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Bridging *Tridosha Siddhanta* and Biorhythm Theory: Uniting Ancient *Dosha* Principles with Modern Cyclic Patterns

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ABSTRACT

This article explores the conceptual intersections between *Tridosha Siddhanta*, the foundational theory of *Ayurveda*, and the Biorhythm Theory, a modern psychological model of cyclical biological and emotional states. *Tridosha Siddhanta* posits that human health and wellness are governed by the balance of three fundamental *Doshas* *Vata*, *Pitta*, and *Kapha* each representing a combination of the five elements and their dynamic influences on physiological and psychological functions. In contrast, Biorhythm Theory suggests that individuals experience predictable cycles of physical, emotional, and intellectual states influenced by inherent rhythms. By analyzing both systems, this article seeks to elucidate how the cyclical nature of biorhythms might correlate with the doshic imbalances and fluctuations described in *Ayurveda*. It aims to provide a comprehensive understanding of how integrating these two paradigms can enhance approaches to personalized health and wellness, offering a holistic perspective that bridges ancient wisdom with contemporary scientific insights.

Key words: *Tridosha Siddhanta*, *biorhythm theory*, *Ayurveda*.

INTRODUCTION

Ayurveda is an age-old medicinal science that has been practiced for thousands of years on the Indian subcontinent. Its literally means knowledge of life. In order to cure and prevent disease, the comprehensive *Ayurvedic* medical approach places a strong emphasis on harmonizing the body, mind, and spirit. three basic components of the human body are *Dosha*, *Dhatu*, and *Mala*. amongst this *Dosha* are most important. The foundational idea known as the *Tridosha Siddhanta* is

the foundation of the *Ayurvedic* therapeutic modality. A fundamental tenet of *Ayurveda*, the concept of *Tridosha*, which incorporates the three *Doshas* of *Vata*, *Pitta*, and *Kapha*, describe in first chapter of the *Charaka Samhita*, the oldest known work on *Ayurveda*. The *Sanskrit* terms "Tri" and "Dosh," which mean "three" and "pollutant" or "vitiated factor," respectively, are the etymological roots of the word "Tridosh," which when combined imply "three pollutants" or "tri-pollutant." The *Sanskrit* word "Siddhanta" is equal to "theory" in English *Tridosha* are the basic biological forces, *Vata*, *Pitta*, and *Kapha*. The health and homeostasis of living things are determined by the *dosas*. Living things maintain a normal state of health when these energy forces are in balance; when balance of *Dosha* in body disturbs results in disease.

Akash, *Vayu*, *Agni*, *Jala*, and *Prithvi* this *Panchamahabhuta* are considered as the basis of the universe. *panchmahabhutta* are the components of all *Doshas*. The *Doshas* making sure that every *Mahabhuta* is kept together and works in harmony to

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support the best possible functioning of the human body.

Tridosha Siddhanta forms its cornerstone, proposing that each person is born with a unique combination of *Vata*, *Pitta*, and *Kapha Doshas*, which define their physical, mental, social, emotional and spiritual attributes.

The significance of *Dosha* among the *Dosha-Dhato-Mala* is remarkable since it is the primary factor in the development of both *Prakriti* and *Vikriti* (when unbalanced). According to *Acharya Shushrut* dominant doshas during fertilization period cause *Prakriti* to develop and the *Doshas* called as *Prakrita Dosha*. The quality of these three basic *Doshas* remains permanent in the body and do not change permanently. Any individual who eats food or leads an irregular lifestyle which is comparable to the qualities of *Doshas* becomes upset and damages other bodily function. *Doshas* are energy systems that are prone to disruption and deterioration of other bodily components.

1. Vata Dosha: Associated with movement and linked to activities of the nervous system, *Vata* governs bodily functions like breathing, circulation, and elimination. *Vata* governs the expulsion of wastes, bodily tissues, *Pitta*, and *Kapha* in all their activities. *Vata* regulates mental processes and sense-based perception. It is primarily seen below the navel in the bottom part of the body.

- There are five sub-*Doshas* within the *Vata Doshas*.

