eradication of the disease pathology from its roots. The real culprit in pathology of Prameha is flaccidity of body tissues. So, at this stage, flaccidity of Dhatus persists though regression in pathology is seen and patient is free of symptoms. When Dosha collect again, they may complete pathology again and recurrence is seen. So, until flaccidity of body tissues is corrected Prameha cannot be cured. In Dosha Dushya Sangraha ten Dushya are mentioned. As
flaccidity of body tissues becomes generalised body, it becomes difficult to correct. Hence Prameha is termed as ‘Anusangi’ (one that recurs).

While explaining the treatment, Charaka has explained that after evacuation of Doshas, ‘Santarpana’ is the only treatment that must be followed. But if persistent flaccidity of body tissues that may lead to recurrence is considered, Santarpana cannot be understood as only replenishing weak body tissues. But it should be understood as treatment to strengthen body tissues.

One of the best treatments for flaccidity of body tissues as explained in classics is exercise. Due to exercises body parts become Sthira (stable) and Ghana (firm) reducing flaccidity. Commentators have mentioned that exercise increases compactness of body tissues. Hence in classics abundant heavy exercises such as digging a well, walking hundred Yojana (~900 miles) are suggested.

Vagbhata has clearly mentioned the use of Shilajatu for this purpose. A person who consumes 4 kg 800 gm (one Tula) of Shilajatu, ameliorates as if new again. Shilajatu is mentioned as one of the best Rasayana (rejuvenators). It is Anamla (having all except sour taste), Kashaya (astringent), Katu (pungent), Anushna Sheeta (cold). Due to its properties it is capable of making body tissues robust and can correct flaccidity. Shodhala has advised to use Shilajatu triturated with decoction of Shalasaradi Gana, while Yogaratnakara has advised its use in morning for 21 days with sugar and milk. Various types of Shilajatu are explained according to specific purposes. It is a matter of research to find ways to consume such a huge quantity of Shilajatu and suitable type of Shilajatu for the purpose of correcting flaccidity in body tissues. Charaka has advocated use of medicated water of Khadira (Acacia catechu willd.) for the same purpose.

**Concept of honeymoon remission**

Word ‘Prameha’ is mainly used to explain diseases related to urinary system but it also includes Diabetes mellitus told in modern sciences. In modern sciences the concept of honeymoon remission is explained about diabetes. During this phase patient shows partial or complete remission of symptoms, normal blood sugar levels and minimum or no requirement of antidiabetic agents or insulin. It is usually seen after treatment is initiated. This phase is predominantly seen in type I Diabetes mellitus cases, but a few case reports about occurrence of honeymoon phase in type II Diabetes cases are also seen. Though the justification behind honeymoon phase are not clearly understood, it can be due to increased secretion of insulin from remaining beta cells of islets of langerhance or due to increased
uptake of sugar by adipose tissue\textsuperscript{[66]}. The stage can last for some months and again rise in sugar levels and symptoms reappear.

From \textit{Ayurveda} point of view occurrence of such stage can be justified with the help of \textit{dosha dushya sangraha}. Considering pathology of \textit{prameha}, there can be stage in body when due to non compatibility of supporting reasons or after some treatment \textit{doshas} are either evacuated or their adherence with \textit{dhatu} is wrecked. So the symptoms may show remission reducing or nullifying need of medicine. But flaccidity of \textit{dushya} persists, hence after \textit{dosha} are again collected and become adherent to \textit{dhatu} pathology of \textit{prameha} will complete and recurrence of symptoms is seen.

\textbf{Conclusion}

Concept of \textit{Dosha Dushya Sangraha} explains \textit{Prameha} better than any other disease. Understanding pathology of \textit{Prameha} with help of \textit{Dosha Dushya Sangraha} gives clear idea about exact changes happening in body. It also helps us in understanding how and why various symptoms are produced at a particular stage and its significance for necessary changes in treatment. It also helps in understanding prognosis of the disease. Flaccidity of body tissues is hallmark feature of \textit{Prameha}. Detailed study of \textit{Dhatu Shaithilya} and \textit{Kleda} can help in developing different parameters to examine \textit{Kleda} and \textit{Shaithilya} (flaccidity) in each \textit{Dushya}. Collection of large clinical data from patients of \textit{Prameha} of various age groups, living at diverse locations will be needed to develop such parameters to examine \textit{Kleda} and \textit{Dhatu Shaithilya}. It is the need of the hour.

Whether \textit{Prameha} can be absolutely cured can be answered positively if flaccidity of body tissues can be corrected. Use of \textit{Shilajatu} for its role in reducing flaccidity of body tissues and possible ‘cure’ of \textit{Prameha} is still unexplored. \textit{Prameha} can be effectively treated if patient specific treatment plan is developed, according to involvement of \textit{Dosha} and \textit{Dushya} at each stage. Similarly developing patient specific \textit{Pathyapathya} (dietary and strolling restrictions) and exercises and changing it from time to time according to change in pathology can be very useful in day to day practice. Attempt must be made for application of these concepts in daily practice.

\textbf{REFERENCES:}


4. Yadavaji Trikamaji, editor. \textit{Charaka Samhita} of Charaka, Sutra Sthana, chapter 17, verse no.79 reprint 2011,
Varanasi; Chaukhamba Surbharati Prakashan: 2011; p. 103.


Sthana, chapter25, verse no.40. reprint 2011;Varanasi; Chaukhamba Surbarathi Prakashan; 2011; p. 133.


Acknowledgement: Authors duly acknowledge guidance from Vaidya Prama Joshi, Professor in Sanskrit Samhita Siddhanta for writing this article.

Cite this article as: Shailesh Vinayak Deshpande, Vaishali Shailesh Deshpande, Concept of DoSha Dushya Sangraha and Dhatu Shaithilya (flaccidity of body constituents): Their importance in diagnosis, treatment and prognosis of Prameha, J of Ayurveda and Hol Med (JAHM).2018;6(6): 38-51

Source of support: Nil

Conflict of interest: None Declared