

TRIDOSHA VIJNAN

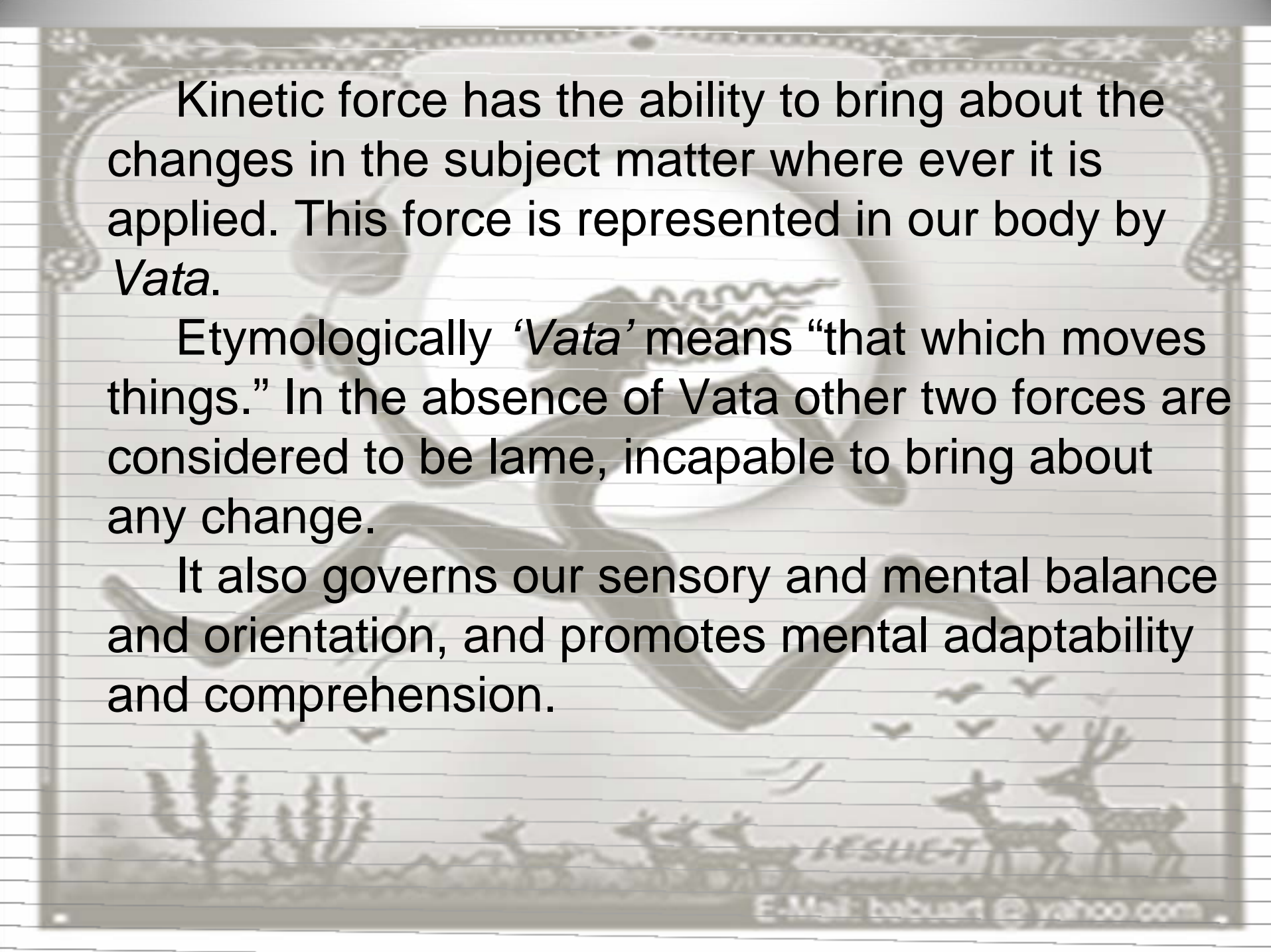
BY

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TRIDOSHA VIJNAN (SCIENCE OF THREE BIO- ENERGIES)

- This universe is run by three types of forces namely kinetic force, potential force and the force acting as stimulant for either of these. These forces are represented in our body in the form of three *Doshas*.

- '*Doshas*' here means the forces those can disturb the body when these are not in balance. These three *Doshas* are named as *Vata*, *Pitta* and *Kapha*. These three represent the whole metabolism going on in the body.



Kinetic force has the ability to bring about the changes in the subject matter where ever it is applied. This force is represented in our body by *Vata*.

