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# Understanding the Emotional and Psychological Attributes associated with *Tridosha* - A Review

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## ABSTRACT

The three main components of the body are *Vata*, *Pitta*, and *Kapha*. *Vata*, *Pitta*, and *Kapha* are considered the three primary psychobiological expressions of Nature, both individually and collectively, in *Ayurveda*. Maintaining the balance of these *Doshas* is crucial for all bodily functions. Whenever these *Doshas* are in balance, all bodily, mental, and sensory functions run smoothly. With the help of this, one can enjoy a status of perfect health. Here, a person can only be happy if he or she is in good physical and mental health. Even if he is mentally well, he will eventually experience mental suffering if he becomes ill physically. The opposite is also true. One comes after the other. This article is focused on, to analyse and discuss the relationship between *Tridosha* and psychology. Knowledge of relationship between two will defiantly help to diagnose the root cause and will help for better treatment. So, relation between *Sharir* and *Manas* is discussed in this article.

**Key words:** *Tridosha*, *Psychology*, *Manas*, *Sharir*.

## INTRODUCTION

*Ayurveda* mentions both physical and mental health, and accords equal importance to both. Since *Ayurveda* is a holistic medical science, it views *Sharira* (body) and *Manas* (mind) as the site of disease.<sup>[1]</sup> Same way definition wellbeing emphasizes on spiritual, psychological and physical wellbeing of metaphysical faculty in which *Manas* is regulator and most important factor.<sup>[2]</sup> The unity of the body, sensual organs, mind and soul (*Atma*) is symbolised by the term *Ayu*. *Manas* is regarded as the most crucial component of *Tridanda*

*Purusha*, the source from which *Ayurveda* is derived.<sup>[3]</sup> Both *Sharirika* and *Manasika Swasthya* are equally important in *Ayurveda*. The three main components of the body are *Vata*, *Pitta*, and *Kapha*. *Vata*, *Pitta*, and *Kapha* are considered the three primary psychobiological expressions of Nature, both individually and collectively, in *Ayurveda*. Maintaining the balance of these *Doshas* is crucial for all bodily functions. Whenever these *Doshas* are in balance, all bodily, mental, and sensory functions run smoothly. With the help of this, one can enjoy a status of perfect health. Here, a person can only be happy if he or she is in good physical and mental health. Even if he is mentally well, he will eventually experience mental suffering if he becomes ill physically. The opposite is also true. One comes after the other.<sup>[4]</sup>

## AIM AND OBJECTIVES

To analyse and discuss the relationship between *Tridosha* and psychology.

## MATERIALS AND METHODS

Concepts related to *Sharir*, *Manas* and modern psychological diseases are analysed from *Samhitas*, *Ayurvedic* Texts, internet source and various journals.

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### Vata Dosh

*Vata* because of its unique *Gun*as, can enter the minute channels, and even have power over and influence over mind (*Manas*). Because of its *Ruksha* (dry), *Sheet* (cold), *Chala Guna* (mobile), *Sukshma* (minute), and *Laghu* (light), *Vata Dosh* controls the mind and the sense organs. Therefore, *Vata* is called as *Niyanta Praneta Ch Manas*. *Vata Dosh* is also present when *Indriya* performs *Artha Grahana*. Therefore, *Acharya Charaka* describes the *Vata* as the ultimate maintainer of the body and the universal controller.<sup>[5]</sup>

### Prana Vayu

While explaining the *Sthana* (location) of *Pranvayu* said that *Sthanam Pranasya Murdhoraha*. *Murdha* can also be called as *Shira* (Brain). *Shira* is considered to be *Uttamanga* as it is the seat of *Indriyas* and controls the functions of *Karmendriya* (organ of action).<sup>[6]</sup> *Sparshanendriya* is *Shreshta* (great) in all *Indriyas* and *Sparshnendriya* is deeply connected with mind.<sup>[7]</sup> Touch can affect the people's attitude<sup>[8]</sup> Every touch to the body stimulates the mind inducing happy and favourable emotions or unhappy and unfavourable emotions. So, we can state that *Pranvayu* is deeply connected with our emotions. While explaining about *Pran Vayu Vagbhat* said that *Buidhhi Hridayindriya chittadruk* that means it control the function of *Buddhi*, *Hriday*, *Indriya*. *Buddhi* is called as *Adhyavsayo Buddhi* in *Sankhyakarika*<sup>[9]</sup> means *Nishchay* or understanding the object exactly as it is.<sup>[10]</sup> So, vitiation of *Pran Vayu* can lead to the problems like lack of concentration, learning difficulties, and hyperactivity can be explained under *Vata*.

