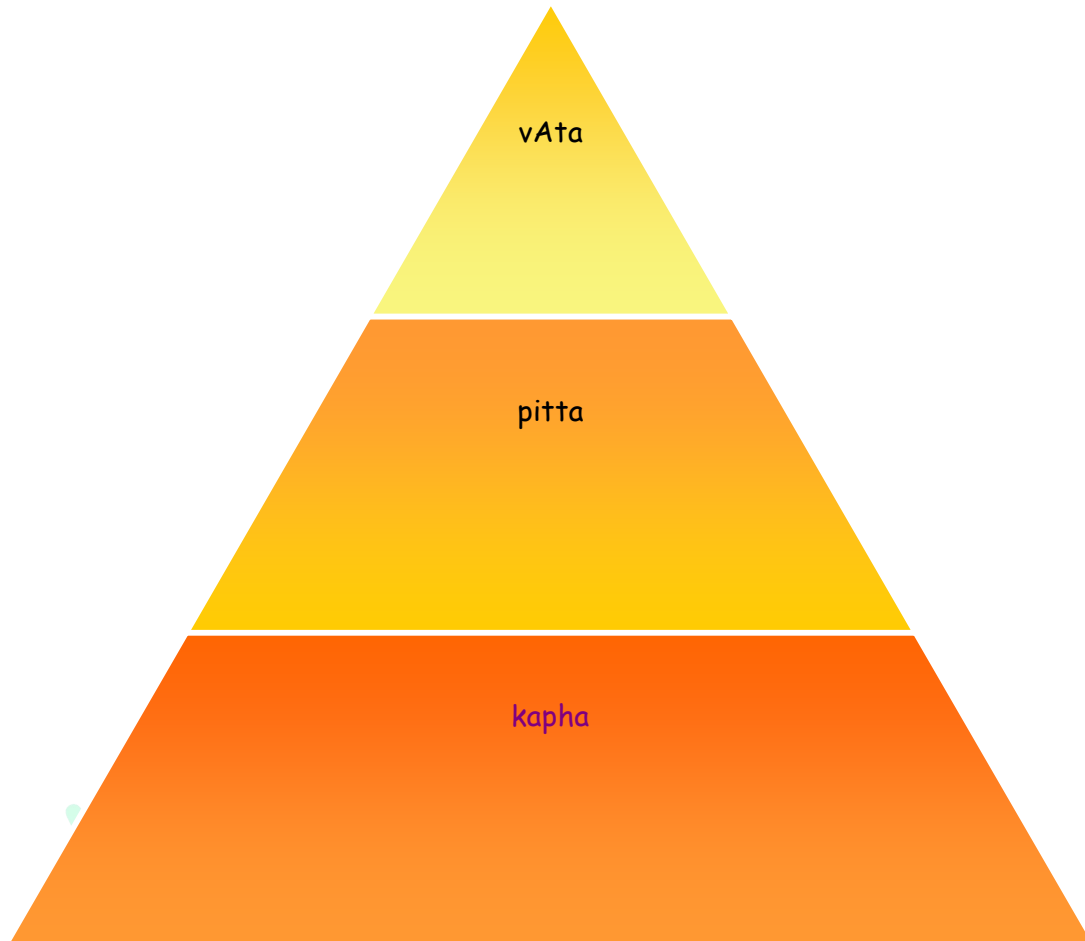


doSAs - some points



- 1) doSAs are the functional elements in the body.
- 2) The word meaning of doSA is "impurity" or "making impure" or "becoming impure".
- 3) There are three doSAs - vAta, pitta & kapha
- 4) doSAs, when in their natural balance, create health; when not balanced, they create disease.
- 5) They are based in the subtle body but their effects are seen on the gross body.

- 6) Even as creation, sustenance and destruction continually happens in the world outside, the same process happens in the human body also through
- kapha - creation
 - pitta - transformation & sustenance
 - vAta - degeneration or destruction

विसर्गादानविक्षेपैः सोमसूर्यानिला यथा ।

धारयन्ति जगद्देहं कफपित्तनिलास्तथा ॥

Su.Su. 21/7

The kapha, pitta, and vAta support the living being by creating, assimilating, and diffusing strength in the same way as the soma, sUrya and anila support the universe.

- 7) Relation with pancamahAbhUtAs -

- kapha - pRthvi + jala
- pitta - agni + jala
- vAta - vAyu + AKaZa

- 8) Among the three doSAs, vAta is the most important; it moves the other two doSAs.

पित्तं पङ्गु कफः पङ्गु पङ्गवो मलधातवः ।

वायुना यत्र नीयन्ते तत्र गच्छन्ति मेघवत् ॥

Su.Sa. 5/

Inert is pitta, inert is kapha, inert are the malAs and dhAtus. Like clouds they go wherever they are carried by the vAyu.

