



Department :- Ayurved Samhita &  
Siddhant

Topic :- A critical Analysis of Dosha



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- ▶ Introduction
- ▶ Definition of dosha
- ▶ Importance of **pancha maha bhoota** and its relationship with tridosha
- ▶ Raktha is dhatu **or** dosha?
- ▶ **Tridosha** guna, karma, sthana, vridhi, kshaya, &bheda.
- ▶ Dosha & its relationship with **rasa,rutu,dhatu,mala, prakriti.**
- ▶ **Tridosha** &its treatment/upakrama.
- ▶ Conclusion &discussion.

# **INTRODUCTION**

- **Dosha implies both Sharirika and Mansika doshas.**
- **Manasika doshas have their origin from Ahankara. Where as Sharirika doshas get their origin from Panchamahabhutas (Sankhya philosophy).**
- **Visargadaana vikshepa..... – Loka purusha saamya siddhanata of Susruta relates doshas to universal entities.**
- **These doshas gain origin from different avasthas of Paka.**



# Definition of dosha



- In general dosha means shareerika dosha
- But doshas are two types - shareerika & manasika
- Sahareerika doshas are 3 types - vata pitta kapha  
manasika doshs are 2 types - rajas & tamas
- a' means 'the disturbing factor', it has got definite physiological importance in normal state

वायुः पित्तं कफश्चोक्तः शारीरो दोषसंग्रहः  
मानसः पुनरुद्दिष्टो रजश्च तम एव च ५७

वातपित्तश्लेष्माण एव देहसंभवहेतवः



- **SŌWÉRÉÇIÉÏÏÉ SÉÅWÉE**

Which does dooshana of body

- **SÒI'Ç AÉIUÉ URÉEÍKÉÇ EÉLÉRÉÇIÉ CIIÉ SÉÅWÉÉÉ**

Which produces vyadhi by dooshana

- **MÉE MÜÜIÉ EÉLÉ MÜIUÉÀ XÉEÏIÉ XUÉEÍÉIÇÉÉ RÉÁLÉ URÉEÍKÉ MÜÇÉÏIUÉÇ SÉÅWÉIUÉÇ**

Which are having prakrithi sthapana property & producing vyadhi independently.

# NEED OF PHILOSOPHY & SPIRITUALITY

- The power of science however is limited.
- As a famous scientist says “When we come to ultimate origins, science is dumb; we are confronted with the problems of existence & if there is any solution of that, it is to philosophy and spirituality we must look and not to science”
- Mere physical perception is not at all sufficient for elucidation of mysteries of life & it had been recognised by Ayurveda long back.
- That's why Charaka explained concept of philosophy discussed side by side with problem of life / diseases of life
- Life = shareera + indriya + manas / satva + atma





# PANCHAMAHABHOOTA&TRIDOSHA

- \*Shareera is derived from panchamahabhoota so the shareera is pancha bhouthika.
- \*Still it is said that cause of generation of body is vata pitta kapha(su su 21)
- \*The question now arises if the panchabouthika theory was sufficient to explain every thing why these three entities been introduced in Ayurveda





- \*Whole world has accepted pancha mahabootha theory including allopathic, homeopathic, unani & all contemporary system of medicine.**
- \*What is the utility of acknowledging/knowing these three substance as separate entity..?**
- \*Are they really separate i.e distinct apart from pancha mahabhuta.**
- \*Any disturbance in normal proportion of the pancha mahaboota in body leads to vikara/roga**
- \*Change in this proportion may take place in an infinite number of ways & causes infinite variety of diseases **AMÉËUIQÉIÉXRÉ UÉÀAÉÈ****

- \*On the other hand there are infinite variety of pancha mahaboutika material and each differ from each other.**
- \*In practice it is impossible **or** difficult to ascertain the change of proportion of bhoota which brought about in body.**
- \*Its also practically impossible to ascertain the numberless indirect cause that produce a disease interm of pancha maha bhoota proportion.**



**\*e.g of hypothetical case**

<b>Raktha</b>	<b>Loha/Loha basma</b>
prathvi~ <b>1</b>	prathvi~ <b>4</b>
ap~ <b>3</b>	ap~ <b>1</b>
agni~ <b>4</b>	agni~ <b>3</b>
vayu~ <b>1</b>	vayu~ <b>1</b>
akasha~ <b>1</b>	akasha~ <b>1</b>

**\*The above is quite all right so far theory is considered**

**\*So the Ayurveda adopted simple method for understanding panchamahabhoota by saying**

**"SĀWĒ KĒIĒÑ QĒSĒ QĒÔSĒÈ IWŪ ZĒUĪUQĒÇ"**



# **Tridosha is a dravya**

- \*What ever the vata pitta kapha may mean they must be included in 6 padharta of vaisheshika darshana otherwise whole foundation & concept of Ayurveda will break down.**
- \*By definition of samanya vishesha samavaya - tridosha cannot fill into these three.**
- \*Tridoshas are having some guans so itself they cannot be guna.**
- \*For same reason it cannot be karma.**
- \*So tridosha can be included in dravya.**
- \*Dravyas are 9 we can eliminate manas atma kala dik which can not be tridosha**

\*So left is pancha maha bhoota and they are included here

\*XÉUÉÄĬ SIURÉÇ MÉÇCÉPÉÉÆIIE MÜQÉÇAIKQÉ'ÉIÉÄĬÈ

\*MÉGCÉPÉÖIÉIQÉMAÜ SÄWÄÜ ½ÉWÜÉUÈ  
MÉGCÉPÉÉÆIIE MÜÈ -XÉÑ XÉÖ 43/526

\*IÉÇÉ UÉÉRÉÉÄUIQÉÆUÉÉIQÉÉ İMÉ"ÉQÉALÉÄRÉÇ  
XSÉÄZQÉÉ XÉÉÆQRÉ CİİÉ 42/5

[here atm

\*UÉRUÉÉ  
İMÉ"É



Ç  
KÉÇÇ XÉÑ 20



# **Definition of tridosha**

- **Ayurveda is based on functional understanding of the body..**
- **This theory forms the basis of Ayurvedic physiology, pathology and pharmacology.**
- **The different entities representing ‘Tridosas’ at each level of organization can be assumed by analysing these functions.**
- **Basically three Doshas (Vata Pitta and Kapha)- are responsible for maintenance of homeostasis in the body, and health is nothing but a state of equilibrium of these ‘Tridoshas’.**



- **Disease is manifested as a result of disturbance in the state of equilibrium among these Doshas.**
- **The state of equilibrium among these ‘Doshas’ is responsible for maintenance of health.**

