

EXPLORING DHATU AND SHARIRBALA: A COMPREHENSIVE REVIEW OF OJAS AND VITALITY IN AYURVEDA

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ABSTRACT

In Ayurveda, maintaining health hinges on the balance of Dhatus (bodily tissues) and Doshas (biological energies). Ojas, or Bala, is the vital essence derived from the sequential development of the seven Dhatus—Rasa, Rakta, Mamsa, Meda, Asthi, Majja, and Shukra—through the Srotamsi, the internal nutrition delivery system. Bala represents strength and vitality, impacting both physical and mental health. Deficiencies in Bala, often due to sedentary lifestyles, can affect overall well-being. Ojas is the underlying cause of Bala, which manifests as robust muscles, effective motor functions, clear voice, healthy skin, and optimal sensory and psychological functions. Comprehensive evaluation of Bala requires assessing both individual Dhatus and their collective state, rather than relying solely on external appearances. **Objectives-** To study the Concept of Dhatu and Sharirbala. **Materials and Methods:** Review of Sharir Dhatu, Sarata,

Oja, Bala was done from various Samhitas, review also done from Ayurveda textbooks, thesis and papers published in the international journals etc.

KEYWORDS: Dhatu, Saptadhatu, Bala, Oja.

INTRODUCTION

Dhatu samyata and doshasamyata are the foundational principles of Ayurveda, as their imbalance impacts well-being. The entity that both sustains and nourishes the body is known as a Dhatu. According to Acharya Sushruta, the ultimate essence of all Dhatu is known as ojas, which is also known as bala. It starts with Rasa (rasa, rakta, mamsa, meda, asthi, majja, and shukra) and ends with Shukra. This phrase was employed by Charaka to describe

Srotamsi, or the internal nutrition delivery system needed for dhatuposhan. Acharya Charaka describes two types of Dhatus: Asthayi, also known as Poshaka, and Sthayi, also known as Poshya. According to what he said, Sthira Dhatus, Dhatus that form one after the other from the Poshaka, and nutritional Dhatus are not transported by Srotamsi.^[1]

Bhavaprakasha defines Bala as the capacity to perform "Chestas," which include coordination, physical labor, exercise, and other activities.^[2] The highly important element known as bala is in charge of giving the body and mind power. A person tends to carry out their work both physically (sharirik) and psychologically (manasika) through this bala (sharir and mansik). One could endure a sick illness or continue to lead a healthy life because of Bala. But man has benefited from practically every kind of happiness—pleasure that doesn't need much work—from inactive lifestyles. Because of this, man has become somewhat lethargic, which compromises and affects the entire health element by lowering human balance. The relationship between cause and effect is made clearer in the body by ojas and bala, where ojas is the cause and bala, or strength, is the resultant effect. Our ability to be strong physically, mentally, and spiritually is entirely dependent on ojas, which shows up as its own symptoms.^[3] Strong and well-defined muscles, appropriate motor function, a clear voice, a glowing skin, and appropriate sensory, motor, and psychic functions are all attributes of bala.^[4]

Examination is necessary for both the individual Dhatu and the Sapta Dhatu's collective judgment of Sara's Bala. It is challenging to evaluate Bala or any other person based solely on their outward appearance, such as their size—large or little, muscular or lean.^[5]

OBJECTIVES

To study the Concept of Dhatu and Sharirbala.

MATERIALS AND METHODS

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

DISCUSSION

The roles of the Seven Dhatus.

RASA DHATU

1. Consists of the element water.
2. It is comparable to the body's extracellular fluid and plasma.
3. A person with low rasa dhatu will have dry, rough skin, be dull, thin, exhausted, and intolerant of loud noises and speech.
4. Loss of appetite, increased salivation, nausea, lethargy, a feeling of heaviness or coldness, coughing, and excessive sleepiness are experienced when rasa dhatu is in excess. Uses It nourishes Rakta dhatu, leaves the skin shining, and uplifts and pleases the person.

