

## **INTERRELATION BETWEEN TRIDOSA & TRIGUNA**

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### **ABSTRACT**

*Ayurveda Chikitsa* is totally based on *Tridosha* theory, all universal creatures and *Tridoshas* are made of *Trigunas* (Omni substances). Therefore, *Tridoshas* have been related to *Triguna* respectively as *Vata dosha* is much of *Rajas Guna*, *Pitta Dosha* is much of *Sattva Guna* and *Kapha* is much of *Tamas Guna*. This is an absolute saying (*Apta Vachana*) in *Ayurveda* but it is not clarified how *Tridoshas* are much of *Triguna* respectively. In this research paper it is specially clarified that *Vata* is much of *Rajas*, *Pitta* is much of *Sattva* and *Kapha Dosha* is much of *Tamas*.

**Key words:** *Tridoshas*, Omni substances (*Triguna*), *Sattva*, *Rajas*, *Tamas*

### **INTRODUCTION**

*Ayurveda* is a science of life and ancient medical science of the world<sup>1</sup>. *Ayurveda* emphasized that whatever present in the universe or macrocosm, is also present in the individual body or microcosm (*Loka and Purusha Saamyata*). Material and non material, two components are necessary for creation of universe. Material components are '*Panch Mahabhutas*' (five primordial substances), they are - *Prithvi* (Earth), *Apa* (Water), *Tej* (Fire), *Vayu* (Air) and *Akash* (Space or ether)<sup>2</sup>. Non-material or Omni substances are three in number - '*Sattva*' (consciousness or knowledge), '*Rajas*'(motion

or action), *Tamas*<sup>3</sup> (inertia i.e resist to *Sattva* and *Rajas*)<sup>4</sup>.

*Vata*, *Pitta*, *Kapha* are three forces acting in the body known as '*Tridosha*',<sup>5</sup> this *Tridosha* theory is modification of *Panchmahabhuta* theory. According to *Panchamahabhuta* theory, these primordial elements become activated in the body they join each other to form three humors (*Dosas*) viz. *Vata* (Air energy), *Pitta* (Fire energy), and *Kapha* (Water energy).<sup>6</sup>

### **Aims & Objects**

- Conceptual study of *Tridosha and Triguna*.
- Establish the attributable relation between *Tridosha* and *Triguna*.
- Establish the functional relation between *Tridosha* and *Triguna*.

#### Material & Methods:

- For the current research each and every context related to topic will be taken as source of material from *Brihatrayi, Laghatrayi* and all available full commentaries.
- Relevant mythological books like *Bhagawat Geeta, Samkhya Darshan, Samkhya Karika, Gaudpaada Bhashya, Yuktidipika* etc. will also referred for the purpose of better understanding.

#### DISCUSSION

*Tridoshas* can be described in brief as following;

##### **Vata:**

- *Vata* is the primal constituent of the living body, composed by *Akasha* and *Vayu*<sup>7</sup> *Mahabhuta* and whose function is *Rajasic*<sup>8</sup>. It being concerned with the production of those somatic and psychic processes which are predominantly *Rajasic* or dynamic in nature, hence the presence of *Vata* is to be inferred in such mental phenomenon as the exhibition of enthusiasm, concentration etc. It upholds all the supporting constituents and their due circulation throughout the body.<sup>9</sup>
- It exist in five form viz. *Prana, Udana, Saman, Vyan* and *Apan*.<sup>10</sup>
- It is the urge of all these senses and the carrier to the mind of all sense - impression, it holds together the various elements

of the body in their proper form and maintains the cohesive unity of the body as a whole, it brings about speech, it is the basis of sound and touch, it is the origin of joy and enthusiasm and the stimulator of *Agni*.

