CRITICAL REVIEW OF DOSH DHATU MALA AND AGNI W.S.R. OF HOMEOSTASIS IN AYURVEDA

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ABSTRACT

In Ayurveda equilibrium state of Doshas, Dhatus, Malas and Agni are considered as healthy state of an individual. Homeostasis of an individual also represents the equilibrium state in healthy individuals. Unbalancing state of these all are considered as pathological state or disease. In this universe everybody wants a long life. Ayurveda is the Science, which gives the knowledge about life along with the definition of life, explanation of joyful and miserable life, constructive and destructive life, long and short spans of life as well as their qualities and actions that prop up or move down its durability¹. For the longevity of healthy life maintenance of equilibrium state (homeostasis) is necessary.

Keywords: Prakriti, Dosha, Dhatu, Mala, Dhatusamya, Samyavastha, Homeostasis, Equilibrium.

INTRODUCTION

Homeostasis word derived from Greek, Homeo + Stasis, where “Homeo” means “Same or similar” and “Stasis” means “Standing Still”. “Homeostasis is the property of a system that regulates its internal environment and tends to maintain stable, constant condition of properties like temperature, pH, B.P., Respiratory Rate, Pulse Rate etc.” Concept of internal environment is described as different types of personality (Prakriti) in Ayurveda. Prkriti means nature or behavior or personality of an individual, which is formed during the time of fertilization. Acharya Sushruta says that Prakriti is formed due to the predominance of Doshas at the time of fertilization. Prakritavashta (physiological state) of an individual is only maintained by the maintenance of homeostatic atmosphere. Prakriti of an individual represents the Doshik state individual. Ayurveda is aimed for maintenance/restoration of Prakriti (Homeostasis). Prakriti is equilibrium of Dhatu i.e. Dhatusamya while the imbalance state of Dhatu is known as Vikara or Dhatsuvaishamya. In healthy state the equilibrium of Dhatu, their function etc. is conserved while in diseased state the disequilibrium of these Dhatu and their function takes place. This disequilibrium is to be
eliminated and equilibrium (Homeostasis) state is to be maintained for health. The most imperative purpose of Ayurveda is the maintenance of ibrum state of tissue elements.

**Aim:**
To study the physiological significance of Dosh, Dhatu, Mala and Agni w.s.r. to Homostasis

**Objective:**
1. To understand concept of Dosh, Dhatu, Mala, and Agni
2. To understand concept of Homostasis
3. To understand significance of Homostasis in Ayurveda w.s.r. to Dosh Dhatu Mala and Agni

**Materials and Methods:** For present conceptual study literary material had been collected from Ayurvedic textbook as
1. Charakasamhita
2. sushrutasamhita
3. Ashtangahrudayasamhita

**Review of Literature**
Human being is the perfect example of the universe. There are six elements (Shaddatu) responsible for the existence of both human as well as the universe. Whatever the formed entities found in the universe; they are also found in the human beings. Similarly, the entities found in the human beings, are also found in the universe. The significant scientific view of health and disease is the capability of the man to adjust himself according to his environment. The ancient Acharyas came into sight with fully documented fact that the man, who is the perfect example of the universe, is constitutes his own environment i.e., internal environment. Apart from it he is a viewer and a contributor in its events as well as a subject to whom the universe outside serves as an object. While man is a creature of his own environment, he also contributes intentionally and instinctively in making of this whole universe. “Man’s inescapable impasse is that he himself is part of the world. He seeks to explore, his body and proud brain are mosaics of the same elemental particles that compose the dark, drifting dust clouds of interstellar spaces, he is in the final analysis merely an ephemeral conformation of the primordial space-time field. Standing between macrocosm and microcosm, he finds barriers on every side and can perhaps but marvel, as St. Paul did nineteen hundred years ago, that “The world was created by the word of God so that what is seen was made out of things which did not appear.” The ancient description of the human as a perfect example of the universe also implies that his body is also a field of environment, as many events take place inside the body same as the external environment. These internal and external environments influence each other reciprocally. The two environments are reciprocally influential, and they interact with one another. Constant exchange of material also takes place between them all the time, so that equilibrium i.e., Homeostasis is maintaining. Man’s internal environment stimulates the process of adjustment in him and customized his internal environment properly. This process proceeds in the reverse direction also almost simultaneously. When this internal environment is appropriately customized with that of the external i.e., the internal environment is at equilibrium state with external environment, that man is said to be in healthy state or Samyavastha (Homeostasis). Whenever anyone fails to adjust his internal environment with that of the external, this equilibrium state (Homeostasis) get disturbed and leading to an abnormal or pathological or diseased state i.e. Aswasthavastha.

