Dosha Dhatu Mala Moolam Hi Shareeram

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Abstract: Ayurveda emphasizes on certain distinct concepts-Panchamahabhuta, Tridosha, Saptadhatus, Trimala, Prakriti—which makes the science peculiar. The Panchamahabhuta theory describes that the entire universe is made up of five elements; namely-Pritvi, Ap, Tejas, Vayu and Akasha, and these Panchamahabhutas are believed to form the three basic humors of human body-Vata, Pitta and Kapha—which paves the way to the Tridosha Siddhanta. Apart from the Doshas, the other significant notions mentioned are the Saptadhatus-Rasa, Rakta, Mamsa, Medas, Asthi, Majja, Shukra; and Trimala-Mutra, Parisha, Sweda. The equilibrium of Tridosha, Saptadhatus, and Trimala forms the foundation of Ayurveda’s fundamental theory. For a healthy state, the balance between the three Doshas and other factors should be maintained. Any disparity between these, causes a state of illness or disease.

Keywords: Dosha, Dhatu, Mala, Panchamahabhuta

1. Introduction

Dosha dhatu mala moolam hi shareeram ||

Sharira is the human body. Dosha, Dhatu and Mala are the three major categories into which the various bodily components are divided. The root causes of a living body are Dosha, Dhatu and Mala. In a living body, their typical functions maintain homeostasis. It’s crucial that Dosha-Dhatu-Mala stay within physiological bounds and it is unhealthy to go above this limit on any side. These three entities are compared to the roots of a plant or tree by Dalhana, the Commentator of Sushruta Samhita.

Yatha vrukshaadeenam sambhavasthihipralayeshu moolam pradhaanam, tatha shareearya vaatadaya itaryatha ||

Similar to how roots are necessary for a plant’s origin, sustenance, and death, the same way these entities-Dosha, Dhatu and Mala—are necessary for a person’s genesis and sustenance of life, as well as their destruction. Here in the above verse, these three entities are compared by Dalhana to the roots of a plant. It implies that roots are to plants, what dosha-dhatu-mala are to living organisms. It is well recognized that roots are absolutely necessary for the survival of plants. The first thing to sprout at initially is the root. Therefore, it is crucial in the beginning of life. In the life of a human, Dosha first appears. They are therefore crucial for the development of the human body because they are in charge of growing the unicellular zygote. They keep control on the formation of seven Dhatu and Mala, which take part in the process of organogenesis. Together these entities form the human body. Later in the stage of sustenance as well as death also, all these entities play an important role.

Ayurveda has considered that the balanced state of Dosha, Dhatu and Mala leads to state of health and their imbalanced state produces disease. All the functions of the body could be explained in terms of Dosha, Dhatu and Mala. This state of Equilibrium is not only preserved by the specified number, but also the quality (functional state) of such variables, i.e. Dosha, Mala and Dhatu. The state of health has been defined as the presence of equilibrium in activities of Dosha, Agni, Dhatu, Mala and calm and pleasant state of soul, sense organ and mind. Acharya Vagbhata has been stated that Doshasamayam Arogvata and Acharya Charaka inscribed “Vikaro Dhatu Vaishamya”, while describing the heath and disease.

TRIDOSHA

The Tridosha theory in Ayurveda has been said to have derived from the theory of the three elements of the universe. All physiological and biological functions of human body are regulated by the Tridosha-Vata, Pitta, Kapha—corresponding to the three elements of the universe: Air, Fire and Water. A human, being stable and unhealthy state depends on the usual and abnormal functional state of the person.

Dosha can be defined as:

a) Dooshayantiti Doshathose which vitiates the other substances after getting themselves vitiates.

b) Dushtingatva Vyadhim Jananayiti Iti Dosha / those which produce disease when vitiated.

c) Prakriti Janakatey Satit Swatantreyena Dusti Kartrityvam Dosatwam | Those which give rise to a specific temperament by birth and which can produce disease independently i.e. primarily. It is mentioned by Pandit Hirlekar Shastri in his Sareeram Tatwa Darshanan, that Doshas are “Saktiroopa Dravyas”. In fact, all the Doshas, Dhatus, and Malas act as Dhatus in certain conditions or Dosha and Malas in certain conditions. The so called Doshas in their normalcy act as Dhatus. In the same way the so called Dhatus and Malas also act as Dosha and Malas in their vitiated states.

