

A CONCEPTUAL STUDY OF THE ROLE OF *DHATU* AND *DHATUSAMYA* IN  
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## ABSTRACT

**Introduction:** The aim of *Ayurveda* is to protect the *Dhatusamyas* in man as described in *Charak Samhita*- one of the renowned *Ayurvedic* classical texts. *Dhatus* are those constituents that support the body. These also serve as food for the other *Dhatus* and nourish it. Well-nourished *Dhatus* give strength to the body & and maintain health and *Vyadhikshamatava*. A rupture in this intended healthy condition is caused by *Dhatuvaishamyas* which is a disruption of the homeostasis of *Dhatus* and eventually causing the emergence of disease. Consequently, an excessive or diminished presence of *Dhatus* can significantly diminish the body's *Vyadhikshamatava*. To fully comprehend the role of *Dhatus* in either strengthening or weakening the body's ability to resist diseases, it is imperative to gain a thorough understanding of the process by which *Dhatus* are formed, as well as the properties and functions they possess. **Aim & Objective:** Study of the relation of *Dhatu* and *Vyadhikshamatava*. **Method:** In light of the instructions given by the CCIM/Government of India for preventing COVID panic, this study was started in 2021 as a Dissertation. **Result:** The results suggest that maintaining the strength of these *Dhatus* is crucial for overall health. **Conclusion:** The state of *Dhatusamyas* is important to know and preserve because it is considered to be synonymous with *Arogya* (good health) and enhances *Vyadhikshamatava*.

**KEYWORDS:** *Dhatu, Dhatusamyas, Vyadhikshamatava, Oja.*

## INTRODUCTION

Living a long life without vices is a dream of all along with the Science of *Ayurveda* as it is said that the prime objective of *Ayurveda* is to maintain the health of healthy persons and to cure the diseases of sick people.<sup>[1]</sup> A breach in this desired healthy condition is caused by the disruption of the equilibrium of *Dhatus* that eventually leads to the emergence of disease.<sup>[2]</sup> *Dhatu* are the ones who hold the body.<sup>[3]</sup> *Rasa, Rakta, Mansa, Meda, Asthi, Majja, Shukra* are the *Dhatus* of body.<sup>[4]</sup> This state of equilibrium of *Dhatus* is called *Dhatusamyas*. It can be ascertained by the following symptoms.<sup>[5]</sup>

- i. **Ruk Upashamanam**- Alleviation of pain.
- ii. **Svara Varna Yogah**- voice and complexion of the body becoming *Prakritstha*.
- iii. **Sharir Opacayah**- Nourishment of body.
- iv. **Bala Vriddhih**- Increasing strength.
- v. **Abhyavahary Abhilashah**- Desire to eat food.
- vi. **Ruchir Aharakale**- Appetite for food during meal time.

- vii. **Abhyavahrutasya Cha Aharasya Kale Samyag Jaranam**- Proper digestion of the food eaten as per time
- viii. **Nidralabho Yathakalam**- Getting sleep at proper time.
- ix. **Vaikarinam Cha Svapnanam Adarshanam**- Not seeing disturbing dreams.
- x. **Sukhena Cha Pratibodhanam**- Waking up with ease.
- xi. **Vatamutrapurisharetasam Muktiithe** -Proper release of *Vata, Mutra* (urine), *Purish* (stool), and *Shukra* without any pain.
- xii. **Sarvakaraih Manobuddhindriyanam Cha Avyapattiriti**- Mind, intellect, and senses be free from all kinds of pain.