Etymologically '*Vata*' means "that which moves things." In the absence of *Vata* other two forces are considered to be lame, incapable to bring about any change.

It also governs our sensory and mental balance and orientation, and promotes mental adaptability and comprehension.



Potential force in our body is *Kapha*.
Etymologically *Kapha* means “that which holds things together.”

It provides substance and gives support, and makes up the bulk of our body tissues. It also provides emotional support in life and governs such positive emotional traits as love compassion, modesty, patience, and forgiveness. In brief it is the on going anabolic process in our body.

The stimulant for kinetic or potential force to be working is *Pitta*.

Etymologically it means “that which digests things.”

It is responsible for all chemical and metabolic transformations in the body. It also governs our mental digestion, our capacity to perceive reality and understand things as they are. Thus we can say *Pitta* represents the catabolic process going on in the body.



Dosha, dhatu and mala are the basic elements of human body. Amongst these doshas are more important.

Principle of ' Purusha – loka sammit nyaya' (Theory of macro and micro cosmos) explains that Kapha, Pitta, Vata maintain body functions, just the same moon,sun and wind do it in the nature .

Definition of Dosha

Doshas (bio–energies) are structural and functional units of human body.

Vata, Pitta, Kapha do following important functions:

- Vata – All sorts of movements in the human body.
- Pitta – Digestion, transformation and change.
- Kapha – Union, stability and strength.

Each Dosha has five subtypes:

Vata

Pitta

Kapha

1.Prana

1. Pachaka

1.

Kledaka

2. Udana

2. Ranjaka

2.

Bodhaka

3.Vyana

3. Bhrajaka

3.

Avalambaka

4.Samana

4. Sadhaka

4.

Shleshaka

5.Apana

5. Alochaka

5.

Tarpaka

Dosha Nirukti

दूषयन्ति इति दोषाः ॥

The literary meaning of the word dosha is that which causes decay, destruction or vitiates. However this is not the correct definition as we all know that when doshas are in balanced condition they carry out all prominent physiological functions and maintain health.

When doshas get disturbed, they attack other body tissues which are weak and disease is created. The elements, which get spoiled due to vitiated doshas are called as 'dushya'(victims). They are dhatu (body tissue), mala (wastes), organ, channels, sense organs etc.

In short dushya are everything in body excluding doshas.

Concept of Tridosha has gradually evolved in Ayurveda,
for Example –

1. In Charaka Samhita which is the first compendia, only five types of Vata dosha have been described
2. In Sushruta, five types of Pitta are added.
3. In the texts of Vagbhata , including Kapha all fifteen sub-doshas have been described.

Comparative understanding of Dosha –Dhatu –Mala

Dosha –dhatu –mala are basic elements of human body. But there is some difference in their functional aspects, as follows:

- To keep the body healthy and clean – some unwanted substances must be eliminated from the body like urine, stool etc. If these substances are retained inside the body for a longer time, they can harm (anuria, uraemia). So this group is called as ‘waste products’

•Some other substances in the body are gradually increasing as the body grows (except in illness). Although there is wear and tear in these substances, it is immediately replenished and structure and growth of the body is maintained. This group is called as 'dhatu' or body tissues. Tissues stay in the body, between the skin from outside and mucous membrane of gastrointestinal tract internally. Excluding shukra or reproductive tissue, no other tissue leaves this mucous membrane of the organ, they cause serious disturbance e.g. during accidents if the blood is lost due to external hemorrhage or due to internal hemorrhage both are serious conditions

- There is a third group. The elements from this group are not totally eliminated from the body like the 1st group, nor do they gradually increase like the 2nd group.

- In short, the elements which are not completely eliminated from the body and neither grow continuously are included in the 3rd group of 'Doshas ' or bio-energy.

Importance of Tridosha

- Healthy and unhealthy state of a human being depends on normal and abnormal condition of tridosha.

विकृताऽविकृता देहं घ्नन्ति ते षर्तयन्ति च |

A.H.S. 1/6

- Tridoshas are responsible for the creation of human body (and its conctitution).

‘वातपित्तश्लेष्माण एव देहसम्भवहेतवः|

C.Su.21/3

• Amongst Dosha – dhatu –mala, doshas are the main cause for the formation of Prakriti as well as for formation disease (when imbalanced).

प्रकृत्यारम्भकत्वे सति दुष्टिकर्तृत्वं दोषत्वं |

• The elements which are responsible for formation of Prakriti and which have the power of vitiating other body organs and tissues are called as doshas.

• If any person consumes diet or follows irregular lifestyle, which is similar to the properties of doshas, they get disturbed and spoil the other body tissues.