### Udan Vayu

*Vaakpravrutti*<sup>[11]</sup> means promoting Speech is a *Karma* of *Udan Vayu*. Speech is the cause of mental happiness because it reduces mental stress. *Acharya Vagbhata* said *Prayatna Urja Bala Varna Smruti Kriyaha* means *Udan Vayu* provides enthusiasm, strength, glow, energy and vitality and it is responsible for good memory also. When a human being wishes to speak, the soul (*Aatma*) comes together with the intelligent mind and then, inspired by the mind, produces the words.<sup>[12]</sup>

### Pitta Dosh

*Pitta* is *Ushna* (hot), *Tikshna* (penetrating), *Vistra* (Spreading). *Acharya Charak* said that *Prabha* (radiance), *Prasad* (happiness) and *Medha* (intelligence or grasping power) is due to *Pitta*.<sup>[13]</sup> While explaining the *Avikrut Pitta* (not vitiated) *Acharya Charak* said that *Shourya* (gallantry), *Harsha* (Joy) and *Prasad* (Happiness) are *Shubha Karma* (good deed) of *Pitta*. While *Bhaya* (fear), *Krodha* (anger) and *Moha* (delusion) are *Ashubha Karma* (bad deed) of *Pitta*. Many patients exhibit the above emotions like fear in anxiety and sudden intense anger in IED (Intermittent Explosive Disorder) and visual Hallucination etc. In OCD (obsessive compulsive disorder) and OCPD (Obsessive Compulsive Personality Disorder) shows the symptoms like anxiety and other *Vikrut* (vitiated) *Pitta* symptoms. Mostly perfection, cleanliness, neatness is seen in *Pitta Prakriti* person but in OCD and OCPD these functions are exaggerated due to fear and *Vikrut Pitta*. Therefore, *Pittaghna Chikitsa* can show the result in such person.

### Sadhak Pitta

*Sadhak Pitta* is one of the sub types of *Pittas* associated with some mental attributes and emotions. *Sadhak* means to accomplish.<sup>[14]</sup> It is found in the *Hridaya* and is in charge of intellect (*Buddhi*), memory (*Medha*), enthusiasm (*Utsaah*), self-esteem (*Abhiman*), and realising one's own goals. Serves as a platform for empowering individuals to realise their personal goals. It allows the mind to perceive things clearly and drives out the *Tamas* and *Kapha* from *Hridaya*. Additionally, it permits the reception of *Gandha*, *Sparsha*, *Shabdha*, and so forth.<sup>[15]</sup>

If we compare this *Sadhak Pitta* with modern physiology these same functions are done by pre frontal cortex's area 8 and 44. It serves as the hub for higher functions, including emotion, memory, learning, and social behaviour. This is the place to register short-term memos. It is also referred to as the organ of mind since it serves as the seat of intelligence and the focal point for planned actions. Its links to the brainstem and hypothalamus give it control over the individual's personality as well as different autonomic changes

under emotional circumstances.<sup>[16]</sup> Any injury to this part causes the disorder like frontal lobe syndrome. Which includes emotional instability, inability to focus, and lack of initiative, recent memory impairment, loss of moral or social awareness. This syndrome is characterised by the failure of recognise the severity of the condition.

### Alochak Pitta

*Alochak Pitta* deals with the vision and second part deals with the focal control of vision situated within the front facing area of brain. According to *Ayurveda Alochak Pitta* found between the eyebrows in the area of *Shringatak*. This facilitates retaining the visual data and later remembering the saved data through memory, creative mind and fixation. As we said earlier that this *Pitta* is found Near the *Shrungatak Marma*. Cavernous sinus of the brain can be considered as *Shringatak Marma*.<sup>[17]</sup> At upper side of Cavernous Sinus there is psycho sensory area and psychomotor area. From the site of *Alochak Pitta* we can consider its relations with psychology and emotions. Vitiating of this *Pitta* may lead to Visual Processing Disorder in which processing of visual information in brain is not takes place properly. Trouble seeing difference between similar letters, shapes or objects. Long-or short-term visual memory which includes issue with reading or spelling.

