

Department :- Ayurved Samhita &
Siddhant

Topic :- Dhatu Nirmana &
Poshan Karma

Dhatu definition:

The word Dhatu is derived from the root 'Dha' which means to Dharan (support) and Poshan (nourish.)

निरुक्ती - धारणात् धातवः ।

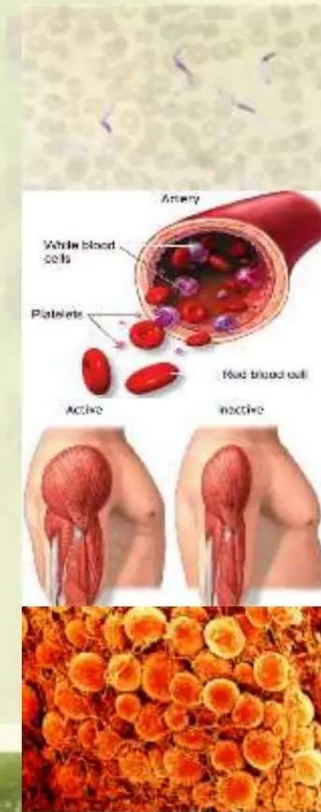
संख्या — ७

रस, असृक्, मांस, मेद, अस्थि, मज्जा, शुक्र.



Concept of Sapta Dhatus (7 Body Tissues)

Body is made up of Seven Tissues and their function is to maintain the body matrix



**1. Rasa
(Plasma)**



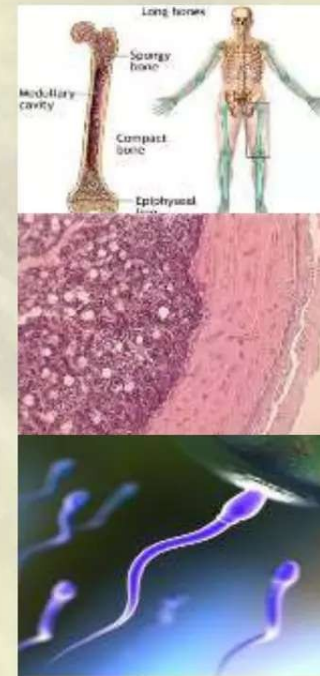
**2. Rakta
(Blood)**



**3. Mansa
(Muscles)**



**4. Medas
(Fats)**



**5. Asthi
(Bones)**



**6. Majja
(Bone marrow)**



**7. Shukra
(Reproductive
tissues)**



Ojas

(Responsible for Immunity)

Dhatu	Karma(Functions)
Rasa	Prinan
Rakta	Jeevan
Mamsa	Lepan
Meda	Snahan
Asthi	Dharan
Majja	Puran
Shukra	Garbhotpadhan

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे ।

गर्भोत्पादश्च धातूनां श्रेष्ठ कर्म क्रमात् स्मृतम् ॥

१) दधाति - धत्ते वा शरीर मन प्राणान् इति धातुः ।

Which supports Shareer, Mana and Prana is called Dhatu.

२) दधाति - धत्ते वा रसरक्त मांस मेदो अस्थि मज्ज शुक्रधातुन् इति ।

Rasa , Rakta , Mamsa etc. which supports body are called Dhatu

३) दधाति - धारयति शरीरसंवर्धकान् इति धातुः ।

Which supports for growth of the body is called Dhatu.



Dhatu Parinam:

Ahara

P
A
C
H
A
N

Shariopayogi

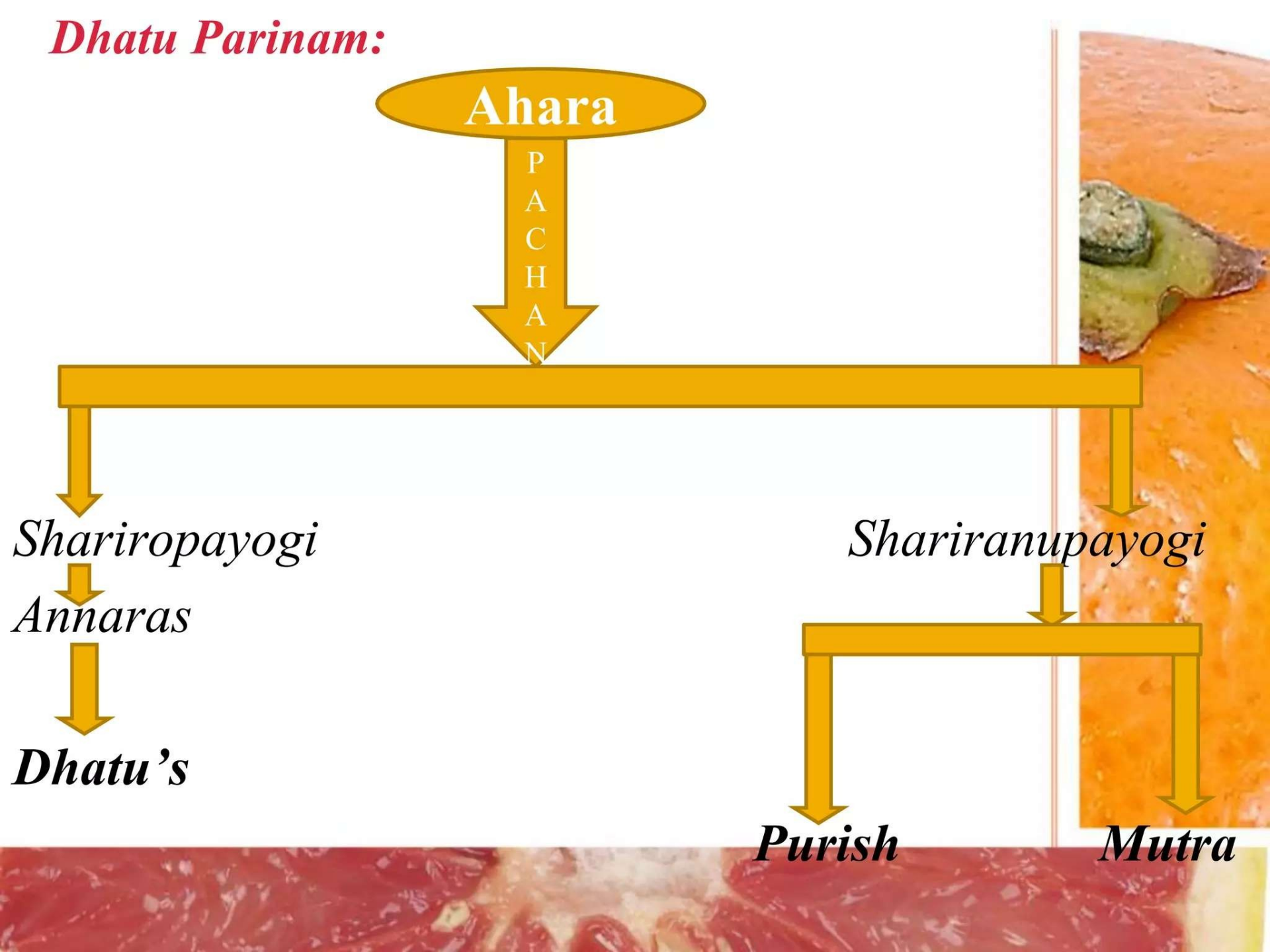
Annaras

Dhatu's

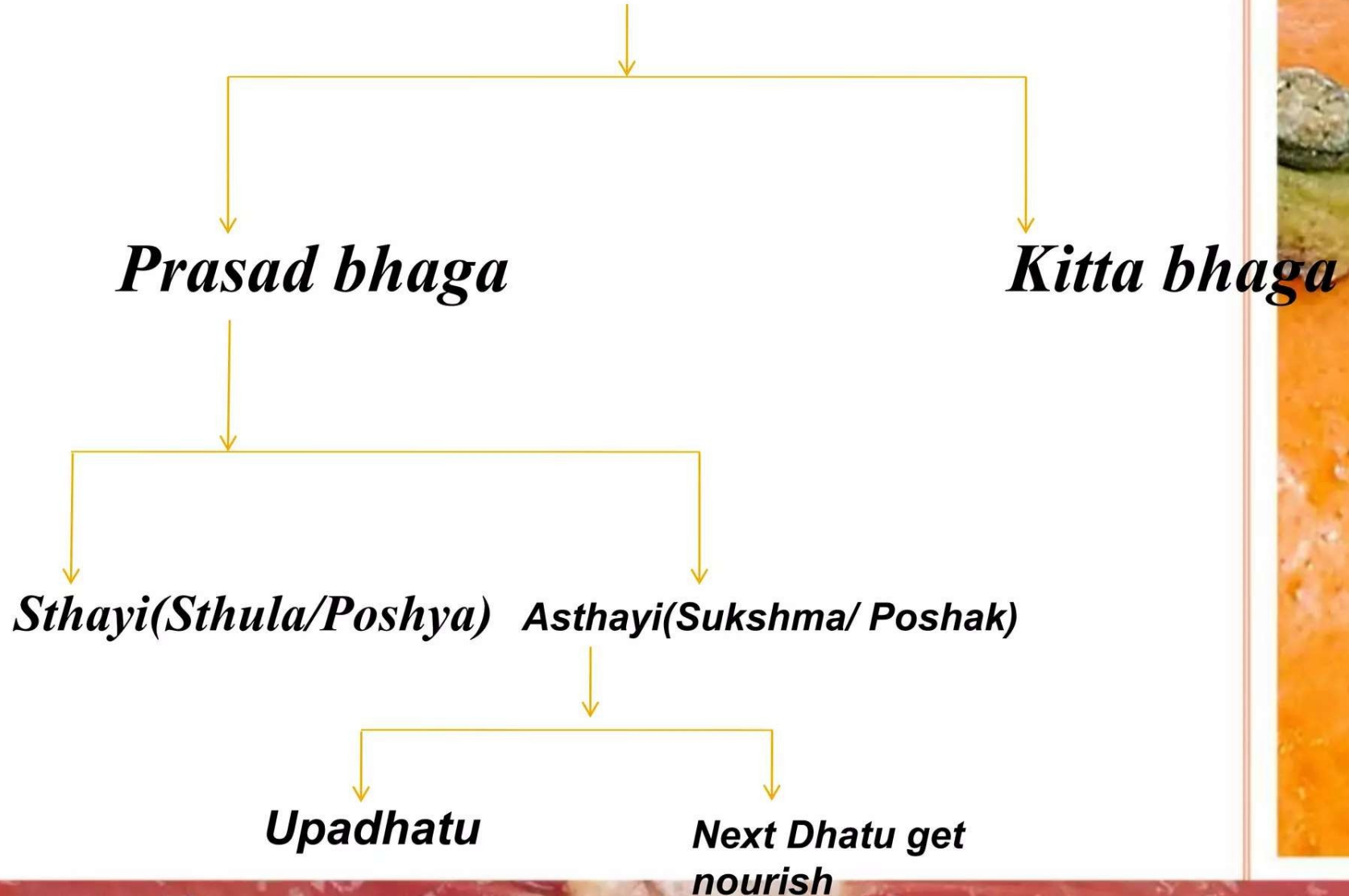
Shariranupayogi

Purish

Mutra



Dhatu



Dhatu Nirman and Poshan Krama :

- **Ksheer-dadhi Nyaya:**

(Whole conversion / Law of transformation)

- **Kedari-kulya Nyaya:**

(Sequential Conversion / Law of Transportation)

- **Khalekapot Nyaya:**

(Whole conversion but time taken
for conversion depends on sequence / **Selective Process**)

**Arundatta contributad Eka Kala Dhatu Poshan nyaya as 4th
nyaya**



Ksheer Dadhi Nyaya :

- Purva dhatu get convert into uttar dhatu.
- It is also called as,

Krama Parinam Paksha :

Sarvatma Parinam Paksha :

During this Process of nourishment there is a formation of Upadhatu and dhatu mala.

As below...



Kshir Dadhi Nyaya (Theory of Transformation)



रसाद्रक्तं ततो मांसं मांसन्भेदस्ततो ऽ स्थिच ।

अस्थनो मज्जाततः शुक्रं शुक्राद् गर्भः प्रसादजः ॥

च.चि.१५/१६

• Upadhatu :

रसात् स्तन्यो ततो रक्तम् असृजः कण्डराः सिराः ।

मांसात् वसा त्वचा षट् च, मेदसः स्नायुसंभवः ॥

च.चि.१५/१७

Dhatu	Upadhatu
Rasa	Stanya, Artava (Stree rakta)
Rakta	Kandara, Sira
Mamsa	Vasa, Shat twacha
Meda	Snayu
Asthi	-
Majja	-
Shukhra	-

Anna Mala: Mutra and Purish

