

CONCEPTUAL STUDY OF DHATUPOSHAN NYAYA

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ABSTRACT

In Ayurveda text *Dosha*, *Dhatu* and mala are the biological and functional unit of body. In this series *Dhatu* are the essential constitution of our body, different *Acharyas* mention 7 types (*Ras*, *Rakta*, *Mansa*, *Medh*, *Asthi*, *Majja* and *Sukra*) of *Dhatu* which maintain and nourish human body. The formation and nourishment of *Dhatu* is a continuing process which is occurred from the embryonic stage of the foetus to death. The nourishment of all *Dhatu* depends on the *Ahara* what we take from outside. The *Ahara* after digestion of *Jatharagni* and *Bhutagni vyapara* become the *Ahara rasa* which is analogous to the seven *Dhatu*. The seven *Dhatu* get their nourishment one after one from the *Ahara Ras*. The concepts of *Sapta Dhatus* of *Ayurveda* refer to the physiology of basic nutritional and structural factors of the body. They are being constantly formed destroyed and reformed with appropriate material derived from *Poshakadravya* (nutrient- substances) from the time of conception to death. All ancient texts have postulated the view that *Sapta Dhatus* are produced in a kind of progressive transformation, beginning with the *Rasa Dhatu* and ending with *Sukra Dhatu*, the previous *Dhatu* being transformed in to the next higher. The implications of this theory have been sought to be explained in terms of three different *Nyaya*. In modern text the Carbohydrate, protein, fats are the essential elements of the body. For formation of gene proteins are essential, for energy to living hood carbohydrates are essential for formation of bulk fats are essential. Making of this really essential element from food is really a complex process. But in Ayurveda it has been simplified in terms of *Nyaya*. These *Nyaya* gives us a simple and clear view about how the *Dhatus* formed. And how the conversion of *Ahara rasa* takes place in *Sapta Dhatus*. These *Dhatu Noshana Nyaya* and this relation is discussed in this article.

KEYWORDS: *Dhatuposhan nyaya*, *Ahara*, *Dhatu*

1. INTRODUCTION

In *Ayurveda Ahara* has most important *sthana* among three *Upasthambhas* i.e. *Ahara*, *Nidra*, *Bramhacharya*. The type of *Ahara* we take reflects on our physical as well as mental health. "*Aharamatra Punragnibalaashepani*" *Aharamatra* depends upon *Agni* hence *Agni* needs to be in normal state. *Bhootaagni* lie into *Ahara* in inert form. In the process of digestion *Ahara* gets converted into *Ahara Rasa* with the help of *Jatharagni*. This *Ahara Rasa* gets converted into *Sapta Dhatus* with the help of *Dhatvagnis*. In *Ayurved* the formation and nourishment are a continuing process which is occurred starting from the embryonic stage of the foetus to death. The nourishment of all *Dhatu* depends on the *Ahara* what we take outside. The seven *Dhatu* get their nourishment one after one from *Rasa* to *Shukra Dhatu* from *Ahara Ras*. All most all the *Samhita Granthas* have envisaged the view that the *Sapta Dhatu* are produced or get nourished in a kind of progressive evolutive metamorphosis beginning with *Rasa Dhatu* and ending with *Shukra dhatu*, the previous *Dhatu* being transformed into the next higher *Dhatu*. But there are

different theories about the mode of nourishment of different *Dhatu* of the body. *Ayurved Acharyas* describe this whole process beautifully with the help of *Dhatuposhan Nyaya*.

2. CONCEPT OF DHATU POSHAN NYAYA:

According to the opinion of *Charak*, *Susrut* and *Vagbhat*, origin of *Ras* from *Ahara ras*; *Rakta* from *Ras*, *Maans* from *Rakta*, *Medh* from *Maans*, *Asthi* from *Medh*, *Majja* from *Asthi* and *Shukra* from *Majja* is the order this origin of *Dhatu* is from one *Dhatu* to another *Dhatu*. According to *Acharya Sushrut* stating the *Dhatu* position times per *Ras* has stated that the juice remains in each *Dhatu* at 3015 *kala*. *Acharya Sushrut* admitted that the formation of *Shukra dhatu* from *Ras dhatu* takes 18090 *kala* or 1 month times.

