

AYUSCRIPT

International Journal for Empirical Research in Ayurveda

www.ayuscript.com

Volume: 2 | Issue: 2

April-June 2023

गन्धर्वान्द्वारकासमकल्पयन् ॥१॥ विश्वकर्मो एमादूयपुरीताडकानि
नेता ॥ नवयोऽशस्योऽस्वीर्णवेचत्राधिकम् ॥११॥ भवनालिमनोज्ञा
योमध्यकल्पयन् ॥ परिजातनरुवेवतासोभोगायकल्पयन् ॥१२॥ या
योनीष्टहास्तनेष्टपेचाशतकीटयः ॥ अन्वपिबहवोलाकाबसिक्किगन्
राः ॥१३॥ यन्किंवित्रियुक्तिकेसुसुन्दरंनवदृश्यते ॥ सवाजिनप्रसिनायोपु
तवुयस्यविद्युते ॥१४॥ अमोघिनीरमासाद्यतन्मनस्कतयाचसः ॥ सजाजि
तः ॥ प्रसन्नोभगवान्सजाजितपुरस्थितः ॥१५॥ सजाजिनोपिनुष्टवदृष्टादिर्वेद
ाकरः ॥ निजोराशनमस्तैस्तनमस्तैसर्वतोमुखः ॥१६॥ विश्वव्यापिन्नमस्तै
मस्तैविश्वरूपिणाः ॥ करपपयनमस्तैस्तहरिद्वसुनमोस्तने ॥१७॥ गुहराजन्म
तस्तनमस्तैवहरात्रियाः ॥ वेदत्रयनमस्तैस्तसर्वद्वयनमोस्तने ॥१८॥ प्रसीद
ाहिद्वेशुदृष्ट्यासोदिवाकरः ॥ अथसक्यमानोसोद्वेदोदिवाकरः ॥१९॥
अथसोभिरनपरसक्यमानोसोद्वेदोदिवाकरः ॥२०॥ अथसक्यमानोसोद्वेदोदिवाकरः ॥२१॥



Review on Dhatu-Poshan Nyay and its Clinical Usefulness

Patil R.A.¹, Kongi H.C.²

1. PG Scholar, Dept of Stree-Prasuti L.R.P. Ayurved Medical College, Islampur, Sangli.
2. Professor & HOD, Dept of Stree-Prasuti L.R.P. Ayurved Medical College, Islampur, Sangli.

ABSTRACT:

Dhatu poshan nyay comprises three words, dhatu+poshan+nyay, where dhatus are the components that help in proper and uninterrupted functioning of the body, dhatus are those components of the human body that helps in sustaining and nourishment of the body, normally three main components are needed for the proper sustenance of the body and they are Dosha, Dhatu, Mala, all these three components are important for the sustenance and in this context, all the three can collectively also be called as dhatu as all of them together in balanced form helps in maintaining the proper functioning of the body. But, here mostly the dhatu word comprises the sapta-dhatus, which are as follows- rasa, rakta, mamsa, meda, asthi, majja, and shukra. And poshan means nourishment, so dhatus helps in the nourishment of the body, but the process that helps in the nourishment of the dhatus is explained through these nyayas that are to be explained later.

KEYWORDS: Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Dhatu poshan nyay

Corresponding Author:

Dr. Rajashree Ashok Patil,
PG Scholar
L.R.P. Ayurved Medical College,
Islampur, Sangli.
Email: rajashreepatil98730@gmail.com

How to cite article: Patil R.A., Kongi H.C. Review on Dhatu-Poshan Nyay and its Clinical Usefulness. AYUSCRIPT 2023;2(2):67-73

INTRODUCTION:

Dhatu Poshana Nyay is the theory that Ayurveda uses to explain the process of transference of nutrients from one part of the body to the other and also about how the aahar rasa provides the nutrients to all the body parts and all the dhatus, equivalently. Since we all know how there is a transformation of dhatus from one dhatu to the other also it explains how the nutrients are passed on from just one source to all the other body parts even the most minute part of the body receives nutrients so, how does that happen is explained in this nyaya(theory), there is not just a single theory that explains it all and therefore we use different types of theory to explain the same things but with a different point of view and a different perspective for which many different theories are proposed by different acharyas. this, if to be quoted in modern medical terms it can be written as, "metabolic transformation and movement of substances throughout the body." To understand the dhatu poshan nyay it is important to understand how aahar produces the aahar rasa and how this aahar-rasa is responsible for providing proper nutrition to the body and proper dhatu formation with sequential formation of the dhatu and proper quality of the dhatu matters as well. So, to understand all of these factors, the first need of understanding is the AAHAR.

