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Review Article

CONCEPTUAL STUDY ON SHOSHA

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ABSTRACT

Shosha is the word which literally means drying up, emaciation, withering up, and consumption in general.

Shosha is a generic term which can be applied or mentioned, indicating wasting process of the vital principles of the body and all the functional activities of the body such as *RasadiDhatu*.

The diseases *Shosha* is found to be gradually increasing in the society, it has become one of the most common and challenging health problems. The diseases are affected by environment, occupation, psychology stress, dietary pattern, malnutrition, unnecessary fasting, addition and general debility. The disease *Shosha* is described in various Ayurvedic texts as well as non-medicalancient literature with its clinical features, pathology and treatment.

Shosha have been described with its seven types according to tissue loss (*Dhatukshaya*) by specific reasons and *Kshaya* of all functions of mind, body and speech are lost. This is the result of many other diseases, similarly many diseases also develops after them. *Shosha* is characterized mainly with *Vyavaya*, *Shoka*, *Jara*, *Vyayama*, *Vrana*, *Adhwa*, *Upawasa* and *Urah-kshata*, considering its features.

It is found mainly primary and secondary. Secondary *Shosha* is a result of some other disease causing general emaciation of body. It is not necessary to label the *Kshaya* of all *Dhatus* as *Shosha*. Even the *Kshaya* of any individual *Dhatu* can cause this condition and can be considered as *Shosha* i.e. Primary.

Shosha is a multisystem disease entity mainly with all the wasting complications, where the person gradually becomes a victim of *Shosha*. It is most common disorders affecting the population irrespective of age, sex, caste, occupation, socio-economic status etc. *Shosha* is a disease which is highly severe, difficult to diagnose and eliminate. It is followed by many disorders and also preceded by a number of diseases.

ABBREVIATIONS: A.H.=AstangaHridaya, B.P.=Bhavprakash, C.S.=Charaka Samhita, G.N.=Gadnigraha, H.S.=HaritaSamhita, M.N.=MadhavNidan, Sh.S.=Sharangdhar Samhita, Su. S.=SushrutSamhita, Vg.S.=VangasenSamhita, Y.R.=Yogaratanakar

Keywords: *Atikrisha*, *Dhatu*, Emaciation, *Kshaya*, *Rasadhatu*, *Shosha*, *Shukradhatu*, Wasting.

INTRODUCTION

The term *Shosha* in Vedic literatures sound controversial. *Shosha* is one of major disease in which involvement of all *Dhatus* and *Srotas* respectively with vitiated *Vata*. The exact interpretation of the term *Shosha* as found in the commentary of Sanskrit *Shabdakosha* as well as *Brihatrayi Samhitas*, as follows-

Shoshan; Drying up, desiccating, emaciating, and causing to wither up¹.

According to mythology- *Shosha* i.e. all tissues are lost (*ksahya*), all functions of mind, and body are lost, in the result of many previous diseases, similarly many diseases also develop as complications of *Shosha*².

Wasting or general emaciation of the frame marks the sequel of and comes in as premonitory symptoms of an organic disease.

DEFINITION

Shosha i.e. dries up *rasadidhatu*, called as *kshaya*, and it is caused by a single *Dosha* separately, in fact consumption is only one³. various physiological activities are constantly performed in the body like respiration, circulation and digestion. In *Shosha*, those activities affected and gradually decreases, i.e. '*Kshaya*' of *Rasadidhatus*.

When the *Rasavahasrotas* obstructed by vitiated *Dosha* where *Vata* is predominant or in persons who indulge in excessive sexual activity leading to *Shukrakshaya* and all other *Dhatus* undergoes in deficiency, making the person too much emaciated⁴.

Shosha is an individual disease entity considering its most common clinical manifestation and associated with its types, it is described in the disease *Rajyakshma*. Some *Acharyas* have described that; *Shosha* is a subtype according to the causative factors. Hence, the types of *Shosha* may be considered as a post and partial of *Yakshma*. But *Sushruta* do not agree with this, he says that *Yakshma* is *Tridoshjanya* and it presents with all the *Ekadashlakshanas*. But these all symptoms will not be found in the *DhatuKshayajanyaShosha*⁵.

Shosha corroborates with the features of *Rasa Dhatu Kshya* and *Atikrisha* as like this description etiology and features of *Atikrisha* and *Shosha* are almost same, so the *Atikrisha* person can be considered as a person affected from *Shosha*⁶. Also the etiology of both conditions is same.