Vata	Location	Function
Prana Vayu	head	Control the senses
Udana Vayu	Chest area	Controls the voice and intellectual function
Samana Vayu	Stomach	Control digestion
Vyana Vayu	heart	Control all the bodily actions
Apana Vayu	pelvis region	Excretory function

2. Pitta Dosha: Governing metabolism and digestion, *Pitta* controls energy production in the body.

Pitta	Location	Function
Pachak Pitta	duodenum	Digestive function
Ranjak Pitta	stomach	Blood formation
Sadhak Pitta	heart	Psychological function
Alochak Pitta	eyes	Sight and vision
Bhrajak Pitta	Skin	Skin pigmentation

3. Kapha Dosha: Responsible for strength, immunity, and lubrication in the body, *Kapha* influences muscle growth, weight management, and stability.

Kapha	Location	Function
Kledak Kapha	stomach	Food digestion
Shleshak Kapha	All joints of body	Lubrication of joints
Tarpak Kapha	heart	intelligence
Bodhak Kapha	tongue	Taste of food
Avalambak Kapha	chest	Lubricates throat and heart

There is slight variation in the location and function of sub types of *Vata*, *Pitta* and *Kapha* according to different *Acharyas*. *Ayurveda Tridosha Siddhanta* *Vata*, *Pitta*, and *Kapha* captures the essence of individual physical, mental, social, emotional and spiritual constitution, while biorhythms propose cyclic patterns shaping our physical, emotional, and intellectual states.

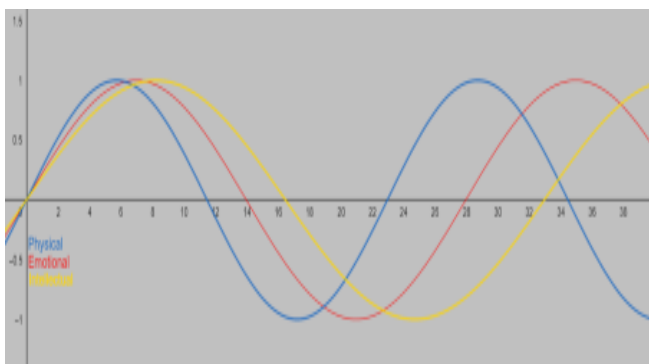
Biorhythm Theory

Biorhythm is first devised in the late 19th century by Wilhelm Fliess, a Berlin physician. In contrast, biorhythm theory posits that human life is governed by rhythmic cycles affecting physical, emotional, and intellectual states. Developed in the late 19th century, biorhythms propose three main cycles:

- Physical Cycle:** Lasting approximately 23 days, it influences physical strength, endurance, and coordination.
- Emotional Cycle:** Spanning around 28 days, this cycle affects emotional stability, sensitivity, perception, awareness and mood.

3. Intellectual Cycle: Overlapping 33 days, it influences cognitive abilities, memory, problem-solving skills, logical analysis, alertness and creativity.

According to this theory, each cycle experiences phases of high, low, and critical days, influencing individual performance and well-being. The concept of biorhythms holds that an individual's existence is shaped by biological cycles that are rhythmic and impact several domains, including mental, physical, and emotional functioning. It is proposed that a person's aptitude in each of these categories may be anticipated on a daily basis by mathematically modeling these cycles, which start at birth and fluctuate steadily (in a sine wave form) throughout life. It is predicated on the hypothesis that the body's biofeedback chemical and hormonal secretion systems may eventually exhibit sinusoidal behavior. Every one of these cycles has a sinusoidal variation between high and low extremes; days on which the cycle crosses the zero line are referred to be "critical days" when there is a higher degree of risk or uncertainty. The rhythms' current position on each cycle is shown by the numbers, which range from +100% (maximum) to -100% (lowest) on any given day. A rhythm at 0% is often considered to be crossing the halfway and to have no significant effect on one's life; on the other hand, a rhythm at +100% (the peak of that cycle) would provide an advantage, while a rhythm at -100% (the bottom of that cycle) would exacerbate difficulties in that particular area. A day in which one's rhythms are all high or all low has no special significance beyond the apparent advantages or disadvantages these uncommon extremes are believed to have on an individual's life.