Aahar- Upa-stambhas, are one of the most important factors for a healthy and disease-free body and life. These Upa-stambhas are three in number, which are, aahar, nidra, and bramhacharya, and even though all three factors are extremely important, here, we will be focusing mainly on understanding the one upa-stambha only, I.e., Aahar. Aahar here represents all the food that is consumed by humans. Now, how is aahar important in this journey of understanding the

dhatu poshan nyay? Nutrients or the poshak tatva are derived from this aahar only, by the digestion (pachan) of all of the food consumed, which gives us the digested factors, which are the simpler nutrient molecules, that are carbohydrates, proteins/amino acids, fats, etc. and all of these factors are important for daily nutritional basis, which in Ayurved we call the poshak tatva or the aahar rasa that is derived from the aahar. So, the importance of aahar is evident in this whole understanding of the dhatu poshan nyay because dhatu poshan will start only after one digest all the aahar that is consumed by the person. For the aahar digestion, on the gross level, the most important factor that matters is the jathar-agni. We all know there are 13 types of agni, which are, jatharagni, 7 dhatvagni, and 5 mahabhutagni. In all these agni, jatharagni is the only agni that works on the gross levels only, and when the aahar rasa is formed and passed on from dhatus to dhatu then these are digested on each step by the respective dhatvagni. As for the mahabhuta-agni, it works, along with the jatharagni in a sukshma way and also works along with the dhatvagni in a sukshma manner, this happens because mahabhuta are present everywhere possible. So, mahabhutagni is active in every step of the digestion and thus, proper and healthy management of all the agni is extremely important, the agni should be in good condition and this explains how good the quality of aahar rasa will be. After the formation of aahar rasa, the digestion of the aahar rasa through the respective dhatvagnis will decide what quality of the dhatu will be formed and the formed dhatu decides the sara and samhanan of the body. Thus, this maintenance is extremely important. Another important function of aahar and this whole process or any other process that takes place in any system of the body is

meant for just one purpose, maintenance of equilibrium in all the doshas, dhatus, and malas. Since equilibrium is one single rule in the world that is constant in the macroworld and microworld as well. So, this function of the aahar is the most important function it performs out of all the other functions. Now, we will move forward in our journey towards understanding the process of nourishment of our body in much more detail along with exploring all the merits, demerits, explanations, and even the similarities with modern physiology.

Dhatu Poshan Nyay

There is a total of 4 major nyay (theories) that are proposed that explain the Dhatu Poshan or nourishment of all the tissues in the body. These are proposed by acharya chakrapani. The four dhatu poshan nyay are as follows-

1. Kshira- Dadhi Nyay- If we look at the name of the nyay It states, ksheera-dadhi nyay, which symbolizes the transformation of ksheera into dadhi. The nature of this transformation is a complete transformation and there is no reversal in the reaction, so the milk is completely transformed into the dadhi and further this dadhi is transformed into a Navneet (butter) which in return is transformed into ghrita (clarified butter), so here we are seeing that one component is completely transforming into the other substance and the same principle is applied onto the dhatu poshan in which it is stated that the dhatus are being nourished in a sequential order like the rasa dhatu is nourished first by the aahar rasa and then the other like the rakta, mamsa, meda, asthi, majja, shukra. So, the rasa present in the body is completely transformed into the rakta and this rakta is completely transformed into the mamsa dhatu, and so on. This is the reason why this nyay is also called the krama parinama

paksha, where krama means a sequence, parinama means the result of the transformation, and paksha means the theory, so the sequential transformation of the dhatus is called the krama parinama paksha. If we see the similarities in modern physiology then there are various physiological processes/ biochemical pathways which are listed as follows- The Glycolysis Pathway (Glucose is converted to Pyruvate through a 10-step conversion process); Kreb's Cycle (Pyruvate +Acetyl Co A is converted to Oxalo Acetic Acid); Gluconeogenesis (the process of formation of glucose with the help of non-hexose precursors); The Urea Cycle etc. as we can observe in each of these processes one component is converted into the other and continues the cycle of life by providing the essential biochemical for the continuation of life in a healthy and un-interrupted manner and in this way all of these biochemical pathways supports the ksheera- dadhi nyay. Now, just like each procedure, there are some merits and demerits of this theory as well which will be listed below-

- It explains the sequential nourishment of dhatus.

Acharya Sushruta and Acharya Charak have explained the dhatu formation krama in which Acharya Charak states that dhatu formation from rasa to shukra in the sequential order takes approximately 7 days while Acharya Sushruta states that the duration of which this sequential formation of dhatus from rasa to shukra takes a total of 30 days and this duration of 30 days and its duration can be explained very clearly with this dhatu poshan nyay. This nyay is also helpful in explaining the pathology of different diseases in rajyakshma, we see there is an obstruction in the raktavaha strotas which means that the rakta dhatu dushti is prevalent and this will lead to dushti of the next dhatus as well like the

mamsa dhatu kshaya is observed which can be explained only when there are dushti of mamsa dhatu. This way these nyayas are helpful in the explanation of the pathogenesis of diseases as well. These were some merits that are observed in this dhatu poshan nyay, but there are some demerits of this theory as well which are- If this theory is accepted completely then as it states, there is the total transformation of one dhatu to the other, and accepting this theory if a person fasts for about 7 days, then according to the transformation time from rasa to shukra given by Acharya Charak, the body of the person should only be filled of shukra and no other dhatus as one dhatu is completely converted into the other, but since this is not observed, then this theory cannot be accepted completely. As there is a sequential transformation of dhatus, this is understandable that the Rasa that is formed is going to be the one giving rise to rakta, mamsa, meda, asthi, majja, and shukra. Now, because of any given reason, suppose the rasa dhatu formed is defective, then according to this theory the next dhatus should be defective as well, which is not essentially seen, thus, this theory is not completely acceptable. This theory does not apply to many of the prabhav Pradhan dravya, this prabhava Pradhan dravya is the dravyas that act directly on the targeted dhatu and does not follow the sequential formation, because of which we can see a loophole in this theory of dhatu poshan nyay. Now, just like every other theory, there are merits and demerits of this theory as well which have been mentioned above, but demerits don't mean that a theory is completely wrong, as we have seen there are several biochemical processes that support the ksheera-dadhi nyay and in this way, the ksheera-dadhi nyay is explained in detail.

2. Kedar-Kulya Nyay- Kedar- kulya nyay, in Ayurveda, there is always a comparison when something is

explained, to set a simpler example so that the individual can understand it with clarity, here, that example is given with the names of Kedar and kulya which means as follows "Kedar" means "paddy field" and "kulya" means "the channel/the water canal" now, in this dhatu poshan nyay it is stated that in the way a paddy field is irrigated using the water channels or water canals, in the very similar way the body is nourished like the water is received 1st by the field nearest to it, in a similar way the dhatu nearest to the aahar-rasa will receive the poshan earlier while the ones that are far away from the field will receive the nutrient factors later. So, in this way, the first dhatu to receive nutrients as being nearest to the aahar rasa is the Rasa Dhatu, and then the aahar rasa will circulate further and give poshan to other dhatus in the sequence of rakta, mamsa, meda, asthi, majja, shukra. The modern theory of body circulation that supports this theory is the diffusion and osmosis process, in which nutrition is transferred from one place of the body to the other based on the concentration gradient. Now, this also explains the nourishment of dhatus by the transmission and the transportation process, here we also get to see the importance of pressure gradient, it also explains the flow of fluids that are circulated in between the tissue spaces and also explains the active and passive diffusion, facilitated diffusion, filtration, osmosis, etc. The merits and demerits of this dhatu poshan nyay are as follows-

Merits- The uniform sequence of dhatu formation can be observed and seen clearly through this theory of dhatu poshan. Now, since in this theory of dhatu poshan the same aahar rasa is circulating and going to the dhatus just like the water in the water canal reaches the paddy field one by the other, there is no direct connection between the dhatus that if one dhatu is seen to be

dushit still the next/ previous and all other dhatus will be dushit or affected. This explains why there are some dhatus that is sara and the other dhatus are having asara feature in themselves. As explained above, in a similar manner, if the rasa dhatu is increased in quantity than the normal or the rakta dhatu is more in quantity than the other dhatus then, the next or the previous dhatu doesn't have to be increased as well, because every dhatu is receiving individual nutrient portion and is not connected directly to each other.