*Sadhak* and *Aalochak Pitta* are very closely related to emotional attributes but all these *Agnis* are dependent on *Pachakagni*. *Pachkagni* is also responsible for *Dhatu*, *Oja*, *Bala* and *Varna*. *Oja Kshaya* leads to fear, anxiety and loss of Strength, *Indriyavyatha* (Pain in Sensory Organs), *Vichhaya* (Skin discoloration) and *Durmana* (Lack of Interest).<sup>[18]</sup>

### Kapha Dosha

All the types of *Kapha* have one quality in common that is *Sneha*. According to *Hemadri Yasya Kledane Shakti* *Sa Snigdha* means the power of sticking things together of connecting to things.

### Shleshak Kapha

Main *Karma* of this *Kapha* is *Sarvasandhyanugraham* that is to connect all types of *Sandhi* from *Janu Sandhi*

to smallest *Sandhi* between two cells. In the similar way *Prakrut Kapha* helps to maintain connection, relation or love between two peoples. *Vikruti* or *Kshaya* of *Kapha* especially *Tarpak Kapha* will defiantly lead to lack of love or emotions for people.

### Tarpak Kapha

This *Kapha* is involved in the *Santarpan*<sup>[19]</sup> that is nourishment of the brain who is the sight of all *Indriyas*. Same work is done by Cerebro Spinal Fluid (CSF). *Tarpak Kapha* establishes the connectivity between transfer of information between *Mana* and *Indriya*.<sup>[20]</sup> So that, the working of brain like thinking, resolving and maintaining thoughts should go on without any pause.

*Prakrut Kapha* (not vitiated) creates the good impact on body while *Vikrut Kapha* creates bad impact. *Prakrut Kapha* causes *Utsah* while *Vikrut Kapha* causes *Aalasya*. So, lack of enthusiasm, laziness can be cause due to *Vikrut Kapha*.

### Applied aspect

When *Vata* is vitiated, our body can suffer from condition like bi-polar disorder, delusion, attention deficit, social anxiety, auditory hallucinations, fear, phobia and irrelevant talk. *Pitta* is responsible for anger, violence, jealousy, frustration, comparison and visual hallucination. *Kapha* can causes melancholia, stubbornness, dark depression, overreacting, kinaesthetic hallucinations, catatonia and sadness.<sup>[21]</sup> Most of the time *Pitta* is involved in pathology. *Pitta* is involved in analysing and understanding the information that is *Pachan Karya* of recorded information by *Indriya* while *Kapha* is involved in *Poshan* (nourishment) of the *Indriya*.

*Acharya* explained the *Guna* of *Kapha* in that *Manda Guna* is also explained. In many children who are not actually suffering from any psychological problem still shows very lethargic behaviour excessive sleep, no appetite, not interested in playing and no curiosity, in such children *Manda Guna* of *Kapha* is increased simply *Kaphaghna* treatment can also give significant results.

Most of the patients suffering from Hyperacidity mostly suffer from fear and discomfort. In such

patients' drugs reducing *Pitta* should be given first. Person suffering from *Panduroga* shows symptoms like anxiety and mind get disturbed in such cases *Tapyadi Loha* shows good results. Children and pregnant women suffering from pica have calcium deficiency. Person suffering from *Kshaya* shows the symptoms like picky about food and think that there is lack of hygiene. Same symptoms are seen in Person suffering from OCD. May be treatment of *Kshaya* can help these patients. If proper treatment of *Udvarta* is not done then it can lead to *Manas Roga*. That means treating constipation and *Apan Vayu* helps to reduce *Manas Roga*. *Jwara* shows the symptoms like *Vaichitya Arati*.

## CONCLUSION

While treating the patient come with some psychological complaints most of the time only mind is taken in consideration. *Vaidya* directly jump on to *Medhya Drawya*. Instead of this always status of *Tridosha* should be taken in consideration first. For example, if we want to Boil a water, firstly utensil should be hot enough in the same way when body's *Doshas* are vitiated, mind will get vitiate too. Balancing the *Doshas* with simple drugs defiantly help curing the underlying pathology of disease. Following *Dincharya*, taking proper *Satvik* food including *Ghee*, following *Aachar Rasayan* will also help to maintain better emotions and psychology. Instead of always jumping on the *Manas Roga* simply correction of these *Doshas* also lead to curing of root cause of all mental emotional and psychological disturbances.

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