



Review Article

ANALYTICAL STUDY OF VYADHI LAKSHAN W.S.R. TO PANDU ROGA

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ABSTRACT

Following the intake of various causative factors, three fundamental alterations happen within human body - vitiation of *Dosha (Dosha Prakopana)*, affliction of *Dhatus* by vitiated *Doshas (Dhatu Pradushana)* and impairment of channels (*Kha Vaigunya*). Localization of vitiated *Doshas* within channels depends on the site of *Kha Vaigunya* which ultimately leads to interaction between vitiated *Dosha* and *Dhatus* - known as *Dosha Dushya Sammurchhana*. *Dosha Dushya Sammurchhana* takes place following two principles of amalgamation - *Prakriti Sama Samavaya* and *Vikriti Vishama Samavaya*. As consequence of this amalgamation, several signs and symptoms do appear in body depending on the involved *Dosha, Dhatu, state of Agni, type of Srota & Srotadusti* and various other factors. Clinical features of any disease can be classified in to two category - those which appears before the onset of actual disease are known as *Purva Rupa* or prodromal features and when these features become more prominent in the mature state of disease, they are called *Rupa / Lakshana* or main clinical features. The mechanism behind appearance of every sign and symptom in the course of illness can be explained on the basis of several factors like involved *Dosha, Dhatus, Agni, Srota, Oja* and various other factors depending on the principle of *Karya Karana Vada*. Thus these clinical features of any disease which are mentioned in different classical texts should not be regarded as just mere scholarly inference, rather each and every symptoms can be explained methodically applying the principles of Ayurveda. For this purpose, example of a common disease in form of *Pandu Roga* has been taken in this article and explanation has been given about the possible mechanism of appearance of various prodromal features and principal features of this disease.

INTRODUCTION

According to the concept of *Ayurvedic* pathophysiology, any disease occurs due to three fundamental alterations in human body - *Dosha Prakopana* (vitiation of *Dosha*), *Dhatu Pradushan* (affliction of *Dhatu*) and *Kha Vaigunya* (alteration of the properties of channels i.e. *Srota*). The fundamental cause behind all these three event is diminution of *Agni*, which is responsible for digestion (in form of *Jatharagni*), absorption (in form of *Bhutagni*) and metabolism (in form of *Dhatwagni*) ⁽¹⁾.

The onset of all these alterations in human body starts with intake of causative factors i.e. *Nidan Sevan* in form of *Ahara* (diet) & *Vihara* (regimen). That is to say, *Nidan Sevan* is responsible for diminution of *Agni* which in turn gives rise to three basic pathological changes within body - *Dosha Prakopana, Dhatu Pradushan* and *Kha Vaigunya*. Several symptoms and signs do appear in the body as result of these pathological changes. While many symptoms appear as result of *Dosha Prakopana* (in form of stages of *Chaya, Prakopa & Prasara*) but these symptoms do not define any particular diseased state rather they indicate a general state of *Vikriti* i.e. alteration of normal physiological state. That's why these symptoms are generally called *Dosha Lakshan* i.e. symptoms related with vitiation of *Dosha* only and not to any disease ⁽²⁾. The site of *Kha Vaigunya* in a particular *Srota* determines the site of localization of vitiated *Dosha*,

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known as *Sthana Samshraya* which in turns is responsible for the most important event in the process of causation of any disease, known as - *Dosha Dushya Sammurchhana* (affliction of *Dushya* i.e. *Dhatu* by the vitiated *Doshas*) (3). Due to *Dosha Dushya Sammurchhana*, many pathological changes occur within *Dosha, Dhātu, Mala & Srotas* - which ultimately manifest as *Vyadhi Lakshan* (clinical features of a particular disease). Every *Srota* is consist of its several components like *Dosha, Dhatus, Malas* and *Srota Moola* (root organs of each *Srotas*). So when *Srotadusti* occurs, several features related with these components also manifest throughout the body (4). Classically *Vyadhi Lakshan* has two stages - the early stage known as - *Purva Rupa* (prodromal features of disease) (5) and when the symptoms of early stage become more prominent they are known as *Rupa* (principal features of disease) (6). It has been said that, the process of *Dosha Dushya Sammurchhana* commence at the stage of *Purva Rupa* and it becomes more advanced and complete during the stage of *Rupa* (7). When the principal features becomes more advanced and appear during late stage of a disease, they are termed as *Upadrava* (complications) (8).

