

CONCEPT OF DHATUPOSHANA DNAYA IN AYURVEDA: A REVIEW¹*Sushil M. Salunke and ²Sampada S. Sant¹PG Scholar, Dept. of Kriyasharir, Govt Ayurved College Nanded.²Professor and HOD Dept, Kriyasharir, Govt Ayurved College Nanded.***Corresponding Author: Sushil M. Salunke**

PG Scholar, Dept. of Kriyasharir, Govt Ayurved College Nanded.

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ABSTRACT

According to Ayurveda Dosha, Dhatu and Mala are three functional unit of body. And body function is the outcome of nutrition we take. There are seven types of Dhatus (Rasa, Rakta, Manas, Meda, Asthi, Majja, Shukra) which maintains and nourishes the body of human being. The nourishment of all these Dhatus is depends upon the nutrition or aahara we take from outside. The aahara we taken is get converted in aahara rasa by means of the jatharagni and bhutagni, this aahara rasa is now get converted in to the different saptadhatu which are essential for normal healthy life of the human being. In Ayurveda texts the dhatuposhana nyayas are given, in which they shows that how aahara rasa is get converted into the different saptadhatu. This nyaya gives us simple and clear way to how these dhatus are formed. So in this article different nyayas are described in detail to clear the dhatuposhana in details.

KEYWORDS: Saptadhatu, Dhatuposhana nyaya, Aahararasa.**INTRODUCTION**

Aahra, Nidra and Bramhachrya these three are included in Trayaupstmbha. Among these three Aahara has most important sthana, because all the functions of the body is depends upon the aahara we taken. And the diseases are the outcome of impaired nutrition or mala. Dosha, Dhatu and malas are the basic and functional unit of body, if they are in balanced state body is all means normal but if they get impaired body is get diseased.

The concept of Saptadhatu in Ayurveda refers to the physiology of basic nutritional and structural factors of the body.

The Aahara we taken is get converted in the Aahara rasa at the site of aamashaya with the help of agni that is jaathragni and bhutagni. After proper digestion of different forms of Ahara dravya by jatharagni, it gets converted into two forms, Prasada (Sara) and Kitta bhag.

The Doshas and Dhatus get nourished by Prasada part (nutrients). Kitta part (metabolic waste) is to be excreted from the body.

There are four theories about the mode of nourishment of different Dhatus of the body.

1. Kshira Dadhi Nyaya
2. Kedari Kulya Nyaya
3. Khale Kapota Nyaya
4. Ekakala Dhatu Poshana Nyaya.

So the study of all these different nyayas is very important, to understand the concept of Dhatuposhana by Ayurveda.

AIM: To study the concept of dhatuposhana nyaya in Ayurveda.

OBJECTIVES: To study the concept of dhatuposhana nyaya in Ayurveda.

MATERIAL AND METHOD

For this study Ayurvedic literature are collected from classical text of Ayurveda.

REVIEW OF LITERATURE

Some theories of tissue nutrition that is Dhatuposhana nyayas are described by Ayurveda. That are, Ksheera Dhadhi nyaya (low of transformation), Kedarikulya nyaya (theory of transmission), Khalekapot nyaya (theory of selection), Ek kal dhatu poshana nyaya.

1. Ksheera dhadhi Nyaya

Also called as low of transformation, or sarvatmaparinamana paksha.

Ksheera = Milk

Dhadhi = curd.

According to this theory, the first dhatu formed by the aahara rasa by means of Dhatvgni is totally converted in to succiding dhatu.

It means, the Rasa dhatu is totally converted into rakta Dhatu, rakta dhatu is totally converted into Mansa dhatu and so on. This is compared with the conversion of Ksheera (milk) into Dhadhi (curd).

Some Acharyas say that the Rasa transforms into the Shukra in six days. But according to Parashara Ahararasa transform into the RasaDhatu in 24 hours, RaktaDhatu is formed on the third day, Mamsa forms on the fourth day, Meda on the fifth, Asthi on the sixth, Majja on the seventh and the Shukra is formed in the eight days.

