

## CONCEPT OF GATAVATA FROM AYURVEDIC PERSPECTIVE-A REVIEW ARTICLE

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### ABSTRACT

**Background:**The centralized concept of *Ayurvedic* medicine is the theory that health exists when there is a balance in *tridosha*.*Doshas* are considered as the backbone of the *Ayurvedic* physiology and pathology as well. *Vata dosha* is considered as the most important and significant among all three doshas in *Ayurveda*. It is distributed all over the body,regulating physiological activity.It is an invisible force or energy formed by the combination of *akash & vayu*.*Vataja* disorders are chronic and difficult for cure.*Gata vata* comes under the category of *vataja vyadhi* where vata being located in a particular *sthana* gets vitiated and later causes specific *lakshanas* pertaining to the *sthana*.

**Aim & Objective:** A sincere attempt has been made to collectively look through the concept of *gata vata* from various perspectives of different authors and bring it to a common ground.

**Interpretation & Conclusion:**By occupying the channels caused by the depletion of tissues and producing increased functioning in the channels so occupied leads to the aggravation of *vata* and this in turn leads to the specific type of *Gata vata*.Hence the treatment followed should be as per the *sthana* and specific symptoms.

**Keywords:** *Doshic* balance,invisible force,*gata vata*,*vatajavyadhi*.

### INTRODUCTION

Basic principles of *Ayurveda* are based on *tridosha* theory.*Vata*,*pitta* & *Kapha* are the 3 components of *tridosha* which are responsible for all physiological processes as well as pathological changes in the body. Among the three,*vata* is considered to be of utmost importance as the other two are dependent on it for their functioning.*Vata* involvement should be done both in normal healthy individual as well as in diseased condition.Predominance of *vata* in healthy individual results in predominance of *vatika* attributes in physical, physiological and psychological characteristic. Concept of

*vata* is a great menace of mankind, as classics state that the main property of *vata* i.e. *Gati* or movement and the *chala guna* are very important.In the chapter of *nanatmaja vataja vyadhi* 80 types of diseases has been described, amongst which in most of the diseases the *gati or chalatwa guna of vata* is involved. If *vata* is vitiated,then it can result into disease manifestation.*Vata* due to various *aaharaja*,*viharaja*,*karmaja* and *manasika hetu* gets vitiated in the *shareera*.This vitiated *vata* moves and localizes in a specific *sthana* leading to depletion in the normal

functioning of that *sthana*. This is understood as *gata vata*.

*Gata*- situated in or gone to any state or condition or fallen into.

Under pathological condition doshas behave in different patterns with regard to their spread, direction of spreading & area of localization & manifestation.

### Aim&objective

To Compile & commemorate the reference of *gata vata*(*Definition, Bheda, Lakshana+Chikitsa*) mentioned in all classical texts and bring it under the same roof.

### Gata vata—A brief description

The *Brhatrayee* and *Acharya yogaratnakar* have thoroughly elaborated on *gata vata* in the classical texts. They can be understood under two headings i.e. *Ashayagata vata*(including *amashaya, pakwashaya & panchendriya*) and *Dhatugata vata*(*Saptadhatu*). Beginning from the *bheda*(types), to exhibiting of *lakshana*& finally *chikitsa* each author has expressed the individual views with complete clarity & objectivity. The present article brings the view point and understanding of various authors

regarding this single subject called *gatavata* on the same platter.

The revelation of the *bheda* (types) of the *gata vata* can be understood under two headings i.e. *Dhatugata & Ashrayagata type*. The *dhatugata* types elaborated as per *brhatrayee* are-- *Raktagata, Mamsagata, Medagata, Asthigata, Majjagata, Shukragata*. *Rasagata vata* has not been mentioned by the *Brhatrayee*. All the *Saptadhatugata* is mentioned only by *Acharya Yogaratnakara*. *Acharya Caraka* mentions 17 types, *Sushruta* 13 types, *vagbhatta* 15 types & *yogaratnakara* 16 types. Only *Acharya Caraka & vagbhatta* mention *garbhagata vata* and *marmagata vata chikitsa*. *Acharya Caraka* has mentioned *gudagata & pakwashayagata* separately but *Acharya Sushruta & Vagbhatta* considers *pakwashayagata & guda gata* same. *Acharya Sushruta and Vagbhatta* do not mention *koshtagata vata* unlike *Acharya caraka & yogaratnakara*. The table no.1 displays the different types of *gata vata* mentioned by various authors.