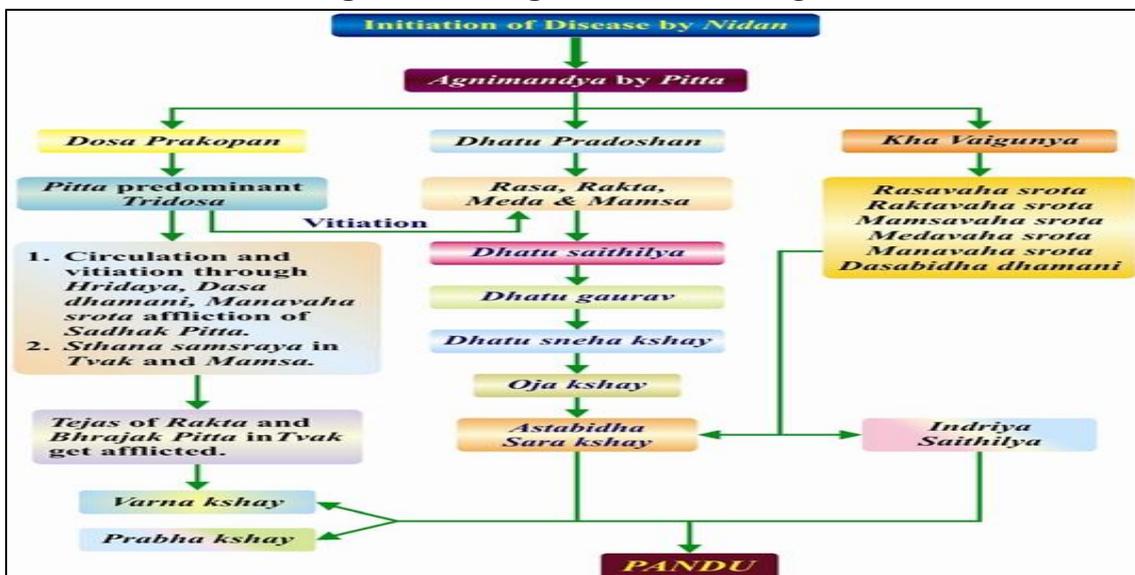
The process of *Dosha Dushya Sammurchhana* occurs within the body following two principles - *Prakriti Sama Samavaya* (when there is combination without inhibition of the attributes of the constituent factors in the resultant manifestation) and *Vikriti Vishama Samavaya* (when there is inhibition of the attributes of any of the factors constituting the drug or the disease) (9). Professor Shiv Charan Dhyani has opined that, *Prakriti Sama Samaveta Sammuurchhana* between *Dosha* and *Dushya* can be compared with "physical amalgamation" (10). That is to say, the features which appear in body as result of this type of amalgamation can be explained on the basis of the

vitiated character (*Dusti Lakshan*) of the responsible *Dosha* and *Dushya / Dhātu*. On the other hand, *Vikriti Vishama Samaveta Sammuurchhana* between *Dosha* and *Dushya* can be compared with "chemical amalgamation" (11). That is to say, the features which appear in body as result of this type of amalgamation cannot be explained on the basis of the vitiated character of the responsible *Dosha* and *Dushya / Dhātu*. In this article, the authors have made an effort to explain the possible mechanism behind appearance of different features during the stage of *Purva Rupa* and *Rupa* of any disease by applying the principles of *Prakriti Sama Samaveta Siddhanta* and *Vikriti Vishama Samaveta Siddhanta*. For this purpose, example of a common disease in form of *Pandu Roga* has been taken for proper explanation.

