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Interrelation between *Dhatusarasatva*-Blood Group-Disease: A Study

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ABSTRACT

Dhatusaratvaparikshan is one of the basic inclusion of *DashvidhaAaturpariksha*(tenfold examination) as told by Charaka.*Saara i.e.*, means excellent, genuine part of *Dhatu*.Equilibrium between *Dosha*, *Dhatu*, *Mala*, and factors like *AatmaIndriya* and *Manais* indicative sign of *Swasthapurusha* (healthy person).As *Dosha* are predominant factors of pathogenesis of any disease; certain organ or system get affected due to vitiation of *Dosha*. Most of the attacking site of *Doshais Dhatu*; it is the main target part. For every conquer situation,picture may not be same. Though the *Dosha* are vitiated and having a favorable condition for emerging morbidity they could not create disease. It is all due to dominant *Saratva* of that person. In *KashyapaSamhita* it is stated that person is having predominance of *Rasasara* will not get affected to skin disorders quoted as *Twakarogarahito*, besides this it is mentioned that*Rasasara* persons have the ability of *Sadyakshatprarohatva* (fast healing of wound). Indirectly we can say that person having certain dominant *Dhatusarata* is immune to diseases of particular *Dhatu*.In modern science while the description of blood groups it is stated that certain blood group persons are having proneness to certain disease. Ex. Persons of blood group O are having three times more possibility to have ulcers than other group. Persons of blood group A are prone to Diabetes,Anemia and Gastric carcinoma. There is an association between blood group and disease. Ayurveda implies for a certain link between *DhatuAsratva* and disease. Phenomenon of disease; its associatory link with *DahtuAsartva* and blood group must be rectified. . Considering the same fact in 1996 -1999 a cross sectional observational study was done. About 150 diagnosed cases of anemia, diabetes, ulcer and carcinoma were screened. *DhatusartvaParikshan* of all subjects was done and observations were correlated. It was found that there is a certain correlation of *AsarDhatu* and Blood group.



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KEYWORDS

Dhatusarata, AsarDhatu, DashvidhaAaturParikshana, Avayavanirmana



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INTRODUCTION

As per Ayurveda equilibrium among *Dosha*, *Dhatu*, and *Mala* is termed as *Swasthya* (health). *Dosha* are superior to others; they always try to conquer body. If *Dosha* get vitiated they try to attack *Dhatu*. So they are termed as enemy of body. In order to maintain individuals health one should take care that *Dosha* could not be raised; for that purpose we should behave like a friend with *Dosha* and *Yukta Paricharya* (ideal life style) is to be followed. Irregular life style and non wholesomeness pattern alters *Samya* (holding balance role) of *Dosha* and results in pathogenesis of disease. A combat between *Dosha* and *Dhatu* occurs. If *Dosha* are mighty they will overcome *Dhatu*. If *Dhatu* constitution is very well; naturally they defend to overcome the situation and equilibrium will be retained.

Unfortunately human beings are taking few attempts to retain health. Such situation results in deprive of mightiness of *Dhatu* and results impairment of their concentration. They become weaker and affect on immune response which becomes weak; which is comprehensively creating morbidities. In some cases morbidity is inheriting to progeny; ex. diabetes. As per classical concepts of Ayurveda if a person

have stout constitution that is having predominance of *Dhatu*; he will not suffer from any disease; it is further said that if *Asara* dominant person of a specific *Dhatu* have any morbidity it will recover soon. For Ex. eventual loss of blood can be corrected easily in *Raktasara Purusha*; dehydration can be easily corrected in *Rasasara Purusha*; *Asthisara Purusha* are resistant to minor bone deformities and so on. There is acceptable philosophy in Ayurveda is that Person who has qualitative and quantitative bounty of *Dhatu* strength is resistant to disease of that particular *Dhatu*. It is clearly indicated by word *Twakrogarahito* (least chance of skin disorders) by Aacharya Kashyapa regarding *Rasasaraperson*¹.

