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Concept of tridoṣa as Vedic gods in atharvave da

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Abstract

Background: Ayurveda is upaveda if Atharvaveda. There are many studies available on importance of tridoshas and relationship with personality and diseases. Also there are review studies available on medicinal concepts of Atharvaveda. But there no studies available on concepts of tridoshas in Atharvaveda.

Objective: The main objective of the study was to review the concepts of Vedic gods in Atharvaveda and correlate with the concepts of Tridosha.

Methodology: Complete review of Atharvaveda text and Ayurveda scriptures like Charaka Samhita, Sushruta Samhita, Astanga sangraha, Astanga hrudaya, Kashyapa Samhita was done.

Results: Forty *mantrās*, from 20 *Khandās* of Atharvaveda, are related to *Vāta*; 40 *mantrās* are related to *Pitta*; and 30 *mantrās* were found related to *Kapha*. The functions of *Vāyu* and *Prāna* were found to be similar to the explanation of *Vāta* in Ayurveda texts; the functions of *Sūrya* and *Agni* are similar to the descriptions of *Pitta* in Ayurveda *Samhitas*; and the functions of *Soma*, *Chandra* and *Varuna* are similar to explanations of *Kapha* in Ayurveda texts.

Conclusion: The explanation given for Vedic gods like-Vāyu, Praāna, Agni, *Sūrya*, Soma, Chandra, *Varuna* can be correlated with the concepts of *Vāta*, *Pitta* and *Kapha* and their functions. This emphasizes the point that Ayurveda is a part of Atharvaveda.

Keyword: Atharvaveda, Vedic gods, personality and diseases, liberation of sorrow

Introduction

Ayurveda, the science of life is considered to be an Upaveda of Atharva-veda or Rigveda according to it is considered as a Panchama Veda. It is also considered as Upanga of Atharva Veda i.e. it is not imposed or added from the exterior but is a part and parcel of the main body of the Vedas.

Ayurveda is essentially based on the concept of tridoshas and Sapta dhatus. Metabolic principles which control overall functions of the soma and mind. Ayurveda proclams – rogaṣṭu doṣa vaishamyam, doṣa samyam arogataa-vitiation of doṣa is disease, equilibrium of doṣas gives health. Ayurveda pathology concept depends on the vitiation of tridoshas. Accordingly Vata vriddhi is responsible for pain, Pitta vriddhi is responsible for acidity, Kapha vriddhi responsible for Diabetes and obesity. Accordingly Ayurveda medicine suggests specific diet and daily regime for different types of vikṛti to regain health [1-9].

There is a description of physiological concepts like, Tridosha and Sapta Dhatus along with five divisions of Vayu, or its twin forms are also mentioned in the Vedas succinctly or by name clearly— Ye Tri-saptah. (Atharvaveda) [10]. *Tridoshas* and seven *dhatus* are mentioned as supporting agents of all living creatures in the *mantra* “*Ye Tri Saptah Vishwa Roopani Bibhratah*” of the *Atharvaveda* [10]. *Sayana* the commentator explains them as *Tridosha* and *Sapta Dhatus*. The Brihatrayis and Laghutrayis of Ayurveda refer to them as *Dhatus* and compared with supportive pillars “*Tri-Sthuna*”.

Studies have discussed the importance of Ayurveda [11], Tridoshas [12-15]. A Statistical model of Dosha Prakṛti based on analysis of a questionnaire has been developed [16]. An analysis of Tridoshas physiology, linking it to process of cellular physiology has been carried out [17, 18]. Similarly a genetic basis of *Tridosha* constitution has been postulated [19-22]. A study comparing the Āyurveda personality concepts and western psychology concepts is available [23]. Study on comparison of Ayurveda Tridosha theory and four elements of Buddhist medicine, Chinese humorology is available [24].

An earlier study have reviewed the hymns dealing with medicine in Atharvaveda [25]. Another study reviewed the importance of Atharvaveda as medical science [26]. A review study has discussed some medicinal plants like Apāmārga explained in Atharvaveda [27]. Another review have discussed importance of Atharvaveda to Āyurveda [28].