MATERIALS AND METHODS

Pandu is a disease which has been described with great importance in all major and minor texts of *Ayurveda*. In fact it is one of the commonest pathological conditions encountered in hospital practice. The literary information regarding the pathogenesis and clinical features of *Pandu* has been taken from various classical texts of *Ayurveda* like *Charaka Samhita, Sushruta Samhita, Ashtanga Hridayam, Madhava Nidan* etc. and has been verified through this study. *Pandu* is caused by diminution of *Agni* and vitiation of *Pitta Dosha* (mainly *Sadhak Pitta*) (12) due to intake of various *Nidan*. The principal *Dushya* in *Pandu* are *Twak* (represents *Rasavaha Srota*) (13), *Rakta* (represents *Raktavaha Srota*) and *Mamsa* (represents *Mamsavaha Srota*) (14). The pathogenesis of *Pandu* based on the three fundamental alteration within body (*Dosha Prakopan, Dhātu Pradushan & Kha Vaigunya*) has been represented in a schematic manner below.

Figure 1 : Pathogenesis of Pandu Roga



The various *Purva Rupa* (prodromal features) of *Pandu* as described in different texts have been tabulated below :

Table 1: Purva Rupa (prodromal features) of Pandu ⁽¹⁵⁾

	Prodromal Features	C.S.	S.S.	A.H.	M.N.
01.	<i>Hridaya Spandan</i> (palpitation)	++		++	
02.	<i>Roukshyam</i> (dryness of skin)	++		++	
03.	<i>Swedabhava</i> (absence of perspiration)	++		++	
04.	<i>Shrama</i> (exhaustion)	++		++	
05.	<i>Twak Sphotanam</i> (cracking of skin)		++		++
06.	<i>Stivana</i> (excessive spitting)		++		++
07.	<i>Gatrasada</i> (malaise)		++	++	++
08.	<i>Mridbhakshana</i> (eating of earthen soil)		++		++
09.	<i>Prekshanakuta Shotha</i> (periorbital oedema)		++		++
10.	<i>Vinmutra Pitatwam</i> (yellowish discoloration of stool & urine)		++	++	++
11.	<i>Avipaka</i> (impairment of digestion)		++		++
12.	<i>Aruchi</i> (anorexia)			++	
13.	<i>Alpa Vanhita</i> (diminution of Agni)			++	

CS = Charaka Samhita ; SS = Sushruta Samhita ; AH = Ashtanga Hridayam ; MN = Madhava Nidanam

The various *Samanya Rupa / Samanya Lakshana* (general principal features) of *Pandu* as described in different texts have been tabulated below :

Table 2: Samanya Rupa / Samanya Lakshana (general principal features) of Pandu ⁽¹⁶⁾

	General Principal Features	C.S.	S.S.	A.H.	M.N.
01.	<i>Karna Ksheda</i> (tinnitus)	++		++	
02.	<i>Hatanala</i> (diminution of Agni)	++		++	
03.	<i>Durvala</i> (generalised weakness)	++			
04.	<i>Sadana</i> (exhaustion)	++		++	
05.	<i>Annadvita</i> (anoraxia)	++		++	
06.	<i>Shrama Nipidita</i> (fatigue)	++		++	
07.	<i>Bhrama Nipidita</i> (giddiness)	++		++	
08.	<i>Gatra Shula</i> (malaise)	++			
09.	<i>Jwar</i> (fever)	++		++	
10.	<i>Swas</i> (respiratory distress)	++		++	
11.	<i>Gaurava</i> (feeling of heaviness)	++		++	
12.	<i>Mriditairiva Gatra</i> (a type of feeling)	++		++	
13.	<i>Pidita - Unmathita Gatra</i> (a type of feeling)	++			
14.	<i>Shunakshi Kuta</i> (periorbital oedema)	++		++	
15.	<i>Harita Gatra</i> (greenish discoloration of skin)	++			
16.	<i>Shirna Loma</i> (thin body hair)	++		++	
17.	<i>Hataprabha</i> (diminished lustre)	++			
18.	<i>Kopana</i> (anger / irritability)	++		++	
19.	<i>Shishir Dweshi</i> (aversion to cold)	++		++	
20.	<i>Nidralu</i> (drowsy)	++			
21.	<i>Stivana</i> (excessive spitting)	++		++	
22.	<i>Alpa Vaaka</i> (lack of talking)	++		++	
23.	<i>Pindikaudveshtana</i> (cramp in calf muscle)	++			

