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TO STUDY THE ROLE OF SWASTHAVRITTA FOR ESTABLISHING EQUILIBRIUM OF DHATUS & DOSHAS – A REVIEW

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ABSTRACT

Ayurveda described seven Dhatus in human body namely; Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra. Rasa Dhatu resembles plasma of body, Rakta Dhatu is referred to blood, Mamsa Dhatu correlated with muscular components of body, Meda Dhatu denotes adipose tissue, Asthi Dhatu resembles bones and cartilage tissue, Majja Dhatu referred for bone marrow while Shukra Dhatu described for sperm and ovum responsible for reproduction. In present article we are discussing the role of swasthavritta in managing equilibrium of doshas and dhatus

Keywords: doshas ,dhatus

INTRODUCTION

Ayurveda mentioned theories of Tridosha, Saptadhatu and Mala which govern physiological functioning of body and helps to maintain general health. The equilibrium of these three is very important for healthy physical and mental state. The imbalance in Doshas and Dhatus leads pathological manifestation in body. Amongst them the concept of Dhatu is very essential for describing structural and physiological components of body. [1-4] Ayurveda elaborated seven types of Dhatus namely; Rasa Dhatu, Rakta Dhatu, Mamsa Dhatu, Meda Dhatu, Asthi Dhatu, Majja Dhatu and Shukra Dhatus. These Dhatus develop sequentially in body and nourishes each other i.e.; Rasa Dhatu is very important for the formation of Rakta Dhatu which further nourishes Mamsa Dhatu. [3- 6] The modern science described these seven Dhatus Ayurveda is considered by many scholars to be the oldest healing science. In Sanskrit, Ayurveda means "The Science of Life." Ayurvedic knowledge originated in India more than 5,000 years ago and is often called the "Mother of All Healing." It stems from the ancient Vedic culture and was taught for many thousands of years in an oral tradition from accomplished masters to their disciples. Some of this knowledge was set to print a few thousand years ago, but much of it is inaccessible. The principles of many of the natural healing systems now familiar in the West have their roots in Ayurveda, including Homeopathy and Polarity Therapy. The Strategy: Your Constitution and Its Inner Balance

Ayurveda places great emphasis on prevention and encourages the maintenance of health through close attention to balance in one's life, right thinking, diet, lifestyle and the use of herbs. Knowledge of Ayurveda enables one to understand how to create this balance of body, mind and consciousness according to one's own individual constitution and how to make lifestyle changes to bring about and maintain this balance. Just as everyone has a unique fingerprint, each person has a particular pattern of energy—an individual combination of physical, mental and emotional characteristics—which comprises their own constitution. This constitution is determined at conception by a number of factors and remains the same throughout one's life. Many factors, both internal and external, act upon us to disturb this balance and are reflected as a change in one's constitution from the balanced state. Examples of these emotional and physical stresses include one's emotional state, diet and food choices, seasons and weather, physical trauma, work and family relationships. Once these factors are understood, one can take appropriate actions to nullify or minimize their effects or eliminate the causes of imbalance and re-establish one's original constitution. Balance is the natural order; imbalance is disorder. Health is order; disease is disorder. Within the body there is a constant interaction between order and disorder. When one understands the nature and structure of disorder, one can re-establish order. Ayurveda identifies three basic types of energy or functional principles that are present in everyone and

everything. Since there are no single words in English that convey these concepts, we use the original Sanskrit words vata, pitta and kapha. These principles can be related to the basic biology of the body. Energy is required to create movement so that fluids and nutrients get to the cells, enabling the body to function. Energy is also required to metabolize the nutrients in the cells, and is called for to lubricate and maintain the structure of the cell. Vata is the energy of movement, pitta is the energy of digestion or metabolism and kapha, the energy of lubrication and structure. All people have the qualities of vata, pitta and kapha, but one is usually primary, one secondary and the third is usually least prominent. The cause of disease in Ayurveda is viewed as a lack of proper cellular function due to an excess or deficiency of vata, pitta or kapha. Disease can also be caused by the presence of toxins. In Ayurveda, body, mind and consciousness work together in maintaining balance. They are simply viewed as different facets of one's being. To learn how to balance the body, mind and consciousness requires an understanding of how vata, pitta and kapha work together. According to Ayurvedic philosophy the entire cosmos is an interplay of the energies of the five great elements—Space, Air, Fire, Water and Earth. Vata, pitta and kapha are combinations and permutations of these five elements that manifest as patterns present in all creation. In the physical body, vata is the subtle energy of movement, pitta the energy of digestion and metabolism, and kapha the energy

