



RELEVANCE BETWEEN DOSHAGATI AND RITUCHARYA WITH SPECIAL REFERENCE TO BRUHATRAYS

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ABSTRACT

Ayurveda states that *Dhatusamyā* is the condition of *Swasthya*. According to the Ayurvedic concept, *Dhatu* is nothing but the constituents which are required for body building. This includes *Tridosha*, *Sapta Dhatu*, and *Mala*. *Swasthya* can be summarized as *Prakrut Gati / Swasthana* of these constituents and *Vikrut gati* may be responsible for *Vyadhi Avastha*. *Vayu* is the main factor in their conjunction and disjunction, but it does so associate with the specific nature of *Karma* (deeds) Movements of *Dosha* are hampered due to obstruction in

Srotasa or sometimes due to *Dhatukshaya*. *Avarana* is nothing but an obstruction in the normal pathway. Conceptual thinking of *Avarana* is incomplete without *Dosha-gati*. Knowledge of *Doshagati* is the fundamental concept of *Vyadhi samprapti*. *Dosha gati* is the way, mode, or manner in which the *Vyadhi* progresses. In short, the occurrence, progress, and recurrence of *Vyadhi* depend on it. As the concept of *Purushoayamlokasamitama* explains that whatever is in the environment lies inside the human body too. By this law, each *Ritu* has particular signs and characteristics due to which they put an impact on the human body. To avoid this, *Acharya* explained *Ritucharya* and two basic types of remedies *Shodhan* and *Shaman* according to *Ritu*. This concept is based on the *Gati* (movement) of *Doshas* in that particular *Ritu*, which is known as *Kalakruit Gati*. Hence, the basic attribution of treatment is to regulate the *Vayu* according to measures. But here in the *Ritucharya* concept, *Dosha* shows mainly *Kshaya Sthana Vrudhi gati*, which is based on the *Dosha Mana* as a preventive aspect. A study of *Doshagati* with reference to *Ritucharya* may help in maintaining *Dhatusamya avastha*.

Keywords: *Doshagati, Ritucharya, Kalakruit Gati, Kshaya, Sthana, Vruddhi.*

INTRODUCTION

Ayurveda deals with the prevention and cure of disease. The entire body is the abode of all the three *Doshas*, the normal or abnormal states of which are responsible for good or bad outcomes respectively. Good outcomes include growth, strength, complexion, and happiness, while the bad outcomes, manifested due to abnormal states of *Doshas*, cause various types of diseases. In Ayurveda the word *Swasthya* represents all the *Doshas* must be in equilibrium, the *Agni* must be in a balanced state and *Dhatus* and *Mala* must function normally and all the *Indriyas* and *Mana* must also be in a pleasant state. The state of equilibrium is indicated with the *Sama Avastha*; *Sama* is sometimes used for indicating the *Gati* of *Dosha*, *Dhatu*, and *Mala*. This *Gati* is due to *Vayu* because *Pitta*, *Kapha*, and *Mala* are lame. When normal *Vayu* is at its abode with unobstructed movement, is responsible for a healthy lifespan. *Gati* shows an important role in disease formation by disturbing the equilibrium in between. Disturbance in equilibrium occurs due to the effect of various factors like *Prakruti*, *Desha*, *Kala*, *Ahara*, *Nidra*, *Vyadhi*, etc, the condition of *Dosha Prokopa* is mainly explained under the concept of *Doshagati*.² Ayurveda aims at the preservation of *Dhatusamya*, and it also aims at curing the *Dhatuvaishamyan*. We cannot determine the nature of *Dhatusamya* without acknowledging the *Doshagati*. *Swastha vastha* and *Vyadhiavastha* is nothing but a mirror conceptual

reflection of *Doshagati* i.e., *Kshaya Sthan Vruddhi*.⁴ *Acharya Sushruta* explicates "Samadosha" as the condition of *Swastha*.⁵ Whereas imbalanced conditions or disturbed equilibrium of these body constituents is a *Vyadhi*. Its diagnostic and therapeutic usefulness in its entirety is mentioned in Ayurvedic classics.

OBJECTIVE

To elaborate on the role of *Doshagati* and *Ritucharya* in the establishment of *Dhatusamya*.

MATERIALS AND METHODS

Various Ayurvedic texts and information from various journals, books, etc., are taken and analyzed for this research.

A) *Gati* can be defined as *Dosha Gati* is nothing but the movement of *Doshas*. Such a movement takes place throughout life. In *Charak Samhita*, *Chakrapani* states '*Gati*'⁹ means *Prakara* (type) or *Avastha* (stage). The active movements of body constituents i.e., *Gati* proves the presence of life in the human body. *Gati* is represented by the *Karma* which is one of the *Shadkarana*¹⁰ (*shadpadartha*) of Ayurveda.

