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## A Conceptual Study of Dhatuposhana Nyaya Regarding to Digestion And Metabolism.

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### Abstract:

*Dhatu*s (Body tissue) are the basic element of body along with *Dosha* and *Mala*. Food has to undergo digestion by *Jatharagni*, *Bhutagni* and *Dhatvagni* (Digestive enzyme) and converted into *Ahararasa*. Sara portion of *Ahararasa* nourishes *Dhatu*s. In *Ayurved* text, *Acharyas* explain this *Aharaparinama* (metabolic) process through *Agni* and different types of *Dhatuposhan Nyaya*. *Nyaya*, theory with proper evidence and logic explain digestion and metabolism in different view. All these *Nyayas* are equivalent not interfere or oppose to each other. In this article put some efforts to Elaborate these *Nyayas* along with different opinion.

**Key words:** *Ayurveda*, *Agni*, *Dhatuposhan Nyaya*, *Dhatu*

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**INTRODUCTION:**

In *Ayurved*, three supports of life are intake of food, sleep and observance of *Brahmacharya*. Being supported by these factors, the body is endowed with strength, complexion and growth. Food substances drawn from the environment are all *Vijatiya* (heterogeneous) to the body and they should be suitably processed before utilized by and made part and parcel of the *Sharira Dhatus*. They must be transformed as *Sajatiya* or homogeneous other words '*Dhatuaharras*'. Such *Paka* or transformation, mutation is made possible by *Jatharagni*, *Bhutagni*, and *Dhatvagni* (digestive enzyme). So when these substances enter in the body, they have to change into suitable form for absorption. This process is known as *Ahara Paripaka* (digestion). This can be understood by *Dhatuposhana Nyaya* (described by our *Acharayas*).

**CONCEPT OF DHATUPOSHANA**

In brief comprises of digestion, under influence of *Jatharagni* throughout the *Kostha*, *Bhutagni* rearrange their respective particles (the *Panchabhautika* composition) so they can be assimilated in termed as *Ahararasa*. It is precursor and concealed in *Rasadhatu*. Consequently *Rasa* is carried to *Hridaya* and then circulated all over the body

to reach minute channel which supply nutrition to all *Dhatus* by *Vyan Vayu*. *Ahararasa*, dissolved in *Rasadhatu* in such a *Panchabhautika* form that any particular *Dhatu* can selected its nutrition from it according to homogeneity (*Panchabhautika* composition and configuration) of each *Dhatu*. [1] *Nyayas* (theories) usually take the form of a common occurrence or a story that can be applied as an aphorism to sum up an event, situation, or circumstance. These are used for many purposes like explanation of any difficult subject, to give example, to clear the topics etc. *Nyayas* are mainly explained by the commentators in *Samhitas*.

**DHATUPOSHANA NYAYA:**

On the basis of this logic mainly three theory of *Dhatuposhana* are described. [2] Here in *Ksheerdadhi Nyaya* one *Dhatu* becomes as *Upadana* (basic unit) for succeeding *Dhatu* but in *Kedarikulya Nyaya* and *Khalekapota Nyaya*, one *Dhatu* (tissues) nourishes successive *Dhatu* by its nutritional fraction. [3]

**1. KSHEERADADHI NYAYA (THE LAW OF TRANSFORMATION)[4][5][6]:**

Also known as the *Sarvatmana Parinama Paksha*, or *Krama Parinama Paksha*. It is first theory placed towards understanding of the *Dhatuposhana* propounded by commentator

Chakrapani. Each *Dhatu* entirely transforms into the other successive *Dhatu* just as the milk transforms into the curd. One *Dhatu* becomes the nutrient for the other. This implies in transformation of the *Rasa*(Plasma) into *Rakta*(blood), *Rakta* into *Mamsa*(muscle), and so on. Previous *Dhatu* acts as a substratum for successive one.[7]

#### **DOUBTS REGARDING THE KSHEERADADHI NYAYA & SOLUTION:[8]**

*Agnivesh* enquired that how is *Rakta* produced out of dissimilar *Rasa*? *Rasa* is free from any colour. How does it acquire colour? *Acharya Punarvasu* replied that essence of *Rasa* gets transformed into *Rakta* by virtue of the colour imparted by the *Pittoshma*(enzyme). *Gangadhara* says that *Ahara* get converted into *Prasadaja Rasa* due to act of *Jatharagni*. By act of *Rasagni* *Rasa Dhatu* further convert into *Prasadaja Rakta Dhatu*. Whole *Dhatuparinamana* is going so on. But *Acharya Chakrapani* says that if this *Nyaya* is accepted then a person performs fast for 3-4 days, the *Rasadhatu* should be depleted. Similarly fast for month, only *Shukra Dhatu* will remain. But 'Prasadaja' signifies nourishment not creation in this context. *Dhatu* like *Rakta* are created at a time of the fetus formation and nourished by the

nutrient fractions of the preceding *Dhatu* like *Rasa* etc.[9]

