

The clinical aspect of Dhatu

Yadav MK^{1*}, Bhardwaj V²


DOI:10.21760/jaims.10.3.48

^{1*} Mukesh Kumar Yadav, Post Graduate Scholar, Department of Kriya Sharia, Govt NPA Ayurvedic College, Raipur, Chhattisgarh, India.

² Vinay Bhardwaj, Reader, Department of Kriya Sharia, Govt NPA Ayurvedic College, Raipur, Chhattisgarh, India.

The main components of human body are - Dosha, Dhatu and Mala. Dhatus facilitate movement, nourish the blood, and provide muscle cover for overall strength, flexibility, and smooth functioning of the body. Ayurveda has considered Jara or Vardhakya as a natural and inevitable process as well as a Swabhavajavyadhi (Natural disease). The study of the difficulties of animal ageing, particularly human ageing and old age, is referred to as geriatric (Gerontology) and geriatric (Geriatrics). Every substance in the world, both inanimate and alive, is ancient and ageing. Proper diet, exercise and lifestyle can create a balance among these three subtle essences, ensuring long life. In Ayurveda there are so many diet and regimen which can stabilize the condition of aging. By adopting some healthy lifestyle we can balance the state of Dhatus in the aging. As there are 7 Dhatus in the body, we can give different therapeutic procedure to enhance the Dhatus.

Keywords: Jara, Geriatric, lifestyle, diet

Corresponding Author	How to Cite this Article	To Browse
Mukesh Kumar Yadav, Post Graduate Scholar, Department of Kriya Sharia, Govt NPA Ayurvedic College, Raipur, Chhattisgarh, India. Email: mukeshyadav91279@gmail.com	Yadav MK, Bhardwaj V, The clinical aspect of Dhatu . J Ayu Int Med Sci. 2025;10(3):321-325. Available From https://jaims.in/jaims/article/view/4481/	

Manuscript Received
2025-02-12

Review Round 1
2025-02-27

Review Round 2
2025-03-07

Review Round 3
2025-03-17

Accepted
2025-03-27

Conflict of Interest
None

Funding
Nil

Ethical Approval
Not required

Plagiarism X-checker
12.65

Note



© 2025 by Yadav MK, Bhardwaj V and Published by Maharshi Charaka Ayurveda Organization. This is an Open Access article licensed under a Creative Commons Attribution 4.0 International License <https://creativecommons.org/licenses/by/4.0/> unported [CC BY 4.0].



Introduction

Human physiology depends on balanced state of *Dosha*, *Dhatu* and *Mala*. *Dhatu*s can be called as the stabilizing pillars of the body. Tissues are referred to as *Dhatu*s in Ayurveda, and there are seven varieties of *Dhatu*s. They are nourished by the food we eat and play a number of tasks in the body. *Dhatu*s impart *Ojas*, or vigour, vitality, and emotional stability to the body, allowing it to do normal tasks. They are the result of the digestion and metabolism of food.

Formation of new *Dhatu*s & destruction of old one is a continuous process. During childhood rate of tissue formation is rapid while in old age rate of tissue destruction is more. Tissues are replenished by food, air and water. Ingested food undergoes transformation. The process of transformation of food is called as *Pachan*. *Dhatu*s receive *Aahar Rasa*, which is pumped and propelled from heart to various channels. Nutrients of each *Dhatu*s undergo further transformation. For formation of each *Dhatu*s a separate *Dhatuagni* is required. There are 7 *Dhatuagni* for seven *Dhatu*s.

Main functions of *Dhatu*

- Gratification
- Maintenance of life
- To cover various organs
- Lubrication
- To support
- To fill the bony cavity
- Reproduction

Rasa Dhatu

Prinana and *Raktapushti* are the main function of *Rasa Dhatu*s. *Prinana* means to provide enough Fluids to all the cells in the body.

