

## Role of tridosha in aaharpachana: a literary review

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**How to Cite this article:**

*Role of tridosha in  
aaharpachana: a literary  
review/ Ramesh M. Bansode,  
Ganesh V. Jadhwar/ Ayurlog:  
National Journal of Research In  
Ayurved Science 2019; 3(2):  
pages: 01- 04*

**Ethical approval:**

Approved by the Institutional  
ethics committee

**Conflict of Interest:**

None declared

Sources of Funding: None

**Date of Submission:** 26/02/2019.

**Date of Peer Review:** 17/03/2019.

**Date of Acceptance:** 28/03/2019.

**Date of Publishing:** 01/04/2019.

**Keywords:**

*Aahara, doshas,  
aaharpachana, Ayurveda*

**Name of Publication**

*Dudhamal Publications  
(OPC) Pvt. Ltd.,  
Chembur, Mumbai,  
Maharashtra, India*

### Abstract:

*Ayurveda* is the traditional ancient Indian system of health science. its name literally means, “life knowledge” the *Ayurvedic* method of holistic healthcare emphasizes balancing the body mind and spirit to treat and prevent disease.

In present era diet and lifestyle are major factors thought to influence susceptibility to many diseases. *ayurveda* stated that *aahara* believes that healthy nutrition nourishes the mind, body and soul. digestion is the process by which the food you ingest is broken down into a simpler and absorbable form according to *Ayurveda*. Agni as well as *tridosha* play’s an important role in digestion and it’s responsible for good health of an individual without proper digestion person’s can affect many disorders such as sharir as well as *manas*. in this paper we have to know about how doshas can play role in *aaharpachana*.

## INTRODUCTION

A person with an uniformly healthy digestion and whose bodily humours are in state of equilibrium and in whom the fundamental vital fluids course in there normal state and quantity, accompanied by the normal processes of secretion. organic function and intellection is said to be a healthy person. (1)

## AIM AND OBJECTIVES-

- To study the role of *tridosha* in *Aaharpachana*.

## MATERIALS AND METHODS –

- To explore and elaborate the role of *tridosha* in *aaharpachana* by referring various authentic books, *samhitas*, web search etc.

## Review Literature:

*Aahara* – The life of all living things is food and all the world seeks food. Complexion, clarity, good voice, long life, understanding, happiness. Satisfaction, growth, strength and intolerance are all established in food.(2)

Role of *tridosha* in *aaharpachana* -

*Prana vayu*- among the five subtype of *vayu*, *prana vayu* is the most important one. chief site of *prana* is head. it circulates through the throat, mouth, sense organs and chest. Encompassing the vital organs and structure located in these areas.(3)

*Anna praveshana /aaharadi karma* –

Helps in the food down into the stomach. i.e process of deglutition. We keep the food in the mouth and are not conscious that we are chewing or swallowing it. These activities are carried out without our knowledge.(4)

## *Ranjak pitta*-

*Ranjak* means colouring or that which colours. The *pitta* that imparts colour to the *rasa dhatu* is called *ranjak pitta*. According to *Ayurvedic* concepts, the tissue are formed in chronology. the first tissue i.e. *rasa dhatu* is formed from the essence of digestion or nutritional juice. i.e. *aahara rasa* .

The second tissue to be formed in the chronology is blood tissue. The *ranjak* or Coloring *pittam* located in liver imparts colour to the *rasa*. after being coloured by Coloring *pitta* that part of *rasa* tissue acquire red colour. It will be called as *rakta dhatu* or blood.

## *Ranjak agni*-

Since all types of *pitta* are considered as forms and representation of fire in the body, the (agni) is given to each subtype of *pitta* , thus *ranjak pitta* is also called as *ranjak fire*. (5)

*Aamashaya* (stomach, duodenum, small intestine)

According to *vagbhata*, subtype of *pitta* located in the *aamashaya* is called *ranjak pitta* because it Colors the *rasa*.

*Pachak pitta*- functions of normal *pachak pitta*.

*Pitta* is said to be *panchabhutatmka* i.e. made up of all elements. Subtype of *pitta* located in between *pakwashya* and *aamashaya* (stomach and small intestine) in also made up of fire elements. Of nature and predominant in fire component. Being fiery in nature this *pitta* devoid of liquid component. the water component of other *pitta* subtype since it functions like digestion and segregation of food this dry form of *pitta*

called *anala* and is named as *pachak pitta*. i.e. *pitta* which digests food, being located in small intestine. (Duodenum to be precise) *pachak pitta* support's functions of other *pitta* support's functions of *pitta* subtype located in other places of body by the virtue of its inherent power. Normal *pachak pitta* properly digests four types of food consumed by us, those are which we swallowing, mind, drink and lick. It not only digests the food but also converts complex food substances into finer substances which can be absorbed and assimilated when these simpler substances of food go into circulation they reach the tissues. The tissue like and elemental fire further act on these foods go into a form which is assimilated by the tissues and other components of the body.

In digestion of food the *pachak pitta* is helped by *samana vata* and *kledaka kapha* following the primary digestion of food in stomach and intestine by *pachak pitta*. The tissues would further digest and process the nutritional juices reading them.

Thus digestion of food in intestines breakdown of food and tissues conversion of this food by tissues into heat and energy needed for daily body activities depends on the integrated functioning of *pachak pitta* i.e. digestive fire in form of gut *pitta*, tissue fires and elemental fires.

After digesting all forms of consumed foods, digestive *pitta* differentiate and bifurcates food into useful products and waste products. The waste products are produced in form of *doshas*,

Urine and feces, while the *doshas* take care of body and participate in carrying on normal functioning of different tissues

and organs. The faces and urine are excreted out of body.

Digestive *pitta* being located in its own place nourishes, support and strengthen other four subtype of *pitta* located in various places of body at the same time this *pitta* also supports the entire body and functions.

Thus digestive *pitta* is considered as most important type of *pitta* since it controls the functions of other types of *pitta* since it controls the functions of other types of *pittas* in body too. if there is an increase in digestive *pitta*. The other *pittas* and fires in body too will get increased. thus there is hyperactivity everywhere. Since, it is the fire which increases. There will be burns outs and inflammation taking place all through the body.

#### **Kledaka kapha :**

*Kledak Kapha* is produced in stomach moistens the food. This *kapha* subtype also acts as buffer and products stomach from corrosive action and burning effect of digestive *pitta*. *kledaka kapha* is that *kapha* being located in the stomach on receiving the food, gets mixed with it into a bolus. this would allow the food to be digested a single mass. It's formation happens during first stage of transformation of food i.e. *Madhur avasthapak*. This include all changes occurring in the food from mastication of food in mouth to the *chymification* of same in stomach.

#### **DISCUSSION AND CONCLUSION:**

There are three *doshas vata, pitta and kapha* which contributes all the body . But out of these three *doshas pitta Dosha* is very important functions in *aaharpachana*.

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