

**CONCEPTUAL STUDY OF ASHAYAPKARSHA GATI W.R.T. SAMPRAPTI VIVECHAN
OF RUDDHAPATHKAMALA****Dr. Deepali Amale¹ and Dr. Mrunali M. Chavan*²**Professor & H.O.D. of Rog Nidan Department¹, PG Scholar²
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Article Received on 31/12/2019

Article Revised on 21/01/2020

Article Accepted on 12/02/2020

ABSTRACT

In Ayurveda, the actual intrinsic factors for Samanyaj Vyadhi are Vata, Pitta and Kapha. These Doshas are susceptible to imbalance and vitiation. In this vitiation or imbalance Doshgati plays important and vital role. Gati means movement and the word Doshgati implies movement of Doshas. Types of doshgati are of four types, Koshtha-Shakha-Marmasthisandhi Gati, Vruddhi-Kshaya-Sthana Gati, Urdhwa-Adha-Tiryaka Gati and Ashayapkarsha gati. Here Ashayapkarsha means displacement from original place. In this, the vitiated vata dosha displaces normal pitta or kapha from its place. This displacement of pitta and kapha from its place causes various disorders due to imbalance of pitta and kapha. Kamala is Raktapradoshaj vyadhi, where Bahupittakamala and Ruddhapathkamala are its two types. In Ruddhapatha kamala Aggrevated vata along with kapha obstruct the common bile duct which carries the bile from liver to duodenum i.e Ashayapkarsha Gati. This review of literature highlights study of Ashayapkarsha Gati in Samprapti of Ruddhapathkamala.

KEYWORDS: Doshgati, Ashayapkarsha Gati, Kamala, Ruddhapathkamala.**INTRODUCTION**

According to aim of Ayurveda, knowledge of Dosha (functional forces or factors) is important. Tridosha defines the three fundamental energies or principles which govern the function of our bodies on the physical and emotional level. The three energies are known as Vata, pitta, and Kapha.^[1] In normal state, they help in the proper functioning of the body, but in abnormal state, they surely afflict the body by causing various kinds of disorders.^[2]

All the movements and activities in the body, take place due to Vata. Vata is the key force behind the physiological and pathological movement of the body elements. The disease produced at a place in the body where Pitta, Kapha are taken by Vata is same as the rain that occurs at the place where clouds are taken by the wind.^[3] When Doshas are in Pravrudhha (increased) and Kshina (decreased), symptoms of Doshas are found to be in hyper-state and hypo-state respectively which is useful in assessment.^[4]

Doshgati means movement of Dosha. Doshgati is nothing but different Awastha (states) such as Kshaya, Vruddhi (vitiated), etc. Types of Doshgati are of four types, Koshtha-Shakha-Marmasthisandhi Gati, Vruddhi-Kshaya-Sthana Gati, Urdhwa-Adha-Tiryaka Gati^[5] and

Ashayapkarsha gati. Ashayapkarsha means displacement from original place. In this, the vitiated Vata Dosha displaces normal Pitta or Kapha from its place. Knowledge of Doshgati are important for proper diagnosis and treatment.^[6] Normally Doshgati occurs two times in a day.^[7,8]

Kamala is considered a purely Paittik Vyadhi caused by Rakta Dushti due to vitiated pitta and vice-versa. Kamala is classified as Bahupitta kamala and Ruddhapatha kamala. Ruddhapathakamala is also called as Shakhshrita Kamala. Ruddhapatha Kamala is produced due to the obstruction of normal Pittavaha Strotas by Kapha and Vata, resulting in Pitta Vruddhi in Rakta dhatu.^[9]

If the Ruddhapathakamala Samprapti is studied as a Ashayapkarsha gati as vitiation of Vata and Kapha Dosha in Pitta Sthan where Pitta is Prakrut, but Lakshanas are of Pitta Dosha Prominently. Then only the Chikitsak can plan treatment accordingly.

Aim

Conceptual study of Ashayapkarsha Gati w.r.t. Samprapti Vivechan of Ruddhapathkamala.

