

Tridoshsiddhant – A Fundamental Concept Of Ayurveda

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Abstract –

A dosha is one of three substances that are present in a person's body according to Ayurveda. Beginning with twentieth-century literature, there was an idea called "The Three Dosha Theory". Tridosha is a fundamental concept of Ayurveda, before understanding the three doshas individually it is important to know what a "Dosha". The word itself stands for 'medical humours'. In ayurvedic medicine the term means anything that makes other things degenerate. The science of understanding our nature or our constitution is the science of Tridosha. Tridosha defines the three fundamental energies or principles which govern the function of own body. The central concept of Ayurvedic medicine is the theory that health exists when there is a balance between the three fundamental bodily bio- elements or doshas called Vata, Pitta and Kapha.

Keyword: Tridosha, Vata, Pitta and Kapha.

Introduction:

Ayurveda is the traditional, ancient Indian System of health science. The science of Ayurveda has simplified the organization layout of the human body into three basic components, Tri dosha (Vata, Pitta, Kapha), Saptadhatu (Ras, Rakta, Mansa, Meda, Asthi, Majja and Shukra) and Trimala (Mutra, Purish and Sweda). "Dosha dhatu mala mulam he sariram" body is originally composed of doshas, dhatu and mala. The factor which are responsible for the vitiation of dushyas (Dhatu) and (Malas) are called as Doshas. We're all made up of a unique combination of these three doshas. Though everyone has some of each, most people tend to have an abundance of one or two of the doshas. This unique combination is determined at the moment of conception. The proportion of each of the three doshas constantly fluctuate according to *Desh, Kala, Vaya, Ahara*. The doshas effect equilibrium of state of *mana* and *sarira*. Dosha balance is mandatory for optimal health. Therefore, in balance state they are also known as *Dhatu* as they are responsible for health. Each *doshas* has its own specific properties. Diet, life style, drug etc. If have similar properties as that of dosha will increase the dosha and if diet, drug etc. have opposite properties will decrease the *dosha*.

Aims & Objectives:

- 1) To study the concept of Tridosha Siddhant.

Material & Method: For this study we referred Samhitas like- Charak Samhita, Sushrut Samhita, Ashtanga Hridaya and Ayurvedic text books and various references of Tridosha. Sharirakriyavigyana book. Modern text books are also referred.

Tridosha Nirukti in samhita:

Dosha	Vyutpatti (su. Su.21/5)	Panchbhauti kta (su. Su. 43/9)	Manoguna (Sharangdh ar)
Vata	‘वा’गतिगन्ध न्योः	Vayu + Akash	Rajo Guna Pradhana
Pitta	‘तप’संतापे	Agni + Jala	Satva Guna Pradhana
Kapha	‘श्लिष’आलिङ्गनेः	Prithvi+ Jala	Tamo Guna Pradhana

In Atharveda:

Vata: “वातीकृतं”

Pitta: “मायु”

Kapha: “बलास”

In MadhavaNidana;

Vata: “कामशोकभयद्वाथ”

Pitta: “क्रोधातपित्तं”

Kapha: “लोभात्कफम्”

The Relation of Ashrayi (Dosha) Ashrya (Dhatu&Malas) of Dosa Dhatu Malas-

Dosha Dhatu Mala relation (Ashrya-Ashrayi bhava sambhandh) as per Vagbhata

Sr. No.	Dosha	Dhatu	Mala
1	Vata	Asthi	-
2	Pitta	Rakta	Sweda
3	Kapha	Ras, Mansa, Meda, Majja, Shukra	Mala, Mutra

Karma of Trodosha :

Dosha	Prakrit Karma of Dosha	Any Karma of Dosha
1.Vata	उत्साहोच्छ्वासनिः श्वासचेष्टा धातुगतिः समा। समो मोक्षो गतिमतां वायोः कर्माविकारजम्।	वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणोता च मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः
2.Pitta	दर्शनं पक्तिरुष्मा च क्षुत्तृष्णा देहमार्दवम्। प्रभा प्रसादो मेधा च पित्तकर्माविकारजम्।	पक्तिमपक्तिं दर्शनमदर्शनं मात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णो शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति
3.Kapha	स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम्। क्षमा धृतिरलोभश्च कफकर्माविकारजम्।	दार्ढ्यं शैथिल्यमुपचयंकार्श्यं मुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमेवमादीनि चापराणि द्वन्द्वानीति।