Dosha and *Dhatu* play a crucial role in formation and metabolic activities of different organs in our body. When *Dhatu* participating in of process is dint then product will be static and confirmed. This is indicated by the word *Saravana* (excellent). Unfortunately if morbidity occurs it can be corrected easily with a minimal chance of bad prognosis and critical illness. On the contrary if the *Dhatu* involved in developmental process are delicate and flabby it will result in *Asar Dhatu* and *Avayava* (feeble organs and system). We can postulate that *Avayava Vikruti* (organic



deformity) is directly concerned with *Dhatuasartva*. Same thing can be observed in *Aamashayaj* and *GrahanijVrana* (Ulcer), *Pandu* (Anaemia), *Prameha* (Diabetes) and *DushtaArbuda* (Carcinoma) as they are originated by *Dhatu Asarata*.

In modern science it was found that blood group of a particular type may have a chance of certain disease. For Ex. O group persons have three times possibility to have peptic ulcer². Blood group A have a chance of Anaemia and Diabetes. Also it was found that Group A may suffer from Carcinoma³.

To replenish own science; it is basic need to compare its principles with other science. For that it is necessary to have an interdisciplinary study between modern science and Ayurveda. Considering theme of common fact it was decided to find our interrelationship between *AsaraDhatu*, disease and blood group. To assess blood group of a particular disease and correlate it with *DhatuAsarta* was the motto of study. About 150 diagnosed cases of ulcer, diabetes, anemia and carcinoma were randomly selected for study and their *Dhatusaratva* has been assessed with the help of standard format and blood group was compared with observations.

Concept of *Dhatusartva*:

In *Vimanastahna* chapter 8 of Charak Samhita there is a wide description regarding tenfold examination of a subject termed as *DashavidhaAaturPariksha*. It was guided that assessment of *Dhatu* is to be done by *SaratvaParikshana*. One should not assess the person by watching external features like Physique and decide about strength. It will misguide us; for that one has to go for *DhatusartvaParikshana*. For insisting the same Charaka has given an ideal example of Ant and Elephant's working style; as ant carry more load that of its own weight as compare to elephant. It indicates that though ant is having thin built still it is having more working stamina than Elephant. We can say that strength of *Dhatu* of an ant is more than that of Elephant means Ant is *Saravaanin* nature⁴.

Derivation:

SruSthire is the root word of *Sara* which indicates steady, stabilized, fixed part of *Dhatu* part.

Synonyms:

- *Sara* means excellent part of body.
- Particular excellent steady part of a particular *Dhatu* is termed as *Sara*.
- It is accepted that *Saravaan* person is known by acquirement of an excellent part of specific *Dhatu*.



- Substance which has got steady and firmness is termed as *Sara*.
- *Sara* is the internal steady substance of body.
- *VishudhtaraDhatu* is termed as *Sara*. It is represented by different words as; essential, best, real, true, strong, genuine, vigorous, highest and irrefragable.

Clarification of different terms related to grades of *Dhatu*:

Dhatu are differentiated in different classes as *Shuddha*, *Vishuddha*, *AtyathaShuddha* and

Vishuddhtara. *Shuddha* means polished or clear *Dhatu* which performs functions as per the need of body. *Vishuddha* means part which performs functions related to *Bala* and *Varna*, (strength and complexion). *AtyathaShuddha* type is concerned with perception of *Indriya*, (sense organ), for ex. *Sparsha* (touch sense) done by *Rakta*. *VishudhtaraDhatu* is destined to do all type of functions which are mentioned in signs of *Dhatu* *saratva*.

Dhtusarata is formed in womb of an individual. Human body is impacted by permutation of *PanchaMahabhuta*. If the participating companions are genuine and steady in nature product will be of same type. It was represented by the law *YathabeejamTathaAnkuram*. This type of

principle theory was introduced to create steady builds and minds for serving nation; indicated by term as *RasayanChikitsa* or *Kriyakala of AsaarDhatu*.

Furthermore *Dhatu* *sarata* is of two kinds as *Pramantaha* and *Gunataha*. Characteristics which are concerned with Physique are included in *Pramantaha*, and peculiarities which are included in psychological and mental signs are considered under *Gunataha*.

