



**International Journal of Biology, Pharmacy
and Allied Sciences (IJBPAS)**
'A Bridge Between Laboratory and Reader'

www.ijbpas.com

ROLE OF DHATVAGNI IN ATTAINING DHATUSARATA – AN AYURVEDIC REVIEW

TANK KN¹ AND NIKHATE SP^{2*}

1: PG Scholar, Department of Kriya Sharira, Parul Institute of Ayurved

2: Guide, Associate Professor, Department of Kriya Sharira, Parul Institute of Ayurved

*Corresponding Author: Nikhate SP; E Mail: dr.spnikhate@gmail.com

Received 12th Dec. 2021; Revised 14th Jan. 2022; Accepted 7th Feb. 2022; Available online 5th March 2022

<https://doi.org/10.31032/IJBPAS/2022/11.3.1067>

ABSTRACT

Ayurveda is a traditional indian science of life which aims to maintain health of healthy person and treat the person with disease. As foretold by Ayurveda Acharyas *Dosha, Dhātu, Mala* are the basic factors of living body. *Dhātu* the is structural units of body which provides strength and nourishment. There are seven *Dhatus* explained by Ayurved acharyas that are *Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra*. *Sara* is meant by *Vishuddhatar Dhātu* i.e., the essence of *Dhātu* is termed as *Dhātu Sara*. *Dhātu Sarata* is helpful in assessing functional as well as qualitative assessment of *Dhatus*. Acharya Charaka has explained eight types of *Sarata* that are *Twaka Sara, Rakta Sara, Mamsa Sara, Meda Sara, Asthi Sara, Majja Sara, Shukra Sara* and *Sattva Sara*.

Dhātu sarata relies upon many factors in digestion. *Dhatvagni* plays vital role in production of *Dhātu*. *Dhatvagni* plays role in assimilating or synthesizing *Dhātu* of living body. *Dhatvagni* is seven in number respective to each *Dhātu* namely – *Rasagni* in the *Rasa Dhātu*, *Raktagni* in the *Rakta Dhātu*, *Mamsagni* in the *Mamsa Dhātu*, *Medagni* in the *Meda Dhātu*, *Asthyagni* in the *Asthi Dhātu*, *Majjagni* in the *Majja Dhātu*, *Shukragni* in the *Shukra Dhātu*.

Keywords: Dhatusarata, Dhatvagni, Srotas, Sarata

INTRODUCTION

Ayurveda is science of life which comprise of all the factors which are absolute or accessory in the determination of health.

Ayurveda has described three foundation factors of body which are *dosha, dhātu* and *mala*. *Dosha* is functional unit. Whereas

dhatu are structural unit of human body. According to ayurveda science the equilibrium of *dosha*, *dhatu* and *mala* is the cause of a person's good health. *Dhatu*s are seven in number. Increase or decrease in the quantity of *dhatu*s leads to diseased condition. When *Dhatu* is in its purest form or the essence of *dhatu* is known as *Dhatu sarata*, this condition exhibits the strength & vitality in human body. The nourishment of all *Dhatu*s is influenced by the function of respective *Dhatvagni*. To motivate the formation of self-clone of respective tissue and depended tissues (*Upadhatu*s) are major functions of each *Dhatvagni*.

Aims and objective

- To study the concept of *Dhatu sarata*
- To study the concept of *Dhatvagni*
- To understand the role of *Dhatvagni* in attaining *Dhatu sarata*

MATERIALS AND METHOD

- Literature available from various Ayurvedic Samhita and its commentary.
- Research papers and articles related to subject.

REVIEW & DISCUSSION

Dhatu sarata

*Dhatu*s are body constituents which build the basic structure and carry various physiological functions. They work as body

tissues to stabilize and sustain body. The word '*Dhatu*' is derived from the word root "*Dha*" by adding suffix "*Tun*". It means that which sustains and nourishes. Acharya Susruta defines about *dhatu* as - "*ta ete sarira dharanat dhatavah ityuchynte*". *Dhatu*s are seven in number - *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja* and *Shukra*. The balanced condition of all *dhatu*s is called *swasthya* or health. If the *dhatu*s get decreased or increased in quantity, they cause various disease in human body.

Dhatu sarata is very important concept of Ayurveda which is described as one of the *Dashvidha parikshya bhava* as enumerated by acharya Charak. *Sara* is defined as the purest form of *dhatu*. Definition of *Dhatu sarata* given by Acharya Chakrapani is as –

"*vishudhataro dhatu sara ucchyate*"

Sara is described as of eight kinds in relation to skin, blood, muscles, fat, bone, bone marrow, semen and mind. Each succeeding one is better than its proceeding and helpful in determining the degree of strength.