Sthana of Tridosha:

Dosha	Mukhya Sthana	Any Sthana
1.Vata	Charak-Pakvashaya Sushrut-Shroniguda Vagbhata-Pakvadhana	Kati, Sakthi, Pada, Asthi, Shrota, Sparshnendriya. Asthi-Majja – Kashyap Adhobhaga-Vagbhata
2.Pitta	CharakAmashaya Sushrut-Pakvamashaya Madhya Vagbhata-Nabhi	Amashya, Sweda, Lasika, Yakrita, Pleeha, Rasa, Raktadhatu, Netra, Sparshnendriya Madhyabhaga-Vagbhata
3.Kapha	Charak-Urah Pradesh Sushrut-Amashya Vagbhata-Urah	Amashya, Kantha, Shira, Kloma, Parva, Ras dhatu, MedaDhatu, Ghrana, Rasnendriya. Urdhvabhaga-Vagbhata

Distribution of doshas according to age and time;

Doshas	Age	Day-time	Night-time	Digestin e-time
1.Vata	Old age	Evening	Late hours of night	End of digestion
2.Pitta	Youth	Afternoon	Middle ½ of night	During digestion
3.Kapha	Childhood	Early morning	Early hours of night	Immediately after meals

1.Vata Dosha:

Vata is the combination of Vayu and Akash mahabhuta. Vata which is Ruksha (Dry), Sheeta (cool), Laghu (light), Sukshma (subtle), Chala (mobile) etc. Vata is responsible for all type of movement in human body. All type of Dosha, Dhatu, Mala are dependent on Vata Dosha for movement in our body and to perform their routine work. Vata dosha is associated with all the movement in the body, may it be spiritual like flow of thought or physical like blood flow in our in our veins. Vata governs all movement in the mind and body. It controls blood flow, elimination of wastes, breathing

and the movement of thoughts across the mind. Pitta and Kapha cannot move without it, Vata is considered the leader of the three Ayurvedic Principles in the body. It's very important to keep Vata in good balance. Vata is 'Rajo Guna Bahula'. It is responsible for *Uhya, Vichara, Vivek, Utsaah*.

The main locations of Vata in the body are the *Basti, Purishadhana, Kati, Sakthi, Pada, Asthi, Pakwasaya, Srotrendriya, Sparsanendriya*. Physiologically, vata is govern anything related to movement, such as breathing, talking, nerve impulses, movements in the muscle and tissues, circulation, assimilation of food, elimination, urination and menstruation. Psychologically, *Vata* governs communication, creativity, flexibility, and quickness of thought.

Types of Vata Dosha:

1. Prana Vayu: It function starts with in the head (*Murdha*) and is spread through *Urah* and *Kantha*. it is involved with the functioning of *Budhi, Hridaya, Indriyas, Chittadharana, Nistivana, Kshavathu, Udgara, Niswasa & Anna pravesa*.

2. Udana Vata: It is functions from the *Urah* and spread through *Nasa, Nabhi* and *Gala*. It is involved with the functioning of *Vakpravritti, Prayatna, Urja, Bala, Varna* and *Smriti*.

3. Samana Vata: It is closely situated with *Jatharagni* and spreads in all directions in the *kostha*. It is involved with the functions like – *Anna grahana* (it collects food from oesophagus), *Anna Pachana* (digests the food), *Vivechayri* (segregates individual constituent of food as *Sara* and *Kitta*), *Munchati* (passes the food for further digestion/metabolism).

