Aim of Ayurveda:

प्रयोजनम च अस्य स्वस्थस्य स्वास्थरक्षणम आतुरस्य विकार प्रशमनम च (ca.su.)

इह खलुआयुर्वेद प्रयोजनम व्याध्युपसृष्टानाम व्याधिपरिमोक्षः,स्वस्थस्य रक्षणम च (सू.सू.१/१४)
Object of cikitsa: karm Purush, which according to ayurveda is -

पन्चमहाभूतशरीरिसमवाय पुरुस इत्युच्यत

Anatomy of purush: as per ayurveda

शरीरम नाम चेतनाधिष्ठानभूतम
पन्चभूतविकारसमुदायात्मकम
समयोगवाहि.(च.शा.६/३)

And dosa, dhatu, mala are vikaar of pancamahabhuta.
Pancabhautiktva of Dosa Dhatu Mala

• Dosa- A/C to A.S.- Vata, pitta, kapha is composed of- vayu+aakash, agni, jala+pruthvi mahabhuta respectively.

A/C to Susrut, Cakrapani, and Dalhan- composition is vaayu, agni, soma respectively.

Dhatu- A/C to Dalhan- Rasa, rakta, mamsa, meda, asthi, majja, shukra are made of jala, agni, pruthvi, jala+pruthvi, pruthvi+vayu+teja, jala, jala respectively.

Mala- A/C to cakrapani- Mutra, Purish and sweda are made of agni+jala, pruthvi, jala respectively.
Nomenclature of Dosas

- Although Dosa, Dhatu, Mala all are called ‘Dhatu’ because of their deha dharan property but they have given specific names a/c to their karmas -
  - Dosa- शरीर दूषणात दोषाः
  - Dhatu- धातवो देह धारणात
  - Mala- मलिनीकरणान्मलाः
Number of Dosa

- In all Ayurvedic literatures number of dosas are decided to be three, observing the fact Yatha loke Tatha pinde.

- Susrut have given great view in this respect- विसा॒र्गादानविक्षैपे सोमसूयााननिलास्यथाद्धार्यनति जगत
deha कफपितानिलास्तथाये.

- Above view explains why ancient aacaryas have decided the number of dosas as three.

- All aacaryas have said- वायुपितिकफष्च उक्त शारीरो
dोष संग्रहः.
GUNA STHANA KARMA OF TRIDOSHA

• **GUNA** (Vata) - Ruksa Sita Laghu Suksma Chala Vishada Khara (ch.su.1)
• (Pitta) - Sneha Usna Tikshna Drava Amla Sara Katu (ch.su.1)
• (Kapha) - Guru Sita Mridu Snigdhga Madhura Sthira Picchila (ch.su.1)
• **STHANA**
  1) **Vata** - Vasti Purisadhana Kati Sakthini Padavasthini. Pakvasaya especially. (ch.su.20)
  2) **Pitta** – Sweda Rasa Lasika Rudhir Amasaya. Amasaya especially. (ch.su.20)

• Sroniguda-Susruta
• Sronasthi,Sparshanendriya-Vagbhatta
• Asthi Majja-Kashyap
• Pakva-amasaya madhya-Susruta (su.2) 
  Rasa drik darshan-Vagbhatta (hr.)
• 3)Kapha – ura shira griva parvani amasaya Meda. Ura especially. (ch. su. 20)
• Amasaya-Susruta 
  Rasa ghrana jihva-Vagbhatta (hr.)
SAMANYA KARMA OF TRIDOSHA

• **VATA** ➡ Utsah uchwas nishwas chesta dhatu gatisama samo moksho gatimata.
  **PITTA** ➡ Darshan pakti usma kshut trisna dehamardavam prabha-prasado medha.
  **KAPHA** ➡ sneha bandha sthiratva gaurav vrista balam ksama dhriti alobha.
  (charak sutra 18)
Sthana guna karma of dhatus

• **1) RASA DHATU**
  Sthana-Hridaya
  Guna - to circulate all time in the whole body.
  Karm - rasatusti, preenan, raktpusti (su.su.15)

• **2) RAKTA DHATU**
  Sthan-sarvsharir
  Guna- visrata, dravata, raag, spandan, laghuta. (su.su.12.)
  Karma-dhatu kshya-vriddhi, dhatu puran, varna, sparshgyan. (su.su.12)
3) **MAAMSA DHATU** - sharirpusti, medapusti.
4) **MEDA DHATU** - dridhta, asthipusti.
5) **ASTHI DHATU** - dehdharan, majjapu
6) **MAJJA DHATU** - priti, sneh, bala, sukrapusti, asthipuran.
7) **SUKRA DHATU** -

   **Sthan** - sarvatranugate deha

   **Guna** - snigdha, ghanan, picchil, madhur, avidahi, sweta, sphatika snnibham.

   **Karma** -

dhairya, chyavan, priti, dehbala, harsh, garbhotpaadan.
किर्दयननस्य विड्मत्रम,रसस्य तु कफोस्सजः,पितम मांसस्य खमलो मलः स्वेदस्त मेदसः,स्यात्किठ्टम केशलोमास्स्तनो मज्जः स्नेहाक्षिविन्त्त्वचाम.(ca.ci.15)

• PURISH-upstambh,vayu-agni dharan MUTRA-आहारस्य रसः सार सारहीनो मलद्रवः,शिराभिस्तजजलम नीतं वस्तौ मूत्रत्वमाप्नुयात..(sha.pu.6/6)
• Karma-vastipuran,vikleda.(su.su.15)
• SWEDA-Kleda,saukumaryakrita(su.su.15)
• -romdharan(A.S.19/5)
Nature, kinds and functions of Tridosh

• Some ideas as to the nature and relationship among vayu, pitta and kapha can be formed in a general way from a careful observation of the signs and symptoms and functions exhibited or executed by tridosh in normal and abnormal condition or environment.

• As a result of functions of the vayu in the normal and undisturbed state, respiration, functions relating to the organs of thought – power, speech, and proper excretion of faeces, urine, etc. take place.

• If the pitta remains in normal and undisturbed state, the functions of assimilation, normal temperature of body, vision, lusture, cheerfulness and intelligence, appear. If the kapha remains in its normal and undisturbed state, smooth mobility of the joints, general stability of the body and build, potency and strength, courage and greedlessness.
• **Concept of ‘Vāta’:** All functions of nervous system in human body are represented through ‘Vāta’ in Ayurveda. In general, the functions ascribed to ‘Vāta’ are: Control and co-ordination 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.Sū.12/8)
• **Concept of ‘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).
• Concept of ‘Kapha’: 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’.
THANK YOU