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Review Article

SIGNIFICANCE OF DOSHAS IN MANAGEMENT OF VARIOUS DISEASES

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ABSTRACT

In *Ayurveda*, the span of life is described to be determined on the basis of nature of the physique, type of constitution¹ The utility of *Ayurveda* is to help maintain the health of a healthy individual and cure of disease of a patient². In our ancient text, the pathogenic factor in the body are *Vayu*, *Pitta* and *Kapha*, while those in the mind are *Rajas* and *Tamas*. Out of three qualities (*Gunas*) of mind viz., *Sattva*, *Rajas*, *Tamas*, it is only the latter two that cause vitiation of the mind, the former one being non-pathogenic³ In other words, *Vayu*, *pitta* and *Kapha* are, somatic *Doshas* and *Rajas* and *Tamas* are the psychic ones. These three *Doshas* when vitiated harmful to our *Dhatu* (tissue) and donate life in an unvitiated state, which means helping in the acquisition of health.so for the healthy life equilibrium of *Doshas* is mandatory⁴.

Key Words: *Vata*, *moksha*, *pitta*, *kapha*, *shleshma*⁵

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INTRODUCTION

In *Ayurveda*, *doshas* are the functional entities within the body mind complex. These manifest in the body through their qualities, specific locations, and the active roles they play in coordinating the processes that form and sustain the body. In other words, they are the energies that make things happen in the organism.

Vata, *Pitta* and *Kapha* are the entire body and thus produce good or bad consequences in the entire body when non-aggravated or aggravated. In the state of normalcy (normal state) good consequences like development, strength, complexion, cheerfulness etc. while in that of abnormality they cause bad consequences known as disorders⁶.

QUALITIES OF DOSHA

Vata Guna:

Ruksha, *shita*, *laghu*, *shukshma*, *chala*, *vishda*, *khara*⁷.

Avyakt or *vyakta karma*, *ruksha*, *shita*, *laghu*, *khara*, *rajo pradhan*, *triyak*⁸.

Ruksha, *shita*, *laghu*, *shukshma*, *chala*, *khara*⁹.

Vayu is non-unctuous, cold, light, *ruksha*, *shita*, *laghu*, *shukshma*, *chala*, *khara* subtle, mobile, non-slimy and

rough in properties and is pacified by substances having opposite properties¹⁰.

Pitta Guna:

Sneha, *usna*, *tikshan*, *drava*, *amala*, *sara*, *katu*¹¹.

Tikshan, *drava*, *puti*, *nilla*, *pitta*, *usna*, *katu rasa*, *amla rasa in vidgdha avastha*¹².

Sneham, *tikshan*, *usna*, *laghu*, *vishra*, *sara*, *drava*¹³.

Pitta is slightly unctuous, hot, sharp, liquid, sour, mobile and pungent and is pacified immediately by substances having opposite properties¹⁴.

Kapha Guna:

Guru, *sita*, *mridu*, *snigdha*, *madhur*, *sthira*, *pichila*¹⁵.

Sweta, *guru*, *snigdha*, *pichila*, *sita*, *madhura ras*, *lavan rasa in vidgdha avastha*¹⁶.

Snigdha, *sita*, *guru*, *manda*, *shleshan*, *sthira*¹⁷.

The properties of *Kapha* are - heaviness, coldness, softness, unctuousness, sweetness, immobility and sliminess, (which) are subsided by (substances having) opposite properties¹⁸.

Location of Doshas¹⁹

Location of *Vata*: urinary tract, colon, waist, legs, feet, bones and intestines are the location of *vata* particularly the intestines.

Locations of *Pitta*: sweat, chyle, lymph, blood and stomach are the locations of *pitta* particularly the stomach.

Locations of *Kapha*: chest, head, neck, joints, stomach, fat are the locations of *kapha* particularly the chest.

Function of Doshas²⁰

Function of *Vayu*: Enthusiasm, inspiration, expiration, movements, normal processing of dhatus and normal elimination of excreta, this is the normal function of *vayu*.

Function of *Pitta*: Vision, digestion, heat, hunger, thirst, softness in body, lustre, cheerfulness and intellect, this is the normal function of *pitta*.

Function of *Kapha*: Unctuousness, binding, firmness, heaviness, potency, strength, forbearance, restraint and absence of greed, this is the normal function of *kapha*.

