Tridosha Siddhanta

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Abstract: Tridosha siddhanta is said to be one of the unique theory of Ayurveda. Tridoshas together 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: Panchabhoottik, Aharapaka, Poshana, Parinama, Samavayi Karana, Arogya.

1. Introduction

Vatha, pitha and kapha are said to be the tridoshas. The material which performs all bodily actions / dynamic actions in the body is called as vatha. The heat related, heat potential generated / the heat regulated substances are called as the pitha and the liquid, liquid mediated parts are called as the kapha. In the panchabhoothik world / body, the laghavaguna yukta akasha combines with vayu and nourishes the vatha dosha, agni mahabhatta 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 panchabhoottik dravya 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. Doshas are having guna and karma, thus they are considered as dravya. Doshas acts as the samavayi karana for roga and arogyadi. 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 dhatu gives 3 meanings gati (means movement), gnana (grasping the knowledge) and prapti (reaching or achieving). Gandhama implies uthsaha (enthusiasm for doing the works), prakasa (expression), soochhana (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), aishwaya (the prosperity). The word kapha is originated from the “shilsh” Dhatu which implies the functions like shleshana or poshana.

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.

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 respectively. Different organs and organ systems of the body are acting as instruments / equipments for carrying out these functions.

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

References


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