



# CONCEPT OF TRIDOSHA THEORY : A CRITICAL REVIEW

<sup>1</sup>Dr.Savita, <sup>2</sup>ASHOK KUMAR SHARMA

<sup>1</sup>MD Scholar, <sup>2</sup>Proffesor & HOD,

<sup>1</sup>Department of Kriya Sharir, MMM Govt. Ayurveda College, Udaipur,

<sup>2</sup>Department of Kriya Sharir, MMM Govt. Ayurveda College, Udaipur

**Abstract** - Ayurveda is a systematic and remarkable view of life founded on understanding. Unveiled by empirical comprehension of the law of nature. The tridosha theory in Ayurveda has been said to have derived from the theory of the three elements of the universe. All physiological and biological functions of human body are regulated by these tridosha. The names of these three doshas, which are roughly equivalent to humour, are vata (wind), pitta (bile), and Kapha (phlegm), corresponding to the three elements of the universe: air, fire, and water. A human being's stable and unhealthy state depends on the usual and abnormal functional state of the person. Tridosha, considering Dosha's physiological significance in preserving the body's homeostasis, 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. : One of Ayurveda's specific theories is said to be Tridosha siddhanta. Tridosha works and controls each other and controls each other together and Maintaining the body's balance. The actions of tridoshas are quiet natural because all are identical in origin and they originate together in the body. . In present article the role of Tridosha will be discussed in terms of regulation and expression of these characteristics distinction in living being.

**keywords** - Ayurveda, vata, pitta, kapha, tridosha

## Introduction:-

The ancient medical science that has been prevalent on the Indian subcontinent for thousands of years is Ayurveda. One of the main fundamental theories of Ayurveda involves a method of understanding health and illness known as the tridosha.<sup>(1)</sup> It is assumed that Ayurveda is a science that imparts Not just physical, but also spiritual (mental) and psychological well-being. Ayurvedic, according to Philosophy, the foundations or base of the body, responsible for its formation, are considered to be Tridoshas, Preserving and killing.<sup>(2)</sup>

This concept of *tridosha* involving the three *doshas* of *vata*, *pitta*, and *kapha* is a central doctrine of Ayurveda and follows from the first chapter of the earliest text on Ayurveda, the *Charaka Samhita*.<sup>(3)</sup> Tridosha ('Tri'= three+' Dosa'= vitiation-capable) is an Ayurvedic idea, It consists of three fundamental biological energies, namely Vata, Pitta and Kapha. The dosas are responsible for homeostasis and health of living beings. When these energy forces are in equilibrium the living beings are in a normal health status and when they are deviate produce diseases.<sup>(4)</sup> Ayurveda has considered that the balanced state of Dosha, Dhatu and Mala leads to state of health and their imbalanced state produces disease.<sup>(5)</sup> This state of Equilibrium is not only preserved by The specified number, but also the quality (functional state) of such

variables, i.e. Dosha, Mala and Dhatu.<sup>(6)</sup> The state of health has been defined as the presence of equilibrium in activities of Dosha, Agni, Dhatu, Mala and calm and pleasant state of soul, sense organ and mind.<sup>(7)</sup>

The tridoshas are various forms of energies, vata = kinetic energy, pitta = thermal energy, kapha = mechanical energy. The balanced condition of these energies maintains the health status of the individual.

It is clear that It deals with science related to existence and Life expectancy. It has some perceptible hypotheses To frame the meaning of Ayurveda, in the The pivotal principle is Tridosha. . Body is constituted by Akasha, Vayu, Agni, Ap and Prithvi Mahabhuta which are known as Panchamahabhuta.<sup>(8)</sup> The Material that executes all corporal acts / complex actions As vata is named in the body. Thermal-related heat Potential produced by controlled substances / heat potential The pita and the liquid, the liquid produced and the liquid generated, are called The liquid mediated components are known as the kapha. . In the panchabhoutik world / body, the laghavaguna yukta akasha combines with vayu and nourishes the vatha dosha, agni mahabhuta nourishes the pita dosha and gouravaguna yukta bhoomi along with jala nourishes the kapha dosha. Creation, transformation& well-being and The human body's degradation is carried out by the combined acts of the vata, pita, and kapha beginning From birth until death, not leaving a single body cell. Doshas are panchabhoutik dravyas(physical objects).<sup>(9)</sup> Doshas acts as the samavayi karana for roga and arogya.<sup>(10)</sup>