Shosha is described as *Swatantravyadhi* (independently), a disease which is characterized by its own etiology and symptoms, and when it known as *Paratantravyadhi* (i.e. syndrome), a disease which is not produced by its own causes and there is no specific relation between the factors which lead to the disease. So, *Shosha* appears either as a disease or as a syndrome.

In *Sushruta* and *MadhavNidan Samhita*, we get the details description on *Shosha* with its etiology, pathology, signs and symptoms, complications, prognosis and management etc.

NIDANA (ETIOLOGICAL FACTORS) OF SHOSHA:

Vitiated *Doshas* (from various reasons) get occupied within the *Strotas* and *Dhatus* cause *Dhatu kshaya* and obstruct (partially or completely) the Neuro-circulatory and excretory pathways. Attempt to perform the adventure and the work beyond capacity; *Visham-Bhojan* and psychological trauma are some of the etiological factors for this.⁷

Starvation, excessive sexual intercourse, hemorrhage as well as some condition related to mental illness like depressive psychosis and being jealous with the people are also included as causative factors.

Samanya Nidana (general etiological factors):

The disease *Shosha* is a condition; there are loss of *Dhatus*, especially *Mansa* and *Medadhatu*. The etiological factors which are responsible for loss of *Dhatus* can be categorized as *Samanyanidan* of *Shosha*.

- 1) **Prakriti (Psycho somatic constitution):** In considering to the fundamental principles of Ayurveda, it can be noted that the person with *Vatik* or *Vatik-Paittika* types of *Prakriti* are more prone to *Shosha*.
- 2) **Desha (Environmental factors):** By the different reviews, more physical activity, nutritional problems, mental stress etc. recognized as a factors to predispose *Shosha*.
- 3) **Dhatu: Dhatudusti** and *Kshaya* and of particular *Dhatu* plays a role to etiopathogenesis of *Shosha*. *Dhatu* is the base of growth and element which constructs our body i.e. *Rasa* (Serum), *Rakta* (blood), *Mansa* (muscles), *Meda* (fatty tissue), *Asthi* (bones), *Majja* (bone marrow and nervous tissue) and *Shukra* (semen). Every *Dhatu* is a precursor of the next *Dhatu*. *Rasa* is transformed into *Rakta*, *Rakta* prepares *Mansa*, *Mansa* to *Meda* and *Meda* up to the *shukra*.
- 4) **Sharirik:** *Atishrama* (exertion), *Ativyayama* (exercise), *Ativyavaya* (sex), *Upavasa* (more fasting), *Bharvahan*

(weight lifting), *Atiadhwa* (walking for a long time), *Vrana* (severe trauma with blood loss), *Prakriti* (constitutional tendency), *Jara* (Old age), *Sedentary habits*⁷.

- 5) **Mansik (Manasikbhavadusti):** *Chinta* (worry), *Bhaya* (fear), *krodha* (anger), *Irsha* (jealousy) and anxiety as well as *Shoka* (grief) is the responsible factors for *Shosha*.
- 6) **Nidanarthakar Roga:** Suffering from chronic disorders like Cancer, Hormonal disturbances, Protein energy malnutrition, *Rajyakshma*, *Madhumeha*, *Grahani*, *Atisara*, Chronic Anemia, *Udar-roga* and old age etc.
- 7) **Ahara (dietary habit):** On the basis of nutritional value, there are *Apatarpana* i.e. *Pramitaashana* (dieting for obesity) and *Vrata* (fasting) mostly in females, *Bhojan Alpata* (anorexia), *Vataprakopaka Aahar*. (*Ruksha*, *Laghuaadi*.)
- 8) **Vihara (Habit):** *Kriyati-yoga* (Excessive purification), *Nidra-vinigraha* (Insomnia), *Vega Nigraha* (Suppression natural urges), *Rati-Nitya* (sex), *Roga-Nitya* (Suffering from disease frequently)

CAUSES OF SHOSHA:

Etiological factors mentioned above divided in to 2 groups, i.e. excessive expenditure of the calorie and low intake calorie. The condition of under nutrition develops which ultimately leads to *Atikrisha* i.e. *shosha*. Generally the persons of *Vata Prakriti* are *Krishna*, that persons are considered as *Alpabala* i.e. having the less vital power, who loss *Dhatu* of *Shukra* and *Meda*. *Sushruta* also mentions that *Krishna* persons having less vital power, turned towards *Shosha*⁸.

