



## Review Article

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### A BIRD'S EYE VIEW OF DHATU SAMYATA: A REVIEW

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#### ABSTRACT

The term Dhatu Samyata is regarded as health (Arogyata) as described in Charaka Samhita. Commonly the term Dhatu is applied for Sapta Dhatus i.e. Rasa Dhatu, Rakta Dhatu etc. Dhatu term has broad meaning. The term has been clarified with respect to the concept of Dhatu and Dhatu Samyata. Acharya Charak has described that Dhatu term is applied in various meanings i.e. Chetana Dhatu, Shat Dhatu, Chaturvimshati Dhatu and Prakriti Cha Asthdhatuki and Panchmahabuta are also considered as Dhatu. Here all components or factors which are responsible for sustenance of body to continue the life are considered as Dhatus. The term Dhatu Samyata has a meaning of total health and primary stage of absolute health keeping both views of existing and beyond life which is the aim of Ayurveda.

**Key words:** dhatu, sapta dhatu, chaturvimshati dhatu, chetana dhatu, health, arogyata

#### INTRODUCTION

Commonly Ayurveda is regarded as a medical System which has bi-dimensional aim i.e. prevention of health and cure of diseases from beginning to till now, Ayurveda is standing on some of its own principles and theories. "Dhatu samyata" theory is one of them. In current days "Dhatu Samyata" term is applied in meaning of Dosha Samyata, from applied and clinical point of view. Both terms have one approach i.e. to prevent the health and cure diseases.

Dhatu Samyata is regarded as health (Arogyata) described by Charaka, but Vagbhata has told that Dosha Samyata is Arogyata<sup>1</sup>. Dhatu term has been applied in sense of the content which sustains the physical body anatomically that is Ras Dhatu, Rakta Dhatu, Mamsa Dhatu etc. are seven Dhatus and the biological unit Vata, Pitta and Kapha which are known as Dosha. These Doshas are also regarded as Dhatu up to some extent when they are biologically functioning normally but the Dhatu term is commonly applied in sense of Sapta Dhatu.

In this paper, thorough discussion will be done about Dhatu Samyata. The right meaning of state of equilibrium etc. will be discussed on the basis of materials from different Ayurvedic classic and it will be clarified that which term is better for health, whether Dhatu Samyata or Dosha Samyata? The aim of study is to clarify the basic understanding of dhatu samyata which is used in different location. So that it may help the Ayurvedic physician to take proper care of patient. It is thus necessary to highlight concept of dhatu samyata.

**Review-** Ayurveda stands on some own principles. According to Ayurveda body is composed of Dosha, Dhatu and Malas. <sup>2</sup>

#### Different Understanding of Dhatu

- Dhatu term has broad meaning but commonly Ras, Rakta etc Sapta Dhatu are regarded as Dhatus. In the reference of this paper Dhatu is considered in different views.
- "vikarodhatuvaisamyam" here the Dhatu term is applied in meaning of Dosha as so along with Sapta Dhatu.
- In Charak Samhita Dhatu term is applied in various meanings i.e. Chetana Dhatu, Shat Dhatu, Chaturvimshati Dhatu and Prakriti cha Asthdhatuki.<sup>3,4</sup> Here all components or factors which are responsible to sustain the body for continuation of the life are considered as Dhatus.
- Single Atman is also regarded as Dhatu described in reference of composition of Purusha.
- In reference of sadadhatuja purusha Panchmahabutas are also regarded as Dhatu.
- In reference of chaturvimshati dhatu-Avyakt, mahana, ahankar, panchmahabhuta and Ekadasindriya etc are also regarded as dhatus.
- Avyakta, Mahana, Ahankar, Panchmahabhuta are regarded as prakriti cha asthdhatuki.

In reference of Dhatu samyata commonly Dosha samyata is considered. According to Vagbhata doshas in normal state are also considered as Dhatu and is it is considered as Dosha according to its Pathogenic nature, when it is accumulated then presentation in clinical form of different diseases are known as Malas. In reference of structural Sapta dhatu and in sense of functional Dhatu, Tridosha has been considered.

Normally "dhatu Samyata" is clinically assessed by clinical features where as its parametric measurement can be assessed by quantitative measures i.e. pramana of different dhatus. Since Ayurveda is based on Dravya, Guna, Karma and thus through the available content of its guna and karma, a way to understand Dhatu Samyata based on the dimension has been presented through this table.