There are no published studies on the concept of tridosha in Atharvaveda. Hence this current study was aimed to review Atharvaveda to find out the *tridoṣa* related concepts are explained in the *Samhitā* and to understand the Vedic Gods in terms of *tridoṣa*.

Methodology

Mantras describing tridoṣa from the classical texts were the first explanations in which its relevance was discussed. Aṣṭāṅga hr̥daya²⁹ identifies Vāta with Vāyu, and Pitta with Agni mahabhūtas, and Kapha with Soma. Kashyapa Samhitā³⁰ identifies Kapha with Varuna. Based on these explanations, Atharvaveda mantras concerning Vāyu, Agni, Soma and Varuna were collected and compared with slokas about the characters and actions of Vāta, Pitta and Kapha.

Results

Basic concepts of Ayurveda in Atharvaveda

According to Ayurveda-Dosha, Dhātu, and malas are the principles, which maintain bodily functions. Atharvaveda [31] describes and explains the main Vedic deities, *Surya* (Sun), *Chandra* (Moon), *Agni*, and *Vāyu*, which can be correlated with the functioning of *Vāta*, *Pitta*, and *Kapha* [1-9].

बृहता मन उप ह्ये मातरिश्वना प्राणापानौ । सूर्याच्चक्षुरंतरिक्षाच्छेत्रं
पृथिव्याः शरीरम् । सरस्वत्या वाचमुप ह्यामहे मनोयुजा ॥

(Atharaveda-5 10/16) [31]

The *Prāṇa* and *Apāna* vāta are by the *Vāyu*. Vision of the eyes are by the *Sūrya*. Hearing capacity is by the *Ākāśa*. This concept correlates with the explanation that, *Pitta* is responsible for vision and *Vāta* is for hearing.

गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पतिः । गर्भं त इन्द्रश्नाग्निश्च गर्भं
धाता दधातु ते ॥

(Atharaveda -5/25-4) [31]

The Lord *Sūrya*, *Jala* and *Agni* nourish and protect the womb. The concept explained here correlates with the fact, *tridoṣa* are responsible for the nourishment and protection of the womb and formation of *prakṛti* [32].

उप प्रियं पनिप्रतं युवानमाहुतीवृधम् ।

अगन्य बिभ्रतो नमो दीर्घमायुः कृणोतु मे ॥

(Atharaveda -7/32)

सं मा सिञ्चंतु मरुतः सं पूषा सं बृहस्पतिः । सं मायमग्निः सिञ्चतु
प्रजया च धनेन च दीर्घमायुः कृणोतु मे ॥

(Atharaveda -7/33/1)

Let the Lord *Agni*, *Marut* (*Prāṇa*) increase the life span, give us the children and protect us. This explanation correlates

with the fact that, *tridoṣa* maintain the functions of the body and protects.

उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान् ।

उदेनं मरुतो देवा उदिद्राग्नी स्वस्तये ॥

(Atharaveda -8/1/2) [31]

The *Agni*, *Jala* and *Prāṇa* maintains all the functions of the body. The concept corresponds to the explanation that *tridoṣa* maintain all the functions of the body.

Verses about Vāta

प्राणापानौ मृत्योर्मा पातं स्वाहा ॥

(Atharaveda -2/16-1)

Prāṇa vāyu and *Apāna* vāyu controls all the functions of the body, and protects us from the death.

मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविधानौ । तदभिर्होता
वयुनानि विद्वान् विश्वा देवानां जनिमा विवक्ति ॥

(Atharaveda -2/28-2)

Let the *Prāṇa* and *Apāna* vāyu with *Agni* maintain the physiology of the body till the death. This explanation correlates with *tridoṣa* maintaining the functions of the body.