Role of *Dhatu* in formation of *Avayava* (organs):

Organs are produced and developed by combination of *Dosha*, *Dhatu* and *Mala*; but *Dhatu* plays an important crucial role.

Dhatu which is strong in nature is has excellent type of *Pachan*, *Viverdhan*, (metabolism and growth) as compared to others. Good impact of *Sara* can be readily seen on organs of body. Following are few examples which show active role of *Dhatu* in development of organs⁵.

- *Kloma* (pancreas) is formed from *Rakta*.
- At the time of digestion in abdomen from genuine part of *Kapha*, *Rakta* and *Mansa Jivha* (tongue) is formed.
- From waste part of *Rakta*, *Undook* (appendix) is formed.



- From the frothy part of *Rakta*, *Fufusa* (lungs) are formed.
- Heart is formed from genuine part of *Kapha* and *Rakta*. And so on.

This implies that if the paternal *Dhatu* (male and female component of fertilization) are more pertinent, stout and steady product will be same. If there is partial or total deformity or debility in *Pubeeja* and *Stribeeja* (ovum or semen) that may result in impairment of concerned *Dhatu* or *Avayava*. In short we can say that reflection of parental *Beejas* can be seen in organs of progeny.

It is recognized that *Saravan Dhatu* (paternal humors) are responsible for healthy morphological and dynamic attitude of organs. For Ex: *Asthi Saravan* person is able to face all type of physical exertion which is denoted by the term *Kleshasaha*. *Majjasaravan* person may have long acting sense perceptions; age related atrophy cannot be seen in them like hearing impairment eventual occurrence of refractory error or memory problems etc. In the same way *Rasasara* person can easily hide age due to bounty of ever freshness of skin.

Need of Study:

To promote *Rasayana* Therapy told by Ayurveda; which is disappearing from

society. Enhance the fact of practicing ideal life style advocated by classical Ayurveda for achieving *Swasthya* and disease free life. Creation of stout and high potential progeny. To find out whether there is an inter relation *between Dhatusaravta*, blood group and *Vyadhi* was motto of study.

AIM AND OBJECTIVES

- To find out relationship between *Asara Dhatu* and *Vyadhi* especially peptic ulcer (*Amashayaj* and *Grahanija Vrana*), anemia (*Pandu*), diabetes (*Prameha*) and carcinoma (*Dushta Arbuda*) by assessing *Dhatubala*.
- To check and reconfirm phenomenon told by Modern science regarding relation between blood group and above disease.
- To find out whether there is an interrelation between *Asardhatu*, Blood group and disease?

MATERIALS AND METHODS

Material:

Blood group determination kit, cotton swab, spirit, glass slides, Vernier caliper, tailor tape, magnifier, sesame oil, ring of 1.5 cm radius.

Methodology:

A) Selection of sample:



A randomized selection process method was done to get sample size of 150. Diagnosed patients of disease as peptic ulcer (*Amashayajand GrahanijaVrana*), anaemia (*Pandu*), diabetes (*Prameha*) and carcinoma (*DushtaArbuda*) were selected for study. Irrespective of sex and age only diagnosed case above said disease was selected for study.

B) Assessment of Blood Group:

Blood group of selected patients was done with the help of blood group determination kit with all precautions and ascertained blood group was noted.

C) Assessment of *Dhatusaratva*:

A detailed *Dhatusartva* examination record paper was done and *Dhatusaratva* examination of subjects was done. For that purpose guidelines told by previous researchers were taken in to account. Sesame oil is used to assess the dryness of skin by applying it to a specific area of body and absorption time was counted. Vernier caliper was used to find out thickness of skin, tailor tape was used to measure the dimensions of different limbs and body part, magnifier lens was used to count skin hairs. A questioner was used to assess intelligent quotient. Subjects were allotted in different groups on the basis of findings as *Uttam*

Sara (Top), *Madhyam Sara* (medium) and *Hina Sara* (less).