SAMPRAPTI (PATHOGENESIS):

In general consideration, the indulgence of etiological factors of *Shosha* results in the diminution of the *Rasadi Dhatu* leads to their own wasting. As mentioned earlier, the dietary habit of the *Shosha* take less calories and on other hand habits may be considered as responsible for excessive use of calories. The body may have to break the valuable tissue materials to get the energy resulting in *Krishata*. If this condition persists for a longer period then the condition of *Shosha* developed. In this condition first *Kashaya* of *Rasa Dhatu* occurs, which leads to the less nutritional supply to the other *Dhatu* leading to their depletion and ultimately resulting in *Shosha*. An excessive sexual activity causes *shukrakshaya*. This subsequently causes *kshyaya* of *purva-purvadhatu* and ultimately results in the *kshaya* of all *Dhatus*⁹. Loss of flesh or a gradually emaciated of the body, due to etiological factors described above, which trends to dry up the *Rasadhatu*, by aggravating the *Vayu* in body¹⁰.

Dosha: In the pathogenesis of *Shosha*, *Vayutakes* place. *Shshruta* and *Madhavkara* have clearly mentioned that *Vridhdhavata* leads to *Shosha*.

Dhushya: *Sushruta* clearly mentions that *Rasa Dhatudushti* and *Shukrakshaya*, which may be held responsible for *Shosha*.

Srotas: In *Shosha* the *Dushti* of *Shukravahasrotas* occurs in ascending order and *Dushti* of *Rasavahasrotas* occur in *Shosha* with respect to descending order. 1) *Samanyasrotas- Annavaha, Udakavaha*.

2) *Vishistasrotas- Pranavaha, Rasavaha, Raktavaha, Mansavaha, Medovaha, Majjavaha, Asthivaha* and *Shukravaha*.

Agni: Agni has a role in the creation and maintenance of *Dhatu*. Agni governs our immune system. Affected metabolism compromised immunity and lowered body resistance results in impaired Agni. It will not initiate the chain formation of *Dhatu*s (from *rasa* to *Shukra*) in a proper way.

TYPES OF SHOSHA:

Susrutacharya has specially described a seventh type i.e. *Upavasa*¹¹ and others *Samhitakara* included the *Urahakshata* as a seventh type of *Shosha*. According to Charakacharya *Rajyakshma* and *Shosha* are synonyms of each other.

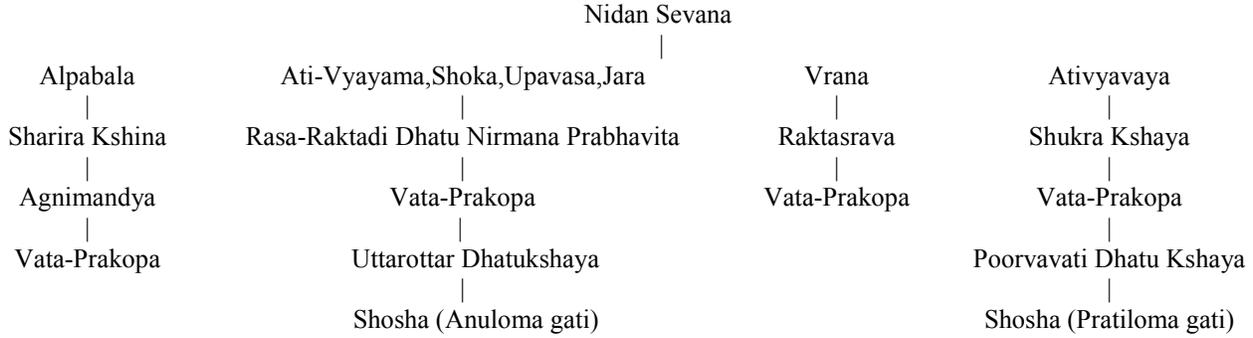


Table 1: Showing types of Shosha according to different Samhita

Sr.No	Samhita	Vyavay	Shoka	Jara	Vyayam	Adwa	Vrana	Urahkshta
1	C. S.	+	-	-	-	-	-	+
2	Su. S.	+	+	+	+	+	+	<i>Upavasa</i>
3	AH.S.	+	-	-	-	-	-	+
4	M.N.	+	+	+	+	+	+	+
5	BP.S.	+	+	+	+	+	+	+
6	Y.R.	+	+	+	+	+	+	+
7	Vg.S.	+	+	+	+	+	+	+
8	G.N.	+	+	+	+	+	+	+
9	Sh.S.	+	+	+	+	+	+	+
10	H.S.	+	+	+	+	+	+	+