प्र विशतं प्राणापानावनड्वाहाविव ब्रजम् । व्यन्ये संतु मृत्यवो
यानाहुरितरान् छतम् ॥

Let the *Prāṇa* and *Apāna* vāyu maintains the respiratory functions of the body and give good life-span. *Prāṇa* is the life force or vital breath responsible also responsible for the senses, mind and heart function. *Apāna* is responsible for elimination, reproduction, delivery of the newborn (life). The balance between the two is essential for health. Imbalance in *Apāna* for example, moves upward and disturbs first *samana* (digestion), then *udana* (throat, energy, emotions), then finally it would disturb *prana*, which could even lead to insanity.

इहैव स्तं प्राणापानौ माप गातमितो युवम् ।

शरीरमस्यांगानि जरसे वहतं पुनः ॥

(Atharaveda -3/11-5,6)

Let the *Prāṇa* and *Apāna* vāyu protect the organs and body.

यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव ।

यस्य च्छायामृतं यस्य मृत्युः कस्मैदेवाय हविषा विधेम ॥

(Atharaveda -4/2-2)

Lord *Prāṇa* controls the functioning of respiration and thus it is responsible for life and death.

वायोः सवितुर्विदधानि मन्महे यावात्मन्वद्विशथो यौ च रक्षथः । यौ
विश्वस्य परिभू बभूवथुस्तौ नो मुंचतमंहसः ॥

Lord Vāyu and Savita protects the world by controlling the actions.

तव व्रते नि विशते जनासस्त्वव्युदिते प्रेरते चित्रभानो ।
युवं वायो सविता च भुवनानि रक्षथस्थौ नो मुंचतमंहसः ॥

By the Lord Vāyu and Savita all organs are engaged in actions. This correlates with the explanation Vāta and Pitta controls the actions of the body.

अपेतो वायो सविता च दुष्कृतमप रक्षांसि शिमिदां च सेधतम् ।
सं ह्यूर्जया सृजथः सं बलेन तौ नो मुंचतमंहसः ॥

Let the Lord Vāyu and Savita give us the ojus and strength. Let them free us from wicked qualities. This concept correlates with the fact that Vāta, Pitta are responsible for the characters

रयिं मे पोषं सवितोत वायुस्तनू दक्षमा सुवतां सुशेवम् । अयक्ष्मतातिं
मह इह धत्तं तौ नो मुंचतमंहसः ॥
(Atharaveda -4/25-1,3,4,5)

Lord Vāyu and Savita gives our body the lusture and nourishment and they free us from the illness. The explanation given correlates with the fact, tridoṣas are responsible for the health and disease.

अंतरिक्षं धेनुस्तस्या वायुर्वत्सः ।
सा मे वायुना वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥

(Atharaveda -4/39-4)

The Lord Vāyu gives strength, nourishment and determination, good life span. The explanation correlates with the concept Vāta is responsible for all the actions and characters.

सं क्रामतं मा जहीतं शरीरं प्राणापानौ ते सयुजाविह स्ताम् ।
शतं जीव शरदो वर्धमानोऽग्निष्टे गोपा अधिपा वसिष्ठः ॥

Let the Prāṇa and Apāna vāyu maintain the functions of the body and give longevity. This explanation correlates with the fact, Vāta maintains the functions of all the organs.

आयुर्वित्ते अतिहितं पराचैरपानः प्राणः पुनरा तावितम् ।
अग्निष्टदाहानिर्ऋतं तेरुपस्थात्तदात्मनि पुनरा वेशयामि ते ॥

Let the Prāṇa and Apāna vāyu give nourishment and energy to the body. This description corresponds to the explanation Vāta helps in the digestion and gives energy

मेमं प्राणो हासिन्म् अपानोऽवहाय परागात् ।

सप्तर्षिभ्य एनं परि ददामि त एनं स्वस्ति जरसे वहन्तु ॥

Prāna and Apāna vāyu maintain the functions of sense organs and mind and intellect. The explanation correlates with the fact that vāta is responsible for the functions of sense organs and mind and intellect.

प्र विशतं प्राणापानावनड्वाहाविव व्रजम् । अहं जरिम्णः शेवधिररिष्ट
इह वर्धताम् ॥

(Atharaveda -7/53-2-5)

Prāṇa and Apāna vāyu maintain the health of the individual. The explanation correlates with the fact that tridoṣas including vāta are responsible for health and disease of the individual.

