

Review Article

A Historical Study of Upadhatu

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ABSTRACT:

Dhatu form the Basic architecture of the body, they are not accomplished to execute the functions of body without the support of Upadhatu. Upadhatu furnish a bridge between these fundamental entities. This Bridge is also obligatory to ensure all the physiological functions. Their function commences since evolvement of mortal itself. Upadhatu are also involved in emergence of diseases and the knowledge is necessary to understand the pathological conditions. Though they exhibit a pivotal role in existence of life their knowledge is confined & enfolded in Sutras. The methodology of Science is to say things contained in short guidelines.

KEY WORDS: Dhatu, Upadhatu, Bridge, Role, Sciences, Methodology etc.

INTRODUCTION:

Human creature has emerged as a very specialized species in the process of evolution. Ayurveda is a practical science that deals with physiological and pathological status of human mortal. Ancient seers of Ayurveda have classified the elements of the body under three fundamental components Dosha, Dhatu and Mala. For the existence of mortal, two elementary requirements are there, one that form anatomical configuration and second which continue physiological provenance. Among former mentioned element Dosha and Mala are the principal physiological entities. These two elements are not structural one and stable too. The basic structural architectures of the body are formed by Dhatus. They are most stable constituents of the body. Dhatu form the substratum, which bear and nourish other constituents of the body and its concomitant conjugation is responsible for the existence and continuation of human mortal. They act as recipient for all the functions taking place in the body.

Aim:

- Historical Study of Upadhatu.

Objectives-

- To Study the Update as per Ayurveda classical.
- Focus on Ayurveda Review of Upadhatu.

MATERIALS & METHODS:

MATERIALS:

Source of Data-

- a. Sushruta Samhita
- b. Charaka Samhita
- c. Vagbhata Samhita
- d. Dhalla Commentary
- e. Sharangadhara Samhita
- f. E-Journal

METHODS:

1. To compile available literature on Upadhatu.
2. To compile the importance of Upadhatu in appearance of Conceptual. This is literary research study. In this articles all the references from Ayurveda Samhita and respective commentaries regarding – “A Historical Study of Upadhatu”

Review of literature-

Historical Review

Veda is the most ancient literature of the world from which Ayurveda; the science of life is known to be separated. In Veda the references of Upadhatu are found in dispersed manner. The number of Asthi Sandhi and their types i.e. Kala and Akala Sandhi are quoted in Rugveda. Ayurveda is said as Upaveda of Atharvaveda.

Samhita Kala -

Charaka Samhita was the first who had elucidated Upadhatus collectively in one Sutra. Susruta has given the description of the Upadhatu components separately but not as a unit. Astanga Sangraha has mentioned these components under 'Prasadaja' elements.

Madhya Kala -

Commentator Chakrapani and Dalhana have elaborately explained the Upadhatu concept. Acharya Sharangadhara has introduced a modified unit of Upadhatu.

Acharya Charaka while describing the nutrition of body elements defines a separate group of elements, but has not entitled them. Further while analysing this unit commentator Chakrapani entitled them as Upadhatu.

These seven components are Stanya, Rakta (indicative of Raja), Kandara, Sira, Vasa, Twak and Snayu. Chakrapani has also quoted the opinion of Acharya Bhoja in this regard. Bhoja has mentioned only five components of this unit, which are Sira, Snayu, Raja, Stanya and Twak. He has nomenclated this unit as Upadhatu.

Acharya Sushruta has not mentioned these components collectively and also not used the term Upadhatu. While describing the functions of Dosha, Dhatu and Mala revered seer has mentioned Raja and Stanya. Along with these two components, "Garbha" is mentioned under this unit. Commentator

Dalhana has termed these three as Upadhatus. Among the remaining components except Vasa all are mentioned under Vatavyadhi Nidana and Chikitsa. In Sutrasthana while explaining the nourishment of Dhatus in successive manner Acharya Sushruta has used the term "Prajayate" (S.Su.14/10). Elucidating this term revered Dalhana shed a light on Upadhatus.