PURVARUPA: *Rasa*, *Mansa* and *Medadhatu Kshaya* are the specific characteristic of *Shosha*, as the body becomes *Atikrisha*, probably due to *Dhatukashaya* i.e. exertion of elements through urine e.g. Albumin, ketone and calcium etc. Their buttocks, abdomen and neck are emaciated, the joints are prominently seen and the man appears to have bone and skin only. The over lean (*Atikrisha*) patient often becomes a victim of spleen enlargement, *Kasa* (Cough), *Kshaya* (Wasting), *Shwasa* (Dyspnoea) so a person have low immunity.

RUPA: The classical symptoms of *Shosha* are: *Panduta* (Pallor), *Hridspanan* (Palpitation), *Ashakti-Maithune* (Coital inability), *Alpapashek* (Scanty/delayed

ejaculation), *Pradhyanshil* (Anxiety), *Strastanga* (Flaccidity of limbs and Depression), *IndriyaDaurbalyata* (Vital and Sensorial weakness), *Kampana* (Tremors), *Shuskakasa* (Dry cough), *Shuska-Rukshamala* (Constipation), *Daurbalyata* (weakness), *Prasuptagatravayava* (Numbness of body and Organs), Discharges from Eye, Mouth, Nose, *Shuskaanana* (Dry faces), *Raktakshaya* (Blood loss), *Parshwashula* (Lat. chest pain), *Urahshula* (Chest pain), *Krushata* (Cachexia), *Prusthakatishula* (Backache), *Klama* (Fatigue), loss of appetite (Anorexia), Significant weight loss, *Mansa-Shaithilya* (Flabbiness of muscle), and *Uttarottar Dhatukshaya* etc.

1. VYAVAYASHOSHA (Emaciation and consumption due to excessive indulgence in sex):

Table 2: Showing lakshnas of Vyavayshosha according to different Samhita¹²

Lakshanas	Su.S	BP.S	M.N	Vg.S	G.N.	Y.R
<i>MaithuneAshakti</i> (Coital inability)	-	+	-	-	-	+
<i>Shukrakshaya Lakshnas</i> (Scanty semen)	+	-	+	+	-	-
<i>Chiratprashek</i> (Delayed ejaculation)	+	+	+	+	+	+
<i>Alpapashek</i> (Scanty ejaculation)	+	+	+	-	-	+
<i>Raktashukradarshanam</i> (Semen with blood)	+	-	+	-	-	+
<i>Pandudehi</i> (Pallor)	+	+	+	+	+	+
<i>Vrushan & ShisnaSula</i> (Pain in testis & scrotum)	+	+	-	+	-	+
<i>Dhatupratilomkshya Lakshane</i> (Decay of Dhatu)	+	+	+	+	+	+

On excess sex the depletion of *Shukra* (semen) and vitiated *Vata* would enter into the blood. The blood being vitiated by *Vata*, would enter in the *Shukravahasrotas*, which is one of the important cause for *Pratiloma Shosha*, i.e. *Dhatu* get depleted in preceding order¹³. This produces anorexia, palpitation, cardiac pain etc. These complications cause emaciation, developing weight loss, wasting of muscle, general debility and results into the compromised immunity.

By aggravated *Vata*, there were severe weakness, deficiency of (semen) *Shukra* and subsequent of the other tissue takes place. Joint would become loose and dry up (reduces) muscle tissues with grinding pain in body.

2. SHOKSHOSHA (Emaciation and consumption due to anxiety):

Table 3: Showing lakshnas of Shokashosha according to different Samhita¹⁴

Lakshanas	Su.S	BP.S	M.N.	Vg.S	G.N.	Y.R.
<i>Pradhyanshil</i> (Anxiety)	+	+	+	+	+	+
<i>Strastanga</i> (Flaccidity of limbs and depression)	+	+	+	+	+	+
<i>Panduta</i> (Pallor)	+	-	-	+	+	+
Every <i>DhatuKshaya Lakshna</i> without <i>Sukrakshaya Lakshnas</i> .	+	+	+	+	+	+

This type of *Shosha* is due to excessive worry, stress, strain as well as grief. The affected person is depressed and developed symptoms mainly from *Majja Kshaya* viz. *Bhrama*, *Kampa*, *Tamah-Pravesh* etc.