Functions of *Rasa*

Tarpana, *Dharana*, *Yapana*, *Snehana*, *Avasthambhana*, *Tushti* of *Dosha*, *Dhatu Updhatu*, *Avayavas* and *Malas*. As per modern aspect, *Rasa* can correlate with ICF & ECF.

Rasa Kshaya Lakshanas

Dhatuapachaya, *Hrudakampa*, *Hrudadrava*, *Hrudashola*, *Shoonyata*, *Trishna*, *Karshya* etc.

They are seen in old age persons. So, for betterment of *Rasa Dhatukhaya* we should advise many things.

Improving *Rasa Dhatu* means improving the body nutrition and nourishment this can be achieved by-

- High quality foods: *Shadarasatmaka Ahara*, food having right mix of carbohydrates, minerals, vitamins, proteins, fats, salt, water, prepared fresh and hot.
- Good digestive strength: not all people who take nourishing foods have good quality of *Rasa Dhatu*, but they should have good digestive power too, which is called *Agni* in Ayurveda.
- Disciplined lifestyle: good sleep, not intake of food or drink without hunger and thirst, meditation etc.

Rakta Dhatu

Raktadhatu is support of life. Without *Rakta* there is no life.

Functions of *Raktadhatu*

During the contraction of *Mamsadhatu*, it needs more and more *Prana*, which *Raktadhatu* provides to it. Hence, disorder to *Raktadhatu* can also affect nourishment and function of *Mamsa Dhatu*.

Ojo Vriddhikar is one of the *Karma* of *Rakta Dhatu*. It increases *Oja* in the body and protects it from different diseases. (*Arunadatta*)

Raktakshaya Lakshana

Parushta (roughness), *Shputita* (crackles), *Mlana* (dullness), *Twakarushta* (roughness of skin) and Skin related diseases, looseness of the veins (emptiness of blood vessels) and at last *Mrityu* (death) lack of blood tissue can cause anemia too.

To improve blood tissues, we can advise Goat milk (*Ajaksheera*), *Sarsaparilla*, Kashmiri fruits as in which have white teak, *Guduchi*, etc. in daily diet and avoid *Pitta Vardhaka Ahara*

Mamsa Dhatu

Normal functions of *Mamsa Dhatu* are assessed by examination of different muscle actions such as - flexion (*Akunchana*), extension (*Prasarana*), abduction (*Utkshepana*), adduction (*Apakshepana*) and circumduction (*Chakra gati*) *Mamsadhatu* is known for its pure quality of stability (*Sthirata*).

Function of Mamsadhatu

Skin is *Updhatu* of *Mamsa* which covers whole body and protect the body from infection.

Mamsa Kshaya Lakshana

Decrease in circumference and skinfold thickness of hips, neck and belly due to loss of the Muscle mass, wasting of buttocks, cheeks, penis, thighs, chest, axillae, calves, Dryness, Pricking Pain, Debility, Fatigue, Decreased tone of blood vessels especially in the arterial walls. [Cha.Su.17/65] It is not only about external muscles, but in *Jaravastha*, internal muscles also become weak. Thus, incontinence of urine, rectal prolepsis, vaginal prolepsis, varicose veins etc. are seen.

For improving *Mamsadhatu*, diet and regimen homologues to *Mamsadhatu* is advised, for Example, wheat, meat, fish etc.

Daytime sleep is advised. Specific physical exercise is intended towards bringing stability (in body) and an increase in strength. It can decrease the morbidities and improve the functions of *Agni*. [Cha.su.7/31]

Current researches recognized exercise as a primary strategy to control hyperglycemic disorders, Also it induces a coordinated immune-neuro-endocrine response that acutely modulates Cardiovascular, respiratory, and muscle functions and the immune response to exercise are widely dependent on the intensity and volume. Massage with *Mahanarayantaila*, *Dhanvantartaila*, *Mahamashataila* is advised.