Theories published state the equations for the cycles as:

- Physical: $\text{Sin}(2\pi t/23)$
- Emotional: $\text{Sin}(2\pi t/28)$
- Intellectual: $\text{Sin}(2\pi t/33)$

where t indicates the number of days since birth. Basic arithmetic shows that the combination of the simpler 23- and 28-day cycles repeats every 644 days (or $1\frac{3}{4}$ years), while the triple combination of 23-, 28-, and 33-day cycles repeats every 21,252 days (or 58.18+ years). In the realm of human connection, the ancient wisdom of *Ayurveda* and the modern concept of biorhythms intersect in intriguing ways, offering fresh perspectives on relationship dynamics. This exploration delves into how these frameworks intertwine, influencing compatibility and interaction in relationship.

METHODOLOGY

A comparative literature review was done, examining original works as well as more recent studies on biorhythm theory and *Tridosha Siddhanta*. *Ayurvedic* books, scientific essays on biorhythm science, and academic magazines on *Ayurvedic* medicine were among the sources. Important themes were found and contrasted, including the cyclical nature of health, balance and imbalance, and their effects on human physiology and behavior.

RESULT

Bridging the Concepts

To bridge *Tridosha* theory with biorhythms, we can draw parallels based on the cyclic nature of both:

- **Timing and Cycles:** Both *Tridosha* theory and biorhythms emphasize cycles. *Ayurveda* suggests that doshic energies fluctuate throughout the day and are also influenced by the seasons. Similarly, biorhythms propose rhythmic cycles affecting physical and emotional states over defined periods.
- **Health and Balance:** *Ayurveda* focuses on maintaining balance among the doshas for health and well-being. Similarly, understanding

biorhythms can help in optimizing activities and lifestyle choices to align with peak physical and emotional states during favorable phases.

- **Individual Variability:** Ayurveda recognizes individual variations in dosha constitution (Prakriti). Similarly, biorhythms acknowledge that individuals may experience their cycles differently, influencing how they respond to external factors.
- **Holistic Approach:** Both systems advocate a holistic approach to health, recognizing the interdependence of physical, mental, and emotional well-being.

Key Differences

- **Origins:** *Tridosha Siddhanta* is rooted in ancient Indian philosophy and medicine, while biorhythm theory emerged from modern scientific speculation.
- **Conceptual Basis:** *Tridosha Siddhanta* revolves around *Doshic* energies and their balance, whereas biorhythm theory focuses on cyclic patterns in physiological and psychological states.
- **Specificity:** In *Tridosha Siddhanta* each of *Dosha Vata*, *Pitta* and *Kapha* includes their anatomical, physiological and psychological features are specifically mentioned. Where as biorhythm theory include physical, emotional and intellectual state are not specifically elaborated.
- **Effect of time:** *Ayurveda* is said to be the world's oldest and most comprehensive medicinal system, having been created about 3,000 BCE. The effectiveness of this therapeutic technique. *Ayurveda* is believed to have originated in the *Vedic* period of ancient India. And the described basic theories, disease etiology and treatment is effective until now. Where as biorhythm theory was developed in the late 19th century.
- **Application:** *Ayurvedic* medicine uses *Tridosha Siddhanta* for maintenance of health of healthy person and for treatment of disease, while biorhythm theory is often applied in personal development and self-management contexts.

DISCUSSION

The similarities between Biorhythm Theory and *Tridosha Siddhanta* point to a common knowledge of the significance of balance and rhythm in human health. Both systems emphasize how internal cycles affect general wellbeing and offer strategies for bringing these cycles into alignment for better health results. Combining knowledge from both systems may result in a more comprehensive approach to wellbeing that combines contemporary biorhythmic techniques with traditional *Ayurvedic* concepts. Future research could explore empirical studies to validate the effectiveness of combining *Ayurvedic* and biorhythmic approaches in clinical settings. Additionally, further investigation into the physiological mechanisms underlying both systems could enhance our understanding of their interconnections and applications.

CONCLUSION

The *Tridosha Siddhanta* and Biorhythm Theory both emphasize the significance of balance and cyclical rhythms in human health and performance. After a quick analysis of *Tridosha Siddhanta*, we can say that, in comparison to Biorhythm theory, which is based on numerical calculations, *Tridosha Siddhanta* is a far more elaborated and focused broad spectrum theory.

By bridging these traditional and contemporary perspectives, there is potential to develop more comprehensive health practices that leverage the strengths of both systems. This integration could offer new avenues for personalized wellness strategies and improve our overall understanding of human health dynamics.

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