Objectives

1. To study literature meaning of Gati, Ashayapkarshgati, Kamala Samprapti.
2. To correlate Ruddhathakamala Samprapti and Ashayapkarshgati of Dosha.

REVIEW OF LITERATURE**Concept of Dosha**

The factors which are not only capable of vitiation but also having the nature of vitiating other factors of the body are known as Dosha.

1. Vata dosha- तत्र 'वा' गतिगन्धनयोः इति धातुः। सु.सु. २१^[10]

The word Vata is derived from 'Va' dhatu which indicates Gati –any movement or Gandha –smell. So the element in the body which performs all movements is termed as Vata.

2. Pittadosha -तप सन्तापे सु.सु. २१^[10]

The word Pitta is derived from 'Tap' which is related to Santap-heat which is responsible for every form of digestion in the body.

3. Kapha dosha-श्लिष आलिङ्गने सु.सु. २१^[10]

The etymological derivation of the word Shlesama is formed from 'Shlish' which means being in close contact as in an embrace, to be in very close proximity which indicates conjugation between two cells or molecules in the body to form any structure.

Concept of Doshagati

क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः।

ऊर्ध्वं चाधश्च तिर्यक्च विज्ञेया त्रिविधाऽपरा।

त्रिविधा चापरा कोष्ठशाखामर्मास्थिसन्धिषु।

इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः।

च. सु. १७\११२,११३.^[5]

Gati means movements. So Doshagati means the movement of Dosha. Chakrapanidatta stated that Doshagati is nothing but different Awastha (states) such as Kshaya, Prakopa (vitiated), etc.^[5] Doshagati is a condition characterized by variation in the sites of Dosha depending on its equilibrium or unequilibrium state. In Equilibrium state, Doshas are present in their own site and performing normal functions whereas in unequilibrium state, Doshas are in hypo-state or hyper-state. Doshagati occurs in Roga-Marga (pathway of diseases) which includes Shakha (Sharirdhatu or body tissues excluding the Rasa Dhatu or plasma and including the Twak or skin), Koshtha (hollow organs and cavernous spaces or cavities of body) and Marma (vital organs). Dosha needs different treatment as per its site i.e. Koshthadi Sthanam (places like Koshtha). So the knowledge of signs and symptoms is important for deciding proper line of treatment.^[11]

Prakruta (Physiological) and Vikruta (Pathological) Doshagati

In Prakruta Doshagati, Doshas are in equilibrium state and are present in their own site in the body so they perform their normal functions. But when these Dosha get vitiated, Doshagati becomes Vikruta.^[12]

Vruddhi, Kshaya, and Sthana (Normal) Gati

Diminution either in quantity or quality or action of Dosha or a combined diminution is considered as Kshaya.^[13] Increase either in quantity or quality or action of Dosha or a combined diminution is considered as Vruddhi. Sthana (place) refers to normal state of Dosha which maintains the physical and mental health. Kshayadi Gati describes specific Awastha of Dosha.^[5]

Urdhwa (Upward), Adha (Downward), and Tiryaka (Oblique) Gati

Movements of vitiated Doshas in upward or downward direction to manifest disease are called as Urdhwa, Adha Gati respectively.^[5] The movement of Dosha in oblique (Koshtha to Shakha) or transverse direction is known as Tiryaka Gati.

Koshtha, Shakha, and Marmasthisandhi (Vital Organs and Joints) Gati

Whenever the vitiated Doshas travel and get lodged in any of the three loci and manifest disease then the movement responsible is termed as Koshtha, Shakha or Marmasthisandhi Gati.^[5]

Ashayapakarsha Gati

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये।

स्थानादादाय गात्रेषु यत्र यत्र विसर्पति।।

तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः।

गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च।। च.सु. १७/४७,४६.^[14]

आशयापकर्षतो यथा–

यदा स्वमानस्थितमेव दोषं स्वाशयादाकृष्य वायुः स्थानान्तरं गमयति तदा स्वमानस्थोऽपि स विकारं जनयति। मा. नि.