**TABLE No.1 Showng the Bhedas(types) of gata vata.**

NO.	<i>Acharya Charaka</i>	<i>Acharya Sushruta</i>	<i>Acharya Vagabhatta</i>
1	<i>Koshthagata vata</i>	<i>Amashyagata vata</i>	<i>Amashyagata vata</i>
2	<i>Sarvangagata vata</i>	<i>Pakwashayagata</i>	<i>Pakwashayagata vata</i>
3	<i>Gudagata vata</i>	<i>Twakagata vata</i>	<i>Indriyagata/shrotra, twak</i>
4	<i>Amashyagata vata</i>	<i>Raktagata vata</i>	<i>Raktagata, Mamsagata</i>
5	<i>Pakwashayagata vata</i>	<i>Mamsagata vata</i>	<i>Medagata vata</i>
6	<i>Indriyagata vata</i>	<i>Medagata vata</i>	<i>Majjagata vata</i>
7	<i>Twakagata vata</i>	<i>Majjagata vata</i>	<i>Asthigata vata</i>
8	<i>Raktagata vata</i>	<i>Asthigata vata</i>	<i>Shukragata vata</i>
9	<i>Mamsagata vata</i>	<i>Shukragata vata</i>	<i>Snayugata vata</i>
10	<i>Medagata vata</i>	<i>Snayugata vata</i>	<i>Siragata vata</i>
11	<i>Majjagata vata</i>	<i>Siragata vata</i>	<i>Sarvangagata vata</i>
12	<i>Asthigata vata</i>	<i>Sarvangagata vata</i>	<i>Sandhigata vata</i>
13	<i>Shukragata &amp; garbhagata</i>	<i>Sandhigata vata</i>	<i>Garbhagata vata</i>

14	<i>Snayugata,Siragata &amp; Sandhigata vata</i>		<i>Marmagata vata</i>
15	<i>Marmagata vata</i>		

Moving further towards the understanding of the subject, each author elaborates on the *lakshana* of each *bheda* (type) of *gata vata* distinctively. All with the non-parallelism in perceiving the idea of location followed by vitiation of *vata* in a particular *sthana* is unmatched. Due to peculiarity of cause and location *vayu* produces specific signs & symptoms for instance in the case of *koshtagata vata*...when the *vayu* located in the *koshta* gets vitiated it causes *mala mootra nigrahana*, *bradhana* (hernia), *hrdroga* (

*cardiac disorder*), *gulma*, *arsha* and *parshava shola*. This is understood as *koshgata vata*. Similarly in *Sarvangavata*, when *vata* is vitiated generally all over the body there are quivering (trembling) and breaking pain in limbs and joints which are extremely painful. Similarly the table no. 2 displays the specific *lakshana* of various types of *gata vata* with respect to the *sthana*.

**Table no. 2 Showing the lakshana of various types of gata vata:**

<b>Bheda</b>	<b>Lakshana</b>
<b>Gudagata vata</b>	<i>Avarodha of mala mootra &amp; apanavayu shoola, Adhmana, Ashmari, Meha roga Vedana in jangha, uruhapradesha, trikapradesha, hridaya, prushta bhaga &amp; Shopha</i>
<b>Amashayagata vata</b>	<i>Vedana in Hridaya, nabhi pradesha, parshava and udara. Trshna, Udgara, Kasa, visuchika Shoshana of kantha bhaga and mukha bhaga Shwasa roga.</i>
<b>Pakwashayagata vata</b>	<i>Antrakujana, Udara Shoola, Atopa, Mutrakrchra Difficulty in passing Mala &amp; Mootra Anaha, Vedana in trikapradesha.</i>
<b>Shrota Gata Vata</b>	<i>Shrotendriya Nashana takes place which ultimately leads to Badhiryata</i>
<b>Tvakgata vata</b>	<i>tvak becomes ruksha, sphutitha, suptha, krsha &amp; krshna varna associated with ragata (piercing type of pain), tamravarna and parvaruka (vedana in various joints).</i>
<b>Rasagata vata</b>	<i>Ashraddha (disinterest in observed in various activities like intake of food, doing ones own routine work etc.) Gauravam, Alasya, jvara</i>
<b>Raktagata vata</b>	<i>Santapa and teevraruja in sarvashareera Varna vivaranata, Dourbalyata, Aruchi, Arumshi in the shareera (acne in the body), Vishtambha (anna stambhata)</i>
<b>Mamsa gata &amp; Medagata vata</b>	<i>Gauravam, Atyartha toda, Danda mushti hatam peeda (severe piercing pain as if beaten with sticks/fist), Saruk (distress), Atyartha Shrama (Excessive exhaustion)</i>

