

**AYURVEDIC INTERPRETATION OF DHATUS IN THE  
REGULATION OF HOMEOSTASIS - A NARRATIVE REVIEW****<sup>1</sup>Dr. Gursharan Singh, <sup>2</sup>Dr. Manisha Sharma**<sup>1</sup>Associate Professor, <sup>2</sup>Professor

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688.This work is licensed under Creative Commons  
Attribution 4.0 International license.**ABSTRACT**

According to Ayurveda, Dosha, Dhatu and Mala are vital for maintaining health and any imbalance leads to disease. This topic is important as it bridges traditional Ayurvedic wisdom with modern physiology, enhancing understanding of disease and treatment. Among these, Dhatu plays a key role in sustaining health. When Dhatus are balanced and in proper proportion, the body remains stable a state called Samayogavahi, reflecting internal homeostasis. Ayurveda's Loka-Purusha Samya and Panchbhautik Siddhantas explain that both body and universe consist of five elements working together to maintain homeostasis. Dhatus, like Rasa, Rakta etc. embody these elements. Ayurvedic treatment applies Samanya-Vishesha Siddhanta to correct Dhatuvaishamyia by balancing Vruddhi and Kshaya. Balanced Ahara, Vihara and Agni sustain Samayoga by regulating Doshas, Dhatus and Malas. While

factors like Desha, Kala, Vaya and Prakriti affect this balance. Dhatuposhana Nyaya illustrates sequential metabolism controlled by Dhatvagni and Jatharagni to maintain Dhatusamyata. Hormones regulate tissue activity and Vipakas balance Doshas, preserving harmony between anabolic and catabolic processes. Practices like Dinacharya, Ritucharya and Prakriti-based routines help maintain homeostasis. Acharya Charak states that Ayurveda aims to maintain health by preserving Dhatusamyia and treating Dhatuvaishamyia. Loka-Purusha Samya Siddhanta shows that both universe and human body share same elements, through Samanya-Vishesha Siddhanta balance is maintained. This principle reflects harmony between humans and nature, supporting internal and ecological balance.

**KEYWORDS:** Dhatu, Dhatusamya, Equilibrium, Homeostasis, Panchbhautik Siddhantas.

## INTRODUCTION

A person is considered Swastha (healthy) when the Doshas, Agni (digestive fire), Malas (waste), and Dhatus are in harmony, and the mind, intellect and senses function properly and joyfully. When Dhatus are balanced and in correct proportion, the body remains in a stable condition known as Samayoga-Vahi, which supports overall equilibrium. However, any imbalance whether an excess or deficiency shifts the body into Asamayoga-Vahi, a state of disorder or disease. According to the theory of Shristi Utpatti (origin of creation), everything inexistence, whether living (Chetan) or non-living (Achetan), arises from Avyakta Awastha, unmanifest or primal state. According to Ayurvedic principles, three foundational components of the body Dosha, Dhatu and Mala are crucial for maintaining overall health. An imbalance among these elements can result in disease. Among them Dhatu holds a key role in supporting human health and well-being.

The word 'Dhatu' comes from the Sanskrit phrase 'Dharanata Dhatavah', which means that one which sustains or supports the body. A collection of these structurally and functionally similar units forms a 'Dhatu', which is comparable to bodily tissues. The study of physiology in Ayurveda begins with recognizing countless tiny living units known as 'Sharira Paramanus' or 'Anu Srotamsi', which corresponds to what now refer to as cells. They play a key role in maintaining its form, strength and overall function. Ayurveda identifies seven distinct types of 'Dhatus'. Which is Rasa (nutritive fluid), Rakta (blood), Mamsa (muscle tissue), Meda (fat), Asthi (bones), Majja (marrow or nerve tissue), and Shukra (reproductive tissue).

Classification of bodily tissues is grounded in logical and observational understanding. For instance, Rasa Dhatu encompasses both plasma & lymph (intra-vascular fluid), while Rakta Dhatu primarily refers to red blood cells. Mamsa Dhatu represents muscular tissue but also includes connective tissues and both the parenchymal and stromal components of various organs. Since its main function is to provide covering, epithelial tissue is also considered part of Mamsa Dhatu. Medo Dhatu includes both adipose tissue and circulating lipids, as it exists in two forms Baddha and Abaddha. Asthi Dhatu refers to all body structures resistant to quick degradation therefore, bones, teeth, and nails fall under this category.