(सटिक) १/७.^[15]

Ashayapakarsha means displacement from original place. In this, the vitiated Vata Dosha displaces normal pitta or Kapha from its place. This displacement of pitta and Kapha from its place causes various disorders due to imbalance of pitta and Kapha. The sites of pitta and Kapha become vacant, thus producing deficiency symptoms there in. In Ashayapakarsha, it is important to note that the pitta and Kapha are normal and not vitiated. It is the vitiated. Vata that displaces normal pitta and Kapha out of their places. Generally Ashayapakarsha is initiated by vitiated Vata Dosha. Vata aggravated due to the depletion of Kapha pulls or pushes normal pitta from its normal site.

Concept of Kamala

Nirukti of Kamala- कामान लाति इति कामला।

Here Kaman means Iccha or desire and lati means to diminish. Hence kamala can be understood as a condition, which checks the desire or an individual loose interest in all aspect. Kamala has been classified as: Koshthashrita (Bahupittakamala), Shakhashrita (Ruddhpathkamala).

Rudhapata Kamala Causes and pathogenesis

Due to intake of dry, cold, heavy, sweet food items, holding the urges like urine and stools etc. leads to vitiation of Vata and Kapha. So these Vataprakopa makes the Kapha dry and thereby leading to the obstruction in Pittavahini. The other reasons for this obstruction are gall stone, any tumor in the surrounding area and worms. Due to these obstruction though the formation of pitta is normal. It will not be able to reach the intestines and the colour of stools becomes whitish. Again the obstruction in Pittavahini causes the improper movement of pitta producing the symptoms of indigestion, loss of appetite, burning sensation, thirst, debility of body.^[16]

In Shakhashrita type the pitta which has been vitiated does not reach the Koshta. So there is an underlying pathology of increased Vatadosha leading to Shakhagati of pitta along with an increased Kapha stage crating a Srotorodha. Thus not letting the normal pitta come back to Koshta. Thus Sakhaasraya kamala is a clear form of Ashayaapakarshajanya vyadhi. Form this total Samprapti

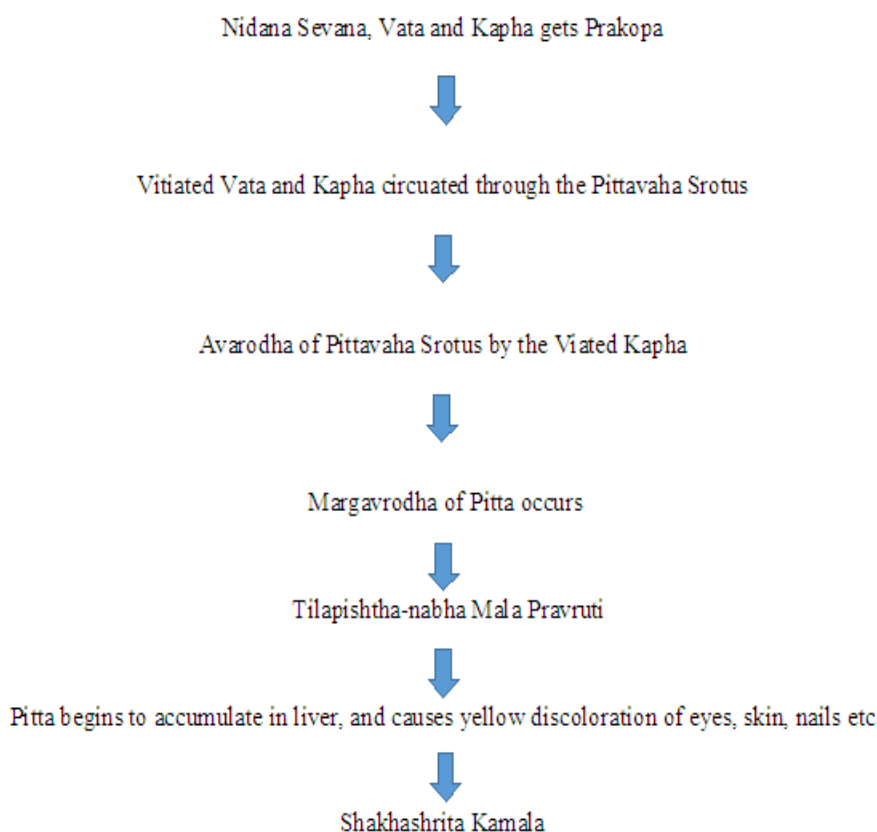
we can infer that Mala Ranjana does not occur in Sakhaasraya. Kamala due to the absence of Pitta in Koshta thus, leading to condition of "Svetavarchs" and it is a partial obstruction it certainly result in Tilapishtanibhavarchas.^[17]

