

## दोषधातुमला मूलं सदा देहस्य।

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**ABSTRACT-** The main aim of Ayurveda is always keep person disease free. And Dosha, Dhaatu, Mala play important role in achieving it. Dosha, dhaatu, Mala are mula cause or samavaayi kaaran of sharir as like cloth is made by threas or earthen pot is made by clay. Sharir is made by Dosha, dhaatu and Mala. Any kind of deviation in Dosha, Dhatu, Mala In the body leads to pathogenesis and then it seen into any disease condition so to keep them in Samyaavastha (Balanced position) is very important because it is clear that Dosha, Dhaatu, Mala are root of body.

**KEYWORDS-** Dosha, Dhaatu, Mala, Sharir.

**The main aim of Ayurveda is stated by Acharyas as below**

स्वस्थस्य स्वास्थ्य रक्षण।

आतुरस्य विकारो प्रशमनम च ॥ (च.सू.३०/२६)

It is mention above that the aim of ayurveda is to maintain the good health of healthy person and if any person suffer from any disease then cure it.

Living human being or chetansharir is described by the charak as

शरीरं नाम चेतनाधिष्ठानभूतं

पंचमहाभूतविकारसमुदायात्मकं समयोगवाही इति चेतनशरीरस्य वर्णनं शरीरविचयनिरूपणे चरकेन कृतम्।

In these sutra panchamahabhutvikarsamudaya means group of panchabhautik Dosha, dhaatu, Mala.

To fulfil these aim one has to know about the root of human body which is very well described in Ayurveda-

दोषधातुमला मूलं सदा देहस्य। (अ.ह.सू.११/१)

दोषधातुमला मूलं हि देहः। (अ.सं.सू.१९/१)

दोषा वातादयः, धातवो रसादयः ते देहस्य मूलमिव मूलम्।

यथा वृक्षस्य स्कंधशाखदियुक्तस्य मूलं प्रधानं, तदारब्ध्वात्, तथा देहस्य दोषधातु मलाः।

It stated that Dosha, dhaatu and mal are work as the basic elements or root of the body. Here root or mul means-

तत्र मूलम इति आरंभकत्वात्। (चक्रदत्त)

Mul means origin or starting point.

दोषधातुमलेभ्यः चतुर्थोः भावः शरिरे नास्ति। सर्वे पांचभौतिकाः शरिभावाः दोषधातुमलेष्वेव अंतर्भवन्ति इति भावः।

No fourth element is involved in the formation of human body because all panchabhautika sharir bahava included in Dosha, dhaatu, Mala.

Chikitsa is mainly done on Panchbhautik sharir. and panchabhautik sharir is made up of Dosha, dhaatu Mala so it plays important role in chikitsa.

It work as root in the body formation as like plant roots, it is better understand by the following sutra- यस्मात् शरीरं दोषदिमूलं, यथा वृक्षादिनां सभवस्थिती प्रलयेषु मूलं प्रधानं तथा शरिरस्य वातदय इत्यर्थः।

(चक्रदत्त)

As in the plant root are most important than leaves, flower, branches because it nourish the plant, similar to that Dosha, dhaatu, Mala are most important in the body.

वातपित्तश्लेष्माणः एव देहसम्भवहेतवः। ते अव्यापन्नैः

अधोमध्योर्ध्वसंनिविष्टे। शरीरमिदं धार्यते अगारमिव

स्थूणाभिस्तिष्ठतिः, अतः त्रिस्थूणमाहुरेके त एव च

व्यापन्नाः प्रलयहेतवः। (सु.सू.२१/३)

Tridoshas worked as pillars of the body they make the body stable. as they are reason for creation of body also they are having ability to destroy the body. Tridosha occupy the specific part of body vaayu occupy upper most part, pitta in middle, and kapha in lower part of body. vaata, pitta, kapha are responsible for sharir utpatti, sthiti and vinas. sharir utpatti is from sperm and ovum combination

but it will not not grow or get nutrition if it will not come together with vaat, pitta and kapha

नर्ते देहःकफादस्ति न पित्तान्न च मारुतात्

शोनितादपि वा नित्यं देह एभिस्तु धार्यते॥ (सु.सू.२१/४)

विसर्गादानविक्षेपैः सोमसूर्यनिलायथा।

धारयन्ति जगद्देहंकफपित्तनिलास्तथा॥ (सु. सू.२१/८)

As on the earth visarga aadan vikshepa is done by soma, surya, and anil and maintain the earth in equilibrium as like that kapha, pitta, vayu work n the body. Here Visarga means bala daanam , Aadan means all movements or vikshepa karma done by vaayu, Dhaaran karma means to keep body healthy.