Demerits- Since this theory supports the sequential formation of dhatus, we all know and have seen how all the aahar rasa and the rakta circulate altogether in the body, and because of this circulation, it is difficult to establish or show that replenishment of dhatus one after the other in the sequential order, which becomes a demerit for this theory of dhatu poshan. This theory does not apply to prabhav Pradhan dravya like the sadhyo-vajikaran property of milk. This way the merits and demerits of this dhatu poshan nyay which goes by the name of Kedar-Kulya nyay have been explained in all detail.

3. Khale Kapot Nyay-

Khale Kapot Nyay, as the name suggests, "Khale" means "the place for storage of grains" and "Kapot" means "pigeons" So, what it indicates is that the way pigeons come to the heap of grains and take the quantity as per their requirements and go back to their nests. Similarly, the aahar rasa is the heap of grains that contains the mixture of nutrients that are needed by all the respective dhatus in an adequate amount and the dhatus takes the required amount of aahar rasa from the source in the adequate amount as needed by them and then they go back to their sthanas, now, in this nyay it is also depicted about how the kapota uses energy to fulfill all of its requirements here kapota represents

the dhatus that derive nutrition from the ahara ras. If we compare this to modern physiology then various physiological processes in the body require energy to maintain homeostasis of the body. For example: Primary active transport; secondary active transport; selective reabsorption.

Merits and Demerits of khala kapota nyaya-

Merits: - This theory explains the sadhyo-shukrakar property of milk as in this theory the dhatus take only the adequate nutritional factors from the ahar ras so the shukra dhatu will make use of the shukra increasing property of milk. As per this theory, it is not necessary that on an increase of one dhatu the other dhatus will be affected by this as each dhatu derives its nutritional factors from the ahar ras individually

Demerits: - It is difficult to explain the sequential nourishment of dhatus because of the regular circulation of body fluids in the body. Khale kapota nyay with all of its details, merits, and demerits are explained above.

4. Eka-Kala Dhatu Poshan Nyay

Eka Kala Dhatu Poshan Nyay, just as the name suggests, Eka Kala, "Eka" means "One" and the "Kala" means "Time" so, One Time, or in another way we can say it as the simultaneous, as in this dhatu poshan nyay the acharyas explain that all of these dhatus are nourished and formed simultaneously and there is no circulation as such, this dhatu poshan nyay is explained by the Acharya Arundutta and as we can understand this theory of dhatu poshan is the closest to the modern conception of nutrition transferase in the whole body where the nutrition is absorbed from the small intestine and then it is circulated throughout the body, this is the nutrition transfer process that the modern science proposes, and the Eka kala Dhatu Poshan Nyay is the dhatu poshan nyay that lies closest to is

theory. Merits and demerits of the Eka Kala Dhatu Poshan Nyay-

Merits- In this theory this is mentioned that all of the dhatus are being nourished simultaneously and not in sequential order, so this theory is most suitable to explain the prabhav Pradhan dravyas as this theory does not have any restrictions about the dhatu being nourished or formed in sequential order.

Demerits- Now, since this theory explains that all dhatus are being nourished simultaneously without any difference in timing and the absence of the sequence, then the timing that is given by acharya Sushruta and acharya charak i.e., 30 days for the transformation of rasa into shukra and acharya charak it was 7 days, this timing is discarded and this time limit will not have any significance if this theory is accepted as such. In this way, the eka-kala dhatu poshan nyay has been explained in all of its details.

Why are there so many Dhatu-Poshan Nyay present?

A question that has kept many of us confused, is why are there so many theories present if there is just one body and just one process is taking place then why are there so many differences in it? The answer to this question can be given as follows- the reason for the presence of multiple Dhatu-Poshan Nyay is that all of these theories are plausible and there are many diseases and many processes that are explained with the help of these theories, that are not the only reason for the existence of all of these theories altogether, but there are many reasons that are responsible for co-existence in between all of these theories which can be stated as follows- Ayurveda is a science that has been created by the researchers of many great acharyas or researches on their basis and just like each research has its procedure, its method, and its observations, in a very similar manner here also different acharyas observed

different things in their own experiences and experimentations, which they do note in the Samhita and we read it, now, each one of the different matas (opinions) that have been given by the acharyas has been seen to be true and effective. So, since each theory is true in one way while the other theory is also true and effective then, which one of the theories will be said to be true while the other is discarded and one single true theory is established? This is the difficulty that was faced and hence, it was decided that in different situations different methods and different opinions na be found to be more useful the in that manner, so this co-existence was decided upon.

