

## CLINICAL MANAGEMENT OF DOSHGATI

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**ABSTRACT**

Ayurveda is based on three factors that is Vata, Pitta, kapha responsible for regulation of all body functions and its regulation. Knowledge of Doshgati is the fundamental concept for diagnosis and therapeutics, usefulness is mentioned in Ayurvedic classics. Gati means movement and the word Doshgati implies movement of Dosha. Mahrashi Charaka illustrated Dvididha Doshgati i.e. Prakrut and Vikrut Gati and Trividha Doshgati i.e. Kshaya- Sthan- Vruddhi, Urdhva-Adho-Tiryaka, Shakha-Koshtha-Marmasthisandhi. In Prakrut state or Gati Dosha perform their normal functions and in Vikrut Gati Dosha are in hypostate or hyper state. The present study carried out with an aim to have a proper understanding of the Doshgati and its

clinical importance. To limit the subject I focused on Kshay-Sthan-Vruddhi Gati.

**KEYWORD:** Doshgati, Kshay-Sthan-Vruddhi, Lakshnas of Doshkshay and Doshvruddhi.

**INTRODUCTION**

*Ayurveda* the ancient science of Indian tradition based on the principle of *Tridoshavada*. alanced state of *Dosha*, *Dhatu*, *Mala* are the root of *Sharir* (body).<sup>[1]</sup> The state of health has been defined as the presence of equilibrium in activities of *Dosha*, *Dhatu*, *Agni*, *Mala*, calm and pleasant soul, sense organ and mind.<sup>[2]</sup> The word *Dhatu* belongs to *Tridosha* when they are in normal state and when they get imbalanced they vitiate body element, so called *Dosha*.<sup>[3]</sup> When they further afflict *Dooshya* the disease arise. *Doshgati* means movement of *Dosha*. This may or may not be able to produces diseases. Many references are indicated for *Rogpariksha* in our classes, *Doshgati* is one of them which keep great clinical importance in the diagnosis point of the view, besides prognosis and proper application of treatment measures.

## AIM AND OBJECTIVE

To evaluate *Dosha Vaishamya Lakshanas* by analyzing *Doshgati*.

## MATERIAL AND METHOD

*Ayurveda* is the science for knowledge (*Veda*) of the nature of life (*Ayu*) mainly based on the three biological humours i.e. *Vata*, *Pitta*, *Kapha* which is the constituent of all cells including sperm and ovum. In *Sushruta's* view, the life on this universe is maintained because of three opposing factors known as Sun, Moon and the Air. The sun exerts a drying effect on Earth, whereas the moon is coolant and air brings about all types of environment. In exactly similar manner, the body sustained by three opposing factors called *Vata*, *Pitta*, *Kapha*.<sup>[4]</sup>

*Dosha* that which is responsible to vitiate the other substance called, *Doshas'*. *Tridosha'* are biological humors derived from „*Panchamahabhutas'*. Balanced state of *dosha*, *Dhatu*, *Mala* leads to state of health and their imbalanced state produces diseases.<sup>[5]</sup>

*Dosha* are of two types *Sharirik* and *Mansik*. *Sharirik Dosha* are *Vata*, *Pitta*, *Kapha* and *Mansik Dosha* are *Raja* and *Tama*. In general *Dosha* means *Sharirik Dosha*.<sup>[6]</sup>

*Pitta*, *Kapha*, *Mala's*, *Dhatu's* don't have independent Movement in the body but *Vata* is *Dosha* through which it carries whomever it wants to carry e.g. just like clouds are driven by air. This movement is called *Doshgati*.<sup>[7]</sup>

*Prakrut* and *Vikrut* are the two types of the *Gati*. *Prakrut Gati* is natural and takes place according to the age, day, night, diet and *Rutu*. In this *Gati Dosha* are present in their own site and performing normal functions. *Vikrit Gati* occurs due to behaving against the rules of *Aahara- vihar*.<sup>[8]</sup> In this *Gati Dosha* are present in hypo state and hyper state.

