

Conceptual Study of Dhatu and Dhatu Poshana with Special Reference to Sharira Bala

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Abstract: *Ayurveda views the human body as a dynamic system sustained by seven structural and functional entities known as saptadhatu. Dhatu Poshana, the mechanism by which these tissues receive nourishment, forms the basis of Ayurvedic physiology and pathology. Sharira Bala i.e physical strength and vitality of human body depends directly on the quality, quantity, and equilibrium of the dhatus. A Dhatu is that entity which supports the body and also provides nourishment to the body. Bala is the Energetic source required for nourishment, development, defence mechanism of body and it is the Very essential factor responsible for providing strength to the body as well as mind. This conceptual study examines classical literature, theoretical frameworks, and modern correlations to explore the interrelationship between dhatus, their nourishment, and their role in maintaining Sharira Bala. Findings reveal that balanced Agni, unobstructed srotas, and wholesome diet and lifestyle are essential for proper dhatu formation and optimum strength.*

Keywords: Bala, Dhatu, Oja, Vyadhikshamatva, Rasa, Dhatuposhan, Saptadhatu, Nourishment

1. Introduction

Ayurveda is based on the principle of dhatu samyata and dosha samyata as its imbalance affects health. A Dhatu is that entity which supports the body and also Provides nourishment to the body. Acharya Sushruta Says the ultimate essence of all the Dhatu beginning With Rasa (rasa, rakta, mamsa, meda, asthi, majja and Shukra) and ending with Shukra is known as ojas and The same is also called bala. Ayurvedic physiology centers on the concept of Sapta Dhatu, the seven fundamental tissues that maintain the body's structure, function, and vitality. The dhatus are nourished sequentially through a process described as Dhatu Poshana, a unique metabolic cascade that supports growth, immunity, and homeostasis. Sharira Bala, a key Ayurvedic concept, reflects the body's resistance, endurance, and ability to withstand physical and mental challenges. The term encompasses not only muscular strength but also immunity, vitality, and resilience. Understanding the correlation between dhatu health and Sharira Bala is crucial for developing therapeutic strategies that focus on nourishment, prevention of disease, and enhancement of strength. According to Bhavaprakasha, Bala is the ability to carry out 'Chestas' (includes coition, exercise, physical Work etc.) and it is termed as Bala. Bala is the very Essential factor responsible for providing strength to The body as well as mind. Through this bala (sharir and mansik) a person tends to perform his/her work Both physically (sharirik) and mentally (manasika). It is So because of Bala that one could withstand through Morbid condition or maintain a healthy life. However Sedentary lifestyle has given man almost every type of Happiness; pleasure without a much efforts. This has Made man lethargic somehow compromising and Affecting the health factor overall by reducing overall Bala of human. Ojas and bala in body clarifies the cause effect Association where ojas is cause and bala or strength Being the ultimate effect of the same. Our physical, Mental and spiritual strength totally depends on ojas.

2. Aim and Objectives

Aim

To study about dhatu and dhatu poshana with special reference to sharira bala.

Objectives

- 1) To study detailed knowledge about dhatu
- 2) To study mode of action of dhatu poshana

3. Materials and Methods

Literary source:

Review of Sharir Dhatu, Dhatuposhan, Sarata, Oja, Bala was done from various Samhitas, review also done from Ayurveda textbooks, thesis and papers published in the international journals etc.

Dhatu Poshana

The process of Dhatu Poshana is also known as Suksma Pachana, when the Ahara Rasa absorbed from the Adho-Amasaya it is taken to Hrudaya with the help of Samana Vayu and then transported to the Dhatus with the help of Vyana Vayu. Dhatu poshan theories postulated by the Tikakaras these are as follows:

- 1) Kshira Dadhi Nyaya
- 2) Kedarakulya Nyaya
- 3) Khale Kapota Nyaya

Concepts of Dhatu Poshan Nyaya

When the Ahara Rasa is distributed in the body first Rasa Dhatu is nourished then followed by Rakta, Mamsa, Meda, Asthi Majja and last the most essence of all Dhatus i.e. Shukra gets nourishment. Dalhana on has given the relation of the Dhatus with Mahabhutas.

- a) Rasa Dhatu – Aap Mahabhuta
- b) Rakta Dhatu – Teja + Aap
- c) Mamsa Dhatu – Prthvi
- d) Meda Dhatu – Aap + Prthvi
- e) Asthi Dhatu – Prthvi + Vayu + Teja, (Prthvi + Vayu) (Chakra)
- f) Majja Dhatu – Aap
- g) Shukra – Aap

Dominancy of a specific Mahabhuta may increase Those Dhatus which renders same qualities of those Mahabhutas. This can be better explained based on Samanya -Visesha Siddhanta. Proceeding since the Ayurvedic principle "The general (similar) or Samanya Is the cause of increase

(Vruddhi) of all things at all Times and the particular (dissimilar) or Vishesa is the Cause of decrease. The general (Similar) or Samanya Combines and the particular (dissimilar) or Vishesa Differentiates.

Dhatu and Bala relationship.