24.	<i>Arohanayasha</i> (exhaustion due to climbing)	++			
25.	<i>Dhatu Shaithilya</i> (loosening of tissue elements)			++	
26.	<i>Ojascha Gunakshaya</i> (diminution of qualities of Oja)			++	
27.	<i>Alpa Rakta - Alpa Meda</i> (diminution of Rakta & Meda Dhatu)	++		++	
28.	<i>Niharsa</i> (diminution of body strength)	++		++	
29.	<i>Indriya Shaithilya</i> (dysfunction of sensory organs)	++		++	
30.	<i>Hridaya Drava</i> (palpation)			++	

Sushruta Samhita & Madhava Nidanam have not described any *Samanya Lakshana* of *Pandu*.

DISCUSSIONS

The principle of *Ayurvedic* pathophysiology is based on *Karya Karana Vada*. That is to say, every action has some responsible cause or reason behind it. Here if we consider the various *Vyadhi Lakshana* (both *Purva Rupa & Samanya Rupa*) as *Karya*, so there must be *Karana* i.e. responsible factors and mechanisms behind them. Every clinical feature can be explained on the basis of altered properties of vitiated *Dosha*, afflicted *Dhatu*s, vitiated *Srotas*, diminished *Agni* and other responsible factors if they follow theory of chemical amalgamation as described earlier. An effort has been made in this way to provide appropriate justification for causation of each clinical features in the following part:

A. Analytical Studies of *Purva Rupa* (prodromal features) of *Pandu*

1. *Hridaya Spandana* (palpitation)

In *Pandu*, the *Sadhak Pitta* residing at *Hridaya*, and the *Manovaha Srota* connecting *Hridaya* gets affected during pathogenesis⁽¹⁷⁾. Hence, *Hridaya* gets affected functionally. Hence, the symptom of *Hrid Spandana* takes place.

2. *Rukshatwa* (dryness of skin)

Meda Kshaya is a distinct feature of *Pandu*. Physiologically *Meda* causes *Snehana*⁽¹⁸⁾ of all macroscopic organs and microscopic tissues of the body. That can be co related with functional contribution of the circulatory lipids and the adipose tissue of the body. The circulatory lipids within the skin, provide moistures of the skin. Hence, when the body suffers in lack of *Meda*, the skin becomes dry.

3. *Sweda Avadha* (excessive perspiration)

Sweda Abhava this term is de-quoted as "absence of perspiration". But *Acharya Chakrapani*, had clarified the term as "*Sweda Avadha*" that means excessive perspiration⁽¹⁹⁾. Whatever may be the symptoms, it would be clarified that in absence of *Rasa Dhatu*, the fluid portion of *Swedavaha Srotas* get altered. Again altered *Dhatu Paka* of *Meda* produces *Alpa Sweda*.

4. *Shrama* (fatigue)

Patients of *Pandu* suffers from excessive fatigability. A minimum effort makes the patients excessive exhausted. In the path way of the disease many factors

such as *Rasa Kshaya*, *Rakta Kshaya*, *Meda Kshaya* & ultimately *Oja Kshaya* decrease the strength of the patient. Psychological involvement causes the lack of enthusiasm.

5. *Twak Sphotan* (cracking of skin)

Already it had been described previously that the skin of the patient of *Pandu* dries up. So, there is cracking of the same.

6. *Stiban* (abnormal spitting)

Alteration of *Rasa Dhatu* and vitiation of *Pitta* causes excessive salivation in the mouth. Hence, the patients want to spit again and again.

7. *Gatrasada* (malaise)

This symptom is classified as prostration that is excessive exhaustion during walking, as if sometime the patients lie down while walking. This type of symptoms develops due to *Dhatu Kshaya* and less blood supply in the *Srotas* towards periphery of the body. Person feels malaise all over the body.

8. *Mridbhakshan* (intake of soil)

This symptom is also identified as *Nidana* of the *Pandu*. Hence, the patients are liking of mud intake.

9. *Kuta Sotha* (periorbital oedema)

The orbital region contains some loose connective tissues, retention of water takes place within this. As *Sotha* is a symptom of *Pandu*, so swelling occurs around orbital region.