Concept of Samprapti of Ruddhpathkamala (Shakhashritakamala)

तिलपिष्टनिभं यस्तु वर्चः सृजति कामली॥
 श्लेष्मणा रुद्धमार्गं तत् पित्तं कफहरैर्जयेत्॥
 रूक्षशीतगुरुस्वादुव्यायामैर्वेगनिग्रहैः॥
 कफसम्मुच्छित्तो वायुः स्थानात् पित्तं क्षिपेद्बली॥
 हारिद्रनेत्रमूत्रत्वक् श्वेतवर्चास्तदा नरः॥
 भवेत् साटोपविष्टम्भो गुरुणा हृदयेन च॥
 दौर्बल्याल्पाग्निपार्श्वार्तिहिक्काश्वासारुचिज्वरैः॥
 क्रमेणाल्पेऽनुसज्येत पित्ते शाखासमाश्रिते॥

च. चि. १६\१२४-१२८

In Shakhasrita Kamala, due to excessive intake of Shakhashrita Nidana Srotas Sangha of Pittavaha Srotas occurs. Therefore Pitta cannot reach into the Koshta through its normal pathway and the stool is not colored there due to absence of Pitta, so the patient excretes Tilpishtha (clay) colored stool. Due to obstruction of Srotas, Pitta begins to accumulate in liver, from where it is sent to the eyes, skin, nails and buccal cavity etc. for yellow discoloration of these sites.^[18]



DISCUSSION

Ayurveda is designed for healthy and long lifespan. Dosha are basic principle of Ayurveda. and Doshagati is very important principle as it plays very important role in treatment. Movement of Dosha is called Doshagati. All the movements and activities in the body, take place due to Vata. Vata is the key force behind the physiological and pathological movement of body elements. Pitta, Kapha, Malas, Dhatus are all lame. They don't have independent movement in the body. They move from one place to the other only when mobilized or motivated by Vata.

The knowledge of Ashayapkarsha will help the physician in understanding the pathological states of Doshas in a proper way to differentially diagnose the conditions and to implement comprehensive treatments. In Ruddhaphath kamala (Obstructive Jaundice) obstruction to the flow of pitta Dosha occurs due to Kaphaavruttvayu where Kapha Kshya and Vata Prakop causes their Avaratv and leading to Avarodh. This leads to Tilpishtanibham Varchas (whitish discoloration of stool). Knowledge of Doshagati is also useful in deciding the line of treatment. In treatment of Ruddhaphatha Kamala Snehan increases obstruction. So first Lekhana of Kapha is done and then Virechana is implemented.

CONCLUSION

Charakacharya enriched Ayurveda with the knowledge of Doshgati. Its diagnostic and therapeutic usefulness with entirety is mentioned in Ayurvedic classics. Health can be summarized as Prakrut Gati of Doshas and Vikrut Gati defines illness. We can not determine the nature of health without accounting Doshgati. The proper knowledge of Doshgati helps us to modify the daily & seasonal regimen. Diagnosis and treatment of any disease can not be complete without considering Ashayapkarsha Gati. So knowledge of Doshgati is very important in present era and in practice also.

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