

A Review of Tridosha Saptavidha Gunavada

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ABSTRACT

The oldest medicinal science is thought to be Ayurveda. More obviously, it is the science of human civilization founded on tridosha. The three humors or that comprise the triads are what give rise to health when they are in balance and lead to sickness when they are not. We will discuss the fundamental Ayurvedic idea of Tridosha in this study along with tips for balancing it in our body. Seven essential tissues are recognized by Ayurveda as giving the body structure, growth, and nourishment. These tissues known as Dhatus resemble the main tissues recognized by contemporary science in many respects. They are kept between the mucous membrane on the inside and the skin on the outside. Every dhatu has the body grow strong when these subunits work together. They give the body stability, power, and form. Though they do not nourish the body tissues like Dhatu. Each dhatu is ruled by one of the three biological humors, or Doshas. Ayurveda is based on the idea of panchamahabhuta, or the "five elements." It acknowledges that there are five fundamental elements that make up everything in the cosmos.

Keywords-Tridosha, Guna, Dhatu, Mhabhuta

I. INTRODUCTION

Ayurveda is an ancient science that offers advice on maintaining physical and mental wellness. Ayurveda knowledge has many secrets for happy life. Tridosha is one of the basic fundamental principles of Ayurveda as it plays an important role in the health of an individual. In Ayurvedic texts, "Dosha-dhatu-mala mulam hi shariram"¹ is clearly stated. The meaning of the principle related to the above title is that almost all the ancient acharya of ayurveda have mentioned an equal number of properties of each of the tridoshas in the same way, which have a very important place in the dosha dhatu balance of the body.

Aims and Objectives

To evaluate the Guna of Tridosha with context of Sapta dhatu.

Material and Method

Mainly in this study material collected from Samhita of ayurveda and scientific journals available on Internet for gathering information and knowledge related to topic of our study.

II. DISCUSSION

In particular, acharya Charaka has mentioned seven qualities of each dosha-Vata, Pitta and Kapha; like Vayu is dry (ruksha), cold (sheeta), light (laghu), subtle (Sukshma), mobile (chala), non-slimy (vishada) and rough (khara)² in its characteristics and can be pacified by drugs that have opposite properties. Pitta is mildly unctuous (sasneha), hot (ushna), sharp (Tikshna), viscous (drava), sour (amla), mobile (sara) and pungent (katu)³ and can readily be pacified by drugs and food articles having opposite properties. Kapha is heavy (guru), cold (sheeta), soft (mridu), unctuous (snigdha), sweet (Madhura), immobile (sthira) and slimy (pichhila)⁴ and can be subsided by drugs and food articles possessing opposite properties.

If we consider the above-mentioned qualities of a dosha, then it is known that each dosha is related to the five elements, so the qualities of the five elements are more or less present. Thus, in the human bodies, the different functions of the Panchbhautika Sapta dhatu take place from the Tridosha, which has the same qualities as the five elements. Although the direct relation between the functions of the seven dhatu and the tridoshas has not been specified in the Ayurveda. However, there are many contexts in which the relation of the doshas with the functions and compositions of the dhatu can be clearly explained.

For example, in the Charaka Samhita; after Ahara-paka, the formation of sapta dhatu how take place is described very well, like the nourishment fluid formed, known as rasa, undergoes transformation by the ushma (heat) of pitta and gets converted into the red-colored tissue

known as rakta. Due to the action of heat along with the vata, ambu (water) and tejasa, the raktas converted into stable mamsa, after being acted upon by its own agni (mamsadhatvagni). Because of the action of medo-dhatvagni on the excessively dominant snigdhaattribute of ambu, themeda dhatu is formed. Because of the action of asthidhāt vagni on the aggregation of prithvi, agniandanila, roughness is attained during the formation of the asthi. Vata produces hollowness inside the asthi dhatu, and after which, these hollow cavities get filled up by fatty tissue which is known as majja. The sneha (fatty) portion of majja produces shukra. The porosity in the asthi is produced because of the

factors such as vata and akasha. Shukra comes out of asthi through these pores just as the water comes out of a new earthen vessel. Through the channels known as shukravahasrotamsi, this shukra spreads all over the body.⁵ This shukra is discharged through the urethra (which is connected to the urinary bladder) because of several factors such as sexual excitation, reflex activities (vega), and mental determination (samkalpa). Just as the ghee moves out with ease when heated, the shukratoo, is discharged due to the heat liberated during the sexual activity. This process of seminal discharge is comparable with the movement of water from a place of lower altitude to a place of higher altitude.

Table -1 Relation between guna of Vata dosha and Mahabhuta

Sr. No	Guna of Vata Dosha	Mahabhuta
1.	Ruksha, Chala	Vayu
2.	Sheeta	Jala
3.	Sukshma, Laghu	Agni
4.	Vishada	Akasha
5.	Khara	Prithvi

Table -2 Relation between guna of Pitta dosha and Mahabhuta

Sr. No	Guna of Pitta Dosha	Mahabhuta
1.	Sneha, Drava, Sara	Jala
2.	Ushna, Teekshna	Agni
3.	Katu	Vayu
4.	Amla	Prithvi, Jala

Table -3 Relation between guna of Kapha dosha and Mahabhuta

Sr. No	Guna of Kapha Dosha	Mahabhuta
1.	Guru, Sthira,	Prithvi
2.	Sheeta, Mridu, Snigdha, Madhura, Pichchila	Jala

