



DOSA AS A BIOLOGICAL ENERGY - A REVIEW

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ABSTRACT

Ayurveda has a holistic approach and includes all the factors which are accessory in the determination of health. Dosa is a unique concept in Ayurveda. Dosa is represented by a description of the biological energy which make-up of an individual. It is essential to know about Dosa and its characteristics which is likely to be influenced by a variety of environmental factors to some extent. Dosa is one of the most important concepts and decided at the time of conception. Dosa can be defined as a biological energy of living human body. In this article derivation of Dosa, formation, factor affecting the Dosa, types of Dosa, characteristics of Dosa and its importance will be described.

KEYWORDS: Ayurveda, Dosa.

INTRODUCTION

Ayurveda, the ancient Indian holistic medical science, practiced since 1500 B.C deals with body, mind and spirit and aims at preservation-promotion of health and prevention-cure of diseases. It provides measures for a disciplined, disease-free, long life.^[1] *Ayurveda* defines health as a state of physical, psychological, social and spiritual well being and is based on the theory of *Panchamahabhuta*^[2] and *Tridosha*^[3] which are present in each and every cell of the body along with mind and spirit. The equilibrium of *Dosas* is called health and imbalance is called disease.^[4] Together these three *Dosas* determine the physiological balance and constitution of the individual. *Sarira*^[5] is a living body. The different constituents of the body are grouped into three principle categories, namely *Dosa*, *Dhatu*, *Mala*. *Ayurveda* considers no entity other than these three constitutional elements of the living body. *Dosa*, *Dhatu* and *Mala* are root factors of living body. Roots are important for origin of plant, for sustenance of life of plant, and roots are responsible for death of plant. So *Dosa* are important for origin of human body, for sustenance of life of human, and they are responsible for death of human.^[6] *Dosa* move in the entire body and carry out body functions, which are beneficial for the body and which are harmful for the body. In homeostatic condition they are responsible for the appropriate nourishment, strength, luster of the skin etc. and in disturbed status they are responsible for fetching the diseases in the body.^[7] *Dosa* are three in number, namely, *Vata*, *Pitta* and *Kapha*.^[8]

Relationship between *Triguna* and *Tridosha Vata* is in abundance of *Rajas* guna, *Pitta* bears *Satva* guna while *Kapha* bears *Tamas* guna.^[9] All functions in universe are carried out by Moon, Sun and Wind. Similarly human body bears *Kapha*, *Pitta* and *Vata* performing all function like destruction, separation, going away, creation, coming together, addition and circulation in the living body.^[10] *Tridosha*, when are in physiological condition, maintain homeostasis of body where as they become enemies of body when they break their normal limits qualitatively or quantitatively.^[11] Two sets of *Dosa* are observed. *Prakrah* and *Vaikrtah*, Out of them *Prakrath* are observed from event of conception i.e union of sperm and ovum. They are responsible for seven types of *Prakriti* of a person. Since they sustain living body they are *Dhatavah*. They are seeds for *Dosa*, which evolve afterwards and which become causative factors for pathogenesis. *Prakrath* never change. They remain constant. Any change in them leads to either death or trouble as miserable as death.^[12] *Vaikrta Dosa* are produced as waste products of food and are circulated through body of foetus. They merge with *Prakratah*. They are mainly responsible for health of living body they remain in physiological limit. It accumulated in excess or if they decline, they disturb health. *Vaikrta Dosa* are produced after janam of foetus.^[13] Three *Dosa* abide in living body. They are *Vata*, *Pitta*, *Kapha*. These *Dosa* are responsible for physical diseases. There are two more *Dosa*. They are responsible for mental illness. If these physical three and mental two *Dosa* are vitiated,

diseases of living body and mind are observed respectively. In normal condition of these three *Dosa*, no pathology of body or mind is observed.^[14]

MATERIAL AND METHODS

This article is based on a review of *Dosa* from Ayurvedic literatures. Materials related to *Dosa* and other relevant topics were collected, compiled, analyzed and discussed for a through and depth understanding.