RAKTHA DHATU

1. Composed primarily of fire.
2. It is comparable to the components of blood that are created, such as platelets, white blood cells (WBC), red blood cells (RBC), and so forth.

FACTION

It is controlled by pitta dosha, nourishes Mamsa dhatu, and looks after our complexion. Pitta dosha and fire lose their properties when rakta dhatu is exhausted. A person experiences coldness, their skin becomes dull and pale or powdery gray, and their body constipates to retain heat by decreasing sweating and urination. Rakta dhatu depletion in the mind causes dullness and makes it harder to process and comprehend new information. This frequently results in misconceptions and confusion. A person has a craving for chilly and sour foods. The characteristics of fire and pitta dosha intensify when the rakta dhatu is excessive. One gets a feeling of warmth. The body seeks to expel heat as it accumulates within. The body attempts to expel more heat in addition to its own malas. Stools may become loose and there is an increase in the frequency of bowel movements. Urinating more frequently is another rise.^[6]

MAMASA DHATU

Composed of the element earth. Uses creates healthy muscular tissue in the thigh, shoulder, and neck areas, strengthening the body. feeds the meda dhatu and is under the earth element and kapha dosha. Mamsa dhatu depletion results in joint pain, emaciation of the cheeks and buttocks, and weakness of the sense organs. When there is an excess of mamsa dhatu, then product. Teeth and bones grow on top of one another (more teeth, more bone).

MEDA DHATU

Composed of component of water and earth. Uses system well lubricated; skin and hair silky and greasy; eays sharp. governs Kapha and nourishes Asthi dhatu. Medas dhatu depletion results in enlarged spleen, difficulty moving joints, abdominal emaciation, and an increased appetite for fatty foods. A person experiencing excess medas dhatu experiences fatigue, weight gain in the abdomen, thighs, neck, and other areas, bad sweat odor, dyspnea, and other symptoms.

ASTHI DHATU

Composed of component of space and air. It aids in vitality nourishment.

MAJJA DHATU

Composed primarily of water. Uses imparts memory and intelligence along with a clear, sharp mind. robust joints. led by the kapha dosha. Depletion of majja dhatu leads to weak bones, joint pain, vertigo, giddiness, and a decrease in shukra dhatu.

Excess majja dhatu causes heaviness in the eyes and throughout the body.

SHUKRA DHATU

Uses possesses strength, patience, and a love of life. Concerns include the necessity for reproduction. led by the kapha dosha. When the shukra dhatu is depleted, the body feels weak, the testicles hurt, ejaculation is delayed, and thirst develops. A stone in the shukravaha strotas may cause pain when there is an excess of shukra dhatu, which also increases the desire for excess coitus. Rasayana (rejuvenation) therapy and medicinal treatment are combined in Ayurveda's unique healing approach to maintain health and treat ailments.^[7] A biological thing can never exist without a functional cell. Dhatus's two primary duties are sharira dharana and poshana.

The word dhatu means “bears” or “support” while the word sapta means “seven”. The body's seven primary tissues, according to Ayurveda, give the total structure, growth, and nourishment.^[8] Dhatus are a form of tissue that resemble primary tissue identified in contemporary scientific research in many ways. The boundaries of the mucous membrane confine them from the outside, while the boundaries of the skin hold them in place from the inside. Every Dhatu has an Updhatu, or subunit, which cooperates with the other Dhatus to fortify the body. The dhatus is governed by the three biological humours, or doshas. Unlike

Dhatu, which nourish the tissues, Updhatu support and build the body. Maximum tissue regeneration is guaranteed by appropriate eating and digesting habits, according to Ayurveda. Following complete digestion of food, tissue development starts. The term "Dhatu-Kshaya" describes the thinning or loss of bodily tissues.^[9] Understanding Tridosha is not as crucial to understanding disease processes as understanding Dhatu and Dhatu-Kshaya. Dhatu-Kshaya will be emphasized, assessed, elaborated upon, and discussed in this review.