Medo Dhatu

Meda is unctuous like ghee. The person endowed with best quality of *Meda Dhatu* has significant unctuousness specifically in Complexion, voice, eyes, hair, skin hair, nails, teeth, lips, urine and feces. This indicates wealth, Power, happiness, enjoyment, charity, simplicity and delicacy in dealings. (Cha.Vi.8/106)

Medodhatu is affected by the sedentary lifestyle including lack of physical exercise, daytime sleep, excessive consumption of fatty food, and alcoholic drinks.

Function of Medodhatu

It gives shape to the body, provides energy, keeps the viscera in position, etc.

Medo Kshaya Lakshana

Loss of sensation in waist region, enlargement of spleen, emaciation of body, etc. Cracking sound in the joints, lassitude in eyes, exhaustion, decreased abdominal girth or thinning, Splenomegaly, feeling of emptiness in joints. Dryness and craving for fatty food and meat. (Cha.Su.17/66)

Nourishing therapy (*Brimhana*) and olation therapy (*Snehana*) are indicated in conditions of decrease of *Medodhatu*.

Substances homologues to *Medodhatu* i.e., *Guru*, *Snigdha*, *Madhura Rasatmaka Aahara* can be given.

Asthi Dhatu

Asthi is a body component which stays for a longer time and which takes part in movements with muscles. It is also termed as the *Sara* of the body which remains even after the destruction of all other body components. (Su.Sha.5/21-22)

Functions of Asthidhatu

The important function of *Asthidhatu* is providing structure, and support to the body. It also nourishes the *Majjadhatu*.

Other functions of *Asthidhatu* are-

Protection: It protects internal organs

Movement: facilitate movement

Hearing: Facilitate hearing through sound transduction

Asthidhatu is having *Ashrayashryi Sambhandh* with *Vatadosha* and *Jaravstha* is also the *Kaala* of *Vatadosha*. So, it is obvious that *Vatavyadhi* are more in *Vardhakyavastha*.

Lakshana of Asthikshaya

Loss of scalp and body-hair, beard, nails and teeth, Fatigue, loose joints, pain in bones, Dryness, Breaking of teeth and nails. These are the common [Cha.Su.17/67] In old age, fractures, osteoporosis, arthritis, breaking of nails, cavity or loss of teeths, loss of hair or baldness etc. are commonly seen.

For management or prevention of these-

Asthidhatu The disorders of are treated with *Panchakarma*, especially enema prepared with bitter Drugs, milk, and *ghee* (*Tiktaksheerabasti*). [Cha.Su.28/27]

The one having *Asthikshya*, should be treated with olation (*Snehana*), fomentation (*Swedana*) and then the bones should be tied with bandage (*Bandha*) tightly or squeezed hard. [Su.Su.26/12]

The qualitative and quantitative decrease in bone tissue is managed by the supplements having similar properties. E.g. the calcinated powder of eggshell (*Kukkutandatwak Bhasma*), calcinated powder of goat bones (*Ajasthi Bhasma*), coral (*Pravala Bhasma*).

Majja Dhatu

The word *Majja* means seated within, which denotes the marrow of bones and flesh.

Vagbhattacharya describes *Mastulunga* (liquid present inside the skull) as a *Majjadhatu*, which appears like solid *Ghrita*.

Functions of Majjadhatu

It lubricates the body, fills cavity inside the bone, controls *Vatadosha*, nourishment of *Shukra Dhatu*.

Lakshana of Majjakshaya

Atrophy of bone tissues, weakness/giddiness, lightness of bones (porosity of bones or decreased Bone density), depletion of semen formation, pain in joints, cutting pain in bones, constant dull Pain and emptiness of bones, dimness of vision. [Cha.Su.17/68], [Su.Su. 15/9], [A.H.Su.11/19]

To prevent the loss of *Majjadhatu*, food and medicines having sweet and bitter taste can administered, Exercise and body purification treatments like *Asthapana* and *Anuvasanabasti* according to conditions in proper dose and time are also indicated. [Cha.Chi.3/317]

Medicated ghee, oil, muscle fat, and bone marrow obtained from animal bones are also applicable. This is done either by oral administration or by external applications like massage or Enema.