FEATURES OF DOSHAS IN VITIATED AND UNVITIATED STATE**Vayu:**

when unvitiated, holds up the systems and organs, has five forms- *Prana*, *Udana*, *Samana*, *Vyana* and *Apana*, initiates upward and downward movements, leads and controls mind, employs all sense organs in their activity, carries all sense objects, causes structural formation of all bodily dhatus, promotes union in body, prompts speech, originates touch and sound, is the root of auditory and tactile sense organs, is source of exhilaration and courage, stimulates *Agni* (digestion), absorbs *doshas*, throws out excreta, makes the gross and subtle channels, shapes the foetus and maintains life span.

When it is vitiated in the body, it afflicts it with various disorders and thereby affects strength, complexion, happiness and life-span; agitates mind, affects all the sense organs, destroys, deforms or detains the embryo for long, produces fear, grief, confusion, anxiety and excessive delirium and (at the end) stops the vital breath²¹.

Pitta:

Agni itself which is included in *pitta* in the body is responsible for producing wholesome or unwholesome effects in vitiated or unvitiated states respectively. Such as-digestion-indigestion, vision-non-vision, (proper) degree or otherwise of heat, normal-abnormal complexion, prowess-fear, anger-exhilaration, confusion and clarity and other such duals²².

kapha: -

It is soma which included in *Kapha* gives rise to good or bad effects in vitiated or unvitiated condition respectively, such as firmness-laxity, development-emaciation, enthusiasm and idleness, potency-impotency, knowledge-ignorance, understanding-confusion and other such duals²³. The vitiated state of these *Doshas* is root cause of diseases. *Vata* occupies the most Prominent place among the pathogenic factor in the body. Its

prominence is due to acuteness, varieties and seriousness of disease caused.

Role of Dosha²⁴

The physiological activity going on in the body could be classified into three categories:

Movement**Transformation****Lubrication**

Vata Dosha is responsible for movement, *Pitta Dosha* is responsible for transformation and lubrication is provided by *Kapha Dosha*.

Vata, *Pitta* & *Kapha* are considered in *Ayurveda* to be the representative of Air, Sun and Moon respectively in the body. Their function is similar to that of Air, Sun and Moon in nature. Soma means (Moon) and its representative *Kapha* performs the function of *Visarga* (to nurture) or greasing in the universe and body respectively. Surya means (sun) and its representative *Pitta* performs the function of *Aadan* (to absorb and transform) in the universe and the body respectively. *Anil* means Air and its representative *Vata* performs the function of *Vikshepa* (to move or motivate) in the universe and body respectively.

Table: 1

| Function | Performed in universe by | Performed in body by |
|-----------------|--------------------------|----------------------|
| <i>Visharga</i> | Moon | <i>kapha</i> |
| <i>Aadan</i> | Sun | <i>Pitta</i> |
| <i>Vikshepa</i> | Air | <i>Vata</i> |

Relation of Rasa (tastes) with Doshas

sweet, sour and saline overcome *Vayu*; astringent sweet and bitter subdue *pitta* and astringent, pungent and bitter win over *Kapha*. pungent-sour saline, sweet-sour-saline and pungent-bitter-astringent rasas aggravate *Pitta*, *Kapha* and *Vata* respectively²⁵.

Panchamahabhuta in Tridosha

Vata: *Vayu* (Air) and *Aakash* (Ether)

Pitta: *Agni* (digestive Fire) and *Jala* (Water)

Kapha: *Jala* (Water) and *Prithvi* (Earth)

Vata is constituted by *Vayu* and *Aakash Mahabhut*, by this we can manage a *Vata kshya* condition by using the *Aakash* and *Vayu pardhan Drvya*.

Pitta is constituted by *Agni mahabhut* and *Jala* by this we can manage a *Pitta kshya* condition by using the *Agni pardhan Drvya*.

Kapha is constituted by *Jala* and *Prithvi Mahabhut*, by this we can manage a *Kapha kshya* condition by using the *Jala* and *Prithvi pardhan Drvya*²⁶.

Significance of Tridoshas

The foundation of "Ayurveda" is depend upon *Tridoshas sidhant*. *Dosha* balance is required for optimal health. Therefore, in equilibrium state they are also known as *Dhatu* as they are responsible for health. Each *Dosha* has its own specific properties. Diet, life style, drugs etc.

if have similar quality as that of *Dosha* will increase the *Dosha* and if diet, drugs etc. have opposite properties will decrease the *Doshas*. E.g. *Vata* is *ruksha* (dry), *laghu* (light), *sheet*(cold). Any diet or drugs that have similar qualities will increase *Vata* and any diet or drug that have properties like *guru*(heavy), *snigdha* (oily) and *ushan* (hot) will decrease *Vata*.