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः

- **The concept of ‘Tridosha’ is basically a theory and any single substance or structure in the body can not represent a ‘Dosha’**

- **Terms like ‘Pittavarga’ and ‘Kaphavarga’ have been used in some textbooks and such usage indicates that these (Vata-Pitta-Kapha) were perceived to be three groups of physiologically similar substances.**
- **In generalized terms, the nervous, endocrine and immune mechanisms can be equated to ‘Vāta’, ‘Pitta’ and ‘Kapha’ respectively.**
- **Dosha does dharana in samyavasta, dushana in vikrita/prakupita avasta.**
- **Doshas are sarva shareera chara & sarva srotogata**
- **Main function of dosha explained acc to sthana anusara & divided into five types acc to karma anusara.**



# Cont...

**XÉUÉĬ LUÉ ZÉSÉÑ UÉÉĬÉ ĬMÉ"É VSEÄWQÉÉHÉ:  
MÉĚMxÜĬĬÉPÉÔĬÉÉ: MÉÑÄWÉÇ  
AURÉÉMÉ³ÉÄĬLSĬRÉÇ  
OÉSÉUÉHÉĬXÉÑZÉÉÄMÉMÉ³ÉÇ AÉRÉÑWÉÉ  
QÉWÛĬÉÉÄMÉMÉÉSREĬĬĬÉĬ  
ĬUÉMxÜĬÉÉ: ĬÉÑ LLÉÇ QÉWÛĬÉÉ  
ĬUÉMÉRÉĬRÉÄHÉÉMÉÉSREĬĬĬÉĬ  
-CÉ.XÉÔ. 12/13**



# **TRIDOSHA ref**

- **Charaka has explained vata and its type in detail**
- **Sushruta - vata&pitta**
- **Vagbhata explained all tridoshas and its type in detail**

**All brahtrayis explained &classified dosha interms of karma not by name.**

# Similarity b/n loka & shareera

- In Susruta's view the life on this universe is maintained because of three opposing factors known as Sun, Moon and the Air. The **Sun** exerts a drying effect on earth whereas the **moon** is coolant and strengthening in nature **Air** brings about all types of movements.
- In exactly similar manner, the body is sustained by three opposing factors called **Vata Pitta** and **Kapha**(Su. Su. 21/8)

विसर्गोदानविक्षेपैः सोमसूर्यानिला यथा  
धारयन्ति जगद्देहं कफपित्तानिलास्तथा च

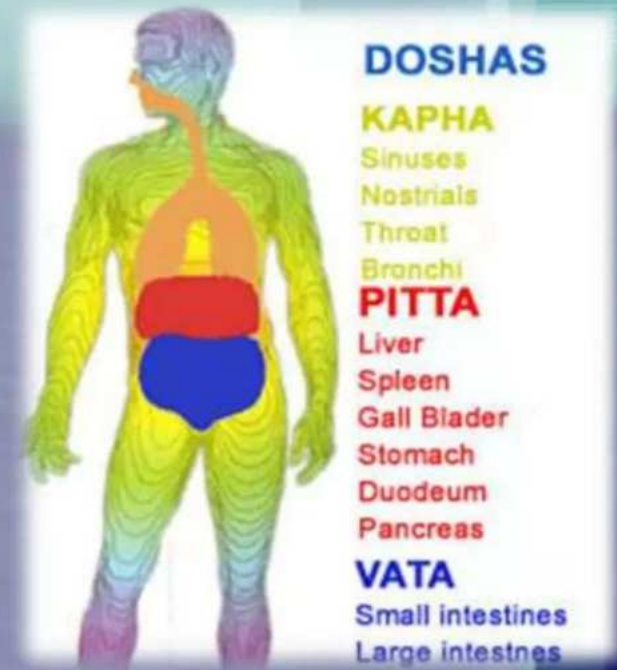


# Tridosha its guna, karma&sthana

**\*Vata is responsible for all movements and it is the initiating and controlling factor.**

**\*Pitta performs the activities like digestion, metabolism, production of heat and that is why it is called 'Agni' meaning 'Fire'**

**\*Kapha performs the functions like protection, strength, stability and resistance.**



# Cont...

- In general vata guna is opposite to kapha guna, kapha guna is opposite to vata but sheeta guna present in both, in vata its lagu sheeta in kapha guru sheeta, these gunas are due to pancha mahabhoota composition of dosha.
- Vata is prime cause for movement of pitta & kapha, kapha is sheeta guna yuktha, pitta is ushna guna yuktha



# Cont...

- Vata produce sheetata when gati is decreased ushnata when gati is more. So to give gathi to kapha and pitta vata should have both guna but opposite guna cannot reside in one so vata is anushnasheeta.
- In text it said vata is sheeta but practicaly its anushnasheeta

# Cont...

तत्र वा गतिगन्धनयोः इति धातुः तप संतापे श्लिष आलिङ्गने एतेषां कृद्वि-  
हितैः प्रत्ययैर्वातः पित्तं श्लेष्मेति च रूपाणि भवन्ति ५

**Gati= all type of chesta**

**Gandhana= utsaha**

**Tapa santape=pachana and tapamana**

**Slisha alingana=bonding&make samyukta**



# Cont...

- **Utsaha is vata's manasika lakshana**
- **Prabha prasada medha are pitta's lakshana**
- **Dhrati, alobha are kapha's lakshana**
- **Manasika dosha raja get prabhavita by vata & does utsaha utpatti, raja dosha get prabhavita by pitta dosha & produce prabha medha prasada, tamadosha get prabhavitha by kapha produce kshama dhrati alobha utpatti.**

- **Vata, Pitta and Kapha** in general, represent **neural, endocrine and immunemechanisms** respectively and form the basis of neuro- immuno- endocrinology
- रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः  
विपरीतगुणैर्द्रव्यैर्मारुतः संप्रशाम्यति ५६
- सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु  
विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति ६०
- **Kapha guna:**  
गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः  
श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः



## Vata stana:

पक्वाशयकटीसक्थि श्रोत्रास्थिस्पर्शनेन्द्रियम्  
स्थानं वातस्य तत्रापि पक्वाधानं विशेषतः १

## Pitta stana:

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः  
दृक् स्पर्शनं च पित्तस्य नाभिरत्र विशेषतः

## Kapha stana:

उरःकण्ठशिरः क्लोमपर्वाण्यामाशयो रसः  
मेदो घ्राणं च जिह्वा च कफस्य सुतरामुरः ३

दोषस्थानान्यत ऊर्ध्वं वक्ष्यामःतत्र समासेन वातः श्रोणिगुदसंश्रयःतदुपर्यधो  
नाभेः पक्वाशयः पक्वामाशयमध्यं पित्तस्य आमशयः श्लेष्मणः ६