10. *Binmutra Pitatvam* (yellowish discoloration of urine & stool)

In normal course *Pitta* contributes the colour of urine and stool. In altered state of *Pitta* the urine and stool become hyper-coloured.

B. Analytical Studies of *Samanya Rupa* / *Samanya Lakshan* (general features) of *Pandu*

1. *Karnakshed* (tinnitus)

Particular sensation of noise in the ear, may be co-related with tinnitus. *Indriya Saithilya* is a specific pathological phenomenon of *Pandu*. *Shravana Indriya* is located in the ear or *Karna*. Hence *Indriya Saithilya* within *Shravana Indriya* hampers the perception of sound. The term '*Shaithilya*' indicates loss of function⁽²⁰⁾.

2. Hatanala (diminished Agni)

It has been described that *Pandu* originates from *Grahani Dosa*, where *Jatharagni* gets de-arranged. *Pandu* starts with *Agnimandya* initially ⁽²¹⁾ during course of disease it is worsen more and produces symptoms like *Hrllash*, *Praseka*, *Avipaka* etc.

3. Durvala (weakness)

Agnimandya state hampers *Dhatu Paka* and aggravated *Pitta* which vitiates *Rasa Dhatu* ⁽²²⁾. Vitiating of *Rasa Dhatu* interfere *Dhatuposhan Krama* of *Rakta Dhatu* and other *Dhatu*s chronologically⁽²³⁾. The subject suffering from *Pandu*, feels weak and feeble. The term '*Durvala*' also implies lack of *Vala* or strength. When *Poshan Krama* of *Rasa Dhatu* to *Rakta Dhatu* is altered, certainly derivation of *Oja* is also hampered. Internal existence of *Oja* manifests *Vala* externally ⁽²⁴⁾. Hence the person suffers from diminution of *Vala*.

4. Sadana (exhaustion)

This symptom is classified as prostration that is excessive exhaustion during walking, as if sometime the patients lie down while walking. This type of symptoms develops due to *Dhatukshay* and less blood supply in the *Srotas* towards periphery of the body.

5. Annadvit (anorexia)

The term implies *Aruchi* (anorexia) ⁽²⁵⁾. The affected person shows a repugnance against food. During *Avasthapaka* the *Pachaka Pitta* becomes activated to increase the appetite. In *Pandu Roga* the *Pitta* in general gets mitigated. Hence the attributes of *pitta* are also altered. As a result aversion to food is manifested.

6. Shrama Nipidita (fatigue)

In this disease fatigability is developed. The term '*Shrama*' implies excessive exhaustion by minimum effort. Diminution of *Rasa* and *Rakta* is the causative factor for these types of symptoms. *Rakta* provides nutrition to the muscle tissues that is utilized during locomotion and other actions. So muscle tissues get fatigue during various activities.

7. Bhrama Nipidita (giddiness)

In this disease giddiness is developed. Alteration of *Pitta* is the main causative factor for this type of symptom.

8. Gatra Shoola (body ache)

In pathogenesis of *Pandu*, *Vayu* causes localization of vitiating *Pitta* within the *Mamsa* and *Twak*, which comprises the outer coating of the body. Vitiating *Vata* during courses of disease, causes *Shoola* (pain) within the *Gatra* (body) that is the common manifestation of *Vata*.

9. Jwar (fever)

Pandu is *Pitta* predominant disease ⁽²⁶⁾. The pathogenesis of *Pandu* indicates that *Vayu* causes localization of vitiating *Pitta* within the *Shakha Marga* ⁽²⁷⁾ as the disease is clinically manifest in *Shakha*

Marga. When the *Ushma* (heat) of *Pitta* get altered within the *Shakha* i.e *Tvak* (skin) then temperature is felt there.

10. Swasa (respiratory difficulty)

The pathway of disease in *Pandu* indicates involvement of *Hridaya* ⁽²⁸⁾, that is the root of *Pranavaha Srota* ⁽²⁹⁾. According to the law of vitiating of *Srotas* and it's root and vice versa, if *Hridaya* gets vitiating then certainly *Pranavaha Srota* gets vitiating also and symptom *Swas* will manifest.

