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ABSTRACT: Ayurveda defines Swastha (healthy person) as "To stay healthy the bio-humors (Dosha), tissues (Dhatu) and metabolic waste products (Mala) must be in equilibrium state and the digestive power should be in normal stage followed by Healthy Soul and calm Mind and active Sense organs is said to be Swastha (healthy person).

Ayurveda is the science of life and the only science which guides about healthy regimens to live healthy happy and long life. Accumulation of Dosha, Dhatu, Mala in the body which may in turn leads to different disease. Here we try to conclude to make our attention towards accumulation of Dosha, Dhatu and Mala in the body which causes diseases as lifestyle disorders.

Tridosha, Saptadhatu and Trimala are the root cause of the body harmony, among these three will lead to health and disturbances will cause the disease. Dhatus are the bearing pillars of the body. Dhatu bear the body to maintain the homeostasis. The body remains healthy till the Doshas are Prakrut. Once the Dhatus get afflicted by the Doshas the person gets diseased. Improper Ahara (diet) and Vihara (habit) are the causative factor for the formation of disease. Improper diet and habit leads to the vitiation of Doshas. In Ayurvedic classics the diseases as per vitiation of Dhatus has been mentioned. Among the seven Dhatus the Dosha vitiate to which Dhatu, the diseases occurs. Dhatu Pradoshaja Vikaras is a special clinical condition explained in Ayurvedic classics. AIM Conclude to make our attention towards accumulation of Dosha, Dhatu and Mala in the body, which causes diseases as lifestyle disorders. MATERIALS All the description related to Dosha, Dhatu and Mala available in all Samhita was collected and reviewed. STUDY OF DOSHA Vata, Pitta and Kapha Dosha collectively called Tridosha. These are the main causative factors for the maintain of health and manifestation of disease. All pathological conditions are grouped under two headings – (1) Imbalance condition (Dosha Vashamya) due to increase and decrease of Dosha (2) Vitiation condition (Dosha

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Prakopa) Sushrut divide the vitiation pathogenesis process in six stage viz., stage of accumulation (Sanchaya), provocation (Prakopa), diffution (Prasar), localization (Sthansanshraya), manifestation (Vyaktam) and termination (Bheda). Vata Dosha Symptoms of Pravraddha Vata Vata Dosha in its increasing state produces emaciation, black discolouration, desires for hot things, tremors, distension of the abdomen, constipation, loss of strength, sleep and sensory functions, irrelevant speech, quivering giddiness and timidity (peevishness) increased. Vata Dosha is the main cause of various diseases, and increased Vata Dosha aggravates all the other Dosha in the body. Increased Vata can be controlled by the Vasti (medicinal enema) so, the Vasti is famous as half of the total treatment. Symptoms of Vata Kshaya The symptoms of decreased Vata Dosha are debility of the body, the persons speak very little and does very little and does very few physical activities, loss of sensations (awareness) and of consciousness with the occurrence of all the symptoms of increased Kapha. Causes of Vata Vriddhi and Kashaya Vata is rough, cool, light, subtle, mobile, non slimy and course. These qualities are aggravated by the use of drugs, diets, and regimens declined by medicines having opposite qualities. Kashaya (astirigent), Katu (pungent), and Tikta (bitter) tastes cause aggravation of Vata Dosha while Madhura (sweet), Amla (sour) and Lavana(saline) tastes alleviate it. Pitta Dosha Symptoms of Pravrddha Pitta The symptoms commonly noticed in diseases caused by Pitta Dosha are burning sensation, heat, perspiration, suppuration; itching, discharge and redness are common available symptoms. Yellowish colour of the skin, burning sensation, desire for coldness, sleep, faintness, loss of strength and yellow colour of the urine, stool, and eyes are symptoms which denote increased Pitta in the body. Suppuration, perspiration, sloughing, putrefaction, itching, discharge, redness and the exhibition of its inherent smell colour and taste are the sign and symptoms helpful in the diagnosis of Paittika diseases. Symptoms of Kshaya of Pitta Dosha Kshya of Pitta Dosha causes weakness in digestive activity (Mando- Analaha). Coldness (Sitam) and loss of complexion (Prabha Hanih). When Pitta is in state of diminution, the aggravated Kapha obstructs the channel of Vata causing coolness, heaviness and pain. Causes of Vriddhi and Kshaya of Pitta Dosha Pitta has got Snigdha (unctuous), Ushna (hot), Tikshna (sharp), Drava (liquid), Amla (sour), Sara (fluid) and Katu (pungent) qualities. It increases while the diets, drugs, and the regimens, having the qualities are used and is soon overcome by the use of material having opposite qualities. Other causes increasing Pitta Dosha are Krodha (anger), Shoka (grief), Bhaya(fear), Aayas (physical exertion), Upvasa (fasting), Daha (burning sensation), Maithuna (sexual intercourse), Upagamana (walking) and excessive use of various diets containing Katu (pungent), Amla(sour), Lavana (saline), Tikshna, Laghu (light) and Vidahi qualities. Few types of alcohol, curd, sour fruits, Til oil, Kulattha etc. are specially indicated in the list, which causes aggravation of Pitta Dosha. Kapha Dosha Feature of Pravrddha Kapha Dosha Kapha Dosha when increased produces debility of

