

## UNDERSTANDING *DATHU SAMYA LAKSHANA* – A LITERARY REVIEW

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### ABSTRACT

*Svastha* is defined as a person with the equilibrium of *Dosha*, *Dhatu* and *Mala* along with apt *Agni*, intact senses and mind. The sense of being healthy is *Svasthya*. Health is also understood as a continuous state of adjustment between the man and his environment. Hence the ideal state of equilibrium can't be acquired practically. It can be considered that the *Dosha*, *Dhatu* and *Mala*, if are functioning normally by exhibiting the normal activities, be considered as health. The functions carried out by the above said entities are expressed in terms of observable factors on a daily basis and outcome of the measures taken in maintaining health which exhibit the status of *Dosha*, *Dhatu* and *Mala*. They are invariably associated with the alleviation or absence of the disease. Therefore these factors if evaluated will indicate improvement in the health of the patient/sufferer if any.

**Keywords:** *Dhathu Samya Lakshana*, *Swastha*, Health, *Sama dhathu*, *Rugupashamanam*, *Ayurveda*.

### INTRODUCTION

An individual is said to be *Svastha* whose *Dosha*, *Agni*, *Dhathu* and *Mala* are in the state of equilibrium along with mind, soul, senses full of bliss, is called a healthy person. It is said "*Rogasthu Dosha Vaishamyam Dosha Samyam Arogatha*"<sup>1</sup> meaning the disturbance in health occurs when *doshas* are not in a state of normalcy and otherwise it is health. The meaning of *dhatu* can be taken as those which sustain the body<sup>2</sup>. With this understanding, all three viz., *dosha*, *dhatu* and *mala* can be considered under *dhatu*. Hence, it can be said that equilibrium state of *Dhatus* is essential for the mainte-

nance of health and prevention of diseases. It is dependent on various factors related to food, regimens and activities.

### AIM & OBJECTIVE:

Aim of this article is to understand the concept of *Dathu Samya Lakshana* and its application in assessment of health status of a person who has under gone *chikitsa*, to find how far *Chikitsa* has helped him to regain health.

## DEFINITION OF HEALTH:

While World Health Organization defines health as the state of complete physical, mental and social well being and not merely the absence of disease or infirmity<sup>3</sup>, Ayurveda defines it as normal activity and level of *Dosha, Dhatu, Mala, Agni* along with a pleasant mind<sup>4</sup>.

## DATHU SAMYA LAKSHANA

Though the features of *Dhatuamyata* are described at a place<sup>5</sup>, there are various other places of classics which give us description of the same. The state of Health can be ascertained from the factors like, *Rugupashamanam*<sup>5</sup> (alleviation of pain), *Swaravarnayoga*<sup>5</sup>, *Balavarnayusya*<sup>6</sup> (appearance of normal voice, complexion and strength), *Shariropachaya*<sup>5</sup> (nourishment of the body) *Balavridhi*<sup>5</sup> (increase in strength), *Abhyavaharabhilasha*<sup>5</sup>/*Annabhilasho*<sup>6</sup> (desire for taking food), *Ruchiraharakale*<sup>5</sup>/*Samagnita*<sup>6</sup> (arousal of interest in consuming food by next meal time which indicates presence of *Samagni*), *Abhyavahruthasya cha Aharasya kale Samyjaranam*<sup>5</sup>, *Bukthasya paripaka sukhenacha*<sup>6</sup> (proper digestion of the food taken during meal-time), *Nidhralaabo Yathakaalam*<sup>5</sup>/*Sukhaswapna*<sup>6</sup> (getting sleep at right time), *Vaikarinamcha Swapnanam Adharshanam*<sup>5</sup> (absence of dreams indicating morbidity), *Sukhenacha Prathibodhanam*<sup>5</sup> / *sukha prabodhanam*<sup>6</sup> (easy waking) *Vatamuthrapuresharethasaam mukthi*<sup>5</sup> / *Srusta Vinmuthravathathvam*<sup>6</sup> (proper elimination of *Vayu, Moothra, Mala* and *Shukra*) and *Sarva karair-Manobudhi Indhriyanamcha Ayapathiriti*<sup>5</sup>, *Suprasannendriyatwam*<sup>6</sup> (un impairment of mind, intellect and senses and association of all healthy symptoms there with) and opposite state

of any one or all of them is considered as interruption of health leading to illness /sickness /disease .

## Where & in which context?

Though the context is basically from *Charaka Samhit Vimana sthana*, while describing examination to ascertain if the disease is cured<sup>5</sup>, there are other references which highlight the same features to assess status of health. *Charaka Samhitha Indriya sthana* 1<sup>st</sup> chapter *Varna Swariyam Indriyam* in context of factors to be examined to determine residual span of life mentions 47 features including *Grana, Swara, Gandha, Rasa, Sparsha, Chakshu, Srothram, Sathwam, Bakthi, Souchham, Sheelam, Bala, Medha, Ruksha, Snigdha, Gurutwa, Jeerna lakshana, Ruja, Swapna*<sup>7</sup>. Kashyapa has given *Arogya Lingani* like desire to take food, easy digestion, proper evacuation of faces, urine, and flatus, lightness of body, proper functioning of sense organs, comfortable sleep and awakening, attainment of strength, complexion, and longevity, happiness, equilibrium of digestive fire<sup>6</sup>.

*Rugupashamanam* is alleviation of pain *Ruk* can be any disease and not only pain. It is a distressing feeling often caused by intense or damaging stimuli. International Association for the Study of pain states “Pain is an unpleasant sensory and emotional experience associated with actual or potential tissue damage”<sup>8</sup>, in medical diagnosis pain is a symptom while in *Ayurveda* it has a much broader meaning.