शीतांशुःक्लेदत्युर्वी विवस्वाच्छोषयत्यपि।

तावुभावपि संश्रित्य वायुः प्रलयति प्रजाः॥ (सु.सू.६/८)

It also work as king who cares for their kingdom, tridosha also cares for body. It nourishes, helps in growth.

द्विविधा वातदयःप्राकृतःवैकृताः।

तत्र प्राकृताः सप्तविधायाः प्रकृतेः हेतुभूताः

शरिरैकजन्मानः ते शरिरधारणात् धातुसंन्यः दोषख्यानां

विकृताम् बीजभूताः॥ (अ.सं.शा.८/६)

They are mainly of two types Prakrut Dosha which works at the time of birth and vaikrut Dosha which works in the body till the death. They are formed from aaharras. there is vrudhi and kshay in it by various hetu sevan so they can cause disease in the body.

Dosha are define as

दुष्णात् दोषाः।

Dosha stored( sanchita) in the body can maliniam kurvanti so it is called as Mala.

They are mainly of two types Prakrut dosha which works at the time of birth and vaikrut dosha which works in the body till the death which having the capacity of dushanad dhaatu. They have their specific roles in the body as mentioned below

दोषधातुमलेत्रिविधवर्गिकरणं पांचभौतिकशरिरभावानां गुणतः कर्मतश्च कृतम्।

दुष्णात् दोषाः, धारणात् धातवः, मलिनीकरणान्मलाः

इति दोषधातुमलानां कर्मशः विभजनम्।

धातवो हि देहधारणसामर्थ्यात् सर्वे दोषादय उच्यन्ते।(अ.सं.सु.१)

त्रयो दोषा धातवश्च पुरिषं मूत्रमेव ।

देहं संधारयन्त्येते ह्यव्यापन्ना रसैहितैः॥ (सु.३.६६/६)

Dosha ,dhaatu, Mala are mula cause or samavaayi kaaran of sharir as likecloth is made by threas or

earthen pot is made by clay. Sharir is made by Dosha , dhaatu and Mala.

Doshas are work by their gunas like vat Dosha having ruksha, laghu, khara, sookma, chala guna pitta

having sasneha, ushna, tikshna, laghu, vistra, saram, dravam guna and kapha havingsnigdha, shita, guru, manda, mrustna, sthira guna and dhaatu and Mala work by their various karmas.

दोषा एव हि सर्वरोगैककारणम् तरंगबुद्बुदायश्च अंभसि तथा दोषेषु रोगाः।( अ.सं.सू.२२)

As mention above Dosha are the main reason to form disease in the body.

Dhaatu works in dhaaran of body it provide nourishment and support system to body it defines as

धारणात् धातवः।

धातवो रसरक्तमांसमेदोमज्जशुक्राणि स्वेद्विन्मूत्राणि

वातपित्तकफाश्चोच्यन्ते तेषामपि शरिरधारकत्वात्।( सु.चि.५/२९ डल्हण्टीका)

some examples are rasa dhaatu work prinan means pushti or give nourishment to body it creates enthusiasm , energy in the body. rakta Dhatu worked as jeevana means praan dhaaran all the cardio vascular system is based on blood so it is most important, maansa dhaatu provides lepana all over the body so one can see good and all body parts cover well with it so protect body from heat, cold, meda dhaatu maintain sneha bhaav in the body it maintain lubrication in bones, asthee dhaatu provide erect posture to body it plays dhaaran karma in the body, majja dhaatu do puran karma in body, it maintain moisture in body it avoids eyes too dry, meda dhaatu work well then consistancy of stool is well formed otherwise it is hard, last but not the least shukra dhaatu plays important role in Garbhotpadan karmahere is life started. it give pleasure or harsha to human being. Their main functions are described by sutra below

प्रीणनं जीवनं लेपो स्नेहो धारण पुरणे।

गर्भोत्पादश्च श्रेष्ठ कर्म क्रमात्स्मृतम्।( अ.ह.सु.११)

As described above ras dhaatu provide nourishment to all oter dhaatus, we can feel touch due to rakta dhaatu othher dhaatu increased (vrudhi) or decreased Kshay due to rakta dhaatu. And one of sutra tells that vikaar means dhaatuvaishamyam and saamyam means prakruti.

