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A Conceptual Study on *Dosha Gati*

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ABSTRACT

Gati or movement is mainly caused by *vata dosha*. *Pitta dosha* and *kapha dosha* takes the help of *vata dosha* for its movement as said by *Acharaya Sharangdhara (Sh.pu.5/25)*. When these *doshas* get vitiated by intake of *apathya aahar vihar*, moves to different part of body and manifest disease. *Doshas* also travel in different parts of the body without getting vitiated for normal physiological function of the body, and this type of *dosha gati* is called *PRAKRIT DOSHA GATI*. *VAKRIT DOSHA GATI* causes illness. *Acharya Charak* has mentioned different type of *dosha gati* in *KIYANTAHSRISHIYA* chapter of *sutra sthan*.

KEYWORDS

Dosha Gati, Vata Dosha, Prakrit Dosha Gati, Vakrit Dosha Gati



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INTRODUCTION

Acharya Sushrut has mentioned in *sutra Sthan* about doshas that as the moon the sun and the air constantly maintains the world by their function of emission, absorption, and movement similarly *pitta kapha* and *vayu* you also support the body¹.

These *doshas* in their normal state maintains the health and when these *doshas* due to various reasons gets vitiated they causes ill effect and make the person diseased. *Doshas* if aggravated show their symptoms according to their strength, if diminished give up their normal character and if normal, perform their function properly².

AIMS AND OBJECTIVES

The main aim of this article is to study different type of *Dosha Gati* especially *DoshaGati* in *Marmasthan* and *Shakasthan*.

CONTENT-

The content of this article is extracted from various *Ayurvedic* textbooks and classical *samhitas*.

DISCUSSION

The word *Gati* means movement. So *Dosha Gati* means movement of *doshas* in entire body. It is a condition characterized by variation in the site of *doshas* depending on

the unequilibrium and equilibrium state of the *doshas*. Equilibrium state means *doshas* are present in there on site and performing normal function. Unequilibrium state is a condition which develops due to hypo or hyper state of *doshas*³.

Different type of *Dosha Gati*-

Acharya charak in *sutrasthana* Chapter 17 *KIYANTAH-SIRSHIYA* has mentioned different type of *Dosha Gati*⁴ -

1. *KASHYA*, *STHAN*, *VRIDHI* (*DIMINUTION*, *NORMALCY*, *AGGRAVATION*)
2. *URDHAVA*, *ADHAH*, *TIRYAKA* (*UPWARD*, *DOWNWARD*, *OBLIQUE*)
3. *KOSHITA*, *SHAKHA*, *MARMASTHANSANDHI* (*GASTO-INTESTINAL TRACK*, *DHATU*, *AND VITAL ORGAN*)

**NIDAN* of movement of *Dosha* from *koshta* to *Shakha*-

Following are the *nidan* (etiological factors) described for movement of *dosha* from *koshta* to *Shakha*⁵

1. Due to excessive exercise.
2. Due to Excess heat or increased warmness .
3. Due to intake of such food and activities which are not suitable for body .
4. Due to speed of *vata dosha*.

In absence of exciting cause this vitiated *doshas* at time remain in silent stage until



they are exposed to favourable time and place. This vitiated *doshas* may manifest their effect after getting suitable time and place. However strongly aggravated *doshas* do not remain in silent stage but manifest their effects immediately⁶.

**Nidan* of movement of *doshas* from *Shakha* to *kostha*-

Due to following reasons *doshas* move from *Shakha* to *koastha*⁷.

1. Due to increase of *doshas*.
2. Due to liquification of pathogenic factors.
3. Due to digestion of *doshas*.
4. Due to cleaning of *strotas* or channels.

The ideal example of *Dosha Gati* from *kostha* to *Shakha* and from *Shakha* to *kostha* is given in case of *Kamla*.

Kamla mentioned in *Charak Samhita* is of two types-

**Kosthashrit Kamla*

**Shakhashrit Kamla*

Symptoms of *kosthashrit Kamla*⁸

- Patients eye, skin, nail, face become *pitta Varna* i.e. yellow.
- Urine and stool colour changes to *rakta* and *pitta varna*.
- Whole body turns into *bhekvarna*, means like rainy frog colour.
- *Hatendriya* i.e. sense organ losses its function.

- Burning sensation, Indigestion, weakness, malaise, anorexia, thin.

Symptoms of *Shakhashrit Kamla*⁹

When *Doshas* gets more vitiated it moves from *Kostha* to *Shakha* and produces following symptoms

- Patients eye, urine, skin become *haridravarana* i.e. excessive yellow
- Stool colour becomes *Tillapistanibham* i.e. whitish.
- *Atoop* in stomach means tympanitis.
- Constipation, heaviness in chest region, fever.
- Weakness, anorexia.
- Suppression of power of digestion, *hikka*, *swasha*.

Why do *doshas* migrate from *kostha* to *Shakha*???

In person suffering from *Kamla doshas* gets vitiated due to various reasons and due to these reasons it moves from *kostha* to *shakha*. These reasons are-

*Kostha to Shakha*¹⁰

- excessive use of dry diet like *chana*, *matar*, etc.
- *sheetdravya* like cold drink, ice cream.
- *Madhurdravya* like sweets, chocolate etc
- suppression of natural urges like *mala*, *mutra*.

Due to following above reasons *vata dosha* gets aggravated along with *kaphadoshas*. This causes displacement of *pitta dosha*



from its *kostha* to *Shakha* . *Kapha dosha* causes *margavarodha* of *pitta dosha* . So due to this *Margavarodha pitta dosha* is blocked in *Shakha* and is not available in *kostha* for coloring of *Mala* which ultimately turns *TILLAPISTANIBHAM*. *Chikitsa Sutra* for *Kamla* is *virechana*. But *virechana* is applicable only when *pitta dosha* is available in *kostha* . So *pitta dosha* should be brought back to *kostha* so that it should be expelled out of body through *virechana*.

So for bringing *pitta* back in *kostha* following measures should be applied ; they are¹¹

- *Kapha* reducing agent should be used .
- *Madhu*, *Pippali* , *sunthi* , are used .
- *Matulungswaras* , *kulthi* , *muli* , is used .
- Peacock, *tittar*, cock meat are good to apply.

By practicing this *pitta* gets alleviated and *margavarodha* which is caused by *kapha doshas* is cleared, and as a result *pitta* is brought back to *kostha* .

CONCLUSION

Dosha Gati which means movement of *dosha* is mainly caused by *vatadosha*. The knowledge of *Dosha Gati* is important for diagnosis and management of disease. Many diseases are treated on the basis of *dosha gati* or *Rog marg* . Therapy is given

opposite to its *Gati* . A good practitioner should have knowledge about *dosha Gati* and its therapeutic importance.



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