- It is the cause of the *Doshas* getting dried up and *Malas* (waste products) being thrown 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 makes embryo in the womb to take particular forms and it stands as an evidence of the existence of life.<sup>11</sup>

##### **Pitta:**

- *Pitta* is that primal constituent of the living body, composed by *Tejas*<sup>12</sup> *Mahabhuta* and whose function is *Satvic*<sup>13</sup> as it is concerned with production of those physical and mental processes. Which are predominantly *Satvic* (balancing and transformative) in nature.
- Its functions are: vision (as opposed to perception which is due to *Vata*), digestion, heat production, hunger, thirst, softness and suppleness of the body, luster, cheerfulness and intelligence.
- Its presence is to be inferred in such mental phenomena as intellection and clear conception, as also such physical phenomena as digestion, assimilation, heat-production, healthy appearance, courage, fear, anger, delight, confusion and lucidity etc. or otherwise.<sup>14</sup>

##### **Kapha:**

- *Kapha* is that primal constituent of the living body whose structure is composed by *Apas* and *Prithvi*<sup>15</sup> *mahabhuta* and whose

function is *Tamasic*<sup>16</sup>, as it is concerned with the production of those physical and mental process which are predominantly *Tamsic* (Conserving and Stabilizing) in nature.

- Its presence is to be inferred in such mental phenomena as the exhibition of courage,

forbearance, zest, virility, knowledge, understanding etc. as also, such physical phenomenon, as the production of bodily strength and build, integration of structural elements of the body into stable structures, the maintenance of the smooth working of joints etc.<sup>17</sup>

**Table 1:** Relation between *Pancha Mahabhutas* and *Trigunas* viz. –

	Respective Omni substance	Omni substance due to symptoms
<i>Akash</i>	<i>Sattva</i>	<i>Prakashakatvat</i>
<i>Vayu</i>	<i>Rajas</i>	<i>Chalatwat</i>
<i>Agni</i>	<i>Sattva Rajas</i>	<i>Prakashakatvat, Chalatwat</i>
<i>Jala</i>	<i>Sattva Tamas</i>	<i>Swachhatvat, Prakashakatvat] Gurutvat, Avaranatvat</i>
<i>Prithvi</i>	<i>Tamas</i>	<i>Atyantaavayakatvat</i>

Means *Akasha* is full of *Sattva* due to lightening, *Vayu* is full of *Rajas* due to motion and *Agni* is both full of *Sattva* and *Rajas* due to lightening and motion property. As so *Jala Mahabhuta* is called full of *Sattva Tama* due to cleaning and lightening and heavy and covering properties. *Prithvi Mahabhuta* is full of *Tamas* due to very covering or obstructive property.<sup>18</sup>

According to Acharya Shuravgdhara, *Vata Dosha* is mainly constituted by *Rajas Guna*, *Pitta* by *Sattva Guna* and *Khapha dosha* is by *Tamas Guna*.<sup>19</sup>

There is an only absolute saying in the *Ayurveda* about relation between *Tridosha* and *Triguna*. In this paper this relationship's scientific view is tried to understand by literary research methodology. We can understand in two steps its relationship viz.:

1. Attributal relationship between *Tridosha* & *Triguna*.
2. Functional relationship between *Tridosha* & *Triguna*.

### Attributal relationship between *Tridosha* and *Triguna*:

*Tridoshas* are made of five great elements. So, *Vagabhata* said in this sense that is *vayu* is composed of Air and ether, *Pitta* from fire and *Kapha* from water and earth principles.<sup>20</sup>

According to above mentioned table we can demonstrate the presence of *Trigunas* in the *Guna* of *Vatadi Doshas*<sup>21</sup>.

1. *Ruksha* (Rough) - *Prithvi, Agni, Vayu*
2. *Sheeta* (Cold) - *Jala Mahabhuta*
3. *Laghu* (Light) - *Vayu, Akash, Agni*
4. *Sukshma* (Micro) - *Vayu, Agni, Akash*
5. *Chala* (Mobile) - *Vayu, Akash*
6. *Vishada* (Smooth) - *Prithvi, Vayu, Agni, Akasha*
7. *Khara* (Rough) - *Prithvi, Agni, Vayu*
8. *Sneha* (Oily, Graesy) - *Prithvi, Agni, Vayu, Jala*
9. *Ushna* (Hot) - *Agni*
10. *Tikshna* (Sharp, Pungent) - *Agni*
11. *Drava* (Liquid) - *Jala*
12. *Sara* (Tremulous) - *Jala*
13. *Amla* (Acid) - *Prithvi, Agni*

14. *Katu* (Astringent) - *Agni, Vayu*  
 15. *Guru* (Heavy) - *Prithvi, Jala*  
 16. *Mridu* (Soft) - *Jala, Akash*  
 17. *Snigdha* (Oily, Graesy) - *Jala*  
 18. *Madhura* (Sweet) - *Prithvi, Jala*  
 19. *Sthira* (Stable) - *Prithvi*  
 20. *Pichchila* (Mucelaginous) – *Jala*