Dhatu Mala: किट्टमन्नस्य विण्मूत्रं रसस्य तु कफो असृजः ।
पित्तं मांसस्य खमलो मलः स्वेदस्तु मेदसः॥
स्यात्किट्टं केशलोम अस्थ्नो मज्जाः स्नेहोअक्षिविट्त्वचाम्
॥(च.चि.१५)

Dhatu	Mala
Rasa	Kapha
Rakata	Pitta
Mamasa	Khamala
Meda	Sweda
Asthi	Kesha , Loma
Majja	Snehansha of akshi, vit and twacha
Shukra	-



Ahar

Pachakagni

Prasad(Annarasa)

Kitta of ahar (Purisha and Mutra)

Annarasa+rasagni

Prasadamsha of rasa dhatu

Kiitta (kapha)

Stula bhaga /
poshya rasa dhatu
does dharan

Siksha / poshak rasa dhatu
Does poshan of

Upadhatu(Stanya and artava)

**Raktasadharmi amasha
+
Raktagni**



According to acharya Charak, by Ksheerdadhi nyaya conversion of one dhatu into next dhatu, takes place in seven days. i.e. from rasa dhatu to shukra dhatu

सप्तभिर्देहधातारो धातवो द्विविधं पुनः ।

यथास्वमग्निभिः पाकं यान्ति किट्ट प्रसादवत् ।

च.चि.१५/१५

There is a difference of opinion regarding duration taken for dhatuparinam,
Some scholars says within 24 hrs and some others says 6 days.

According to sushruta, within 30 days

- *Time taken for dhatu Parinam:*

	धातु	चरक मते	सुश्रुत मते
१	रस	१ दिवस	१ दिवस
२	रक्त	२ दिवस	५ दिवस
३	मांस	३ दिवस	१० दिवस
४	मेद	४ दिवस	१५ दिवस
५	अस्थि	५ दिवस	२० दिवस
६	मज्जा	६ दिवस	२५ दिवस
७	शुक्र	७ दिवस	३० दिवस