On analysis of the aforementioned symptoms- for example, the *Varna* being *Prakrit* refers to having a healthy and attractive appearance of the skin which indicates balanced hormones, and digestion. *Bala vriddhi* denotes the development of strength in all respects. It also means an increase in *Oja*. *Ruchirahara kale* refers to having an increased interest in food during meal times which results in a nourished body, nourishment of

tissues, and an increase in *Oja*.<sup>[6]</sup> Thus, it can be said that *Dhatusamyta* when achieved, results in a healthy and actively working *Vyadhikshamatava*<sup>[7]</sup> which is the ability of the body to resist the force of the disease that has arisen and prevent the occurrence of disease that has not occurred but is likely to occur. Whereas the depletion or excess of *Dhatus* results in hampered *Vyadhikshamatava*. In order to understand how these *Dhatus* play a vital role in strengthening or weakening the *Vyadhikshamatava* of the body, it is crucial to comprehend the process of how *Dhatus* are created, and the properties & functions of *Dhatus* which are explained below.

### Origin of Dhatus

By the power of the ignited *Jatharagni* (gastric fire) and *Panchabhautika Agni* (five physical heats) the wholesome food consumed properly in any of the various forms- eaten, drunk, licked, and devoured, after being properly digested participates in the non-stopping-process of conversion of all *Dhatus* i.e., like time it does not get stuck in any *Dhatu* and provides the entire body with growth, strength, complexion, happiness, and age.

In this sequence when the food is digested properly, the clean part formed of it is called *Ahara Rasa*. The excretory part is called *Kitta*. Food in the form of *Ahara Rasa* (the essence of food) nourishes the *Rasaadi Dhatus*, *Oja* and substances of the five sense organs and bodily joints, muscles and tendons.<sup>[8]</sup> From the *Kitta* part urine, faeces, sweat, *Vata*, *Pitta*, *Kapha* and *Mala* (dirts) of ear, eye, nose, mouth, pore and genital excreta, and hair, etc. are nourished.

*Dhatus* continue in their normalcy by receiving nutrients from the (preceding) *Dhatu*.<sup>[9]</sup> *Rasa* nourishes the *Rakta*(blood), *Rakta* nourishes *Mansa* (muscle tissue), *Mansa* nourishes the *Meda* (fat), *Meda* nourishes *Asthi* (bones), and *Asthi* nourishes *Majja* (bone marrow). *Majja* provides nourishment to *Shukra* (semen). Additionally, semen nourishes the *Garbha* (fetus).<sup>[10]</sup>

### Normal Functioning of Dhatus

*Preeraran*, *Jivana Lepa*, *Sneha*, *Dharana*, *Purana*. *Garbhotpaada* are the functions of the *Dhatus* (tissues) respectively.<sup>[11]</sup>

#### 1. RASA DHATU

The term *Rasa* is derived from the root "*Rasa*", which means to go. The *Tejobhoot Sara* (*Sara* means something without the impurities of *Vitta* and other excretory products<sup>[12]</sup>) i.e., the essence that is formed after proper digestion of food having many qualities is called '*Rasa*'.<sup>[13]</sup>

Properties of *Rasa Dhatu*.

- **Saamyata:** *Rasa Dhatu* is also the place of *Prakrit Kapha*.<sup>[14]</sup> While describing the qualities of *Rasa Dhatu*, *Vagbhata* in *Ashtang Hridaya* says that *Rasa Dhatu* is similar to *Kapha Dosha*.<sup>[15]</sup>

- **Snigdhta:** The aliphatic properties work especially in providing nourishment and satisfaction to the body. Nutrients are present in abundance in *Rasa Dhatu*. This is the reason that it gives heaviness to the organs through the growth and development of the body.
- **Dravatva:** Liquidity is a special quality of *Rasa Dhatu*, due to which it becomes dynamic and continues to circulate in the body.<sup>[16]</sup> While conducting transportation it stores nutrients to distant *Dhatus* and organs and provides them with vital energy.
- **Saratava:** Qualities like *Sara* and *Sukshma* so that by entering even the subtlest sources it can provide nutrients to them.