Majja Dhatu includes all substances that fill the cavities within bones, which means it covers not just bone marrow but also the brain, since the brain occupies the cranial cavity formed by the fusion of skull bones. Sukra Dhatu mainly represents the hormones of the hypo-thalamo-pituitary – gonadal axis, linking it to reproductive functions.

Each of the seven Dhatus serves a vital function such as Prinana, Jivana, Lepana, Snehana, Dharana, Purana and Garbhotpada respectively. Together, these components ensure the body's stability, nourishment and integrity. An imbalance in the body's tissues is referred to as a "disease," while a balanced state signifies "health." The primary objective of Ayurveda is to restore and maintain this balance among the various bodily tissues. In Ayurvedic terms, this state of internal equilibrium is known as Dhatusamyata, which corresponds to the concept of homeostasis.

### **AIM AND OBJECTIVES**

To explore the role of Dhatus in Ayurveda in maintaining homeostasis and overall health.

### **MATERIALS AND METHODS**

To carry out this review study, different Ayurvedic texts, modern scientific research articles, and electronic databases were used. The search terms used were 'Dhatusamyata', 'equilibrium', 'homeostasis and Ayurveda' and 'Samyogvahitava' using Boolean operators 'AND' and 'OR'.

### **DISCUSSION**

In Ayurveda, which follows Panchbhautik Siddhanta, all matter is composed of five fundamental elements. It is stated that "Sarva Dravyam Panchbha-utikam," meaning every substance in universe is made up of these five elements Prithvi (earth), Aapa(water), Teja (fire), Vayu (air) & Akash (space). The human body too, is formed with same elemental composition as nature itself. Structural components of the body, known as Dhatus, are formed through the combination of the Panchmahabhutas. For example, Raktadhatu (blood) is considered Pancha-bhautik as it exhibits characteristics of all five elements its foul smell reflects Prithvi (earth), liquidity comes from Aapa (water), redness from Teja (fire), pulsation from Vayu (air), and lightness from Akash (space).

These qualities highlight presence of each element within blood. Acharya Vagbhata has described Amla-Shishir Preeti (a liking for sour and cold substances) as a symptom of Raktadhatu Kshaya (deficiency of the blood tissue). This preference reflects the body's

natural attempt to restore balance, making it an example of homeostasis body's self-regulating mechanism to correct internal imbalances.

According to the Loka-Purusha Samya Siddhanta, both Loka (external environment) and the Purusha (internal environment or individual) are composed of the Shad Dhatu which includes Avyakta Brahma (the unmanifest source) and the Panchmahabhutas (five great elements). Because of this shared composition between two environments, they exert a mutual influence on one another. The balance between these internal and external environments plays a crucial role in maintaining and restoring Samyavastha, or homeostasis, within the body. This parallelism suggests that if changes take place in the universe, they will also affect the structure and function of the human body. All physical substances including food, medicine and body tissues are made up of the five basic elements known as Panchmahabhutas. When a substance containing a particular Panchbhautik element is consumed, that same element increases in the body, while its opposite decreases. This concept forms the basis of the Samanya (homology) and Vishesha (heterology) theory, which explains how similarity leads to increase and dissimilarity leads to decrease.

Understanding the Samanya-Vishesha Siddhanta is key to grasping the core treatment approach in Ayurveda. This principle aims to restore balance by increasing what is lacking and decreasing what is in excess, ultimately achieving equilibrium the central goal of Ayurveda. Maintaining homeostasis by ensuring the proper physiological function and balance of the Dhatus is a primary objective. An imbalance, known as Dhatu Vaishmya, can occur due to either an Vriddhi or Kshaya in Dosha, Dhatu and Mala. The application of Samanya-Vishesha Siddhanta helps bring the body back to a state of physiological balance.

Acharya Charaka explains the principle of Samanya (similarity) in Ayurveda, which emphasizes that substances, qualities and actions with similar nature help increase specific components of the body.

Dravya Samanya involves using substances of the same origin to restore tissues.