OBSERVATIONS

For the purpose of study about 150 patients of mentioned disease were studied and here were certain observations as follows

1. Disease wise distribution of patients:

About 36 cases of Diabetes, 35 cases of anaemia, 37 patients of ulcer and 42 patients of carcinoma were found.

2. Blood group wise distribution of patients:

About 29 cases of group A, 44 cases of group B, 28 patients of group AB and 49 cases of group O were detected.

3. Distribution according to disease and blood group:

Out of A group there were 4 diabetic, 15 anaemic, 1 was of ulcer and 9 were of carcinoma.

Out of B group there were 14 diabetic, 4 anaemic, 11 were of ulcer and 15 were of carcinoma.

Out of AB group there were 11 diabetic, 8 anaemic, 3 were of ulcer and 6 were of carcinoma.



Out of O group there were 7 diabetic, 8 anaemic, 22 were of ulcer and 12 were of carcinoma.

Details of *DhatuSaratva* examination of *PramehaVyadhi* :

- It was observed that in case of *Prameha* disease there was *pramantaha*

Table1 Distribution according to *Pramantaha Saratva*

Sr.no	Dhatu	Uttamsara	Madhyamsara	Hinasara	% of Asardhatu
1	Rasa	0	14	22	65.11
2	Rakta	0	17	19	52.77
3	Mansa	0	18	18	50
4	Meda	0	13	23	63.88
5	Asthi	0	22	14	38.88
6	Majja	1	21	14	38.88
7	Shukra	0	19	17	47.22

Table2 Distribution according to *GunatahaSaratva*:

Sr.no	Dhatu	Uttamsara	Madhyamsara	Hinasara
1	Rasa	1	27	8
2	Rakta	0	27	9
3	Mansa	4	26	6
4	Meda	5	13	18
5	Asthi	0	24	12
6	Majja	2	33	1
7	Shukra	0	35	1
8	Satva	5	29	2

Table3 Details of *DhatuAsaratva* and related blood group in *PramehaVyadhi*:

Sr.no	Dhatu	A	B	AB	O
1	Rasa	4	5	8	5
2	Rakta	4	5	5	5
3	Mansa	3	4	6	5
4	Meda	3	8	7	5
5	Asthi	3	3	3	5
6	Majja	4	2	4	4
7	Shukra	4	4	3	6
8	Satva	2	0	0	0

- In the study there were madhyam sarta of Asthi, Shukra and Satva was observed as shown in table n.4.

Table4 Details of *DhatuMadhyamsaratva* and related blood group in *PramehaVyadhi*

Sr.no	Dhatu	A	B	AB	O
1	Rasa	0	6	6	2

asarta of *Rasa,Rakta,Mansa*, and *Meda*; that is in terms of quantitative aspect(physical characters) which is shown in table no. 1.In case of *gunataha sarartva* (qualitative) no significant *asarta* was observed as shown in table no. 2.

2	Rakta	0	6	9	2
3	Mansa	0	7	9	2
4	Meda	1	3	7	2
5	Asthi	1	9	11	1
6	Majja	0	9	9	3
7	Shukra	0	7	10	2
8	Satva	2	9	12	6

Details of *DhatuUttamsaratva* and related blood group in *PramehaVyadhi*:

There was only a patient of AB group. 5 patients were found which were having seven *DhatuUttamSaratva* in which nobody belongs to A group. Each 2 of B and AB were detected and 1 of O group was found.



Details of *Dhatusaratva* examination of *PanduVyadhi*:

• It was observed that in case of *Pandu* disease there was *pramantaha asarta* of *Rasa, Rakta, Mansa, Meda; Asthi, Majja, Shukra*; that is in terms of quantitative aspect(physical characters) which is shown in table no.5. In case of *gunataha sarartva* (qualitative) no significant *asarta* was observed as shown in table no. 6.