According to Acharya Sushruta Rasa stays in each Dhatu for a period of 3015 Kalaas, approx. 5 days. Thus, in about a month the Shukra and the Artava are formed in the Male and Female respectively.

The complete conversion of One Dhatu in another so it is called as Sarvatma parinaman paksha.

2. Kedarikulya Nyaya

It is also called as law of transmission.

According to this theory, the process of nourishment of tissues can be linked to irrigation of different fields by water from a canal.

From this law it is clear that dhatus are nourished by aahara rasa through specific dhatuvaha srotas or canal and with the help of dhatvagni, a part of ahararasa nourishes the specific dhatu.

This law also indicates that rasa dhatu is get nourishes earlier than mamsa dhatu as it is nearer to canal and mamsa dhatu is further away. By this law, action of milk on shukra can be explained.

Also it is clear that medavridhi cannot necessarily causes asthivridhi.

3. Khalekapot Nyaya

According to this theory, process of nourishment of dhatus takes place by selection. Khale means field where in the grains are heaped after cutting the crop. And kapot means pigeon.

Khale kapot nyaya means selection of individual items of requirement by individuals dhatvagnis from aahara rasa which contains all the nutrient principles.

By this action of milk on Shukra can be explained.

Also it is clear that medavridhi cannot necessarily causes asthivridhi.

Also it is not necessary that vitiated rasa dhatu should lead to vitiated dhatus.

4. Ek kal Dhatu poshana Nyaya

This principle was said by Acharya Arundatta.

With the help of vayana vayu, aahara rasa nourishes all dhatus at a time without interruption, throughout life.

This is called as eka kal dhatu poshana nyaya.

This law is universally accepted without any criticism.

DISCUSSION

This article is mainly focused on the dhatu poshana nyaya, ksheer dhadhi nyaya and kedari kulya nyaya appears to be appropriate in the context of the successive nourishment of the dhatus and also the khale kapot nyaya is not too appropriate.

Kshira Dadhi Nyaya refers to the final transformation and assimilation of dhatus. This law shows the conversion of milk into yogurt, hence the term Kshira "milk" Dadhi "yogurt" Nyaya. By this law preceding tissues get transformed into the succeeding tissue. The first rasadhatu is get converted into rakta dhatu by respective Agnis. Similarly the raktadhatu is get converted into mamsadhatu, and mamsadhatu is get converted into medadhatu.

Kedari Kulya Nyaya states that the living body is having innumerable micro vascular channels which carry nourishment to the respective sites in Dhatus (tissues). The cells and tissues are literally perfused with nutrient plasma but mere tissue perfusion is not enough to complete the process of nourishment. This needs the complementary play of the subsequent two nyayas.

Khale Kapot Nyaya it refers to the selective uptake of nutrients by respective cells and tissues in the same way as the birds of different species pick up selective grains and cereals from common harvesting ground. KedariKulyaNyaya provides a total pool of nutrients at the site of all tissues but the different tissues require different specific nutrients and hence there is a need of active selective uptake.

CONCLUSION

From the above Article we can conclude that the text written about the Dhatu poshana nyaya by Acharyas are unique and immortal.

All the three nyayas are correct in their approach and there is not much difference in all the three nyayas. And all the three nyayas act together to explain the Dhatu poshana act.

Thus all the three nyayas fulfill the process of dhatu poshana.

These three nyayas do not interfere or oppose each other, so it can be stated that Ahararasa reaches to specific channel according to Kedari Kulya Nyaya. Nutrients in Ahararasa are selected as per tissue requirements according to Khale Kapota Nyaya and finally

Dhatuposhakamshas i.e. nutrients are transformed into Dhatus according to Kshira Dadhi Nyaya.

Ekakala Dhatu Poshana Nyaya is universally accepted without any criticism.

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