	CHARAKA	SUSHRUTA	VAGBHATA
VATA	Pakvashaya	Sroni&Gudha	Pakvashaya
PITTA	Amashaya	Pakvamashaya ya madya	Nabhi
KAPHA	Uras	Amashaya	Uras

- **Koshtagata stana is important for nidana& chikitsa so amashaya is considered as kapha stana.**
- **Chakrapani told urdhva amashaya is kapha stana ,adha amashaya is pitta stana.**



# DOSHA KARMA

स्त्रंसव्यासव्यधस्वापसादरुक्तोद भेदनम् ४६  
सङ्गाङ्गभङ्गसङ्कोच वर्तहर्षणतर्षणम्  
कम्पपारुष्यसौषिर्य शोषस्पन्दनवेष्टनम् ५०  
स्तम्भः कषायरसता वर्णः श्यावोऽरुणोऽपि वा  
कर्माणि वायोः पित्तस्य दाहरागोष्मपाकिताः ५१  
स्वेदः क्लेदः स्त्रुतिः कोथः सदनं मूर्च्छनं मदः  
कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः ५२ ऋ  
श्लेष्मणः स्नेहकाठिन्यकराडूशीतत्वगौरवम्  
बन्धोपलेपस्तैमित्य शोफापक्त्वतिनिद्रताः ५३  
वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता

# PRODUCTION OF DOSHA & PRAKRITHI

- Vata in katu avasta paka, pitta by amla avasta paka, kapha by madhura avasta paka
- Doshaja prakrithi & manasika prakrithi also plays major role in normal production of dosha in body.
- Doshaja/Shareerika prakrithi depend on prakrithi of father & mother, shukra & shonita sanyoga kala, rutu/season, daily doshik variations like vata dominate in evening & last part of night.
- *Mala of rasa is kapha, mala of raktha is pitta????*
- *So rasa vridhi kshaya guna karma are similler to khapha & raktha to pitta.?????*



# Cont...



सप्त प्रकृतयो भवन्तिदोषैः पृथक् द्विशः समस्तैश्च  
शक्रशोणितसंयोगे यो भवेद्दोष उत्कटः

# Cont...

- Germ layers will be produced after shukra shonitha samyoga these germ layers are responsible for doshaja prakrithi nirmana
- **ECTOMORPH-VATAJA PRAKRITHI**
- **MESOMORPH-PITTA PRAKRITHI**
- **ENDOMORPH-KAPHAJA PRAKRITHI**
- We can see the disease related to ectodermal origin organ/part in ectomorph i.e in vataja prakrithi
- E.g.-neurological disease are often seen in vataja prakrithi person



# RAKTHA IS DHATU NOT DOSHA



1.Sushruths has included blood in the category of

तदेभिरेव शोणितचतुर्थैः

doshas but in indirect sense ,his work being mainly one on surgery,he has to deal frequently with blood

2.Raktha has no power of deranging another substance i.e Raktha doesn't do dooshana of other substance as tridosha does

3.Raktha will get vitiated by tridosha

4.Raktha doesn't t do dooshana of other substance as tridosha does

# Cont...

5. Raktha doesn't have prakrithi producing property like vataja prakrithi there is no rakthaja prakrithi

MĒĒMŪÛIĒ EĒLĒMŪIUĒĀ XĒĒIĒ  
XUĒĒIĒIḤĒĒRĒĀLĒ URĒIKĒ MŪḤĒÏIUĒÇ  
SĒĀWĒIUĒÇ LĒ ZĒYRĒIĒĀ UĒÛXRĒ MĒĒÇÑŪIĒ  
EĒLĒMŪIUĒĒĀPĒĒUĒĒIĒÇ





# DOSHA VRIDI&KSHAYA

## Dosha kshaya lakshana: (ref sus)

अत ऊर्ध्वमेषां क्षीणलक्षणं वक्ष्यामः तत्र वातक्षये मन्दचेष्टताऽल्पवाक्त्व-  
मप्रहर्षो मूढसंज्ञता च पित्तक्षये मन्दोष्माग्निता निष्प्रभता च श्लेष्मक्षये रू-  
क्षताऽन्तर्दाह आमाशयेतरश्लेष्माशयशून्यता सन्धिशैथिल्यं तृष्णा दौर्बल्यं  
प्रजागरणं च ७

## Dosha vridi lakshana:

अत ऊर्ध्वमतिवृद्धानां दोषधातुमलानां लक्षणं वक्ष्यामः वृद्धिः पुनरेषां स्व-  
योनिवर्धनात्युपसेवनाद्भवति तत्र वातवृद्धौ वाक्पारुष्यं काश्यं काष्ण्यं  
गात्रस्फुरणमुष्णकामि मिति निद्रानाशोऽल्पबलत्वं गाढवर्चस्त्वं च पित्त-  
वृद्धौ पीतावभासता संतापः शीतकामित्वमल्पनिद्रता मूर्च्छा बलहानिरि-  
न्द्रियदौर्बल्यं पीत विण्मूत्रनेत्रत्वं च श्लेष्मवृद्धौ शौक्ल्यं शैत्यं स्थैर्यं गौर-  
वमवसादस्तन्द्रा निद्रा सन्धिविश्लेषश्च

# Treatment for dosha vridhi&kshaya

- **DOSHA VRIDHI:**

तेषां यथास्वं संशोधनं क्षपणं च क्षयाद  
विरुद्धैः क्रियाविशेषैः प्रकुर्वीत १७  
पूर्वः पूर्वोऽतिवृद्धत्वाद्धर्धयेद्धि परं परम्

- Samshodhana
- Kshapana/Samshamana
- But it should not cause dosha kshaya
- Kriya vishesha means samshodhana  
samshama ahara &achara



# Cont...

## DOSHA KSHAYA CHIKITSA:

**Svayoni vardhana pratikara done**

**That means samana guna bhoovishta dravya to be given**

*Dosha is present all over the body but vridhi &kshaya seen in sarva daihika or eka deshiya.*

*So vridhi &kshaya means dravyata gunata karmata in sarva daihika or eka deshiya.*

*vridhi &kshaya occure in anu level.*

*In prakratha avastha yatkinchit vridhi &kshaya will goes on,when it cross normalcy then it causes roga.*