11. Gaurava (heaviness)

Dhatu Gaurav is responsible for this condition. Phenomenon of *Dhatu Gaurav* is clarified by *Chakrapani* as *Dhatu Saithilya* ⁽³⁰⁾ that is lac of nutrition of the *Dhatu*s in chronological order. The person suffers from the lack of enthusiasm and energy to engage oneself in daily activities.

12. Mriditairiva Gatra

The person feels as if all the limbs of his body is wrapped with a moist cloth. It is *Pitta* that maintains the body heat through skin by means of its fraction of *Bhrajak Pitta* ⁽³¹⁾. In *Pandu* as a whole the *pitta* is altered, so function of *Bhrajak Pitta* is also altered, particularly within *Tvak*. There is also absence of sweat. Hence, the person perceives such abnormal feeling.

13. Peerito - Unmathita Gatra

The person feels as if all the limbs of his body are squeezed and churned. *Vata* aggravated within *Mamsa* and *Tvak* of the limbs ⁽³²⁾. As a result of *Dhatu Shaithilya* occurs within the *Srota*. The peripheral tissues that are the *Suksma Dhatu*s within the *Shakha* began to suffer from malnutrition. Due to such nutritional imbalance the normal function of *Karmendriya* within the *Shakha* are hampered. Moreover the *Srotas* suffer from lack of oxygen as it is mentioned '*Yunukti Praninam Prana Shonitam Hi Anuvartate*' ⁽³³⁾. This is ischemic condition of peripheral tissues produce such symptoms.

14. Sunakshikuta (periorbital oedema)

This has been explained previously under the prodromal features.

15. Harita Gatra (greenish discoloration of body)

The *Tejas* of *Bhrajak pitta* ⁽³⁴⁾, the *Agni* ⁽³⁵⁾, the *Oja* ⁽³⁶⁾ all are responsible for contribution of complexion. In course of the disease *Pandu*, all these factors get altered. So, patient manifest altered complexion.

16. Shirna Loma (thin hair)

Rasa ⁽³⁷⁾ and *Rakta* ⁽³⁸⁾ maintain the nutrition of *Twak*. The *Lomakupa* (hair follicles) are situated over the *Twak*. The *Lomakupa* get lack nutrition in *Pandu* due to altered function of *Rasa* and *Rakta*. In *Pandu*, gradually the *Dhatu*s and their respective *Ojas* began to diminish. Following that concept it should be interpreted that *Asthi Dhatu* also undergoes the process of *Kshaya*.

Upadhatu of *Asthi* is *Lomaraji* ⁽³⁹⁾. So due to diminution of *Asthi Dhatu*, body hairs also becomes thin.

17. *Hataprabha* (diminished lustre)

Prabha i.e. lustre of the body is contributed by *Agni*, *Bhrajak Pitta*, *Rasa* and *Rakta*. All these components get altered in *Pandu* and their actual function is not expressed over skin. The affected patients lose the bodily lustre.

18. *Kopana* (anger / irritability)

The seat of the disease *Pandu* is *Hridaya* which is also the seat of *Mana* (mind). So, when the *Hridaya* gets disturbed due to the pathogenesis of *Pandu* mind will also get disturbed and thus irritability develops. Also, the chief function of *Sadhaka Pitta* is to produce proper concentration. So, when it becomes vitiated in the course of the disease *Pandu*, the patient loses his ability to concentrate and subsequently develops irritability.

19. *Shishiradweshi* (aversion to cold)

The function of blood is "*Jeevanam*" ⁽⁴⁰⁾ that is supply of *Prana* or oxygen towards the remote tissues of peripheri that is *Tvak*. The *Pitta* resides in *Tvak* and regulates the temperature that is *Tejas* within *Tvak*. As all these functions get altered due to the lac of *Rakta* in *Shakha* and altered *Pitta*, hence the person feels cold and shows an aversion to such things.

20. *Nidralu* (drowsy)

Though *Pandu* is a *Pitta* predominant disease, but in the course of disease *Vata* gets aggravated and evokes *Kapha* to get vitiated also. The characteristic of sleepiness is due to effect of *Kapha*, on the other hand the system seeks sleep to compensate *Dhatu Kshaya*.