Chinta (Anxiety and Worry) and *Shoka* (Grief) causes impaired secretions of exocrine and endocrine glands. So the

thirst and hunger sensation are lost. The digestion and absorption of food hampered and a person emaciates. Body appears yellow as hemoglobin falls. This causes *Anuloma* and gradual *Kshaya* of *Dhatu*s, hence sometimes labeled as *Anuloma Shosha* also.

3. JARASHOSHA: (Emaciation due to old age):

Table 4: Showing lakshnas of Jarashosha according to different Samhita¹⁵

Lakshanas	Su.S	BP.S	M.N.	Vg.S	G.N.	Y.R.
<i>Krushata</i> (Emaciation)	+	+	+	+	+	+
<i>Virya, Buddhi, Bala, Indriyamandya & Daurbalyalata</i> (vital & sensorial weakness)	+	+	+	+	+	+
<i>Kampana</i> (Tremors)	+	+	+	+	+	+
<i>Aruchi</i> (Anorexia)	+	+	+	+	+	+
<i>Shuska Kasa</i> (Dry cough)	-	-	+	+	+	+
<i>Arati</i> (Depressive feelings)	+	+	+	+	+	+
<i>Netra, Mukha, Nasasrava</i>	+	+	+	+	+	+
<i>Shuska-Ruksha mala</i> (Constipation)	+	+	+	+	+	+
<i>Shuska-Ruksha Chhavi</i> (Dry rough faces)	+	+	+	+	+	+

In old age, senility emaciation occurred by *Vatavridhi* and *Dhatukshaya*. The person feels that, he not required for the society or family. He loses his strength and mental functions, sense organs decline gradually, due to depression and irritation¹⁶.

Inadequate diet, poor digestion, impaired absorption and utilization can cause of disease. Symptoms like anorexia,

chronic constipation and dehydration occurred, his muscle tissue gets depleted, skin becomes dry and rough, fluid oozes from mouth and eyes, joints are exposed and prominent, and decrease sexual capacity¹⁷.

4. ADHWASHOSHA (Consumption due to excessive traveling):

Table 5: Showing lakshnas of Adhwashosha according to different Samhita¹⁸

Lakshanas	Su.S	BP.S	M.N.	Vg.S	G.N.	Y.R.
<i>Strastanga</i> (Flaccidity of limbs)	+	+	+	+	+	+
<i>Sambhusta Purushachhavi</i> (loss of facial luster)/ <i>ShuskaAanan</i> (Dry faces)	+	+	+	-	+	+
<i>Prasuptagatravayava</i> (Numbness of body and organs)	+	+	+	+	+	+
<i>Shuska -kloma</i> and <i>Talu</i> (Dryness of palate)	+	+	+	+	+	+

This result due to the toils of journey for a long time, symptoms as flabbiness of the muscles, scorched of complexion a haggard loss of sensation, dryness of *Kloma*, experiences tingling and absence of natural gloss of the body. The affected persons are called as *Adwashoshi*¹⁹.

The *Adhwashoshi* were commonly seen in ancient period

when there were no enough sources for travelling and people had to walk several miles a day without sufficient diet and water, results in *Adhwa Shosha*. But now a day this is disappeared.

5. VYAYAMASHOSHA (Consumption due to excessive exercise):

Table 6: Showing lakshnas of Vyayamshosha according to different Samhita²⁰.

Lakshanas	Su.S	BP.S	M.N.	Vg.S	G.N.	Y.R.
<i>Adhwa Shosha Lakshnas</i>	+	+	+	+	+	+
<i>Ativyayam</i> (excessive exercise)	+	+	+	+	+	+
<i>Daurbalyata</i> (Weakness)	+	+	+	+	+	+
<i>Lakshne</i> as like <i>Urah-Kshata</i> without <i>kshata</i>	+	+	+	-	-	+
<i>Raktasthivan</i> (Blood in sputum)	+	-	+	-	-	-

Excessive exercise or physical exertion leads to muscles is wasting; they have gone feeling of limbs with flabbiness of muscles, exhibits a laxity of the musculature, lethargy, a roasted tanned dry complexion and dryness of *Kloma*. The *Udakavahasrotodusti*, due to over exertion takes place. In severe cases there can be blood in sputum.