Srotas(organ system) invoved in *Dhatu poshan* are-

- *Annavaha srotas*: roots are involve *Amasya*(stomach) and *Vaamparsva*(left side organ means liver and gallbladder).

- *Pranvaha srotas*: Roots are involved *Hridya*(heart) and *Mahasrotas* (gastrointestinal tract)
- *Udakvaha srotas*: Roots are involve Talu (palate or oral cavity) and *klom*(pancrease)
- *Rasvaha srotas*: Roots are involved *hridya*(heart) and *Das dhamniya*

During digestion *Pranavayu* carries the food from oral cavity to stomach, in stomach food disintegrated by juices (*Pitta*) and softened by fatty substance (*Kapha*) gets acted upon by digestive fire fanned by *Saman vayu*. The study of the concept of the pattern of distribution of metabolically processed nutrients of existing formed *Dhatu* or tissue element which are to be found in different parts of body, by recapitulating again.

The term *Nyaya* means “*Pramaneh arthprikshanam nyaya*”. The examination of objects or things with evidence is called *Nyaya*. These *Nyaya* gives us a simple and clear view about how the *Dhatu*s formed, and how the conversion of *Ahara rasa* takes place in *Sapta dhatu*s.

There are prime four *Dhatu Poshan Nyaya*'s described by *Acharya*'s. They are as follows.

1. *Ksheeradadhi Nyaya* – (Theory of complete Transformation process)
2. *Kedarkulya Nyaya* – (Theory of Transportation process)
3. *Khalekapot Nyaya* – (Theory of Selection process)
4. *Ek kaal dhatuposhan Nyaya* – (Dynamic process)

1. Ksheerdadhi Nyaya (theory of transformation process): *Acharya Dalhan* given this theory, this theory is also called *Krama Parimana and Sarvatma parinam Paksha*. According to this theory the *Poorva dhatu* is completely converted into *Uttara dhatu* as like the milk is totally converted in to curd, the curd into butter and the butter into ghee. In the same way the consecutive steps in the process of the formation like *dhatu*s. The entire *Ahara ras* is converted to *Rasa- Dhatu*. The entire *Rasa dhatu* is converted to *Rakta Dhatu* and the *Rakta dhatu* is converted to *Mamsa dhatu* and so on. For this conversion of one *Dhatu* of one *Dhatu* into next *Dhatu*, it takes seven days for the formation of *Shukra from Rasa dhatu* Some *Acharya* say that it takes twenty-four hours. Some other say that it takes six days and some other say that it takes thirty days for this conversion from *rasa dhatu* to *Shukra Dhatu*.The commentators have justified this theory by saying that, The *Dhatu* after their *Dhatwagni paka* divided into two parts viz *Kitta and Prashad bhaga*. The *Prasad Bhaga* is again divided into two parts *Sthoolamsa and Sukshmansa* part. In *Sthoolamsa* part the said *Dhatu Sthayi dhatu* get nourished or formed as in case. The *Sookshmansa* part,again divided into two part viz formation or nutrition of *Upadhatu* and other part becomes subsequent *Poshaka rasa* in which the subsequent *Dhatuwagni* act form the next *dhatu*s.

2. Kedarkulya Nyaya (Theory of transportation process): This *Nyaya* is given by *Bhavmishra*. According to this *Nyaya*, the meaning of *kedari* is paddy or wheat field and *kulya* means canal. Just like the distribution of water from river,well or tank to plot in rice or wheat field through a main channel to supply water to the nearest as to the farthest plots one after one,likewise the *Ahara rasa* reaches to *Rasa dhatu* through the main circulatory channel,There it nourishes *Rasa dhatu* and the after that it *Ahara rasa* goes to *Rakta dhatu* and nourishes it. In this manner the *Ahara rasa* circulates from one *dhatu* to another up to *Shukra dhatu* to nourish them one after another.