- 9) Though vAta controls the functioning and movement of pitta and kapha, pitta and kapha decide where vAta is to move, how to move, how fast it should move etc. etc. but they don't actually control vAta. They are the mahAbalAs. Thus the tridoSAs mutually support each other. This shows that vAyu is the chief among the tridoSAs. But its activities are controlled and regulated and directed by pitta and kapha.

doSAs - at a glance

	kapha	Pitta	vAta
pancamahAbhUtAs	earth plus water	fire plus water	air plus ether
Indicates	firmness & stability	heat, energy, metabolism	movement
Function	Creates	Sustains	destroys
General location	upper body	middle body	lower body
Specific location	Chest	Navel	small & large intestines
General sites	waist, legs, ears, bones, skin	navel, stomach, sweat glands, lymph, blood, rasa, eyes, skin	chest, neck, head, kloma, small joints, stomach, rasa, medas, nose, tongue
Types	prANa, udANa, vyANa, samANa, apANa	pAcaka, ranjaka, sAdhaka, Alocaka, bhrAjaka	avalambaka, kledaka, bodhaka, tarpaka, zleSaka
Domination			
Day	Early	Middle	late
Night	Early	Middle	late
Age	Early	Middle	late
Meals	Early	Middle	late
Digestion	Early	Middle	late
koSTha	madhya or middle	mRdu or sensitive	rough or constipated
Agni	manda or slow	tIKSNa or bright	viSama or irregular
Characteristics	Unctuous	slightly unctuous	Dry
	cold	Light	Light
	heavy	Hot	Cold
	slow	penetrating	Rough
	smooth	foul smell	Subtle
	Stable	flowing	Moving
Action	Stability	digestion	enthusiasm
	unctousness	maintenance of body temperature	Breathing
	Holding joints firmly	vision	Movement
		hunger	elimination of urges
		thirst	maintaining dhAtus in

			normal state
		taste	proper functioning of sense organs
		lustre	
		intellect	
		bravery	
		softness of skin	
Best means to pacify doSAs	madhu or honey	ghRta or ghee	taila or sesame oil
Best karmas to pacify doSAs	Vamana	virecana	vasti
Taste which decreases doSAs	Pungent	sweet	sweet
	Bitter	bitter	sour
	astringent	astringent	salt
Period of aggravation & subsiding			
caya	Zizira	varSA	grISma
prakopa	Vasanta	Zarad	varSA
prazama	grISma	Hemanta	zarad



 सर्वे भवन्तु सुखिनः

CAUSES OF IMBALANCE OF vAta

Irregular lifestyle	Ignoring the body's natural urges	Being on an irregular or stringent diet	Exposure to cold, dry and windy weather
Being under stress or fearful conditions and reacting with anxiety	Advanced stages of alcohol, tobacco or other drug addiction	A diet that includes a high amount of cold, raw or dried foods, too many bitter, astringent or spicy foods	Physical exhaustion after a period of strain and overwork
A sudden change in life, seasons or environment	Erratic sleep patterns	Suffering from grief, fear, or unexpected shocks	Traveling, especially flying

SIGNS OF IMBALANCE OF vAta

anxiety	bone -porosity of tissues	numbness	peevishness
bowels - constipation	dehydration	pain of various kinds	shivering
delirium	depression	restlessness	sleep -insomnia /disturbed
enthusiasm -low	excitability -low	skin -rough and dry	speech -weak
fatigue	fear	spasm	thirst
giddiness	feel heavy	stiffness	twitches
joints -cracking	limbs -achy and tired	trembling	weight loss
movement-agitated	mouth -astringent taste	warmth -craving for	

CAUSES OF IMBALANCE OF pitta

Reacting to stress with suppressed anger, frustration and resentment.	Placing excessive demands and not tolerating wasted time.	Being exposed to many high-pressure situations / to violent stimuli.
Eating too much hot, spicy, oily, fried, salty, fermented food or alcohol.	Being exposed to hot, humid weather, impure food and water.	Bad sunburn or heat exhaustion.