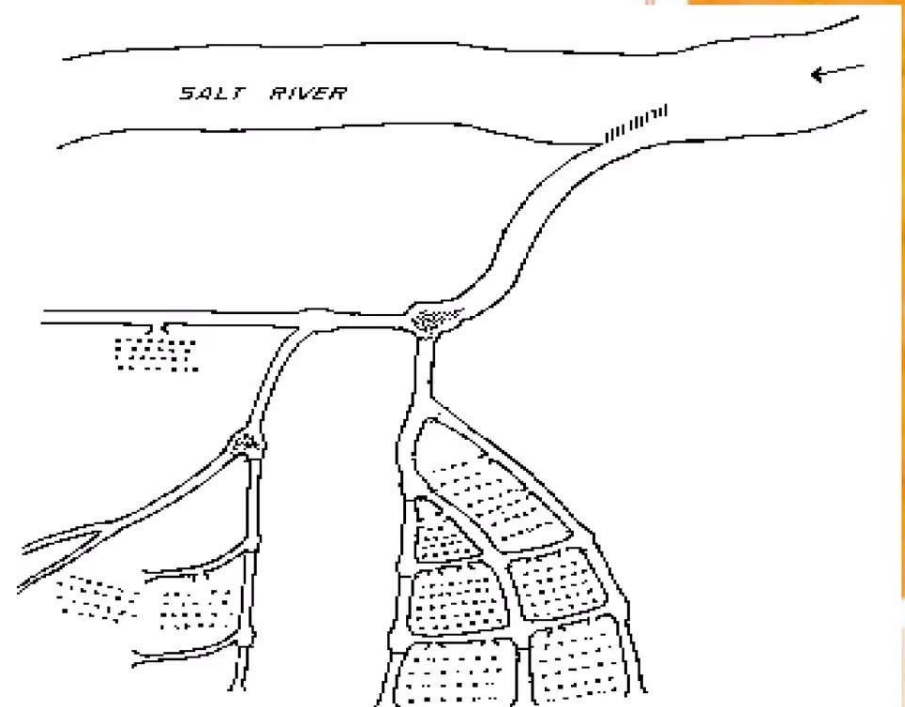
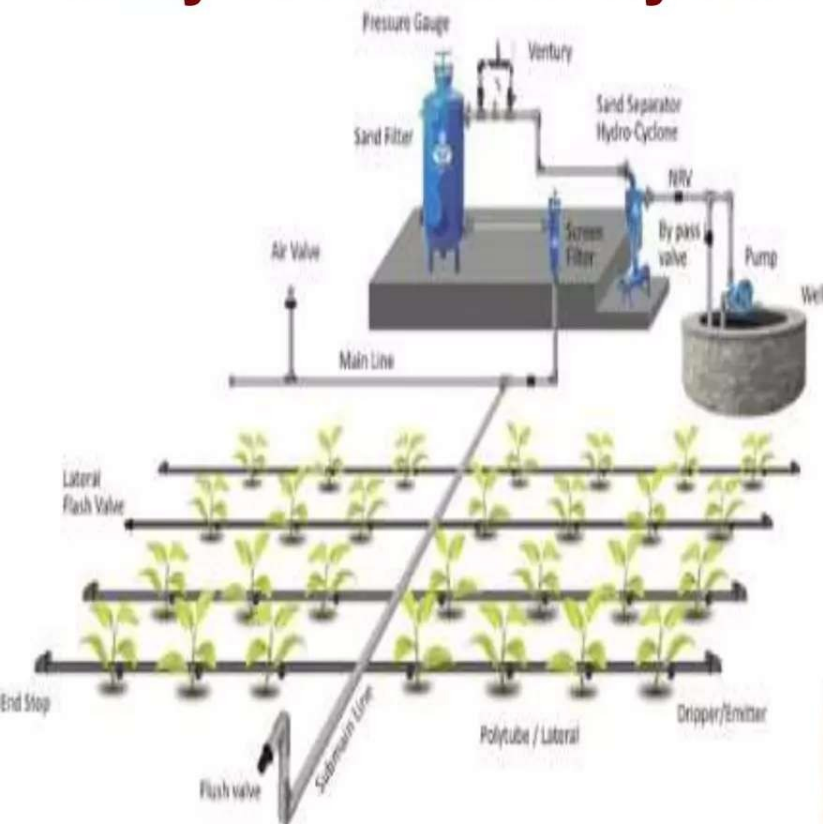
- *Chakrapani (commentator of charak) commented that, in certain prabhav pradhan dravyas this rule will not apply. Eg. Vajikaran, rasayan etc.*
- *This variation in duration also depends on individuals Agni (digestive power)*
 - i.e. in Mandagni – 1 month*
 - in Madhyamagni – 6 days*
 - in Tikshagni - within 1 day all dhatus get nourish.*