# **DOSHA GATHI**

**Urdva  
Adha  
Tiryak**

**KOSHTA TO SHAKA:** VYAYAMA  
AGNITEEKSHNATA  
AHITAAHARA  
VATA SHEEGRA GAMANA

**SHAKA TO KOSHTA:**  
Srothomuks Shodhana  
Dosha vridhi  
Abhishandha  
Paka  
Vata Dosha nigraha



# VATA

- All functions of nervous system in human body are represented through Vata in Ayurveda.
- All movements are due to Vata and that is why it is called the Prana of all living beings. (Ca. Su. 18/118).
- So, Pranavaha Srotas stands for the system concerned with the activities of Vata.
- Pranavaha Srotas stands for the system that transports a specific type of vata called Prana Vata, this is a special Srotas meant for a special type of Vata(Cakrapāni Ca.Vi. 5/8)

## Adhithana and types of Vata

	Stana	Karma
1.Prana vata	Murdha  URAH KANTHA	a) Indriya Dharana b) Chitta Dharana c) Buddhi Dharana d) Hridaya Dharana  Spitting, Sneezing, Swallowing, Erructations, Respiration and Hridaya1 Dharana
2.Udana vata	Nabhi (Naval region) Urah (Chest) Gala (Throat) Nasa (Nose)	VAAK PRAVRITTI Prayathna Pleasant desire to speak Physical strength Letters – Varna Recollection
3.Vyana vata	Entire Body  Heart	Locomotion, all voluntary and involuntary movements in the body Circulation



# Cont...

<b>4.Samanavata</b>	<b>Amashaya</b>  <b>Pakwashaya</b>  <b>Swedavaha</b> <b>Doshavaha</b> <b>Ambuvaha</b>	<b>Annagrahana (Receiving food into the gut). Helping digestion (Pachana).</b>  <b>Separating sara and kitta from the digested food, propelling sara and kitta into their respective channels.</b>  <b>Sweda pravritti, separation of kitta at dhatu level, separation of mutra from sara rasa and carrying sara rasa from koshta to hridaya.</b>
<b>5.Apana vata</b>	<b>Pranavaha Srotus</b>  <b>Intestines and pelvic region:</b> <b>a) Vrishana</b> <b>b) Garbhashaya</b> <b>c) Brihadantra</b> <b>d) Basti</b>	<b>Respiration</b>  <b>Shukranishkramana</b> <b>Arthava &amp; Garbhanishkramana</b> <b>Shakrit &amp; vata nishkramana</b> <b>Mutra nishkramana</b>

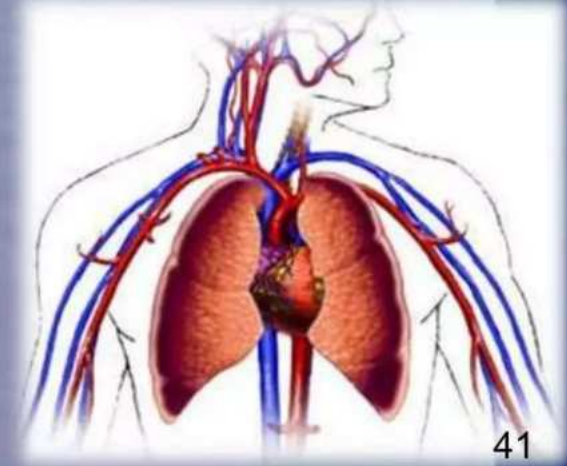
# **FUNCTIONS OF VATA**

- In general, the functions of Vata are: Control and coordination of different parts of the body
- Initiation of all movements
- Regulation of psychological processes
- Initiation of all activities of sense organs
- Transmission of different sensations
- Production of speech
- Secreto- motor functions in the gut
- Expulsion of wastes from the body and control of respiration (Ca.Su.12/8)
- Term 'Vega' stands almost equivalent to reflex.



# PRANA VATA

- This is situated in head and is responsible for the control over intellectual functions, cardiovascular functions, sense organs, psychological activities, respiration, and reflex activities like sneezing, belching and deglutition (A.H.Sū. 12/5).
- Based on this subtype of 'Vata' 'Prānavaha Srotas' has derived its name.



# UDANA VATA

- Its active site is chest region.
- It is basically responsible for production of speech.
- The effort and strength required for speech are also the functions of 'Udāna'.
- It also helps in recall of vocabulary required for well-articulated speech (A.H.Sū. 12/5)





# **VYANA VATA**

- **The active site of ‘Vyana Vata’ is Heart.**
- **It makes the circulation of blood possible by controlling the heart.**
- **Vyana makes ‘Rasa’ (the intravascular fluid including plasma and lymph) to get forcefully ejected out of the heart and makes it circulate throughout the body (Ca. Ci. 15/36).**
- **So, sympathetic and parasympathetic control of heart is indicated by Vyana Vata.**

# Cont..

- **Some authors have ascribed the functions of somatic nervous system also to 'Vyana Vata' as movements like flexion, extension, opening and closure of eyelids have been said to be under its control (Ca. Ci. 28/9).**





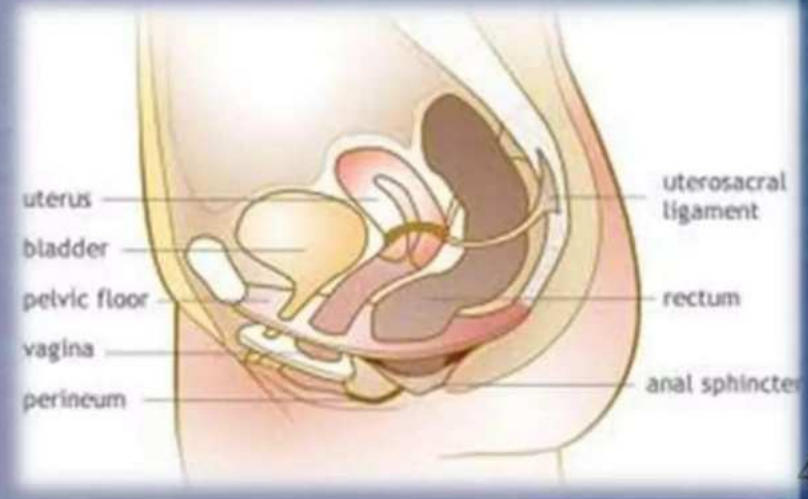
# **SAMANA VATA**

- Active site of ‘Samana’ is adjacent to gastro intestinal tract.
- It performs the functions like reception of food, its digestion through the activation of ‘Agni’, its division into useful and waste parts and its onward propulsion (A.H. Sū. 12/8).
- All these functions are either those of parasympathetic nerves supplying the gut or those of enteric nervous system.