B) Importance of *Vayu* for the *gati* - Three *Doshas* i. e., *Vata*, *Pitta*, and *Kapha* move in all the *Srotasas* (pathways) of the body. "*Vagatigandhanyo*"¹¹ suggests *Gati* means the motion or *Gandhanayo* means Information. *Acharya Sushruta* stated the etymology of *Vayu*.

In the living body, *Vata Dosha* creates *Gati*. According to *Vagbhatacarya*, *Vayu*¹² is the most powerful constituent of the body because of the following properties it possesses.

- ✓ *Vibhutvaat* (It is present all over the body)
- ✓ *Aashukaritvaat* (It manifests its actions instantaneously)
- ✓ *Swatantryaat* (It acts independent of other *Doshas*)
- ✓ *Anya kopanaat* (It has the power to vitiate the remaining *Doshas*)
- ✓ *Yogavahitvat / Balatvat* (It has the ability to penetrate into all the parts of the body.)
- ✓ *Bahurogatvaat* (Number of diseases is more than the other two *Doshas*)

Gati is seen in *Vatadi Dosha* and its types. Such differences are according to *Disha*, *Kala*, *Ritu*, etc, and associated with the specific nature of *Karma* i.e., ‘*Svabhava*’. *Sharira-paramanus* (cell) are innumerable because of their huge numbers, utter minuteness, and imperceptibility. According to *Chakrapani*, *Vayu* is the main factor in their conjunction and disjunction, but it does so associate with the specific nature of *Karma* (deeds). According to *Gangadhar* *Vayu* is guided by *Karma* as well as *Svabhava*¹³. *Vayu* is the factor, the function of which is *Vikshepa* when it is deranged then performs a variety of negative developments; hence, the basic attribution of treatment is to regulate the *Vayu* according to measures. *Ashayapakarsha* is one of the unique considerations which is related to these *Trividha Gati* of *Dosha*, attributed to a thorough assessment of the disease state. The channels through which the *Doshas* movement takes place are called *Srotasa*¹⁴. The synonymous given to *Strotas* are *Rasavahini*, *Nadi*, *Marg*, *Panthan*, etc. *Doshas* move in the entire body and as they have no specific passage but use all the *Strotas* as the same, *Sushruta* says they have also their specific *Strotas*. In this, movements are hampered due to obstruction in pathways or sometimes due to *Dhatukshaya*. This condition is then considered *Nidana* of *Vyadhi*. *Avarana* is the concept described by *Acharya Charaka* in *Vatavyadhi Chikitsa Adhyaya*¹⁵. *Avarana*

is nothing but an obstruction in the normal pathway. Conceptual thinking of *Avarana* is incomplete without *Dosha-gati*. Due to *Rukshadi Guna* of *Vayu*, travel through empty channels. During this transportation, it may obstruct by other *Doshas* and responsible for disease when it gets *Kha Vaigunya*. According to *Dalhana*, if any two types of *Vata* are in opposite direction then they obstruct each other’s *Gati*, this overlapping is called *Avarana*¹⁶ e.g., *Udana Vayu* who has an upward direction obstructs downward moving *Apana*. When dominant *Vayu* obstructs the direction of recessive *Vayu*, it is also a kind of *Avarana*. *Chakrapani* has interpreted various conditions of *Dosha* in detail such as,

- ✓ *Dvididh Doshgati* 1) *Prakrut gati* 2) *Vikrut gati*
- ✓ *Trividh Doshgati* 1. *Kshaya-Sthan-Vruddhi*
- 2. *Urdhva-Adho-Tiryak*
- 3. *Koshtha-Shakha-Marmasthisandhi*¹⁷

All such *Gatis* is seen in process of disease formation. But here in the *Ritucharya* concept, *Dosha* shows mainly *Kshaya Sthana Vrudhi gati*, which is based on the *Dosha Mana* as a preventive aspect.

❖ Role of *Sthan Gati* in *Swasthya* from a *Chikitsa* point of view

Sthanam Swaman Avasthanam (*Chakrapani*). The *Samya* or the balance condition is termed as ‘*Sthana*’. *Yogindranath Sen* further explains that the *Dosha* is in a normal stage and *Swasthana* does not responsible for *Vyadhi*. but it runs the necessary functions of the body. when it gets moved to other places or is obstructed in its way may give birth to disease. *Vaishyamm ch dvidha-Vruddhi: Kshaya bhedat* (*Arundatta*). Both represent *Vikruti* / imbalance of *Doshas* as a *vyadhi avastha*.