Types

1. *Vata Dosa*
2. *Pitta Dosa*
3. *Kapha Dosa*

Vata Dosa

Vata Dosa is different from other two, *Kapha* and *Pitta*. Colour and consistency, odor and other many physical properties are read about *Kapha* and *Pitta*. Whereas physical properties like color, odors are not learnt about *Vata*. It is not seen with eyes.^[15] It has following general properties attributes are dryness, coolness, lightness, micro effects, movement, clean and rough.^[16] Locations of *Vata Dosa* are bladder, rectum, waist, thighs, feet and colon, amongst which colon is chief one.^[17] All kinds of movements are due to *Vata Dosa*. This reason behind calling this *Dosa* as life of any living being. All diseases are due to vitiation of this *Dosa* to an extent where a person may face death.^[18] It is responsible for maintaining all mechanical moves of body including reflex actions, moves based on electrical signals like cardiac cycle, moves based on pressure gradient like diffusion of gases, moves based on filtration like formation of urine, etc. It induces important and unimportant; all kinds of moves. Willing and Unwilling attention is duty of *Vata*. *Vata* perceives sensory signals conveyed through all sense organs. To prepare of body architecture of body systems is duty of *Vata*. It is responsible for synthesis of body entities. It induces speech. Touch sensation and hearing is impossible without *Vata*. Expression of happiness and expression of wish and will to work is due to *Vata*. It helps to keep Agni live. Absorption of moisture is duty of *Vata*. It is responsible for excretion of excreta. It penetrates through broad and minute spaces in body. It is responsible for embryological differentiation in intrauterine life. As long as *Vata* is working and remains in physiological condition, by its virtue of its movements represents life.^[19]

Pitta Dosa

Pitta Dosa is *agneya* in nature.^[20] Properties of *Pitta Dosa* attributes are like unctuous, hot, penetrating quality, fluidity, sour taste, pungent taste.^[21] Locations of *Pitta Dosa* are sweat, water portion of blood, plasma, blood and stomach; amongst stomach is chief one.^[22] *Agni*, abiding living body, assimilating in *Pitta*, brings about physiological or pathological manifestations. Pairs of opposite functions point out distinction between physiology and pathology. Digestion of food is

physiological process whereas indigestion is pathological. Ability of seeing objects is physiological whereas inability to see object spells pathology about sight, maintenance of internal body temperature also is dependent on *Pitta*.^[23] *Pitta* is responsible for hunger, thirst, appetite, luster of body, intelligence, retention of knowledge, adventurous approach and softness of body.^[24]

Kapha Dosa

Kapha Dosa is predominant of *Mahabhuta* Prithvi and *Apa*.^[25] Properties of *Kapha Dosa* attributes are like heavy, cool, soft, unctuous, sweet, and durable and slimy.^[26] Locations of *Kapha Dosa* are chest, head, neck and small joints, stomach, *Medodhatu*; amongst which chest is chief one.^[27] Water, abiding living body, assimilating in *Kapha*, brings about physiological or pathological manifestations. Pairs of opposite functions point out distinction between physiology and pathology. Tone of body, extent of nourishment, strength put in any work, sexual vigor, learning capacity, use of intellectual capacities all these faculties on positive side with *Kapha* in physiological condition and on negative side with *Kapha* in pathological condition are observed.^[28] When in physiological condition, *Kapha* is real strengthening entity for living body, whereas when vitiated it is no better than excretory products and is responsible for generating various disease.^[29]

DISCUSSION AND CONCLUSION

Everything that exists on earth is composed of *Panchamahabhuta*, sperm and ova are composed of *Panchamahabhuta*. Their union cannot be possible without their splitting into original components. These three sets of split *Panchamahabhuta* come together to form fresh set of *panchamahabhuta*. Two out of five *Mahabhuta* come together to produce one *Dosa*. *Akasa* and *Vayu* produce *Vata Dosa*, *Teja* and *Apa* form *Pitta Dosa* while *Prithvi* and *Apa* unite to form *Kapha Dosa*. *Dosa* which descend directly from *Panchamahabhuta* are *Prakrta Dosa*. These *Prakrta Dosa* are responsible for *Prakriti* of an individual. *Prakrta Dosa* are to *Vaikrta Dosa*; what a seed is to a plant. *Vakrta Dosa* takes place as *Ahararasa* circulates through body to nourish seven *Dhatavah*. *Vata* is originated at the time of *Sara Kitta* separation of digested food. *Pitta* is originated as *Rakta Mala Pitta* during replenishment of *Rakta Dhatu*. *Kapha* is originated as *Ras Mala Kapha* during replenishment of *Ras Dhatu*. Combination of *Prakrta* and *Vaikrta Dosa* ultimately As *Dosa* in our body. Properties, location and function of *Vata*, *Pitta* and *Kapha Dosa* are different in living human body. These three are necessary to be in equilibrium for normal healthy disease free life.

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