DISCUSSION:

Here, in this article, we have seen and observed various things that explain the different dhatu poshan nyay and how all of these theories help explain human physiology and along with that are extremely helpful in understanding the pathology of the disease which is always the first step towards effective treatment, so it is also helpful in diagnosis and after that accordingly the defect is corrected and all of the doshas are balanced in the body that finally leads to proper health restoration of the person's health. The overall points discussed in this article are the introduction of the dhatu poshan nyay; the importance of the dhatu poshan nyay; all four types of dhatu poshan nyay; all the dhatu poshan nyay have been explained properly; and after that it was explained about how there is the coexistence of all the different types of dhatu poshan nyay even after the differences that are observed in them, and here, this point is worth mentioning is that one of the biggest reason for coexistence of so many theories together is that in ancient times, it was a free society where men, women, and children everyone can put forward their thoughts and the best one

is chosen among them and in this way, every thought is given a place as well and the final decision made is informed in between the public which gives proper and unbiased information to all. In such a free society people were free to present their thoughts and gain followers and every person had the right to believe in what they think is right or wrong, so, when all of these theories were presented then the acharyas used to explain their theories to their students along with the logic and since these theories were effective, understandable and were useful in explaining different diseases and conditions, then this was the reason why these theories were allowed to have coexisted for such a long time and after a long time of evaluation.

CONCLUSION:

This article has covered a major part of all the different types of Dhatu-poshan nyaya and has been evaluated in detail and then have been explained here. The points covered about introduction to the dhatu-poshan nyaya, what is aahar? How does it play a role in dhatu poshan nyaya and importance of Dhatu-poshan Nyaya. In Ayurveda, Aahara is of great importance amongst the three Upastambhas i.e., Aahara, Nidra, and Bramhacharya. The nutrition within the tissues is brought in by various mechanisms like Kshira Dadhi Nyaya, Kedari Kulya Nyaya, Khale Kapota Nyaya and Eka-Kala Dhatu Poshana Nyaya. In this article different Dhatu poshan nyaya, their features, Merits, and De-Merits also described. In conclusion, this article is giving the readers a complete and scientific view of understanding.

Source of Support: None declared

Conflict of interest: Nil

© 2023 AYUSCRIPT | An International Journal Empirical Research in Ayurveda|

An official Publication of ARCA-AYURVEDA RESEARCH & CAREER ACADEMY.

REFERENCES:

1. Conceptual Study of Dhatu-poshan Nyaya, Gupta Deepak, Sharma Ravi, Madan Prateek, Tomar Anil, Ravindra Kumar Yadav, ISSN 2455-3301.
[file:///C:/Users/DELL/Downloads/article_1615978985%20\(1\).PDF](file:///C:/Users/DELL/Downloads/article_1615978985%20(1).PDF)
2. Agnivesha, Charak Samhita with Vidyotini english Commentary vol;4 by R. K. sharma and Vaidya Bhagwan Das, chikitsa sthana, chapter 15 verse 15: Chowkhanbha Sanskrit Series office vanarasi. Reprint, 2011
3. Agnivesha, Charak Samhita with Vidyotini english Commentary vol;4 by R. K. sharma and Vaidya Bhagwan Das, chikitsa sthana, chapter 15 verse 15: Chowkhanbha Sanskrit Series office vanarasi. Reprint, 2011.
4. Digestion and metabolism in Ayurveda, by Dr. C. Dwarakanath, section 2, page 126. Chowkhabha krishnadas academy, vanarsi. Repriny, 2010.
5. Digestion and metabolism in Ayurveda, by Dr. C. Dwarakanath, section 2, pg 127.: Chowkhabha krishnadas academy, Varanasi, Reprint, 2010.
5. Charaksamhita Chakrapani tika Chikitsasthana 15/16-17, 20-35 by Vaidya Yadavji Trikamji Published by Chaukhambha surbharati prakashan, Varanasi, 2011; 514.
6. Asthang hrdaram sharirsthan 3/65-66 by Dr. Brahmanand Tripathi Published by Chaukhambha Sanskrit Pratishtan, Delhi, 2015; 378.
7. Charaka Samhita, Vidhyotini Hindi Comm. by Pt. Kashinath Shashtri and Dr. Gorakhnath Chaturvedi, Chaukhambha Bharati Academy, Varanasi, Eighth edition, 1992.