that forms the body's structure. Vata is the subtle energy associated with movement — composed of Space and Air. It governs breathing, blinking, muscle and tissue movement, pulsation of the heart, and all movements in the cytoplasm and cell membranes. In balance, vata promotes creativity and flexibility. Out of balance, vata produces fear and anxiety. Pitta expresses as the body's metabolic system — made up of Fire and Water. It governs digestion, absorption, assimilation, nutrition, metabolism and body temperature. In balance, pitta promotes understanding and intelligence. Out of balance, pitta arouses anger, hatred and jealousy. Kapha is the energy that forms the body's structure — bones, muscles, tendons — and provides the “glue” that holds the cells together, formed from Earth and Water. Kapha supplies the water for all bodily parts and systems. It lubricates joints, moisturizes the skin, and maintains immunity. In balance, kapha is expressed as love, calmness and forgiveness. Out of balance, it leads to attachment, greed and envy. The basic difference between Ayurveda and Western allopathic medicine is important to understand. Western allopathic medicine currently tends to focus on symptomatology and disease, and primarily uses drugs and surgery to rid the body of pathogens or diseased tissue. Many lives have been saved by this approach. In fact, surgery is encompassed by Ayurveda. However, drugs, because of their toxicity, often weaken the body. Ayurveda does not focus on disease. Rather, Ayurveda maintains that all life must be supported by

energy in balance. When there is minimal stress and the flow of energy within a person is balanced, the body's natural defense systems will be strong and can more easily defend against disease. It must be emphasized that Ayurveda is not a substitute for Western allopathic medicine. There are many instances when the disease process and acute conditions can best be treated with drugs or surgery. Ayurveda can be used in conjunction with Western medicine to make a person stronger and less likely to be afflicted with disease and/or to rebuild the body after being treated with drugs or surgery. We all have times when we don't feel well and recognize that we're out of balance. Sometimes we go to the doctor only to be told there is nothing wrong. What is actually occurring is that this imbalance has not yet become recognizable as a disease. Yet it is serious enough to make us notice our discomfort. We may start to wonder whether it is just our imagination. We may also begin to consider alternative measures and actively seek to create balance in our body, mind and consciousness. Evaluation and Treatment of Imbalances Ayurveda encompasses various techniques for assessing health. The practitioner carefully evaluates key signs and symptoms of illness, especially in relation to the origin and cause of an imbalance. They also consider the patient's suitability for various treatments. The practitioner arrives at diagnosis through direct questioning, observation and a physical exam, as well as inference. Basic techniques such taking the pulse, observing the tongue, eyes and physical

form; and listening to the tone of the voice are employed during an assessment. Palliative and cleansing measures, when appropriate, can be used to help eliminate an imbalance along with suggestions for eliminating or managing the causes of the imbalance. Recommendations may include the implementation of lifestyle changes; starting and maintaining a suggested diet; and the use of herbs. In some cases, participating in a cleansing program, called panchakarma, is suggested to help the body rid itself of accumulated toxins to gain more benefit from the various suggested measures of treatment. In summary, Ayurveda addresses all aspects of life—the body, mind and spirit. It recognizes that each of us is unique, each responds differently to the many aspects of life, each possesses different strengths and weaknesses. Through insight, understanding and experience Ayurveda presents a vast wealth of information on the relationships between causes and their effects, both immediate and subtle, for each unique individual. General food guidelines for decreasing vata include warm, well-cooked, unctuous foods. One should have small meals three or four times a day and may snack as needed while maintaining a two hour gap between each meal. Regularity in meal times is important for vata. Those with vata-dominant constitutions do well with onepot meals such as soups, stews and casseroles. They can use more oil in cooking their foods than the other two doshas and experience better digestion if they limit their intake of raw foods. Well-cooked oats