Functions of *Rasa Dhatu*<sup>[17]</sup>

- **Tarpan** - *Rasa Dhatu* provides nourishment to individuals during their childhood, middle age, and old age. According to other experts, it fulfills the needs of the womb since the womb is unable to consume food. The development of the womb solely relies on *Rasa*.
- **Vardhan** - The process of growth and development of the body's *Dhatus*, especially in childhood and youth.
- **Dharan**- In adulthood and old age when the growth and development of the body gets stopped then this *Rasa Dhatu*, through its specific *Dharan Karma*, performs the responsibility of maintaining the previously accumulated growth and development in the same state
- **Yapan** - Through the process of *Rasa Dhatu* the body utilizes the vital elements to meet its minimum requirements. This becomes even more crucial as we grow older, as the body heavily relies on *Rasa Dhatu* for its sustenance and overall well-being.
- **Tushti**<sup>[18]</sup> - *Rasa Dhatu* enriched with all the good qualities quickly brings about a sense of satisfaction.
- **Preeraran**<sup>[19]</sup> - *Aapyayanam* (Nourishment). Properly consumed food enters the source of *Rasa* and keeps the mind happy with its *Prasad*.
- **Raktapushti**<sup>[20]</sup> - *Rakta Dhatu* is nourished by the *Prasad* form micro portion of *Rasa Dhatu*.
- **Rasaat Stanyam**- The origin of milk is through *Rasa Dhatu* as its *Updhatu*.
- **Rasaadev Stree Raktam Rajah Sangyam**- The *Rasa* is transformed into the menstrual flow in women which commences at the age of twelve and ceases at fifty.
- **Rasasy Tu Kapho**- *Rasa Dhatu* produces excretory phlegm in the form of *Kitta*.

#### 2. RAKTA DHATU

*Rakta Dhatu* is produced as a result of the action of *Raktagni* and *Ranjak Pitta* on the micro-particles present in the *Prasad* portion of *Rasa Dhatu*.<sup>[21]</sup>

Functions of *Rakta Dhatu*-

- Pureblood endows a person with strength, color, happiness, and longevity. It is said that the *Prana* present in the living beings follows the blood only.<sup>[22]</sup>
- **Varna Prasad**<sup>[23]</sup>- It produces *Prasadan* - cleanliness - glow in the natural complexion of the body.
- **Mansa Pushti**<sup>[24]</sup>- According to the *Ayurveda* theory of nutrition *Mansa Dhatu* is nourished exclusively by *Rakta Dhatu*. But *Acharya Sushruta* also pointed out the normal functioning of blood by saying '*Dhatuno Purananam*' and '*Tesham Kshayavridhdhou Shonitnimmite*' which states that it is responsible for *Kshaya*(decrease) and *Vridhdhi*(increase) of all the *Dhatu*s.
- **Jeevyati**<sup>[25]</sup>- Body cannot survive without *Prana*, & *Rakta Dhatu* is a medium for the conduction of *Prana*, hence life depends on *Rakta Dhatu*.
- **Asrajah Kandara-Sira**: Origin of tendon and *Sira* as *Updhatu*.
- **Asrijah pittam**: The origin of *Pitta*.

### 3. MANSA DHATU

The initial *Rasa* and *Rakta Dhatu* mentioned among the seven *Dhatu*s of the body are present in liquid form. *Rakta* combined with the *Vayu*, *Jala*, and *Tej Mahabhoot* and cooked by *Mansagni* takes on a physical form. Because it can now be measured, it is referred to as *Mansa*.<sup>[26]</sup>

Functions of *Mansa Dhatu*-

- **Shareer Pushti** - Due to the muscles covering the bones, the body appears muscular and able.
- **Medasch**- Nourishment of *Medo Dhatu* is the important function of *Mansa Dhatu*.
- **Mansa Peshyo Balay**- Formation of *Peshis* in the intra-uterine life is the function of *Mansa Dhatu*. To give strength and support to the body is the function of *Peshis*.
- **Anganam Prasaran Akunchanam**- As a result of muscular exertion, contraction, etc., various movements such as extension, flexion, etc. are possible in the limbs.
- **Khesu Malotpattim** - The excreta accumulated in places with hollow details like ears etc. is called '*Kha mala*'.