Table 5 Distribution according to *PramantahaSaratva*

Sr. no	Dhatu	Uttamsara	Madhyamsara	Hinasara	% of Asardhatu
1	Rasa	0	1	34	97.14
2	Rakta	0	4	31	88.57
3	Mansa	0	2	33	94.28
4	Meda	0	4	31	88.57
5	Asthi	0	12	23	65.71
6	Majja	0	4	31	88.57
7	Shukra	0	2	33	94.28

Table 6 Distribution according to *GunatahaSaratva*

Sr.no	Dhatu	Uttamsara	Madhyamsara	Hinasara
1	Rasa	0	18	17
2	Rakta	0	22	13
3	Mansa	0	28	7
4	Meda	0	13	22
5	Asthi	0	18	17
6	Majja	0	21	14
7	Shukra	0	26	9
8	Satva	0	33	2

Table 7 Details of *DhatuAsaratva* and related blood group in *PanduVyadhi*:

Sr.no	Dhatu	A	B	AB	O
1	Rasa	16	3	6	9
2	Rakta	16	3	6	6
3	Mansa	16	3	6	8
4	Meda	14	3	8	6
5	Asthi	10	2	6	5
6	Majja	14	2	6	9
7	Shukra	15	2	8	8
8	Satva	2	0	0	0

• It was observed that maximum 10 persons having madhyamsarata of Satva were found which belong to blood group A. as shown in table no.8

Table 8 Details of *DhatuMadhyamsaratva* and related blood group in *PanduVyadhi*

Sr.no	Dhatu	A	B	AB	O
1	Rasa	0	0	1	0
2	Rakta	0	0	2	2
3	Mansa	1	0	0	1
4	Meda	2	0	0	2
5	Asthi	5	1	2	4
6	Majja	1	1	2	0
7	Shukra	0	1	0	1
8	Satva	12	3	8	10

Details of *DhatuUttamsaratva* and related blood group in *PanduVyadhi*:

There was nobody of *UttamDhatusara* in case of *PanduVyadhi*. So blood group could not be related.

Details of *Dhatusaratva* examination of Peptic ulcer *Vyadhi*:



• It was observed that in case of Peptic ulcer disease there was *pramantaha asarta* of *Rasa, Rakta, Mansa, Meda, Majja, Shukra*; that is in terms of quantitative aspect (physical characters) which is shown in table no.9. In case of *gunataha sarartva* (qualitative) no significant *asarta* was observed whereas all the Dhatus were observed as *Madhyam sara* as shown in table no. 10.

Table 9 Distribution according to *PramantahaSarartva*

Sr. no	Dhatu	Uttamsara	Madhyam sara	Hinasara	% of Asardhatu
1	Rasa	0	8	19	51.35
2	Rakta	0	10	27	72.97
3	Mansa	0	15	22	59.45
4	Meda	0	20	17	45.94
5	Asthi	0	25	12	32.43
6	Majja	0	20	17	45.94
7	Shukra	0	19	18	48.64

Table10 Distribution according to *GunatahaSarartva*

Sr.no	Dhatu	Uttamsara	Madhyamsara	Hinasara
1	Rasa	2	30	5
2	Rakta	2	33	2
3	Mansa	1	33	3
4	Meda	1	30	6
5	Asthi	4	28	5
6	Majja	2	27	8
7	Shukra	2	30	5
8	Satva	1	33	3

Table11 Details of *DhatuAsaratva* and related blood group in *PanduVyadhi*:

Sr.no	Dhatu	A	B	AB	O
1	Rasa	1	3	2	13
2	Rakta	1	8	3	15
3	Mansa	1	4	2	15
4	Meda	1	3	2	11
5	Asthi	1	2	1	8
6	Majja	1	2	3	11
7	Shukra	1	6	1	10
8	Satva	0	0	1	2

• It was observed that maximum 21 persons having madhyamsarata of Satva were found which belong to blood group O. as shown in table no.12.

Table 12 Details of *DhatuMadhyamsaratva* and related blood group in Peptic ulcer

Sr.no	Dhatu	A	B	AB	O
1	Rasa	0	7	2	9
2	Rakta	0	2	0	8
3	Mansa	0	6	0	9
4	Meda	0	5	0	15
5	Asthi	0	8	2	15
6	Majja	0	8	0	12
7	Shukra	0	5	13	1
8	Satva	1	9	2	21

Details of DhatuUttamsaratvaand related

blood group in Peptic ulcer: There was one patient of *Uttamsara* whose group was B.

