

Literature Review on *Dhatupaka* and *VividhNyaya*

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Abstract

Ayurvedic Scholars have universally accepted that the dhaatus (nutrients) are nourished one after another through dhatupaka and aahara rasa provides nourishment to all the dhatus. But there are different doctrines about the mode of nourishment of different Dhatus of the body. All these doctrines are explained by the commentators like Chakrapanidalhana and Arundutta etc. for the same without giving the details there upon. These DhaatuparinamaNyayas are 1. KsheeraDadhinyaya. 2. Kedarakulyaanyaya. 3. Khalekapotanyaya. 4. EkakalaDhatuposhanasiddhantha. 5. Samanvyasiddhantha. The last doctrine was propounded by modern physiologists. So here we will discuss Dhatupaka and these nyayas in detail.

Keywords

Dhatu, Dhatupaka, Nyaya



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INTRODUCTION

Word 'Dhatupaka' is used to indicate digestive fire (digestive secretions), inner agni of each food material gets induced, leads to Dhatupaka which is done in srotas of each dhatu. Ayurvedic idea of srotas in concise form is- each dhatu or body entity has its own channel of metabolism. Ahararasa along with rasa reaches srotas of each entity. Agni which is situated in each of these srotas acts on Ahararasa and is responsible for digestion or bioconversion of ahararasa. Agni in this context is called 'Dhatvagni'. After digestion two portions are separated, one is 'Sara' and other is 'Kitta'. From 'Sara' portion, respective Dhatu is replenished. This Dhatu also replenishes Upadhatu of that Dhatu. From 'Kitta' portion, respective Mala in context to that dhatu is replenished. This is general metabolism of dhatu in ayurvedic concept. In Cha. Chi 15, Agnivesha asks his acharya the doubts regarding the development of individual dhatus having unconcerned nature from one another. Acharya answers as follows-

- i. The essence of the digested food, the Rasa being transformed into Rakta by ranjaka pitta the function which is rasa ranjana, becomes red in colour.
- ii. The Rakta having undergone paka by its own dhatvagni and solidified by

of dhatu. When food is eaten, due to vaayubhuta, becomes maamsa which is predominant in vaayu, jala and prithvee.

- iii. Owing to the paka by maansadhatvagni, the nutrients destined to reach medadhatu get liquified by the heat of maansadhatvagni and thus, the meda is seen in fluid form.
- iv. Herein, medapaaka, there will be predominance of prithvee, agni and vaayubhutas which make the hard tissue bone, and thus it is seen khara (hard).
- v. The akasha and vaayubhutas make hallowness (cavity) in the bone and the snigdhamsha (soft substance) of medadhatu will be left there, to form Majja.
- vi. The Vaayu and aakashabhuta create fine hole in substances of asthi and shukra, will constantly be oozing through those pores just like the water oozes out from a new earthen pot. Thus, the shukra, which pervades throughout the body, collects down in the shukravahasrotasas, whenever the man gets temptation by harsha (exhalation by sex thoughts), sankalpa (sex desire), sparsha (contact with his beloved woman), darshana (seeing the beloved) etc., the shukra dribbles down by the heat so generated melts down like ghee and finally gets ejaculated as the

water flows down from higher to lower level.

These all questions and answers indicate the process of development of different tissues of dissimilar nature though nourished by the same pool of nutrient material.

All these seven Dhatus are building blocks of living body. They need some metabolic activity for their replenishment. All these activities are discussed under 'Nyaya' for 'Dhatupaka'.

1. KsheeraDadhinyaya: According to this theory, the poorvaDhatu is converted into uttaraDhatu as the ksheera (milk) converted into dadhee (curd) into takra (butter milk) and from takranavneetham (butter) and from that the ghrita (ghee) and, lastly from ghrita forms the ghitamanda (supernatant portion of ghee column.) The commentator says-

“Atraaahararasaatraktadiposhanekechitbri vate-
yatrakoraktharupatayaparinamathirakthanc hamaamsaropatayaaveemmaamsadayop iuttarottaradhaaturoopatayaparinamanthiat raapichchadadibhavathitadhaakritsnorasor aktambhavatievamraktaadayopimaamsaad iroopabhavanthi”

(Chakrapani on Cha.Su. 28)

For this conversion or transformation of one dhatu into next dhatu, it takes seven days for the formation of shukra from rasa dhatu. There is a difference of opinion regarding the exact time, generally taken for this process i.e., formation of shukradhatu from rasa dhatu. Some people say that the Dhatuparinama takes 24 hours and some other say that it takes 6 days and lastly it is also said that it takes 30 days for the Dhatuparinama to be completed. The above rule will not be applied in case of certain prabhavapradhanadravyas like a) Vaajikaranaas b) Vishaprashamanas c) Garaprashamanas d) Mudhagarbhanishkramanas e) jarayunishkramanas etc., These are kasturi, gorochana, swarna, sarpanirmooka, apaamaargamoola etc.

Khandana : This doctrine was subjected to several criticisms and condemnations by different scholars on following grounds,

If at all as was stated in this nyaya, the whole Rasa dhatu is converted into Rakta and the entire Rakta into mamsa and so on upto shukradhatu by 7th or 30th day as the case may be, the entire body should have either become Shukramaya (filled with shukra only) or it should have perished because of all the Dhatus except shukra. But in fact this is never being

found in any case where a person fasts more than one month. Hence this nyaya seems to be absolutely baseless.