If this *Nyaya* is accepted then how can be possible that *Payahi Sadhya Shukrakara*(aphrodisiac). Because from *Rasa* to *Shukra Dhatu* (semen)takes place in one month maximum. *Asthi*(bone), *Majja*(marrow), *Shukra Vriddhi* is also seen because of increase in preceding *Dhatu* i.e. *Medovriddhi*(fatty tissue) in *Sthaulya*(obesity). But *Asthi*, *Majja*, *Shukra Vriddhi* are not seen though *Medovriddhi*. Why because of only *Medovaha Srotodusti* is seen. As per this *Nyaya* *Rasa Dhatu* converts into *Rakta Dhatu* and so on. If one *Dhatu* is vitiated then succeeding *Dhatu* also vitiated and all *Dhatu*s involved so this type of disease in *Asadhya* category likewise all disease is *Ashadhya*. But it is not possible due to particular *Dosha-Dushya Sammurchana* (pathological process). So *Acharya Chakrapani* does not accept. Clarifying these doubts *Vagbhata* and *Dalhana* [10]say that after digestion of food, it's divided into two parts viz. the *Sara* and the *Kitta*. The *Sara* is acted upon by the *Dhatavagni* that again divides into *Sthula* and *Sukshmabhaga* (minute substance). The *Sthula* nourishes the *Dhatu* while the *Sukshmabhaga* nourishes



*Upadhatu* and successive *Dhatu*. The *Sukshma* part is acted upon by the *Agni* of successive *Dhatu* which produces three parts viz. *Sthula* (nourishes self *Dhatu*); *Sukshma* (nourishes *Upadhatu*) and consecutive *Dhatu*; *Mala* which nourishes the *Dhatumala*.

## 2. KEDARIKULYA NYAYA (THE LAW OF TRANSMISSION):[11][12][13][14]

This is also known as Law of Transmission or Maxim of field and canal. It is widely accepted theory and explains all the aspects of *Dhatuposhana* process. [15] Here only *Acharya Vagbhata* [16] mentioned name of *Kedarikulya* in verse. It is example of irrigation of field by the canals of water is given. In a big field water is distributed through canals. Canal from the main source of water irrigates plants one by one. Likewise, the *Rasa Dhatu* nourishes the *Rakta* first. When the *Rasa Dhatu* contacts with *Rakta Dhatu*, the *Rasa* acquires the odour, colour of the *Rakta* and nourishes by homologous (*Sajatiyata*) fraction. Similarly, other *Dhatu*s are nourished. The specialty of this *Nyaya* is the *Rasa* travels through a single path and nourishes all the *Dhatu*s [17] *Acharya Chakrapani* in this context quoted *Acharya Harita*, who has also accepted this theory. According to him the *Rasa Dhatu* undergoes

change of the colour to white, grey and green etc. throughout the day before it gets converted to *Rakta*. [18]

The shortcomings of *Ksheeradadhi Nyaya* are also resolved by this *Nyaya*. The excessive state of *Rasa* will not accept the nutrients, makes way for the nourishment of nearby *Dhatu*s. Just as the field which is completely saturated with water refuses to accept more and available for the subsequent fields. It becomes clear that there is physiological relation between various *Dhatu*s and their respective *Srotas* (channel) and they are influenced by one another as the various canals for nourishment of the field are interlinked. Similarly, decrease in one *Dhatu* will lead to the decrease in the other as the diminished one will consume more nutrients just as the field that is dry consumes more water leading to the shortage of water in next fields. In *Rajayakshma* (lungs disease), interrelation between the various *Dhatu*s is clearly visible in the concept of not only *Pratiloma Kshaya* (reverse emaciation) but in *Anuloma Kshaya* also. Another concept to prove this theory is by applying the *Upasneha Nyaya* in foetal development. Just as trees on the banks of a river get nourished with the water, increased

*Dhatu* also nourishes its nearby *Dhatu*s. Mother's *Dhatu* also nourishes fetus like Osmosis/indirect transmission after the transformation in mother's bod[19]

