



A REVIEW ON ROLE OF TRIDOSHA IN HEALTH AND DISEASES

Dr. Basavanthrao patil ¹, Dr. Shashikala. K²

¹Final Year PG Scholar ²Assistant Professor

¹Department of Kriya Shareera SJG AMC Koppal -583231

²Department of Kriya Shareera MRN AMC Bagalkot-587101

Article DOI: <https://doi.org/10.36713/epra16659>

DOI No: 10.36713/epra16659

ABSTRACT

Healthy and unhealthy state of a human being depends on normal and abnormal functional state of Tridosha, considering the physiological importance of Dosha in maintenance of homeostasis of the body. Tridosha have been called as root (Dosha Dhatu Mala Moolam hi Shariram) of the body. All the functions of the body could be explained in terms of Dosha, Dhatu, and Mala. Panchamahabhuta are chief controllers of universe. By Loka purusha saamyavaada existence of entities in universe and living body is similar. Hence controllers in human body must also be Panchabhoutika. Since Dosha are functional representatives of Panchamahabhuta, they are controllers of body functions. They are structurally Panchabhoutika in nature. Synthesis of Dosha is brought about in two stages. Those synthesized in unicellular zygote and impress every cell after differentiation are Prakruta Dosha, which are decisive factors for body characteristics. Those synthesized from food material which control routine body metabolism are called Vaikranta Dosha, which are decisive factors for homeostasis. Both stages are observed in intra uterine as well as extra uterine life. Both these kinds of Dosha work in synergism to carry out all bodily functions. Vatadosha is divided into five types and These types are according to function, chief location etc. Similarly, Pitta as well as Kaphadosha are also divided into five types. Within limits Doshas are maintaining living body, as they maintain homeostasis. Doshas are only and direct responsible factors for genesis of diseases. Even though there are exogenous and endogenous etiological factors in pathogenesis, Ayurveda suggests that any cause leads to vitiation of Dosha in the first place and then next events start for generation of diseases. Doshas control other two entities namely Dhatu and Mala.

Aim & Objectives: Observing the role of Doshas in health and disease conditions

Materials and Methods: All the classical texts of Ayurveda with available commentaries, published research papers, PUB med, Google scholar, research Gate, subject related data on Internet and other sources were reviewed for the present study

Results and Conclusion: The Doshas having the primary role in maintaining health and any disturbance in Doshas will causes disease

KEY WORDS: Doshas, Ahara, vihara, vikruti, vyadhi

INTRODUCTION

Doshas are the biological administration which maintain structure, function, and psychology of human being within physiological limits. They maintain homeostasis beyond the limits, and they are responsible for the generation of disease. The entity in the body which has the capacity to vitiate body and mind is called *dosha*. One which undergoes vitiation of themselves along with start to vitiate other factors is called *Dosha*. *Doshas* are functional representatives of *panchamahabhuta*. They circulate in the entire body and carry out specific functions. *Doshas* causes vitiation of other entities in body and produce diseases. The *Doshas* are material substances present in the body always, they have their own definite *Pramana*, *Guna*, and *karma*. When they are normal, they attend to different functions of the body and so maintain it. But they have the tendency to become abnormal undergoing increase or decrease in one or more of their quantities and functions. When they become abnormal, they vitiate their places of dwelling the *Dhatu*s, because of this tendency of vitiation, they are called as *Doshas* or vitiators. These three

Vata, *Pitta* and *Kapha* are more intimately concerned with the body, hence called as *Shareerika Doshas* in distinction to two *Manasa doshas* the *Rajas* and *Tamas* which are concerned with the mind.

PRAKRUTA AND VAIKRUTA DOSHA

Prakruta doshas are one which will form naturally during *Garbhavastha* in the form of *Prakruti* and during the process of *Paachan* or *Paka* of *Ahara*. Origin of *Prakruta Dosha* during *Garbhavastha*, *Prakruti* is a *Doshik* status which exists from birth to death and occurs at the time of fertilization due to the dominance of *Doshas*. At the time of fertilization itself, *Prakruti* is determined by the *Doshas* of *Shukra* and *Artava*. This *Doshik* influence is harmless to the *Garbha*. Just as the poison of insects is not harmful to them in the same way *Doshas* involved in the formation of *Prakruti* are not harmful to their body. Based upon the dominancy of three *Doshas*, three individual *Prakruti*'s are framed.