*Chakrapani* stated that *Doshgati* nothing but different *awastha* (stages), such as *Kshaya*, *Vruddhi*.<sup>[9]</sup>

*Acharya Charaka* explain the *Trividha Gati* of *Dosha*.<sup>[10]</sup>

- *Gati* means status of *Dosha- Kshaya* (Depletion in quantity or quality) *Vruddhi* (Increases in quantity or quality) *Sthana* (normalcy)
- *Gati* means Movement of *Dosha*. *Urdhwa Gati* (Upward movement) *Adho Gati* (Downward movement) *Tiryak Gati* (Sideward and oblique)
- *Gati* means the localization of *Dosha- Shakha Gati* (localization in *shakha* or tissue)

*Koshtha Gati* (Localization in *Mahastrotasa* etc.)

*Marmasthisandhi* (localization in vital parts of the body, joints, bones of body)

*Dosha Vriddhi* and *Kshaya* are important as far as pathogenesis of disease is concerned. Diminution either in quantity or quality or action of *Dosha* Considered as *Kshaya*. The decrease *Dosha* will not be functioning active or it would not be capable enough of rendering its normal function. In other hand increase either in quantity or quality or action of *Dosha* is considered as *Vriddhi*.<sup>[11]</sup> *Sthana* refers to normal state of *Dosha* which maintains the physical and mental health.

***Sthan***- Normality of *Dosha* in their respective sites and non-manifestation of disease.

For instance *Vata* is driving force contributes to manifestation of call division, shape, movement, excretion of wastes, regulation of mind and all bodily functions etc.

*Pitta* is transforming responsible for metabolism. Energy homeostasis, thermo regulation, pigmentation, vision etc.

*Kapha* is responsible for stability of body structures, anabolism, growth, maintenance of structure etc.<sup>[12]</sup>

### **Causes of *Vriddhi* - *Kshaya* of *Dosha***

1) *Trividha Karan*-

- a) *Asatmyaindriyarthasanyoga* -Due to improper association of sensory object with respective sense organ.
- b) Effect of *Kala (Rutu)*
- c) *Dushrut Karma*.

Each of this is of three types *Hina* (Inadequate), *Mithya* (Improper), *Ati* (Excess).<sup>[13]</sup>

2) Factors causing Aggravations of *Dosha* - Aggravated by overindulgence in diet and activities. Properties similar to *Dosha* result in *Vriddhi*, while dissimilar properties result in *Kshaya*.<sup>[14]</sup>

3) Status of *Agni*.<sup>[15]</sup>

Followings are the *Lakshanas* of *Doshkshaya*-

**Vatakshtaya**<sup>[16,17]</sup>

1.	<i>Mand cheshtata</i>	Deterioration of activities	E.g. 1) In Vitamin B <sub>1</sub> deficiency-Wet beriberi (Cardiac Failure)
2.	<i>Alpavaktwam</i>	Less speech	
3.	<i>Apraharsha</i>	Lack of enthusiasm	
4.	<i>Mudhsangyata</i>	Loss of consciousness	
5.	<i>Angasya sada</i>	Feeling as if the body activities have slowed.	2) Carbohydrates deficiency shows Symptoms body weakness, loss of stamina
6.	<i>Shleshmavruddhi lakshana</i>	Features of <i>kapha Vruddhi</i>	

**Pittakshaya**<sup>[18]</sup>

1.	<i>Mand Agnita, Mand anala</i>	Weakness of digestive fire, sluggish digestion	E.g. 1) Night blindness due to Vitamin A deficiency. 2) <i>Bhrajakpitta</i> reflects good luster and when there is deterioration of <i>Bhrajakpitta</i> shows hypopigmentation in Vitiligo
2.	<i>Manda ushnata</i>	Decrease of body temperature	
3.	<i>Sheeta</i>	feeling of coldness	3) Anemia due to Iron deficiency
4.	<i>Prabhahani</i>	Lack of body luster	

