



Review Article

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TRIGUNA-TRIDOSHA RELATIONSHIP; IMPORTANCE AND THERAPEUTIC APPROACH IN AYURVEDA: A REVIEW

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ABSTRACT

Prakriti is constitution and temperament, physique and nature, physical and mental makeup, general built and habits. In classical texts of Ayurveda three doshas namely vata, pitta, kapha and three guna namely satva, raja, tama mentioned according to different acharyas. Ayurveda says that everyone is made up of five bhautika tatvas and one jivatma that is self consciousness. Five tatvas are namely: Akasha (space), Jala (water), Teja (agni), Vayu (air), Prithvi (earth). These combination of 6 elements gives rise doshas which are three in number namely vata, pitta, kapha. The three gunas are each associated with a specific characteristic, sattvik (purity), rajas (activity) and tamas (darkness). These doshas shows physiological and psychological tendencies. Humans, food and various objects are composed of these three gunas. Gunas are qualities, dravya stands for the 5 elements and dosha represents movement. Together, they form the basis of three constituents. The main purpose of this article is about to establish relationship and therapeutic approach between doshas and gunas.

Keywords: Guna, doshas, Ayurveda, Dravya, Sattvika, Rajasaik, Tamasika, Vata, Pitta, Kapha.

INTRODUCTION

Ayurveda is a living science and the world's oldest medical science. Ayurveda highlighted that whatever exists in the universe or macrocosm is also present in the individual body or microcosm (Loka and Purusha Saamyata). The construction of the universe requires two components: material and non-material. Material components are 'Panchmahabhutas' (five primal substances), Prithvi (Earth), Apa (Water), Tej (Fire), Vayu (Air), and Akash (Space or Ether). Non-material or Omni substances are three in number: 'Sattva' (awareness or knowledge), 'Rajas' (motion or action), and Tamas (inertia, i.e. resistance to Sattva and Rajas). Satva, raja and tama these trigunas shows a specific characteristic i.e. purity, activity and darkness respectively.¹

Vata, Pitta, and Kapha are three forces working in the body known as 'Tridosha'.² The tridosha theory is a variation of the Panchamahabhuta doctrine. According to Panchamahabhuta theory, when these primordial components are activated in the body, they combine to generate three humors (Doshas), namely Vata (air energy), Pitta (fire energy), and Kapha (water energy).³

Inter relationship between dosha and guna:⁴⁻⁶



Triguna Varnana

Rajastamaschabhivhya satvam bhavati bharata|
Raja satvamschaiva tama satvam rajastatha|⁷

Satva Guna- (Prakashaka)

Nirmal, Prakashaswarup, Nirvikar

Raja Guna- (Pravartaka)

Asaktimaya, Trishna, Vishayasakta

Tama Guna-(Niyamaka)

Pramadi, Alasi, Nastika, Durbuddhi, Adharmashilata, Nidrajanak, Vishada

Tridosha Varnana

Dushyayanti mana sharira cheti dosha|

Vata Guna

According to acharya sushruta vata guna is called as swayambhu, due to presence of everywhere like akasha (space).

Tatra ruksha laghu sheeta khara sukshmachala anila|⁸

Vata is rajasika in nature.⁹ presence of Vata dosha cause concentration and enthusiasm in the body. Help to supporting the main constituents in the body and their circulation too.¹⁰ mainly five types mentioned in classical texts: Prana, Udana, Samana, Vyana and Apana Vayu.¹¹

Pitta Guna

According to Acharya Sushruta

Pitta is described as – tapa santape|

Tapa can be described as ushnima or dahana. The factor which causes or increase heat in body known as Pitta. Presence of Pitta

maintains body light, helps in digestion, production of heat, assimilation, courage, anger, fear lucidity and confusion.

Kapha Guna

According to Acharya Sushruta

Kapha is described as shlisha alingane|

Ayurveda as well as yoga traditions explains; food not only provide nutrition but also nourishment of both physical and mental health. According to Ayurveda Every sharira is made up of not only physical constituents but also mental constituents namely, triguna i.e. Sattva, Raja, Tama. Sattva, Rajas and Tamasa are the three universal qualities necessary for the creation of the universe¹². All are equally important to maintain our psychobiological functions:

Due to efficacy of Sattva guna every human body gets reawaken early in the morning and remains conscious all the time.

Because of Raja guna we remain enthusiastic always.