and rice are good for vata because they are not too drying when cooked with plenty of water and butter or ghee. While cooked vegetables are best for vata, the occasional salad with a good oily or creamy dressing is all right. Nightshades—tomatoes, potatoes, eggplants and peppers—as well as spinach should be avoided if the vata person has stiff, aching joints or muscles. Sweet, ripe and juicy fruits are good for vata. The astringent and drying fruits, such as cranberries, pomegranates and raw apples, should be avoided. Fruit should always be eaten by itself on an empty stomach. Many vata people can satisfy their need for protein by judicious use of dairy products, but can also use eggs, chicken, turkey, fresh fish and venison if they wish. Legumes are difficult to digest and should be consumed in limited quantity by those trying to pacify vata. The legumes should be the split type and soaked before cooking. Cooking them with a little oil and spices, such as turmeric, cumin, coriander, ginger, garlic and hing (asafoetida), will help prevent vata from being disturbed. All nuts and seeds are good for vata, but are best used as butters or milks. Ten almonds, soaked in water overnight with skins removed the next morning, are a satisfying early morning food. Sesame oil is warming for vata, but all oils are good. All dairy products are good for vata with hard cheese being eaten sparingly. All spices are good, but should not be overused. Vatas can have half a glass of wine, diluted with water, during or after a meal. Since vata people tend to be prone to addiction, they should avoid sugar,

caffeine and tobacco. Intensity itself can be intoxicating to vata, so one should seek relaxation and meditation to reduce vata. General guidelines for balancing vata: Keep warm Keep calm Avoid cold, frozen or raw foods Avoid extreme cold Eat warm foods and spices Keep a regular routine Get plenty of rest Pitta: The Energy of Digestion & Metabolism General Description Pitta types have many of the qualities of fire. Fire is hot, penetrating, sharp and agitating. Similarly, pitta people have warm bodies, penetrating ideas and sharp intelligence. When out of balance, they can become very agitated and short-tempered. The pitta body type is one of medium height and build, with ruddy or coppery skin. They may have many moles and freckles. Their skin is warm and less wrinkled than vata skin. Their hair tends to be silky and they often experience premature graying or hair loss. Their eyes are of medium size and the conjunctiva is moist. The nose is sharp and the tip tends to be reddish. Those with pitta-dominant constitutions have a strong metabolism, good digestion and strong appetites. They like plenty of food and liquids and tend to love hot spices and cold drinks. However, their constitution is balanced by sweet, bitter and astringent tastes. Pitta people's sleep is sound and of medium duration. They produce large quantities of urine and feces, which tend to be yellowish, soft and plentiful. They perspire easily and their hands and feet stay warm. Pitta people have a lower tolerance for sunlight, heat and hard physical work. Mentally, pitta types are alert and intelligent and have good powers of comprehension. However,

they are easily agitated and aggressive and tend toward hate, anger and jealousy when imbalanced. In the external world, pitta people like to be leaders and planners and seek material prosperity. They like to exhibit their wealth and possessions. Pitta people tend to have diseases involving the fire principle such as fevers, inflammatory diseases and jaundice. Common symptoms include skin rashes, burning sensation, ulceration, fever, inflammations or irritations such as conjunctivitis, colitis or sore throats. Since the attributes of pitta are oily, hot, light, mobile, dispersing and liquid, an excess of any of these qualities aggravates pitta. Summer is a time of heat, the pitta season. Sunburn, poison ivy, prickly heat and short tempers are common. These kinds of pitta disorders tend to calm down as the weather gets cooler. The diet and lifestyle changes emphasize coolness—cool foods, avoidance of chilies and spices (especially difficult for New Mexicans), and cool climates. People with excessive pitta need to exercise at the coolest part of the day

CONCLUSION

The Ayurveda theory of Saptadhatu referred for seven bodily tissues, these tissues support body and gives structural frame. Ayurveda described seven Dhatus in human body namely; Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra. Rasa Dhatu resembles plasma of body, Rakta Dhatu is referred to blood, Mamsa Dhatu correlated with muscular components of body, Meda Dhatu denotes adipose tissue, Asthi Dhatu

resembles bones and cartilage tissue, Majja Dhatu referred for bone marrow while Shukra Dhatu described for sperm and ovum that are responsible for reproduction. Saptadhatu provides nourishment, maintain growth and development of body, give structural constitution and connects different parts with each other. These Dhatus governed by one of the Doshas amongst three biological humors. As per Ayurveda the nutrients of Ahara first provides strength to the plasma (Rasa Dhatu) which further nourishes other tissues. The depletions and excess of Dhatus causes imbalance in physiological activities.

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