

# Critical interpretation of “Dhatu Poshan Prakriya” with the help of basic Ayurved siddhantas

Abhijeet Saraf<sup>1</sup>

<sup>1</sup>Lecturer, Dept of basic principles, S.S.A.M., Nashik.

## **Abstract :**

*Ayurved* is a medicinal, social, biomedical science which is based on its own fundamentals i.e. *siddhanta*. Every concept described in this science is well framed and well oriented. Here in this article; concept of *Dhatu Poshan Prakriya* is the main concern subject. The interpretation of *Ayurved* in the perspective of *Dhatu Poshan Prakriya* will be discussed here with the help of basic *siddhantas*.

**Keywords :** Dhatu, Dhatu poshana, Siddhanta, Swabhavoparama wada, Agni, Paramanutwa, Samcharitwa

## **Aim :**

- To study the concept of dhatu poshana prakriya critically.

## **Objectives :**

- To study the relevance of dhatu poshana prakriya.

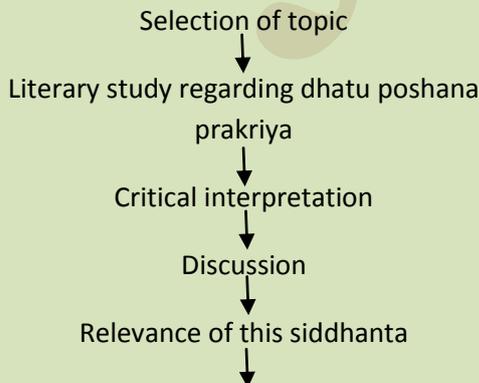
## **Material :**

Ayurved classical texts : bruhat trayi.

## **Methodology :**

This is a literary & fundamental study.

The methodology of this study will be as follows:



## **Conclusion**

### **Selection of the topic :**

- Dosha, Dhatu and Mala are the basic components of the human body according to ayurveda.
- The nourishment of these components is very basic function.
- The relevance of the nourishment of these components is very important and hence this topic is selected for study.

### **Literary study regarding dhatu poshana prakriya :**

The references regarding nourishment and functioning of dhatu is collected from bruhat trayi and they were studied critically.

### **Critical interpretation & discussion:**

The interpretation drawn from literary study is discussed here.

### Concept of Dhatu :

Dhatu are the main normally functioning units/components/structures of the body. Each and every components of body are Dhatu including Trividha Dosha, sapta Dhatu and Trividha Mala.

धातवो वातादयो रसादयश्च तथा रजःप्रभृतयः च ।  
(चक्रपाणि, च.सू. १.४)

In normal state each and every body components are termed as “Dhatu”. Trividha Dosha are the first elements to get deviated from normal state by any reason, that’s why they are called as “Dosha” i.e. who are the reason of further abnormal/anomalous conditions.

दोषा एव हि सर्वेषां रोगाणां एककारणम् । अ. ह.सू.१२

And because of Dosha others components get deviated from normal state, that’s why they are termed as “Dushya” i.e. who are get vitiated.

DOSHA CAN NOT BECOME DUSHYA AND  
DUSHYA CAN NOT BECOME DOSHA.

There are two characteristics of Dosha Dhatu mala:

#### 1. Paramanutwa (minute particle state):

शरीरावयवास्तु परमाणुभेदेन अपरिसंख्येयाः भवन्ति । च.  
शा. ७.१७

Each and every components/elements of the body is in state of paramanu i.e. very minute particles. Differences and similarities in between them are because of there pancha mahabhuta constitution. Example: Kapha, Rasa, Mansa, Meda, Shukra, Majja are components of prithvi and jala mahabhuta predominance. But they are different functional ele-

ments. So they have some similar characters and some different characters also.

#### 2. Sacharitwa (always in moving state):

सर्वशरीरचरास्तु वातपित्तश्लेष्मणः कुपिताकुपिता  
शुभाशुभानि कुर्वन्ति । च. सू. २०.९

वातपित्तकफादेहे सर्वस्रोतोऽनुसारिणः । च. चि. २८.५९

All the components of the body are continuously in moving state all over the body. It is called as samcharitwa. Whether they are normal or vitiated; they never stopped/lodged anywhere in the body. If they stopped by any reason it is called as prakopa.

यत्र सङ्गो खवैगुण्यात् व्याधिस्तत्रोपजायते ।

So all the body components/elements are moving continuously & vigorously all over the body in minute particle state.

Here paramanuwada of vaisheshika darshana and satkaryawada of sankhya darshana is been accepted for establishment of Ayurveda’s fundamentals.

### Production of Dosha paramanu :

Paramanu of Dosha are produced in two process. 1. In aahar pachan : awasthapaaka

#### 2. In Dhatu nirman Prakriya

In awasthapaak, paramanu of kapha, pitta and vata are produced in madhura, amla & katu awasthapaak respectively.