I. *Vruddhirup Vaishyam*

1) *Avikarkarini Dosha* - *Vrdhhi Avastha* based on age, time, and diet shows, *Vata* is predominant in old age, in the afternoon, late at night, and at the end of the digestion of food. *Pitta* is predominant in the middle age, midday, midnight, and during the middle period of digestion. *Kapha* is predominant at in early age, in the forenoon, in the early part of the night, and in the early period of digestion. This *Avastha* varies accordingly showing its peculiar characteristics but

does not produce any vyadhi.

2. *Dosha-Vruddhi (Utpatti) and Avasthapak* - During digestion, food undergoes three *Avasthapaka*¹⁸ – *Madhura, Amla, and Katu*. The food is composed of six tastes, and immediately after it is ingested undergoes the stages of 'Prapak'. Firstly, due to the predominance of *Mdhura rasa i.e., Prithvi and Apa mahabhutas, kapha* of frothy character arises. Thereafter during the process of digestion when the food is half burnt and descending from the stomach due to the predominance of acidity *pitta* comes forth freely. Lastly, when it reaches the *Pakvaashaya*, it is absorbed by fire and gets converted into a solid mass, *Vayu* is formed due to the predominance of *katu rasa i.e., Agni and Vayu mahabhutas. Shadrasa*¹⁹ - *Dosha vruddhi kshaya - Katu, Tikta, Kashaya* cause *Vruddhi of Vata, Amla, Lavana and Katu* cause increase of *Pitta* and *Swadu, Amla and Lavana* cause increase of *Kapha*. Such type of *vruddhi* is based on *Ahara and Avasthapaka*. These two types of *vruddhirupa vaishamyas* are not responsible for *Vyadhi*. Because *vaishamyas* is temporary in nature.

II. *Kshayarupa Vaishyam*

Doshakshaya is the state where their normal features diminished but they are not able to produce *Vyadhi* until they are aggravated while moving on to vitiate *Dushyas*. This cannot be done by them in diminution because they are themselves not in a disease-causing position. Not only increased the level of *Dosha* but also decreases the level of *Dosha* showing their symptoms. Because *Vayu* is responsible for this

action as it transports *Dosha* from the normal place towards the diminished place. Due to this normal *Parimaan* of *Dosha* increases and symptoms are produced. Other say that the *Dosha* even in a normal state causes disorder if combined with defective *Doshas* because blood is vitiated by such *Dosha*. Such a condition can study through the burning sensation of the sole and palm that occurs in *Prameha*. *Gangadhara* further discusses as displacement of *Dosha* essentially is not aggravation but a diminution in its normal site and that is why elimination in such condition is not prescribed but the displaced *Dosha* is brought back to its normal position by pacifying measures. Thus, displacement is not separate from aggravation and diminution. By this, the study of *Doshagati* plays important role in *Swasthya* and disease formation too.

➤ *Relevance between Ritucharya and Doshagati*

Starting from *Nimesha* up to *Yuga* is the *Kalachakra*⁶. In this, *Ritu* means time or season and *Charya* means rules to be followed. The rules are wholesome to everyone in various aspects like food, water, sleep, work out, and daily routine in response to changes in a season like *Ushna, Shita, and Varsha*⁷. *Ritu* is formed due to the movement of the earth around the sun and its axis. *Gati* in nature may also represent the *Gati* inside the body and may affect the balanced condition. It is explained under the concept of *Kalakruit Gati of Dosha* below table.

Table 01:

	Chaya	Prakopa	Prashama
Vata	Grishma	Varsha	Sharada
Pitta	Varsha	Sharada	Hemanta
Kapha	Hemanta	Vasanta	Grishma

The above-mentioned *Chaya, Prakopa, Prashama Avastha*⁸ of *Dosha* according to *Ritu* is due to the *Kaalkruit Doshagati*. Hence, we can prefer *Dosha Shodhan* when *Doshas* are at their pick level i.e.,