‘दुषणस्वभावत्वाद् दोषा’|

‘स्वातन्त्र्येण दूषकत्वं दोषत्वं’|

• Doshas are the energies which have the nature to get disturbed and vitiate other body structures.

Hence to maintain health, by keeping balanced condition of tridoshas ,we must know the properties & functions of doshas.

Why only Three Doshas?

1. There are only three elements which are responsible for the formation of constitution (prakriti).
2. There are only three elements in the body, which when vitiated can damage all body elements.
3. All the body functions can be classified into three group- union(stability),transformation and movements (separation),so naturally these three functions are main functions of Kapha, Pitta and Vata respectively.

4. The whole universe is stable in balance due to three principle energies residing in moon, sun and wind. Similarly the body is stable in balance with three elements i. e. Kapha, Pitta and Vata.

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धारयन्ति txn~nsgadQfiRrkfuykLrFkk*AA
S.Su.21/8

5. Each and every element on this earth is made up of panchmahabhuta. Amongst these five mahabhutas, only three mahabhutas have the capacity to move. These three mahabhutas are Ap, Teja and Vayu. Hence ,three energies formed from these mahabhutas are Kapha, Pitta and Vata respectively. These are three doshas, which maintain body activities and seldom disturbs healthy condition. Here it is understood that Ap, Teja and Vayu mahabhutas have to work with Prithvi and Akasha mahabhutas for the formation of three doshas.

Creation of Doshas

Concept of Prakrita and Vaikrita Dosha

Doshas, present at the time of birth and which are responsible for development of Prakriti are called as Prakrita dosha. The quality of these basic doshas remains permanent in the body and do not change even after the effect of food or climate.

For day –to-day activity doshas are formed from various elements as follows – a). Rasa mala-Kapha, b). Rakta mala – Pitta c). Anna mala – Vata. This means that **Kapha dosha is formed as a byproduct from the metabolism that takes place during the formation of rasa dhatu, pitta dosha is formed as by product at the time of metabolism that take place during the formation of rakta dhatu and energy that the body receives from the food is called as Vata dosha.** These doshas are called Vaikrita doshas. The quantity of these Vaikrita doshas changes according to age, season, phases of digestion etc.

Relation of Dosha and Dhatu

(Ashraya-ashrayi relation)

Doshas are all pervading in the body. But each dosha acts with specific media of dhatu. This media is called as 'ashraya' i.e. shelter.

Doshas are the shelter – users and called 'ashrayi'

- Kapha dosha is ashrayi which shows its activity through its ashraya(shelter) i.e. rasa,mamsa,meda,majja and shukra. The function of ashrayi and ashraya is the same,i.e. to keep the union process at molecular level to provide nourishment, stability and support.

- Pitta dosha is ashrayi. Ashraya of Pitta is rakta and sweda. There is a gross similarity in the properties and function of Pitta and rakta.

- Vata dosha is ashrayi and hollow spaces in bones are ashraya(Shelter) of Vata dosha.

Importance of Dosha –Dhatu Relation

• There exists a close relationship between ashraya(dhatu) and ashrayi(dosha). Both affect each other. **If dosha gets disturbed they attack on ashraya (dhatu). Ashraya and ashrayi get disturbed simultaneously. For example, if Pitta dosha increases, rakta and sweda also increase and if rasa increases then Kapha increases. Exception is the relation of Vata and Asthi.**

When Vata increases, asthi decreases. And if hollow spaces in asthi increase (e.g. osteoporosis) Vata activity decreases (like movements).

• While examining the function of dosha, one can concentrate on concerned dhatu (ashraya). It is easier to examine the ashraya of Kapha and Pitta rather than that of Vata. Examination of ashraya is many ways useful to assess the quality and quantity of dosha.

Importance of understanding Site of Dosha

ते व्यापिनोऽपि हृन्नाभ्योरधोमध्योर्ध्वसंश्रयाः ।

A.H.S. 1/7

Although they occupy the whole body, their main sites are as follows:

Kapha-Upper part of the body (chest)

Pitta – Middle part of the body(around umbilicus)

Vata – Lower part of the body (pelvis and lower extremities)

In the above mentioned places, comparatively, the function of concerned dosha are predominant. For example the site around umbilicus, mean in stomach and small intestine. The digestion function of Pitta dosha is predominant in these organ.

For the treatment purpose, concept of specific site is useful(for treating Vata it is always useful to give basti(medicated enema),as this has action on large intestine which is the main site of Vata dosha.