अविदग्धः कफं पित्तं विदग्धः पवनं पुनः ।

सम्यग्विपक्वो निःस्सारः आहारः परिवृंहयेत् ॥ सु. सू.  
४६.५२७

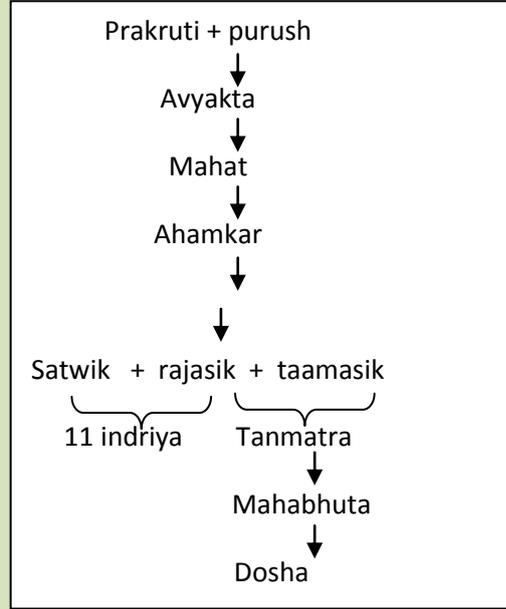
अविदग्धः मधुराहारः कफं परिवृंहयेत् अतिशयेन वर्धयेत्  
इत्यर्थः । विदग्धः अम्लीभूतः आहारः पित्तं परिवृंहयेत् ।

सम्यग्विपक्वः निर्गतः सारः आहारः रौक्ष्येण पवनं

परिबृंहयेत् | डल्हन टीका

**Concept of tanmatra, mahabhuta & Dosha :**

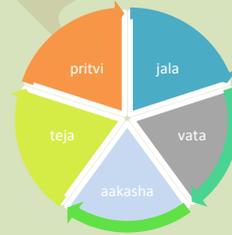
Prakruti - Purush siddhanta deals with development of any living being.



In this process with the help of rajasik and taamasik ahamkaar, tanmatra gets developed. Tanmatra are the pure elements of that bhuta. Means vayu bhuta is the only component in vayu tanmatra, teja bhuta is the only component in teja tanmatra etc.

But when mahabhuta develops from tanmatra, they become combination of all five (Panchabhautik) by Panchikaran Prakriya.

panchabhautik but excess of teja, etc.



That is vayu mahabhuta is panchabhautik but excess of vayu, teja mahabhuta is

So mahabhutas are panchabhautik.

Now Dosha are developed from mahabhutas; so Dosha are also panchabhautik but have predominance of respective bhutas.

Kapha Dosha : panchabhautik with predominance of prithvi & jala bhuta.

Pitta Dosha : panchabhautik with predominance of teja bhuta.

Vata Dosha : panchabhautik with predominance of vayu & aakasha bhuta.

Also other Dhatu and body components are also made up from mahabhutas. So all the body components are panchabhautik. Human body is panchabhautik as well as all living beings like plants, animals are also panchabhautik.

So, vata tanmatra is the pure form of vayu bhuta.

Vata mahabhuta is panchabhautik having predominance of vayu.

Vata Dosha is panchabhautik having predominance of vayu & aakasha.

### Dhatu nirman & Poshan Prakriya :

विविधमशितं पीतं लीढं खादितं जन्तोर्हि  
तमन्तरग्निसन्धुक्षितबलेन यथास्वेनोष्मणा  
सम्यग्विपच्यमानं कालवदनवस्थितसर्व  
धातुपाकमनुपहतसर्वधातूष्मारुतस्रोतः केवलं  
शरीरमुच्यबलवर्णसुखायुषा योजयति शरीरधातूनूर्जयति  
च । च. सू. २८.३

There are two stages.

Stage 1 :

panchabhautik aahar sevana  
↓  
Madhura awasthapaak : destruction of prithvi  
& jala mahabhuta paramanu : kapha  
↓  
Amla awasthapaak : destruction of teja  
mahabhuta : pitta  
↓  
agni karya  
↓  
Katu awasthapaak : destruction of teja & vayu  
mahabhuta : vata

(Now aakasha doesn't have paramanu and he is vibhu;  
so he cannot be destructed. Because he is everywhere.)

aahar rasa having all the destructed paramanu of mahabhutas has been transferred all over the body

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा ।

युगपत् सर्वतोऽजस्रं देहे विक्षिप्यते सदा ॥ च.चि.१५.३२

For proper nourishment of Dhatu, the aahara rasa should be paramasukshma, saarabhuta and tejobhuta.

Paramsukshma : having minute destructed particles of mahabhutas

Saarabhuta : having finest properties of mahabhuta.

Tejobhuta : means completely digested.

Stage 2 :

Paramsukshma, tejobhuta, saarwan aahar  
rasa  
↓  
Transfer all over the body : sukshmatikusshma srotas  
↓  
Reassemble & destruction of mahabhuta paramanu  
↓  
Transformation of mahabhuta paramanu in respective Dhatu paramanu by **Dhatwagni**.  
↓  
nourishment of respective Dhatu in respective srotas.

Ex.

Panchabhautik aahar rasa  
↓  
Medovaha srotas  
↓  
Meda-dhatwagni  
↓  
Transformation of mahabhuta paramanu  
↓  
Meda Dhatu paramanu : Panchabhautik but predominance of prithvi & jala mahabhuta.  
↓

Meda Dhatu Poshana by this newly developed meda Dhatu paramanu.

