

UNDERSTANDING THE TRIDOSHA DYNAMICS IN GARBHAWASTHA: AN EVIDENCE-BASED AYURVEDIC PERSPECTIVE ON MATERNAL-FETAL HEALTH

Pragya Dwivedi^{*1}, Bandana Devi²

¹2nd Year PG Scholar, Dept. of Prasuti Tantra Evum Stree Roga, Shri Bbabu Singh Jay
Singh Ayurvedic Medical College and Hospital, Farrukhabad, U.P., India.

²Associate Professor, Dept. of Prasuti Tantra Evum Stree Roga, Shri Bbabu Singh Jay
Singh Ayurvedic Medical College and Hospital, Farrukhabad, U.P., India.

Article Received on 15 July 2026,
Article Revised on 05 August 2026,
Article Published on 16 August 2026,
<https://doi.org/10.5281/zenodo.21915492>

*Corresponding Author

Pragya Dwivedi

2nd Year PG Scholar, Dept. of Prasuti
Tantra Evum Stree Roga, Shri Bbabu
Singh Jay Singh Ayurvedic Medical
College and Hospital, Farrukhabad,
U.P., India.



How to cite this Article: Pragya Dwivedi^{*1},
Bandana Devi². (2026). Understanding The
Tridosha Dynamics In Garbhawastha: An
Evidence-Based Ayurvedic Perspective on
Maternal-Fetal Health. World Journal of
Pharmaceutical Research, 15(16), 665-674.
This work is licensed under Creative Commons
Attribution 4.0 International license.

ABSTRACT

The *Tridosha* theory forms the cornerstone of Ayurveda, describing three vital bio-energies *Vata*, *Pitta*, and *Kapha*—which, when in balance, sustain the body like a tripod, and when vitiated, cause disease. Life's journey begins in the maternal womb (*Beejanda*) and progresses toward the external world (*Brahmanda*). In *garbhini*, *samdosha* is necessary for maternal and fetal well-being. Predominant *Kapha* during early and mid-gestation ensures *garbha poshana*, *Pitta* governs *dhatuparinama* and hormonal regulation, and *Vata* control *garbha gati* and *prasava*. Imbalance produce characteristic complications: *Vata prakopa* may cause *garbha srava* and preterm delivery, *Pitta vridhhi* may lead to *garbhini chardi* and inflammatory disorders. *Kapha adhikya* may result in *sotha* or excessive weight gain. Recognizing these patterns enables the

application of *garbhiniparicharya* personalized regimens of *ahara*, *vihara*, and *aushadha* to restore balance of dosha. Integrating these classical principles with contemporary prenatal care offers a preventive, holistic approach that supports healthy pregnancy outcomes.

KEYWORDS: Tridosha, Garbhini paricharya, Pregnancy, Ayurveda, Maternal Health,

Garbha Poshan, Dosha Vitiating.

INTRODUCTION

Ayurveda, one of the world's most ancient and holistic systems of medicine, has evolved through centuries of careful observation, critical analysis, and practical application. Its principles are the result of constant research by ancient scholars, rigorous testing through varied methods, and validation by logical reasoning. This long tradition has established a body of knowledge that is not only time-tested but also relevant to contemporary health sciences.^[1] Ayurveda is more than a medical system it is a complete science of life (*Ayus* + *Veda*), encompassing all aspects of human existence from birth to death. It lays equal emphasis on the prevention of disease, the promotion of health, and the treatment of illness.

At the heart of Ayurvedic philosophy lies the *Tridosha* theory, which explains the three fundamental bio-energies: *Vata*, *Pitta*, and *Kapha*.^[2] The term *Tridosha* comes from Sanskrit —*tri* meaning “three” and *dosha* meaning “vitiating factors”. These doshas can be understood through their inherent *gunas*, which govern their functions in the body. In a state of balance, they support physiological harmony; in imbalance, they disturb normal functions and lead to disease.^[3] The entire human body is considered the abode of the *Tridosha*, and their state—whether *sama* or vitiated *vishama* — determines overall illness. They integrate the *Panchamahabhutas*, ensuring that these elements remain united and function synergistically. *Acharya Sushruta* describes health (*swasthya*) as the equilibrium of *dosha*, *dhatu*, *agni*, and *mala*.^[4] This balance forms the foundation of complete physical, mental, and spiritual well-being.

