

CONCEPT OF STHANASTHA AND MARGAGA DHATU IN RELATION WITH
MODERN VIEW: A REVIEW ARTICLEDr. Devanand Rupajirao Pawar*¹ and Dr. Ashwini Balasaheb Galande²¹Assistance Professor, Dept. of Rognidan and Vikritivigyan, Ramrao Patil AyurvedicMahavidhyalaya purna, Dist. Parbhani.²Assistance Professor, Dept. of Rognidan and Vikritivigyan, S.S.V.P. AyurvedicMahavidhyalaya ,Hatta, Dist. Hingoli.

*Corresponding Author: Dr. Devanand Rupajirao Pawar

Assistance Professor, Dept. of Rognidan and Vikritivigyan, Ramrao Patil AyurvedicMahavidhyalaya purna, Dist. Parbhani.

Article Received on 21/05/2023

Article Revised on 11/06/2023

Article Accepted on 01/07/2023

ABSTRACT

According to *Ayurveda*, basic constituent of body are *Tridosha*, *Saptadhatu* and *Trimalas*^[1] *Dhatu Samyata* is important for maintaining health. *Dhatu Samya* is attended with the help of *Dhatu Poshana*. Each *Dhatu* is important for *Deha Dharana* and *Poshana*. *Dhatu*s are of two kinds, *Sthayi* or *Poshya* and *Asthayi* or *Poshak*, corresponding to the seven *Dhatu*s^[2] *Sthanastha Dhatu* defined as *Dhatu*s which are found in their respective *Ashayas*(place where they present) and *Dhatu* which are flowing through *Dhamanis* known as *Margaga Dhatu*^[3] The concept of *Sthanastha* and *Margaga Dhatu* can be helpful in understanding the etiopathogenesis of various metabolic diseases. This concept is also helpful to understand the *Samprapti* of *Anukta Vyadhi* and its line of treatment.

KEYWORDS: *Sthanastha Dhatu*, *Margaga Dhatu*.

INTRODUCTION

According to *Ayurveda* *Dhatu Samyata* is health and *Dhatu Vaishamya* is disease condition. Seven types of *Dhatu*s have been explained in *Ayurveda*. Their balance is required for the healthy State of body, which could be maintained by the proper drive of these metabolic processes. In general, all these 7 *Dhatu*s are produced and nourished from the digested part (*annaras*) of food. *Rasa Dhatu* (Plasma, lymph, other body fluids etc.) is formed from *Annaras*, which further leads to formation of *Rakta Dhatu* (Blood). *Rakta Dhatu* nourishes *Mamsa Dhatu* (muscular tissue) which helps in formation of *Meda Dhatu* (adipose tissue). *Meda Dhatu* is responsible for the formation of *Asthidhatu* (Bones & Connective tissue) which nourishes *Majja* (bone marrow). *Majja Dhatu* sequentially nourishes the last but not the least *Shukra Dhatu* (Reproductive tissue). In this way, all the tissues get nourishment from *Annaras* generally. But specific theories have been described by different scholars to justify these processes of formation and nourishment of these 7 *Dhatu*s as eg – 1 *Ksheer Dadhi Nyay* 2. *Kedari Kulya Nyay* 3. *Khale Kapot Nyay*. Each *Dhatu* produces *Sthanastha* and *Margaga Dhatu* from *Dhatu Painaman*. This concept may be helpful for understanding pathology of various diseases.

AIM AND OBJECTIVE

1. To study the concept of *Sthanastha* and *Margaga Dhatu* from *Ayurvedic* texts.

2. To correlate the *Sthanastha* and *Margaga Dhatu* with Modern disease parameters.
3. Study this concept for understanding *Samprapti* and line of treatment in challenging diseases.

MATERIAL AND METHOD

Only textual materials have been used for this study, from which various references have been collected. Main *Ayurvedic* text used in this study are *Charak Samhiat*, *Sushrut Samhita* and commentary on the *Charak Samhita*, modern text and related *Ayurvedic* texts, websites, articles have also been searched.

REVIEW AND DISCUSSIONS

Concept of *Dhatu*

The term *Dhatu* is derived from the *Sanskrit* root *Du Dhatru* which means *Dharana* (to support) and *Poshana* (to nourish)^[4] *Dhatu*s contribute to make structural architecture of the body. They are seven in number. They are constantly formed, destroyed and reformed with appropriate materials derived from *Poshaka Dravyas* (nutrient substances) from the time of conception to that of death maintaining state of metabolic equilibrium. This process is known as *Dhatwagni Paka*. *Dhatu*s are of two kinds namely *Sthayi* or *Poshya* and *Asthayi* or *Poshaka*, corresponding to the seven, already existing^[2] formed and stable *Dhatu*s and, an equal number of metabolically produced precursor nutrient substances, which are meant

to be utilised for nourishment, synthesis and maintenance of *Poshya* or *Sthayi Dhatus*, respectively.