**Kaphakshaya**<sup>[18,19]</sup>

1.	<i>Shlathsandhita</i>	Looseness of joints	E.g. 1) Xerophthalmia due to vitamin A deficiency
2.	<i>Rukshata</i>	Dryness of the body	
3.	<i>Antardaha</i>	burning sensation	2) Hemophilia due to deficiency of vitamin K
4.	<i>Amashayetra aashaya shunyata-</i>	feeling of emptiness in the <i>Sthana</i> of <i>kapha</i>	3) Fat deficiency leads to failure in growth and reproduction
5.	<i>Hridaydrava</i>	Palpitation	4) Marasmus due to Protein energy malnutrition
6.	<i>Trushna</i>	Excess thirst	
7.	<i>Daurbalya</i>	Weakness	

**Following are the Lakshanas of Doshvruddhi – Vatavrudhi**<sup>[20]</sup>

1.	<i>Karshnya</i>	Blackish discoloration	E.g. Rickets and Osteomalacia due to deficiency of Vitamin D
2.	<i>Karshya</i>	Emaciation	
3.	<i>Ushna kamitva</i>	Desire for hot foods and atmosphere	
4.	<i>Kamp</i>	Tremors	
5.	<i>Shakrut graham-</i>	Constipation	D
6.	<i>Bala, Nidra, indriyabhransha</i>	loss of strength, sleep, and sensory perception	
7.	<i>Pralap</i>	Delirium	
8.	<i>Deenata</i>	Helplessness	
9.	<i>Bhrama</i>	Vertigo	

**Pittavruddhi**<sup>[21]</sup>

<i>Pitvinmutranetratawak</i>	Yellow colour to stool, urine, eyes, skin	E.g. 1) Glossitis, stomatitis due to Vit B <sub>2</sub> deficiency
<i>Kshut</i>	Excess hunger	
<i>Truta</i>	Excess thirst	2) Scurvy due to Vitamin C deficiency
<i>Daah</i>	burning sensation	
<i>Alpanidrata</i>	less sleep	

**Kaphavruddhi**<sup>[22]</sup>

<i>Agnisadan</i>	depressed appetite	E.g. 1) Dry Beriberi due to vitamin B <sub>1</sub>
<i>Praseka</i>	Nausea	
<i>Aalasya</i>	lethargy	
<i>Shwaitya</i>	White discoloration	2) iodine deficiency causes goiter
<i>Shaitya</i>	Coldness	
<i>Shlathangatva</i>	looseness of joints	3) Excessive fat causes Obesity, Diabetes
<i>Shwas-Kasa</i>	Dyspnea- cough	
<i>Atinidrata</i>	Excess of sleep	

**DISCUSSION**

In daily life the *Kshay- Vruddhi gati* occurred naturally called *Prakrut gati*. If this *Vruddhi* and *Kshaya* are increased vigorously crossing its normal rhythm of proportion called *Vikrut gati*. Treatment plan fall under two categories only *Kshaya* and *Vruddhi*. *Doshgati* can be clinical assessed with the help of signs and symptoms. Nature of the disease and the line of treatment cannot be formulated without acknowledging the *Kshay- Vruddhi gati*. So comprehensive study was done on description related to different functional state of *Tridosha* and it's *lakshanas* of *Kshaya-Sthan-Vruddhi*.

**CONCLUSION**

*Charakacharya* enriched *Ayurveda* with the knowledge of *Doshgati*. *Kshaya- Sthan-Vruddhi Gati* are narrated here are pointed specifically with different aspect. Without the knowledge of *Kshaya-Sthan-Vruddhi Gati*, “*Samanya- Vishesh Siddhant*” and “*Shatkriyakal*” cannot be understood. *Prakrut Gati* defines health and *Vikrut Gati* defines illness we cannot determine the nature of health without accounting *Doshgati*. *Acharya Sushruta* has advised that an intelligent physician should have knowledge of *Doshgati* i.e. normalcy and abnormality of *Dosha*. So the knowledge of *Doshgati* is very important in present era and in practice also.

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