Details of Dhatusaratva examination of Cancer Vyadhi :

• It was observed that in case of Cancer disease there was *pramantaha asarta* of *Rasa, Rakta, Mansa, Meda, Asthi, Majja, Shukra*; that is in terms of quantitative



aspect(physical characters) which is shown in table no.13.. In case of *gunataha sarartva* (qualitative) no significant *asarta* was observed whereas all the Dhatus were observed as *Madhyam sara* as shown in table no. 14.

Table 13 Distribution according to *PramantahaSaravta*

Sr. no	Dhatu	Uttamsara	Madhyam sara	Hinasara	% of Asardhatu
1	Rasa	0	2	40	95.23
2	Rakta	0	2	40	95.23
3	Mansa	0	5	37	88.09
4	Meda	0	2	40	95.23
5	Asthi	0	8	34	80.95
6	Majja	0	5	37	88.09
7	Shukra	0	5	37	88.09

Table 14 Distribution according to *GunatahaSaravta*

Sr.no	Dhatu	Uttamsara	Madhyam sara	Hinasara
1	Rasa	0	21	21
2	Rakta	0	23	19
3	Mansa	0	27	15
4	Meda	0	21	21
5	Asthi	0	29	13
6	Majja	0	26	16
7	Shukra	0	24	18
8	Satva	0	29	13

Table15 Details of *DhatuAsaratva* and related blood group in Cancer *Vyadhi*:

Sr.no	Dhatu	A	B	AB	O
1	Rasa	8	14	6	12
2	Rakta	8	14	6	13

3	Mansa	8	12	6	11
4	Meda	7	15	6	12
5	Asthi	6	11	6	11
6	Majja	8	12	6	11
7	Shukra	8	12	6	11
8	Satva	3	4	1	5

• It was observed that maximum 11 persons having *madhyamsarata* of *Satva* were found which belong to blood group B. as shown in table no.16.

Table16 Details of *DhatuMadhyamsaratva* and related blood group in Cancer *Vyadhi*

Sr.no	Dhatu	A	B	AB	O
1	Rasa	1	1	0	0
2	Rakta	1	1	0	0
3	Mansa	1	3	0	1
4	Meda	2	0	0	0
5	Asthi	3	4	0	1
6	Majja	1	3	0	1
7	Shukra	1	3	0	1
8	Satva	6	11	5	7

Details of *DhatuUttamsaratva* and related blood group in *DustaArbudaVyadhi*:

There was no patient of *Uttamsara*.

DISCUSSION

Dosha and *Dhatu* play a crucial role in formation and metabolic activities of different organs in our body. When *Dhatu* participating in of process is dint then



product will be static and confirmed. This is indicated by the word *Saravana* (excellent). Unfortunately if morbidity occurs it can be corrected easily with a minimal chance of bad prognosis and critical illness. On the contrary if the *Dhatu* involved in developmental process are delicate and flabby it will result in *AsarDhatu* and *Avayava* (feeble organs and system). We can postulate that *AvayavaVikruti* (organic deformity) is directly concerned with *Dhatuasartva*. Same thing can be observed in *Aamashayajand GrahaniyVrana* (Ulcer), *Pandu* (Anaemia), *Prameha* (Diabetes) and *DushtaArbuda* (Carcinoma) as they are originated by *Dhatuasrata*. More over we can say that in case of *Saravanta* of a particular *Dhatu* organs of that particular *Srotas* (system) are resistant to particular disease. Further we can say that if there is condition of eventual loss of that particular *Dhatu* may get corrected easily. It can be postulated that if a person is *Asara* of a particular *Dhatu*; there is a chance that he or she may be a victim of disease of that particular *Dhatu* and *Srotasa*. In other words we can say *DhatupradoshajVikara* (diseases of a particular system) are linked with particular *AsaraDhatu*. Same phenomenon has been found in the study.