Here Pilu-paak wada and pithar-paak wada is implemented.

So as per this process new Dhatu paramanu has been developed and with the help of that Dhatu Poshan Prakriya (nourishment of Dhatu) achieved.

### **Concept of Agni, dhatwagni & agnivaha srotas :**

Agni is the basic and important concept of Ayurved. Agni is a physiological functional unit of body.

अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपिता शुभाशुभानि कुर्वन्ति...। च. सू. १२

Agni is functioning unit in living being representative of agni mahabhuta of universe. It functions along with pitta that is also a agni mahabhuta pradhan component.

Agni is nothing but paramanu of teja mahabhuta which are produced in amla awasthapaak. As agni has paramanu, it has its own srotas, which is situated and functioned in whole body.

It has its own system of functioning and channels for function. And it's some part (i.e. some amount of digested & transformed teja paramanu) travels in the body along with paramsukshma aahar rasa.

When aahara rasa reaches any srotas, the paramanu of teja mahabhuta which are already working in that srotas and also which are reached through this aahar rasa, digest and transform the mahabhuta paramanu into paramanu of respective Dhatu srotas. It is called as "Dhatwagni".

Agni has its own srotas, that's why in jwara samprapti, because awaran and awarodha of aama, paramanu of tej mahabhuta couldn't reach agnivaha srotas resulting into agnimandya and they travel in excess in body. That's why in jwara burning sensation in whole body (sarwanga santapa) and agnimandya is obtained simultaneously.

### **Application of swabhaoparam wada :**

Swabhav + uparama means

swabhav = nature/ natural properties/ inherited properties.

uparam = destruction.

All the components of body is produced/ developed by some reason but their destruction is without any reason. Every component of body gets destructed at its own time and its own way without any reason. Ex. For R.B.C. gets destructed on 120<sup>th</sup> day of their life and its uncontrolled and natural process. But for production of R.B.C. we have to take proper diet.

So aahara sevan and aahara parinaman are the reason for production of every body compoenet but there is no reason for their destruction.

जायन्ते हेतुवैषम्याद्विषमा देहघातवः

हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा ॥ च. सू. १६.२७

Sama hetu – sama dehaDhatu paramanu

Visham hetu – visham dehaDhatu paramanu

So when a person takes visham (vikruta) aahara, vitiated body components (deha Dhatu paramanu) produced. And when he takes sama (normal) aahara, normal body

components (deha Dhatu paramanu) produced.

Because of visham & vikruta aahara, awasthapaak gets vitiated and so paramanu of mahabhutas produced in undigested/semidigested/abnormal state (apakva/nissara/ vikrut). These abnormal undigested mahabhuta paramanu travels through aahara rasa by vyana vayu in whole body and reaches each every srotas. Dhatu development process gets disturbed because of them. Further Dhatu paramanu also produced abnormally because of these abnormal mahabhuta paramanu. Ex. Mahabhuta constitution of Mansa Dhatu paramanu gets vitiated and shaithilya or kaathinya in mansa Dhatu gets developed.

Now their destruction is done by swabhava. So when vitiated (vikruta/visham) deha Dhatu paramanu gets produced, the previous normal (sama/prakruta) deha Dhatu paramanu is get destructed by its swabhav. And if intake of visham aahara gets continuously, slowly sama Dhatu paramanu gets destructed completely and visham vikrut deha Dhatu paramanu takes their places.

Sama Dhatu paramanu never converted into visham Dhatu paramanu and visham Dhatu paramanu never converted into sama Dhatu paramanu. Sama gets destructed by swabhav and visham gets produced by visham aahar sevan.

This process will last for smaller period in sadhya vyadhi like kaasa, pratishyaya, navajwara etc. or last for long period in asadhya & yapya vyadhi like kushtha, prameha, rajayakshma, cancer, AIDS etc.

While in chikitsa, we stopped the visham hetu santan parampara and start sama hetu,

so that visham deha Dhatu paramanu gets destructed and same time sama deha Dhatu paramanu takes their places.

That's why definition of chikitsa is

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः ।

सा चिकित्सा विकाराणां कर्म तद्भिषजां स्मृतम् ॥

त्यागाद्विषमहेतूनां समानां चोपसेवनात् ।

विषमा नानुबध्नन्ति जायन्ते धातवः समाः ॥ च. सू. १६.३६

Clinical conditions derived by swabhavoparam wada :

- When development of any deha Dhatu paramanu starts profusely and its destruction (swabhav uparam) gets disturbed (it destructed after its normal time) the condition is called as "cancer".
- And when its production is slow but destruction happens in before time, the condition is called as "rajayakshma".

### Conclusion

So this is the concept of Dhatu Poshan Prakriya of Ayurved science. It is derived and interpreted by basic fundamentals like parmanuwada, parinama wada, pilu-pithar paak wada, swabhavoparama wada etc.

All the siddhantas are described clinically. So study of basic Ayurved classical texts (samhitas) should be study critically and clinically.

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