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”. Tridosh 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 Tridosh. Tridosh 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: Tridosh, 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, Purush 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 dosha 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 TridoshSiddhant.

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

TridoshNirukti in samhita:

<table>
<thead>
<tr>
<th>Dosh</th>
<th>Vypatati (su. Su.21/5)</th>
<th>Panchbhauti kta (su. Su.43/9)</th>
<th>Manoguna (Sharangdh ar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vata</td>
<td>वातिकृतं + आति</td>
<td>वयू + अकाश</td>
<td>राजो गुण प्रधान्य</td>
</tr>
<tr>
<td>Pitta</td>
<td>“लघु”  +  “ग्निधिः अलि झागने”</td>
<td>अग्नि + जल</td>
<td>सत्व गुण प्रधान्य</td>
</tr>
<tr>
<td>Kapha</td>
<td>फरास</td>
<td>ध्रुविर जल</td>
<td>तमो गुण प्रधान्य</td>
</tr>
</tbody>
</table>

In Atharveda:
Vata: “वातीकृतन”
Pitta: “पित्त”
Kapha: “कपोट”

In MadhavaNidana;
Vata: “कामक्षयक्रिया व्यायाम”
Pitta: “क्रोधात्मकृि”
Kapha: “मृदूक्त”

In MadhavaNidana;
Vata: “कामक्षयक्रिया व्यायाम”
Pitta: “क्रोधात्मकृि”
Kapha: “मृदूक्त”
The Relation of Ashrayi (Dosha) Ashrya (Dhatu&Malas) of Dosa Dhatu Malas-Dosha Dhatu Mala relation (Ashrayi-Ashrayi bhava sambhandh) as per Vagbhatta

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Dosha</th>
<th>Dhatu</th>
<th>Mala</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vata</td>
<td>Asthi</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Pitta</td>
<td>Rakta</td>
<td>Sweda</td>
</tr>
<tr>
<td>3</td>
<td>Kapha</td>
<td>Ras, Mansa, Meda, Majja, Shukra</td>
<td>Mala, Mutra</td>
</tr>
</tbody>
</table>

Sthana of Tridosha:

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Mukhya Sthana</th>
<th>Anya Sthana</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.Pitta</td>
<td>CharakAMashaya Sushrut-Pakvamashaya Madhya Vagbhatta-Nabhi</td>
<td>Amashya, Sweda, Lasika, Yakrila, Pleeha, Rasa, Rakatdhatu, Netra, Sparshndriya Madhyaabhaga-Vagbhatta</td>
</tr>
<tr>
<td>3.Kapha</td>
<td>Charak-Urah Pradesh Sushrut-AMashya Vagbhatta-Urah</td>
<td>Amashya, Kantha, Shira, Kloma, Parva, Ras dhatu, MedaDhatu, Ghrana, Rasnendriya, Urdhakhavaha-Vagbhatta</td>
</tr>
</tbody>
</table>

Distribution of doshas according to age and time:

<table>
<thead>
<tr>
<th>Doshas</th>
<th>Age</th>
<th>Day-time</th>
<th>Night-time</th>
<th>Digestion e-time</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.Vata</td>
<td>Old age</td>
<td>Evening</td>
<td>Late hours of night</td>
<td>End of digestion</td>
</tr>
<tr>
<td>2.Pitta</td>
<td>Youth</td>
<td>Afternoon</td>
<td>Middle ½ of night</td>
<td>During digestion</td>
</tr>
<tr>
<td>3.Kapha</td>
<td>Childhood</td>
<td>Early morning</td>
<td>Early hours of night</td>
<td>Immediately after meals</td>
</tr>
</tbody>
</table>

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 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, Utsaha.

The main locations of Vata in the body are the Basti, Purishadhana, Kati, Sakthi, Pada, Asthi, Pakwasaya, Srotendriya, 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 (Murdhra) and is spread through Urah and Kantha. It is involved with the functioning of Budhi, Hridaya, Indriyas, Chittadharana. Nistivana, Kshavathu, Udghara, 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 kotha. It is involved with the functions like – Anna grahana (it collects food from oesophagus), Anna Pachana (digests the food), Vivechayti (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 Garbhanshkrarama.

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 subcategory.

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 Raka i.e., Rasa Ranjana.

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

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 DharananaAvalambana 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.

References: