

CONCEPT OF DOSHA-GATI WITH SPECIAL REFERENCE TO KSHAYA-STHAN-VRUDDHI GATI

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ABSTRACT

Ayurveda is a complete science of life with its principles remains as an eternal truth. Ayurveda explicate *samadosh* as the condition of healthiness. *Tridosha* i.e. *Vata, Pitta & Kapha* referred as *Sharir dravyas*. A verbal translation of the term 'Dravya' is *Gati* –an action. Health can be summarised as *Prakrut gati* of *doshas* whereas *Vikrut gati* defines illness.

Knowledge of *doshagati* is the fundamental concept of Ayurveda. Its diagnostic & therapeutic usefulness with entirety is mentioned in Ayurvedic classics. In 'Kiyanta shirsya adhaya' Maharshi Caraka illustrated *Dvividh doshgati* i.e. *Prakrut –Vikrut gati & Trividh doshgati* i.e. *Kshaya –Sthan-Vruddhi, Urdhva-Adho-Tiryaka, Shakha-Koshtha-Marmasthisandhi*. Carakacharya enriched ayurveda with the knowledge of *doshgati*. To limit the subject I focussed on *Kshaya –Sthan-Vruddhi gati*.

Key Words: *Doshgati, dvividh & trividh gati, Kshaya –Sthan-Vruddhi gati*

INTRODUCTION

Ayurveda has expounded a principle of 'Tridosavada'. Ayurvedacarya explicate *samadosh* as the condition of healthiness. *Vata, pitta* and *kapha* are somatic *doshas* are verily the causative agents of the origin of the body. *Doshas* destroy and support (maintain) the body when they are abnormal and normal respectively. Health can be summarized as *Prakrut gati* of *doshas* whereas *Vikrut gati* defines illness.

While discussing the complex body, Ayurveda Maharshies have, keeping in mind the dominance of *Sanslesana karma* (Anabolism) of *Kapha, slesma, pitta* and *vayu* granted this order. But considering *Vikarkartutva* (Degerenerative power) of the *vata*, *vata* comes forth and hence *vayu, pitta* and *kapha*, this sequence is accepted. *Doshagati* is the fundamental concept of Ayurveda. Any thought pertaining to *Swastha-Atur* is incomplete ignoring

conceptual thinking of *doshgati*. There are so many scattered references related to *doshgati* have been seen in samhita granthas. Compilation of these scattered references is necessary.

Gati nirupana: Ayurvedacaryas mentioned the word "Gati" in different meanings at different places in samhitas.

According to Cakrapani, 'Gati' means *prakara* (type) or *avastha* (stage). The active movements of body contents i.e. *gati* proves the life present in human body. 'Shad-Padarthavada' is the fundamental *siddhanta* of *Vaiseshik darshana*. Ayurveda explicits *Shad-Padarthavada* as *Samanya, Visesa, Dravya, Guna, Karma & Samavaya*. Among these *padarthas* 'Gati' represents 'Karma'.

Gati-Vatapradhanya: Three *doshas* i.e. *Vata, pitta* and *kapha* move in all the channels of the body. Among these, *Vata dosa* creates *gati* in the living body. There

are many scattered references showing relationship between *vayu* and *gati*. According to Vagbhatacarya, *Vayu* is the most powerful constituent of the body because of the following properties it possess.¹

- 1) It is present all over the body.
- 2) It manifests its actions instantaneously.
- 3) It acts independent of other *doshas*.
- 4) It has the power to vitiate the remaining *doshas*.
- 5) It has the ability to penetrate into all the parts of the body.

Amongst the ‘*Tridoshas*’ *Gati* is seen only in *Vata dosha* and all the five types of *vata* have *gati* with slight differences. These differences are according to *disha, kala* etc, and associated with the specific nature of *karma* i.e. ‘*Svabhava*’.

Sharira-paramanus (cell) are innumerable because of their huge numbers, utter minuteness and imperceptibility. According to Chakrapani, *Vayu* is the main factor in their conjunction and disjunction but it does so associated with the specific nature of *Karma* (deeds). According to Gangadhar *vayu* is guided by *karma* as well as *svabhava*. (*Charaka sharirasthan 7/17*)

Movement, carrying sensation upwards, filling with food (ingestion), segregation and upholding characterized by these and divided into five accordingly *vayu* sustains the body. (*Sushrut sutrasthan 15/3*)

While studying the above two *sutras*, it looks obvious that *gati* has been studied on two different levels²

- 1) **Paramanu stage / Cellular stage**
- 2) **Pratyanga stage / Organic stage.**

Paramanu is also called as **Suksma** stage while *pratyanga* is also named as **Sthula** stage. According to *Bharatiya Darsana*, it is also called as **Pillupaka** and **Pitharapaka** respectively.

According to Ayurvedic basic principles each and every cell of living body contains

‘*gati*’ which means every cell basically contains all five types of *vata* in it. All five types of *Vata dosha* i.e. *Prana, Udana, Samana, Apana* and *Vyana*, all has their specific meanings. These words are self descriptive. All the words contain “*aan*” dhatu which means life or movements.

Specific *vayu* causes specific type of *gati* i.e. *urdhva, adho* and *tiryaka gati* and so they are accordingly named. *Gati* can be classified of three types according to its direction.

Each cell comprises of 3 basic constituents.

1) *Paramanu – bhitti* (cell wall) 2) *Paramanu avakasa* (cytoplasm) and 3) *Paramanu – Kendra* (nucleus). *Urdhva gati* means going away from central nucleus (centripetal) also called as ‘**Kendrapasarni gati**’. While *gati* towards the nucleus is *adho gati* or ‘**Kandranugamini gati**’. These two movements of cells are in form of ‘**Praspanda**’ which requires *Atma, Iccha, Dvesha, Manasankalpa* as causative agents. *Praspanda* forms the basic cause of movements which gradually results in *gati*. All this mechanism of *gati* is carried out with the help of five types of **Vata dosha**. All the five types of *vata dosha* has their peculiar own *gati*. *Vyana* plays an important role in providing *gati*.

Doshagati-Strotas: The word ‘*strotas*’ is derived from *Stravne dhatu* which means *nissaran* (Exudation), *nischavan* (Oozing), *pavan* (Filtration), *ativedhan* (Permeation). The synonymous given to *strotas* is *rasavahini, nadi, marg, panthan* etc. *Doshas* move in the entire body and as such grossly they have no specific passage but use all the *strotas* as the same but minutely speaking they have also their specific *strotas* as said by Susruta. Unlike Susruta, Charaka has not mentioned dysfunction between *dhamani, sira* and *strotas*.

Mind etc. pervade all the sentient body parts but not the insentient ones like hairs, nails etc. *Doshas* move even in them³.

Dosa-gati and Avarana: Maharsi Charaka described the concept of *Avarana* in *Vata-vyadhi chikitsa adhyaya*. *Avarana* is nothing but obstruction in normal pathway. Conceptual thinking of *Avarana* is incomplete without *dosha-gati*. According to Dalhana, two *vayus* of opposite direction when obstructs each others *gati*, this overlapping is called *Avarana* e.g. *Udana vayu* who has upward *gati* obstructs downward moving *prana* or *apana*. When dominant *vayu* obstructs *gati* of recessive *vayu*, it is also a kind of *Avarana*. *Avarana* is found not only in *vata vikara* but also in other *vyadhies* such as *Trushna*, *Ansa-shosh* etc. To support the validity of statements, example of '*Sthoulya*' can be illustrated. *Sthoulya* is the classic example of *Avarana* in which vitiated *Kapha* and *Meda* obstructs the normal pathways of other *dhatu*s⁵.

Doshagati- Avasthantar

Chakrapani has interpreted various conditions of *dosha* in detail such as⁶

- a) Diminution, aggravation and normalcy
- b) Upward, downward and oblique movements
- c) Located in *shakha*, *kostha* and *madhyamarga*
- d) Moving to own or other place
- e) or dependence
- f) Independence Fractional variations
- g) Location in specific *dhatu*s
- h) Similarity to time, constitution and pathological substratum etc.

Dvividh Dosh

1)Prakrut *gati*

2)Vikrut *gati*

Trividh Doshgati

1. *Kshaya-Sthan-Vruddhi*

2. *Urdhva-Adho-Tiryak*

3. *Koshtha-Shakha-Marmasthisandhi*

In "**Kiyanta sirsiya adhyaya**", Maharsi Charaka illustrated *Trividha dosagati* i.e. *Ksaya-sthana-vrdhi*, *Urdhva-adho-tiryaka* and *Sakha-kostha-Marmasthisandhi*.