वायुर्मान्तरिक्षेणैतस्या दिशः पातु तन्स्मिन् क्रमे तस्मिञ्छये तां पुरं
प्रैमि । स मा रक्षतु स मा गोपयतु तस्मा आत्मानं परि ददे स्वाहा ॥

(Atharaveda -19/17-2)

Let the God Vāyu protect us. Let him nourish us. Let us surrender to him. This corresponds to the explanation that Vāta controls all the functions of the body.

यः प्राणेन द्यावापृथिवी तर्पयत्यपानेन समुद्रस्य जठरं यः पिपति । तस्य
देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।

उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥

(Atharaveda -13-4)

Lord controls the actions of the universe by Prāṇa and Apāna vāyu. This concept correlates with Vāta controls all actions of the Body.

Verses regarding Pitta

विद्वा शरस्य पितरं सूर्यं शतवृष्ण्यम् ।

तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥

(Atharaveda -1/ 3-5)

Lord Sūrya helps in maintaining of all the functions of the body, including excretion.

आयुर्दा अग्ने जरसं वृणानो घृतप्रतिको घृतघृष्टो अग्ने ।

घृतं पीत्या मधु चारु गव्यं पितेव पुत्रानभि रक्षतादिमम् ॥

(Atharaveda -2/1 3-1)

Lord Agni gives nourishment, knowledge and lusture to the body. Which correlates with the concept that pitta gives nourishment to the organs. and luster to the body, and is responsible for intellect.

सूर्यं चक्षुषा मा पाहि स्वाहा ।

(Atharaveda -2/1 6-3)

Lord Sūrya gives the power to the eyes. This corresponds to Alochaka pitta, is responsible for the vision.

पार्थिवस्य रसे देवा भगस्य तन्नो बले ।

आयुष्यऽमस्मा अग्निः सूर्यो वर्च आ धाव् बृहस्पतिः ॥

(Atharaveda -2/29-1)

Lord *Agni* maintains the digestion and gives essence of the food and energy to the organs of humans.

इन्द्रवायू उभाविह सुहवेव हवामहे ।

यथा नः सर्व इज्जनः संगत्यां सुमना असदानकामश्च नो भुवत् ॥

(Atharaveda -3/20-6)

The Lord *Sūrya* controls and maintains the body and the universe. This concept correlates with Pitta maintaining the body.

अग्निः प्राणान्तसं दधाति चंद्रः प्राणेन संहितः । व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥

(Atharaveda 3/31-6)

Agni helps in the functions of *Prāṇa*. It gives longevity. It maintains the health. It correlates with the explanation *Pitta*, is responsible for the health.

प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन् । व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥

(Atharaveda 3/31-7)

Lord *Sūrya* gives energy to the organs (*devās*). And thus maintains the health and gives longevity.

द्वौर्धेनुस्तस्या आदित्यो वत्सः ।

सा म आदित्येन वत्सेनेषमूर्जं कामं दुहाम् ।

आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥

(Atharaveda 4/39-6)

The Lord *Ādityas* gives strength, nourishment and determination, good life span. The explanation correlates with the concept *Pitta* is responsible for all the actions of the body and characters.

सूर्यश्चक्षुषामधिपतिः स मावतु ।

अस्मिन् ब्रह्मण्यस्मिन् कर्मणस्यां पुरोधायामस्यां प्रतिष्ठायामस्याम् ।

चित्यामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥

(Atharaveda 5/24/9)

The Lord *Sūrya* is lord of the eyes. He gives the vision. The explanation given here correlates with, *ālocaka Pitta* is present in the eyes and gives vision.

गर्भो अस्योषधीनां गर्भो वनस्पतीनाम् ।

गर्भो विश्वस्य भूतस्य सो अग्ने गर्भमेह धाः ॥

(Atharaveda,5/25/7)

The Lord *Agni* is responsible for the production of the womb. This explanation correlates with concept, *Pitta* is also responsible for the womb.

मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः ।

सुकृद् देवः सविता विश्ववारः ॥

(Atharaveda 5/27/3)

The Lord *Agni* motivates us in the actions and gives bliss. The explanation correlates with the description, *Pitta* maintains the functions of the body.

यदग्ने तपसा तप उपतप्यामहे तपः ।

प्रियाः श्रुतस्य भूयास्मायुष्मंतः सुमेधसः ॥

(Atharaveda 7/61/1)

O! Lord *Agni*, with your grace we will become courageous, intelligent and get good life span. The explanation corresponds to the fact that *Pitta* is responsible for courage, intelligence and life span.

नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेध्यग्रम् ।

भागं देवेभ्यो वि दधास्यायन् प्र चंद्रमस्तिरसे दीर्घमायुः ॥

(Atharaveda 7/81/2)

Sūrya shines and is the Lord of the day, he maintains the activities of all the organs (sense and organs of action). And *Chandra* gives long –life..

मय्यग्रे अग्निं गृह्णामि सह क्षत्रेण वर्चसा बलेन ।

मयि प्रजां मय्यायुर्दधामि स्वाहा मय्यग्निम् ॥

(Atharaveda 7/82/2)

I will try to understand -*Agni*, which gives life-span, vitality, brilliance. According to *Āyurveda*

Pitta gives vitality and brilliance.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा । विद्युर्मे अस्य देवा इन्द्रो

विद्यात्सह ऋषिभिः ॥

(Atharaveda 7/89/2)

We pray you Lord *Agni*, please give us brilliance, life-span, children. Let the kings also know along with sages.

यः प्राणेन द्यावापृथिवी तर्पत्यपानेन समुद्रस्य जठरं यः पिपति । तस्य

देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।

उद् वेपथ रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥

Oh! Lord, please fill the world by *Prāna vāyu*, *apāna vāyu*.. And oh! lord *Surya* you are responsible for anger.

मा मां प्राणो हासिन्मो अपानोऽवहाय परा गात् ।

सूर्यो माहः पात्वग्निः पृथिव्या वायुरन्तरीक्षाद् यमो मनुष्येभ्यः सरस्वती
पार्थिवेभ्यः ॥

प्राणापानौ मा मा हासिष्टं मा जने प्र मेषि ।

शक्करी स्थ पशवो मोप स्थेषुर्मित्रावरुणौ मे प्राणापानावग्निर्मे दक्षं
दधातु ॥

(Atharvaveda 16/3/3.4.5.7)

Prāna, Apāna vāyu, Surya, Mitra, Varuṇa deva please be in
our body and protect our body.

उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि ।

यांश्च पश्यामि यांश्च न तेषु मा सुमतिं कृधि तवेद् विष्णो बहुधा वीर्याणि ।

त्वं नः पृणिहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥

(Atharvaveda 17/1/7)

Oh! Lord Sun, you rise and illumine us with your brilliance.
And light us with great thoughts.

उदपूरसि मधुपूरसि वातपूरसि ।

Oh! Agni, you give water, essence of food, Prana vayu to the
universe.

वृषा मतिनां पवते विचक्षणः सूर्यो अह्नां प्रतरीतोषसां दिवः ।

प्राणः सिन्धूनां कलशां अचिक्रददिन्द्रस्य हार्दिमाविशन्मनिषया ॥

(Atharvaveda 18/4/58)

Oh! Lord Sun, you energize all the channels in the body, you
are in heart of the individuals. This correlates with the concept that
sadhaka pitta is in heart and gives energy and intelligence.

यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वाविवेश ।

पुष्टिर्या ते मनुष्येषु पप्रथेऽग्ने तथा रयिमस्मासु धेहि ॥

(Atharvaveda 19/3/3)

Hey Agni, your importance is known as to digest the food
taken by human beings. It correlates with the concept of
pācaka pitta of Āyurveda.

इमं स्तोममहते जातवेदसे रथमिव सं महेमा मनीषया ।

भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥

(Atharvaveda 20/13-3)

Our intellect is enlightened by the Lord *Agni*. This concept is
same as *Sadhaka Pitta* is responsible for intellect.