*Swarayoga* means production of normal voice, the voice of *Hamsa, Krauncha, Nemi, Dundubhi, Kalavinka, Kaka, Kapotha, Jarjera*<sup>9</sup> are some examples of normal voice according to

classics of *Ayurveda*. Abnormal voice is similar to voice of Sheep and is feeble, inaudible, indistinct, choked, horse, painful, stammering and similar other unnatural sounds. *Varna Yoga* means appearance of proper complexion and texture of skin. It is a sign of proper hormonal level, digestion & *Dosha Samyata*. *Varna* is diagnostic criteria for *Agni too*. Natural complexion is of four types viz., black, white, blue, bluish white. Unnatural complexions are grey, coppery, green & albinotic<sup>10</sup>.

*Sharira upachaya* is development or nourishment of body<sup>11</sup>. *Upachaya* means *Unnathi, Vriddhi*. This is physical sign. This indicates the perfect formation of *dhatu* and nourishment of body. *Upachaya* also means proper formation of muscles<sup>12</sup>, increase of bulkiness<sup>13</sup>. *Bala vriddhi* Denotes development of strength in all respect. It also means increase in *Ojus*. This means increase in level of immunity, physical strength and stamina can be understood by the word *Bala*. The ability to perform tasks of daily routine without feeling sick or ill can be generally considered as *Bala* in general. Appropriate quantity and quality of food helps the individual to improve *Bala, Varna* and *Ayushya* without disturbing the equilibrium of *Dosha* and *dathus* of body<sup>14</sup>. It also depends upon quality of *Agni* as it decides the digestion and metabolism of food.

*Ruchirahara kale* means arousal of interest in food during the meal time. This leads to well nourished body, nourishment of *Dhatu* and increase in *Ojus*. If not it may leads to the impairment in excellence of *Dhatu*. *Abhyavaharya Abhilasha* means desire to consume food or appearance of hunger in apt time. This depends on status of *Agni* and state of mind. *Abhyavahruta-*

*sya Aharasya cha kale Samyak Jaranam* means timely and proper digestion of consumed food. *Ahara Shakti* is assessed through *Abhyavaharana Shakti* and *Jarana Shakti*<sup>15</sup>. Depending on power of digestion and metabolism one has to take proper quantity of food to maintain positive health. It is said one should always check for *Jeerna ahara lakshana*<sup>16</sup>.

*Nidhra Labho Yatha Kalam* means appearance of sleep during bed time at night. Among the 7 types of sleep, sleep appearing at night is the natural sleep. Sleep is considered as one of the *Trayopasthamba*<sup>17</sup> and among the *Adharaniya vega*<sup>18</sup>. Sound sleep in a right time is needed for normal functioning of *Manas*. Sleep deprivation leads to irritation and reduced efficiency. Benefits of *Nidhra* are *Sukham, Pusti, Balam, Vrishatha, Gnanam, Jeevitham*<sup>19</sup>. This means that the loss of sleep will also affect *Upachaya, Bala, Manas, Buddhi and Indriya* in turn influencing *Dhatu Samya Lakshana*. *Vaika-rika Swapnanam Adharshanam* means not seeing any abnormal dreams. This shows even dreams can be taken as premonitory symptoms of general as well as special relating to incurable diseases e.g., person travels towards south riding on dog/camel in dream- serious type of fever leads to death. If sky appears to red and coated with lac, wearing red garland, red cloths etc- suffers from *raktha pitta-death*<sup>20</sup>. *Sukhena cha Prathi bodhanam* is trouble-free and comfortable awakening. This depends upon quality and length of sleep. It has a greater impact on our energy levels in order to do routine works normally throughout the day. Waking up to music stimulates brain in the morning and has countless physical and mental benefits throughout the day.

*Vatha Muthra Purisha Rethasam Mukthi* means easy passing of flatus timely evacuation of bowels, urine and semen. Easy defecation depends on food consumed. Food has an impact on the quality and quantity of urine and fecal matter. Formation of *Mala* is effect of *Agni* and indicates proper functioning of gut. Evacuation mainly depends on normalcy of *Apana vayu*. Metabolic wastes are evacuated either through *Purisha* and *Mootra*. Any impairment in evacuation of these *Malas* leads to various diseases or symptoms like *Atisara*, *Vibandha*, *Muturakrichra*, *Atimutrata* (diabetic insipidus), *Adhmana* and *Atopa*.

*Sarvaakaraih Mano Buddhi indhriyanam cha Avyapathirithi* means *Manas* is called as *Athindriya* which is responsible for making available of the knowledge to the self or soul and direct the *Karmendriya* towards proper action at proper time. Psychosomatic aspect of health says *Manas* when afflicted with *Dukha*, *Kshobha*, *Raga*, *Dweshha*, etc, will show the effects on body in the form of lack of performance and stress.

The above factors are valid in present era too and one can practically verify the same as the health improves. With the help of *dathu Samya lakshana* we can identify the *lakshana* of *vyadhi* getting relived and health status getting improved. Hence it can be said that *Dathu Samya Lakshana* are important parameters to assess the health status of an individual especially after falling sick/ill or having a disease.

## CONCLUSION

*Dathu Samya Lakshana* can be taken as a health Status assessment tool, in order to assess the physical and mental status of an indi-

vidual. These are more appropriate even in present era in finding the status of health according to Ayurveda instead of depending on the health status assessment tool of WHO.

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**Source of Support: Nil**

**Conflict Of Interest: None Declared**

How to cite this URL: Maheshraju.B et al:Understanding Dathu Samya Lakshana – A Literary Review. International Ayurvedic Medical Journal {online} 2017 {cited March, 2017} Available from: [http://www.iamj.in/posts/images/upload/863\\_867.pdf](http://www.iamj.in/posts/images/upload/863_867.pdf)