

A REVIEW ARTICLE ON TYPES OF DHATU- VRUDDHI AND ITS CLINICAL SIGNIFICANCE

Dr. Sakshi Chauhan^{*1}, Dr. Rupali², Dr. Rupali Kapoor³ and Dr. Rajesh Kumar Manglesh⁴^{1,2}(M.D. 2nd Year, Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.³(M.D. 3rd Year, Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.⁴(Prof. and H.O.D., Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.***Corresponding Author: Dr. Sakshi Chauhan**(M.D. 2nd Year, Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.

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ABSTRACT

Ayurveda is a science of life, which emphasizes the importance of prevention of health and treatment of diseased. As Acharya Sushruta said that *Dosha, Dhātu* and *Mala* are *mula*(roots)of *Sharir*.^[1] Like the growth and health of a tree depends on the nutrition of its roots similarly health of human being depends on the equilibrium of *Dosha, Dhātu* and *Mala* in their natural state. As in the definition of health in Ayurveda again the importance of *samdosha, samagni, samdhātu malakriya* is highlighted by Acharya Sushruta.^[2] When the balance of *Dosha* is not maintained it affects the *Dhatus* and leads two type of conditions i.e. *kashya* or *vrudhhi* of *Dhātu*. There are seven *Dhatus Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra* mentioned in Ayurvedic texts. If the *ahara* and *agni* are good, they will maintain the equilibrium of the *dosha* which will subsequently lead to the nourishment of the *dhatu*. This paper explains the general concept of *Dhātu-vrudhhi* (increased or excessive growth), its symptoms regarding each *Dhātu*.

KEYWORDS: *Dosha, Dhātu-vrudhhi, Dhātu.***AIMS AND OBJECTIVES**

- To assess, and deduce the concept of *Dhātu-Vrudhhi* in the light of Ayurveda.
- To demonstrate the clinical significance of *Dhātu-Vrudhhi*.

MATERIAL AND METHODS

Information of *Dhātu-Vrudhhi* is gathered from the texts of Ayurveda like *brihatriye* and *laghutriye*. Medical journals have also been consulted.

INTRODUCTION

“*Dharnaat dhaatwah*” i.e. The one which bears the body is *Dhātu*. According to Ayurveda, health depends on the equilibrium of *Tridosha (vata, pitta, kapha)*, *Saptadhatu (rasa, rakta, mamsa, meda, asthi, majja, shukra)* and *Trimala*,^[3] and all these depend on the proper digestion of *ahara* by the *jathra-agni*. Because, if the eaten food is not digested properly by *jathraagni*, proper *dhatu* production is not possible which will lead to the *dhatu-vrudhhi* or *dhatu-kshya*. *Jathraagni* plays an important role in the production of proper *dhatu*.

LITERARY REVIEW

The word *Dhātu* is used for Seven *Dhātu- Ras, Rakta, mamsa, meda, asthi, majja, shukra*. Acharya vagbhata has called these seven *Dhatus* “*Dushya*”.^[4] The *dhatu*s are formed from the *ahara*(food) transformed into *ahara-rasa* (nutrient fluid) also called *prasada*. It nourishes the body components in a sequence. First it nourishes the *rasa dhātu*, then *rakta* then *mamsa* and so on up to *sukra dhātu*.^[5] During the process of metabolism *ahara* is acted upon by *jathragni* which is converted to *dhatu*s are acted upon by *dhatvagni*. which converts *dhatu* into two components: *poshya* (nourishes itself) and *poshak* (nourishes further *dhatu*). By products *Updhatu* and *mala* are formed in this process. *Dhātu* formation can be explained by theories like *khale kapota Nyaya,ksheera Dadhi Nyaya,kedari kulaya Nyaya* and *Ek kala Dhātu Pushti Nayaya*. Formation of *Dhatus* is continuous process. Acharya Charaka has compared *Dhātu* formation to fetching water with pulley from well. As the formation of *Dhātu* depends on the activity of *Dhātu agni*. Due to the hyperactivity of *Dhātu agni*, the process of *Dhātu* formation becomes *fast*. On contrary, *Dhātu* formation will slow down if there is hypoactivity of

Dhatu agni. The formation of *Ama* is responsible for the disturbed activity of *Dhatu agni*. According to *Acharya Charaka* all seven *Dhatu*s are formed in seven days. *Rasa dhatu* is formed on the first day after ingestion of food and *Sukra Dhatu* is formed on seventh day. According to *Acharya Sushruta* it takes thirty days to finally formation of *Sukra dhatu*.^[6] The major function of *dhatu*s are *preenana*, *jeevana*, *lepa*, *snehana*, *dharana*, *poorna*, *garbhotpadana* respectively according to *Acharya Bhagbahata*.^[7]

RASA DHATU VRUDDHI LAKASAHAN- *Rasa dhatu* is dominant with *Jala Mahabhuta*, circulates nutrients in the body. Main component of *Ras Dhatu* is water. As per modern science it resembles plasma or cellular fluids.