अन्तश्चरति रोचना अस्य प्राणादपानतः । व्यख्यन्महिषः स्वः ॥

(Atharvaveda 20/48-5)

The Lord Sun controls the actions of all *Vāyu*. This concept
focusses on importance of *Pitta*.

बट् सूर्यं श्रवसा महां असि सत्रा देव महां असि । मह्ना देवानामसूर्यः
पुरोहितो विभु ज्योतिरदाभ्यम् ॥

(Atharvaveda 20/58-4)

Lord *Surya* is great as, gives success. The Lord acts as a
leader. It correlates with fact that person with predominance
of *Pitta*, will attain success and will possess leadership
qualities, and *Pitta* is correlated with *Surya*

अग्निमग्निं हविमभिः सदा हवन्त विशपतिम् । हव्यवाहं पुरुप्रियम् ॥

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ॥

(Atharvaveda 20/101-2)

Agni provides energy to all sense organs and organs action
(Havi to devas) through the essence of the food by aiding in
it.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणास्याग्नेः ।

आप्राद् द्यावापृथिवि अन्तरीक्षं सूर्यं आत्मा जगतस्तस्थुषश्च ॥

(Atharvaveda 20/107-14)

Lord *Surya* gives energy to the organs of the body and
maintains the functioning of the body.

Verses regarding Kapha

विद्वा शरस्य पितरं चंद्रं शतवृष्यम् ।

तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥

(Atharvaveda 1/3-4)

By the help of Lord *Caṇ dra*, let all the functions of the body
performed. The concept the *Kapha* helps in maintaining the
functioning of the body.

सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे । आदित्यं विष्णुं सूर्यं ब्रह्माणं च
ब्रहस्पतिम् ॥

(Atharvaveda 3/16-4)

The Lord *Soma* controls and maintains the functions of the
body. Let us pray him to protect us.

सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे ।

आदित्यं विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् ॥

(Atharvaveda 3/20-4)

Lord *Soma* gives happiness and contentment as nourishes the
organs. The concept corresponds to the fact that *Tarpaka*
kapha nourishes the sense organs in the head. And the entire
central nervous system.

सहृदयं सामनस्यमविद्वृषं कृणोमि वः ।

अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥

(Atharvaveda 3/30-1)

Lord *Candra* gives the feeling of friendliness and removes hatredness. He gives the feeling of love. The explanation correlates with, *Kapha* is responsible for the attitude of friendliness.

भूतो भूतेषु पय आ दधाति स भूतानमधिपतिर्बभूव ।

तस्य मृत्युश्चरति राजसूयं स राजा राज्यमनु मन्यतामिदम् ॥

(Atharvaveda 4/8-1)

The Lord *Candra* is like a king as gives the nourishment through the essence of the food. The description corresponds to *Kledaka kapha* giving the essence of the food to the cells.

सचेतसौ द्रुहणो यौ नुदेथे प्र सत्यावानमवथो भरेषु ।

यौ गच्छतो नृचक्षसौ बभ्रुणा सुतं तौ नो मुंचतमंहसः ॥

(Atharvaveda 4/29-2)

Lord *Varuna* gives the nourishment and energy and controls the behavior. The explanation correlates with the fact gives the nourishment and energy and is also responsible for the behaviour.

दिशो धेनवस्तासां चंद्रो वत्सः ।

ता मे चंद्रेण वत्सेनेषमूर्जं कामं दुहाम् ।

आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥

(Atharvaveda 4/39-6)

The Lord *Camdra* gives strength, nourishment, children good life span. This concept correlates with, the explanation that *Kapha* gives strength, longevity, nourishment.

उत पुत्रः पितरं क्षत्रमीडे ज्येष्ठं मर्यादमह्वयंत्वस्तये ।

दर्शन्तु ता वरुण यास्ते विष्ठा आवर्ततः कृणवो वपूषि

(Atharvaveda 5/1-8)

Lord *Varuna* gives the body to the soul and helps reaping the fruits. This explanation corresponds to the fact that *Kapha* maintains and holds the body.