VAIKRATA DOSHA

Vikruta Doshas are one where their normalcy will be lost. They become abnormal because of involving in *Mithya Ahara Vihara*. Such *Vishamaavastha* of *Dosha* will lead to disease

condition. Thus, considered as *Vaikratadosha* and *Saamyata* of *Doshas* will lead to *Arogya*. Normal status of *Vata*, *Pitta* and *Shleshma* are known as *Prakruta doshas*. *Doshas* when are in abnormal condition i.e. being in either *Vruddhi* or *kshaya* condition then are known as *Vaikruta Dosha*.

DOSHA, TRIGUNA AND PANCHAMAHABHUTA

DOSHA	TRIGUNA	MAHABHUTA
VATA	RAJO	VAYU +AKASH
PITTA	RAJO +SATVA	TEJO+JALA
KAPHA	TAMO +SATVA	APA + PRITHVI

DOSHA AND RUTU

DOSHA	CHAYA	PRAKOPA	PRASAMANA
VATA	GREESHMA	VARSHA	SHARAT
PITTA	VARSHA	SHARAT	HEMNATA
KAPHA	SHISHIRA	VASANTA	GREESHMA

BIOLOGICAL RHYTHMS OF PREDOMINANCE TRIDOSHA ON THE BASIS OF DAY -NIGHT-AND FOOD INTAKE

DOSHA	DAY	NIGHT	AGE	FOOD
VATA	EVENING	LATE NIGHT	OLD AGE	BEFORE FOOD
PITTA	MID DAY	MID NIGHT	YOUTH	MID OF INGESTED FOOD
KAPHA	MORNING	EARLY NIGHT	CHILDHOOD	AFTER INTAKE OF FOOD

TRIDOSHA AND SHADRASA

DOSHA	SHAMAKA RASA	KOPAKA RASA
VATA	MADHURA, AMLA, LAVANA	KATU, TIKTA, KASHAYA
PITTA	KATU, TIKTA, MADHURA	AMLA, LAVANA, KASHAYA
KAPHA	KATU, TIKTA, KASHAYA	MADHURA, AMLA, LAVANA

DOSHA AND AGNI

DOSHA	STATE OF AGNI	SYMPTOMATOLOGY
KAPHA	MANDAGNI	MAHAT KALENA PACHATI, UDARA GAURAVAM, KASA, SWASA, CHARADI
PITTA	TIKSHNAGNI	PRABHOOTAM PACHATI, GALASHOSHA, GALADAH, TALU SHOSHA
VATA	VISHAMAGNI	VISHAMA PACHATI, ADHMANA, SHOOLA, ATISARA
SAMDOSHA	SAMAGNI	SAMAN PACHATI

DOSHA AND KOSHTA

DOSHA	KOSHTA
VATA DOSHA	KRURA KOSHTA
PITTA DOSHA	MRIDU KOSHTA
KAPHA DOSHA	MADHYAMA KOSHTA

CHARACTERISTICS OF VATA DOSHA

Ruksha, (Dryness) *Laghu*, (Lightness) *Sheeta*, (Cold) *Khara*, (Roughness) *Sukshma*, (Minuteness) and *Chala* (*Movements*) these are the properties of *Vata Dosha*. It is primarily situated in the *Pakwashaya*, *Kati*, *Sakti*, *Srotas*, *Asthi*, *Sparshanendriya* etc. This maintains the circulation and energy-related functions in the body and provides movement. It imparts enthusiastic vitality, the capacity to learn, oversees inspiration and expiration, regulates movement, and the body's internal transportation mechanism and the elimination of diseases etc.

CHARACTERISTICS OF PITTA DOSHA

Tikshna, (sharp) *Ushna*, (Hot) *Amla*, (Sour) *Sneha*, (Oiliness) *Visra*, (Smell) and *Katu* (pungent) are the properties of *Pitta Dosha*. Primarily this *Dosha* present in the *Nabi*, *Amashaya*, *Sweda*, *Lasika*, *Rudira*, *Rasa*, *Drik*, *Sparsha* etc. *Pitta Dosha* regulates metabolic and digestive processes, controls enzymatic activity, hormonal activity, and produce heat. *Pitta* dominating individuals own with a sound physical and mental condition, this *Dosha* gives bravery and wrath in a person's nature. *Pitta* provides optimal muscle strength and a fair complexion. The



total metabolic activity is dependent on the condition of *Pitta Dosha* inside the body, this *Dosha* is also responsible for vision, lustre, and nourishment

CHARACTERISTICS OF KAPHA DOSHA

Sheeta (Cold) *Guru*, (Heaviness) *Snigdha*, (Unctuousness) *Manda*, (Dull) and *Picchila* (Sticky) are the properties offered by *Kapha Dosha*. It mostly presents in the *Ura*, *Kanta*, *Sira*, *Kloma*, *Parvani*, *Amashaya*, *Rasa*, *Medha*, *Jhiwa*, etc. The *Kapha dosha* keeps the body lubrication and facilitate joint movements. The qualities of *Kapha* include graceful appearance, calm mentality, fair complexion, and relaxed mood behaviour. *Kapha* aids in holding body's contents, offering astringent and unctuousness effects to regulate the excretion of fluid, providing firmness & gives the body a sense of weight and lubricates the joints so making it easier for them to move and manage hyperactivity.