During *Aivyayama* or *Bharavan* (weight lifting) and *Adhwa* (walking) *Vasa* (fat) has been utilized and there were instances of *Virbhavata* leads to *Karshya* that continuous towards *Shosha*²¹.

6. VRANASHOSHA (Emaciation of the wounded):

Table 7: Showing lakshnas of Vranashosha According to different Samhita²²

Lakshanas	Su.S	BP.S	M.N.	Vg.S	G.N.	Y.R.
<i>Raktakshay</i> due to <i>vrana</i> (Blood loss)	+	+	+	+	+	+
<i>AharNiyatrana</i>	+	+	+	+	+	+
<i>AlpaAahar</i> (Bhojan) & <i>PoshanabhavvranaShoshaLakshna</i>	+	+	+	+	+	+
<i>Vranavedana</i> (Pain in wound)	+	+	+	-	+	-
<i>Asadhyata</i> (Intractability)	-	-	-	+	+	-

Wasting occurs in surgery i.e. blood loss, and restrictions in diet. Bleeding from non-healing ulcers with poor nutritional status causes *Shosha* i.e. *Vranashosha*.

There were bleeding may be internal or external e.g. Diabetic wounds, peptic ulcers or external body ulcers. Persistent and continuous or episodic bleeding will keep on losing the whole blood (i.e. *Rasa -Rakta*), producing *Dhatukshaya* and vitiating

Vata which will further lead to *Srotorodha*. The loss of *Rasa-Rakta* and vitiated *Vata* produces severe pain with wasting²³, this gradually *kshaya* of next *Dhatu*s and ultimately results in *Shosha*.

7. UPAVASASHOSHA (Consumption due to excessive fasting):

Table 8: Showing lakshnas of Upavasashosha according to different Samhita²⁴

Lakshanas	Su.S	BP.S	M.N.	Vg.S	G.N.	Y.R.
<i>Daurbalyata</i> (Weakness)	+	+	+	+	+	+
<i>Shuskaaoshta</i> (Dryness of lips)	+	+	+	+	+	+
<i>Raukshyam</i>		+	+	+	+	+
<i>Shramaswasha</i> (breathlessness)	+	+	+	+	+	+
<i>Glani</i> (Vertigo)	+	+	+	+	+	+
<i>Shabdasaahishuta</i> – All <i>rasadhaturkshaya Lakshanas</i> .	+	+	+	+	+	+

This is due to fasting for long time or insufficient diet such person becomes weak with having all the symptoms of *Rasakshaya*, vertigo, malaise, yellowish white discoloration of the skin and subsequent wasting of the other tissues. On fasting *Adya-rasadhatu* cannot provide nourishment to body and if this condition is not neutralized, it leads to *Shosha*.²⁵

Due to *Rasakshaya* and vitiated *Vata*, muscles and fatty tissues become depleted i.e. weakness of muscle; person loses vital power, structure and body growth was decreased or even loss of weight seen. Basal metabolism of tissue was reduced and bulk of the muscle also reduced; this followed by emaciation²⁶.

8. URAH-KSHATA (Exertional chest (lung) trauma):

Table 9: Showing lakshnas of Ura-kshata Shosha according to different Samhita²⁷

Lakshanas	Su.S	BP.S	M.N.	Vg.S	G.N.	Y.R.
<i>Urah-Shula</i> (Pin in chest)	+	+	+	+	+	+
<i>Kloma Shosha</i> (Dryness of palate)	+	+	+	+	+	+
<i>Kasacchardi</i> (Cough and vomiting)	+	+	+	-	+	+
<i>Raktasthivan</i> (Sputum with blood)	+	+	+	+	+	+
<i>RaktamutraPravrutti</i> (Urine mixed with blood)	+	+	+	+	+	+
<i>Parshvapruthakatigraha</i> (Backache)	+	+	+	+	+	+

The cause of *urah-kshata* is injury to chest wall with lungs, presents with haemoptysis, haematomesis, syncope and convulsions.

Rupture or ulceration in the lungs (*Urah-kshata*) is caused by physical work viz. lifts and throws heavy loads, excessive sex, exerts excessively, swims across river flow, suddenly jumps from heights, and such other acts that require the active co-operation and entail excessive straining of the chest (*urah-pradesh*).