**Table 2:** Relationship between *Doshas*, and their *Gunas*, *Panchabhautikata*, *Triguna*:

Dosha	S.No.	Properties	Composition of Panchmahabhutas	Form of properties	Related Omni substance
<i>Vata</i>	1-	<i>Ruksha</i> (Dryness)	<i>Prithvi, Agni, Vayu</i>	Mobile, stability	<i>Tamas-Rajas</i>
	2-	<i>Sheeta</i> (Cold)	<i>Jala</i>	Below going	<i>Sattva- Tamas</i>
	3-	<i>Laghu</i> (Lightness)	<i>Vayu, Akasha, Agni</i>	Lightness, Mobility	<i>Sattva</i>
	4-	<i>Sukshma</i> (Micro)	<i>Vayu, Agni, Akasha</i>	Mobility	<i>Rajas-Tamas</i>
	5-	<i>Chala</i> (Mobile)	<i>Vayu, Akasha</i>	Mobility, Lightness	<i>Rajas</i>
	6-	<i>Vishada</i> (Smooth)	<i>Prithvi, Vayu, Agni, Akasha</i>	Mobility, Lightness, Heavenness	<i>Rajas-Tamas</i>
	7-	<i>Khara</i> (Rough)	<i>Prithvi, Agni, Vayu</i>	Mobility, Lightness, Stagnant	<i>Rajas-Tamas</i>
<i>II.Pitta</i>	8-	<i>Sneha</i> (Oily, Greasy)	<i>Prithvi, Agni, Vayu, Jala</i>	Mobility, Heaviness	<i>Rajas-Tamas</i>
	9-	<i>Ushna</i> (Hot)	<i>Agni</i>	Mobility, Lightness, Luminicity	<i>Rajas-Sattva</i>
	10-	<i>Tikshna</i> (Sharp)	<i>Agni</i>	Mobility Lightness, Luminicity	<i>Sattva- Rajas</i>
	11-	<i>Drava</i> (Liquid)	<i>Jala</i>	Heaviness, Luminicity	<i>Sattva- Tamas</i>
	12-	<i>Sara</i> (Tremulous)	<i>Jala</i>	Mobility, below going	<i>Sattva- Tamas</i>
	13-	<i>Amla</i> (Acid)	<i>Prithvi, Agni</i>	Luminicity, Heaviness	<i>Sattva- Tamas</i>
	14-	<i>Katu</i> (Pungent)	<i>Agni, Vayu</i>	Mobility, Lightness	<i>Rajas- Sattva</i>
<i>III.Kapha</i>	15-	<i>Guru</i> (Heavy)	<i>Prithvi, Jala</i>	below going, Heaviness	<i>Tamas</i>
	16-	<i>Sheeta</i> (Cold)	<i>Jala</i>	Heaviness	<i>Tamas- Sattva</i>
	17-	<i>Mridu</i> (Soft)	<i>Jala, Akasha</i>	Coveringness , Lightness	<i>Tamas- Sattva</i>
	18-	<i>Sneha</i> (Greasy)	<i>Jala</i>	Heaviness, Graeciness	<i>Sattva- Tamas</i>
	19-	<i>Madhura</i> (Sweet)	<i>Prithvi, Jala</i>	Heaviness	<i>Tamas- Rajas</i>
	20-	<i>Sthira</i> (Stable)	<i>Prithvi</i>	Heaviness, Below going	<i>Tamas</i>
	21-	<i>Picchila</i> (Mucelaginous)	<i>Jala</i>	Heaviness, Stagnant, Luminicity	<i>Sattva- Tamas</i>

**Functional relation between *Tridosha* and *Triguna*:**

Lord Krishna said that-*Sattva* is light and illuminating, *Rajas* is initiating and unstable and *Tamas* is heavy. These three *Gunas* work each other with relatively combination like oil, pot and candle combined works to illuminate a light.<sup>22</sup>