# APANA VATA

- This is active in pelvic region. ‘Apāna’ governs physiological processes like micturition, defecation, ejaculation, menstruation and parturition (A.H.Sū.12/9).
- Autonomic nervous system has got a definite role in most of these activities.

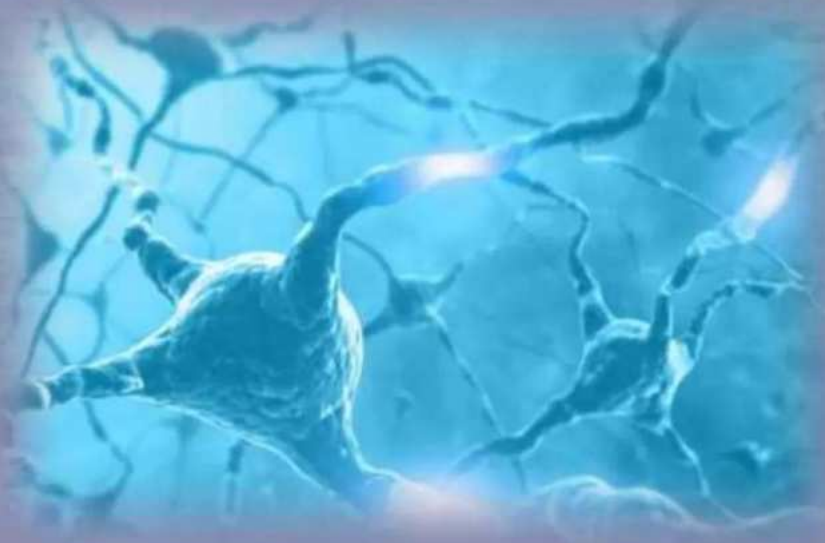
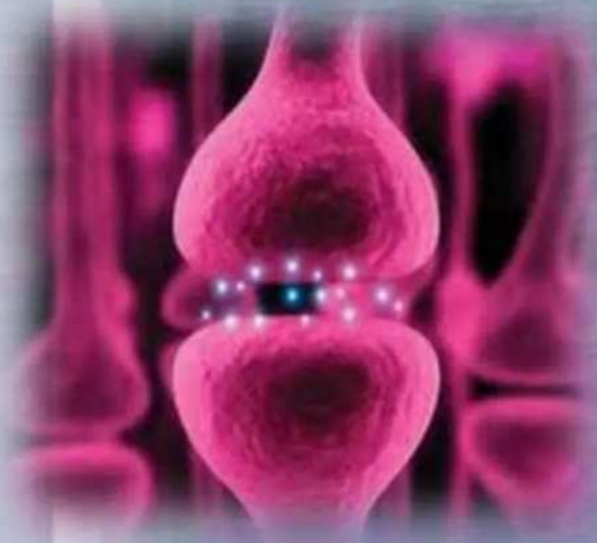




# Vata=Bio energy

*We can conclude vata as:*

- Not nerve cell/fibre/system.
- Bio energy produced by bio entity passing through nerve – Sukshmvata.



# PITTA



- **‘Pitta’ includes all those factors responsible for digestion and metabolism.**
- **For all practical purposes, ‘Agni’ & ‘Pitta’ are to be considered as identical entities (Su. Su. 21/9, Ca.Sū. 12/11).**
- **Agni itself is present in the body in the form of Pitta.**
- **It performs the functions like maintenance of normal digestion, normal vision, normal body temperature, normal complexion, valor, happiness and nutrition.**



# Cont..

- **When it is abnormal, all these functions also will be abnormal (Ca.Sū. 12/11). Other functions of endocrine system are described under the functions of ‘Pitta’.**



# Pachaka Pitta

- ‘Pācaka Pitta’ is equivalent to ‘Jatharāgni’ (A.H. Sū. 12/11).
- As its functions suggest, all enzymes responsible for digestion along with all gastrointestinal hormones and all local hormones of G.I.T. are to be included in it.





# Ranjaka Pitta

- It is responsible for synthesis of ‘Rakta’. It is situated in stomach(‘Amāśaya’) according to Vāgbhata and the sites are liver and spleen according to Suśruta.
- Gastric intrinsic factor is the best correlation to represent Vāgbhata’s view, as it is required for the absorption of Vitamin B12, which in turn is needed for DNA synthesis of RBC precursors in bone marrow.

# **Bhrajaka Pitta**

- **As is known, pigmentation of skin is under the control of some hormones like ACTH & MSH from anterior pituitary.**
- **Some enzymes in the skin responsible for the metabolism of certain drugs applied topically also can be considered under ‘Bhrājaka Pitta’ along with the hormones controlling pigmentation.**



# **Sadhaka Pitta**

- **All functions ascribed to this ‘Pitta’ are of cerebrum, limbic system, hypothalamus and other CNS structures.**
- **For motivation and other psychosocial behaviors Norepinephrine is a very essential neurotransmitter in the brain.**
- **Incidentally, it also acts on heart as a cardiac stimulant.**
- **During emergency situations it is released from adrenal medulla and it helps for “fight or flight phenomenon”.**

# **Alocaka Pitta**

- **This is said to be responsible for normal vision.**
- **Photosensitive chemicals in the eye, called Photopigments and the whole process involved in photochemistry of vision is represented by ‘Alocaka pitta’.**
- **Also, neurotransmitters involved in the visual pathway can be included under this.**



# KAPHA

- When the Ślesma (Kapha) is in normal state, it is called ‘Bala’ as well as ‘Ojas’; but when it attains an abnormal state, it is then called ‘Mala’ (Waste) and ‘Pāpmā’ (Disease) (Ca.Sū. 27/117).
- From the above statement it is clear that ‘Bala’, ‘Ojas’ and ‘Kapha’ are identical entities, at least when ‘Kapha’ is in normal state.
- When ‘Kapha’ is in its normal state, it provides compactness, stability, virility, immunity and resistance (Ca.Sū. 18/51).

# Cont..

- **Functions of immune system and all such other protective mechanisms in the body have been grouped under ‘Kapha’ in Ayurveda.**
- **‘Ojas’ is also closely related with ‘Kapha’.**



# Avalambaka Kapha

- Situated in the thorax, ‘Avalambaka Kapha’ protects the ‘Trika’ and other vital structures like heart, through what is called ‘Ambukarma’.
- Other anatomical sites where other types of ‘Kapha’ are situated also are dependent on this (A.H. Sū. 12/15-16) ‘Trika’ region indicates the meeting point of three bones.
- As this is present in thorax, it must be indicating the junction between the sternum and clavicles, behind which, the thymus gland is situated.
- ‘Ambu’ means liquid or water. So, ‘Ambukarma’ must be referring to lymphatic drainage.