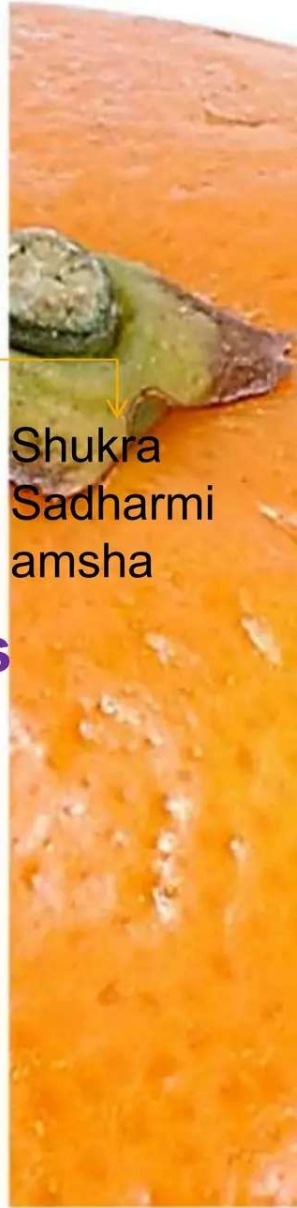
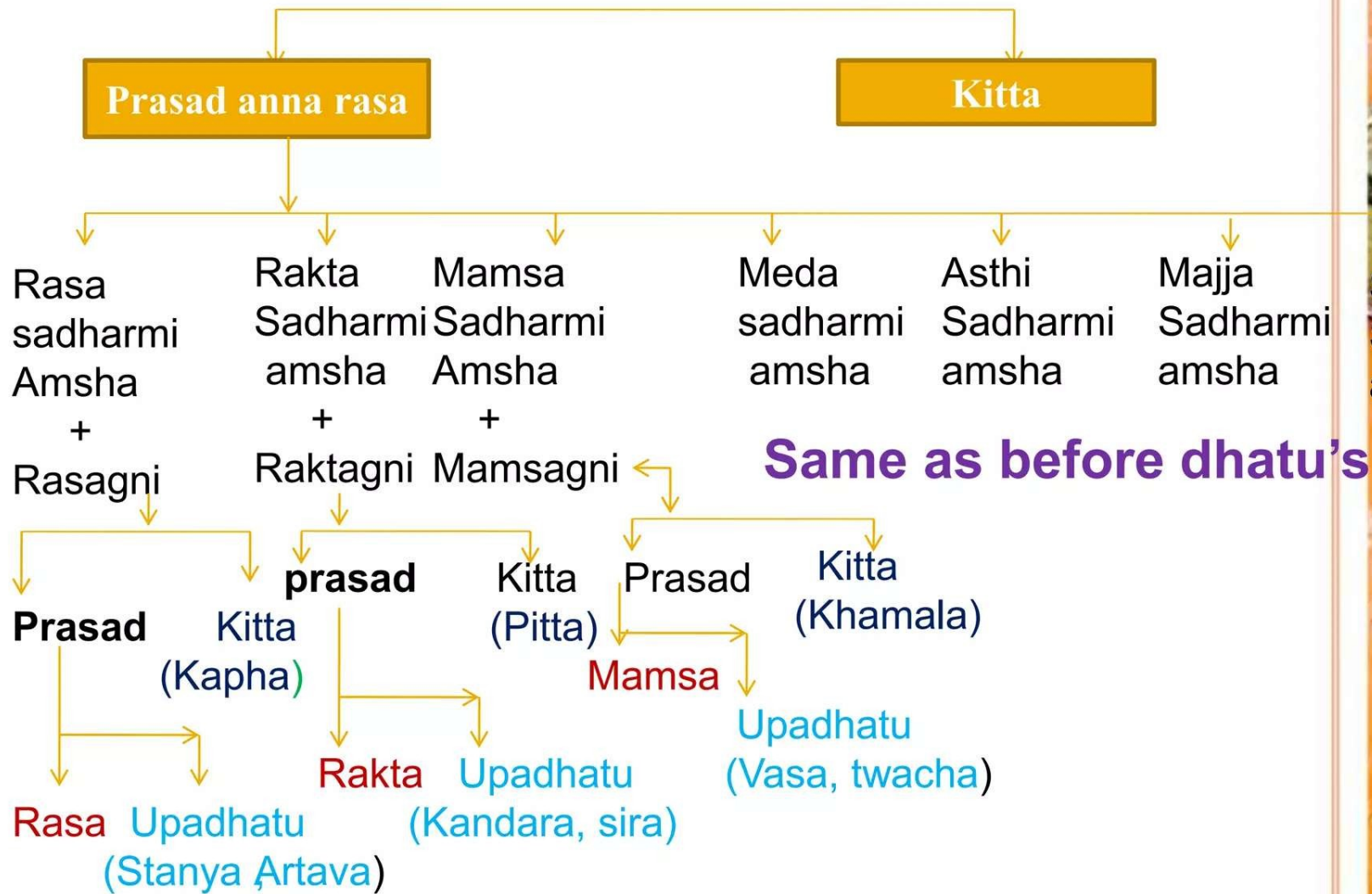
Kedar Kulya Nyaya – Theory of Transport System

Kedar - The field
Kulya - The Canal

The theory compares the nutrition transport system of the body to the canal system that irrigates the field.



Ahar+ Pachakagni



Khale kapot Nyaya (Theory of Selection)

Khala — the field wherein the grains are heaped

Kapot - Pigeon

The pigeons get their required quantity of grain and move to their original places. Likewise acc.to this theory, each dhatu will get its nourishment from ahar rasa. This theory explains that the dhatus take only their requirements from aharrasa and get nourished.