Due to efficacy of Tama guna every human body gets exhausted, tired and feels heavy.

As mentioned above, physical constitution, i.e. Vata, Pitta, Kapha depends mainly on mental constitution of body i.e. Sattva, Raja, Tama respectively.

Tridosha and Panchamahabhutas Relationship

Mahabhuta	Guna	Lakshana
Prithvi	Tamas	Atyantaavayakatvat
Jala	Satva tama	Prakashvata, guruvata, avaranatvata
Teja	Satva rajasa	Prakashavata, chalavata
Vayu	Rajas	Chalavata
Akasha	Satva	Prakashavata

This means that Akasha is full of Sattva because of the lightener, Vayu is full of Rajas because of the motion, and Agni is full of both Sattva and Rajas because of the lightening and motion properties. Jala Mahabhuta is known as the "full of Satva Tama" because of its cleaning, lightening, heavy, and covering characteristics. Prithvi Mahabhuta is full of Tamas due to its very covering or obstructive nature. According to Acharya Sharangdhara, Vata Dosha is mostly composed by Rajas Guna, Pitta by Sattva Guna, and Kapha dosha by Tamas Guna. There is just one absolute statement in the Ayurveda about the relationship between Tridosha and Triguna. The scientific perspective on this relationship is attempted to be understood in this work using literary research methods.

Guna of Vatadi Doshas and their Mahabhutas Relations

Detailed study of tridosha and triguna.

To establish relationship between triguna and tridosha.

To establish functional relationship between triguna and tridoshas.

For this research content will be taken as material from Geeta, sankhya darshana, laghutrayi, brihatrayi, yuktidipika, gaudpaada bhashya.

Other data collected from commentaries.

The reason of the Doshas get dried up and Malas (waste products) being thrown up out of the body. it is the cause of division in all vessels of the body-both.

Sukshma (Microscopic) and Sthula (Macroscopic), it is the cause which make embryo in the womb to take particular shapes, and it serves as an evidence of the existence of life.⁴

Tridosha Triguna – Functional Relationship

According to Lord Krishna

Sattva- Illuminating, Light

Raja- Unstable, Initiating

Tamas- Heavy, Varnika (covering)

Effect of illumination of Sattva guna on body: Illuminating form of Sattva guna justified that acceptance of senses by sensory organs and mana which is sixth sense of body.¹³

Lightness form of Sattva guna on body: Sharircheshta i.e. actions of body get lighter due to physiological effect of lightness of Sattva guna.

Effect of initiation of Rajas guna: This effect always produces enthusiasm or try to attempt and fulfill the work taken. Due to upastambhaka swabhava of Vata dosha any action can be completed in the body.¹⁴ Enthusiasm can be compared with upastambhaka which means desire to fulfill the work.¹⁵

Effect of instability on body: Chal guna of Vata can be compared with unstable property. Can be described as 2 types,

1) Praspandanalakshana

2) Parinamlakshana

By praspandanlakshana of Rajas guna karmendriyas get activated and produces voice like activity.¹⁶

Effect of Heavy (Guru) guna of Tama guna: Functional quality of all indriyas get subsided by guru guna of Tama guna. Heaviness is opposite to lightness.

Effect of Covering (Varnika) guna of Tamas guna: Covering effect of Tamas guna is opposite to illuminating effect Sattva guna. that's why accurate action of sensory organs get obstructed, and senses can not match properly. When Tamas guna became dominant in body, senses of sensory organs can not receive signal accurately that's why heaviness can be feel in body.

CONCLUSION

According to Acharyas Raja guna predominately present in Vata dosha, Sattva guna present in Pitta dosha, Tama guna present in Kapha dosha. Five of the seven qualities of Vata Dosha are Rajasik dominating. Pitta Dosha has seven characteristics, six of which are Sattvik dominating. Six of the seven physical qualities of Kapha Dosha are Tamasic. Vata Dosa has twenty-two functions, fourteen of which are Rajasic dominating. Pitta Dosa has seven functions, five of which are predominantly Satvic in nature, while 'Shuttrishna' has both Satva and Tamas Guna. Among the nine functions of Kapha, seven are predominantly Tamsic in nature, 'Balam' and 'Shama' have Satvic properties, while Vrishta and Drita have Rajasic properties. Based on the parameters outlined above, we can deduce that Vata Dosha is very similar to Rajas Guna, Pitta Dosha is Sattva Guna, and Kapha Dosha is Tamas gunas.

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