**The External Environment**
This universe (external environment) is maintained because of three factors i.e., Sun, Moon and the Air. The Sun is absorbing in nature whereas the Moon is nourishing and strengthening in nature. Air is responsible for all types of movements in the universe. The external environment of man is also constituted by Kala, Artha and Karma. Kala or time, in the present context refers to Ritu or Seasons, and Artha to the objects of the senses. Seasons are the natural global earth clock and the rhythm of the world. Equinox and solstice make the two main divisions of the seasons, which further divide into four seasons (spring, summer, autumn, winter) & these four again divided into six. The same seasonal phenomenon is found inside the body of each living being in this world and give the internal seasons (Homeostasis). According to Ayurveda the universe
and all the things present in this universe are *Panchabhautika*. The environment is constituted by material substances i.e. *Panchamahabhuta*. Whatever may be the nature of the chemical composition of substances which constitute our environment, all of them have to be determined ultimately into specific quanta of energy, corresponding to the minimal threshold stimuli of each one of the five special senses, firstly to enable us to cognise their existence, secondly to effect suitable responses in the body, and thirdly to determine our biophysical and biochemical reactions to the fivefold external stimuli with a view to harmonise our internal environment with the external. *Karma* is action and events within and outside the body. The hyper (*Atiyoga*), hypo (*Heenayoga*) and perverse (*Mithyayoga*) correlation of *Kala* i.e. seasons; *Artha* i.e. objects of the senses and *Karma* i.e. actions, between them are the general causes which engender abnormal states of health i.e. *Roga*. The relation between *Kala* (season) and *Doshas* are as follows:

<table>
<thead>
<tr>
<th>Doshas</th>
<th>Sanchaya</th>
<th>Prakopa</th>
<th>Prashamana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vata</td>
<td>Greeshma (May-June)</td>
<td>Varsha (July-Aug)</td>
<td>Sharad (Sep-Oct)</td>
</tr>
<tr>
<td>Pitta</td>
<td>Varsha (July-Aug)</td>
<td>Sharad (Sep-Oct)</td>
<td>Hemanta (Nov-Dec)</td>
</tr>
<tr>
<td>Kapha</td>
<td>Hemanta (Nov-Dec)</td>
<td>Basanta (Mar-April)</td>
<td>Greeshma (May-June)</td>
</tr>
</tbody>
</table>

**The Internal Environment of Man**

*Doshas, Dhatus and Malas* are the basics of our body. According to the ancient description human body is constituted by the three *Doshas* or the function triad, the *SaptaDhatus* or the basic tissues which form the substrate of the structure of the body. *Malas* or waste products produce as a result of different metabolic process. *Mana* or mind is determined by three gunas i.e., *Satva, Rajas* and *Tamas*, which represent both the structure and functions of the mind. Just like universe, our body also maintained by three humors i.e., *Vata, Pitta* and *Kapha*. These *Vata, Pitta* and *Kapha* are the functional triad of the body and perform the same action as the Sun, Moon and Air perform in this universe respectively. By this way the *Vata, Pitta* and *Kapha* maintain our internal Homeostasis and the Sun, Moon, Air maintain external environment (homeostasis). “All physiological mechanisms constitute defense against disease, for they function to preserve constancy in the internal environment, a balance between factors which if opposed spell disease and death” 7. “All vital mechanisms, however varied May they be, have only one object, that of preserving constant the condition of life” 8.

**Health or Arogya or Dhatusamya**

Health may be defined as “the normal state of living and functioning of the organism.” Health is a positive state of well being in which the harmonious development of the physical and mental capacities of the individual lead to the enjoyment of rich and full life. Whereas in *Ayurveda* health is define as an equilibrium state of all the *Doshas, Dhatus* and *Malas*. This equilibrium is *Dhatusmaya*. Disease is an imbalance of all these. This imbalance is *Dhatusvaishamya* or *Vikara*. *Dhatusamya* or *Samayavastha* is characterized by a sense of relieve and pleasure while *Dhatusvaishamya* or *Vikara* may be characterized by pain. Some Acharyas said that the *Doshika* (function triad) equilibrium represents the normal healthy condition. In the reverse direction, the imbalance or the disturbed equilibrium of the *Tridoshas* (function triad) indicates pathological or diseased condition. According to the ancient description of *Ayurveda*, *Swasthapurusha* is the person in whom the functional triad of the body i.e. *Vata, Pitta* and *Kapha* are in equilibrium state, whose *Agni* is in *Samavastha* (equilibrium state) and the *Dhatu* or the fundamental and supporting tissues are in equilibrium state, in whom the process of the removal of the waste products from the body is regular and whose *Atma* (spirit), *Indriya* (sense organs) and *Mana* (mind) are peaceful 11. In healthy individual all the physiological mechanism such as hung appetite, digestion, excretion, circulation, respiration etc. are not impaired. Soul, mind and sense
organs work properly. In other words, the physical, mental and spiritual equilibrium of a healthy individual is the index of his happiness, strength, confrontation and capability to adjust him to the ever-changing environment.