Prakopa Avastha. In *Prakopa Avastha*, *Dosha* shows their movement towards *Mahasrotasa*, so, removal of *Dosha* would be easy. *Chaya, Kopa, and Shama of Dosha* are also indicated as *Doshagati* on the basis of *Ritu*. It is a natural effect that arises less or more

according to the individual. *Tridosha* are having their own specific *Ritu* for *Chaya*, *Kopa*, and *Sham*, but diseases form on the provocation of that particular *Dosha*. Hence treatment point of view can be designed accordingly. *Ritucharya* has the purpose of good maintenance of health and prevention of disease. The relation between the provocation of *Dosha* and *Ritu* shows *Prakrut Gati*. Because Nature has a tendency to treat accordingly first. Alteration to this may result in *Vikrut Gati*, and it is a more difficult state to treat. During the assessment of disease condition and the manifestation of treatment done according to *Dosha Gati* of that particular *Dosha*. In the preventive point of treatment, *Aacharya* indicates *Ritu Samshodhana*. Prior to *Prakopa Kala* of *Sanchita Dosha* should be removed from the body e.g., *Vayu* can be treated with *Basti Chikitsa* in *Varsha Ritu* like that. The *kapha* in *Chaya avastha* of Hemant gets liquefied due to the heat of *Vasanta ritu* and shows *prakopa avastha* and gets relief in *Grishma ritu*. *Vamana* is the one type of *shodhana* used for the elimination of exaggerated *kapha*. Elevated *pitta* can be treated by *raktamokshana upakram* in *Sharad ritu*. Through this, *Ritucharya* helps to maintain *sthana gati avastha* naturally.

Importance of study

Applied the manner of *Doshagati* to the treatment point of view, *Vagbhata* says '*Ksheena vardhayitavya, Vruddhaa Hrasayitavya, Samaashcha Paripalayitavya*²⁰. The assessment of these *Avastha* is important for measuring *Ahara, Vihara, and Aushadh* accordingly. *Kopaavstha* has two types *Chayapurvaka* and *Achayapurvaka*, for this Hemadri indicates *Shodhan* and *Shaman* types of treatment. Besides this, the Importance of *Ksaya-Sthana-Vrdhhi gati* is that "*Samanya* invariably causes increase while *Vishesha* causes a decrease in all substances." *Samanya* and *Vishesha* plays role in both *Dhatu Samya* and *Dhatu Vaishamy* condition²¹. The *Ritucharya* is considered as *Chikitsa* view while studying *Dosha* and their *Gati*.

DISCUSSION

Under the name of development and civilization, we harmed nature badly and we still doing the same. But every time nature ignores our behavior. In *Janpadodhavsaniya Adhyay* of *Charak Samhita*, four factors are responsible for *Udhvansa*; they are *Dushit Vayu, Dushita Jala, Dushita Desha*, and last *Dushit Kala*. So, the *Dosha Gati* and *Ritu* have the same relationship as it was centuries back. Once we know how to live in balance with nature most diseases get reduced to positive health. As *Ritucharya* teaches us appropriate modifications or changes in diet and behavior to suit different seasons. In *Varsha, Sharad, and Vasant Ritu* seasonal elimination of *Vata, Pitta, and Kapha Dohas* takes place to maintain the normal movement of *Dosha*. These three *Ritus* mainly show elevated *Doshagati* than others, which is helpful in the elimination of *Doshas* easily out of the body. *Ritucharya* in simple words means seasonal routine, the lifestyle, and diet that need to be followed according to the particular seasonal requirement to maintain *Doshas* in balance. During *Uttarayana*, the sun and wind are powerful which takes away the people's strength and cooling qualities of the earth. So, the *Ahara* and *Vihara* have performed accordingly. During *Dakshinayana*, the sun releases its strength, the moon is more powerful, and the earth regains its coolness through clouds, rain, and cold winds. So, the *Ahara* and *Vihara* are performed according to the need of a particular *Ritu*. The main aim of life is to attain *Moksha* which can be only possible with *Swasthya*, and it is possible by maintaining equilibrium with nature in each aspect of life. Nowadays acknowledgement of *Doshagati* according to the season has become an essential factor of treatment. *Ritucharya* is nothing but the process of maintaining *Sthana Gati* of body-building constituents which are nothing but *Doshas*.

CONCLUSION

Aacharya mentioned *Truividha Doshagati* i.e., *Kshaya- Sthana -Vridhhi, Urdhva-Adha-Triyaka, Shakha- Kostha-Marmasthisandhi, Dvididh Gati Prakrut - Vaikrut Gati*, these all pointed for different

aspects but related to each other. Its diagnostic and therapeutic usefulness can be studied with the help of *Ritucharya*. Because maintenance of *Dhatu Samya* is the ultimate motive of Ayurveda. This *Dhatu Samya* can be summarized by *Prakruit Gati* of *Dosha*; *Vikruit Gati* may cause *Dhatu Vaishamy*. The proper knowledge of this concept helps in modifying daily and seasonal therapy. Diagnosis and therapy are incomplete without considering *Doshagati* of *Dosha*. So, it can be concluded that for good health and wellbeing one must get along with nature and understand own body.

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