The proportions of the *Tridosha* vary among individuals, accounting for differences in *prakriti*, mental disposition, and susceptibility to disease. Life itself begins in the mother's womb (*Beejanda*) and progresses toward the outer world (*Brahmanda*), passing through various stages of growth, adaptation, and transformation. This journey from conception to birth is one of nature's most intricate and marvellous processes. Fertilization occurs in the fallopian tube, after which the *garbha* is nurtured within the protective environment of the uterus.

Garbhini Avastha holds a transformative place in a woman's life. In Ayurveda, it is described that a pregnant woman should be cared for like a vessel completely filled with

oil—requiring utmost caution, as even the slightest disturbance could harm both mother and fetus.^[5] Over a period of nine months, the mother undergoes profound physical, physiological, and psychological changes, all aimed at ensuring the optimal growth and development of the fetus. The *Tridosha* play a crucial role during this time: *Kapha* supports *garbha poshana*, *Pitta* regulates *dhatuparinama* and transformation, and *Vata* governs *garbha gati* and *prasava*.

Thus, understanding the influence of the *Tridosha* in pregnancy is essential, as it provides the basis for tailored *garbhiniparicharya* that supports both maternal and fetal health through diet, lifestyle, and therapeutic interventions.

AIM

To evaluate the significance of *Tridosha* in *Garbhini Avastha*.

OBJECTIVES

1. To study the literature related to *Tridosha* during *Garbhini Avastha*.
2. To assess the probable significance of *Tridosha* in *Garbhini Avastha*.

MATERIALS AND METHODS

For this article, information was collected from classical Ayurvedic texts and their commentaries, modern reference books, and research journals available in the institutional central library. Online databases were also searched to find additional relevant material. All the gathered information was carefully reviewed and analysed to prepare a comprehensive discussion on the topic.

Review of Literature: Concept of Tridosha

The term *Tridosha* denotes the “three vitiating factors” or “three fundamental bio-energetic principles” central to Ayurvedic understanding of health and disease. These are identified as *Vata*, *Pitta*, and *Kapha*, each constituted by specific *gunas* derived from the *Panchamahabhutas*. In a state of equilibrium, the *Tridosha* collectively sustain and regulate normal physiological functions, thereby maintaining systemic harmony.

However, when present in excess (*vridhhi*) or deficiency (*kshaya*), they disrupt this balance, impair normal bodily processes, and precipitate disease.

Functionally, *Vata* governs movement and communication, *Pitta* oversees transformation

and metabolic activity, and *Kapha* ensures stability, cohesion, and lubrication. The entire body is regarded as the abode (*ashraya*) of the *Tridosha*, whose state—balanced or imbalanced—determines the manifestation of health or pathology^[6] They are therefore recognised in Ayurveda as the primary regulators of human physiology, essential for the sustenance of life yet equally capable of initiating pathological processes when disturbed.

Vata Dosha

Vata is composed of *Akasha* and *Vayu Mahabhuta* and predominantly resides in the lower parts of the body, including the colon, thighs, ears, bones, and skin.^[7] Its *gunas* are *ruksha*, *laghu*, *sheeta*, *khara*, *sukshma*, and *chala*. Functionally, *Vata* governs all forms of movement, including nerve impulses, circulation, respiration, and elimination. When balanced, it supports vitality, creativity, and adaptability; when aggravated, it may cause disorders such as anxiety, insomnia, constipation, and degenerative changes.^[8,9]

Pitta Dosha

Pitta consists mainly of *Agni* with a minor contribution from *Jala Mahabhuta* and is situated in the middle region of the body, particularly in the small intestine, stomach, blood, sweat, and eyes.^[7] Its *gunas* are *sneha*, *tikshna*, *ushna*, *laghu*, *visra*, *sara*, and *drava*. *Pitta* is primarily responsible for digestion, metabolism, and transformation, both at physical and mental levels. Balanced *Pitta* promotes strong digestion, intellect, and a healthy complexion, whereas aggravated *Pitta* may lead to hyperacidity, inflammatory conditions, irritability, and bleeding disorders.^[8,9]

Kapha Dosha

Kapha is composed of *Jala* and *Prithvi Mahabhuta* and is located mainly in the upper parts of the body, such as the chest, throat, head, plasma, fat tissue, and joints.^[7] Its *gunas* include *snigdha*, *sheeta*, *guru*, *manda*, *slakshna*, *mrutsna*, and *sthira*. Functionally, *Kapha* ensures stability, lubrication, tissue cohesion, immunity, and emotional balance. In equilibrium, it fosters strength, patience, and endurance, but when aggravated it may cause lethargy, obesity, mucus accumulation, oedema, and respiratory congestion.^[8,9]

Significance Of Tridosha In Garbhini Avastha

In Ayurveda, *Garbhini Avastha* is regarded as a precious and delicate physiological phase

in a woman's life, requiring careful attention to maintain maternal and fetal well-being. The term *Garbhini* refers to a woman carrying a *Garbha* (fetus), and *Avastha* denotes a specific phase or stage. Conception (*garbha nirmaana*) occurs through the union of *Shukra*, *Shonita*, and *Atma* within the womb.^[11] During this period, a woman undergoes profound physical, physiological, and psychological changes over a span of nine months, aimed at supporting fetal growth and development. Ayurveda likens the expectant mother to an oil-filled vessel—any sudden disturbance may cause harm to both mother and fetus, underscoring the need for stability and protection.

The *Tridosha*—*Vata*, *Pitta*, and *Kapha*—are considered fundamental regulators of pregnancy. *Vata* governs movement, including nutrient transport, fetal positioning, and uterine contractions; when aggravated, it may cause complications such as preterm labour or malpresentation. *Pitta* oversees digestion, metabolism, and organogenesis, but excess *Pitta* can lead to *garbhini chardi*, inflammatory states, or heat-related discomfort. *Kapha* provides structural stability, lubrication, and emotional steadiness, yet its aggravation may result in oedema, excessive weight gain, or gestational diabetes.

As emphasised by *Acharya Sushruta*, pregnancy health depends on the equilibrium of *Dosha*, *Dhatu*, *Agni*, and *Mala*. Disruption in *Tridosha* balance during *Garbhini Avastha* not only affects maternal health but can also compromise fetal development, making dosha harmony a central objective of *Garbhini Paricharya*.

Physiological Role Of Vata Dosha During Garbhini Avastha

In Ayurvedic physiology, *Vata Dosha* is considered the principal regulatory force governing movement, communication, and coordination within the body. During *Garbhini Avastha*, it assumes a critical role in sustaining maternal physiology and guiding fetal development through a series of specialised functions described in classical texts.

Tantra-yantradhara refers to *Vata's* role in maintaining the integrity of body structures (*tantra*) and articulations (*yantra*), enabling the pregnant woman to withstand the physical and systemic adaptations of gestation.^[12]

Pravartaka Cheshtanam denotes its function as the initiator of all actions, including the commencement of embryonic cell division post-conception, which manifests clinically as *Sadyogruhit Garbha Lakshana* such as fatigue, heaviness in the thighs, and vaginal

quivering.^[12]

Vayur Vibhajati highlights Vata's role in facilitating cellular division and embryonic differentiation, from the *kalal* stage in the first month to the classification into three germ layers, as well as subsequent stages (*ghana*, *peshi*, *arbuda*).^[13]

As **Sarva Indriyanam Udyojaka**, Vata governs the functioning of all sensory organs, being intrinsically linked to tactile perception, and supports the sequential development of sense organs from the third month onwards, coinciding with the expression of *Chetana Dhatu* in the fourth month, a stage associated with *Douhrudini*. **Sarva Sharira Dhatu Vyuhakara** denotes its role in organising tissue elements, with complete differentiation of major and minor body parts by the seventh month, while **Sandhankara Sharirasya** ensures integration and coordination of all bodily systems.^[12]

Metabolically, Vata stimulates digestive fire (*Samiranogne Dosha Sanshoshana*) and facilitates the elimination of metabolic waste from both fetus and mother (*Kshepta Bahir Malanam*), aided by its *Sukshma* and *Chala* qualities. Its capacity as **Stulanustrotasam Bhetta** underpins the creation of both gross and subtle channels (*strotas*), and as **Karta Garbha Krutinam**, it determines the embryonic form.^[12]

The **Yogavahi** property allows Vata to express the qualities of any associated dosha, thereby modifying its functional effects.^[12] Its *Laghu* and *Chala* attributes facilitate uterine space creation and fetal growth (**Akasham Vivardhayati**).^[13] Vata also governs respiration (**Uchhvasa-Nishvasa**), with fetal breathing movements identifiable by approximately the 15th week of gestation, and its activity in **Bahusho Bhinne Yathaswam Bahvapatyata** accounts for the occurrence of multiple pregnancies through rapid early embryonic division.^[14]

Physiological Role of Pitta Dosha in *Garbhini Avastha*

Pitta Dosha, endowed with the *ushna* (heat) quality, is integral to maintaining maternal homeostasis during pregnancy. It regulates thermogenesis, with basal body temperature increasing by approximately 0.5 °C and sustaining this elevation throughout gestation.

In digestion, Pitta governs both extracellular and intracellular processes. Extracellular digestion, mediated by *Jatharagni*—which facilitates the breakdown of ingested food and the assimilation of nutrients, which are then distributed to maternal and fetal tissues.^[16]

According to *Acharya Harita*, *Jatharagni* becomes functional in the fetus by the eighth month of gestation. Intracellular digestion (*Ushma Pachati*), driven by *Pittāntargata Ushma*, enables biochemical transformation at the cellular level, serving both energy production and the removal of metabolic waste or foreign substances.^[17]

Subtypes of Pitta also contribute to pregnancy physiology. *Bhrajak Pitta*, located in the skin, determines pigmentation (*varna*). Ayurvedic texts describe improvement in fetal complexion by the sixth month, while maternal complexion may diminish—modern literature associates these changes with hormone-induced hyperpigmentation. *Aalochaka Pitta*, situated in the eyes, governs visual perception (*darshana*). Furthermore, Pitta regulates *kshudha* and thirst *trushna*, with caloric requirements increasing by approximately 250 kcal/day during pregnancy.^[14,17]

Physiological Role of Kapha Dosha in Garbhini Avastha

Kapha Dosha, composed predominantly of *jala* and *prithvi mahabhutas*, plays a crucial role in providing stability, nourishment, and structural integrity during pregnancy. As described by *Acharya Charaka*, the fetus (*garbha*) attains *sthiratva* by the fourth month of gestation, a state attributed to the *guru* quality of Kapha. This inherent stability facilitates the retention of the fetus within the womb for the full gestational period.

The *snigdha* property of Kapha contributes to increased lubrication and softness in body tissues. In modern terms, elevated androgen and progesterone levels during pregnancy stimulate sebaceous gland activity, resulting in enhanced skin oiliness. *Sandhibandha*—the maintenance and binding of joints—is sustained through the *guru*, *sthira*, and *snigdha* qualities of Kapha, while *shleshaka kapha* provides lubrication to articular surfaces.^[14]

The sensation of heaviness (*gaurava*), particularly notable in the fourth month, is another manifestation of Kapha's *guru guna*. In physiological terms, maternal weight gain during pregnancy averages 11–16 kg over the course of gestation. Furthermore, Kapha in its normal functional form is synonymous with *bala* (strength) or *ojas*—a vital essence responsible for immunity, vitality, and overall health. Classical texts describe *apara ojas* as having a volume of half an *anjali*, with unique transference between mother and fetus during the eighth month, contributing to the maintenance of fetal vitality.^[18,19]

