DOSHAGATI WITH APPLICATION OF PRASANGATANTRAYUKTI

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ABSTRACT
Gati or movement is mainly caused by Dosha. Pitta and Kaphadoshas take the help of Vatadosha for their movement, when these Doshas become morbid by consuming Apathyaahara and Vihara, move 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 PrasangaTantrayuki.

KEYWORDS: Gati, Dosha, Doshagati, Ayurveda, PrasangaTantrayuki

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 their manifests 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 PrasangaTantrayuki.

Dosa: Dosa means which vitiate the other substances after getting themselves vitiated.[1]

PrasangaTantrayuki: 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 PrasangaTantrayuki.[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 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.

DosaGati: Charakacharya has conferred various states (Avasthagati) of Dosa they are: Decrease, normalcy and increase, other three courses of Dhosas are upward, downward and oblique or transverse movement. Yet another set of three state of doshas are by their movement to Kostha (thoracoabdominalcavity), Shaka (Tvak and other Dhatus 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 PrasangaTantrayuki. 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 TANTRYUKTI

1. Vata-Pitta-Kapha are moving all-over the body if it is Aprakupita in Shareera (normal in body) leads to Shubhparinamana (good results), such as Bala-varnaprasadana (gives strength and colour) and if are Prakupita (morbid) then they are considered as Vikaras because of Ashubhaphata (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 alleviates 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, Rasā or plasma, Mansa or muscle, Meda or adipose, Asthi or bone, Majja or marrow, Shukra or reproductive element, Mutra or urine, Purisha or feaces 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 TANTRYUKTI

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 (Aitisaukshmat) and they are beyond the sensory perception (Atindriyayatwat). 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 Doshas

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 independent 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 (Paratana) it becomes palpable for its round shape for which it is called as Gulna.[13]

2) Vayu gets aggravated because of intake of unctuous food, excertation, 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-uptatti- hetu (cause for manifestation or support of body)

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

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 Niruki of Vatadidosha, which is responsible for the
manifestation of Vrata is being explained.\[16\]

3. Vikara is Vishamata of Dhatu, here Dhatu refers to Doshas, Rasadhidhatus 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, Dosa and Mala. The one which are Viruddhi (opposite) to these Doshas, Dhatu and Mala is considered as Viruddha (opposite). It hampers the functions of Rasadhidhatus.\[18\]

5. After listening the properties of Vata, in Vatakalakaleeyaadhaya of Charaka Sutra sthanaKumarsirabhabradwaja spoke, substances having a similar Gun\(\text{a}\) (quality), Prabhava (action) as that of Vata, repeated practice of such will lead to vitiation of Dhatu.\[19\]

KUPITADOSHA WITH USE OF PRASANGA TANRAYUKTI

Here Kupita means both Vridhband Kshaya, due to Vikriti only there will be a Vatadi-Prokopa.\[20\]

- Jwara which is caused by the afflicition of passion, grief, fear, anger, and evil spirits including germs is called Abhishangajawa. 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 (Dosa 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 Doshas and they are 1. Sarva-Shareera-Chara (pervades entire body), 2. Paramanuroop (minute in nature), 3. Na upaghata-manyata (will not get disintegrated), 4. Deha-uptatti-hetu (cause for manifestation or support of body). So, these all are considered as Gati of Dosa based on PrasangaTanrayukti.

REFERENCES