Shukra Dhatu

The term is used to denote any clear liquid, juice, the essence of anything or all *Dhatu*, semen, Seed of animals (male and female), and sperm.

Shukradhatu occupies the whole body. In *Jaravastha* there is no such role or less role of *Shukradhatu*. But *Acharyas* have explained *Oja* as *Mala* and *Updhatu* of *Shukradhatu*.

Lakshana of Shukrakshaya

Male: Debility, Dryness of mouth, Pallor, Fatigue/giddiness, Impotency, Pain in penis and testes, Delayed ejaculation, absence of ejaculation, Scanty semen, Semen mixed with blood, Burning sensation in penis.

Females: Absence of menstrual cycle

Foods that are highest in *Ojas* building qualities include dates, almonds, ghee, saffron, raw cow's milk, honey, wholegrains such as *Basmati* rice. If feeling weak, debilitate, fatigue or recovering from disease these foods can be taken in abundance.

Discussion

While there are various theories of aging, the traditional knowledge remains important both In understanding the process and effective management.

With the support of *Dosas* and *Malas*, *Dhatus* are responsible for maintaining a condition of equilibrium. is a characteristic of old age. They primarily serve two purposes: (a) *Dharana* & (b) *Posana* .

The initial *Rasa* is not formed properly in old age due to *Vikritavata*, *Visamagni*, and *Kseenakapha*, and its function as *Preenana* to the rest of the *Dhatus* is not completed, Resulting in sequential weakening of all the *Dhatus* i.e., *Dhatukshaya*. As a result of this malformed *Rasa*, a chain of malformed *Upadhdut*s and *Dhatumalas* occurs.

For betterment of these *Lakshanas*, one should advise healthy food and regimen.

Old age is the condition where *Vatadosha* has dominancy. Thus, to slow down *Vardhakyavastha* we can advise all diet and regimen which subsidises the *Vata*.

Diet: *Snigdha*, *Guru*, *Pichchila*, *Madhur Rasatmaka Aahara*.

Regimen: *Pranayama*, *Yoga*, *Dhyana*, mild exercises.

Conclusion

Jaravastha is not a diseased condition, it is the phase of life with the symptoms of *Dhatukshaya* (mostly).

One can slow down this condition by follow proper lifestyle. One should follow this to prevent *Dhatu Kshayajanya Vikara* and have diseases less life.

References

1. Datta HS, Mitra SK, Paramesh R, Patwardhan B. Theories and management of aging: Modern and Ayurveda perspectives. Evid Based Complement Alternat Med. 2011; Article ID 528527. [\[Crossref\]](#) [\[PubMed\]](#) [\[Google Scholar\]](#)
2. Newton KG. The biology of aging (Jara): An Ayurvedic approach. Bull Indian Inst Hist Med Hyderabad. 2001;31(2):161-79. [\[Crossref\]](#) [\[PubMed\]](#) [\[Google Scholar\]](#)
3. Raghuram YS. Rasa Dhatu: Definition, formation, circulation, imbalance diseases, treatment. Easy Ayurveda. 2016. [\[Crossref\]](#) [\[PubMed\]](#) [\[Google Scholar\]](#)

4. Agrawal A, Mehra D, Kumar S, Husain M, Raole VV, Nikhate SP. The role of Rakta Dhatu in human body: The bird's eye view. J Pharmacogn Phytochem. 2019;8(2):2203-5. [\[Crossref\]](#) [\[PubMed\]](#) [\[Google Scholar\]](#)

5. Pandey K, Chaturvedi G. Charaka Samhita. Vol. 2. Varanasi: Chaukhambha Bharti Academy [\[Crossref\]](#) [\[PubMed\]](#) [\[Google Scholar\]](#)

Disclaimer / Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of Journals and/or the editor(s). Journals and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.