COMBINATIONS OF DOSHAS

The predominant *Doshas* constitution contributed to the inherent characteristics of individuals that were described as the individual's *Prakriti*. The different combinations of different *Prakriti* are given by *Dohsas*.

ROLE OF DOSHA IN DISEASE CONDITION

Vata governs upward and downward movement and it is connected to touch, sound, and speech senses, but a vitiated *Vata* can result in the pathological scenarios. Emaciation, blackish discoloration, desire for hot things, tremors, distension of abdomen, constipation, loss of strength, loss of sleep, loss of sensory function, irrelevant speech, giddiness, and timidity. Although *Pitta* is helpful in digestion and metabolism, *Pitta* vitiation can result in the following abnormalities in health. If *pitta* increases it will cause yellow tinge to stool, urine, eyes and skin and sleeplessness, thirst, and burning sensation, person feels drowsy. And in decreased condition it will cause weak digestive strength, coldness, and lustre. Since *Kapha* governs fluidity and liquidity in the body, an imbalance in this energy can result in the following pathological conditions. An imbalance of *Kapha dosha* causes whitish skin, experience of cold, numbness, heaviness of extremities, and sense of drowsiness, person feels sleepy, obesity, and looseness of joints

Example

Rheumatoid Arthritis (Amavata)

Doshas Involved

Vata: *Vata dosha* is primarily responsible for the movement of joints and tissues. In rheumatoid arthritis, vitiated *Vata* leads to joint pain, stiffness, and inflammation.

Ama: *Ama* refers to undigested toxins. In this disease, *ama* accumulates due to impaired digestion and weak *Agni* (digestive fire). *Ama* combines with vitiated *Vata* to affect the joints.

Pitta: *Pitta Dosha* contributes to inflammation and heat. In rheumatoid arthritis, aggravated *Pitta* worsens joint inflammation.

Pathogenesis

Ama Formation: Poor digestion leads to the formation of *Ama*.

Ama Aggravates *Vata*: *Ama* combines with *Vata*, causing joint pain and stiffness.

Inflammation: Aggravated *Pitta* leads to joint inflammation.

Autoimmune Component: The immune system attacks healthy joint tissues, causing further damage.

Symptoms

Painful swollen joints (especially small joints like fingers and toes)

Morning stiffness

Fatigue

Ayurvedic Approach

Panchakarma: Like *Vamana*, *Virechana* (Detoxification therapies) to remove *ama*.

Vata-Pacifying Diet: Warm, nourishing foods to balance *Vata*.

Herbs: *Guggulu*, *Ashwagandha*, *Turmeric*, etc.

Lifestyle: Gentle exercise, stress management, and adequate rest.

Prevention

Maintain digestive health. Avoid cold, damp environments. Manage stress.

Remember, *Ayurveda* focuses on individualized treatment, considering the unique constitution (*Prakriti*) of each person.

DISCUSSION

In *Ayurveda*, *doshas* are the governing principles of physiology and pathology. They are the primary and essential constitutional factors of the human being. They maintain the integrity of the human body. The three *doshas* i.e. *Vata*, *pitta*, and *Kapha*, vitiate different body tissues (*Dhatu*) and can lead to diseases in disequilibrium state. They are the actual intrinsic factors which become excited and imbalance, either conferring a predisposition to causing morbidities or disease (*Vyadhi*). Their state of equilibrium is one of the important pre-requisites for disease free state (*Arogya*) health. The *dosha* have been correlated with systems theory in the field of physics, providing a sound theoretical basis for this. *Ayurvedic* concept, and research is utilizing a biostatistical approach to quantify the *dosha* reveals a sound empirical basis as well. Being the units of microcosm in body, the three *dosha*, *Kapha*, *pitta* and *Vata*, maintain integrity of the organism by creating, assimilating, and diffusing strength in the same way as the Moon (*soma*), Sun (*Surya*) and Air (*Anila*), maintain integrity of the macrocosm respectively. The *dosha* govern all the physiological activities, Growth, development (*Upachaya*), strength (*bala*), complexion (*varna*), blissful state (*Prasannatman*) etc. *Vata dosha* governs functions in the body related to initiation and movement e. g. food through the digestive tract, transportation of oxygen in the blood stream, communication between cells via nerve impulses, excretion of metabolic wastes etc. *Pitta dosha* governs functions that relate to transformation (e.g., digestion of food, processes of metabolism, etc.), hunger, thirst, vision, sensory perception, intelligence, complexion, and heat generation. *Kapha dosha* governs the structure and cohesion of the body. It relates with function of strength, stability, and moisture in body.