Ayurveda aims at the preservation of health and it also aims at curing the ill-health. We can not determine the nature of health without acknowledging the *Doshagati*. *Svasthanavastha* and *Rogavastha* is nothing but a mirror conceptual reflection of *Doshagati*.

Kshaya Sthan Vruddhi Gati

Ayurveda explicate "*samadosh*" as the condition of healthiness. Whereas imbalanced condition or disturbed equilibrium of these body constituents is a disease. Its diagnostic and therapeutic usefulness with entirety is mentioned in Ayurvedic classics.

Sthan

Sthanam swaman avasthanam (Chakrapani) The *samy*a or the balance condition or norm or homeostasis is termed as '**Sthana**' or '**Samata**'. Yogindranath Sen further explains that the *dosha* in normal stage and position does not cause any disorders. It does so if moves to other places or is obstructed in its way.

Ayurvedacarya mentioned the term '**Sthana**' on the basis of reading of measurements related to the properties and actions of *dosha*, *dhatu* and *malas* as well as their quantitative and figurative normality. Further subdivisions of *Paratva* (severe or hyper condition) and *Avaratva* (milder or hypocondition) and *Madhya* (ordinary or average condition) are based on the increase or decrease of these substances. The whole *Vimansthana* is meant to stress the importance of measurements and values. *Pramana* or *Parimana* is always expressed in figures and their fractions or multiples.

Vaishyamm ch dvidha-vruddhi: kshaya bheda(Arundatta)

A) Vruddhirup vaishyam

1).Avikarkarini dosa-vrdhhi avastha

1. Age, Kal, Diet

Vata is predominant in old age, in the afternoon, late night and at the end of digestion of food. *Pitta* is predominant in the middle age, midday, mid night and during middle period of digestion. *Kapha* is predominant in early age, in the forenoon, in the early part of the night and the early period of digestion⁷.

2. Dosa-vruddhi and Physiology (Avasthapak)⁸

During digestion, food undergoes three *Avasthapaka* – *Madhura*, *Amla* and *Katu*. The food composed of six *rasas* immediately after it is ingested undergoes the stages of '*Prapak*' (preliminary digestion).

Firstly, due to predominance of sweetness *kapha* of frothy character arises. Thereafter during the process of digestion when the food is half burnt and descending from the stomach due to predominance of acidity *pitta* comes forth freely. Lastly when it reaches the large intestines, it is absorbed by fire and gets converted into a solid mass, *vayu* is formed due to predominance of pungency.

3. Shadrasa-Dosha vruddhi kshaya

Katu, *tikta*, *kasaya* cause *vruddhi* of *vata*, *amla*, *lavana* and *katu* cause increase of *pitta* and *swadu*, *amla* and *lavana* cause increase of *kapha*.

1. Vikarkarini vruddhi:

2. Sarvatobhavenvruddhi

e.g. *Prameha*, *Kustha*

3. Anshanshbhaven vruddhi

E.g. In *raktapitta-vruddhi* of *pittasya dravaguna*, In *Jwara-ushnaguna vruddhi* of *pitta*,

Kampa-chalaguna vruddhi of *vata* etc.

B) Kshayarupa vaishyam

Doshakshaya only get their normal features diminished but they are not able to produce disorders because *doshas* if aggravated while moving on vitiate *dushyas* thus produce disorders like fever etc. This can not be done by them in diminution because they are themselves in bad position⁹.

In '*Kiyanta sirsiya adhyaya*' while discussing the *kshaya-sthan-vruddhi* of *pitta*, Chakrapani raises the question as to how *pitta* in normal state cause burning sensation and *vayus* alone can not cause it. This is resolved by the answer that *pitta* when goes to other places it accounts to aggravation and as such appearance of abnormal symptoms is justified. Other says that the *dosha* even in normal state causes disorder if combined with defective *dosha* as blood is vitiated by such *dosha*.

Gangadhara further discusses as to how the normal *pitta* causes disorders as burning sensation etc. He says that if one of the three *dosha* is aggravated and the second one diminished either of them draws the third one which is in normal state and displacing it causes disorders. This does not occur in conditions when two or the three *doshas* are aggravated or in normal stage. Displacement of *dosha* essentially is not aggravation but diminution in its normal site and that is why elimination in such condition is not prescribed but the displaced *dosha* is brought back to its normal position by pacifying measures. Thus displacement is not separate from aggravation and diminution.

Importance of Kshaya-sthana-vrdhhi gati Samanyam vruddhikaranam, rhashetu visheshsch|

Charaka gives this applied definition - "*Samanya* invariably causes increase while *Vishesha* causes decrease in all substances." *Samanya* and *Vishesha* exert their effects in state of health as well as disease. For instance, the hot substance

will increase the heating effect of summer while the cold one will decrease it. Similarly in disease condition, the hot substances will increase the ailment in *paithika* disorder while the cold one will pacify the same. According to Chakrapani *samanya* causes increase but it is not the only cause of increase.

Importance of the knowledge of 'Kshaya-sthan-vruddhi' gati, be explained with the revision of the example of 'Jvara'. In therapeutics of *Jvara* (fever), caused by dual or aggravated *doshas*, one should prescribe the proper drugs considering their comparative predominance or equality. The *sannipataja* fever should be treated by increasing the diminished *doshas*, decreasing the aggravated ones and keeping the condition of the location of *kapha* (*amasaya*) in view.¹⁰

All object of the knowledge of therapeutics fall under two categories only "kshaya" and "vruddhi". Correct nature of the diseases and the next as regards the proper line of treatment, can not be formulated without acknowledging the *kshaya-vruddhi gati*. *Vruddha dosha* are primarily seen in *anurupa* then they introduce into *gambhir dhatus* which becomes stable and descriptive, so the knowledge of this *gati* is very important.

When ever we talk of *Vruddhi* or *Kshaya*, we conceive that some amount is added to or taken away, from the material existing in normal conditions or in fixed amount which we call as "equilibrium" in the body constituents. What should be the original amount and what is the range of norm and what amount in rise or fall should be consider as abnormal is a problem. So, it becomes necessary that we should first know the normal values or real figures of measurements (*prakrita parimana* or *pramana*) of *doshas*, *dhatus* and *malas* in health in different age-groups and

then observe for abnormal rise and fall in different diseased conditions.

While discussing the core mechanism of pathogenesis, Acharya Susruta explored '*Sadkriyakala*' which can be spelled out as accumulation, aggravation, spread, localization, manifestation and classification. Amongst these progressive stages, first three clarifies *Doshavastha*. Whereas remaining stages confirms *vyadhiavastha*. Upto *prasaravastha*, the treatment runs according to *doshavishesha*. If vaidya have knowledge of *ksaya-sthana-vruddhi gati*, he can arrest the development of *vyadhi*. But once *sthan sanshraya* occurs, it is difficult to revert. According to Gangadhara, *Urdhva*, *Adho* and *Tiryaka gati* is mainly related to *Vruddhi avastha* of *dosas*. All these *gatis* of *doshas* are related to both healthy and unhealthy condition.

CONCLUSION

Maharshi Charaka explicitly mentioned *Trividh doshgati* i.e. *Kshaya – Sthan-Vruddhi*, *Urdhva-Adho-Tiryaka*, *Shakha-Koshtha-Marmasthisandhi* and *Dvividh doshgati* i.e. *Prakrut- Vikrut gati* in '*Kiyantashisasiya adhaya*'. All *gati* narrated here are pointed specifically with different aspects and are related to each other. *Urdhva-Adho-Tiryaka gati* is reciprocal of *Vruddhi gati*. *Tiryaka gati* is similar to *Shakha-Koshtha Gati*. *Vaishyam* or imbalance is defined as *Vruddhi* and *Kshaya*. The *Samya* or balance condition is termed as *Sthan*. *Kshaya – Sthan-Vruddhi gati* is related to both healthy and unhealthy conditions. *Samanya Vishesh siddhant*, *Shadkriyakal* can not be understand without the knowledge *Kshaya – Sthan-Vruddhi gati*.

Charakacharya enriched Ayurveda with the knowledge of *doshgati*. Its diagnostic and therapeutic usefulness with entirety is mentioned in Ayurvedic classics.

Health can be summarized as *prakrut gati* of *doshas* and *vikrut gati* defines illness. We can not determine the nature of health without accounting *doshgati*. The proper knowledge of *doshgati* helps us to modify the daily & seasonal regimen.

Diagnosis and treatment of any disease can not be complete without considering *doshagati*. So knowledge of *doshagati* is very important in present era and in practice also. There are so many referances of *doshgati* which are scattered in *Samhita granthas*. Collection of all these referances under one caption is convenient for knowledge of *doshgati*.

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Source of support: Nil
Conflict of interest: None De-