Sthanastha Dhatu and Margaga Dhatu

Dhatus which are found in their respective *Aashayas* (place where they are present) are known as *Sthanastha Dhatu* and *Dhatu* which are flowing through *Dhamanis* (arteries) known as *Margaga Dhatu*.^[3]

Dhatwagni Paka or Dhatwagni Vyapar

The term *Paka* has been defined by *Medini* (on *Amarakosha*), as that which causes *Parinamana* (transformation) and *Paravritti* (mutation).^[5] These are the chemical reactions caused by *Dhatwagni*. *Dhatwagni Paka* corresponds to intermediate metabolism. *Dhatwagni* acts upon appropriate *Dhatu Poshaka Ansha* (nutrient substances) present in a potential form in *Aahara Rasa* (food after intestinal digestion) and produced *Asthayi Dhatu* or *Poshaka Dhatu* which built up *Sthayi* or *Poshya Dhatu* later in particular *Srotas*. The seven varieties of *Dhatu* support and sustain the life of the body and these undergo metabolic transformation in two different ways i.e. *Kitta* and *Prasada*. *Prasada Paka* is stated to yield the seven kinds of *Poshaka/ Asthayi Dhatus*, *Upadhatu*s (supplementary tissues) and latter, *Kittas* i.e. respective *Dhatu Malas*.

Rasadhatu: The function of *Rasa Dhatu* is *Preenana*.^[6,7] (Nutrition). *Rasa Dhatu* mainly forms by *Madhur Rasatmak* (sweet) *Dravyas* in the form of carbohydrates and fatty acids. These *Madhur Dravyas* are mainly used as source of energy. Similarly blood Sugar acts as main source of energy which gives nutrition to the body. So it can be said as *Asthayi Rasa Dhatu* and plasma can be said as *Sthamastha Dhatu*.

Raktdhatu: Function of *Rakta Dhatu* is *Jivanam*.^[6,7] (enlivening). As function of *Rakta Dhatu* and haemoglobin^[8] (Hb) is same, Hb is known as *Margaga Rakta Dhatu* and Erythrocytes are known as *Sthanastha Rakta Dhatu*.

Mamsadhatu: Function of *Mamsa Dhatu* is *Lepanam*.^[6,7] (Construction). *Kapha* mainly involves in construction of body same as that of proteins. Both are *Parthiva* and *Aapya* in nature. So these proteins are known as *Margaga Mamsa Dhatu* and muscles^[8] tissues can be said as *Sthanastha Dhatu*.

Medodhatu: Function of *Meda Dhatus* *Snehana*.^[6,7] (oleation) similar to that of lipids. So lipids can be said as *Margaga Meda Dhatu* and adipose tissue^[8] can be said as *Sthanastha Dhatu*.

Asthidhatu: Function of *Asthi Dhatu* is *Dharana*.^[6,7] (bearing/supporting) similar to bones and cartilages. These are made up of Calcium and phosphorus^[8] So Calcium and phosphorus are known as *Margaga Asthi Dhatu* and bones and cartilages can be said as *Sthanastha Dhatus*.

Majjadhatu: Function of *Majja Dhatu* is *Purana*.^[6,7] (to fill). Bone marrow and neurons can be *Sthanastha Majja Dhatu*. So potassium, magnesium phosphates^[8] are known as *Margaga Majja Dhatu*.

Shukradhatu: Function of *Shukra Dhatu* is *Garbhotpadana*.^[6,7] (reproduction). As oestrogen, progesterone, testosterone^[8] helps in reproduction, known as *Margaga Shukra Dhatu* and testies and ovaries can be said as *Sthanastha Dhatu*.

CONCLUSION

After detail discussion on concept of *Sthanastha* and *Margaga Dhatu*, it is to be concluded that, detail knowledge of *Sthanastha* and *Margaga Dhatu*. Nowadays metabolic diseases such as *Prameha* and hypothyroidism are increasing day by day. It is to be very important in understanding etiopathogenesis various metabolic diseases and *Anukta Vyadhi* and its line of treatment. This concept enables a proper appreciation of the possible scientific implementation of these *Ayurvedic* concepts. Principles of *Ayurveda* which are interwoven with basic concept of life have significant value even in the life of modern men.

REFERENCES

1. Sushrut Samhita-1, Ambikadatta Shastri, Chaukhamba Sanskrit Sansthan Varanasi, Sutrasthan-15, Doshdhatumalakshayavruddhi vigyaniam, 3: 73.
2. Chakrapani, Commentator. Ayurveda Dipika Commentary, Agnivesha, Charaka, Dridhabala, Charaka Samhita, Chikitsa Sthana, Grahanichikitsa Adhyaya, 15/3. In: Yadavaji Trikamji Acharya editor. Varanasi: Chaukhambha Surbharati Prakashan, 2009; 514.
3. Ayurveda Dipika Commentary, Charaka Samhita, Vimansthana, Srotasam Vimanam, 5/9.251.
4. C Dwarakanath. Introduction to Kayachikitsa. Varanasi: Chowkhamba Orientale, 1996; 313.
5. C Dwarakanath. Digestion and Metabolism in Ayurved. Varanasi: Chowkhamba Krishnadas Academy, 2003; 21.
6. Sushrut Samhita-1, Ambikadatta Shastri, Chaukhamba Sanskrit Sansthan Varanasi, Sutrasthan-15, Doshdhatumalakshayavruddhi vigyaniam, 7: 75.
7. Astang Hridayam, Dr. Bramhanand Tripathi, Chaukhamba Sanskrit pratisthan Delhi, Sutrasthan-11, Doshadi vigyaniam adhyaya, 7: 160.
8. K Sembulingam, Prema Sembulingam. Essentials of Medical Physiology, Forth Edition. Jaypee Brothers Medical Publishers (P) Ltd, 2006.