Table 1: Characteristics Feature Of Sthayi Dhatus<sup>5-7</sup>

DHATU	PRAMANA (quantity)	GUNAS (qualities)	STHANA (PLACES /SEATS)	KARMAS (FUNCTION)
RAS DHATU.	Nine anjalis	Drava (liquid) Snigdha(unctous) Sara(mobile) Manda(slow) Sweta(white) Apyagunas(properties of water)	Amasaya(stomach) Hrdaya(heart) Dhamanis(arteries,vein and lymphatics) Twak(skin)	Prinana(nourishing) Tusti(satisfying satiation) Raktapusti(nourishing)
RAKTA DHATU	Eight anjalis	Usna(warm) Tiksna(penetrating) Viras(bad smell) Sara(mobile) Drava(fluid) Laghu(light) Spandana(pulsating) Raga(red colour) Isatlavana(slightysalty) Agneyagunas.	Yakrt(liver) Pliha(spleen) Dhamanis(blood vessels) Mamsa(muscles)	Jivana(supporting life) Usmakara(responsible for body temprature) Varnakara(responsible for red colour all over the body) Mamsapustikara(nourishing the next dhatu)
MAMSA DHATU	Not mentioned in Ayurvedic text	Sthula(gross) Sthira(static) Guru(heavy) Snigdha(unctous) Picchila(slimy)	Bahya(externally adhering to the bone) Abhyantra(internalling forming the Avayavas i.e. organs)	Dehalepa(covering over the body forming the contour) Cestakara(responsible for all movement) Medaspustikara(nourishment of fat the next tissue.)
MEDA DHATU	Two anjalis	Snigdha(unctous) Slaksna(smooth) Guru(heavy) Sandra(thick liquid) Mrdu(soft) Pita(yellow) Apya and Parthiva properties	Sphik(buttocks) Udara(inside and outside the abdomen) Vapavahana(omentum) Vrkas(kidney) Asthis(bone)	Snigdha (lubrication to the body) Dardhya (stability and plumpiness) Asthipusti (nourishment to astidhatu)
ASTHI DHATU	Not mentioned in Ayurvedic text	Guru(heavy) Sthira(stable) Khara(rough) Kathina(hard) Sweta(white) Parthiva properties	Sakhas(extremities) Kati(waist) Jaghana(pelvis) Prsta(back) Uras(chest) Siras(head)	Dharana (supporting the body by providing the erect posture) Majjapustikara (nourishment the majjadhatu)
MAJJA DHATU	One anjalis	Sandradrava(thick liquid ) Snigdha(unctous) Slaksna(smooth) Mrdu(soft) Pita (yellow) Sarakta(slight red)	Asthiabhyantra(inside the cavity of the bone )	Asthipurana (filling the cavity of bone) Snehana(lubrication) Balakara(provide strength) Sukrapustikara(nourishing the sukradhatu)
SUKRA DHATU	Half anjalis	Drava(liquid) Sita(cold) Snigdha(unctous) Bahala(thick) Sweta(white) Madhura(sweet)	In men- Vrsanas(testis) Medhra(penis) In women- Phalakosa(ovaries) Yoni(genital tract.)	Dhairya(courage) Harsa(pleasure) Bala(strength) Garbhopatti(formation of embryo procreation.)

Ayurveda has considered seven dhatus in reference to structural components. These can be compared with different tissues along with function and predominant Dosha(physiological function) which has been mentioned in this table.

Table 2: Types of Dhatu and Its Correlation

DHATU(Body tissue)	Comparing tissue	Get nourishment from	Functions	Influence dosa
RASA DHATU	Plasma	Essence part of food after digestion	Preenana (nourishment)	Kapha
RAKTA DHATU	Blood	Rasa dhatu	Jeevana (enlivening)	Pitta
MAMSA DHATU	Muscles	Raktadhatu	Lepana (supporting bone)	Kapha
MEDA DHATU	Fat tissue	Mamsadhatu	Snehana (oiling)	Kapha
ASTHI DHATU	Bone tissue	Medadhatu	Dharana (stablizing)	Vata
MAJJA DHATU	Bone marrow	Asthidhatu	Poorana (filling in bone cavity)	Kapha
SHUKRA DHATU	Reproductive system	Majjadhatu	Garbhotpadana (reproduction)	Kapha

### Arogyata- A state of dhatu samyata

DhatuSamyata is applied for Arogyata or normal health, it is stated that there is only one aim of Ayurveda which is DhatuSamyata.<sup>8</sup> Dhatusamyata is regarded as karya, repeated in CharakVimanasthana in reference of parikshyabhava, DhatuSamyata is indicated as Karya and Arogyata .Specific characteristics of Dhatusamyata are also described .