The word Vata is originated from “Va” Dhatu which means Gati / Gandhanda. The Gati arthaka dhatu gives 3meanings Gati (means movement), Gnana (grasping the knowledge) and Prapti (reaching or achieving). Gandhanda implies Utsaha (enthusiasm for doing the works), Prakasa (expression), Sowchana (taking towards), Himsa (leading to destruction). The word Pitta is originated from “Tap” Dhatu which means Santapa (for Paka and Sara kitiabhajanam), Daha (Dahana karma leading to Purinama), Aishwhaya (the prosperity). The word Kapha is originated from the limbs like Shleshana or Poshana.

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Vata is the primal constituent of the living body, composed by Akasha and Vayu Mahabhuta and whose function is Rajasic. It relates to the development of such systems that are somatic and psychic. The existence of Vata is therefore to be inferred in such mental phenomenon as the show of excitement, which is primarily Rajasic or dynamic in nature, emphasis etc. It upholds all the supporting constituents and their due circulation throughout the body. Pitta is that primal constituent of the living body, composed by Tejas Mahabhuta and whose function is Satvic as the development of those physical ones is concerned with and mental structures which in nature are primarily Satvic (balancing and transformative). Kapha is that primal constituent of the living body whose structure is composed by Apa and Prithivi Mahabhuta and whose function is Tamasic, as it is of importance with the development of those physical and mental procedures, which are primarily in nature, Tamasic (conserving and stabilizing). And hence plays the important role in maintaining health of the body. The development, transformation & wellness and deterioration of the human body is carried out by the combined actions of the Vata, Pitta, and Kapha starting from birth till death, not leaving a single cell of the body.

SAPTADHATU

The word Dhatu is derived from the word root “Dha” by adding suffix “Tun”. The word’s origin gives it the connotation of something which sustains and nourishes. In general, the Sanskrit word often refers to component, constituent, elementary substance, verbal, grammatical root or a metal.

Sapta means seven and Dhatu means that which carries or supports. Seven vital tissues, according to Ayurveda, are that provide nourishment, growth, and structure to the entire body. These tissues are called dhatus which are in many aspects resemble to the major tissues identified by Modern Science. They are maintained within limit of the skin from outside and mucus membrane from inside. They give the body support, strength and structure. Each dhatu’s ultimate “essence” is called Ojas. The most effective method to improve the health of the dhatus is to increase Ojas. On the other hand, improper diet and digestion will lead to a formation in each tissue layer. Disequilibrium of Dhatu is disease and their equilibrium is health. Health is termed as happiness, while disorder as unhappiness. In a state of equilibrium of Dhatu, diseases are prevented, tissue elements develop properly and ageing process slows down.

The Dhatu are formed from first transformed food into nutrient fluid called Ahararaasa (Prasada). This Ahara rasa nourishes body components in a sequential pattern. It first nourishes the Rasa dhatu, then Rakta, then Mamsa etc. The nutrients present in the food nourish respective dhatu qualitatively and quantitatively. Furthermore, during the process of metabolism, Dhatu undergo a specific pathway through their own characteristic digestive enzymes termed as, Dhatvagni. In this process, each Dhatu gets converted into two parts: Poshya (which nourishes itself) and Poshaka (which nourishes others). The Poshya fraction is responsible for Dhatu’s own nourishment and functions. The Poshaka fraction nourishes further other Dhatas. By-products (Upadhatu) and waste products (Mala) are also formed in this Dhatu metabolic process. Thus, each Dhatu nourishes its next sequential Dhatu. The major functions of seven dhatus are listed as nourishment (preenana), vitalizing (jeevana), covering (Lepa), moistening (Snehana), supporting (Dharama), filling (Poorana), and reproduction (Garbhoptpadana) respectively.