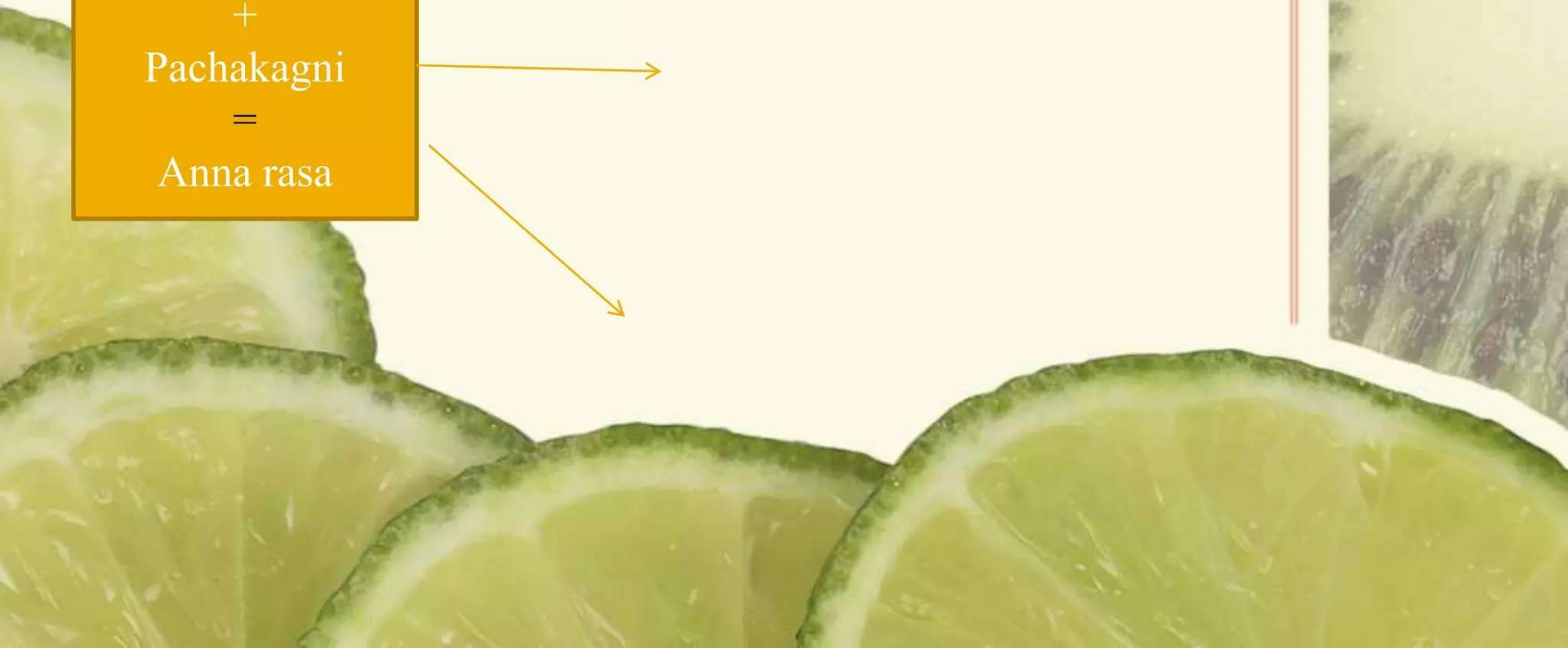


Ahara
+
Pachakagni
=
Anna rasa

Rasa sadharmi
amsha + Rasagni
In ahara

Prasad rasa → Upadhatu

Kitta kapha



Eka kal dhatu poshan nyaya :

This principle was propounded by Arunadatta commentator of vagbhata and by charak.

- आहाररसादेककालं सप्तसु धातु स्रोतः सु प्रवेशिताद् ।
रस रक्तादयो धतव उत्पद्यन्ते इति एककाल धातु
पोषण पक्षः ॥

As the Ahararasa percolates into all the srotases at a time uniformly, it can be presumed that all the Dhatus are nourished simultaneously without any time gap.

- स रस तु व्यानेन विक्षिप्तः सर्वान् धतुन् प्रतर्पयेत् ।(सु.सु.४६)
- व्यानेन रस धातुर्हि विक्षपोचित कर्मणा ।