<b>Majjagata &amp; Asthi-gata vata</b>	<i>Asthibheda, Parvabheda, Sandhishoola, Mamsakshaya, Balakshaya, Anidra, Santata vedana</i>
<b>Shukragata vata</b>	<i>Sheeghra/ bandha shukra pravrutti, Sheeghra garbha dharana/garbhavikruthi Various abnormalities in shukra and garbha</i>
<b>Snayugata vata</b>	<i>Bahyaama, Antrayaama, Khalli, Kubjata, Sarvangavata, Ekangavata.</i>
<b>Siragata vata</b>	<i>Manda peeda, Shotha, Shareera shoshana &amp; Spandana , Sira kunchana and sira poorana</i>
<b>Sandhigata vata</b>	<i>Vatapoorna, Druthisparsha, Shotha (swelling), Pain in extention and contraction</i>
<b>Garbhagata vata</b>	<i>Shushka garbha due to bala of kupita vata</i>

The specific signs and symptoms of each type have been distinguished by various authors. Certain justification regarding the same are reviewed. Like in the case of *Gudagata vata* Acharya Sushruta & Acharya Vagbhata have explained the same *lakshana*. Infact the *Gudagata & Pakwashaya gata vata* are considered the same by both. In *Indriyagata vata*, when the vitiated *vayu* gets located in the *indriya pradesha* (karna/nasa/netra/tvak /jihwa) it leads to the disability in the normal functioning of that particular *indriya*.

Also Acharya Charaka has directly explained *raktagata* and not *rasagata vata lakshana*. Acharya Yogaratnakara explains the *Rasagata vata lakshana* as

In *mamsa & medagata vata* along with *majja and asthi gata vata*

Both Acharya Caraka & Yogaratnakara opine the same.

Acharya Caraka has not separately explained the *garbhagata vata* but *Cakrapani* explains *garbhagata vata*.

Yogaratnakara also mentions *utpatti of Bahyaama, Antrayaama, Khalli, Kubja roga* in the case of *siragata vata* unlike Acharya Caraka. Also Yogaratnakara explains both *snayugata* and *sandhigata lakshana* as same.

### **Chikitsa of gatavata vyadhi**

The table no. 3 & table no.4 display the *chikitsa* of various types of *gata vata* as per different authors respectively.

Table no. 3 Showing the *chikitsa* of *gata-vata vyadhi*—(Acharya Caraka)

<b>Sthana</b>	<b>Chikitsa</b>
<b>Koshtagata</b>	<i>Kshara, agnideepana, amlarasa sevana</i>
<b>Gudasthita</b>	<i>Udavarta chikitsa</i>
<b>Amashayasthita</b>	<i>Shodana chikitsa, vamana, virechana, doshahara dravya, shaddharana yoga, ushnaudakaukta</i>
<b>Pakwashayasthita</b>	<i>Snehavirechana, basti, lavayukta avaleha</i>
<b>Sarvangagata</b>	<i>Tailabhyanga, basti (anuvasana, niruha)</i>
<b>Vastigata</b>	<i>Basti, avapidana, basti shodhana</i>
<b>Shirogata</b>	<i>Vataja shiroroga chikitsa</i>
<b>Tvakgata</b>	<i>Sweda, abhyanga, avagahana</i>
<b>Raktagata</b>	<i>Sheetapradeha, virechana, raktamokshana</i>

<b>Mamasa&amp; Meda</b>	<i>Virechana,niruha basti,shaman chikitsa</i>
<b>Asthi &amp; Majja</b>	<i>Vatahara tailaabhyanga,vatanashaka taila+grta(abhyantara prayoga)</i>
<b>shukragata</b>	<i>Harshana,balya +shukrasya annapana sevana</i>
<b>snayugata</b>	<i>Snehana,swedana, upanaha</i>
<b>siragata</b>	<i>Snehana,swedana, raktamokshana</i>
<b>Sandhigata</b>	<i>Snehana,swedana, lepa,agnikarma</i>