For example, Raktadhatu is replenished with animal blood, Mamsa with meat soup, Meda with goat fat and Shukra with aphrodisiac substances like crocodile semen.

Guna Samanya refers to increasing bodily elements by using substances with similar qualities. Shukra can be increased with milk, ghee, and sweet, unctuous foods; Mutra with sugarcane juice and sour, salty liquids; and Kapha with milk due to its heavy and unctuous

nature. Karma Samanya shows that similar actions enhance related qualities physical exertion and speech increase Vata, anger raises Pitta, while sleep and laziness elevate Kapha.

This principle supports healing by restoring balance through similarity. In contrast, the Vishesha principle in Ayurveda works through opposites to reduce excess and maintain equilibrium.

1. Dravya Vishesha involves foods like Kulattha, Yavaka, and Mudga help reduce excess Mamsa Dhatu by promoting Asthi Dhatu.
2. Guna Vishesha uses substances with opposite qualities Godhuma balances Vata with its heavy, unctuous nature, while Kulattha reduces Kapha with its heat.
3. Karma Vishesha applies opposite actions, such as Ratri Jagran to reduce Kapha, and Maithuna for conditions related to suppressed sexual urges.

These approaches help restore balance and health.

### **Various Metabolic Pathways at Cellular Level**

The Dhatuposhana Nyaya illustrates how substances transform in a precise sequence, much like cellular metabolic pathways that maintain balance within the body. This orderly metabolism, governed by tissue-specific Dhatvagnis and regulated by Jatharagni, is essential for sustaining homeostasis the body's stable internal environment. When these metabolic fires function properly, Dhatusamya is maintained, over activity causes Dhatu Kshaya, while under activity leads to Dhatu Vriddhi, disrupting homeostasis. Hormones like thyroxine, insulin, and testosterone fine-tune muscle metabolism, and imbalances such as excess thyroxine causing muscle wasting reflect homeostatic disruption. Similarly, hormones regulating bone tissue ensure skeletal integrity, with imbalances leading to bone loss. Together, this precise control of tissue metabolism and hormone action is crucial for maintaining physiological equilibrium and overall health.

### **Physiological Effects of Normal Metabolism**

The Vipakas formed after Bhutagnipaka play a crucial role in maintaining homeostasis by regulating the balance of Doshas and Dhatu functions. Madhura Vipaka supports tissue building and waste elimination, promoting stability in Kapha and overall bodily strength. Amla Vipaka helps manage Pitta levels, balancing metabolic processes and excretion, while Katu Vipaka influences Vata, affecting movement and waste retention. This dynamic regulation of anabolic (Guru) and catabolic (Laghu) activities ensures the body's internal

environment remains stable, supporting physiological equilibrium and health. Thus, the metabolism driven formation of Vipakas is integral to sustaining homeostasis by balancing Dhatu synthesis and Dosha levels.

Homeostasis or Samayoga, is also maintained through the combined influence of diet (Ahara), lifestyle (Vihara), & metabolism (Agni). Proper food habits, physical activity and sleep help balance Doshas, Dhatus & Malas. Agni is central, regulating metabolism and supporting health, immunity and vitality. Other factors like place (Desha), time (Kala), age (Vayah), and body constitution (Prakriti) also impact this balance. Bala (physical strength) and Satva (mental well-being) reflect the body's ability to sustain homeostasis. Following Dinacharya, Ritu-charya, and Prakriti-based Ahara-Vihara supports this equilibrium.

## CONCLUSION

Acharya Charak defines the aim of Ayurveda as maintaining health by preserving the balance of bodily elements (Dhatusamya) and treating disease when there is imbalance. The Loka-Purusha Samya Siddhant explains that both the universe (Loka) and the human body (Purusha) are composed of the Shad Dhatus and the five eternal elements (Pancha Mahabhutas), creating a deep, reciprocal connection between them. This interrelationship ensures that balance between external (universal) and internal(bodily) environments with the help of Samanya-Vishesha Siddhanta is maintained, which is essential for sustaining Samyavastha (homeostasis). This principle not only forms a foundational concept in Ayurveda but also holds relevance in all aspects of life.

It aligns with the Law of Uniformity of Nature, highlighting that in ancient times, humans lived in harmony with environment, preserving ecological balance and leading peaceful lives.

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