



DOSHAGATI WITH APPLICATION OF PRASANGATANTRAYUKTI

Dr.Siddareddi B Haranal¹

¹IInd Year Post Graduate Scholar,
Sri DharmasthalaManjunatheshwara College
of Ayurveda and Hospital,
Hassan, Karnataka-573201,
India

Dr.Shrinath M Vaidya²

²Professor,
Sri DharmasthalaManjunatheshwara College
of Ayurveda and Hospital,
Hassan, Karnataka-573201,
India

ABSTRACT

Gati or movement is mainly caused by Dosha. Pitta and Kaphadosha takes the help of Vata dosha for their movement, when these Doshas becomes morbid by consuming Apathyaahara and Vihara, moves to different part of body and leads for manifestation of diseases. Doshagati are the different kinds of movements of Dosha. They may or may not be able to produce a disease, Knowledge of Doshagati is the fundamental concept of Ayurveda. Its diagnostic & therapeutic usefulness are completely mentioned in Ayurvedic classics and this can be understood by PrasangaTantrayukti.

KEYWORDS: *Gati, Dosha, Doshagati, Ayurveda, PrasangaTantrayukti*

INTRODUCTION

Ayurveda as expounded a principle *Tridoshavada*, Vata-Pitta-Kapha are somatic *Doshas*, *Doshas* are moving in entire body, when they stop at a place then they manifest *Vikara*, they are responsible for the destruction and support of the body when they are abnormal and normal respectively. Health can be summarized as *Prakritagati* of the *Dosha* and whereas *Vikrutagati* defines illness. *Doshagati* is fundamental concept of Ayurveda, In the present paper an attempt is being made to understand *Doshagati* with application of *PrasangaTantrayukti*.

Dosha: *Dosha* means which vitiate the other substances after getting themselves vitiated.^[1]

PrasangaTantrayukti: The ending of explanation of primary monograph in one chapter leading to the start of the secondary premise explained in another chapter and thereby providing the conclusion for the primary monograph is due to the adaptation of *PrasangaTantrayukti*.^[2] For example – In *Vedotpatti* chapter of *Shushrutasamhita*, *Purusha* (living organism) is the sum total of the *Mahabhutas* (or the five primary elements such as earth, water, fire, air and ether) and the *Atma* (the soul), that medical treatment made of *Purusha*. And he is the subject matter of every action and it has repeated in the chapter of *Bhootavidhya* that the *Purusha* is the

combination of all the five *Mahabhutas* and the *Atma* and *Purusha* is the subject matter of all sort of medical treatment.

It also applies to a situation where in, when the essence of topic is repeated in different words at different places.

DoshaGati: *Charakacharya* has conferred various states (*Avasthaagati*) of *Dosha* they are: Decrease, normalcy and increase, other three courses of *Doshas* are upward, downward and oblique or transverse movement. Yet another set of three state of *doshas* are by their movement to *Koshta* (thoracoabdominalcavity), *Shaka* (*Tvak* and other *Dhatu* except *Rasa*) and vital organs, bones and joints.^[3]

MATERIALS AND METHODS

Classical texts were reviewed to get the knowledge about *Doshagati* with application of *PrasangaTantrayukti*. Materials were explored through available texts, published articles and authentic websites. The collected materials were critically analysed and conclusion was drawn.



DISCUSSION

LAKSHANA- 1 WITH USE OF PRASANGA TANTRAYUKTI

1. *Vata-Pitta-Kapha* are moving all-over the body if it is *Aprakupita* in *Shareera* (normal in body) leads to *Shubhparinama* (good results), such as *Bala-varnaprasadana* (gives strength and colour) and if are *Prakupita* (morbid) then are considered as *Vikaras* because of *Ashubhaphala* (ill results).^[4]
2. Disease manifest at the place where the aggravated *Dosha* circulating all over the body, become obstructed due to abnormality in the *Srotas* (Channels of the body)^[5]
3. Vital parts of the body are protected from aggravated *Vata*, this aggravated *Vata* is responsible for aggravation of *Pitta*, *Kapha* and both gets alleviated and this work of these *Pitta* and *Kapha* depends upon *Vata*. *Vata* is treated by the *Vasti*, *Vasti* considered as the safeguard of vital organs.^[6]
4. Some of the major *Srotas* include those carrying *Prana* or vital breath, *Anna* or food, *Rasa* or plasma, *Mamsa* or muscle, *Meda* or adipose, *Asthi* or bone, *Majja* or marrow, *Shukra* or reproductive element, *Mutra* or urine, *Purisha* or faeces and *Sweda* or sweat. As regards *Vata-Pitta-Kapha*, they are capable to move all over the body and all the *Srotas* serving as their passages.^[7]
5. The *Vata-Pitta-Kapha* always circulate through all the body channels, the *Vata* owing to its subtle characteristics its really impeller of other two. When *Vata* is provoked, it propels the other two *Doshas* and dislodge them here and there causing various disease.^[8]

LAKSHANA- 2 WITH USE OF PRASANGA TANTRAYUKTI

1. *Doshas* are *Paramanuroopi* (*Dosha* are minute in nature)

Minutest units in to which all organs of the body are divided are known as *Paramanu* and they can't be counted because – they are extremely numerous (*Atibahutwata*), they are extremely subtle (*Atisaukshmat*) and they are beyond the sensory perception (*Atiindriyatwat*). *Vayu* because of its specific nature of fast action is associated with these *Paramanus* and is responsible for their union and disjunction.^[9]

2. Channels of *Dosha*

Specific varieties of the channels of the circulation in the human body are the same in number as the structural entities in the human body, ceases either to maintain the continuity or to undergo diminution in the absence of the respective channels of circulation.