21. *Stivan* (spitting)

The *Pachak Pitta* and *Jatharagni* appear malfunctioning in *Pandu* as in general *Pandu* is a sequel of *Grahani Roga*. The role of *Pachak Pitta* is initiated during digestion immediately after ingestion of food in mouth. Alteration of *Kledak* and *Bodhak Kapha* are followed by alteration of *Pachaka Pitta*. This causes excessive spitting.

22. *Alpa Vaka* (lack of talking)

Vakpravartan is a conjugal process through *Indriya* and *Udana vayu* ⁽⁴¹⁾. During pathogenesis of *Pandu* loss of nutrition of various *Dhatu*s causes *Indriya Shaithilya*, Which ultimately creates inability to express the particular function of *Indriya* particularly appointed to produce *Vaka*, hence the affected person refuses to speak.

23. *Pindika Udvestana* (cramp in calf muscle)

Previously it has been mentioned that *Vayu* aggravates and gets trapped within muscle by the very term "*Prapannam Kevalam Deham Tvak Mamsantarashritam*" ⁽⁴²⁾. Also the lack of blood supply within *Shira* and *Kandara* is the cause of pain in calf

muscle and thigh, as *Shira* and *Kandara* are the *Upadhatu* of *Rakta* ⁽⁴³⁾.

24. *Arohanayasha* (exhaustion due to climbing)

The person suffering from *Pandu* feels pain in lumber region, thigh and feet along with weakness. As mentioned previously that lack of *Prana* that is oxygen within the heart and lack of *Oja* within tissue is the cause of such type of ailments.

25. *Dhatu Shaithilya* (loosening of tissue elements)

The vitiated *Pitta Dosh*a when afflicts the *Dhatu*s, it causes breakage in their own defence system affecting respective *Dhatu Oja*, ultimately results in depletion of *Dhatu*s and loosening of them.

26. *Ojascha Gunakshaya* (diminution of qualities of Oja)

Oja is the essence of all *Dhatu*s ⁽⁴⁴⁾ and acts as defence mechanism of body. Hence, *Oja* has been termed as *Vala* or strength. When a vitiated *Dosh*a afflicts a *Dhatu*, it affects its own *Oja* and causes depletion of its qualitative and quantitative amount. As a result, *Dhatukshaya* occurs.

27. *Alpa Rakta - Alpa Meda* (diminution of Rakta & Meda Dhatu)

As it has been previously mentioned that, *Rakta Dhatu* and *Meda Dhatu* are the two main *Dushya* of *Pandu*, so when vitiated *Pitta* afflicts these tissue elements, it results into *Dhatu Dusti*. *Dusta Dhatu* goes into depleted state and results in *Dhatu Kshaya*. It has been regarded by the eminent scholars that, the state of *Dhatu Dusti* should be regarded as the state of *Dhatu Kshaya* ⁽⁴⁵⁾ like in case of *Rakta Dusti* and *Meda Dusti* should be interpreted as *Rakta Kshaya (Alpa Rakta)* and *Meda Kshaya (Alpa Meda)* respectively.

28. *Hridaya Drava* (palpation)

Hridaya (heart) is the site of *Sadhaka Pitta*, the principal *Dosh*a responsible for causation of *Pandu* ⁽⁴⁶⁾. Also *Hridaya* is the root of *Rasavaha Srota* ⁽⁴⁷⁾, the principal *Dushya* in *Pandu*. So, as result of affliction between *Dosh*a and *Dushya* functional dysfunction of heart occurs ultimately manifested as *Hridaya Drava*.

CONCLUSION

From the above discussion it is very much evident that, the various signs and symptoms which appear during different stages of a disease, are caused by different mechanisms involving vitiated *Dosh*a, afflicted *Dhatu*s, diminished *Agni*, vitiated *Srotas*, altered *Oja* and so many other factors. The symptoms which are mentioned under a particular disease in various classical texts should not be regarded as just mere scholarly inference, rather each and every symptoms can be explained methodically applying the fundamental principles of Ayurveda. This supports the very fundamental concept of *Yukti Pramana* as mentioned by *Acharya Charaka*.

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