Role of *Tridosha* in the Formation of *Prakriti*

Prakriti denotes the inherent constitutional makeup of an individual, established at the time of conception.^[20] During fetal development, the *tridosha*—*vata*, *pitta*, and *kapha* undergo a physiological intensification that is unique to the individual and remains in a stable, non-pathological state throughout life. This immutable constitutional pattern is not influenced by the temporary fluctuations of *dosha* caused by environmental or physiological factors, changing only at the terminal stage of life.

According to *Acharya Kashyapa*, by the seventh month of gestation, the fetus is endowed with all three *doshas*, marking the formation of *prakriti*.^[21] This constitution determines the individual's physiological characteristics, psychological tendencies, and predisposition to disease for the duration of life.

OBSERVATIONS

The textual references drawn from classical Ayurvedic literature, supplemented by contemporary published sources, indicate that the *tridosha*—the fundamental constitutional and functional principles of the human body—are also integral to the formation, growth, and development of progeny. *Vata*, *pitta*, and *kapha* each perform distinct yet interrelated functions in fetal development, contributing to structural formation, metabolic processes, and stability. Furthermore, Ayurvedic doctrine recognises that imbalance or vitiation of these *doshas* during intrauterine life can result in congenital anomalies. This underscores the necessity of maintaining *dosha* equilibrium throughout pregnancy to ensure optimal maternal and fetal outcomes.

DISCUSSION AND CONCLUSION

Vata functions as the *dosha* of movement, initiating and regulating multiple physiological processes, a quality that is deeply reflected in pregnancy. *Pitta* governs metabolic and enzymatic functions, particularly digestion and thermoregulation, while *Kapha* confers stability, lubrication, and cohesive growth. *Prakriti*, a unique concept in Ayurveda, refers to the inherent constitution of an individual, determined at conception by the predominance of a specific *dosha*, and remains unchanged throughout life.

During *garbhini avastha* (pregnancy), the *tridosha* collectively facilitates maternal adaptation to dynamic physiological changes while ensuring the proper nourishment and development of the *garbha* (fetus). Disturbance in any of the *doshas* can impair fetal

development, with the nature of malformation depending on the *dosha* affected. Conversely, an excessive predominance of any *dosha* may also exert harmful effects, potentially resulting in congenital deformities.

For these reasons, maintaining *dosha* balance is of paramount importance in antenatal care. Clinicians should recommend appropriate dietary regimens and lifestyle modifications to women who are pregnant or seeking conception, thereby supporting the birth of healthy, structurally normal offspring and promoting long-term societal health.

REFERENCES

1. Acharya Agnivesha, Charaka Samhita, Vimanasthana 8/37, Volume I, Vidyotini Hindi Commentary by Kashinath Pandey and Gorakhanath Chaturvedi, Chaukhambha Bharati Academy, Varanasi, Reprint, 2003; 752.
2. Acharya Agnivesha, Charaka Samhita, Sutrasthana 1/57, Volume I, Vidyotini Hindi Commentary by Kashinath Pandey and Gorakhanath Chaturvedi, Chaukhambha Bharati Academy, Varanasi, Reprint, 2003; 32.
3. Acharya Vagbhata, Astanga Hrdayam, Translated by Prof. K. R. Srikantha Murthy, Volume I, Sutra Sthana 1/20, Chowkhambha Krishnadas Academy, Varanasi, Reprint, 2019; 12.
4. Acharya Sushrut, Sushruta Samhita, edited with Sushrut Vimarshini Hindi commentary by Dr. Anant Ram Sharma Vol II, Sutrasthana 15/47, Chaukhambha Surbharati, Varanasi, Reprint, 2006; 130.
5. Acharya Agnivesha, Acharya Agnivesh, Charaka Samhita, Sharirsthana 8/22, Volume I, Vidyotini Hindi Commentary by Kashinath Pandey and Gorakhanath Chaturvedi, Chaukhambha Bharati Academy, Varanasi, Reprint, 2003; 931.
6. Acharya Vagbhata, Astanga Hrdayam, Translated by Prof. K. R. Srikantha Murthy, Volume I, Sutra Sthana 1/7, Chowkhambha Krishnadas Academy, Varanasi; Reprint 2019; 5.
7. Tripathi, R.D. (2015) *Charaka Samhita (Vidyaotini Hindi Commentary)*. Varanasi: Chaukhambha Surbharati Prakashan.
8. Dash, B. and Sharma, R.K. (2006) *Caraka Samhita: Text with English Translation and Critical Exposition based on Cakrapani Datta's Ayurveda Dipika*, Vol. I–VII. Varanasi: Chaukhambha Orientalia.
9. Sharma, R.K. and Dash, B. (2010) *Agastya Samhita*. Varanasi: Chaukhambha Sanskrit