### 4. MEDA DHATU

The special substance found in the small bones of all living beings is called *Meda*.<sup>[27]</sup> *Mansa Dhatu* cooked by its own fire and instilled with its own fire and the watery quality present in it becomes *Medo Dhatu*.

Functions of *Mansa Dhatu*

- **Medah Sneha**- Due to *Meda*, aliphaticity is generated in various body parts of the body.
- **Swedaou**- The excreta of *Medo Dhatu* is sweat.
- **Dhridhatvam**- Produces strength in the body.

- **Pushtim asthnaam Cha**- *Asthi Dhatu* is nourished by the subtle part of *Prasad* of *Meda*.

### 5. ASTHI DHATU

When the *Meda Dhatu* is cooked by its fire and gets the combination of *Prithvi*, *Jala*, *Vayu Mahabhutas* and becomes *Khar* (rough) known as *Asthi*.

Functions of *Asthi Dhatu*

- **Deha Dhaaranam** - Bones are helpful in maintaining the form of the body.
- **Majjanah Pushti Cha**- *Majja* (Yellow marrow) is situated in the condyle part of long bones, which is considered to be the main reason for strength.
- **Kittam Kesha lomasthyo**: Hair is considered to be the *Kittam* part of the bone.<sup>[28]</sup>

### 6. MAJJA DHATU

Which exists inside the long bones is called *Majja*. *Vayu* causes porosity in the interior of bones, and this porous space gets filled up with *Medas*. This unctuous substance is thereafter called *Majja* (bone-marrow).<sup>[29]</sup>

Functions of *Majja Dhatu*

1. **Sneham**- It lubricates and strengthens the body parts.
2. **Balam**- It is a source of physical strength and power, especially it provides strength to the bones.
3. **Shukra Pushtim**- *Shukra Dhatu* is nourished by the micro portion of the *Prasad* part of the *Majja*.
4. **Puranam Asthnacha Karoti**- The filling of dry and open places of the bones is done only by the *Majja Dhatu*, only then strength is generated in the bones.
5. **Netravitta Tvakshu snehashcha Bhavati**: *Netravitta* i.e., the feces form of the eyes and the lubricant part of the skin is the feces of the *Majja Dhatu*.
6. *Majja* increases strength, sperm, *Rasa*, *Kapha*, *Medo Dhatu*, and marrow in the body. The use of *Majja* is beneficial for strengthening the bones and for unctious.<sup>[30]</sup>

### 7. SHUKRA DHATU

*Majja Dhatu* when matured by its fire produces *Shukra Dhatu* which is the unctuous essence of the *Majja*. *Vayu*, *Akash*, and other factors make bones porous, and *Shukra* exudes via these porous holes.

Unctuous, dense, slimy, sweet non – irritating, and white like a crystal *Shukra* is to be known as pure.<sup>[31]</sup>

Functions of *Shukra Dhatu*

- **Shukram Dhairyam** - *Dhairyam* means patience i.e., to remain unperturbed in feelings of happiness and sorrow. *Shauryam* means gallantry.
- **Chyavanam**- *Chyavanam* *Sheeghratven* *Avasrasannam* means possessed of the virtue of being quickly emitted.
- **Preeti**- *Sneham Pramadaasu* i.e., affection among the women.

- **Dehabalam-** *Dehabalam Utsaah Opachya Lakshanam* - Excess of enthusiasm and anabolism or strengthening of the body.
- **Harsham-** *Harsha* means excitement.
- **Beejarth ch-** *Beejharth* means the purpose of the seed or progeny.

### AIMS AND OBJECTIVES

1. The study of *Ayurvedic* principles related to *Dhatu* and *Vyadhikshamatava*. described in the *Brihatrayi* and *Laghutrayi*.
2. Study of relation of *Dhatu* and *Vyadhikshamatava*
3. Modern scientific research of connected areas like immunity and its components.