**Table no. 4 Showing the Gatavata vyadhi chikitsa as per various other authors**

<b>Sthana</b>	<b>Sushruta</b>	<b>Vagbhatta</b>	<b>Yogaraj- nagar</b>	<b>Chakradatta</b>
<b>Vasti</b>	<i>Basti Shodhana</i>	-	<i>Basti Shodhana, Dugdha (Koshta gatavata)</i>	<i>Basti Shodhana</i>
<b>Gudasthitha</b>	-	-	<i>Erandatai- la+ Dasha- moola kwatha pana</i>	-
<b>Amashayas- thitha</b>	<i>Vamana, Shaddharana yoga</i>	<i>Vamana, Shaddharana yoga</i>	<i>Vamana, Shaddharana yo- ga+Lavana, ushnodaka</i>	<i>Snehapa- na,Vamana, Shaddharana yoga</i>
<b>Pakwashaya stitha</b>	<i>Snehana, virechana, shodhana bas- ti,lavanottaraprash</i>	-	<i>Snehana, virechana, shodhana basti, lavanottara- prash</i>	<i>virechana, shodhana basti, lavanottara- prash</i>
<b>Ekanga</b>	<i>Raktamokshana</i>	-	-	-
<b>Sarvanga- gata</b>	<i>Basti,Rakta mokshana, abhyanga, swedana, avagahana</i>	-	-	-
<b>Shirogata</b>	<i>Shirobas- ti,raktamokshana</i>	<i>Shirobasti, dhoomapana, karnapoorna</i>	-	<i>Vatikashiro- ro- ga chikitsa</i>
<b>Koshtagata</b>	-	<i>Kshara choorna prayo- ga</i>	-	-

<b><i>Tvakgata</i></b>	<i>Snehana, abhyanga, upanaha, mardan, raktamokshana</i>	<i>Snehana, abhyanga, virehana</i>	<i>Snehana, abhyanga, upanaha, mardana, raktamokshana</i>	<i>Raktamokshana</i>
<b><i>Raktagata</i></b>	<i>Snehana, abhyanga, upanaha, mardana, Raktamokshana</i>	<i>Sheeta pradhana lepa, virechana, raktamokshana</i>	<i>Snehana, abhyanga, upanaha mardana, raktamokshana</i>	<i>Raktamokshana</i>
<b><i>Mamasa &amp; Meda</i></b>	<i>Snehana, abhyanga, upanaha, mardan raktamokshana</i>	<i>Virechana, niruha, vatahamaka chikitsa</i>	<i>Virechana, niruha, shamana</i>	<i>Raktamokshana</i>
<b><i>Asthi &amp; Majja</i></b>	<i>Darana, achooshana</i>	<i>Aushadhasiddha snehaprayoga</i>	<i>Snehana, snehapana</i>	-
<b><i>shukragata</i></b>	<i>Vajikaranokta, shukradosha chikitsa</i>	<i>Bala, shukravardhakachikitsa</i>	<i>Shukradosh chikitsa</i>	-
<b><i>snayugata</i></b>	-	<i>Snehana, dahana, upanaha sweda</i>	-	-
<b><i>siragata</i></b>	<i>Snehana, abhyanga, upanaha, mardan Raktamokshana, alepana</i>	-	-	-
<b><i>Sandhigata</i></b>	<i>Snehana, abhyanga, alepan upanaha, mardan Raktamokshana</i>	-	<i>Mardana, snehana</i>	<i>Sneha, upanaha, agnikarma, bandhana, unmardana</i>

*Shaddhara* yoga consists of *citra-ka, patha, indrayava, katuka, ativisha & abhaya* administered with *ushnodaka*. Besides the *chikitsa* mentioned the table no. 3 & 4 there are few other points to be bring to notice. Like *garbhagata vata chikitsa* as per *Acharya caraka, Cakradatta & Vagbhata* are mentioned as same i.e. utilization of the

combination of *sita, Gambharai & Yashtimadhu ksheera*. Likewise for *Raktagata vata Balaguduchyadi taila* has been specified in the *Tailaprakarana adhyaya* of *Sahstayogam*. *Gandharvaharitaki choorna* (similar to the *Gomutra Haritaki*) has been indicated therapeutically for *Twakgata & Sandhigata vata*.

## DISCUSSION

*Vata* the doer of all the actions is the base for the support system in the human body on which the other *doshas* i.e. *pitta* and *kapha* are dependent for their actions and functions. Undoubtedly, due to the *gati & chala guna of Vata* the manifestation of *gata vata* can be understood.

Consideration of *gudagata & pakwashaya-gata* same by *acharya sushruta & acharya vagbhata* can be understood as they anatomically consider both the same unlike *Acharya charaka* who opines both separately.

## CONCLUSION

By occupying the channels caused by the depletion of tissues and producing increased functioning in the channels so occupied leads to the aggravation of *vata* and this in turn leads to the specific type of *Gata vata*.

This has to be dealt with the specified *chikitsa* taking both the *dosha (vata) & sthana* in to consideration.

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