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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*, *Tantrayukti*, *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 *Tantrayukti*, *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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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 Nyayaha^[1] - A conclusive statement is called as *Nyaya*.

Yukti Moolaka Drushtanta Visheshaha Nyayaha^[2] - Through logic a context is understood with the help of an illustration.

Synonyms - *Upaya, Nirnaya, Yathartha Darshana, Yukti, Niyama, Yojana*.^[3]

Types of Nyaya^[4]

<i>Loukika</i>	<i>Shastriya</i>
These are normally used by the common people in day today life.	Used in scientific treatises to understand the concept
Usually seen in <i>Nataka</i> , <i>Kavya</i>	Used in <i>Shastra</i>
Ex: <i>Kaakadanta Pareeksha Nyaya</i>	Ex: <i>Khale Kapota Nyaya</i> , <i>Kedara Kulya Nyaya</i> , etc.

Steps involved in understanding of Nyaya^[5]

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 *Dhatu*- *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja* and *Shukra*. These *Dhatu* 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

'*Rasaadraktam Tato Mamsam Mamsanmedastato Asthi Ca. Asthno Majja Tataha Shukram Shukradgarbham Prasaadajaha*'^[6]

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.^[7]

Garbhasya Nabhou Matushca Hrudi Nadi Nibadhyate. Yayaa Sa Pushtimaapnoti Kedara Iva Kulyayaa - Nadi connects the umbilicus of the foetus and the heart of mother from which foetus derives nourishment just like a field from canal.^[8]

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 *Dhatu*s.

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

Anna Rasa through different *Dhatu Margas* do the *Poshana* of all *Dhatu*s. 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 *Dhatu*s at once.

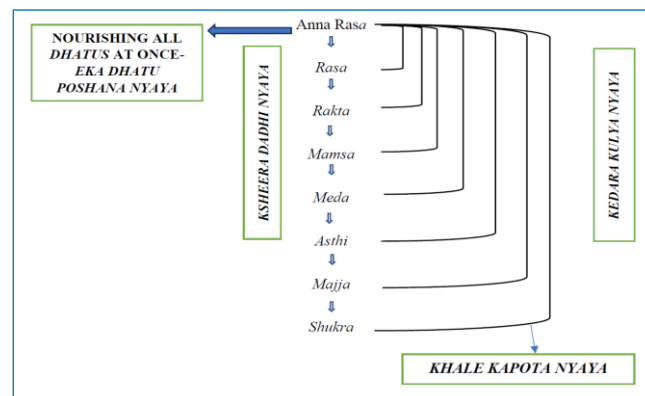
Sandarbha - *Arunadatta* has explained the *Ahara Rasa* percolates into all the *Dhatuvaha Srotas* simultaneously.^[10]

Yukti

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

'*Yugapat- Ekakalam, Vyaanena Raso Dehe Vikshipyate*' - With the help of *Vyana Vayu*, *Ahara Rasa* nourishes all *Dhatu*s at a time without interruption.

Schematic representation of Dhatuposhana Nyayas



DISCUSSION

Application of Ksheera Dadhi Nyaya

▪ Saadhyasadhyata of Dhatugata Jwara

In *Sadhyaasadhyatwa* of *Dhatu Gata Jwara* we can understand the Formation of *Dushita Dhatu*s 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 - *Krichrasadhya*

Shukragata Jwara - *Asadhya*

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

When *Asthi* and *Majja Dhatu*s are involved, it means that *Dushti* is from *Rasa* to *Majja* and number of *Dhatu*s involved is more, hence it is said to be *Krichrasadhya*.

When *Shukra* is involved, it means that *Dushti* is from *Rasa* to *Shukra* and all the *Dhatu*s 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 *Khseera 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 *Dhatuposhaka Rasa Bhaga* does the *Dushana* of only *Dhatu*s which are nourished by it.
- *Rakta Kshaya Lakshana* - *Amla Sheetaparthanaa* 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 Pushti*. 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 *Kaphanubandhajanya Urdhwaga Raktapitta*.
- *Raktapana, Raktabasti* - in *Jeevaadana Chikitsa* these are used as they do *Rakta Poshana* immediately.
- *Raktaatisara 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 *Dhatu*s.

Application of *Ekakala Dhatu Poshana Nyaya*

Due to *Prabhava* of *Vrushya Dravya*, *Shukra* and other *Dhatu*s' *Poshana* happens at once.

While explaining about *Vajeekarana*, *Vrushya Basti* like *Drakshadi Niruha Basti* and *Eranda Muladi Yapan Basti* are mentioned in which all the *Dhatu*s 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 *Dhatu*s next to it will be defective as they are formed from *Rasa*. This *Nyaya* cannot be applied in all contexts.

Ex: *Medovridhi* may not essentially lead to *Asthi Vriddhi*.

Reasons for acceptance of *Ksheera Dadhi Nyaya*

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

The *Dhatu*s 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 *Dhatu*s 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 *Dhatu*s.

- To understand pathology of diseases.
- Helps in understanding of action of *Dravyas*.
- The phases involved in *Poshana* of *Dhatu*s 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 *Dhatu*s 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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