Symptoms of *Rasa dhatu Vruddhi* are: (su.su.15/19), (A.H. su.11/7-8)

Symptoms of *Rakta dhatu Vruddhi* are: (Su.su.15/19) (A.H.su.11/8-9)

Kustha - dermatological disorders including leprosy
Visarpa - skin eruptions like boils
Asrgdhara- menorrhagia
Akshi,mukha,medhra,guda-daha - burning sensation in eyes, mouth, utrethra& rectum
Gulma- abdominal growths
Vidradhi - abscesses
Pliha - splenic disorders
Vyanga - discoloration of skin
Kamala- jaundice
Agni nasha - loss of digestive fire
Tamah pravesh - darkness in front of eyes
Raktanaga-twak-netra-murta - reddish discoloration in the skin, eyes and urine
Vatarakta - metabolic joint disorders
Pitta vikara -symptoms of increased pitta
Sira purnatvam-fullness of blood vessels
Rakta pitta- bleeding disorders
Upakusa-disease of the teeth
Sammoha-coma

MAMASA DHATU VRUDDHI LAKSHAN- it is made up of earth element (*Prithvi mahabhuta*). It includes all organs and provides strength and stability to the body. It

Praseka- salivation
Arochaka- anorexia
Asya-vairasya- bad mouth taste
Hrillasa- nausea
Srotorodha- obstruction of channels
Svadu dvesa- aversion towards sweet products
Angamarda- general malaise
Hridayotkleda -oppression in the heart
Sleshma vikara- symptoms of increased kapha

RAKTA DHATU VRUDDHI LAKSHANA- It is predominantly made of *Agni mahabhuta*. The chyle, which is created during food digestion and contains a lot of water element or provides serenity through life-giving substances like water, initially travels through the liver, spleen, and kidneys before arriving at the *raga* (blood form).su su 14/4. *Rakta* keeps life going by delivering oxygen to the body. In modern science it can be compared with blood. *Rakta dhatu* provides color to the body, nourishes the *mamsa* and gives life.

facilitates the movement of joints. It nourishes the body and *meda-dhatu*.

Symptoms of *Mamsa dhatu Vruddhi* are: (Su.Su.15/19) (Ah.su.11/10)

Galaganda- enlargement of glands in neck
Gandamala- enlargement of glands in scrofula
Arbuda- malignant tumors
Granthi- benign growths
Ganda-uru-udaravruddhi- increase in the size of cheeks, thighs and stomach
Kanthadi swadhimamsa- Prominence in the muscles of the neck and other places
Tālu jihva kantha Roga- diseases of palate, tongue & throat
Sphig galoustha bahu udaroru jangha gaurava vruddhi- produces heaviness and increase in size of the buttocks, neck, lips, arms, abdomen, chest and thighs.
Sleshma Vikara and *Rakta Vikara*
Guru Gatrata- heaviness in body

MEDA DHATU VRUDDHI- it is predominant with *jala* and *Prithvi mahabhoot*- It provides lubrication,

sweat and strength in the body and nourishes the *asthi*. Furthermore, it provides site for the storage of excess of fat of body.

Symptoms of *Meda dhatu Vruddhi* are: (Su.su.15/19) (Ah.su 11/10-11)

Prameha purvarupa- premonitory symptoms of *prameha*
Sthaulya- obesity
Sthaulyopadrava- complications of obesity
Sleşma rakta mamsa vikara- Symptoms of aggravated *sleşma*, *rakta* and *mamsa*
Snigdhatta - unctousness of the body
Udara parsva vruddhi- increase of the abdomen and flanks
Kasa- cough
Savasa- breathing disorders
Daurgandhya- bad smell emits from the body
Srama- fatigue
Alpe-apicheshhite-swasam- breathlessness even after slight work
Sphikstana-udaralambanam- drooping of the buttocks

ASTHI DAHATU VRUDDHI-It is predominant with air and space element.it supports body and nourishes the *majja dhatu*.

Symptoms of *Asthi dhatu Vruddhi* are: (Su.su.15/19) (Ah.su.11/11)

Adhya-Asthi- extra bones
Adhi-danta- Extra teeth

MAJJA DHATU VRUDDHI LAKSHANA-It is predominant with water element. It provides *prasantha*, smoothness strength in the body, nourishes *shukra* and fill the bones. It can be correlated to the bone marrow in modern science.

Symptoms of *Majja dhatu Vruddhi* are: (Su.su.15/19) (Ah.su.11/11)

Netranaga rakta gourava- heaviness in eyes, body and blood.
Parvasu sthula- swelling in joints.
Mularubhi- appearance of small ulcers over skin
Krcchranya arushi- ulcers that are difficult to cure.

SUKRA DHATU VRUDDHI LAKSHANA- It provides patience, happiness, vitality and is responsible for reproduction. It is regulated by *kapha dosha* and

made up of water element. It is considered as the essence of all *dhatu*s. it can be correlated with sperm in males and ovum in females.

Symptoms of *shukra dhatu vruddhi* are: (Su.su.15/19) (Ah.su.11/12)

Atistri kamata- great desire for sexual intercourse
Sukraashmari- development of stone in the seminal tract
Sukrati pradurbhava- Excess production of *sukra*

DISCUSSION AND CONCLUSION

As already said 'Sharira Dharanat Dhatvah' means which provides support to the body. The proper formation of subsequent *Dhatu*s is necessary, because if *Dhatu*s are not being formed properly this will lead to disease conditions either by *dhatu vruddhi* or *dahtu ksahay*. And According to Ayurveda, *agni* is the main factor for the living body which is responsible for digestion, absorption and assimilation of the food taken so it plays an important role in the maintenance of life by proper formation of *Dhatu*s if *agni* is not functioning properly, there will be the formation of *ama* which leads to the reduction of the efficiency of formation and transformation of *dhatu*s. *Dhatu Kashya* and *Vruddhi* majorly depends on the *Agni*.

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