**Regimen for Maintaining Homeostasis (Dhatusamya)**

The most imperative purpose of Ayurveda is the equilibrium of tissue elements i.e., Dhatusamya. The approach of Ayurveda to treat the disease is also design as such to maintain this homeostasis or Dhatusamya. There are two major procedures of treatment in Ayurveda-Samshodhana and Samshodhana. The human body is comprised of infinite channels i.e. Srotamsi to facilitate the flow of nutrient and elimination of metabolites. To maintain the normal homeostasis (Dhatusamya) these channels i.e. Srotamsi should be clean and dynamic. Samshodhana is the process by which these channels get clean and impurities washed out. Samshodhana is also essential for the maintenance of Dhatusamya during the circadian and seasonal vitiation of the Doshas. The main lines of Samshodhana or radical therapy of somatic disturbances caused by Vata, Pitta and Kapha are the administration of Vasti or medicated enema (i.e., Asthapana and Anuvasana), Virechana or purgation and Vamana or emetics respectively. The Samshamana or palliative therapy maintains this equilibrium of doshas and dhatus by administering proper diet, drug, exercise and lifestyle. This way of maintaining dhatusamya (Homeostasis) is called prakriti-isthapana or re-establishment of normalcy. According to Ayurveda, all the physical objects including different articles of diet, drugs, parts and tissues of the body are made up of the five basic elements i.e., Panchmahabhut. In other words, they have five fundamental physical qualities characterizing earth, water, fire, air and sky. Whenever any substance of similar property is taken, then the same increases and the reverse decreases. This is known as the theory of the Samanya and Vishesha i.e. homology and heterology. The Samshamana therapy for these Doshas consist the administration of Taila or medicated oil for Vata, Grita or ghee for Pitta and Madhu or honey for Kapha. Ahara or diet is most important in the samshodhana. The diet therapy is also based on the principle of samanya and vishesha. The panchabhautika composition of the given ahara or diet and its rasa, guna is directly relevant to the three doshas i.e. vata, pitta and kapha. We can easily identify the Samanya or vishesha role of ahara on particular dosha.

In Ayurveda there is also the description of Rasayana therapy. Various types of Rasayanas are described in our ancient text. The Rasayana used in the healthy persons for maintenance and promotion of positive health is known as Kamya Rasayana. Along with this Kamaya Rasayana, there is Naimittika Rasayana also which is used in the management of some specific diseases. All the Rasayana agents have some medhakar or brain tonic effect and they improve the mental disorders. There are certain rasayana drugs which may induce vamana, virechana and swedana karma in the body and the body gets purified. Vitiated doshas are expelled from the body. These are called samshodhana-rasayana. Samshamana group of rasayana drugs produce rasayanaprabhava in the body restoring doshasamya or internal homeostasis and metabolic constancy in human being which is necessary for health.

**CONCLUSION**

Based on above-mentioned literature and facts we can say that the sun, the wind and the moon are responsible for appearance of time, season, Rasa, Dosha and bodily strength. According to the nature and course of time they maintain this universe or external environment. Similarly, in our body Doshas, Dhatus and Malas maintains our internal environment (homeostasis). Equilibrium of all these (i.e., Samyavastha) is the main aim of Ayurveda, and this Samyavastha is nothing but “Maintenance of Homeostasis”. Resemblance of internal environment (homeostasis) of the body with the external environment (atmosphere or universe) may lead to eco-friendly atmosphere and ultimately the cause of
persistent health. Whereas the imbalance in both the environment may lead to diseased condition. So *samyaavastha* in Ayurveda maximally resembles with the homeostasis of an individual which is responsible for maintenance of health in healthy individuals. Knowledge about the seasonal variation in different types of personalities can alter their dietary habits and other behavior accordingly, which can prevent the causation of diseases in a healthy individual.

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10. Indian Planning Commission.

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**Conflict of Interest:** None Declared