### 3. **KHALEKAPOTA NYAYA (THE LAW OF SELECTIVITY): [20][21]**

This is also known as the Law of Selectivity and Maxim of the barn & the bird. This theory is based on analogy of pigeons carrying the grains from a field and moving in different directions to reach their destination, nest. The nest which is near will get the grain first while the nest farther will receive the grain later. There is selective affinity of a specific nutrient (*Poshakamsha*) towards specific tissue through channel. The nourishing fluid, *Annarasa* travels to the different *Dhatu*s through different channels. In the beginning, the nearby *Dhatu* draws its nutrient fraction from the nourishing fluid and the distant one gets later.[22][23]

This theory is accepted in the case of the *Rogotpatti*(disease production) as the *Doshas* travel in the different (channel) and the place where there is vitiation, *Kha-Vaigunya*, produce the diseases. So there is specific *Srotas* of each *Dhatu* and there is no relation between one another, because one *Dhatu* doesn't provide nutrition to the

successive *Dhatu* like *Ksheerdadhi* and *Kedarikulya Nyaya*. This theory believes that each *Dhatu* has its specific nutrient (*Poshakamsha*) and the way of nutrition i.e. *Annarasa* directly provides nutrition to each *Dhatu* by their respective channels (*Srotas*). Time increases according to length and minuteness of channels. To understand the *Prabhava*(specific action)of *Vrishya*, *Balya*, *Bhedana* etc drugs, this *Nyaya* has been described in *Samhitas*. Ingredients like milk etc. which are *Vrishya* in nature, help in the promotion of strength instantly because of their specific action i.e. *Prabhava*. But they do not undergo metabolic transformation step by step, i.e. from *Rasa* to *Rakta* and so on. Alternatively, it is very specific action which plays the role in transforming these drugs into *Shukra* through their specific *Srotas* without undergoing order of metabolic transformation.

### 4) **EK KALA DHATU POSHANA NYAYA:[24]**

This theory is called as Maxim of the simultaneous nourishment. This theory has been propounded by the commentator *Arundutta*, as he doesn't consider any of the theories fully applicable in explaining the *Dhatuposhana*. *Arundutta* clarifies that the *Ahararasa* nourishes all the *Dhatu*s of the

body simultaneously by particular fraction of that *Dhatu* entering the respective *Srotas* of *Dhatu* at the same time. *Acharya Charaka* has also narrated this in reference to the *Vyana Vayu* which carries the *Rasa Dhatu* throughout the body simultaneously.[25] The *Ek Kala Dhatu Poshana Nyaya* is not too much accredited in Ayurveda as it appears to be a mere translation of the modern view. The body continuously gets nourished as we know that the wear and tear phenomenon continuously occur in the body which is maintained by nourishment through the food.

## DISCUSSION

*Acharya Charaka* says that the nutrient *Dhatu*s undergo *Paka* by their own *Ushma* and then transport to the *Sthayi Dhatu*, through their own *Strotamsi*. The mode of distribution of nutrients to *Dhatu*s, which present all over the body, both regards time and space is understood by main three hypothesis. In *Dhatuparinama*, the *Sara* portion of *Ahararasa* is converted into *Poshaka Rasadhatu*, which by the influence of *Rasadhatvagni*, is converted into *Sthayi Rasadhatu*. The major share of the remaining minute fraction is converted into *Raktadhatu* by the *Raktadhatvagni*. *Upadhatu* and *Malas*

of *Rakta* are formed here as bye products. Again remaining portion is being acted upon by *Mamsa Dhatvagni*. This process continue up to *Shukra Dhatu*. All these processes are taking place in the medium of *Rasadhatu*, as explained by the *Kedarikulya Nyaya* The nutrition to each *Dhatu* is specific as explained by *Khalekapota Nyaya*. And the conversion of *Poshaka Dhatu* as the corresponding *Sthayi Dhatu*, *Upadhatu* and *Malas* and as *Upadanadravya* for the succeeding *Dhatu*s can be explained on the basis of *Ksheeradadhi Nyaya*.

## CONCLUSION:

*Dhatuposhana* is unique concept of Ayurveda. We can apprehend the process of digestion and metabolism (~*Dhatuposhana*) by applying all *Nyaya* together. The *Ksheeradadhi Nyaya* emphasizes on the *Dhatavagnipakajanya Prasadamsha*, while the *Kedarikulya Nyaya* stresses on the *Rasasamvahana* and the *Khalekapota* on the *Srotasa*. All *Nyayas* are applicable together their own way to understand nourishment of the *Dhatu*s.

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