

## REVIEW ARTICLE

# Concept of *Dhatuposhan Nyaya* in Ayurveda

Harprasad Ahirwar<sup>1\*</sup>, Pravanjan Acharya<sup>2</sup>, Rita Dhakad<sup>1</sup>, O. P. Dwivedi<sup>2</sup>

<sup>1</sup>Assistant Professor, Government Ayurved College, Gwalior, Madhya Pradesh, India.

<sup>2</sup>Professor and HOD, Government Ayurved College, Rewa, Madhya Pradesh, India.

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### ABSTRACT

Ayurveda is a medicinal, social, and biomedical science that is based on its own fundamentals, siddhanta. Every concept described in this science is well-framed and well-oriented. For the incorporation of the nutrients into the dhatus and to achieve the Sam dhatu state, important for *dhatu poshan Nyayas* – (*Ksheera Dadhi Nyaya, Kedari Kulya Nyaya, Khalekapota Nyaya*) have been explained with due importance. Thus, through this research paper, a light has been thrown on the importance of *Nyayas on dhatu poshan*.

## 1. INTRODUCTION

The *vyutpatti* of the word “*nyaaya*” is as follows “*niyate (prapyate) vivakshitaartha siddhiranena iti nyaaya*”. That through which any pratipadik vishaya is proven, or a confirmed conclusion is drawn through, is called as *nyaaya*. *Nyaaya* can be classified into two types: 1- *Laukika* and 2-*Shastriya*. That *nyaaya* which is used and applied in day-to-day life is called as *Laukika nyaay*. That *nyaaya*, which is used in the Vedas, *shatshastra* and *Sanskrit grammar*, to enhance the beauty of *Sanskrit* literature, to prove the theories mentioned in the *granthas*, is called as *Shastriya nyaaya*.

*Kshira Dadhi Nyaya* refers to the final transformation and assimilation of the up-taken nutrients into the tissue system and life process. *Kedar ikulya nyaya* says that the nutrients assimilated in blood after *aharapaka* will reach different parts of the body at different times, and the dhatu where the nutrients reach first will be first to get the *poshan*. According to medical literature, the coronary arteries take the blood to the heart muscles are the first to get the supply of nutrients. The *Kedaris* here are representatives of small and large blood vessels. *Khale kapota nyaya* says that from the complex solution of different metabolic end products in the blood, that the different dhatus will select only those components that are comparable with the selective

habit of a kapota while feeding. The modern physiological literature describes in a similar tone that the metabolic end products of digestion reach different cells by circulation at the same time and thus justifies the principle of one-time cellular nutrition. The *Nyayas* can be suitably correlated with different metabolic pathways. The process of metabolizing the nutrients that are absorbed in the blood after digestion of food was very minutely studied by our *acharyas* and expressed in the form of *dhatuposhana nyayas*.

Charak commentator *Chakrapanidatta* explains how dhatus are formed and get nourished in a particular sequence and also the time taken to form the tissues. The sequence of formation and nourishment of dhatus is mentioned in Charak and all other compendia. (Cha.chi.15, Su.Su.14). These theories are not mentioned in any original samhitas but are found in the commentaries of Chakrapani, *Shivdas*, Gangadhar and *Dalhan*. This article will show light on the three *nyaay* explained for *ahara parinaam*.

- *Kshira-dadhi nyaya* (Law of Transformation)
- *Kedari-kulya nyaya* (Law of Transmission)
- *Khale-kapota nyaya* (Law of Selection).

## 2. KSHIRA-DADHI NYAYA (LAW OF TRANSFORMATION)

Also known as the Law of Transformation, or the *Sarvatmana Parinama* Paksha, the *Ksheerdadhi Nyaya* has been the first of the theories placed forward toward the understanding of the Dhatu Poshana.<sup>[1]</sup>

#### Corresponding Author:

Harprasad Ahirwar, Assistant Professor,  
Government Ayurved College, Gwalior, Madhya Pradesh, India.  
Email: [harprasadahirwar@gmail.com](mailto:harprasadahirwar@gmail.com)

*Kshir* means milk and *Dadhi* means curd. Like milk changes to curd, *ahara* rasa changes in the sequence of nutrition of the Dhatus. At first, *Aahar* rasa completely changes to *Rasa Dhatu*, following this is the changing of *Rasa Dhatu* to *Rakta Dhatu* and so on. This is one of the ways of nutrition of the different Dhatus.<sup>[2]</sup>