Here commentator has enlisted the same components as stated by Acharya Charaka and further added Sandhi to the list. He has nomenclated this unit as Upadhatu, Gayadasa's commentary on Sushruta Samhita is available on Nidanasthana only, and while annotating on Nidanasthana's first chapter he has mentioned the Shloka regarding Upadhatus –

“रसत रक्तम् तथा स्तन्यम् अस्रजः कन्दरा सिराः!
मांसात वसा त्वचाः सत् सा मेदसाः स्नायु संभावाः!!”

(सु.नि. १/२५-२९)

He had modified the first part of Sutra as mentioned above. He has not mentioned Sandhi. Here he remarked that originally this Shloka belongs to 15th chapter of Sutrasthana. He further opines that when "Dharana"

Karma of Dhatu is expected, "Dhatu" term should not be restricted to only Saptadhatu but Mala and Upadhatu are also to be considered along with them. In this regard he has clearly used the term 'Upadhatu'.

Further references from the classics are mentioned where commentators have interpreted the "Dhatu" term in Shloka for Upadhatus and Malas along with Sapta Dhatu.

"दोष धात्वाग्नि समातमः! " (सु. नि. १/१८)

In the above verses "Dhatu" term is interpreted for Upadhatu and Mala, along with Sapta Dhatu.

"सम धातु समानिश्च सम धातु मल क्रियाः! " (सु.सु. १५/४१)

In the above context Dalhana has interpreted the "Dhatu" term for Upadhatus along with Sapta Dhatu. In Uttaratantra, Acharya Sushruta has mentioned the Dhatu and Upadhatus related with Netra. (S. U. 1/19)

Revered Oracle of next era Ashtanga Sangraha has not used the term Upadhatu. While explaining the Dhatu metabolism, revered Acharya has mentioned the components as a "Prasadaja Part" but not nomenclated them as Upadhatu. Revered Acharya adds Sandhi in these Prasadaja entities for the first time, which is accepted by Dalhana as mentioned previously.

In this context they have not mentioned Raja and Stanya (A.S. 6/45). Acharya has considered these two entities separately while elucidating the "Anjali Pramana" of body elements. (A.S.Sa.5/93). Revered oracle Laghu Vagbhata has not mentioned these components collectively anywhere and also not used the term "Upadhatu".

Commentators of Astanga Sangraha and Ashtanga Hrudaya have not nomenclated these components as Upadhatus. Further the seer of medieval period Sharangadhara, stands differently while enlisting this unit of Upadhatu. Revered oracle has enlisted Stanya, Raja, Vasa, Sweda, Danta, Kesa, and Oja as unit of Upadhatu. (SA. Pr.5/16-18). He has clearly mentioned them as "Sapta Upadhatavah." (SA. Pr. 5/1).

Further the oracle of next era, Bhavamisra, has accepted the opinion of Sharangadhara. There are some references available in Bhavaprakasa, which shows similarity with Charaka and Sushruta schools of thoughts also. The author of Yogatarangini has also accepted the Sharangadhara school of thoughts. Bhoja has mentioned only five components as Upadhatu. Acharya Charaka has elucidated seven components as Upadhatu. Ashtanga Sangraha adds Sandhi to the list. Commentator Dalhana accepted it and thus the number of the Upadhatu becomes eight. The author of medieval period Sarngadhara comprehends Sweda, Danta, Kesa and Oja under Upadhatu.

RESULTS & DISCUSSION:

Ayurveda is evolved from Vedic literature. The concept of Upadhatu is traced from ancient literature under Historical review. Though the components of Upadhatu unit were known since ancient years, Acharya Charaka first commenced the terminology. The evolvement of the Concept over a period of time is studied in the beginning of Conceptual part.

CONCLUSION:

The concept of Upadhatu is traced from ancient literature under Historical review.

The evolvement of the Concept over a period of time is studied in the beginning of Conceptual part.

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