# Kledaka Kapha

- This is present in stomach and it moistens the ingested food (A.H. Sū. 12/16-17).
- Mucous secreted in stomach plays important role in offering protection to mucous membrane of the stomach along with providing liquid medium for digestive process.
- Also, Gut Associated Lymphoid Tissue helps in providing protection by preventing the entry of any microbes through gut.
- HCl secreted in stomach also provides innate immunity to some extent.
- All these mechanisms can be explained through 'Kledaka Kapha'.



# **Bodhaka Kapha**

- **This is said to be present in oral cavity and helps in the perception of taste.**
- **Salivary juice secreted in the oral cavity not only helps in the process of taste perception but also performs some protective functions.**
- **Root of the tongue is the site of ‘Bodhaka Kapha’.**
- **Tonsils are the important lymphoid tissue-containing structures present there.**

# Tarpaka Kapha

- **This sub-type of ‘Kapha’ is present inside the head and is responsible for the protection and nourishment of sense organs.**
- **Microglia and other similar Glial cells of brain tissue are some of the important entities, which may represent ‘Tarpaka Kapha’.**



# Sleshaka Kapha

- This Kapha is present in the bony joints and is responsible for lubrication and easy movements.
- Movements are most obvious in synovial variety of joints and synovial fluid reduces the friction between two articular bony surfaces.
- But ‘Slesaka Kapha’ is not only synovial fluid.
- For several reasons known and unknown, these joints are the sites of prominent inflammation in most of the systemic autoimmune diseases like Systemic Sclerosis, Systemic Lupus Erythematosus and Rheumatoid arthritis Such involvement must be, therefore, ascribed to the problems of ‘Ślesaka Kapha’.

# Nanatmaja vikara

- **VATA:80**
- **PITTA:40**
- **KAPHA:20**



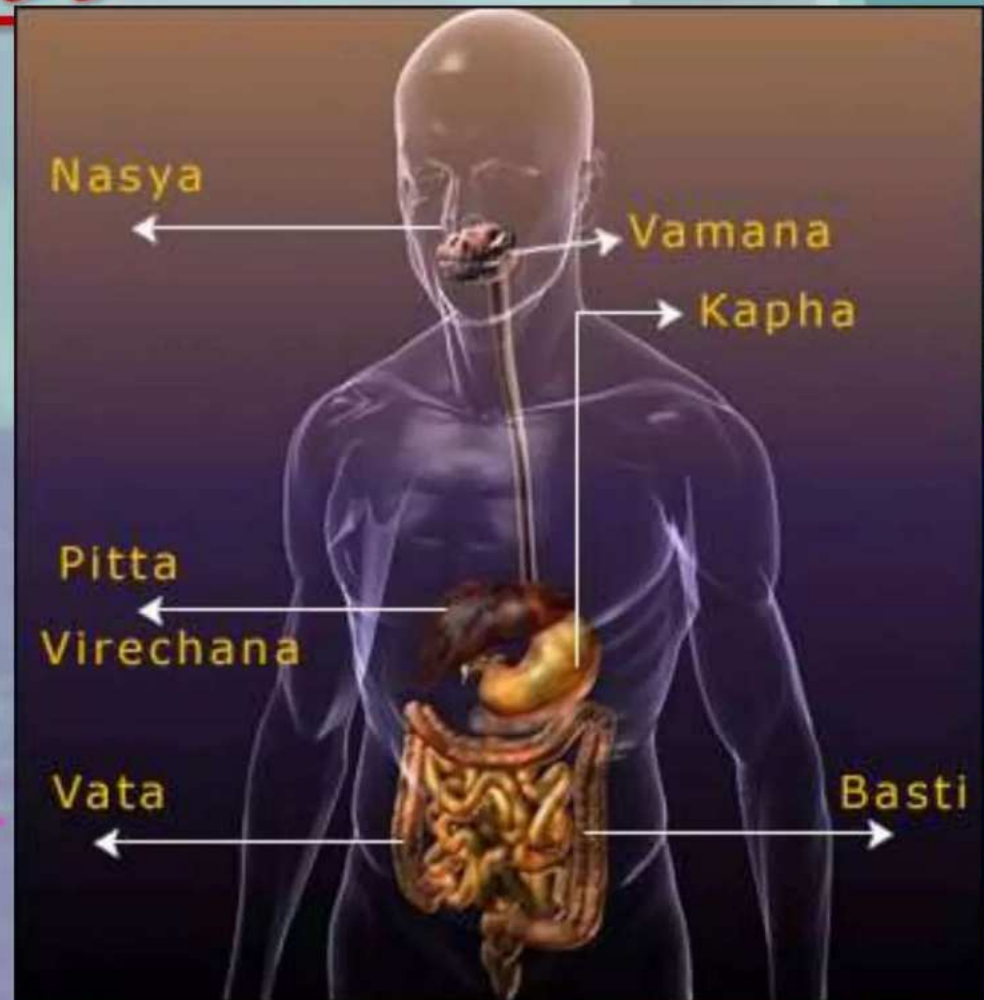
# SEAWATER

## EMÉÇÜQÉÉ:

VATA UPAKRAMA:

PITTA UPAKRAMA:

KAPHA UPAKRAMA:



# ΕΜΕΪΣ:

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.



# Cont...

ÌUÉXQÉÉMÉLÉ  
ÌUÉUÃCÉLÉÏRÉSÌURÉ

ÌUÉXQÉUHÉ  
OÉÏXÌÉÌLÉRÉQÉ

EMÉLÉÉWÛLÉ

EMÉUÉÃ'LÉ

ELQÉSÏLÉ

AUÉAÉÉWÛ

APRÉXÇAÉMÉÔUÉÏÇ

XÉÃMÛ

XÉÇUÉÉWÛLÉ

MÉÏQÛLÉ



66



# Cont...

पित्तस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम्  
स्वादुतिक्तकषायाणि भोजनान्यौषधानि च

