

A Physiological Review on Dhatu Kshaya Vriddhi in Ayurveda and Modern Perspective

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ABSTRACT

Saptadhatus are produced in a manner akin to a progressive evolutionary metamorphosis, starting with *Rasa Dhatu* (primary product of digested food), continuing with *Rakta* (blood tissue), *Mamsa* (muscle tissue), *Meda* (fat tissue), *Asthi* (bone tissue), *Majja* (bone marrow), and ending with *Sukra Dhatu* (reproductive fluids). Each *Dhatu* feeds the one above it, and they serve as the foundation for each. The meal maintains equilibrium among the continuously dwindling *Dhatus*. This indicates that the *Dhatus* are interconnected, with changes in one leading to changes in the other. This review's objective is to combine various sources and reach a shared understanding. The article offers a thorough understanding of the term *Dhatu-kshaya* or depletion and *Dhatu vriddhi* or growth.

KEYWORDS – *Ayurveda, Dhatu, Dhatu Kshaya Vriddhi*

INTRODUCTION

The biological significance of *Dhatu* and *Dosha* was defined by *Ayurveda*. *Poshana* and *Sharira Dharana* are *Dhatus'* main responsibilities. According to *Ayurveda*, the body is said to be composed of seven *Dhatus* that have particular functions and accountable for the body's constitution. According to contemporary research, seven *Dhatus* are: plasma, blood, muscle, fat, bone, bone marrow, reproductive fluids. As These *Sapta Dhatus*, according to *Ayurveda*, are *Rasa, Rakta, Mamsa Meda, Asthi, Majja, and Sukhra*.^[1-5]

Dhatu-kshaya describes the wasting away or disappearance of bodily tissues.⁶ *Dhatu vriddhi* refers to excessive *Dhatu* growth, which causes a variety of challenging diseases.

The primary cause of sickness is the vitiation of *Doshas*, which also affects *Dhatus*. As a result, treatments that rectify the concerned *Dhatus* can be used to cure a specific ailment. *Dosha*-pacifying therapy should always be used in conjunction with *Dhatu*-patenting medications since *Dosha* and *Dhatus* are involved in the development of illness. Natural therapies, disciplined living, exercise, and proper food can all assist to balance *Dhatu*.^[7-9]

FUNCTIONS OF DHATUS

➤ *Rakta* maintains the circulatory system, carries oxygen, feeds tissues, and regulates the body's temperature.

- *Mamsa*, which protects the sensitive internal organs; allows for joint and bone flexibility and keeps the body's physical prowess and potential.
- *Meda Dhatu* preserves tissues' oiliness and offers muscle mass, compactness, and prevention body from external and environmental harm.
- *Asthi Dhatu* gives the body stability and gives foundation and framework for the body. This *Dhatu* is with *Sandhi* is in charge of mobility as well sustain the body.
- *Majja* fills up bone gaps and creates more *Dhatu*s.
- *Shukra* is related to reproductive health and sexual prowess, which helped with the particular Gender function is responsible for fertilization and produces healthy offspring if operating in right way

RAS DHATU KSHAYA LAKSHANA

The *Rasa* is the first tissue to develop as a result of food digestion. It's been compared to blood plasma by some. *Kapha Dosha* and *Rasa Dhatu* are intimately related. *Rasa Dhatu* is directly impacted by changes in the *Kapha Dosha*. Dehydration and a lack of nutrients are indicated by a decrease in *Rasa Dhatu*.¹⁰ The symptoms include: *Ghattate* (restlessness in the patient); *Sahate Shabdama Na* (he develops intolerance against loud noises); *Hrudrava* (palpitations), *HrudayamTamyatiAlpaCheshtasyaApi* causes cardiac pain, and fatigue even after minimal effort.

RASA DHATU VRIDDHI LAKSHANA

Increased levels of *Rasa*, cause symptoms resembling an increase in *Kapha Dosha*. They are *Agnisadana* (poor digestion), *Praseka* (excessive slobbering), *Alasya* (sluggish or laziness), *Gaurava* (heaviness), *Shvaithya* (a white blemish or colour), *Shaithya* (coldness), *Shlathangatva* (bodily parts that are loose); *Shwasa* (COPD, asthma, and dyspnea); *Kasa* (cold and cough); *Atinidrata* means too much sleep.

RAKTA DHATU KSHAYA LAKSHANA

Rasa Dhatu is the source of sustenance for blood tissue. *Pitta* and *Rakta* are inseparably connected. Blood tissue is directly impacted by an increase or reduction in *Pitta dosha*.¹¹ symptoms are as follows: *Parusha* (Roughness), *Sphutita* (Cracks, tear or gaps), *Mlana* (dullness), *TvakRukshata* (dry skin). symptoms correlated to anaemia

RAKTA DHATU VRIDDHI LAKSHANA

Increased blood tissue causes disorders of the skin, liver, and spleen. such as *Pleeha* (disorders of the spleen), *Visarpa* (herpes), Abscesses (*Vidradhi*), *Kushta* (skin conditions), *vatasra* (gout), *Upakusa* (teeth disease), *Gulma* (an abdominal tumor), and *Pittasra* (a bleeding disorders), *Kamala* (means jaundice), *Vyanga* (is a facial discoloration), *Agninasha* (loss of digestive power), *Sammoha* (Unconsciousness) Skin, eyes, and urine that are all reddened.