Dhatu and Bala Relationship^{[10][11]}

RASA DHATU

The body quickly produces rasa dhatu following digestion. It is somewhat comparable to the blood's plasma component. Its primary purpose is to nourish every tissue in the body, or preenana. A decrease in Rasa Dhatu indicates malnourishment and dehydration. The patient experiences palpitations, heart palpitations, insensitivity to loud noises, restlessness, and tiredness at the smallest effort. These symptoms can all be connected to those of malnourishment and dehydration.

RAKTA DHATU

Blood and its constituents can be directly compared to Rakta Dhatu. It is created by ingesting Rasa Dhatu's sustenance. Its primary purpose is to invigorate, or Jeevana. Anemia symptoms, such as roughness, cracks, dullness, dry skin, loss of vein (and artery) tension, and dryness leading to Balakshaya, are caused by the depletion of blood tissue.

MAMSA DHATU

Its primary purpose is Lepana; it is likened to muscle tissue. It aids in locomotor actions by giving the body parts form and adhering to the bones. Muscle atrophy results in Sphik, Greeva Udara Shushkata, or emaciation of the buttocks, neck, and abdomen, which in turn causes limb weakness. Vagbhata claims that a reduction in Mamsa results in joint pain, emaciation of the cheeks and buttocks, and a decline in the balancing of the body.

MEDA DHATU

It receives nourishment from Mamsa Dhatu and is likened to fat tissue. Snehana, or lubrication, is its primary purpose. Vagbhat states that a drop in Medas results in emaciation of the body, spleen enlargement, and loss of sensation in the waist, all of which lower bodily balancing.

ASTHI DHATU

It is compared to bone tissue, is fed by Meda Dhatu, and serves the primary purpose of Dharana, which is to keep the body upright. Vagbhata claims that a reduction in asthi lowers the body's balancing and results in joint pain, hair, nail, and tooth loss.

MAJJA DHATU

It is likened to all the tissue that fills the bone cavity, including the bone marrow. Poorana's primary purpose is to fill up the spaces left by missing bone. Vagbhata states that a decrease in Majja results in giddiness, seeing in the dark, and hollowness (of the bones inside), all of which lower body balancing.

SHUKRA DHATU

Its primary purpose is Garbhotpadana, or reproduction, and it is compared to the reproductive systems of men and women and their secretions. Majja Dhatu provides nutrients for it. Vagbhata states that a drop in Shukra causes ejaculation to be delayed, ejaculation to be accompanied by bleeding, acute testicular discomfort, and a sensation of hot fumes emerging from the urethra, all of which lower bodily balancing.

Bala is the energy source that the body needs for growth, sustenance, and defence mechanisms. Ayurveda also describes a special entity called "Oja," which possesses the capacity to maintain the body, senses, mind, and soul in harmonious functioning.

Three categories are then used to classify the oja bala.^[12]

1. Sahaj bala (Primary): This type of immunity is acquired or passed down through generations.
2. Kalajbala (Acquired) - This kind of acquired immunity is influenced by age and environmental variables including climate.
3. Yuktikrutbala (Artificial) - This is immunity that can be acquired or produced by a nutritious diet, regular exercise, and physical activity.

BALA PARIKSHA

A thorough description of Bala Pariksha can be found in almost all Ayurvedic books. It is claimed that a doctor should always evaluate Aushadhpramangyana, Bala Pramana, Doshapramangyana, and Ayupraman before beginning any treatment. Bala is reliant on Indriya, Mana, Sharira, and Atma. The analysis of these objects progressively gets smaller.

Put differently, it is challenging to analyze Indriya-Bala from Sharira-Bala, Mano-Bala from Indriya-Bala, and Atma-Bala from Mano-Bala. It has been assumed that knowledge of the Deha Balapramana dashvidha pariksha (ten-fold) examinations.

CONCLUSION

All of a person's mental and bodily activities is controlled by Bala. Good memory, dedication, gratitude, wisdom, purity, excessive zeal, skill, courage, valour in battling, absence of grief, appropriate walk, and depth of wisdom are characteristics of those possessing the perfection bala in terms of oja. The universal Oja, the essence of all the dhatus, is what gives the body its balance and immunity.

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