

Tridosha Siddhanta

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Abstract : *Tridosha siddhanta is said to be one of the unique theory of Ayurveda. Tridoshas togetherly acts and control each other and maintains the equilibrium of the body. The actions of tridoshas are quiet natural because all are identical in origin and they originate together in the body. The given write up is an effort to understand the unsaid activities and togetherness of tridoshas in order to make the body live or working.*

Keywords: *Panchabhoota, Aharapaka, Poshana, Parinama, Samavayi Karana, Arogya.*

1. Introduction

Vatha, *pitha* and *kapha* are said to be the *tridoshas*¹. The material which performs all bodily actions / dynamic actions in the body is called as *vatha*. The heat related, heat potential generated / the heat potential regulated substances are called as the *pitha* and the liquid, liquid generated and liquid mediated parts are called as the *kapha*. In the *panchabhoutik* world / body, the *laghavaguna yukta akasha* combines with *vayu* and nourishes the *vatha dosha*, *agni mahabhuta* nourishes the *pitha dosha* and *gouravaguna yukta bhoomi* along with *jala* nourishes the *kapha dosha*. The development, transformation & wellness and deterioration of the human body is carried out by the combined actions of the *vatha*, *pitha*, and *kapha* starting from birth till death, not leaving a single cell of the body.

Doshas are *panchabhoutik dravyas*(physical objects)², gets originated along with the body, acts as body components, gets nourished during the process of *aharapaka* and stays with the body till the end of the life. *Dosha* are having *guna* and *karma*, thus they are considered as *dravya*³. *Doshas* acts as the *samavayi karana* for *roga* and *arogya*⁴. The nomenclature of *vatha*, *pitha*, and *kapha* to the *doshas* itself denotes its creative actions. The word *vatha/vayu* 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 *pitha* is originated from “*tap*” *Dhatu* which means *santapa* (for *paka* and *sara kitta vibhajana*), *daha* (*dahana karma* leading to *parinama*), *aishwarya* (the prosperity). The word *kapha* is originated from the “*shilsh*” *Dhatu* which implies the functions like *shleshana* or *poshana*⁵.

The *poshana prakriya* / the action of nourishment is carried out by the *kapha* where the *chalana* of *vayu* and *paaka* by *pitha* makes/creates the suitable atmosphere / ideal situations for the nourishment / *poshana*. So we can say *poshana* / nourishment is attained by the controlled action of *paka* upon *ahara* by *pitha*, which is controlled by *kapha*. *Agni* / fire can be controlled by *jala* / water, like, how the rice gets well cooked by proper administration of fire within the medium of water, it becomes soft and edible, in the same way the food gets digested and the essence is taken to the nourishment of *dhatus* by the action of *paaka* carried out by

pitha, which is controlled by *kapha*. The medium water is essential to cook the rice, otherwise it becomes burnt. Likewise the action of *pitha* and *kapha* together in a self controlled manner/ mutually controlled manner is very essential for the process of *parinama*.

The *seetha* and *chala guna* of *vatha* is controlled by the *ushna guna* of *pitha* and *sthira guna* of *kapha*. The *sara guna* of *pitha* is controlled by *sthira guna* of *kapha*. *Guru* and *manda guna* of *kapha* are controlled by the *laghu* and *chala guna* of *vatha*⁶. Hence *tridoshas* togetherly acts and control each other and maintains the equilibrium of the body. These process/actions are quiet natural because all the *tridoshas* are identical in origin and they originate together in the body. During the process of *aharapaka*, the *doshas* are getting nourishment at their own sites with its own identical particles.

In general all the actions / the processes which are happening in the body, irrespective of their level (micro/macro), can be categorised under 3 processes; *Prerana*, *Pachana* and *Poshana* carried out by *vatha*, *pitha*, and *kapha* respectively⁷. Different organs and organ systems of the body are acting as instruments / equipments for carrying out these functions.

Ayurveda accepts *paramanu siddhanta*⁸ and the body is said to be *paramanuyukta*. It is the broad application of *paramanu siddhanta* that, the *tridoshas* acts at the level of *paramanus*. The definition of *dosha* according to *nyaya darshana* tells, that which facilitates the action and stability is called *dosha*⁹. Hence *doshas* are defined as the one which makes the body in to action and stabilises it. Thus *tridoshas* are specialised *panchabhoutik* substances which are designed to make the body “working”.

References

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