Sara is also mentioned in *Atura Pariksha* by Acharya Charak, which is classified as *sarvasara*, *madhyama sara* and *avara sara*. Here *Sarvasara* is not a separate type, but it is just a stage which is found in a person in the form of qualitative & quantitative presence of all the types of *Sara* & gives

the information about *Dehabala*. *Sara pariksha* is one of important tool described to determine *bala* (strength) of the person. Acharya *Charaka* emphasized that strength cannot be correlated with mass or the physique of the body i.e., well built & lean stature. It would be a misleading notion if the physician considers a well-built person to be having good strength, merely based on his physique or a lean

person can always to be considered as weak as contrary condition may exist e.g., a lean built person may be possessing good strength. This is explained with the analogy of ants which though having tiny body are able to carry heavy weights due to its strength. In order to avoid such misinterpretation *sara pariksha* should be done. Various acharya have described different types of *Dhatu sarata*.

S. No.	Charak Viman 8/102	Sushruta Sutra 35/16	Astanga Sangraha Sharir 8/32	Astanga Hridya Sharir3/117	Kashyapa Sutra 28/37	Brihat Samhita 96/68
1	<i>Twaksara</i>	<i>Satvasara</i>	<i>Twaksara</i>	<i>Twaksara</i>	<i>Twaksara</i>	<i>Medasara</i>
2	<i>Raktasara</i>	<i>Shukrasara</i>	<i>Raktasara</i>	<i>Raktasara</i>	<i>Raktasara</i>	<i>Majjasara</i>
3	<i>Mamsasara</i>	<i>Majjasara</i>	<i>Mamsasara</i>	<i>Mamsasara</i>	<i>Mamsasara</i>	<i>Twaksara</i>
4	<i>Medasara</i>	<i>Ashtisara</i>	<i>Medasara</i>	<i>Medasara</i>	<i>Medasara</i>	<i>Asthisara</i>
5	<i>Asthisara</i>	<i>Medasara</i>	<i>Asthisara</i>	<i>Asthisara</i>	<i>Astisara</i>	<i>Shukrasara</i>
6	<i>Majjasara</i>	<i>Mamsasara</i>	<i>Majjasara</i>	<i>Majjasara</i>	<i>Majjasara</i>	<i>Rudhirsara</i>
7	<i>Shukrasara</i>	<i>Raktasara</i>	<i>Shukrasara</i>	<i>Shukrasara</i>	<i>Shukrasara</i>	<i>Mamsasara</i>
8	<i>Satvasara</i>	<i>Twaksara</i>	<i>Satvasara</i>	<i>Satvasara</i>	<i>Ojasara</i>	
9	-----	-----	-----	-----	<i>Satvasara</i>	

Dhatvagni

“*Agni*” is Sanskrit word which means fire. In Ayurvedic science *Agni* is defined as the fire element which is present in human body at microscopic level. *Agni* is

responsible converting food into energy. *Agni* is derivative of *Tejas Mahabhuta*. There are thirteen types of *Agni* as mentioned by Ayurveda acharya.

Types of Agni	
<i>1-Kosthagni</i>	<i>Jatharagni</i>
<i>3-Bhutagni</i>	<i>Akashiya Agni</i>
	<i>Vayviya Agni</i>
	<i>Taijas Agni</i>
	<i>Apya Agni</i>
<i>7-Dhatvagni</i>	<i>Parthiva Agni</i>
	<i>Rasagni</i>
	<i>Raktagni</i>
	<i>Mamsagni</i>
	<i>Medagni</i>
	<i>Asthyagni</i>
	<i>Majjagni</i>
	<i>Sukragni</i>

The *Agni* which is responsible for nourishment for seven dhatus is known as *Dhatvagni*. After the completion of *Jatharagni* & *Bhutagni Vyapara*, *Dhatvagni* plays important role in production of *Dhatu*. *Ahara rasa* spread due to *Vyana vayu (vikshepana)* in particular *Dhatu* places (*srotasa*) upon which *Dhatvagni* acts & produces two main parts named *sthulabhaga (poshya)* & *sukshmbhaga (poshaka)*. Out of them *sthulabhaga* is used to nourish the particular *dhatu*, whereas *Sukshmbhaga* is further used to nourish next *Dhatu*. Again, this *Agni* performs specific action on its own nutritive part i.e *prasadabhaga*. During the process of own nourishment, it also gives nourishment to its *Upadhatu*. For example, *Rasadhatvagni* plays an important role in the formation of *Rakta Dhatu* from *Rasa Dhatu* which further nourishes the *Mamsa Dhatu* by the influence of *Raktadhatvagni*. Whenever potency or quality of any level of *Dhatvagni* diminishes or elevates the further procedure of production of next *Dhatu* may be affected. During this process, some metabolic wastes are produced which are known as *Dhatumala*.