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digestive activity (Agnisada), excess of salivation (Praseka), lassitude (Alasya), Feeling of heaviness (Gaurava), white colourisation of face and faeces etc. (svetya), coldness (saitya), looseness of body parts (Anga Saithilya), dyspnoea (Swasa), cough (Kasa), and excess of sleep (Ati-nidra) Feature of decreased Kapha Dosha Decrease of Kapha Dosha causes dizziness (Bhrama), emptiness of Kapha's sites (Slesmasayanam Sunyantvam), palpitation (Hradavah) and looseness of the joints (Slatha Sandhita), thirst (Trishna), sleeplessness (Prajagaranum), roughness (Rukshta) and burning sensation (Antar-Daha) are also notice and experienced in these cases. Causes of Vraddhi and Kshaya of Kapha Dosha The use of the drug, diet, regimens,having heavy, cool, soft, unctuous, sweet, immobile, and slimy, qualities, aggravates Kapha Dosha and the use of opposite attributes declines it. Sleeping in the day time (Divasvapana), absence of physical exercise (Avyayama), laziness (Alasya) and use of products prepared from milk and sugarcane. Flesh obtained from animals living at Aanupa Desha (in water) etc. and habits like Samasano (mix Hita and Ahita food article) and Adhyasana (to take food without proper digestion of previously taken food article) are the main causative factor for the increase of Kapha Dosha in the in the body. The sweet, sour and saline tastes aggravate it. While it is subsided by astringent, pungent and bitter tastes. STUDY OF DHATU Sapta-Dhatu (Seven Body Tissues) 1. Rasa - Final Metabolic Juice and Plasma (Digestive Syatem) 2. Rakta - Blood (Blood Circulatory System) 3. Mamsa - Muscles and Tendons (Muscular System) 4. Med - Fat 5. Majja - Marrow 6. Asthi - Bone (Skeleton) 7. Shukra - Semen Fluid (Reproductive System) Main Function of Dhatus Dhatu/Tissue Main Function Rasa Preerana (Nourishment) Rakta Jeevana (Life) Mamsa Lepa (Smear/Cover) Meda Sneha (Oleation) Asthi Dharana (Bearing) Majja Poorana (Filling/Substantiating) Shukra Garbhotpadana (Reproduction/Generation) Pradoshaja Vikara of each Dhatus Dhatu/Tissue Pradoshaja Vikara Rasa Tandra, Ayathakala Khalitya-palitya (Also include the mal-nourishment related diseases) Rakta Mukhapaka (Stomatitis), Akshiraga (Red eye), Pootighrana (Foul odour in the nose), Asyagandha (Halitosis), Upakusha (Bleeding gums), Vidradhi (Abscess), Atidaurbalya (Excessive weakness) and Shiroruk (Headache). Mamsa Adhimamsa, Keelam, Galshaluk, Galshundika, Ganda - Gandamala etc. Meda Prameha Poorvaroopa including the excess secretion of the mala Asthi Asthi Adhidanta, Dantaasthi Shoola, Kesh-Lomanakha- Smashru Dosha. Majja NetraGauravam, Bhrama, Tamo-darshana STUDY OF MALA According to Ayurveda texts the production of Mala (waste products) during Pachan and Dhatu Nirman and Poshan Karma (metabolism). Types of Mala Ayurveda lists two main types of Malas (waste products). 1. Dhatu Mala - Waste products expelled from cells and Tissues 2. Aahara Mala -Waste products derived from food Purish (faecal material) Feature of Purish-Vriddhi (Excess fecal material) Purish-Vriddhi produce some symptoms include - Flatulence Abdominal unrest Abdominal pain Heaviness Feature of Purish-Kshaya (Insufficient faecal material) Purish-Kshaya produce some Symptoms include- Abdominal gases Bloating Pain in the back