Circadian Rhythm of Tridosha.

Tridosha are in state of constant flux. They increase and decrease according to age, day and night, stages of digestion of food and seasons. However this flux or increase and decrease is within normal physiological limits and do not cause any disease. This is called as the **Circadian Rhythm.**

- **Age** – In childhood, Kapha properties and activities are predominant (growth process is of Kapha nature). Pitta is dominant in middle age and Vata is dominant in old age (that is why regular soft oil massage is useful in old age.)

•Day and Night cycle -

Day

Night

6 to 10 am - Kapha

6 to 10 am -

Kapha

10 to 2 pm - Pitta

10 to 2 pm -

Pitta

2 to 6 pm - Vata

2 to 6 pm -

Vata

- **Digestion** – Immediately after lunch or dinner, Kapha is predominant, so body becomes heavy and lethargic. After one and half hour secretion of Pitta predominant juices and enzymes start and at this time naturally the person feels thirsty and little bit hot. Later on after another one and half hours again movements become easier which is phase of Vata predominance.

This type of high and low variations are natural physiological variation. Hence they do not disturb the body mechanism. On the contrary, Ayurvedic physician can take the benefit of this natural increase and decrease phenomenon e.g. Vaman(therapeutic vomiting) therapy should be done in the morning time(around 7 am), because at this time Kapha is predominant, so it is easier to take it out.

Triguna
Let us first see, the concept of triguna. We have seen that each and every substance on this earth is panchbhautik (made up of five elements).

But for the creation of any substance in the Universe, first the activity by triguna namely sattva, rajas and tamas are necessary. Trigunas are super qualities and hence are also called as omni – substances.

Sattva is light and is responsible for intelligence and knowledge. Rajas is stimulator, activator and mobile. Tamas is controller of the activity and heavy in nature. Trigunas are called as mahaguna.

However the question is that how the entire matter in the Universe can be formed from the qualities?

First somebody gets an idea about formation of new article. This **new conception** is due to intelligence in the brain. This is sattva property.

Rajas quality is responsible for **execution of programming** i.e. the activity of creation.

Tamas quality is responsible for **stopping the activity at expected moment**. This is controlling mechanism.

From the above explanation it will be clear that sattva, rajas and tamas are required for the formation of every substance in the universe. Therefore like panchmahabhutas, trigunas are also necessary for the formation of human body. In human body their predominance at the time of birth, decides the psychological constitution.

At the level of mind, sattva is considered as guna or the good quality of mind and rajas and tamas are called as dosha or the bad quality. This is because; **sattvika** mind directs the person towards **health conscious habits and keeps him healthy by proper understanding and knowledge about diet, behavior etc.** While **rajas** and **tamas** leads to **turbulence and inertia** in the mind which is prone for prajnaparadha and can ultimately become the cause of disease.

In medical practice also it is important to know the psychological constitution of the patient, so that his symptoms can be understood and can be treated better. For example, Sattva predominance make the patient for more tolerant for pain, he follows exactly the instruction of physician faithfully and so responds well to treatment. On the other hand Rajasika predominant patient has very low tolerance for the pain which makes doubtful about the treatment. Tamasika predominant patients are ignorant of the health problems. They are lethargic

In short – Triguna can be responsible for 1) Curiosity, 2) activity, 3) stoppage of activity.

If we compare the similar properties and functions of triguna and tridosha, we can establish some relation in them. This relation is mentioned in following table, as per ‘ Law of Predominance’

It has been said that Vata is rajas predominant, Pitta sattva predominant and Kapha is tamas predominant, still we do find that there is predominance of other gunas in doshas also.

Relation of Triguna – Tridosha

पवनः रजोगुणमयः, पित्तं शक्त्यागुणोत्तमान् कफः तमोगुणाधिकः।

No.	Trigun	Tridosha	Similarities
1.	Sattva	Pitta	Fire, Light, Knowledge
2.	Rajas	Vata	Mobility, stimulator
3.	Tamas	Kapha	Stability, inertia

Relation of Tridosha & Six tastes

We consume the food, having 6 types of tastes-1)sweet(madhur)
2)sour(amlā) 3)salty (lavāna) 4)pungent(katu),)bitter(tikta)
6) astringent(kashaya)

The relation amongst tastes & tridosha is mainly useful to understand pathology & treatment.

	Vata	Pitta	Kapha
Tastes which cause	Katu,tikta, kashaya	Katu,amla, lavana	Madhur,amla, lavana
Tastes which cause	Madhur,amla, lavana	Madhur, tikta,kashaya	Katu,tikta, kashaya

kshaya