Some Acharyas say that the *Rasa* transforms into the *Shukra* in 6 days. Parashara says that the *Aahar* *Rasa* transforms into the *Rasa Dhatu* in 24 h, *Rakta Dhatu* is formed on the 3<sup>rd</sup> day, *Mansa* forms on the 4<sup>th</sup> day, *Meda* on the fifth, *Asthi* on the sixth, *Majja* on the seventh and the *Shukra* is formed in the 8 days. Sushruta is of the view that the *Rasa* stays in each Dhatu for a period of 3015 *Kalaas*, approximately 5 days. Thus, in about a month, the *Shukra* and the *Artava* are formed in the male and female, respectively. Thus, from the above difference of opinions, it is hard to pinpoint the time required for the transformation of the *Dhatus*. (Ch.Chi.15/15-16, Su.Su.15/10.Dalhana.).<sup>[3]</sup>

### 3. DRAWBACKS OF THIS THEORY

According to this theory, the whole *rasa dhatu* is converted into *rakta* and the entire *rakta* into *mamsa* and so on up to *shukra* dhatu by the 7<sup>th</sup> or 30<sup>th</sup> day.

- If a person fasts for 7 days, the entire body should either become *shukramaya* or it should have perished because of the absence of all dhatus except *shukra*. However, it is never being found in any case where a person fasts for more than 1 month
- If *rasa dhatu* is defective, all *dhatus* next to it will be defective as they are formed from *rasa*
- This theory cannot be applied in case of certain aphrodisiac, antitoxic and *rasayana dravyas* as they directly act on a particular tissue
- For example, milk is *vrishya*. It immediately acts on *shukra dhatu* after consumption, so this cannot be explained by this law, as according to this, it will take a month to act on *shukra dhatu*<sup>[4]</sup>
- *Medavridhhi* should result in *asthivridhhi* by this law, but in practice, it is not seen so.

Hence, this *nyaya* cannot be accepted as a whole.

### 4. JUSTIFICATION OF THIS THEORY

Formation of *dhatus* takes place serially. The dhatus are divided into three parts: *Sthulansha*, *Sukshansha*, and *malansha*, during their transformation. The *sthooolansha* forms *sthayi* or stable *dhatu*.

*Sukshmansha* is the nutrient portion of the next *dhatu*, and this *sukshmansha* gets transformed into the next *dhatu* when it goes to its specific *srotas*. For example, when *aahar* *rasa* reaches *rasavaha srotas*, due to the action of *rasa dhatvagni*, *sthooolansha*, that is, stable *Rasa dhatu* is formed, *sukshma raktaposhak ansha* and *upadhatu* of *rasa dhatu* are formed.

Its mala bhaga becomes kapha. The *rakta poshaka* *rasa dhatu*'s *sukshmansha* becomes *rakta*, its *sukshmansha* becomes *mansa poshaka* *rakta dhatu* and *upadhatu*, that is, *kandaras*, *siras* and the *malansha* becomes *pitta*. Like this, *mansa*, etc., also are divided into *sthooolansha*, *sukshansha*, and *malansha*.<sup>[5]</sup>

This pattern of *dhatu* formation preserves the *poorva dhatu* as *sthayi dhatu*, which is not transformed at all into the next *dhatu*. Instead of that, *sukshma dhatuposhak ansha* is transformed into the next *dhatu*. Thus, there is no question of the complete transformation of dhatus.<sup>[6]</sup>

### 5. KEDARI-KULYA NYAYA (LAW OF TRANSMISSION)

This is also known as the Law of Transmission or the *Krama parinamapaksha*. The *Kedari* means the field, while the *Kulya* means the canal. This *Nyaya* likens the nourishment of the *Dhatus* with the irrigation of the different fields with the canal. The water irrigates the nearby field first, and then it irrigates the distant ones.<sup>[7]</sup>

The *Rasadhatu* nourishes the *Rakta* first. When the *Rasadhatu* contacts with the site of the *Raktadhatu*, the former takes the form of *Rakta*, that is, the *Rasa* acquires the odor, color of the *Rakta*, and nourishes it by the homologous fraction. Similarly, other *Dhatus* are nourished. The specialty of this *Nyaya* is that the *Rasa* travels through a single path and nourishes all the *Dhatus*.<sup>[8]</sup> *Harita* has also accepted this theory. According to him, the *Rasa Dhatu* undergoes a change of color to white, grey, and green, etc., throughout the day before it gets converted to *Rakta*.<sup>[9]</sup>

This *Nyaya* is most widely accepted among the *Dhatu Poshana* theories. This *Nyaya* explains all the aspects of the *Dhatu Poshana* processes. The *Rasa* in the state of excess will not accept the nutrients just as the field, which is completely saturated with water, refuses to accept more, thus making more water available for the subsequent fields. Similarly, an increase in one *Dhatu* may lead to an increase of the nearby *Dhatu* as the channels of these *Dhatus* are very nearby. The *Dhatu* in excess will refuse to accept the *Panchabhautic* raw material in the form of *Rasa*, and makes way for the nourishment of the nearby *Dhatu*.

Another concept to prove this theory is by applying the *Upasneha Nyaya*. This *Upasneha Nyaya* has been explained in the context of fetal development. Just as the trees on the banks of a river get nourished with the water, the increased *Dhatu* also nourishes its nearby *Dhatu*. The word *Upasneha* indicates the mode of travel of nutrients, such as Osmosis.

### 6. KHALE-KAPOTA NYAYA (LAW OF SELECTION)

This is also known as the Law of Selectivity. According to this *Nyaya*, the nourishment of the *Dhatu*'s takes place by selection.

The word *khala* means land, and *kapota* means pigeon, the bird. As the bird (pigeon) has to come to the land for grain for its nourishment, likewise the *Nyaya Dhatus* are directly nourished by *Aahar Rasa* without considering the sequence of nutrition. At times when there is a shortage, this law nourishes the *Dhatus* or *Updhatu* in the body. Hence, we can say there are three ways of nourishment of *Sharir Dhatus* in the body, which occur according to the need of the body.

This theory is based on the analogy of the pigeons carrying the grains from a field and moving in different directions to reach their destination, the nest. The nest that is near will get the grain first, while the nest farther will receive the grain later. This theory believes that each *Dhatu* has its specific nutrient, *Poshak ansha* (Nourishing part). This theory is accepted in the case of the origin of the disease, also as the *Doshas* travel in the different *Srotas*, and the place where there is vitiation, *Kha-Vaigunya*, produce the diseases.

### 7. DISCUSSION

The *dhatu poshana* karma from the *ahara rasa* is explained with the help of these three *nyaya*s.

*Kshira Dadhi Nyaya* refers to the final transformation and assimilation of the up-taken nutrients into the tissue system and life process. This is essentially comparable with the conversion of milk into yogurt, hence the term *Kshira* “milk” *Dadhi* “yogurt” *Nyaya*. It is where the preceding tissues get transformed into the succeeding tissue. The first tissue, *rasadhātu*, is “cooked” by the respective *agni* and becomes *rakta*. Similarly, the *raktadhātu* (blood tissue) changed as *mansa dhātu* (muscle tissue) and *mansa dhātu* changes into *meda dhātu* (fat tissue); likewise, other *dhatus* are formed.

*Kedari Kulya Nyaya* or micro circulation and tissue perfusion: This *nyaya* states that the living body is provided with innumerable microvascular channels which carry nourishment to the respective sites in *Dhatus* (tissues). The cells and tissues are literally perfused with nutrient plasma, but mere tissue perfusion is not enough to complete the process of nourishment. This needs the complementary play of the subsequent two *nyayas*.

*Khale Kapot Nyaya* refers to the selective uptake of nutrients by respective cells and tissues in the same way as the birds of different species pick up selective grains and cereals from a common harvesting ground because the *Kedari Kulya Nyaya* provides a total pool of nutrients at the site of all tissues, but the different tissues require different specific nutrients, and hence there is a need of active selective uptake. As an example, the bone tissue will only take the amino acids and minerals, such as Calcium Phosphorus, while the blood tissue will uptake specifically the nutrients, such as Iron, etc., which is necessary for the formation of blood.

## 8. CONCLUSION

Hence, this is the concept of *Dhatu Poshan Prakriya* of Ayurveda science. It varies through either of the three *nyaya*: *Kshira Dadhi Nyaya*, *Kedari Kulya Nyaya* and *Khale Kapot Nyaya*. Each *acharya* has his own point of view, which is acceptable. Hence, we have three *nyaya*, all of which are acceptable, since this entire *prakriya* is *anumaan janit*, hence all three are to be believed. The entire three *Nyayas* act as a unit, and it is not possible to explain *Dhatu-Poshana* with the exclusion of any of them. The *Ksheeradadhi Nyaya* emphasizes on the *Dhatavagnipakajanya prasad ansha*, while the *Kedari Kulya Nyaya* stresses on the *Rasa samvahana* and the *Khale Kapota* on the *Srotas/Channels*.

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