SIGNS OF IMBALANCE OF pitta

anger and aggression	diarrhea, loose bowels	burning sensation	increased body odor
bleeding desires	cold foods & climate	colorful, violent digestion	excessive hunger
dizziness	emotion - uncontrollable	fatigue	feels good - morning - evening
feels bad -midday	hates hot, spicy food	inflammation	Infection
joints -swelling	mind -restless, anger, frustration	mouth -bitter, pungent taste	pulse -jumping, intense
secretions - profuse, colourful, burning	skin -oily and reddish	sleep -shallow, prolonged, insomnia	smell -profuse, offensive, pungent
stomach -sour burping, ulcer, burning	sweat -profuse	throat -sore, inflamed, burning	urine -yellowish, reddish, burning, smelly
worse at -midday, midnight, hot & humid climate			

CAUSES OF IMBALANCE OF kapha

Remaining sedentary for a long time	Overindulgence in a rich diet. Eg. excessive fat, chocolate, oil sweet, salty and sour foods	Feeling too contented, lacking impetus for growth, reluctant to change
Eating frequently	Eating before the previous meal is digested.	Eating too many snacks
Over-eating	Over-sleeping	Lack of physical and mental work or exercise
Exposure to cold, moist weather		

SIGNS OF IMBALANCE OF kapha

allergic reactions	bone -over-growth	bowels -sluggish	depression
desires -warmth, spicy foods	enthusiasm -low	excitability -low	eyes -yellowish
debility	fainting	fatigue	greed
giddiness	hates- cold, food/climate/things	heaviness	joints -swelling
limbs -heavy and tired	mental dullness	movement-slow	mouth -sweet taste
numbness	over-contentment	skin -oily and water retention	sleep - excessive
speech -slow	water retention	weight gain	पतनं सुखिनः

Types of vAta					
	prANa	udAna	vyAna	samAna	apAna
Location	moving towards head	chest	heart	near the agni	large intestine
	chest	nose	moves all over the body at great speed	moves in the alimentary canal	pelvis
	throat	navel			bladder
	intellect	throat			genitals
	heart				thighs
	sense organs				
	mind				
Action	expectoration	speech	movement	holds food	expulsion of semen, menstrual blood
	sneezing	effort	moving down	cooks food	elimination of feces, urine
	belching	enthusiasm	moving up	separates essence and waste	expulsion of fetus
	inspiration	strength	opening & closing of eyes	pushes forward the waste	
	swallowing food	color	generally all activities		
		memory			