CONCLUSION

Dosha's are the fundamental principles of body that are responsible for every physiological as well as pathological events in the body. *Dosha* forms the fundamental body constitution (*prakriti*), play a vital role in digestion and metabolism (*Agni*), preserve, and maintain health while in state of equilibrium. The *dosha* are the factors they get vitiated themselves in the initial stage of the disease. Further they vitiate other body constituents (*dhatu and mala*). Therefore, disequilibrium of *dosha* is the primary and fundamental cause of any disease. The factors influencing *dosha* in body are diet and lifestyle. The diet dominant in similar properties of *dosha* increases the proportion of *dosha* in body. The diet which is opposite to the properties of *dosha* decreases the proportion of *dosha*. Therefore, diet which maintains equilibrium state of *dosha* in the body is advised for preservation of health. The endogenous diseases (*nija Vyadhi*) are caused by the vitiation of *dosha* (*Vata, pitta, and Kapha*). The diseases caused due to combination of two or three *dosha* are called as general (*Samanya*) diseases. The diseases caused due to vitiation of one *dosha* only are called as '*nanatmaja*' disease. If any disturbance in *doshas*, causes disease depending upon their *gunas*. It may be *ekadoshaja, dwidoshaja or Sannipataja*. The *doshas* are like a functional entity, it has the capacity to maintain health and has the capacity of vitiating the *dushyas*. It is only possible to *doshas* not for *dhatu*s and *malas*. If we concentrate on *Dosha Chikitsa* then person will be free from the diseases early. The *Doshas* are also responsible for formation of *Prakruta* and *Vaikruta of Shareera*. So, the *Doshas* are placed at 1st among *Tri dhatus*. Therefore, *Doshas* are considered as supreme in maintaining health and diseases.

REFERENCES

1. Cavanagh, Danny, and Carol Willis. *Essential Ayurveda: A Practical Guide to Healthy Living*. Ayurveda UK, 2004.
2. Sharma P.V, Charka Samhita, vol-1, Sutra Sthana, 1\57, Reprint edition -2012, Varanasi: Chaukhambha Sanskrit series office, pg.8.
3. Shastri K.N, Chaturvedi G.N, Charka Samhita, vol-1, Sutra Sthana, 1\59, Reprint edition -2015, Varanasi: Chaukhambha Bhartiya Academy, pg. 36.
4. Tripathi Brahmanand, Ashtanga Hridaya Samhita, vol-1, Sutra Sthana, 1\10, Reprint edition -2015, Delhi: Chaukhambha Sanskrit Pratisthan, pg10.
5. Pole, Sebastian. *Ayurvedic Medicine the Principles of Traditional Practice*. 1st ed., Churchill Livingstone, 2006
6. Shastri K.N, Chaturvedi G.N, Charka Samhita, vol-1, Sutra Sthana, 1\61, Reprint edition -2015, Varanasi: Chaukhambha Bhartiya Academy, pg.37.
7. Sharma P.V, Charka Samhita, vol-1, Sutra Sthana, 18\49-51, Reprint edition -2012, Varanasi: Chaukhambha Orientalia, pg.131.
8. <https://www.ayurveda.com/doshas-their-elementsand-attributes/> accessed on 31/12/2021.
9. Tripathi Brahmananda and Ashtanga Hridaya Samhita, vol-1, Sutra Sthana, 1\11, Reprint edition -2015, Delhi: Chaukhambha Sanskrit Pratisthan, pg.11. 10. Tiwari, Maya. *Love Your Body Type the Ayurveda Way*. 1st ed., Mother Om Media, 2012. 11. Rastogi S. *Ayurveda for comprehensive health care*. *Indian J Med Ethics*, 2009; 6: 101-2
10. *Concept of prakriti and prakriti based Ahara in Ayurveda*