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Pain in the chest and heart region. The assessment of Purisha helps evaluate underlying disorders. Mutra (Urine) Mutra or urine is composed mainly of Aapah (Liquidity) and Agni (Heat) Mahabhut. Mutra-Vriddhi (Excess urine) Symptoms of Mutra-Vriddhi (Excess urine) include - Pain in the bladder, Urge to urinate frequently, Increase can indicates underlying causes like diabetes, bladder dysfunction Mutra-Kshay (Insufficient urine) Symptoms Mutra-Kshay (Insufficient urine) include- Mutrakruchata (Difficulty in passing urine) Dark coloured urine sometimes accompanied with blood. Its decrease can indicate syndromes like kidney disorders and oedema. Sveda (sweat) Sveda or sweat is composed mainly of Aapah Mahabhut (Liquidity). Sveda is also the excrement of Meda Dhatu. However due to its prominence on a visible scales it must be included as one of the three prime excrements. Sved Vriddhi (Excess of sweat) Symptoms of Sved Vriddhi include Excessive perspiration Foul odor from the body Itching Increase of Sveda can indicate underlying syndromes like hormonal imbalances and cardiac disorders. Sved Kshay (Insufficient sweat) Symptoms of Sved Kshay include Loss of body hair Cracked skin Dry skin. Decrease of Sveda can indicate immunological disorders, skin disorders. Structural malformation can determine the toxic levels of the body and organ failures. For a healthy body, the harmony of DOSHA, DHATU and MALA must be preserved. Any discrepancy at any level causes disorder.

DISCUSSION

: Doshas are only and direct responsible factors for genesis of diseases. Even though there are exogenous and endogenous etiological factors in pathologenesis, Ayurveda suggests that any cause leads to vitiation of Dosha in the first place and then next events starts for generation of diseases. Dosha control other two entities namely Dhatu and Mala. In the disease process, the aggravated Doshas move into weak Dhatus, causing Vriddhi or Kshaya, Therefore in the disease there is also Dhatuvaishamya. The function of Dhatu is to hold the body and provide a site for a Dosha to function. Imbalance can occur at one location or in the whole body The Doshas are interconnected; the aggravation (Vriddhi) of one Dosha means Kshaya of another; so given to importance of Dosha Vriddhi (aggravation) in text. “Vriddhi Samanaihi Sarvesham,Viparitaihi Viparyayha” The Doshas increase by the same quality as the dravyas (herb, food) we intake and decrease by their opposite qualities. In the disease process, the Doshas aggravates and the Dhatus are depleted (most of the time), so many diseases shows signs of Dosha Vriddhi and Dhatu Kshaya. Occasionally we see Vriddhi in the Dhatus that is predominantly site specific. Mala also have their own purpose for their creation and once created, functioned, they have to be discarded. if body fails to discard them, they become painful for body (waste products behave like a

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foreign body). Due to various cause, a particular Dosha begins to accumulate in its original location. If these various causes continue and due measure not taken the accumulation will rise to a stage called aggravation. At this stage Doshas continues to rise and overflow and begins spreading. At this stage, called localization, it finds a weak Dhatus in which to reside. Once it set into this new location it reacts with the weak Dhatus and begins manifesting its qualities. This stage is called manifestation. After some time it begins to differentiate. This further stage is called differentiation. Therefore, it becomes clear that the Dosha are the supreme entities capable to vitiate the gross Dhatu and the mala. Thus the principal entities of the Dosha- Dhatu-Mala form the base of the physiology and pathological thinking in Ayurveda.

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