Trimala

Mala-Maliniikanarathmalaham-the word mala means which cause intoxication. Ayurveda generally recognizes two kinds of malas: Ahara mala or wastes from food & Dhatu mala or wastes from the tissues. Digesting and eliminating whatever we put in our bodies is referred to as Ahara Mala, the three primary malas being Purisa (feces), Mutra (urine) and Sweda (sweat). In normalcy they sustain health but same when gets contaminated can be hazardous to health. Although these are all waste products, they serve a role in maintaining health as long as they are normal in their quantity (Pramana), qualities (Gunas) and function (Karma). However, if the Malas become abnormal in some regard (i.e. increased or decreased) they become a factor in causing disease. When the Dhatus and Malas become unbalanced they are called Dushyas. According to Ayurveda only a balanced condition of Doshha, Dhatu and Mala (waste) is Arogya (good health or disease free condition), and their imbalance causes ill health or disease. Balanced Doshas, healthy Agni, a good state of tissues and their metabolic end-products lead to a balanced state of the senses, mind and spirit, all of which lead to health. Malas (bodily wastes) help maintain the functioning of our organs. An imbalance of the elements in the body causes abnormality in quality or quantity of the malas (waste), thus leading to diseases. For example: An increase in Purisha (feces), composed mainly of the element bhoomi (earth), causes abdominal unrest. Any decrease in Purisha (feces), can lead to bloating, abdominal pain, back pain, asthma, hypocalcaemia etc. Mutra or urine is composed mainly of jal (water) and agni (fire). Any increase can cause infections to urinary tract and bladder dysfunction. Reduced urine production can cause kidney stones. Svedara sweat is composed mainly of jal (water). Increased sweating can cause dehydration, lowered body temperature, fungus attack on skin, body odour etc. Decreased sweating can lead to dry skin and high body temperature.

2. Discussion

“Samadosha Samagnischa Samadhatu Malakriyay Prasannatma Indriya Mana Svasthan Iyabhidiyate.”

Ayurveda characterizes health as a complete four dimensional status of bio-equilibrium (Tridosha, Agni, Saptadhatu, Trimala) and psycho-spiritual wellbeing of delightful state (Atma, Indriya, Mana). Their imbalance is the cause of disease or ill health. Their balance is disturbed by irregular lifestyle, prolonged physical and mental stress, wrong dietary habits, incompatible foods, misuse of senses. Dhatus described in Ayurveda are the various organs and parts of our body. They are Rasa (Plasma), Rakta (Blood), Mamsa (Muscles), Meda (Fatty tissue), Asthi (Bones), Majja (bone marrow), Shukra (Semen and Reproductive tissue). Mala represents the byproducts resulting from the physiological and metabolic activities going inside the
human body. Malas (waste products) forms the essential and basic components which support the vital functions of the human body. Ayurveda believes that diseases or illnesses can also be caused by imbalances in the waste removal systems of the body. The body primarily produces three types of waste products or malas, which are together known as Trimala. These are Parishwa (feces)-which is solid waste or balance of digestive fire, Matra (urine) and Sweda (sweat or water balance)-which are liquid wastes. The production and removal of these wastes in a channelled way is absolutely necessary and vital to maintain a healthy body and mind.25

3. Conclusion

Ayurveda, being the heritage of health care and a way of life, fortunately, has propagated various principles, in order to maintain health and treat diseases. Normal functions of living organism are human physiology and when there is disturbance of human physiology, there pathology occurs. The Ayurveda physiology emphasizes on Tridosha, Saptadhatu & Trimala mainly. Tridosha maintain the integrity and support human body, as the pillars support a dwelling house. Saptadhatu compose the structural architecture of the body. They support and nourish the body tissues. Trimala are form in different stages of metabolism and demanding clearance or purification. Balance of certain amount of waste products are desirable, but when accumulated lead to many pathological conditions. So in short the equilibrium of these entities maintain health and the disequilibrium could bring dissolution of the body.26

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