विकारो धातुवैषम्यं साम्यं प्रकृतिरुच्यते।

सुखसंन्यकमारोग्य विकारोदुःखमेव ॥ (च.सू.९/४)

From all above it can be said that Dosha, dhaatu, Mala are inseparable part of humans life its role can be better understand by following sutras  
अयं धात्वादिसंनिवेशविशेषः एव धातुव्यूहं इति नाम्ना  
आगमे प्रसिद्धः।

वायुः धातुव्यूहं करोति। कफरक्तमांसमेदोभिः विशेषेण  
जायते।

तत्र कफः शरिरमूर्तिनिर्माणे प्रधानो हेतुः।

पित्तं च खरमृदुपाकेन कठिणमृदुहृदयादीनां च निर्माणे  
कारणम्।

एव त्रिदोषाः धात्ववयवोत्पादे कारणम्।  
मांसादिसप्तकलाश्रयेण धात्वादिणां वायुनैव  
क्रियते। मांसादिषु अस्थिषु च वायुः स्रोतांसि दारयति।  
वायुना एव अंत्राणाम आशयानां सिराधमन्यादीनां  
निर्मिती भवति। एवं दोषधातुमलमयस्य शरिरस्य  
उत्पत्ति स्थितिरपि दोषाधिना अस्ति इति अवगतव्यम्।

As said above vaayu is main constitute off the  
body it gives stimulation to each and elements and  
function going in the body. so the maintain prakrut  
avasthaa of vaayu is must. when all Dosha and  
dhaatu are come together then formation of body  
takes place. kapha , rakta, maans, meda are  
important in it. kapha is forms the frame work of  
the body. Pitta is having ushana gun also bye these  
its mrudu, khara paak it works in formation of  
various soft and hard organ of the body. Tridosha  
are responsible for production of saptadhaatu. and  
these dhaatu plays important role in the various  
system of the body.

So from all these it is clear that Dosha, dhaatu,  
Mala are responsible for utpatti and sthiti of deha  
means it is the cause of creation of human body  
and rasponsible for its maintaince also

As Dosha and dhaatu are important part of body  
Mala also having the Important functions in the  
body. They defined as

मलिनीकरणान्मलाः।

अवष्टम्भः पुरिषस्य मुत्रस्य क्लेदवाहनम्।

स्वेदस्य क्लेदविधुतिः ॥ (अ.ह.सू. ११/४)

अवष्टम्भो - देहधारणशक्ति, श्रेष्ठ कर्म पुरिषस्य, मुत्रस्य  
क्लेदवाहनम् मुत्रं क्लेदं निर्वाहयति। स्वेदस्य  
क्लेदविधारणं श्रेष्ठ कर्म, क्लेदभावे हि शोषः  
स्यात्, मध्यमत्वक्स्नेहकचरोमधारणमपि।

( अ.ह. सू. ११/४ अरुणदत्त टीका)

Purisha works in avashtambhan of vaayu in sharira.  
Mutra helps in extracing kled from the body. and  
swed plays important role in maintaining  
equilibrium of temprature. and also it helps to avoid  
dryness of skin.

These all are the role played by Dosha, dhaatu ,  
Mala in their prakrut condition or in saayavaastha  
but if they are kupita or in vikruta state they are can  
destroy or they are the reason for the naasha of  
body. It Is stated by one of sutra of vagabhat.

व्याप्नोती सहसा देहमापादतलमस्तकम्।

निवर्तते तु कुपितो मलो अल्पा अल्पं  
जलो धवत ॥ (अ.ह.सू. १२/२९)

In these sutra vagbhat said that Dosha occupy the  
whole body from head to toe so that if the are  
disturbed they can dsturbed the function of whole  
body.

सर्वशरीरचरास्तु वातपित्तश्लेष्माणो हि सर्वस्मिन् शरीरे  
कुपिता कुपिताः

शुभाशुभानि कुर्वन्ति प्रकृतिभूताः। शुभानि  
बलवर्णप्रसादादीनि। अशुभानि पुनः विकृतिमापन्नाः  
प्रलयहेतवः। (सु.सू. २१/३)

From all above refferences it can be concluded  
that if Dosha are in balanced state it maintain  
swasthya means health of any person it gives  
strentha energy, good colour tone to body. or if they  
are unbalanced it can cause disease. These  
unbalanced is by vrudhi or kshaya of Dosha. These  
dushta dosh dushayati dhaatu and Mala also and so  
that disease state will form so there is balanced or  
saamyavasthastate of Dosha is mandatory to keep  
person healthy.

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता। (अ.ह.सू. १/२०)

It is very well described by Acharya vaagbhata-  
शरिरे, शरिरविकृताविकृतत्वं दोषधातुमलानिमित्तम्  
इति कृत्वादोषधातुमला मूलं सदा देहस्य।  
(अ.ह.सू. ११/१)

So from all these refferences and various examples  
it is clear that Dosha, dhaatu, Mala are root of  
body.

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