MAMSA DHATU KSHAYA LAKSHANA

Rakta Dhatu is the source of nutrients for muscle tissue. Depletion of muscle tissue results in *Sphik*, *Greeva Udara Shushkata* (means emaciation of the buttocks, neck, and belly, as well as a direct weakening of the limbs).¹² *Rokshyata*, *Toda* (pain), *dhamani shaiithilaya*, *sandhivedana* (joints pain) etc.

MAMSA DHATU VRIDDHI LAKSHANA

Increased muscle tissue results in *Ganda*(cervical lymphadenitis); *Granthi* (tumor); Cheek, thigh, and abdominal development as well as excessive neck and other muscular growth

MEDO DHATU KSHAYA LAKSHANA

Mamsa Dhatu gives nutrition to fat tissue. A deficiency of this results in bodily thinning, *Sandhi Sphutana*(joint cracking), *Glani* (Lassitude), *AkshnoAyasa* (eyes that are fatigued) *Udara Tanutva*, or abdominal thinness,¹³

MEDO DHATU VRUDDHI LAKSHANA

Astringency in body parts, expansion of the upper and lateral sides, poor breath, an unpleasant odor emanating from the body, and other symptoms are brought on by an increase in *Meda Dhatu*.as well as exhaustion, breathing problems even after light activity, and sagging of the buttocks, breasts, and belly.

ASTHI DHATU KSHAYA LAKSHANA

Vata Dosha and bone tissue have an inverse relationship. This shows that loss of bone tissue and an increase in *Vata Dosha* are correlated. According to *Ayurveda*, bone tissue is associated to teeth, nails, and mustaches. Therefore, bone tissue loss symptoms as follows. *Kesha*, *Loma*, *Nakha*, *Shmashru*, and *Dvijaprapatana* (hair loss, loss of nails and beard hair, including teeth and moustaches) *Shrama* (fatigue) *Sandhi shaithilya* (loose joints).¹⁴

ASTHI DHATU VRIDDHI LAKSHANA

The signs of *Asthi Vriddhi* are *Adhyasthi* (extra pointed bone development over bone or calcification) and *Adhidanta* (growing of additional teeth or hyperdontia).¹⁵

MAJJA DHATU KSHAYA LAKSHANA

According to *Ayurveda*, *Asthi Dhatu* feeds the marrow. Depletion of the *Majja Dhatu* results in the following effects on the bones: *AsthiSheeryata*, *Durbala*, and *Laghu Asthi*(bones being empty, weak, and light), *VataRoga* (a condition marked by vata imbalance issues).¹⁶

MAJJA DHATU VRIDDHI LAKSHANA

Increased *Majja* (marrow) results in weightiness in the body and eyes, enlargement of the joints in the body, and ulcers that are challenging to treat.

SHUKRA DHATU KSHAYA LAKSHANA

According to *Ayurveda*, the *Shukra Dhatu* contains both the male and female reproductive systems. *Majja Dhatu* provides the sustenance for it. Its exhaustion results in *Pandutva* (pallor); *MukhaShosha* – (mouth dryness); *Daurbalya* (malaise) *Sadana* (laziness) *Shrama* (fatigue) *Klaibya* (impotency or erectile dysfunction) and *ShukraAvisarga* (also known as nonovulation or non-ejaculation of sperm).¹⁷

SHUKRA DHATU VRIDDHI LAKSHANA

Increased *Shukra* (semen) results in increased sex drive for women as well as seminal calculi (spermolith).

CONCLUSION AND DISCUSSION

The *Saptadhatu* theory of *Ayurveda* describes seven bodily tissues that provide the body's structural framework and support. Seven *Dhatus* were listed in *Ayurveda's Rasa, Rakta, Mamsa, Meda, Asthi, Majja* and *Shukra*. According to *Ayurveda*, the nutrients of *Ahara* first provide to the plasma (*Rasa Dhatu*) power, which then nourishes other tissues. Both the excess and depletions of *Dhatus* result in physiological activity is out of equilibrium.

Dhatu each have its own systems (*srotas*). The vitiation of *Dosha* affects these *Srotas*, which results in illnesses. *Dhatu* serve as both the diagnosis' site of lesion and the treatment's target receptors. In order to diagnose a certain condition, the *Dhatu* growth or reduction is also evaluated. The vitiated *Dosha* is located in the *Dhatu* and manifests as particular clinical symptoms . The participation of a certain *Dhatu* is significant when considering prognosis.

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