### Characteristic to identify (Equilibrium of dhatu) dhatu samyata

Equilibrium state of Dhatus means that the body is in healthy state, it is free from all the diseases and all the anatomical structure are in normal state to performed all the body functions. The state of health can be ascertained from the following.<sup>9</sup>

1. Disappearance of pain.
2. Normal voice and complexion.
3. Fulfillment of nourishment of the body.
4. Increase in Bala.
5. Increase in appetite.
6. Increased appetite during meal time.
7. Proper digestion of the food taken during meal time.
8. Normal sleep at time.
9. A dream indicating morbidity is reduced.
10. Happy morning.
11. Proper elimination of the excretory products i.e. vata, urine, stool and semen.
12. Healthy mind, intellect and senses.

### DISCUSSION

Commonly dhatu term is applied for sapta dhatus but in reference of dhatu samyata all meaning of dhatus are applied. In Ayurveda “prakritichaasthadhatuki” is also considered i.e. avyakta etc are also considered as dhatus along with ekdhatuki, sadadhatuki and chaturvinshati dhatuki purusha. Tridosha is also regarded as dhatu in reference of dhatusamayata. Commonly tridoshas are considered from health point of view. In current days two terms are popular in reference of health i.e. “dhatussamyata” and “doshasamyata”. Dhatu samyata theory is considered in Charaka samhita and Dosha samyata by Vagbhata.

Charaka has stated “vikarodhatuvaisamyam”<sup>10</sup> in his view which is the subject of discussion. Commonly Ayurvedic persons considered such meaning of dosha and dhatusamyata, but in Charak Samhita dhatu Samyata term is applied on maximum level in reference of Karya. It has been clearly stated karya is dhatu samyata which is regarded as arogyata (health). The aims of chikitsa is dhatu samyata.<sup>11</sup>The two types of dhatu are responsible to sustain the body, first is functional dhatu that is vata, pitta and kapha and second is structural dhatu which are sapta dhatus. Commonly kaya chikitsa is related with doshic theory and aim of chikitsa is based on equilibrium state or normal state of tridosha. Rasayana therapy is based on structural dhatus rasa, rakta etc.<sup>12</sup>

Here dhatu samyata term includes both theories of functional and structural dhatu. The clinical bases of dhatus samyata are tridosha theory because imbalanced state of tridosha is the main cause of pathological state of dhatus. If doshas get aggravated means in forms of dosha, there is a requirement of shamana chikitsa while whenever there is accumulation as malas a specific shodhana therapy is applied i.e vasti chikitsa for vata dosha, vamana chikitsa for kapha dosha and virechan chikitsa for pitta dosha .If structural dhatus rasa, rakta etc gets decreased then there is a requirement of specific therapy known as

Rasayana therapy. Here in reference of rasa, rakta dhatus etc, dhatu samyata is also applied.

The primary contents of structural dhatus are Panchmahabhuta. Here accurate position in specific Dhatus is required because Karma Purusha or Sada Dhatus Purusha in composed by PanchaMahabhuta. Ayurveda has an aim to achieve the Sukha in existing life and beyond life. Moksha is the state of Sukha beyond life. The concept of Chaturvinshati Dhatu is related to birth-death, happiness-misery, rebirth-salvation etc. Among twenty four, first eight contents are also regarded as Dhatus and a normal state of those Dhatus (Dhatu Samyata) is essential. The root cause of Pravritti is described related to this Ahankara Buddhi etc are also regarded as Dhatu and its normal state is essential for normal life. The pathological states are caused by not only Tridosha directly but Pragyaparadha is also a cause to aggravate the Tridosha and it is well known that Buddhi is considered as a Dhatu in Charak Samhita.

### CONCLUSION

Dhatu Samyata term is more suitable term for Arogyata mentioned in Charaka Samhita. This term convinces a sound health in existing life and beyond life keeping all meaning in mind the Dhatu term has all and multidimensional scope covering all aspect of Ayurveda.

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