Table - 4 Relation between gunaofTridoshaand Dhatu

Dosha	Guna	Prabhavita Dhatu
Vata	Ruksha	Asthi
	Sheeta	Rasa, Shukra
	Vishada	Mamsa
	Chala	Rakta
	Sukshma	Shukra
	Laghu	Meda
Pitta	Sneha	Majja, Mamsa
	Amla	Meda
	Teekshna, Ushna	Rakta
	Sara, Drava	Rasa, Shukra
	Katu	Asthi

Kapha	Guru, Madhura	Mamsa
	Sheeta	Rasa, Shukra
	Snigdha	Majja, Mamsa, rakta
	Sthira	Asthi
	Pichchila	Shukra
	Mridu	Meda

Table -5 Relation between guna of Tridosha and its Upashamaka Guna

Dosha	Guna	Upashamaka Guna
Vata	Ruksha	Snigdha
	Sheeta	Ushna
	Laghu	Guru
	Sukshma	Sthula
	Chala	Sthira
	Vishada	Pichchhila
	Khara	Shlakshna
Pitta	Sneha	Ruksha
	Ushna	Sheeta
	Tikshna	Manda
	Drava	Sandra
	Amla	Tikta
	Sara	Sthira
	Katu	Madhura
Kapha	Guru	Laghu
	Sheeta	Ushna
	Mridu	Kathina
	Snigdha	Ruksha
	Madhura	Katu
	Sthira	Sara
	Pichchhila	Vishada

Importance of TridoshaSaptavidhaGunavada:

With the introduction of the Saptaguna (seven qualities) of each dosha, a person gets to know which substances and substances with different qualities are there, by consuming with the balance of the three doshas can be maintained in the body. Along with this, according to the prakriti of a particular person, consumption of substances with different qualities is beneficial. Introduction to the various qualities of the doshas is necessary for health protection in a healthy state. Because of ignorance of the properties of the three doshas, it is not known to what extent substances with different properties are beneficial; Vatadi each dosha has its effect on the sapta dhatu of the body through their seven qualities. Therefore, to keep the balance in the sapta dhatu, the introduction of the seven qualities of Tridosha is very beneficial. The health of a person is protected by the appropriate amount

of diet and behavior according to the seven qualities of Tridosha. The three roots of the body are doshas, dhatuandmala; as confirmed by the following words of Acharya Sushruta:

दोष धातु मल मूलं हि शरीरम् ।¹(su.su. 15/3)

Sincedhatu and mala are contaminated due to the vitiation of the doshas, the tridoshasplay a major role in making the body disease-prone. Therefore, for the treatment of diseases, it is the main duty of the doctor to remove the vitiation of the three doshas and bring the defects to a state of equilibrium, as the following words of Acharya Charaka confirm. As:

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः ।

सा चिकित्सा विकाराणां कर्म तद्भिषजां स्मृतम्
।।⁶(cha.su.16/34)

Tridosha has to be taken care of to bring the dhatus and malas of the body into balance and to have an effect on the Tridosha, according to the seven qualities of the Tridosha, in order to have an effect on the Tridosha, arrangements have to be made for the intake of substances with dosha shamaka properties or substances with properties according to the dosha's enhancer properties. Usefulness of the SaptavidhaGunavada of Tridosha is well known in the sub-conditions. The Saptavidha qualities of the Tridosha are balanced in such a way that when it is towards a particular dosha, the qualities of two doshas are opposite to it.

Therefore, even if a particular dosha gets aggravated, the qualities opposite to the rest of the doshas suppress the aging of that dosha, so that there is no excessive occurrence of any particular dosha in the body.

Determination of the seven natural qualities of the nature-provided tridoshas by the acharyas of Ayurveda through constant observation and contemplation in the body for health protection and cure of diseases for the benefit of the people.

In the interest of health, nature has made a law for meaningful measures like special saptavidha qualities in the body naturally, so that if the human society does not do injustice and malpractice towards its health, then its health is protected without any reason.

III. CONCLUSION

The main purpose of Ayurveda is to protect the health of the healthy and to cure the suffering individual, both of these goals can be achieved through "TridoshaSaptavidhagunavada". Health protection and disease treatment, both of these main subjects of Ayurveda are based on Tridosha, wherever the subject area of Tridosha comes, the consideration of their qualities is essential. Therefore, if considered from this point of view, to state that "TridoshaSaptavidhagunavada" appears to be the basic principle of Ayurveda would not be an overstatement.

In all the texts of Ayurveda, there is a mention of the properties of Tridosha and accordingly the use of substances with opposite properties has been proposed for the relief of both. But due to excessive subject matter in Ayurveda

literature, principles like SaptavidhaGunavada of Tridosha have not been mentioned separately as an independent chapter, however, the mention of this science is mostly received in scattered form. Due to the great usefulness of the seven-fold gunism of Tridosha in ayurveda, we have discussed it as an independent principle. It may be that some Ayurveda experts may find this context awkward, but it can be said with certainty that all the ancient Acharyas of Ayurveda have mentioned the properties and actions of tridosha, so this description must have been an objective name. In this background, we have tried to relate the equal number of Saptavidhagunavada of Tridosha mentioned by Acharya Charaka with Saptadhatu, which is a matter of great usefulness in Ayurveda.

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