4. Vyana Vata: It is situated in the *Hridaya* and spread in all directions in the body.

5. Apana Vata: It is involved with the excretory function of *Shukra, Artava, Purisha, Mutra* and *Garbhanishkramana*.

Pitta Dosha: *Pitta* is derived from the root word 'tapa' which means "to heat" or *agni*. *Pitta dosha* is formed by the *Agni* and *Jala Mahabhuta*. *Pitta* drives metabolism or transformation. *Pitta* governs digestion, maintenance of body temperature, visual perception, colour and complexion of the skin, intellect and emotions. Properties of *pitta* is *Sneha,*

Ushna, Tikshna, Drava, Amla, Sara and *Katu*. The main role of *pitta* is metabolism of digestive food and using it to make energy, others include the judging capabilities and the power or perception. *Amashaya* and *pakvasaya, Yakrit, Pleeha, Hridaya, Drishti, Twaka* are all locations where *pitta* works. *Pitta* provides the following functions:

- Metabolism: The various levels from digestion of food to transformation of all other material.
- Thermogenesis: Maintain the proper body temperature.
- Vision: It converts external images in to optic nerve impulses.
- Appetite: The feeling of hunger and thirst.
- Comprehension: Information in to knowledge also reasoning and judgement.
- Courage & Braveness: To face the situation.
- Complexion: *Pitta* gives colour (*Varna*) and softness of skin.

This is further divided into five sub category.

1. Pachaka Pitta: It is situated between *Pakvasaya* and *Amashaya*. It is involved with the function of *Anna pachana, sara-kittavibhajana, Ras-Mutra-Purishavivechana*, strengthens the *Grahani*.

2. Ranjak Pitta: It is situated in the *Yakrita-Pleeha* or *Ashaya* and is responsible for the formation of *Rakta* i.e. *Rasa Ranjana*.

3. Sadhaka Pitta: It is situated in *Hridaya* and will decided the faculties of mind like- *Budhi, Medha, Abhiprerita Artha Sadhana*.

4. Alochaka Pitta: It is present in the *Drishti* (eyes) and responsible for the vision.

5. Bhrajaka Pitta: It is present in the skin and is responsible for the complexion of skin. It also helps in the absorption of drugs. Applied externally on the skin.

Kapha Dosha: *Kapha Dosha* derives from the *Prithvi* and *Jala Mahabhuta*. *Kapha dosha* is associated with the stability possessed by the 'Prithvi'. While being the fluid humour. The role of *dosha* is to provide the body with physical form, structure and the smooth functioning of all its parts. *Kapha* can be thought of as the essential cement, glue and lubrication of the body in one. The properties of *Kapha* is *Guru, Sheeta, Mridu, Snigdha,*

Madhura, Sthira and *Picchila*. The mental property of *Kapha* is '*Tamo Guna Bahula*'. Location of *Kapha* is *Amashaya, Uraha, Trika, Jivha, Shira, Sandhi*. *Kapha* provides the following functions:

- Strength: To perform physical tasks.
- Moistness & Lubrication: To prevent excessive friction from occurring between the various parts of the body.
- Stability: To add the necessary grounding aspect to both mind and body.
- Mass and Structure: To provide fullness to bodily tissues.
- Fertility and Virility: To produce healthy offspring.

The sub- classification of *Kapha* dosha are:

1.Kledaka Kapha: It is situated at *Amashaya*. It is involved with function of *Anna Sanghata* and *Kledana*. To perform for assimilation of food.

2.Shleshaka Kapha: It is present in all the joints and helps for the lubrication of all the joints.

3.Tarpaka Kapha: It is situated in the head and provides the nourishment to *Indriyas*.

4.Avalambaka Kapha: It is situated at *Uraha&Trika*. It is involved with the functions of *Trika Sandhi DharanaanaAvalambana* of other *sleshma* sites Heart (*Hridaya*), Throat, Chest.

5.Bodhaka Kapha: It is situated at *Jivha*. It is involved with the function of *Rasa Bodhana* (taste).

Conclusion:

- Vata dosha is responsible for various movements of Body and various conditions of mind.
- Out of three dosha Vata, Pitta and Kapha – The Vata dosha can be called a leader because Vata control and govern the other two doshas.
- Pitta dosha is responsible for all Metabolism& Transformation of the body.
- Kapha dosha is responsible for all structure and lubrication of the body.

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