*Triguna's* functional form can be described followingly:-

- A. The functional form of *Sattva* -
  - B. The function form of *Rajas* -
  - C. The function form *Tamas* –
- ❖ **Lightness of *Sattva* Guna is elicited as follows:** Simply, the contraindication to

heavy is light just like a flame raises upwards.<sup>23</sup>

- ❖ **Physiological effect of lightness of Sattva on body:** According to the references lightness of *Sattva guna* produce lightness in the body organs and human beings feels lighter in actions<sup>24</sup>
- ❖ **Illuminating form of Sattva:** According to above references it is justified that tendency to accept the senses by sensory organs and by sixth sense (*Manas*) is due to *Sattva Gunna's* illuminating form.<sup>25</sup>
- ❖ **Physiological Effect of Illuminating form of Sattva on body:-** Due to illumination form of *Sattva*, the wisdom originate and more develop and sensory are able to catch their own senses and sensory are also well condition in action.<sup>26</sup>
- ❖ **Upastambha form of Rajas Guna:** *Rajas Guna*, which produce enthusiasm or attempting to full fill any work that is called '*Upastambhaka*'.<sup>27</sup>
- ❖ **Physiological effect of 'Upastambhaka' Form of Rajas Guna:** By the form of '*Upastambhaka*' of *Rajas Guna*, *Vata Dosha* is activate to complete any function in the body.<sup>28</sup>
- ❖ **Unstable (Mobile) form of Rajas Guna:** When *Rajas Guna* increases in the body the activities of mind are affected.<sup>29</sup>
- ❖ **Physiological effect of unstable (mobile) form of Rajas:** *Chal* means action. These actions are of two types:-

- a. *Parinamlakshana*
- b. *Praspandanlakshna*

According to '*Parinamlakshana*' action, the *Rajas Guna* cooperates to appearing the remaining Omni substances like *Sattva* & *Tamas* by combining with them. But by the '*Praspandanlakshna*' action of *Rajas Guna* produce the activities of '*Karmaendriyas*' like voice etc.<sup>30</sup>

- ❖ **Heavy (Guru) form of Tamas Guna:** The contradictory position 'lightness' is 'heavyness' that is form of *Tamas Guna*. Due to these quality of *Tamas Guna*, there is become a position of loss their functional quality.<sup>31</sup>
- ❖ **Covering (Varnika) form of Tamas Guna :** The form of covering (*Varnak*) is contradictory form of illuminating form of *Sattva*. Due to this form of *Tamas* sensory organ and their senses cannot match correctly therefore an obstruction became in the function of sensory organs. So the sensory organs do not work accurately.<sup>32</sup>
- ❖ **Physiological effect the form of covering (Varnak) of Tamas:** When *Tamas* became dominant, the sensory organs are unable to receive their senses and human being feel heaviness in the body and mentally sad.<sup>33</sup> After all of this deep study about the form and physiological effects of *Sattva*, *Rajas* & *Tamas*, it can be tabulated the function of *tridoshas* with regulation by *trigunas* viz.

**Table 3:** Triguna existence in the function of *Vata Dosha*:

S.No.	Normal Function of Vata Doshas	Omni Substance	Form of action
1.	<i>Vayustantrayanradharah</i>	Rajas	<i>Upastambhakam</i>
2.	<i>Pravrthakachestanaamuchavachanam</i>	Rajas	<i>Upastambhakam</i>
3.	<i>Niyantah Pranetah Cha Manasah</i>	Sattva	<i>Prakashakam</i>