त्वे क्रतुमपि पंचंति भूरि द्वियदिते त्रिर्भवन्त्यूमाः ।

स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥

(Atharvaveda 5/2-3)

The Lord *Varuna* gives the nourishment and energy to the organisms. And thus helps to growth of the body. The concept correlates with the fact that *Kapha* gives the nourishment and helps in growth of the body.

तिस्त्रो देवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे यच्छ पुष्पम् ।

मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन् ॥

(Atharvaveda 5/3-7)

Lord *Soma* gives the nourishment to the body, by giving the essence of the food to the cells. The description given correlates with the fact that *Kledaka kapha* gives the essence of the food.

देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः । अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम् ।

तस्मा उ राधः कृणुहि सुप्रशस्तं सखा नो असि परमं च बन्धुः ॥

(Atharvaveda 5/11-11)

The Lord *Varuna* gives the intelligence and memory, knowledge and good life span. The explanation corresponds to the description of the person with predominance of *Kapha* will be having good intelligence and memory and life span.

सोमस्यांशो युधां पतेऽनूना नाम वा असि । अनूनं दर्श मा कृधि प्रजया च धनेन च ॥

(Atharvaveda 7/81/4)

Camdra, we are praying you please give us wealth and children. According to *Ayurveda* classics person with *kapha prakrti*, will procure more money and children.

सोमो मा रुद्रैर्दक्षिणाया दिशः पातु तस्मिन् क्रमे तस्मिञ्छये तां पुरं

प्रैमि । सम् मा रक्षतु स मा गोपयतु तस्मा आत्मानं परि देदे स्वाहा ।

(Atharvaveda 19/17-3)

Let the lord *Soma* protect us. Nourish us. Let us surrender to him. According to *Ayurveda* *Kapha* nourishes.

इन्द्र सोमाः सुता इमे तव प्र यति सत्पते । क्षयं चन्द्रास इन्द्रवः ॥

Let the *Soma* nourishes *indra (manas)*. This rationalization correlates with, *Tarpaka kapha* nourishing the organs in the head region.

दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् । तव द्युक्षास इन्द्रवः ॥

(Atharvaveda 20/6-4,5)

Soma being in stomach liquefies the food. This explanation correlates with *Kledaka Kapha* in abdomen nourishing the food.

इन्द्र सोमाः सुता इमे तान् दधिष्व शतक्रतो । जठरे वाजिनीवसो ॥

(Atharvaveda 20/24-5)

Food is for the nourishment of *Indra (Manas)*. That nourishment is by Lord *Soma* ^[90].

Discussion

Forty *mantrās*, from 20 *Khandās* of Atharvaveda, are related to *Vāta*; 40 *mantrās* are related to *Pitta*; and 30 *mantrās* were found related to *Kapha*.

The functions of *Vāyu* and *Prāna* were found to be similar to the explanation of *Vāta* in *Ayurveda* texts; the functions of *Sūrya* and *Agni* are similar to the descriptions of *Pitta* in *Ayurveda Samhitas*; and the functions of *Soma*, *Chandra* and *Varuna* are similar to explanations of *Kapha* in *Ayurveda* texts,

प्रायोऽत एव पवनाध्युषिता

Vāta is made up of Vāyu-Pavana mahabhūta.

पित्तं वह्निर्वह्निजं वा यदस्मात्

Pitta is made up of Agni mahabhūta.

श्लेष्मा सोमः

(Aṣṭāna hṛdaya Śārīra sthāna 3/96-103) Kapha is made up of Soma.

Tridoshas	Gods
Vāta	Vāyu, Prāna
Pitta	Agni, Sūrya,
Kapha	Soma, Candra, Varuṇa

Conclusion

The explanation given for Vedic gods like-Vāyu, Praāna, Agni, Sūrya, Soma, Chandra, Varuṇa can be correlated with the concepts of Vāta, Pitta and Kapha and their functions. This emphasizes the point that Ayurveda is a part of Atharvaveda.

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