CONCLUSION

About 150 diagnosed patients of *Prameha*, *Pandu*, Peptic ulcer, and Carcinoma were screened through blood group, necessary investigations and *Dhatuasartva* examination. Observations were correlated with blood group and *Dhatuasartva*⁷. Here are certain points which were concluded.

- ***Pramehavyadhi:***

A) There was a reference that blood group A people are more prone to *Prameha*. Out of 36 patients of *Prameha* in study; there were 14 patients which belong to group B which was about 38.88%. Group AB was followed with a figure of 11 and 30%. Patients belong to group O were 7 in number and 19.44%. Patients of group A were only 4 and percentage was 11.11%. (As shown in table no:3)

Above result could not match with hypothesis. It was probably because of small sample size; a high sample would be helpful.

B) As per Ayurvedic text it was said that in *PramehaVyadhi*; there is a vitiation of *Meda*, *Mansa*, *Rasa*, *Majja*, *Shukra*; which means *Asarta* of such *Dhatu*. Result was correlated with the same hypothesis. About 63.88 patients were having *MedaAsarta*, followed by *Asartva* of 61.11% for *Rasa*, 52.77% was of *Rakta*, 38.88% of *Majja*, and 47.22%



Shukradhatu were found. (As shown in table no: 1)

- **Pandu Vyadhi:**

A) As per the hypothesis it was mentioned that there is a more chance of A group to have *Pandu* disease. In study it was found that out of 35 patients of *Pandu* 15 were of A group that was about 42.85% of the total; which was coincided little bit with modern science. Patients of B group were 4, AB and O were 8 in number each. (As shown in table no:7)

B) As per Ayurveda; *Dushya* which get vitiated in *Pandu* means *Asara* are as *Rakta*, *Rasa*, *Mansa*, *Meda*. In the study same type of phenomenon was found with a reading of 97.14% *Asarta* of *Rasa*, 88.57% *Asarta* of *Rakta*, 94.28% *Asarta* of *Mansa*, and 88.57% of *Meada* *Asarta*. (As shown in table no:5)

- **Peptic Ulcer:**

A) Persons of blood group are three times more prone to peptic ulcer was hypothesized. In the present study it was observed that out of 37 patients of peptic ulcer there were 22 patients who belong to group O which was about 59.45% of total. It was followed by B group with figure of 11 means 29.72%; AB group patients were 3 in number that was 8.1% and 1 patient of A group was found which was 2.7% of sample

size. Such type of observation confirmed the hypothesis. (As shown in table no:11)

B) As per Ayurvedic texts Peptic ulcer can be compared with *Aamashayaj* and *GrahanijVrana*. In these morbidities *Rasa*, *Rakta*, *Mansa* are the *Dushya* which are *Asara*. In the study it was observed that there was *Asarta* of mentioned *Dhatu* which confirmed the hypothesis. About 51.35% of *Rasa*, 72.97% of *Rakta* and 59.45 % of *Mansa* *Asarta* was found. (As shown in table no:9)

- **Carcinoma:**

A) Out of 42 patients of carcinoma there were 9 of group A, 15 of group B, 6 were of group AB and 12 Persons of blood group O found. It was hypothesized that A group persons are more prone to gastric carcinoma; in my observation out of 6 patients of the same 3 means about 50% are of blood group A followed by the blood group O and B which were 2 and 1 in number. Though the sample size is less still the observation confirmed the hypothesis. (As shown in table no:13)

- As per Ayurvedic texts carcinoma can be compared with *Dushta* *Arbuda* in which it was mentioned that *Rakta*, *Mansa*, *Meda* are primary vitiating *Dhatu* but in my observation additional *Rasa*, *Asthi*, *Majja* and *Shukra* were also vitiated. As the



pathogenesis and morbidity of disease serious all the *Dhatu* might get affected. (As shown in table no:15)

On the basis of stipulated time got for study, available material, guidance and availability of subject conclusion has been drawn It will be more helpful when comprehensive study with large sample size will be done.



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