Significance of *Dosha* in management of diseases:

From above mention detailed of all *Doshas*, we can manage various diseases. The pathogenesis of all disease is based upon the vitiation of *Doshas*. and the prognosis of disease is also depending upon *dosha* involvement. At the time of birth, *Doshas* are responsible for developing of individual *Prakriti*. There are seven types of *prakriti* on the basis of *Doshas*.

Vata is characterized by the mobile nature of **Wind (Air)** energy.

Pitta embodies the transformative nature of **Fire** energy. And *Kapha* reflects the binding nature of **Water** energy. So, the diet and regimen should be follow according to *Doshas*.

Diet Regimen (According *Dinacharya*)

“Swathaysa swasthya rakshanam aaturasya vikar prashamanam cha”²⁷

For maintaining health of an individual, *dinacharya* and *ritucharya* are described - the daily and seasonal regimens respectively to be followed by the individuals who desire a long and healthy life. *Ayurveda* is a holistic science with a deep knowledge of all the systems and functions of the body. *Ayurveda* encourages the prevention of disease by maintain equilibrium of *doshas*. *Ayurveda* regimen that includes proper diet and lifestyle (*ritucharya* and *dincharya*), *yoga* and meditation practices suited individual constitution. *Ayurvedic* therapies for relaxation and *Rasayana* (rejuvenation) and *Panchakarma* for deep detoxification. These are the tools for optimal health and long life.

Dinacharya

The meaning of *Dinacharya*: "Dina" meaning "Day" and "Charya" meaning Activity. Daily routine is essential for maintaining a healthy body, mind and spirit.

The benefits of a *Dinacharya* are:

Helps establish balanced constitution.

Aids in digestion and absorption.

Inculcates discipline, and

Leads to peace, happiness and longevity.

A day consist of 2 cycles:

1. Sun cycle

2. Moon cycle

For each cycle, there are 4-hour periods dominated by *vata*, *pitta* or *kapha* energies. Similarly, we also have *vata*, *pitta* and *kapha* energies within our bodies in various strengths and combinations. Hence, it is beneficial if we can prevent activities that aggravate the cycle of *vata*, *pitta*, and *kapha*.

First Cycle (6 am to 6 pm) - Sunrise to Sunset

6 am to 10 am – *Kapha*

10 am to 2 pm – *Pitta*

2 pm to 6 pm – *Vata*

Second Cycle (6 pm to 6 am) - Sunset to Sunrise

6 pm to 10 pm – *Kapha*

10 pm 2 am – *Pitta*

2 am to 6 am – *Vata*

*Dinacharya*²⁸

Brahma Muhurte Uttishtate: It is suggested that one should wake up before sunrise, with a feeling of freshness and lightness. This time changes according to body constitution. Ex: *kapha prakriti* individual should wake up before 5 am or *vata* type should wake up around 6 am.

Ishvar Pranidhan: *satva guna* is dominant in morning time. It produces good thoughts throughout the day. This time of the day is really good for meditation.

Mukha Prakshalan: Wash face & clean eyes with cold water.

Malavisrgen: To Drink warm water, which helps in the elimination. Empty bowls without straining. Keep a good habit of elimination daily.

Danta Dhavan: Brush teeth by using toothpaste which is astringent, pungent or bitter in taste. In our text neem stick or liquorice stick was used as toothbrush.

Jihava Niralkhan: Tongue scraper should be made up of metal like gold, silver, copper, or brass. This helps in removing plaque/coats from tongue.

Kavala: *Sesame oil (Tilla tail)* is used for gargling. It gives strength to the jaws, teeth will not be set on edge by sour intake. This will help to get good taste of food and oil will give unctuousness to throat.

Nasya: Put 3 to 5 drops of *Anu taila* or *Grita*(ghee) into each nostril in the morning.

This inhalation helps to lubricate the nose, clears the sinuses, voice becomes sweet, gives clear vision. Nose is the door to the brain and application of nose drops nourishes prana and gives strength to sense organs.

Murdha tail nishevane: Apply oil on head regularly releases headaches, stress, hair becomes smooth strong and person does not suffer hair loss, greying of hair.

Abhyanga: Massage is very beneficial to skin use sesame oil or coconut oil. Body becomes smooth skinned, strong, prevents the signs of aging and gives good tactile stimulation. Daily massage will help to reduce stress, fatigue.

