

The Significance of Three Pillars in Ayurveda

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Introduction:

The real wealth in life is health. “Health is wealth” as per the saying healthy body leads to healthy mind, healthy minds work for healthy society. To maintain our physical health, it is significant to follow the healthy practices of our forefathers. Ayurvedic medical science helps us to understand the daily regimen according to persons. To get fit & healthy body one should adopt the daily routine or regimen mentioned in the Ayurvedic medical science. In Ayurveda, ‘Ayu’ means life ‘Veda’ means knowledge or science.

Ayurvedic science helps to understand the nature of our body and accordingly helps every individual to take care of their health, by adopting or practicing the same one can lead a happy and healthy life. As the saying goes, ‘Prevention is better than cure’ it is important to take precautionary measures

as mentioned in Ayurvedic texts and also it's critical for all to understand the primary or basic knowledge of health.

The study of Ayurvedic science stands on three pillars also known as Tridoshas i.e. Vata, Pitta and Kapha. The principles of Ayurveda deals with these Tridoshas of the body formed by the combinations of Panchamahabhutas (five basic elements) like Space, Air, Fire, Water and Earth. These *Tridoshas* are responsible for the physical and mental wellbeing of an individual.

Tridoshas:

As per Ayurveda, the definition of health is

“Samadoshasamaagnishchasamadhatumalakriyaha |
Prasannaatmendriyamanahaswasthaitiabhidiyathell”

(Sushruthasamhita sutra sthana 15/48). It means health is the state of equilibrium of doshas, normal functioning of dhatus (body tissues) and malas (waste products of the body) along with the wellbeing of mind and unimpaired senses and cheerful soul.

Visargaadhanavikshepaii soma suryaanilatatha |
Dharayantijagatdehamkaphapittaanilatathall

(Sushruthasamhita, sutra sthana 21/8) It means the three doshas are Vata, Pitta and Kapha sustain the body just as air, sun and moon support the whole world by visarga (giving away strength), adana (absorbing the energy) and vikshepa (distribution or separation) in their various dispositions. This signifies the combining forces to build up, the energy to transform and the driving force to discharge or eliminate unwanted things operate in equilibrium to promote the growth

and support the body. If this equilibrium is disturbed it leads to destruction of the body by diseases.

VATA (AIR):

The word “vata” refers to the Air. Vata comes from the phrase “vagatigandhanayo” means that which provides gati or speed is vata. It provides essential motion for all bodily processes like inspiration, expiration, helps in memory, intellect, activities etc.

Vatadosha is derived from the elements of space and air. The Vata is dry, light, cold, rough, minute, and mobile. It is located in the whole body; however its primary seats are the colon, hips, thighs, ears, bones and the skin. It is predominant in old age. It is of five types namely Prana, Udaana, Vyana, Samana and Apanavata mainly responsible for nervous function, respiration, circulation, digestion and excretion respectively. Imbalanced state of Vata leads to loss of strength, dislocation of joints, loss of complexion, discomfort, cheerlessness, sadness, thirst, pain over the entire body, roughness of the skin, stiffness of the organs, loss of sensation, tremor, perspiration, paralysis, contraction of the organs etc. To counteract vitiated Vata one should have diet and regimens that includes sweet, sour, salt, unctuous, hot properties of food, oil massage and steam.

PITTA(FIRE):

The word “Pitta” refers to the fire. Pitta comes from the phrase “tapa santapaiti” means that which produces heat & burning sensation is pitta. It provides vision perception, brings

about proper digestion, maintenance of warmth of the body, normal complexion, encourages intellect, confidence and valor.

Pitta dosha is derived from the elements of fire and water. The attributes of Pitta are slightly unctuous, hot, penetrating, light, liquid, movement & offensive odour. The primary seat of Pitta is stomach and small intestine; it can also be present in eyes, skin, blood, sweat glands. It is predominant in the middle of the life cycle, when we are young and middle aged adults. There are five types of Pitta namely Pachaka, Ranjaka, Sadhaka, Alochaka and Bhrajaka. Which are responsible for digestion, giving colour to blood & other pigments, intellect, confidence, enthusiasm, mental faculties, vision perception complexion to the skin? Imbalanced state of Pitta leads to burning sensation in the body, feeling of heat, hyperacidity; rashes over the skin, excessive thirst, mouth ulcers, giddiness, jaundice are some of the conditions. To counteract vitiated pitta one has to prefer sweet, bitter and astringent taste of food articles in their meals.

KAPHA (WATER):

The word “Kapha” refers to water. Kapha comes from the phrase “shlishaalingane” means that which binds, sticks or adheres. It provides maintenance of fluid in the body, integrity of joints, stability of the body, weight gaining, vigour (vital strength) and physical strength.

The primary seat of Kapha is chest, it also located in throat, head, larynx, smaller joints, stomach, plasma, nose, tongue. It is predominant in childhood age. *Kaphadosha* is derived from the elements of the earth and water. The attributes of Kapha are unctuous, viscosity, cold, heavy, slow, smooth,

sliminess, stable. There are 5 types of Kapha namely Avalambaka, Kledaka, Bodhaka, Tarpaka and Shleshaka. This nourishes the lungs and heart, helps indigestion, responsible for perception of taste, nourishes the sense organs and lubricates the joints. Imbalanced state of Kapha leads to drowsiness, excessive sleep, indigestion, inactivity, goiter, obesity etc. To bring down the imbalanced state of Kapha, diet consists of pungent, bitter and astringent taste. Physical exercise, dry powder massage is beneficial.

Different stages of life correspond to different stages of doshas:

It is fascinating how children are unfailingly happy all the time, Ayurveda says that by virtue of age, Kapha is predominant in childhood, Pitta gains supremacy in youth and as we age Vata reigns supreme and results in the natural emaciation of the body. By this very wonderful concept it can be understood that intelligence, patience and stable mindedness, which are natural attributes of Kapha, tend to decrease as we grow up and aggression, determination, anger tend to increase in the youth which then results in fear, anxiety, impatience and intolerance in old age.

Conclusion:

For life to sustain its rhythmic existence at a state of normalcy, these three forces or doshas should so operate as they may result in a state of equilibrium implying the state of health. Slight deviation from this equilibrium with scope for return to its normalcy may lead to illness or disease, but extreme or drastic deviation from this equilibrium with no scope for return to its normalcy may lead to death. To summarize the above,

understanding the disease from Vata, Pitta, Kapha and applying the principle of Vata Pitta Kapha treatments respectively will definitely help the patients. Tridoshas plays a vital role in diagnosing the diseases, management of diseases and helps in adopting respective vata pitta kapha related diet and regimen.

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