A comprehensive guide to Dhatuposhana Nyayas

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ABSTRACT

Learning any Shastra by using its own learning methodologies helps to acquire the knowledge of that Shastra effortlessly. In Ayurveda Shastra Acharyas have used such methodologies to explain the concepts. Nyayas, Tantryukti, Tacchilyadi, Kalpanas etc. are the different tools of methodologies. Nyayas are those which take up a daily situation and explain the concepts of any Shastra. This makes the concept easily understandable even by low intellectual student. Dhatuposhana Nyayas are group of four Nyayas used to explain Dhatuposhana. These Nyayas help the reader to understand the hidden aspects in it. With the clear knowledge of Dhatuposhana Nyayas one can understand Dhatuposhana and understand its applicability. Hence an attempt has been made to understand the Dhatuposhana Nyayas and its applicability.

Key words: Dhatuposhana, Nyaya, Ksheera Dadhi, Kedara Kulya, Kale Kapota, Eka Kala Dhatuposhana.

INTRODUCTION

Nyaya is defined as “an expression of general truth or principle.” In Ayurveda, Nyayas are those tools of learning methodology like Tantryukti, Tacchilyadi, Kalpanas etc. which are used for understanding various contexts. Nyayas capture a situation of life and use it to explain a context with the help of examples to understand hidden concepts clearly. Nyayas are mainly quoted by the commentators to explain the complicated Shlokas and to convey the hidden meaning easily. Dhatuposhana Nyayas are such Nyayas used in Ayurveda Shashtra to understand the formation of Dhatus and their nourishment.

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Submission Date: 13/11/2023        Accepted Date: 21/12/2023

AIMS AND OBJECTIVES

Aim
To understand Dhatuposhana Nyayas and their applicability.

Objective
To review Dhatuposhana Nyayas and to understand their applicability

MATERIALS AND METHODS

Relevant data is collected from Ayurvedic literature.

REVIEW OF LITERATURE

Nirukti
Niyamena Iyate Iti Nyayaha¹¹ - A conclusive statement is called as Nyaya.

Yukti Moolaka Drushtanta Visheshaha Nyayaha¹² - Through logic a context is understood with the help of an illustration.

Synonyms - Upaya, Nirmaya, Yathartha Darshana,
Yukti, Niyama, Yojana.¹³
Types of Nyaya

<table>
<thead>
<tr>
<th>Loukika</th>
<th>Shastriya</th>
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</thead>
<tbody>
<tr>
<td>These are normally used by the common people in day today life.</td>
<td>Used in scientific treatises to understand the concept</td>
</tr>
<tr>
<td>Usually seen in Nataka, Kavya</td>
<td>Used in Shastra</td>
</tr>
<tr>
<td>Ex: Kaakadanta Pareeksha Nyaya</td>
<td>Ex: Khale Kapota Nyaya, Kedara Kulya Nyaya, etc.</td>
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Steps involved in understanding of Nyaya

Four steps are involved in understanding Nyaya. They are Padartha Jnana - word meaning, Prakriya Jnana - Phenomenon, Sandarbha - Context, Yukti - Interpretation.

**Dhatuposhana**

Body comprises of seven Dhatus- Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra. These Dhatus are nourished with Ahara Rasa which is formed by the food that is ingested and digested. Acharya Charaka has explained it with the help of four Dhatuposhana Nyayas namely Ksheera Dadhi Nyaya, Khale Kapota Nyaya, Kedara Kulya Nyaya, Eka Kala Dhatu Poshana Nyaya.

**Dhatuposhana Nyaya**

1. **Ksheera Dadhi Nyaya-**

   **Padartha Jnana** - Ksheera - milk, Dadhi - curd

   **Prakriya Jnana** - Nyaya shows the conversion of Ksheera into Dadhi, next into Takra and from Takra to Navaneeta then into Ghrita and lastly into Ghritamanda.

   **Sandarbha**
   
   “Rasaadraaktam Tato Mamsam Mamsanmedastato Asthi Ca. Asthno Majja Tataka Shukram Shukradgarbham Prasaadajaha”

   Transformation of one Dhatu into another Dhatu in sequential order by the activity of the respective Dhatwagni.

   **Anna Rasa**
   
   ↓

   **Rasa**
   
   ↓

   **Rakta**
   
   ↓

   **Mamsa**
   
   ↓

   **Meda**
   
   ↓

   **Asthi**
   
   ↓

   **Majja**
   
   ↓

   **Shukra**

   **Yukti** - As like the conversion of Ksheera into Dadhi, the concept of conversion of Dhatu from rasa to Rakta continued till Shukra Dhatu by the activity of respective Agni has been explained. Here, conversion of Ksheera into Dadhi is an example to make understand the formation of Dhatu.