Series Office.

10. Sharma, P.V. (2018) *Dravyaguna Vijnana* (Vol. 1–3): Varanasi: Chaukhambha Bharati Academy.
11. Acharya Agnivesha, Acharya Agnivesh, Charaka Samhita, Sharirasthana 4/5, Volume I, Vidyotini Hindi Commentary by Kashinath Pandey and Gorakhanath Chaturvedi, Chaukhambha Bharati Academy, Varanasi, Reprint, 2003; 867.
12. Acharya Agnivesha, Acharya Agnivesh, Charaka Samhita, Sutrasthana 12/8, Volume I, Vidyotini Hindi Commentary by Kashinath Pandey and Gorakhanath Chaturvedi, Chaukhambha Bharati Academy, Varanasi, Reprint, 2003; Page no. 246.
13. Acharya Sushruta, Sushruta Samhita, edited with Sushrut Vimarshini Hindi commentary by Dr. Anant Ram Sharma Vol II, Sharirsthana 5/3, Chaukhambha Surbharati, Varanasi; Reprint, 2006; 69.
14. Acharya Vagbhata, Astanga Hrdayam, Translated by Prof. K. R. Srikantha Murthy, Volume I, Sutra Sthana 11/1, Chowkhambha Krishnadas Academy, Varanasi, Reprint 2019; 154.
15. Acharya Vagbhata, Astanga Hrdayam, Translated by Prof. K. R. Srikantha Murthy, Volume I, Sharir Sthana 1/5, Chowkhambha Krishnadas Academy, Varanasi, Reprint 2019.
16. Acharya Sushruta, Sushruta Samhita, edited with Sushrut Vimarshini Hindi commentary by Dr. Anant Ram Sharma Vol I, Sutrasthana 35/27, Chaukhambha Surbharati, Varanasi; Reprint 2006; 278.
17. Acharya Hareeta. Hareeta Samhita, with Hindi Commentary by Tripathi HP, Chaukhamba Krishnadas Academy, Varanasi, 2011.
18. Acharya Agnivesha, Acharya Agnivesh, Charaka Samhita, Sutrasthana 18/51, Volume I, Vidyotini Hindi Commentary by Kashinath Pandey and Gorakhanath Chaturvedi, Chaukhambha Bharati Academy, Varanasi, Reprint 2003; 385.
19. Acharya Agnivesha, Acharya Agnivesh, Charaka Samhita, Sutrasthana 17/117, Volume I, Vidyotini Hindi Commentary by Kashinath Pandey and Gorakhanath Chaturvedi, Chaukhambha Bharati Academy, Varanasi, Reprint 2003; 366.
20. Acharya Sushruta, Sushruta Samhita, edited with Sushrut Vimarshini Hindi commentary by Dr. Anant Ram Sharma Vol II, Sharir sthana 4/63, Chaukhambha Surbharati, Varanasi; Reprint 2006; 62.
21. Acharya Jivaka, Kashyapa Samhita or Vriddhajivaka.