Rasa Dhatu is produced soon after digestion in the Body. It can be grossly compared to plasma part of Blood. Its basic function is Preenana – to nourish all The body tissues. Decrease of Rasa dhatu specifies Dehydration, and lack of nutrients. The symptoms are Patient becomes restless, he does not stand loud Sounds, becomes intolerant; palpitation, cardiac pain, Exhaustion even with the slightest exertion. All these Symptoms can be correlated with the symptoms of Dehydration / lack of nutrition.

Rakta Dhatu

can be compared directly with blood And its component. It is formed by receiving the Nourishment from Rasa Dhatu. Its main function is Jeevana – enlivening. Depletion of blood tissue causes Symptoms of anemia, which are explained as Roughness, cracks, dullness, skin dryness, loss of Tension of veins (and arteries) and dryness which Produces Balakshaya.

Mamsa Dhatu

It is compared with muscle tissue; its Main function is Lepana. It gives shape to the body Parts and it sticks to the bones, helping in locomotor activities. Depletion of muscle tissue directly causes Weakening of limbs and causes Sphik, Greeva Udara Shushkata – emaciation of the buttocks, neck and Abdomen. According to Vagbhata decrease of Mamsa Causes debility of the sense organs, emaciation of Cheeks, buttocks and pain in the joints which decrease the bala of body.

Asthi Dhatu – It is compared to bone tissue, gets Nourished by Meda Dhatu and its main function is Dharana – to hold the body up straight. According to Vagbhata decrease of Asthi causes pain in the joints, Falling off of the teeth, hairs, nails etc. Which decrease the bala of body.

Majja Dhatu – It is compared to bone marrow and all the tissue that fill bone cavity. Its main function is Poorana – to fill in the bone cavities. According to Vagbhata Decrease of Majja causes hollowness (of the Bones inside) giddiness and seeing of darkness which Decrease the bala of body.

Shukra Dhatu – It is compared with male and female Reproductive system and its secretions its main Function is Garbhotpadana – reproduction. It gets Nourishment from Majja Dhatu. According to Vagbhata Decrease of Shukra results in delay in Ejaculation, ejaculation accompanied with bleeding, Severe pain in the testicles and a feeling of hot fumes Coming out of the urethra which decrease the bala of Body.

Bala is the energetic source required for nourishment, Development, defence mechanism of body. Ayurveda Also defines a unique thing 'Oja' which has the Strength to keep body, senses, mind and soul together In functional harmony.

The oja bala is then classified in three categories

- 1) Sahaj bala (Primary) – It is primary immunity Which is gained or transferred from generation to Generation.
- 2) Kalajbala (Acquired) – It is a type of acquired Immunity which is dependent on environmental Factors such as climate, age.
- 3) Yuktikrutbala (Artificial) – It is the immunity which Is either induced or gained by nutritive diet Regimen, exercise and healthy workouts.

Bala Pariksha

In about all the Ayurvedic texts Bala Pariksha is Described intensely. It is said that before starting the Treatment, a physician should always examine Bala Pramana, Doshapramangyana, Ayupraman and Aushadhapramangyana. Bala depends upon Sharira, Indriya, Mana and Atma. The examination of these Entities gradually becomes microscopic. In other Words, the analysis of Indriya-Bala is difficult from Sharira-Bala; Mano-Bala from Indriya-Bala; Atma-Bala from Mano-Bala. To know the Deha Balapramana dashvidha pariksha (ten-fold) Examinations has been supposed

4. Discussion

Since the Vaidika era the concept of Bala have Conquered at all the ways of life and all the living Organisms. Bala was considered important not only For ruling or dominating over others but also to Protect themselves from various attacks. The medical Science has also given much more significance to the Bala especially Atmabala (self-confidence of power) in Relation to health and disease conditions and as such Ayurveda has got its original and basic concept of Bala. All types of movements become smooth without Any obstruction, voice and complexion become Pleasant and functions of external sense organs along With organs of functions are smooth. All these functions again indicate nourishment of body by bala. The homeostatic balance between body's biological entities viz. dosha, dhatu, mala, agni and psychological entities viz. Atma, indriya, mana ultimately responsible for the vyadhikhyamta. Aparajita oja especially is responsible to sustain the immunity in body. It provides the nutrition to body and its components by enhancing the immune strength. Vyadhikshamatva implies prevention of the occurrence of new disease and retarding the Progression of existing disease. Immunology has its roots in Ayurved science also Which are referred through this oja and bala. Oja Contains antibodies and cells which develop the Immunity power of body. Any disease to be retarded Is mainly achieved by significantly positive and Imposing status of Ojabala and Doshabala.

5. Conclusion

Bala is responsible for all physical as well as mental activity in the human being. Individuals having the excellence bala in terms of oja are characterized by good memory, devotion, gratefulness, wisdom, purity, excessive enthusiasm, skill, courage valour in fighting, absence of sorrow, proper gait, and depth of wisdom. Oja which is universal is essence of all the dhatus is responsible for bala, immunity in body.

Acknowledgement

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