The Vata, pita, and kapha nomenclature to the doshas themselves Denotes his imaginative actions. The word vata is originated from “va” Dhatu which means gati / gandhana. The gati arthaka dhatus gives 3 meanings gati (means movement), gnana (grasping the knowledge) and prapti (reaching or achieving). Gandhana implies uthsaha (enthusiasm for doing the works), prakasa (expression), soochana (taking towards), himsa (leading to destruction). The word pita is originated from “tap” Dhatu which means santapa (for paka and sara kitta vibhajana), daha (dahana karma leading to parinama), aishwaya (the prosperity). The word kapha is originated from the “shilsh” Dhatu which implies the functions like shleshana or poshana.<sup>(11)</sup>

Therefore, doshas are defined as one that It brings the body to motion and stabilizes it. Therefore, Tridoshas Specialized panchabhoutik compounds that are supposed to be "To render a "functional" body.

## Material & Methods:-

.For the current research each and every context related to topic will be taken as source of material from Brihatrayi, Laghutrayi and all available full commentaries.

. On the basis of all information and collected data subject has been discussed with knowledgeable persons and after discussing systematically it has been concluded in brief. Biological Characters of all living Being and Functions of Tridosha can be corelated.Comparing functions of Tridosha with Biological characters the role of Tridosha in living being could be explained.

**Definition:-**

- Dooshayanti iti Dosha/those which vitiate the other substances after getting themselves vitiated.
- Dustingatva Vyadhim Janayanti Iti Dosha/ those which produce disease when vitiated.

**Theory of Samya (Equilibrium): -**

Acharya Vagbhatta has been stated that Doshasamyam Arogyata<sup>(12)</sup> and Acharya Charaka inscribed “VikaroDhatu Vaishamya”<sup>(13)</sup>, while describing the health and disease. Samyavastha is balanced and normal state of Doshas leading to health.

**Table no.1.- Relationship between Doshas and their Gunas, Panchabhautikata:-**

DOSHA	S.NO.	PROPERTIES	COMPOSITION OF PANCHMAHABHUTAS
Vata	1.	Ruksha	Prithvi,Agni,Vayu
	2.	Sheeta	Jala
	3.	Laghu	Vayu,Akash,Agni
	4.	Sukshma	Vayu,Agni,Akash
	5.	Chala	Vayu,Akash
	6.	Vishada	Prithvi,Vayu,Agni,Akash
	7.	Khara	Prithvi,Agni,Vayu
Pita	8.	Sneha	Prithvi,Agni,Vayu,Jala
	9.	Ushna	Agni
	10.	Tikshna	Agni
	11.	Drava	Jala
	12.	Sara	Jala
	13.	Amla	Prithvi,Agni
Kapha	14.	Katu	Agni,Vayu
	15.	Guru	Prithvi,Jala
	16.	Sheeta	Jala
	17.	Mridu	Jala,Akash
	18.	Sneha	Jala
	19.	Madhura	Prithvi,Jala
	20.	Sthira	Prithvi
	21.	Picchila	Jala

The Tridosha includes:-

- 1.Vata
- 2.Pita
- 3.Kapha

**Vata** – the Catabolic Dosha:-

This Dosha is formed by a combination of wind and space.the basic characteristic of the Dosha is movements, be it physical or spiritual. The Dosha controls the flow of neural impulses.Also, the Vata performs a major function of controlling the other two Doshas. The first focus of the Dosha is to constantly maintain a balance between all the three Doshas. Further, the Vata Dosha has five sub-Dosha which include.

- a) Prana Vata is found in the head and it controls the senses.
- b) Vyana Vata controls all the controlled bodily action and is found in the heart.
- c) Udana Vata is found in the chest area and it controls the voice and intellectual abilities.
- d) Samana Vata is present in the stomach and it controls the digestive processes.
- e) Apana Vata controls all the discharges through the urinary tract and is found in the anal region.