Symptoms like labored or difficult breathing, cutting or prickling pain in the chest and flanks, followed by emaciation, tremors, loss of vigor, fever, indigestion, cough with yellowish pellets of sputum in large quantity often mixed with blood. This condition known as *urah-kshata* and leads to severe emaciation. Pain in the chest, vomiting of blood, cough are prominent if trauma (tear) is present, while urine mixed with blood, catching pain in the flanks²⁸.

DISCUSSION

Initially, there is *kshaya* of *Rasa Dhatu*, Which results subsequently *kshaya* of each *dhatu* in series, ultimately causing *Sapta-dhatukshaya*. *Ativyavaya* over engaged in sexual activity is the principal reason for this type. *Shukrakshya* produces *Vataprakopa* and dries *Majja* with gradual involvement of all *Dhatu*s. The *kshaya* of *Shukradhatu*, results into *Majjakshaya*. Subsequently all the *dhatu*s fall victim to *kshaya* in a reverse (*Pratiloma*) manner. Thus the body dries up and emaciated.

While according to Ayurveda in the pathogenesis of *Shosha*, predominance of *Vata* and relating to other *Dosha* vitiated. There is *Dhatukashya* which is related to any etiological cause of *Shosha*, caused by excessive *Yogatiokriya* and vitiated *Vata*. Whenever the body gets under nourishment (*Krishna*) or grossly malnourished the degree of activity is reduced. Consuming on inadequate diet (*Langhana*, *Alpaashana*) develops signs of *Krishata* or *Shosha* more rapidly²⁹.

The *Dhatu*s become atropic if their nourishment is affected by *Rasa*. This is better termed as “*Sam-Shoshana*” in *Sushrut Samhita*. This gives rise to various kinds of *Kshaya*. Vitiating of *Vata* from *Dhatukshaya* and vice versa causes impaired nourishment of all body parts i.e. dries up *Rasadidhatu* and goes on to *Shosha*. *Vata* has *Shoshan* property. *Shoshan* is the major mechanism of *Shosha*, hence the term *Krishta* and *Shosha* are the features produced by the vitiated *Vata*.

Since a wasting process is found to accompany all the functional activities of the body during its attack. The process

of any wasting in the system by the physical urging, or irregular diet, there is loss of other *Dhatu*s or the principal elements of the organism there by producing a cachexia condition of body. Starvation retards growth of the body and destroys the body in the end. Thus, this theory of *Dhatu*s must have arrived from these observations. *Dhatu*s protect our body from external encounters. They are responsible for our immune mechanism. If there is wasting (*Kshaya* to *Dhatu*s then the body construction collapses and ultimately life ends

At first the person does not show any particular deficient disease, but generalized retarded growth will be seen with loss of weight.

Main causes of *Shosha* sexual excess, old age, over fatiguing physical exercise, toils of journey, fasting, ulcers and ulceration of *Urah* (lungs) are induced by certain authorities within the exciting factors of this disease *Shosha*. *Shosha* is caused by single *Doshas* separately but, in fact consumption is only one. At first the person does not show any particular deficient disease, but generalized retarded growth will be seen with loss of weight.

A general cachexia condition of the body or the disease under discussion is named *Shosha* from the fact of its consuming or drying up (*Shoshana* i.e. withering) the vital principals of the body such as *Rasadidhatu*³⁰.

CONCLUSION

The deficiency of the essential fats, minerals, vitamins and proteins, strenuous and all etiological factors with exhausting mental activities are all major factors, which may give rise to *Shosha*. Equally, frequent and excessive sex causing *Shukrakshya* (loss of semen) results into *Majjakshaya*. Subsequently all *Dhatu*s fall victim to *Kshaya* in a *Pratilomagati*, means due to *Shukrakshaya Vata* vitiated and dries up *Majja* with gradual involvement of all *Dhatu*s. In this way, the *Rasadhatu* dries up and body undergo in deficiency, making the person too much emaciated. The *dhatukshaya* is prominent in *Shosha*.

Shosha disease has its own entity, characterized mainly with *Vyavaya*, *Shoka*, *Jara*, *yayama*, *Vrana*, *Upavasa* and *Urah-kshata*, considering its features. It is known as *Shosha* because it dries up *Rasadidhatu* in *Anulomagati*, it causes loss of functions and such is called as *kshaya*, and goes on to *Shosha*. The said disease is of global description with increasing trend. It is needed to evaluate that, *Upavasa Shosha* are strongly increasing now a days, due to malnutrition and economic conditions and so other causes.

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