Snana: It removes sweating, fatigue, and dirt. It refreshes body and mind gives energy and increases ojas. Wearing clean cloths adds to body charm, pleasure, grace. Application of fragrance enhances longevity, gives strength to body and mind.

Vyayama: Any type of exercise should be practiced according to your capacity and body constitution. Yoga asanas can be performed along with Sun salutations. This improves flexibility of the body and improves the mental capacity.

Physical exercise brings about lightness, stability and stimulates the digestive fire. Exercise daily to half of your capacity, which is until sweat forms on the forehead, armpits, and spine.

Dhyan: Pranayama and meditation in the morning are the key to healthy body & mind. Meditation improves ability to focus. It has calming effect on mind. It releases stress and gives strength to the mind. Meditation will bring peace and harmony.

Aahara: Maintain a good habit of eating food on time. Avoid going to bed immediately after dinner. Eat fresh fruits and vegetables, *shad rasatmak* (Include all 6 tastes) *satvik food*. Eat your food slowly Do not eat in hurry or while running. Avoid eating while driving or working on computers. Chew your food properly, avoid over eating or less eating. Do not watch TV while eating, avoid eating when emotionally disturbed like after fight, anger, stress, grief. Do not eat stale, leftovers, frozen foods. Do not eat before previous food is digested.

Nindra: When mind along with sense organs get exhausted then person sleeps. Night is the natural time to sleep. Sleeping on the right side is the most relaxing and good for yoga. Sleeping on the left, it is most digestive and increases interest in food, sleep and sex. 6 to 8 hours of daily sleep is essential.

Ritu and Tridosha

Table:2

| Dosha | Chaya | Prakopa | Prasra |
|-------|---------|---------|---------|
| Vata | Grisama | Pravata | Sharada |
| Pitta | Varsha | Sharada | Basanta |
| Kapha | Hemant | Basanta | Pravata |

According to Ritu Charya: In *Doshas Chaya* condition *Sanshaman Chikitsa* is beneficial and *Sanshodhan Chikitsa* is best for cure of *Vatadi Prakopa*.²⁹

Treatment:

Importance of *Vatadi Dosha* in the manifestation of diseases. *Vata, Pitta, and Kapha* are the main factors for the initiation of all pathogenesis inside the body. As the entire creation existing as universe is never distinct from *Satva, Rajas* and *Tamas*, the entire group of disorders present in different forms does not exist without *Vata, Pitta, and Kapha*.

The *Sharirk Doshas* are pacified by the (*Devypashrya* and *Yuktivapashrya Chikitsa*) remedial measures of divine and rational nature while the *Mansik Doshas* are treated with (*Gyan*) knowledge (*Vigyan*) specific

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knowledge, (*Dharya*)restraint, (*Smriti*)memory and (*Smadhi*) meditation³⁰.

The vitiated *dosha* causes various disorders according to variation in etiology and location. Hence one should initiate treatment after having complete knowledge about the nature of the disorder (pathogenesis), locations and etiological factors. The one who initiates treatments, after knowing these three, rationally and according to prescribed procedure, does not get confused in actions. The word *dosha* means the factors which are capable of vitiating the dhatu (body tissues). Thethree *doshas* are the basic elements responsible for proper functioning of the body.

Sanshodhan Chikitsa³¹

Table: 3

| Dosha | Chikitsa | Dravya |
|-------|-----------|--------|
| Vata | Basti | Tail |
| Pitta | Virechana | Sarpi |
| Kapha | Vamana | Madhu |

DISCUSSION

Dosha are inevitable, mandatory and most important factor. We know that a particular disease is caused by a particular *dosha*. when a particular *dosha* gets involved in a disease process they produce symptoms which are particular them. If we are unable to find out name of disease, to treat according *Dosha Akhaans Kalpana*. So, we should protect our body to maintain of *dosha (samyavaस्था)* by life style, avoid stress, *pranayama*.

CONCLUSION

The disharmony of mental *doshas (satogun, rajogun, and tamogun)* and body *doshas (vata, pitta, and kapha)* are the major cause of illness, the goal of illness management in *Ayurveda* is to bring back harmony among the *dosha*. the general treatment of the *dosha* in various disease according to site. Balancing our *doshas* is key to ensuring the avoidance of excesses which can result in unbalanced mental and physical constituents, all three *doshas* have strengths and positive attributes, whether through diet, forms of physical exercise, mental stimulation or lifestyle factors, it is important to achieve our individual constitution, so *dosha* play an important role to maintain health and treatment of disease.

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