2. **Kedarakulya Nyaya**

   **Padartha Jnana** - Kedara - paddy field, Kulya - canal

   **Prakriya Jnana** - The water that is flowing in the Kulya first irrigates the nearest field after supplying the requisite amount of water to the field, it flows on to the next field and this process goes on.

   **Sandarbha** - Uttarottara Dhatu Poshana has been explained. After completion of Rasa Pushti Rakta Pushti happens and in the same way the next Dhatu Poshana is seen.

   Garbhasya Nabhou Matushca Hrudi Nadi Nibadhyate. Yayaa Sa Pushtimaapnoti Kedara Iva Kulyaayaa - Nadi connects the umbilicus of the foetus and the heart of mother from which foetus derives nourishment just like a field from canal.

   **Yukti** - As like the first field absorbs the Sukshma Bhaga and the other one i.e. Sthula Bhaga flows on to nourish the further fields. It gives the clear denotation that
after proper channelized digestion of Ahara with the help of Jatharagni, converts it into Prasada Bhaga and Kitta Bhaga.

The Prasada Bhaga of Ahara enters the Dhatuvaha Srotas and nourishes the first Dhatu and then moves to further Dhatus.

3. **Khalekapota Nyaya**

**Padartha Jnana** - Khale - Fields where grains are heaped after cutting crop, Kapota - pigeon

**Prakriya Jnana** - The pigeons come from different directions and distances to collect the paddy and then fly away to their respective places of dwelling.

**Sandarbha**

Rasa does the Poshana of all Dhatus. Anna Rasa after Paaka reaches Dhatu Rupa Rasa and does the Poshana of Rasa Dhatu. This Rasa Dhatu does the Poshana of all Dhatus.

Anna Rasa through different Dhatu Margas do the Poshana of all Dhatus. There is no relation between one Dhatu Poshaka Rasa Bhaga with other Dhatu Poshaka Rasa Bhaga. The Poshaka Rasa Marga for every Dhatu is different.[9]

**Yukti** - This Nyaya refers to selection of individual items of requirements by the individual Dhatwagnis from the same pool of Ahara Rasa which contain all the nutrient principles just as Kapotas coming from different directions and distances to the heap of paddy.

4. **Eka Kala Dhatuposhana Nyaya**

**Padartha Jnana** - Eka Kala - simultaneously

**Prakriya Jnana** - Ahara Rasa nourishes all the Dhatus at once.

**Sandarbha** - Arunadatta has explained the Ahara Rasa percolates into all the Dhatuvaha Srotas simultaneously.[10]

**Yukti**

This Nyaya explains that the Ahara Rasa nourishes all the Dhatus of the body simultaneously by entering Srotas of that Dhatu.

‘Yugapat- Ekakaalam, Vyaaanena Raso Dehe Vikshipyate’ - With the help of Vyana Vayu, Ahara Rasa nourishes all Dhatus at a time without interruption.

**Schematic representation of Dhatuposhana Nyayas**

**Discussion**

**Application of Ksheera Dadhi Nyaya**

- **Sadhyasadhya of Dhatugata Jwara**

In Sadhyaasadhyatwa of Dhatu Gata Jwara we can understand the Formation of Dushita Dhatu by applying Ksheera Dadhi Nyaya. Here Dushana happens one after the other Dhatu like Dhatu Poshana.

Rasa, Rakta, Mamsa, Meda Dhatugata Jwara - Sadhya

Asthi, Majja Dhatugata Jwara - Kricchrasadhya

Shukragata Jwara - Asadhya

Here it can be understood that in Rasa, Rakta, Mamsa and Meda Dhatugata Jwara Dushti has occurred till Medao Dhatu i.e., minimum number of Dhatus are involved and it could be easily treatable, hence they are Sadhya.

When Asthi and Majja Dhatus are involved, it means that Dushti is from Rasa to Majja and number of Dhatus involved is more, hence it is said to be Kricchrasadhya.

When Shukra is involved, it means that Dushti is from Rasa to Shukra and all the Dhatus are involved. Hence it is said to be Asadhya.

- **In Rajayakshma**

Ksheera Dadhi Nyaya explains the pathology of Rajayakshma where due to obstruction in Rakta, Mamsa Dhatu Kshaya occurs. According to Ksheera Dadhi Nyaya, Dhatu Poshana occurs one after the other, in the similar way when obstruction is present in
Rakta further Dhatu Poshana may not happen and Mamsa Dhatu Kshaya can be observed.

Application of Kedara Kulya Nyaya

Vrushya Yoga- Due to Prabhava of Dravya, it reaches Shukra Dhatu. Saadharmya Amsha of Shukra in Vrushya Yoga does the Poshana of Shukra Dhatu.