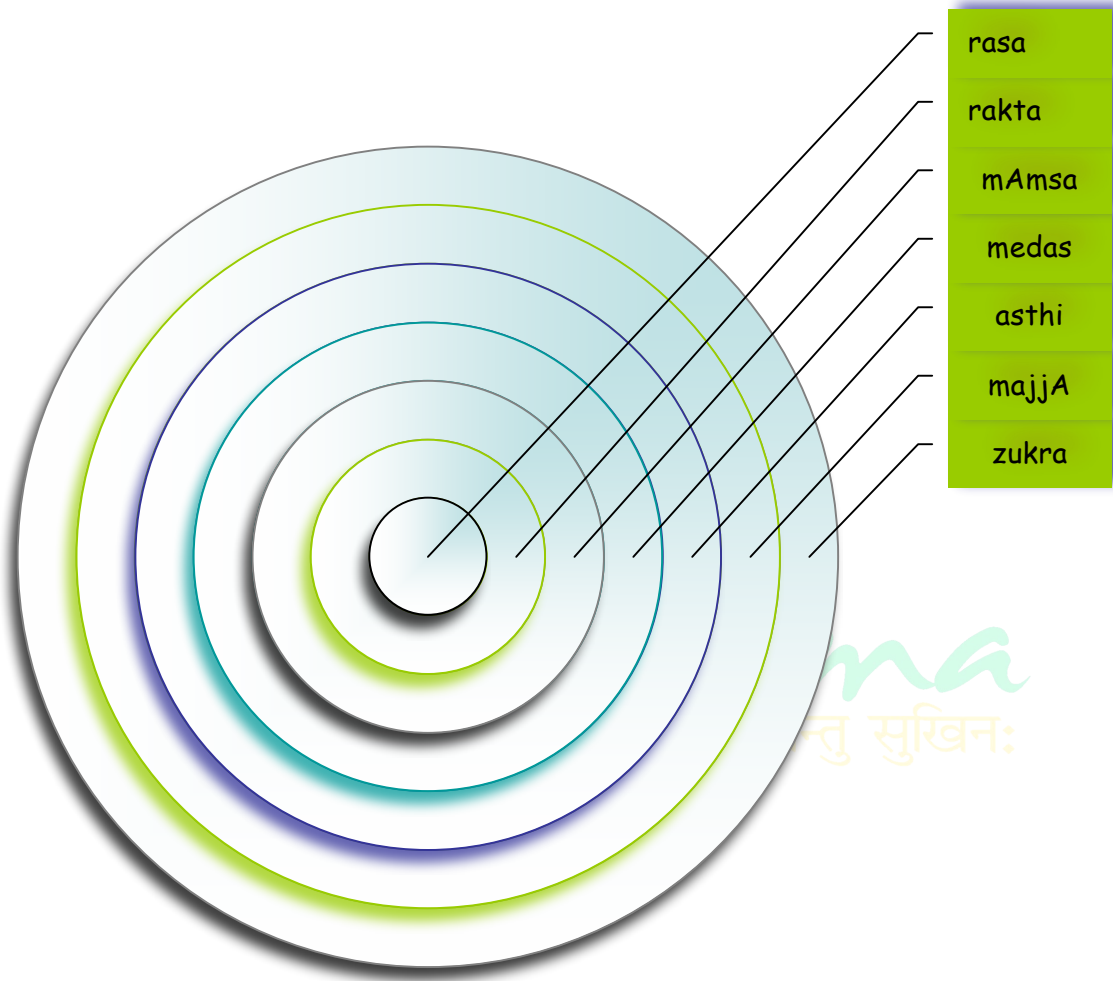
Types of pitta

	pAcaka	ranjaka	sAdhaka	Alocaka	bhrAjaka
Location	between stomach & intestines	stomach	heart	eyes	skin
Functions	cooks the food	imparts red color to rasa (converts rasa to rakta)	mental functions like knowledge, intelligence, self-consciousness, thereby helping achievement of puruSArthAs	helps seeing the form	color & complexion of skin
	divides into essence & waste				
	supports other pittAs and dhAtvagnis by giving them strength				

Types of kapha

	avalambaka	kledaka	bodhaka	tarpaka	zleSaka
Location	chest	stomach	tongue	head	joints
	meeting place of shoulder, neck & back				
Functions	by its own power & by the power of rasa which is present in heart, it supports the body by functions of water like cohesion, softness, moisture, liquidity etc. and bestows strength to the seats of other kaphAs	moistens or liquefies the hard masses of food	taste perception	nourishes the sense organs	lubricates the joints

dhAtus



- 1) The word meaning of dhAtus is "that which supports" or "that which holds"
- 2) There are seven dhAtus - rasa, rakta, mAmsa, medas, asthi, majjA & zukra
- 3) They are the structural elements in the body at the subtle level
- 4) They form the playground for the doSAs
- 5) They are made impure by the doSAs and hence called dUSyAs
- 6) ojas is the sAra of all the dhAtus, especially of the zukra; though located in the heart, moves all over the body. ojas is unctuous, like nectar, pure, slightly reddish yellow

dhAtus

	rasa	rakta	mAmsa	medas	asthi	majjA	zukra
Location of doSAs in dhAtus	kapha	pitta (and in sveda)	Kapha	kapha	vAyu	kapha	kapha
Functions	prINana (nourishing)	jIvana (giving life)	Lepa (covering)	sneha (lubricating)	dhAraNa (supporting)	pURaNa (filling)	garbhotpAdana (procreating)
upadhAtus	stanyam (breast milk), Artava (menstrual blood)	kanDara (tendons), sirA (blood vessels)	vasA (unctuous fluid), tvacA Satca (six layers of skin)	snAyu (ligaments)			

malAs created during metabolism of dhAtus	kapha	pitta	kha mala (impurities in empty space like ear wax)	prasveda (sweat)	nakha, roma	akSi sneha (sticky discharge from eye), tvak sneha (discharge from skin), purISa sneha (unctuousness of stool)	ojas
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malAs

- 1) The word meaning of malAs is "that which makes dirty" or "that which is dirty"
- 2) There are three malAs - sveda, mUtra, purISa
- 3) They are the byproducts of the metabolic process

malAs

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	sveda	mUtra	purISa
pancamahAbhUtAs	jala predominant	jala predominant	pRthvi jala predominant
Functions	kleda vidhRti (retention of moisture)	kleda vAhanam (vehicle for elimination of moisture)	avaSTambha purISasya (maintenance of strength of the body)

Final points

- 1) The proper functioning of the doSAs, the dhAtus, and the malAs is essential for the creation and maintenance of health.
- 2) An understanding of the interaction and interplay between the three is primarily possible through the observation of symptoms or signs that they exhibit in their different states of normalcy, aggravation, vitiation, or reduction.
- 3) A detailed understanding of these factors is primarily required for the physician to enable him/her to make a near accurate estimation of the health status of an individual, as also to monitor the progress of the individual through the course of treatment.
- 4) Based on the doSAs, individuals can be put in various categories which is known as prakRti - however this categorization is primarily for the purpose of diagnosis and treatment and is not for the patient or individual to know or monitor.
- 5) Ayurveda does not believe in reduction or putting people in categories; it believes in building up or holism and encourages us to look at ourselves as a part of the universal whole rather than breaking us up into sub-categories.
- 6) Hence a basic understanding of the doSAs is given here only to enable you to understand the depth of thinking as also the logic and rationale that go into the Ayurveda diagnosis and treatment.

valdyagrāma
सर्वे भवन्तु सुखिनः