Channels of circulation carry the *Dhatus* undergoing transformation to their destination.^[10]

3. Manifestation of morbidity by *Dosha*

Vyanavayu, which by nature stimulate the process of circulation, always causes the circulation of *Rasadhatu* all-over the body simultaneously and continuously. *Rasadhatu* during the process of circulation, get stucked due to vitiation of the channels of circulation, at the site of morbidity diseases will manifest.

As the rains are caused by the clouds in the sky, similarly *Doshas* get vitiated in that particular spots, that is where they get stuck due to vitiation of channels of circulations, to cause the morbidity in the body.^[11]

4. *Dosha* are *Swatantra* or *Aswatantra* (*Dosha* are independant or dependant)^[12]

Examples- 1) Vitiated *Vata* provokes either *Kapha* or *Pitta* or both of them and along with them obstruct the channels of circulation to cause pain in the organ of heart, umbilicus, flanks and urinary bladder. If not eliminated through the downward path because of obstruction, it remains confined to *Pakwashaya*, *Pittashaya* or *Kaphashaya* either independently (*Swatantra*) or in association with other *Doshas* (*Paratantra*) it becomes palpable for its round shape for which it is called as *Gulma*.^[13]

2) *Vayu* gets aggravated because of intake of unctuous food, exertion, suppression of natural urges, *Udavarta* (upward movement *Vata* in the abdomen) and emaciation. This aggravated *Vata*, while passing through sides of abdomen, cardiac region, urinary bladder and anus, suppress the power of digestion and stimulates *Kapha*. This *Kapha* arrest the movement of *Vayu*, as result of which the latter gets located between the skin and muscle tissue of abdomen and causes swelling of abdomen.^[14]

SO DOSHALAKSHANA ARE OF 4 TYPES

- *Sarva-Shareera-Chara* (pervades entire body)
- *Paramanuroopi* (minute in nature)
- *Na upaghata-manyata* (will not get disintegrated)
- *Deha-utpatti- hetu* (cause for manifestation or support of body)

FROM DOSHA – MANIFESTATION OF VYADHI / VIKARA WITH USE OF PRASANGA TANTRAYUKTI,

1. *Tridoshas* are the cause for the origin of the body, in normal state spread in the lower, middle and upper part respectively. The body is supported by *Tridosha*. These when abnormal become the causes of destruction.^[15]
2. The *Lakshana*, *Karma* and *Nirukti* of *Vatadidosha*, which is responsible for the



manifestation of *Vraja* is being explained.^[16]

3. *Vikara* is *Vishamata* of *Dhatu*, here *Dhatu* refers to *Dosha*, *Rasadidhatus* and *Malas*. *Vikara* refers to *Vishamata* of *Dhatu* (derangement of tissues) and *Samya* is *Samata* of *Dhatu* (normalcy of tissues). In *Vyavahara* (practise) *Vishamata* of the *Dhatu* is *Aswasthya-hetu* (cause of disease).^[17]
4. *Dehadhatu* refers to *Dhatu*, *Dosha* and *Mala*. The one which are *Virodhi* (opposite) to these *Dosha*, *Dhatu* and *Mala* is considered as *Viruddha* (opposite). It hampers the functions of *Rasadidhatus*.^[18]
5. After listening the properties of *Vata*, in *Vatakalakaleeyaadhya* of *Charaka Sutra sthana Kumarsirabharadwaja* spoke, substances having a similar *Guna* (quality), *Prabhava* (action) as that of *Vata*, repeated practice of such will lead to vitiation of *Dhatu*.^[19]

KUPITADOSHA WITH USE OF PRASANGA TANTRAYUKTI

Here *Kupita* means both *Vridhdhi* and *Kshaya*, due to *Vikruti* only there will be a *Vatadi-Prakopa*.^[20]

- *Jwara* which is caused by the affliction of passion, grief, fear, anger, and evil spirits including germs is called *Abhishangaja-jwara*. *Vata* get aggravated by passion, while *Pitta* get aggravated by anger and all three *Doshas* are afflicted by *Bhootas* (evil spirits).^[21]
- Abnormalities of *Jatharagni* (digestive power) leads to the morbid accumulation of the *Mala* (*Dosha* and bodily waste) and in turn it tends to cause multiple diseases, and particularly *Udararoga*.^[22]
- *Svatantrarogas* (independent or primary diseases) - Have their own specific causes, comforting methods and clearly manifest features.
- *Paratantrarogas* (secondary or associated diseases) - Which do not have their own specific cause.

Similarly, *Doshas* also remain independently or depending on other *Doshas* and accordingly varying presentations are seen in each disease. Such a fact should be understood by observation with presence of mind.^[23]

CONCLUSION

Dosha are moving all over the body, when they will stop their disease manifests. There is no specific site so that's why four *Karyas* are told for *Dosha* and they are 1. *Sarva-Shareera-Chara*

(pervades entire body), 2. *Paramanuroopi* (minute in nature), 3. *Na upaghata-manyata* (will not get disintegrated), 4. *Deha-utpatti- hetu* (cause for manifestation or support of body). So, these all are considered as *Gati* of *Dosha* based on *PrasangaTantrayukti*.

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