3. Khalekapot Nyaya (Selective process): Here the term “*Khale*” means the field where the grains are fallen after cutting the crop and *Kapota* means the pigeons. Thus According to *Khale Kapot Nyaya*, the pigeons coming from different place and distance to pick up the kind of grains they need and return to their own place residing either early or late depending upon the distance and direction they require to travel ,so also the individual *Dhatu* takes their of the *dhatu* and return back to their own places. First of all, *rasa dhatu* get nourished and then the subsequent *dhatu* and lastly the *Sukra dhatu* get nourished. *Prasad ansha of Ahara* will get converted to respective *dhatu*s nourishment of *dhatu*s by selection. Different *dhatu*s get nourished by nourishing fluids at different stages. *Acharya Sushruta* also explained about this *Nyaya*. He says that *Annarass* stays in each *dhatu* about 3015 kaal. In this series *Shukra* is formed in one month in male and *Artava* in females.

4. Ek Kaal dhatu Poshan Nyaya (Dynamic process): This *Nyaya* is propounded by *Arundatta* the commentator of *Vagbhata samhita*. According to this *Nyaya*, *Ahara rasa* nourishes all *dhatu*s at the same time by their *Dhatuvaha srotasa*. According to this law, if *Agni* is good then *dhatuposhan* will occur early, if it is decreased then *Dhatuposhan* will be slow. *Rasa dhatu* transporting nutrient stays in each *dhatu* for period of 3015 kala. Total time require for conversion of *rasa* into Seven *Dhatu* will be 18090 kala. Till *Shukra* nourished it will take one month to complete the process. This theory has been accepted universally without any critics.

3. DISCUSSION

This article basically focus on *dhatu poshan nyaya* ,after critical examination of the text either *Kedari kulya nyaya and ksheer dhadhi nyaya* appears to be appropriate in the context of the successive nourishment of the tissue ,the third one *Khale kapota nyaya* is not too appropriate.If this third one view is accepted then it will be very difficult to prove that the nourishment of the *Rakta* take place out of the nutritive fraction of *rasa*. *Samnvaya siddhanta* which says that all the *Nyaya* are correct in their respective contexts.The *ksheer Dadhi Nyaya* applies transformation of complex food into simple compounds.like glucose,amino acids and fatty acids glycerol during the process of digestion ,The

Kedari Kulya Nyaya also applies simultaneously since the end products of digestion are carried through *Ahara ras* circulating in the body from tissue to tissue, at the same time the *Sthayee dhatu* and the *Dhatwagni* lying in them select only those substances from the circulation which are absolutely necessary for them, due to the tremendous speed of circulation and miraculously through circulation of blood. This can be correlated to *Eka Kala dhatu Poshan nyaya*.

4. CONCLUSION

From this Article we can conclude that the text written about nutrition process long time ago by *Ayurved Acharyas*, *Ahara dosh dhatu vichar*, *Dhatvagni vichar*, and *Dhatuposhan Nyaya* are unique and immortal. *Acharya Chakrapani* has removed the apparent contradiction in the context of the successive nourishment of tissue by taking recourse to the principle of the stable and unstable fraction of one and the same *dhatu* or tissue element, he has not not been able to remove another contradiction regarding the three *Nyaya* representing the alternative modes of nourishment of the *Dhatu* or tissue element, namely *Ksheera Dadhi nyaya*, *Kedari Kulya Nyaya* and *Khale Kapota Nyaya*. *Acharya Chakrapani* rejects *Ksheera Dadhi Nyaya* on the ground that if this law is accepted, than a person fasting for three days or four days is sure to die and after thirty days of fasting, The body will consists of one and only one *dhatu*, i.e. *Sukra one* should take that all these two laws *Ksheer Dadhi Nyaya*, *Kedari kulya Nyaya* and are equivalent to each other. They do not interfere with each other nor do they oppose each other. It is therefore needed to accept all law together and interpret replenishment of seven *Dhatavah* in a fashion where all laws become applicable.

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