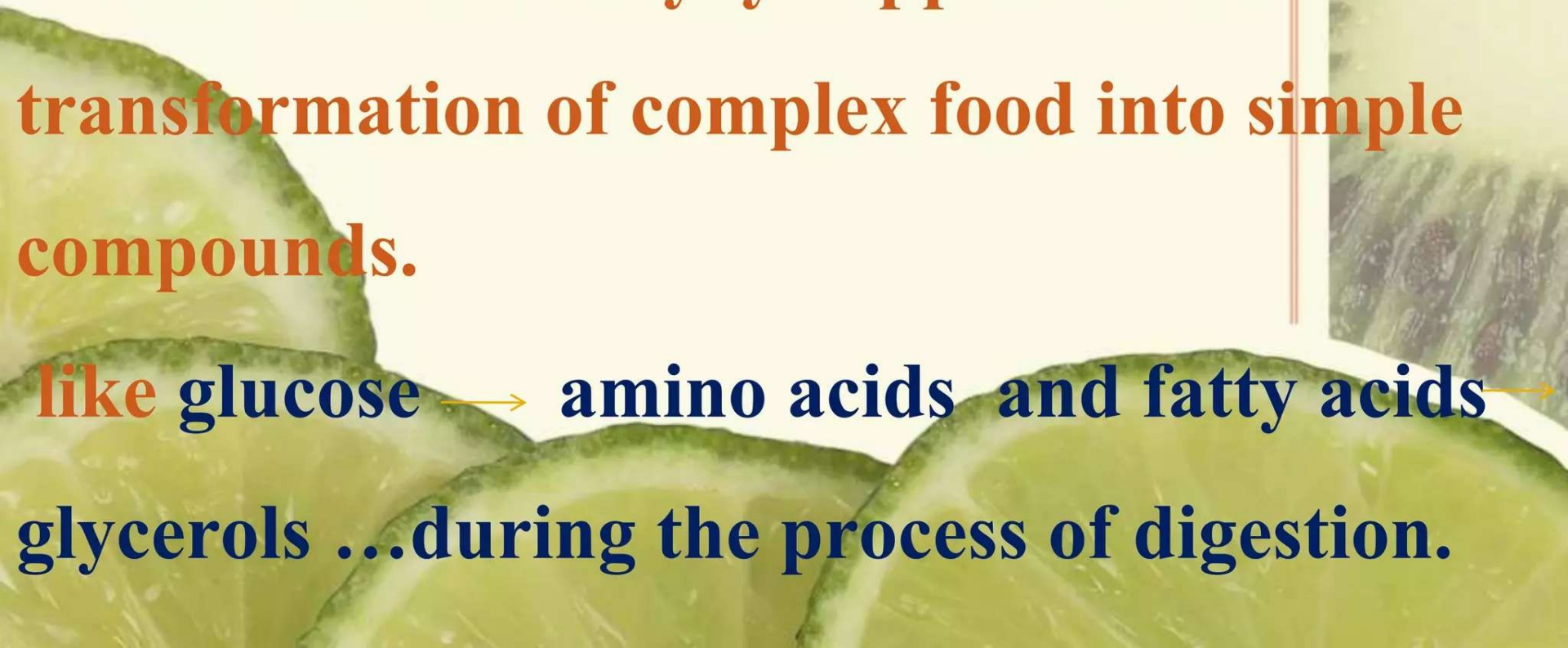
युगपत्सर्वतो अजस्रं देहे विक्षिप्यते सदा ॥ (च.चि.१५)

SAMNVAYA SIDDHANTA:

Which says that all the nyayas are correct in their respective contexts.

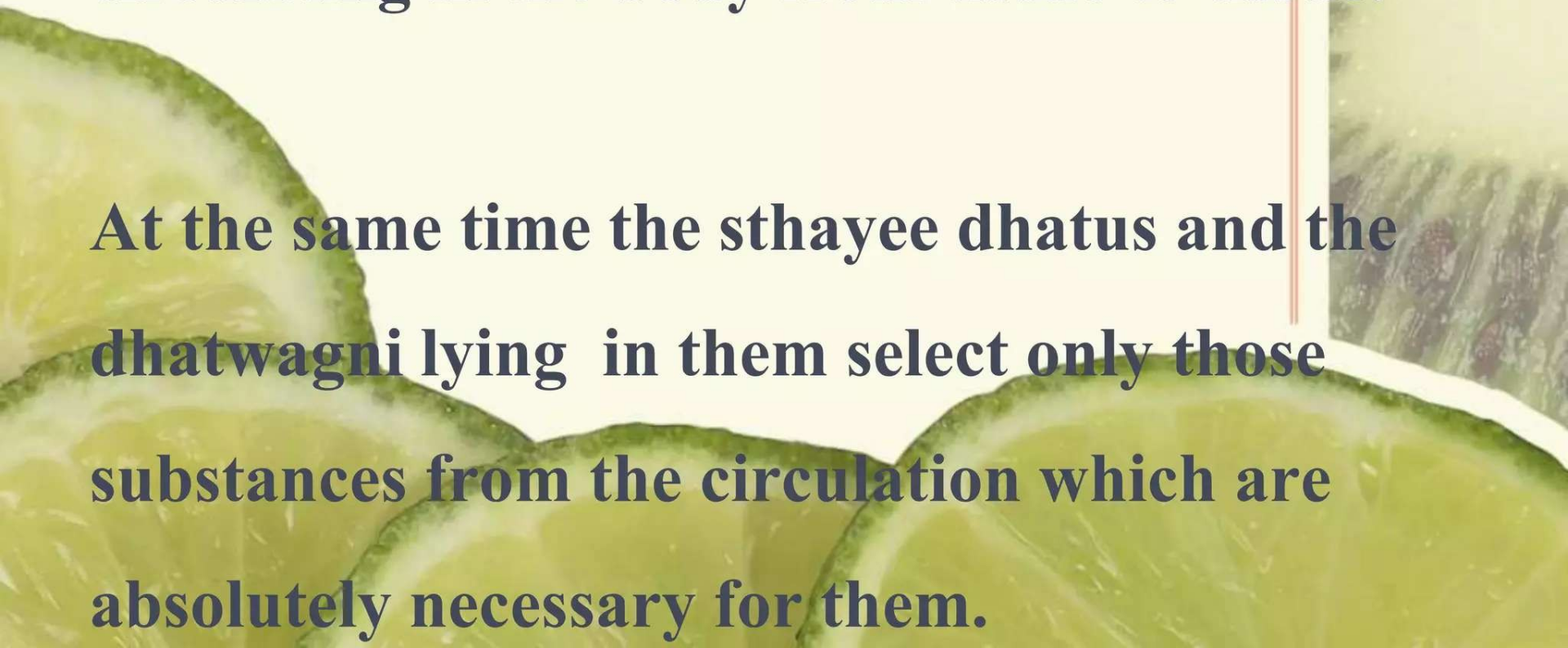
The ksheer dadhi nyaya applies to the transformation of complex food into simple compounds.