### MATERIAL AND METHODS

For the detailed study of *Dhatu* and *Vyadhikshamatava*, a thorough literary study has been conducted using *Ayurveda Brihatrayi Samhitas*, reference books, various journals, and publications.

In light of the instructions given by the CCIM/Government of India for preventing COVID panic, this study was started in 2021 as a Dissertation.

### RESULT

1. *Dhatu*s are the building blocks of the body. They do both *Dharana* and *Poshana* i.e, Nourishment of the body.
2. *Rasa Dhatu* has properties such as *Saumyata*, *Snigdhta*, *Dravatva*, and *Saratava*, because of which it provides nourishment and satisfaction to the body and is responsible for the growth and development of the body's *Dhatu*s.
3. *Rakta Dhatu* provides strength, color, happiness, and longevity. It also produces *Prasadan*, cleanliness, and a natural glow.
4. *Mansa Dhatu* serves various purposes such as providing nourishment to the muscles, forming tissues during fetal development, and enabling physical exertion.
5. *Meda Dhatu* functions include generating aliphaticity, excreting sweat, promoting health, producing strength, and nourishing *Asthi Dhatu*.
6. *Asthi Dhatu* does *Deha Dhaaranam*, is a site of Bone Marrow, origin of hairs, all of which contribute to maintaining body form and strength.
7. *Majja Dhatu* contributes towards the formation and increase of *Shukra*, and fills in the internal cavities of the bones, and forms the chief source of strength, amusement.
8. *Shukra Dhatu* is responsible for bravery and courage, strong desires for women. It also increases their physical strength.
9. If the strength of any level of *Dhatvagni* decreases or increases, it can impact the production of the next level of *Dhatu*.
10. After following the *panchakarma* procedures followed by *Rasayana* drugs *Rasadi Dhatu*s remain in equilibrium. In this way, when *Dhatu*s remain in

their natural state, there are no *Dhatuvaishamya*-related diseases.<sup>[32]</sup>

11. *Rasa-Rakta* etc. *Dhatu*s increase due to proper nutrition. Due to the increase in *Dhatu*s, old age slows down and diseases do not occur.

### DISCUSSION

It is clear from the above quotes that *Dhatu* holds the body and also nourishes the body, that is why they are called *Dhatu*. Although the word *Dhatu* is derived from the word *Dharan*, which literally means to hold, that is, that which holds the body is *Dhatu*, but for the impeccable definition of the other seven *Dhatu* under it, along with the word *Dharan*, the word *Poshan* (nutrition) has also been added. Just by holding it can be called a *Dhatu* like *Vata*, *Pitta*, and *Kapha* hold the body that is why they are also called *Dhatu*. It is mentioned that *Vata*, *Pitta* and *Kapha* hold the body, but it is not mentioned that they nourish it. To differentiate from these *Tri Dhatu*, and to present the real character of *Sapta Dhatu* it is considered appropriate to add nutrition as well as *Dharanat* because these seven *Dhatu* hold the body and also nourishes their next *Dhatu* and their respective *Updhatu* prominently. The form of the living body is also reflected in reality only by *Dhatu* and if *Dhatu* are not there then it seems impossible to tell the form and existence of the body. In a way, the group of these *Dhatu*s is reflected in the form of the body. Probably that is why the first meaning of the word *Dhatu* is taken as these seven *Dhatu*.

Although diet is the root cause behind the origin of these *Dhatu*, but *Dhatu*s also generate and develop by using each other as food, which is why possibly "*Dhaatavo Hi Dhaatvaahaaraah Prakrtim anuvartante*" is said. It is clear that *Sapta Dhatu* are used in the form of food whose digestion by *Jatharagni* (gastric fire) nourishes the *Dhatu*s and under the action of *Dhatupak*, the digestion of *Rasa*, *Rakta*, etc. *Dhatu*s by their own *Dhatuagni* continues the process of nutritional development of the *Dhatu*s as well as other bodily elements through which *Yapan* of body continues to happen.

