DOSA AS A BIOLOGICAL ENERGY - A REVIEW

Dr. Simant Sourav* and Dr. H. S. Rai

1Associate Professor, Department of Kriya Sharir, Gangasheel Ayurved College & Hospital, Bareilly, UttarPradesh, India.
2Professor & H.O.D, Department of Kriya Sharir, , Gangasheel Ayurved College & Hospital, Bareilly, UttarPradesh, India.

*Corresponding Author: Dr. Simant Sourav
Associate Professor, Department of Kriya Sharir, Gangasheel Ayurved College & Hospital, Bareilly, UttarPradesh, India.

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 health 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. Prakrath and Vaikratha. 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 Dhathavah. 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] Vaikrtha Dosa are produced as waste products of food and are circulated through body of foetus. They merge with Prakratas. 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. Vaikrtha 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 vitiates,
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, Medodhathu; 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 Prakrita Dosa. These Prakrita Dosa are responsible for Prikriti of an individual. Prakrita Dosa are to Vaikrta Dosa; what a seed is to a plant. Vaikrta Dosa takes place as Aharraras 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 Prakrita 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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