**Pitta** – the Metabolic Dosha:-

Formed by a combination of fire and water, Pitta Dosha governs all the processes related to metabolism and changes (mental and physical) that occur in the body. The major functions performed by the Dosha include digesting food and further using it make energy for the body. The Dosha is further divided into five sub-categories:

- a) Ranjak Pitta produces Rakta or blood and is found in the stomach.
- b) Bhrajak Pitta controls skin pigmentation and is found in the skin.
- c) Aalochak Pitta is found in the eyes and controls the sight.
- d) Sadhak Pitta is present in the heart and it governs the psychological capabilities of the body.
- e) Pachak Pitta controls the digestive functioning of the body and is found in the duodenum part of the small intestines.

**Kapha – Anabolic Dosha:-**

Earth and water together make Kapha, the anabolic Dosha. The most important function of the Kapha Dosha is to provide energy to the mind and body. The Dosha also controls the amount of water in the body and fills up those parts that have less water, till the cellular level. The Dosha also plays an important function at the psychological level where it is linked with emotions like envy and love. Kapha is further sub-classified into:

- a) Kledak Kapha is found in the stomach and works to digest the food.
- b) Shleshak Kapha is present in all joints of the body and controls the lubrication of joints.
- c) Tarpak kapha is found in the head and controls intelligence.
- d) Bodhak Kapha is found in the sensory organ of taste and governs the same.
- e) Avalambak Kapha is present in the chest and it lubricates the heart and throat.

**Discussion:-**

Tridosha exist in only living body not in dead. After death only Panchamahabhuta remains there, whenever the Chetana Dhatu conjugated with Panchamahbhuta resulted into exhortation of three Mahabhutas Vayu, Agni and Jala to build and sustain the body.

Vata is the primal constituent of the living body, composed by Akasha and Vayu<sup>(14)</sup> Mahabhuta and whose function is Rajasic.<sup>(15)</sup> It relates to the development of such systems that are somatic and psychic The existence of Vata is therefore to be inferred in such mental phenomenon as the show of excitement, which is primarily Rajasic or dynamic in nature, Emphasis etc. It upholds all the supporting constituents and their due circulation throughout the body.<sup>(16)</sup>

Pitta is that primal constituent of the living body, composed by Tejas<sup>(17)</sup> Mahabhuta and whose function is Satvic<sup>(18)</sup> as The development of those physical ones is concerned with And mental structures. Which in nature are primarily satvic (balancing and transformative).

Kapha is that primal constituent of the living body whose structure is composed by Apa and Prithvi<sup>(19)</sup> mahabhuta and whose function is Tamasic,<sup>(20)</sup> as It is of importance With the development of those physical and Mental procedures, which are primarily In nature, Tamsic (Conserving and Stabilizing). And hence plays the important role in maintaining health of the body.

## Conclusion:-

Tridosha exist only in living body. In non– living Tridosha doesn't exist. Each and every cell of the body is made up of the tridosha. Tridosha theory regulates all the mechanisms.

The theory of tridosha is a derivative of the previously mentioned theory of panchmahabhut. The theory of tridosha forms the basis of Ayurved. They are under the influence of three basic elements or particles known as Vata, Pitta and Kapha. Despites of the fact that Tridoshas are also Panchbhautic (i.e. made up of five basic elements Panchbhutas) still there is predominance of Vayu and Akash in Vata, predominance of Agni in Pitta and predominance of Jala and Prithvi in Kapha. Given the significance of the theory of tridosha, all the details of tridosha need to be understood.

In present work, we studied all related available literatures and found that Tridosha theory is not only physiological unit of human being but also effects whole cosmos, as a functional unit.