- *Rasa Dhatu* has the most important place in body nutrition. All *Dhatu*s and other elements are nourished mainly by *Rasa Dhatu* through various principles, which is why it is considered life and nourishment factor. It nourishes the elements of the body smoothly through its properties of lubrication, life, *Tarpan*, gentleness, aliphatic, fluidity, essence, etc. It also nourishes blood and *Ojas* which are necessary for life and *Vyadhikshamatava*. *Rasa Dhatu* also nourishes *Kapha*, which is apparently also a factor in strength, vitality and health. It intensifies these processes by building up its *Rasa Saar*.
- *Rakta Dhatu* has been given the noun of life. Although *Rakta* is formed by *Rasa Dhatu* but the possibility of immediate death becomes strong due

to blood loss which is why considering it as life-giving, it has been considered synonymous with life. Along with *Jivaniya*, it is also called *Bala*, *Varna*, *Sukh*, *Ayush*. *Bala* can be directly related to *Vyadhikshamatava* and from *Sukh Ayush* enjoys a long life while remaining healthy meaning is drawn. Probably that's why instructions are received to protect the blood diligently example –“*Tasmaad Yatnen Sanrakshyan Raktam Jeev Iti Sthitih*”. Along with this by producing its essence i.e., *Rakta Saar* it also helps in the generation of wellness etc. Hence it should be preserved with the greatest care.<sup>[33]</sup>

- “*Maansapeshyo Balaay*” - the physical strength, work capacity, and a strong connection of tendon, etc., with the bone provided by *Mansa Dhātu* can be correlated with the *Arogyabala*. Along with physical strength, *Arogyabala* is also achieved by reducing *Kha Vaigunya* through rational exercise, yoga, etc. Through the *Prasad* form micro fraction nutrition of *Meda Dhātu* and origin of *Mansa Saar* (essence) and *Updhatu Tvacha* (Skin) occurs. Skin is an intact sense organs which protect the body from infection.
- *Meda Dhātu* strengthens the elements of the body through its *Sneha* part and by creating the bone, *Meda Saar* produces the body and *Arogyabala*. Also, it produces *Sweda* as its *Updhatu*, through which many waste products are excreted from the body which maintains health.
- *Asthi Dhātu* builds the body by producing bone marrow and bone essence and with its strength.
- *Majja Dhātu* builds and nourishes semen, vigor, and strength by replenishing the bones with its *Sneha* fraction.
- Patience, and bravery -this action of *Shukra* is synonymous with greater strength. These also directly create *Ojas*. In this way essence, *Ojas*, and *Bala* all the three are created through *Shukra*.

The *Sapta Dhātu* collectively also increase or develop *Sara* (essence), *Oja*(energy), *Bala*(strength) and *Vyadhikshamatava* (disease capacity) as said “*Shareeram Upachaya Bala Varna Sukhayusha Yojayati Shareera Dhaatunoorjayati Ch*”.<sup>[34]</sup>

## CONCLUSION

In the order of origin, nutrition, and development of *Dhatus*, from the *Prasad* portion of *Ahara Rasa -Dhātu* form *Rasa* originates. From the *Prasad* portion of *Rasa* - essence of *Rasa* and nourishment of *Rakta* occurs. From the *Prasad* portion of *Rakta* - essence of *Rakta* and nourishment of *Mansa* occurs and so on. In this whole process, separate associated *Oja* and *Bala* are generated and with these, again the hypothesis of collective *Oja* and *Bala* can also be presented which enhances the *Vyadhikshamatava*.

So, the knowledge of the inter-relation of *Dhatus* and with *Vyadhikshamatava* is pre-requisite for proper

treatment because just as a tree that has grown old and that has spread its roots deep into the soil cannot be uprooted, so a disease cannot be eradicated that has gained in strength and maturity with the process of time, and that has gradually invaded the different *Dhatus* of the body.<sup>[35]</sup> The imbalance in equilibrium of *Dhatus* must be eradicated using means like *Panchkarma*, *Rasayana*, etc.

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