Srotas

Dictionary meaning of word '*Srotas*' are read as -a current, a stream, a river. The word *srotas* is etymologically derived from the Sanskrit root '*Stru-Strabane*' dhatu which has different meanings - exudation, oozing, filtration, permeation, to flow, to move, etc. *Srotas* is meant to carry *dhatu* in stage of metabolism. Each *dhatu* has its own channel of metabolism. After digested by *agni*, *Ahararasa* along with *rasa* reaches *srotas* of each *dhatu*. *Dhatvagni* is located in respected *srotas* of particular *dhatu*. It means that during process of metabolism, one *dhatu* gets transformed into further *dhatu* in *srotas*.

Srotas acquires colour and shape as per *Dhatu* it produces and is named after that *dhatu*. These body spaces are meant especially for production of all entities. These basically are channels, which absorb nourishment from gastro intestinal tract; convey it to *Agni* lodged in *srotas* i.e., *Dhatvagni* and then give rise to respective *Dhatus* for which they are meant. Not only this, *srotas* also are responsible to transport the products, to desirable place.

S. No.	Name of srotas	Mulasthana		
		Charak Samhita	Sushrut Samihita	Ashtang Samgrah
1.	<i>Rasavaha</i>	<i>Hrdya and Dasa dhamani</i>	<i>Hrdya and rasavahi dhamani</i>	<i>Hrdya and dasa dhamani</i>
2.	<i>Raktavaha</i>	<i>Yakrta and pliha</i>	<i>Yakrta and pliha</i>	<i>Yakrta and pliha</i>
3.	<i>Mamsavaha</i>	<i>Snayu and twak</i>	<i>Snayu and twak</i>	<i>Snayu and twak</i>
4.	<i>Medovaha</i>	<i>Vrkka and vapavahan</i>	<i>Vrkka and kati</i>	<i>Snayu and mamsa</i>
5.	<i>Asthivaha</i>	<i>Jaghana and meda</i>	-	<i>Jaghana and meda</i>
6.	<i>Majjavaha</i>	<i>Asthi and sandhi</i>	-	<i>Parva and asthi</i>
7.	<i>Shukravaha</i>	<i>Vrshana and sepha</i>	<i>Vrshana and stana</i>	<i>mushka and stana</i>

CONCLUSION

Dhatu sarata is a concept which is described in Ayurved. Each succeeding *dhatu* one, better than its proceeding and helpful in determining the degree of strength. The person who is endowed with all types of excellences, will be very strong, with very stable physique, capable of withstanding strain, having full self confidence in result of all his activities, generous in all his deeds, possesses a strong body, balanced gait, has vibrating, polite, dignified and loud voice, enjoys happiness, wealth, money, luxuries, and respect; is endowed with many children of similar qualities and enjoys long life. To attain *dhatu sarata* many factors are responsible including *dhatvagni*. Proper *dhatvagni* will lead to proper formation of *dhatu*. If *Dhatvagni* is impaired proper *dhatu* formation would not take place. Hence, *dhatvagni* plays important in attaining *dhatu sarata*.

REFERENCES

- [1] Monier William, *Sanskrit-English Dictionary*, 2006, p.513
- [2] Agnivesh; *Charaka Samhita revised by Charaka & Dridabala; with Ayurveda Dipika commentary by Chakrapanidatta; edited by Dr Ganga Sahayepandeya; Foreword by Vaidya Yadavji Trikamji Acharya; 6th edition 2000;*

published by Choukhamba Sanskrit Sansthan, Varanasi.

- [3] *kashyap Samhita with English translation (Vrddhajivakiya Tantra) by Pandit Hemraj Sharmana, Published by Chaukhamba Sanskrit Sansthan*
- [4] *Sushruta Samhita with English translation of text and dalhans commentary along with critical notes edited and translated by Priyavat Sharma, published by chaukamba visva bharti 2004.*
- [5] *Varahamihir's Brihat Samhita by pandita Bhushana V. Subramanya Sastri, translated and published by Vidhwan M. Ramakrishna Bhat, Printed by V.B. Soobbiah & Sons, Banglore City*
- [6] *Charaka S, Sashtri Kashinath, Pt, Chaturvedi Gorakhnath., Dr. Ibid verse 15/4. Varanasi: Chaukhamba Bharti Academy; 2004.*
- [7] *Sushrut Samhita, Shastri Ambicadutt., Dr. Varanasi: Chaukhamba Sanskrit Sansthan; 2005*
- [8] *Sarira kriya vidnana, a text book of physiology in ayurveda by nandini dilip dhargalkar, published by Chaukhamba Sanskrit Sansthan; 2015*

- [9] *A text book of Kriya Sharira by Prof. Dr. Subhash Ranade, Prof. Dr. R.R. Deshpande, published by Chaukhamba Sanskrit Sansthan; 2016 edition*
- [10] *Jagruti Namdevrao Chaple; Ayurvedic aspect of Dhatu Sarata and its Application September 2018, Int J Ayu Pharm Chem 2018 Vol. 9 Issue 2*
- [11] *Ghate, Umesh Shivajirao; Study of concept of Dhatu Sarata and its correlation with Ergography.*