Application of Khale Kapota Nyaya

- Vishama Jwara - Affected Dhatushakaka Rasa Bhaga does the Dushana of only Dhatus which are nourished by it.
- Rakta Kshaya Lakshana - Amla Sheetaparadhanaa is one of the Rakta Kshaya Lakshana which means craving for Amla Dravyas. This highlights the application of Khale Kapota Nyaya as Rakta Kshaya has happened and it produces such Lakshanas symbolizing the requirement of Rakta Poshana.
- Mamsa Rasa Basti - Type of Niruhabasti which causes Mamsa Pushhti. Here due to Samanya Siddhanta, Mamsa Rasa due to its Gunas similar to Mamsa Dhatu does the Poshana of Mamsa Dhatu.
- Accha Tarpana, Ghana Tarpana - In Asamyak Shodhana Karma it replenishes Rasa Dhatu immediately. It is also helpful in Kaphanubandhajanyaa Urdhwa Raktapitta.
- nikta, Raktabasti - In Jeevaadana Chikitsa these are used as they do Rakta Poshana immediately.
- Raktuatsisara Chikitsa - Raktabasti is used to do Rakta Poshana in Rakta Atisara Rogi as there is immediate requirement of Rakta Poshana due to its Kshaya.
- Shukra, Mamsavardhaka Basti Prayoga do immediate replenishment of Shukra and Mamsa immediately whenever required.
- Vrushya Basti, Balavardhaka Basti, Baladi Yapanabasti, Chatusneha Anuvasana Basti can be used in chikitsa as they do immediate replenishment of required Dhatus.

Application of Ekakala Dhatu Poshana Nyaya

Due to Prabhava of Vrushya Dravya, Shukra and other Dhatus’ Poshana happens at once.

While explaining about Vajeekarana, Vrushya Bastis like Drakshadi Niruha Basti and Eranda Muladi Yapana Basti are mentioned in which all the Dhatus are simultaneously getting Poshana.

Limitations of Ksheera Dadhi Nyaya

According to this Nyaya, the whole Rasa Dhatu is converted into Rakta, entire Rakta into Mamsa and so on upto Shukra Dhatu on 7th or 30th day. If Rasa Dhatu is defective all Dhatus next to it will be defective as they are formed from Rasa. This Nyaya cannot be applied in all contexts.

Ex: Medovridhii may not essentially lead to Asthi Vridhii.

Reasons for acceptance of Ksheera Dadhi Nyaya

Formation of Dhatus takes place serially just as milk is serially transformed into curd, butter, ghee. Ksheera Dadhi Nyaya explains about the difference among the Dhatus. As milk, curd, butter, ghee are different from each other, Dhatus are different from each other and this process is irreversible as it is caused due the activity of Dhatwagnii.

The Dhatus are divided into three parts - Sthulamsha, Sukshmamsha and Malamsha during transformation.

Reasons for Acceptance of Kedara Kulya Nyaya

This Nyaya explains sequence of Dhatuposhana. By this Nyaya, action of milk on Shukra can be explained.

Reasons for Acceptance of Khale Kapota Nyaya

Auto regulation mechanism is explained in Khale Kapota Nyaya. For ex: hungry birds stop eating when they are satisfied. Similarly, every Dhatu can identify its requirement.

It is not necessary that vitiated Rasa Dhatu should lead to vitiated Dhatus because there is no relation between one Dhatu Poshaka Rasa Bhaga with other Dhatu Poshaka Rasa Bhaga. The Poshaka Rasa Marga for every Dhatu is different.

Importance of Dhatuposhana Nyayas-

- To understand formation and nourishment of different Dhatus.
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ISSN: 2456-3110

REVIEW ARTICLE January 2024

- To understand pathology of diseases.
- Helps in understanding of action of Dravyas.
- The phases involved in Poshana of Dhatus are understood with clarity.

CONCLUSION

Dhatu Poshana Nyaya’s clarify complete process of Dhatuposhana clearly by considering all Nyaya’s as phases. Ksheera Dadhi Nyaya explains the Pushti of all Dhatus by Rasayana Dravyas due to its Karma. Khale Kapota Nyaya explanation holds good for Tarpanadi Krama, Jeevaadana Cikitsa, Raktaatisaara Cikitsa, Raktabasti. Pathology of diseases and action of Dravyas can be understood by Nyaya’s. Action of Vajeerakarana Dravyas can be understood by Eka Kala Dhatu Poshana Nyaya.

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How to cite this article: Sowbhagya Kumbar, Sri Nagesh K.A. A comprehensive guide to Dhatuposhana Nyayas. J Ayurveda Integr Med Sci 2024;1:117-121. http://dx.doi.org/10.21760/jaims.9.1.6

Source of Support: Nil, Conflict of Interest: None declared.