like glucose → amino acids and fatty acids → glycerols ...during the process of digestion.



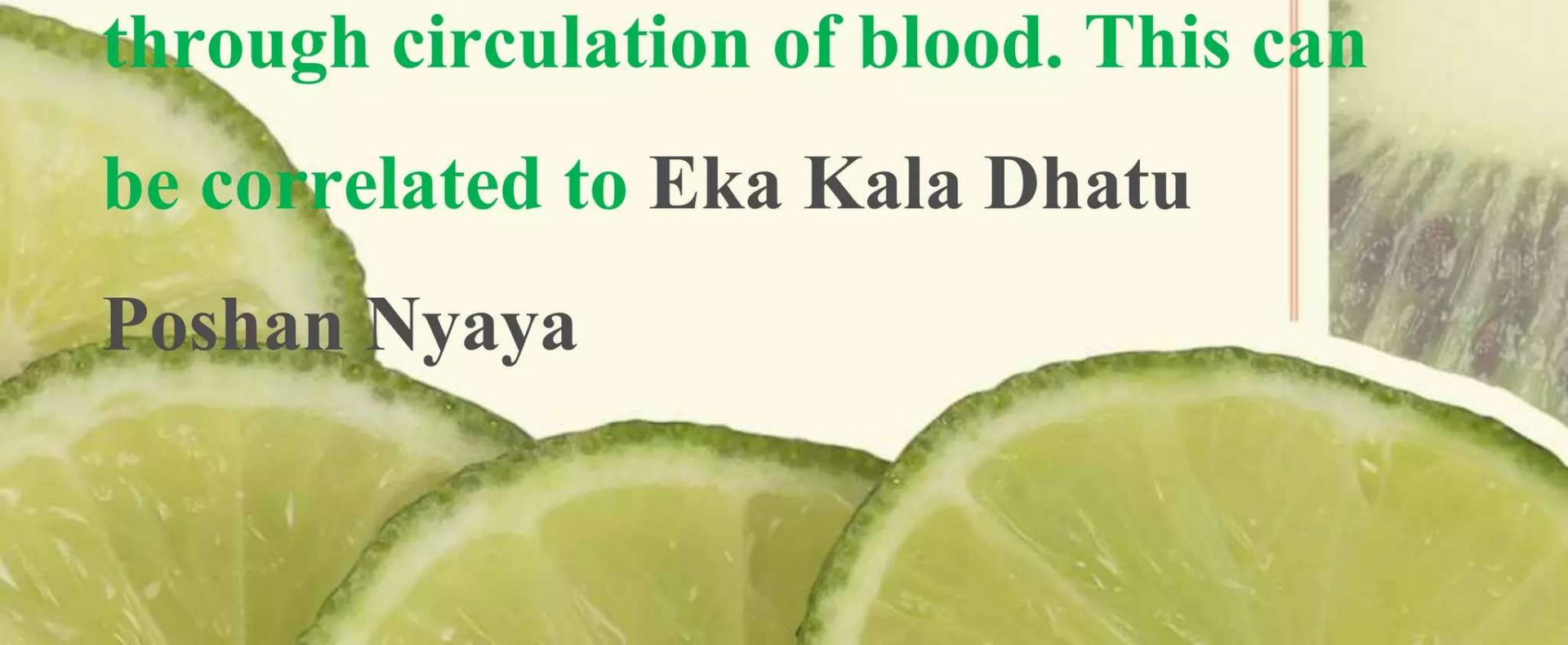
Kedar kulya nyaya also applies simultaneously since the end products of digestion are carried through ahara rasa circulating in the body from tissue to tissue.

At the same time the sthayee dhatus and the dhatwagni lying in them select only those substances from the circulation which are absolutely necessary for them.



Due to the tremendous speed of circulation all these process takes place simultaneously and miraculously through circulation of blood. This can be correlated to Eka Kala Dhatu

Poshan Nyaya



The background of the image is a soft-focus photograph of numerous pink flowers, likely cherry blossoms, with delicate petals and visible stamens. The flowers are scattered across the frame, creating a romantic and gentle atmosphere. The text 'Thank You' is centered over this background in a large, elegant, black cursive script. The word 'Thank' is on the top line, and 'You' is on the bottom line, with the letters flowing together in a classic calligraphic style.

Thank
You