Samarthana: Though there are several such criticisms on this nyaya the commentators have justified this in their commentaries. This nyaya should not be taken in its word to word meaning, but it has to be studied in its true sense. This nyaya is highly logical and applies to reason.

2. Kedarakulyaanyaya: Kedara means paddy field, kulya means canal. Kedarakulyanyaya means nourishment of Dhatus by transportation process just, as different fields are irrigated from the same canal passing through those fields one after another. According to this law-aahara rasa reaches rasa dhatu through rasa vahasrotasa, there it nourishes rasa dhatu and attains the characteristics of rasa dhatu, from there it goes to raktadhatu through raktavahasrotasas and nourishes raktadhatu. Like this the same Ahara rasa circulates from tissues to tissue to nourish them one after another.

“Kimva rasa evaraktampradhamamplavayatitatracharak tasthanasambandhatraktasadrusyamanubh avati.Raktasamanenaamsenaposhayatitato raktamaplavyamamsamaplavayatitatrapi msposhanamkarotimamsasadrudyamanu

bhavatievamuttarotaradhatum rasa evaaplavayativardhayatichayadhakedarani shiktamkulyajalampratyasannankedareent arpayitvaakramenakedarikantaraniaplavay ati.”

(Chakrapani on Cha. Chi. 15/16)

3. Khalekapotanyaya (Selective process):Khala means the field where in the grains are heaped after cutting the crop. Kapota means dove. Khalekapotanyaya means selection of individual items of requirement by the individual dhatvagnis from the same pool of ahara rasa which can contain all the nutrient principles just as the kapotas coming from different directions and distances from the heap of the paddy, and fly away to their own places of dwelling either early or late depending upon the distance and direction they require to travel.

“Teenayadhakhaleutpatitanamkapotan aambhinnadikgaminamsweeyasweeyam argenaevagachatamgamyadesasyapraty asannatvaviprkrishatwadibhedanasee grhamchirenavigamanamiti”

(Chakrapani on Su.Su. 14)

4. EkakalaDhatuposhanasiddhanta (Dynamic principle): This principle was propounded by Arundatta and Charaka. Since the aahara rasa percolates into all the Dhatusvahasrotasas at a time

uniformly, it can be presumed that all the Dhatus are nourished simultaneously without any time gap. This is known as EkakalaDhatuposhnapaksha. Charakaalso states that, the vyanavayu takes the Rasa to distribute all over the body swiftly, all over the body, without any interruption, throughout the life.

“Vyaanenasadhaturchivikshepochitakar mena yugapatsarvatojasramdehevikshipyatesada .” (Cha. Chi. 15)

5. SamanvayaSiddhanta: Some modern commentators now propounded a fifth siddhanta by name Samanvayasiddhanta which says that all the above mentioned four principles are correct in their respective contexts. The ksheeradadhinyaya applies to the transformation of complex food substances into simple compounds like glucose, amino acids, fatty acids and glycerols during the process of digestion. The kedarikulyanyaya also applies simultaneously since the end products of digestion are carried through aahara rasa circulating in the body from tissue to tissue. This is the transportation process or kedarikulyanyaya. At the same time the sthaayeeDhatus and the dhatvagnis lying in them select only those substances from the circulation which are absolutely

necessary for them, for e.g. bone absorbs its constituents only like, Ca, P, Cl, Mg, etc., but nothing else which does not belong to bone. This selective process will be under the influence of endocrine glands like parathyroid gland for the deposition of calcium in bones, pancreas for the withdrawal of glucose from the blood and to deposit it in the muscles in the form of glycogen, glucocorticoids and mineralocorticoids of adrenal cortex for the absorption of glucose and minerals by the concerned dhatus. This type of selection by the concerned dhatu is known as selective process, and due to the tremendous speed of circulation, all these processes take place simultaneously and miraculously (adrushtahetukenakarmana) through circulation of blood.

CONCLUSION

In the study of Dhatupaka and different nyayas following conclusions were made: According to KsheeraDadhinyaya, the preceding dhatus get transformed into the succeeding dhatus. This is on the analogy of transformation of milk into curd. According to Kedarakulyanyaya, the process of nourishment of tissues can be likened to the irrigation of different fields by water from a canal. The water first irrigates the nearby fields and only

thereafter the distant ones are irrigated. Thus, the rasa after supplying nutrition first rakta proceeds to provide the nourishment to mamsadhatu. In this way, the nourishment is taken to the all the dhatus by ahara rasa due to this order each dhatu can pick-up its own nutrients. According to Khalekapotanyaya, the nourishment of dhatus takes place by selection. The nourishing fluid travels to different dhatus through different channels. In the beginning, the nearby dhatu draws its nutrient fraction from the nourishing fluid and distant ones get nourished at later stages. Thus, the nourishment of tissues takes place through different channels. This is the analogy of the pigeons carrying grains from a thrashing field and flying out in different

directions.

EkakalaDhatuposhanasiddhanta says all the dhatus are nourished simultaneously without any time gap. Samanvayasiddhanta says that all the above mentioned four principles are correct in their respective contexts also most probably above mentioned questions and answers which are seen in the form of conversation between Acharya and Shishya explain that the ayurvedic scholars started an attempt to inquire into the miracles of body though in an immune way.

ABBREVIATIONS

Cha. Chi. – CharakChikitsaSthaan

Cha.Su.- Charak Sutra Sthaan

Su.Su.- Sushruta Sutra Sthaan

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