4.	<i>Sarvendriyanaamudyojakah</i>	Sattva	<i>Prakashakam</i>
5.	<i>Sarvendriyarthanam Abhivodah</i>	Sattva	<i>Prakashakam</i>
6.	<i>Sarvadhathu Vyuhaakarah</i>	Rajas	<i>Upastambhakam</i>
7.	<i>Sandhanakarrah Sarirasya Cha</i>	Rajas	<i>Chala-Praspandana Lakshana Kriya</i>
8.	<i>Pravarthakorvacha</i>	Rajas	<i>Prakashakam</i>
9.	<i>Prakritisrotrasparshnayormulam</i>	Sattva	<i>Upastambhakam</i>
10.	<i>Harshotsahoryoni</i>	Rajas	<i>Laghu</i>
11.	<i>Samiranoagne</i>	Sattva	<i>Guru</i>
12.	<i>Doshasamsoshana</i>	Tamas	<i>Chala-Praspandana Lakshana Kriya</i>
13.	<i>Kseptabahirmalanam</i>	Rajas	<i>Chala</i>
14.	<i>Sthulanusrotasam Bhettha</i>	Rajas	<i>Upastambhakam</i>
15.	<i>Kartagarhakrutinam</i>	<i>Rajas</i>	<i>Upastambhakam</i>
16.	<i>Ayushoanuvruttipravyayabhuto</i>	<i>Sattva, Rajas, Tamas</i>	<i>Laghu, Prakashakam a] Upastambhakam a] Chala a] Guru] Varana</i>
17.	<i>Utsaho</i>	<i>Rajas</i>	<i>Upastambhakam a</i>
18.	<i>Ucchwsa Nihswasa</i>	<i>Rajas</i>	<i>Upastambhakam</i>
19.	<i>Chesta</i>	<i>Rajas</i>	<i>Chala,</i>
20.	<i>Vegapravarthanaih</i>	<i>Rajas</i>	<i>Chala</i>
21.	<i>Samyagatya</i>	<i>Rajas</i>	<i>Chala</i>
22.	<i>Akshanam paatavena cha</i>	<i>Sattva</i>	<i>Prakashakam</i>

**Table 4:** Triguna existence in the function of Pitta Dosha

S.No.	Normal function of Pitta dosha	Omni substance	Form of action
1.	<i>Darshanam</i>	<i>Sattva</i>	<i>Prakashakam</i>
2.	<i>Pakthi</i>	<i>Sattva</i>	<i>Laghu</i>
3.	<i>Ooshma</i>	<i>Sattva</i>	<i>Laghu</i>
4.	<i>Kshutrushna</i>	<i>Sattva, Rajas</i>	<i>Laghu, Upastambhakam</i>
5.	<i>Dehamardavam</i>	<i>Sattva</i>	<i>Laghu</i>
6.	<i>Prabhaprasadonmedha Cha</i>	<i>Sattva</i>	<i>Prakashakam</i>

**Table 5:** Triguna existence in the function of kapha dosha

S.No.	Normal function of Kapha dosha	Omni substance	Form of action
1.	<i>Sneho</i>	<i>Sattva</i>	<i>Prakashakam</i>
2.	<i>Bandah</i>	<i>Tamas</i>	<i>Guru] Varana</i>
3.	<i>Sthiratvam</i>	<i>Tamas</i>	<i>Guru</i>
4.	<i>Gouravam</i>	<i>Tamas</i>	<i>Guru</i>
5.	<i>Vrushata</i>	<i>Tamas, Rajas</i>	<i>Guru] Upastambhakam</i>
6.	<i>Balam</i>	<i>Tamas, Sattva</i>	<i>Guru] Prakashakam</i>
7.	<i>Kshama</i>	<i>Sattva, Tamas</i>	<i>Prakashakam, Alasya Swabhava</i>
8.	<i>Dhriti</i>	<i>Rajas</i>	<i>Upastambhakam</i>
9.	<i>Alobhacha</i>	<i>Tamas</i>	<i>Alasya Swabhava</i>

## CONCLUSION

The present study “Interrelationship between *Tridosha* and *Triguna*” is based on *Ayurveda* literature but also from *Bhagavatta Geeta*, *Sankhya Darshan*, *Yuktideepika*, *Gaudpath-bhashya* etc.

Among seven properties of *Vata Dosha* five properties are *Rajasi* dominant. Among seven properties of *Pitta Dosha* six properties are *Sattvik* dominant. Among seven physical properties of *Kapha Dosha*, there are six properties are *Tamasic*. Among Twenty two functions of *Vata Dosa*, fourteen functions are *Rajasic* dominant. Among the Seven functions of *Pitta Dosa*, five functions are dominantly *Satvic* in nature while '*Shuttrishna*' has both *Satva* and *Tamas Guna*. Among the Nine functions of *Kapha*, seven functions dominantly *Tamsic* in nature, '*Balam*' & '*Shama*' base *Satvic* property and *Vrishta*, *Driti* have *Rajasic* properties. On the basis of above criteria we can conclude that *Vata Dosha* is much similar to *Rajas Guna* as well as *Pitta Dosha* is of *Sattva Guna* and *Kapha Dosha* is of *Tamas Guna*.

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