**XÉÑAÉÏLKÉVÉÏIÉSÉ WOU±ÉLÉÉÇ  
AÉLKÉÉLÉÉQÉÑMÉKÉÄUÉLÉQÉÇI**

**MÜHPÄUAÉÑHÉÉLÉÉÇ WÜÉUÉHÉÉÇ QÉHÉÏLÉÉÇ  
EUXÉÉ KÉXÏIÉ:II**

**MÜMÉÖÏUCÉLSLÉÉÄVÉÏUÆ: ALÉÑSÉÄMÉ: RÉHÉÄ  
RÉHÉÄ I**

**MÉËSÉÄÄWÉ: CÉLSIQÉÉ: XÉÉÆKÉÇ WÜÉËU AÉÏIÉÇ  
IWÜQÉÉÄÄILÉSÉII**

**ARÉLŞÉHÉKÉÑZÉÇ IQÉŞÉÇ MÉÑŞÉ:**

# Cont...

**ΧΕΙΜΕΪWΕΕ ΧΛΕÃWÛΛΕÇ**

**AÉEÆWQÉEÃIUÉIKÉ**

**URÉÉRÉÉQÉÉIÉMÉ MÛOÈUÉQSÉSÉUÉHÉQÉÇ**

**ÌSUÉÉXUÉMΛÉUÉERÉÏΠÉ**

**VÉEÍSÉHÉÏUBÉXIÉSÌÉHÉÉLÉÉËUMÃÛSÉEQOÉÑVÉ**

**MÏÛUÉ:**

**ΙÉÉSÉUÉXLIÉÉÌLÉSÉ WÛÉU**



# MÜTÜXRÉÉÄMÉÇÜQÉ

- **É:** MÜOÒÛÌÉÉÜMÜWÉÉRÉIÉÏRHÉÉÄWÉÇHÉÄRÉÆ:  
EMÉÇÜQÉÆ: EMÉÇÜQÉÄIÉ XUEÄS UÉQÉLÉ  
ÍVÉUÉÄIUÉUÄCÉLÉ URÉÉRÉÉQÉÉISÍPÉ:  
VSÉÄWQÉWÛUÆ: QÉÉÇÉÉÇ MÜÉSÉÇ CÉ  
MÉËQÉÉHÉÏMxÜIRÉ ; UÉQÉLÉÇ IÉÑ  
XÉUÉÉÄIMÉÇÜQÉÄPRÉ: VSÉÄWQÉIHÉ  
MÉËKÉÉLÉIÉQÉÇ QÉLRÉLIÉÄ ÍPÉWÉÉÉ: ;  
IÉSÈKRÉÉISÍÉ: LUÉ AÉQÉÉVÉRÉQÉLÉÑMÉËIUÉVRÉ  
EUÉÄAÉIÉÇ MÄÜUÉSÉÇ UÉÆMÜÉËUMÜÇ  
VSÉÄWQÉQÉÔSÉÇ FKUÉÏÇ EIRÉMÉIIE,  
IÉÇÉUÉIEÉIÉÄ VSÉÄWQÉIHÉ AIMÉ  
VÉUÏUÉELIÉAÉÏIÉÉ: VSÉÄWÉÇQÉIUÉMÜÉUÉ:  
MÉËUÉÉÜ IÉÇ AÉMÉU IÉÄ QÉ IÉÉ IÖUÉÄ

# Cont...

**A'ÉXÇAÉ WOUÛRÉ:-**

**ÍÉÏRHÉUÉQÉLÉIUÉUÄCÉLÉQÉÇ  
KÉÔQÉ AÉHQÕÛWÉ ÎLÉ:XÉÑZÉIUÉÇ  
A'ÉÇ ÄHÉÉSMÉÍÉÏRHÉÉÄWHÉÇ, EMÉUÉÉXÉ  
SÏBÉÏMÜÉSÉÏXJÉIÉÇ WOU± QÉ±  
RÉÔWÉ, HÉÉÆSÌ QÉÄSÉÄBLÉ AÉÆWÉKÉ  
MÉËËËËAÉU, ÍCÉLIÉÉ**

**A'ÉXÇAÉ XÉÇAÉËWÛ:-**

**KÉÉUÉLÉ, SÉXÇBÉLÉMSÉUÉLÉ, EÉÉAÉUHÉ, ÎLÉRÉÑ© 70  
ÄHÉÉÄLOÉSÏLÉ KLÉÉLÉ**



# ÍQÉÍSÉÍÉSÉÄWÉÉÄMÉ

## CÉÉU

EMÉÇÜQÉ: MÉXJÉMÇ SÉÄWÉÉLÉÇ RÉÉÄ  
ARÉQÉÑÌ~VRÉ MÜDÌÉÏIÉ:|

XÉÇXÉAÉÏXÉÌ'ÉMÉÉIÉÄWÉÑ IÉÇ RÉJÉÉXUÉÇ  
ÌUÉMÜSMÉRÉÄIÉÇ ||

-A.WOÛ.13/14

- In samsarga & sannipata roga treat acc to dosha which is balavat should be treated first.
- Greeshma rutu charya in VP
- Vasanta rutu charya KV
- Sharad rutu charya PK

**IQÉÍSÉIÉSÉÄWÉ**

**VÉÉÄKLÉMÜÉSÉ**

**AÉËÆWQÉ: MÉËÉRÉÄ QÉÄIMÉ"ÉÄ UÉÉXÉLIÉ:  
MÜTÜQÉÉÄIÉÄI**

**QÉÄIÉÄÄ RÉÄÄAÉUÉÉIWÜIUÉÉIÉÇ MÜTÜIMÉ"ÉÄ IÉÑ  
VÉÉUS:II**

**UÉÉIÉ IMÉ"É**

**AÉËIWQÉ**

**MÜTÜ UÉÉIÉ**

**UÉXÉLIÉ**

**MÜTÜ IMÉ"É**

**VÉUIÉÇ**



# **SĒĀWĒVĒĒĀKĒLĒMŪĒSĒ**

**AĪĒ EWHĒ UĒWĒĪ VĒĪĒĒ ĪWŪ  
AĒĒĪWQĒUĒWĒĒĪWŪQĒĒAĒQĒĒ:Ī  
XĒLKĒĒĒ XĒĒKĒĒUHĒĀ ĪĒĀWĒĒÇ SÒ'ĒLĒÇ  
SĒĀWĒĒLĒÇ ĪUĒVĒĒĀKĒRĒĀĪĒÇĪĪ**

|       | CHARAKA                      | A.S      |
|-------|------------------------------|----------|
| VATA  | NABA/SHRAVANA                | PRAVRAT  |
| PITTA | SAHA/MARGASHIRSHA/AGA<br>HAN | SHARADH  |
| KAPHA | MADHAVA/CHAITRA              | VASANTHA |