## References:-

1. Hankey A. The scientific value of Ayurveda. J Alt Complement Med. 2005;11:221–5.[[Google Scholar](#)]
2. Balkrishna A. A practical approach to the science of ayurveda: a comprehensive guide for healthy living. Haridwar, India: Divya Prakashan, Divya Yoga Mandir Trust. 2013.
3. Sharma PV, editor. 4th ed. Ch. 1. Varanasi: Chowkambha Sanskrit Series, Chaukambha Orientalia; 1981-86. Charaka Samhita. [[Google Scholar](#)]
4. Acharya B. A practical approach to the science of ayurveda: a comprehensive guide for healthy living. 1st ed. Haridwar: Divya Prakasam Divya Yog Mandir Trust 2013.
5. Sharma R.K., Das B, editor, (reprint edition). Charaka Samhita of Agnivesha, Sutrasthana; Khudakchatushpadam Adhyaya: Chapter 9, verse 4. Varanasi: Choukhmbha Sanskrita Series office 2014; p.184.
6. Sharma R.K., Das B, editor, (reprint edition). Charaka Samhita of Agnivesha, Sharirasthana; Sharirvichayashariram: Chapter 6, verse 4. Varanasi: Choukhmbha Sanskrita Series office 2014; p.426.
7. Murthy Shrikantha K.R. editor, (reprint edition). Susruta Samhita of Sushruta, Sutra Sthana; Dosha dhatu mala kshaya vriddhi Adhyaya: chapter 15, verse 41. Varanasi: Choukhmbha Orientalia 2014; p. 110.
8. Dwibedy, L.D. and Dwibedy, B.K., Goswami, P.K. Vol.1 to 4. Caukhamba Ayurveda series office, Varanasi, Caraka Samhita, Sharirsthan 1/16
9. Vagbhata Ashtanga Sangraha Sutrasthana 17/1,3rd edition, Varanasi, Chowkhamba Krishnadas Academy, reprint 2012,page no 135.

10. Vagbhata Ashtanga Hridaya Sutrasthana 1/20, 2003, Varanasi, Chowkhamba Krishnadas Academy, reprint 2003,page no 12
11. Susrutha Samhitha Sutrasthana 21/5, 2nd edition, Varanasi, Chowkhamba Krishnadas Academy, reprint 2003,page no 8
12. Shashtri Paradakara Bhisagacharya, Pandit Hari Sadasiva, Ninth edition, 2002. Aṣṭanga Hridaya - with the commentaries, Sarvangasundara of Aruṇadatta and AyurvedaRasayana of Hemadri, Caukhamba Orientalia, Varanasi, Sutrasthan 1/20
13. Dwibedy, L.D. and Dwibedy, B.K., Goswami, P.K. Vol.1 to 4. Caukhamba Ayurveda series office, Varanasi, Caraka Saṁhita, Sutrasthan 9/4
14. Vagbhata, Astang Sangraha Sutra Sthana, Dr. R. Vidhyanath Pub. Chaukhambha Surbharti Prakashan, Varanasi, edition 1st 2006 (A.S. Su. 20/3)
15. Sharangdhar samhita hindi commentary, tattva dipika by Pt. Durgadutta Shastri, Publication Chaukhambha Vidhya Bhawan Varanasi 2002 (Sh. P. A. 5/26)
16. Agnivesh, Charak Samhita Sutrasthan texts with English translation and critical exposition based on Cakrapani Datta's Aryurveda Dipika Dr. R.K. Sharma Bhagwan Das, Pub. Chaukhambha Sanskrit Series office Varanasi India (Ch. Su. S. 18/51)
17. Vagbhata, Astang Sangraha Sutra Sthana, Dr. R. Vidhyanath Pub. Chaukhambha Surbharti Prakashan, Varanasi, edition 1 st 2006 (A. S. S. 20/3)
18. Sharangdhar samhita hindi commentary, tattva dipika by Pt. Durgadutta Shastri, Publication Chaukhambha Vidhya Bhawan Varanasi 2002 (Sh.P. A. 5/29)
19. Vagbhata, Astang Sangraha Sutra Sthana, Dr. R. Vidhyanath Pub. Chaukhambha Surbharti Prakashan, Varanasi, edition 1st 2006 (A. S. S. 20/3)
20. Sharangdhar samhita hindi commentary, tattva dipika by Pt. Durgadutta Shastri, Publication Chaukhambha Vidhya Bhawan Varanasi 2002 (Sh. P.S. 5/33)