## ʔŪQÉ of UXÉ KÉĀUÉLÉ in different SÉĀWÉÉs

**RÉÉÄERÉ: MÉOÒÛ AQSÉQÉKÉÑUÉ UÉÉRÉÉÆ  
 ÇÑÛ®Ã UXÉE: ÇÜQÉÉIÉI**

**İMÉ"ÉÃ İİÉËÜ: İÉİÉ: ΧΥÉÉSÒ: ΜÜWÉÉΡÉΠÉ  
ΥΧÉÉÃ İWÛİÉ:||**

**Mitgliedsbeitrag**

|       |                         |
|-------|-------------------------|
| UÉÉIÉ | SÉUÉHÉ AQSÉ<br>QÉKÉÑU   |
| ÌMÉ"É | ÌIÉ€Ü QÉKÉÑU<br>MÜWÉÉRE |
| MÜTÜ  | MÜOÒÜ ÌIÉ€Ü<br>MÜWÉÉRE  |



# Dosha –Sanchaya,Prakopa, Shama

|       | Sanchaya  | Prakopa                 | Shamana                   |
|-------|---|-------------------------|---------------------------|
| VATA  | USHNA VIRYA<br>YUKTHA<br>RUKSHA GUNA<br>PADHARTHA | SHEETHA VIRYA<br>RUKSHA | USHNA VIRYA<br>SNIGDA     |
| PITTA | SHEETHA VIRYA<br>TEEKSHNA                         | USHNA VIRYA<br>TEEKSHA  | SHEETA VIRYA<br>MANDA     |
| KAPHA | SHEETHA VIRYA<br>SNIGDA                           | USHNA VIRYA<br>SNIGDHA  | USHNA<br>VEERYA<br>RUKSHA |

# Cont...

|       | CHAYA    | PRAKOPA  | PRASHAMANA |
|-------|----------|----------|------------|
| VATA  | GRISHMA  | VARSHA   | SHARAD     |
| PITTA | VARSHA   | SHARAD   | HEMANTHA   |
| KAPHA | SHISHIRA | VASANTHA | GREESHMA   |



# **CONCLUSION**

- **Even though gunas, sthaana ,karma & bedha..... of dosha's explained in detail.....But the concept of 'Tridosha' is basically a theory and any single substance or structure in the body can not represent a 'Dosha'.**
- **Concept of brahmanda&pindandas,represents the relation of dosha&panchamahaboota.**

# CONCLUSION

- **Doshas are responsible for manifestation of disease.**

दोषा एव हि सर्वेषां रोगाणामेककारणम्

- **A detailed management of this dhooshita dosha explained in all text to prevent diseases.**
- **To lead healthy life ,homeostasis of dosha is essential.**



# DISCUSSION

- Vata dosha –guna –gati ???slide no 20
- Dsha utpati in paka ???
- Dosha as dhathu mala???
- Dsha prakopa-vridhi???

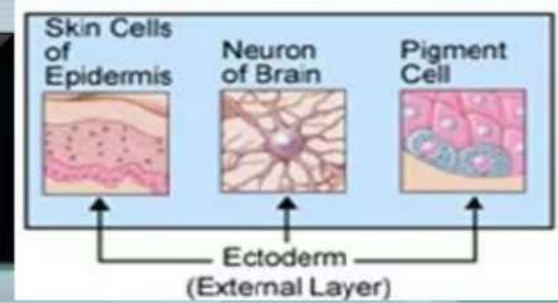


THANK

YOU!

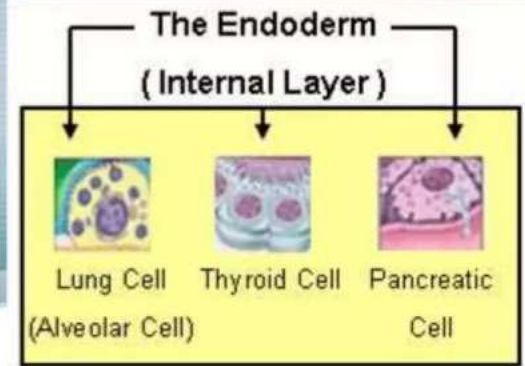


# Ectoderm



- The "ectoderm" is one of the three primary germ cell layers in the very early embryo. The other two layers are the mesoderm (middle layer) and endoderm (most proximal layer), with the ectoderm as the most exterior (or distal) layer.<sup>[1]</sup> It emerges first and forms from the outer layer of germ cells.
- Generally speaking, the ectoderm differentiates to form the nervous system (spine, peripheral nerves and brain),<sup>[2][3]</sup> tooth enamel and the epidermis (the outer part of integument). It also forms the lining of mouth, anus, nostrils, sweat glands, hair and nails.<sup>[3]</sup>
- In vertebrates, the ectoderm has three parts: external ectoderm (also known as surface ectoderm), the neural crest, and neural tube. The latter two are known as neuroectoderm

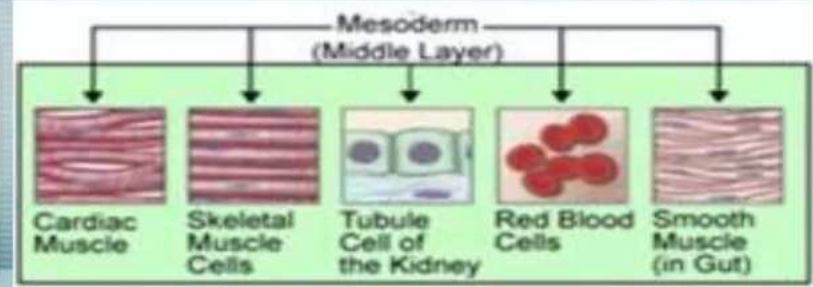
# Endoderm



- Gastrointestinal tract.the entire alimentary canal except part of the mouth, pharynx and the terminal part of the rectum (which are lined by involutions of the ectoderm), the lining cells of all the glands which open into the digestive tube, including those of the liver and pancreas
- Respiratory tract the trachea, bronchi, and alveoli of the lungs
- Endocrineglands and organs the lining of the follicles of the thyroid gland and thymus
- Auditory system the epithelium of the auditory tube and tympanic cavity
- Urinary system the urinary bladder and part of the urethra



# Mesoderm



- In all bilaterian animals, the mesoderm is one of the three primary germ cell layers in the very early embryo. The other two layers are the ectoderm (outside layer) and endoderm (inside layer), with the mesoderm as the *middle* layer between them.<sup>[1][2]</sup>
- The mesoderm forms mesenchyme (connective tissue), mesothelium, non-epithelial blood corpuscles and coelomocytes. Mesothelium lines coeloms; forms the muscles, septa (cross-wise partitions) and mesenteries (length-wise partitions); and forms part of the gonads (the rest being the gametes).<sup>[1]</sup>
- The mesoderm differentiates from the rest of the embryo through intercellular signaling, after which the mesoderm is polarized by an organizing center.