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Conceptual study on shakha koshta gamana of dosha

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Ethical approval: Approved by the Institutional ethics committee	Abstract: <i>Dosha-gati</i> is the fundamental concept of Ayurveda. Its diagnostic & therapeutic usefulness with entirety is mentioned in Ayurvedic classics. In ‘ <i>Kiyanta Shirsiya Adhyaya</i> ’, Maharsi Charaka illustrated Trividha dosha gati i.e. <i>Kshaya-Sthana-Vridhi</i> , <i>Urdhva-Adho-Tiryaka</i> , <i>Shakha-Koshtha-Marma-asti-sandhi</i> . Charakacharya in “ <i>Vividhashitpitriyadhyaya</i> ” classically mentioned movement of Vatadi doshas and explored its relation with health as well as diseases. Charakacharya summarized <i>Shakha-Kostha gamanam</i> of dosas in five ways i.e. effect of clearance (widening) of the channels, great increase in the quantity, liquification, cooking (transformation). Charakacharya enriched ayurveda with the knowledge of <i>dosha-gati</i> . <i>Svasthanavastha</i> & <i>Rogavastha</i> is nothing but a mirror conceptual reflection of <i>Dosha-gati</i> . Keywords: <i>Dosha gati</i> , <i>Trividh gati</i> , <i>Shakha koshta gati</i>
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Introduction:

Ayurveda is a complete science of life. All principles of ayurveda

remain as an eternal truth. *Doshagati* is such a very important principal which is related to both

swasthavastha and *aturavastha*. Health can be summarised as *Prakrut gati* of *doshas* whereas *Vikrut gati* defines illness.

In '*Kiyanta shirsiya adhaya*' Maharshi Charaka mentioned *Dvividh doshgati* i.e. *Prakrut -Vikrut gati* & *Trividh doshgati* i.e. *Kshaya - Sthana-Vridhi, Urdhva-Adho- Tiryaka, Shakha-Kostha-Marma-asti-sandhi*.

Charakacharya enriched ayurveda with the knowledge of *dosha-gati*.

Tridosha - Vata, Pitta & Kapha referred as *Sharir dravyas*. A verbal translation of the term '*Dravya*' is *Gati* - an action. Health can be summarized as *Prakrit gati* of *doshas* whereas *Vikrit gati* defines illness.

Concept of *gati*

Ayurvedacharyas mentioned '*Gati*' at various places with different meanings.

गति स्त्री गम भावे क्तिन्

१) गमने २) परिणामे ३) ज्ञाने ४) प्रमाणे ५) सरणौ ६) स्थाने ७) स्वरूपे ८) विषये ९) यात्रायाम् १०) अभ्युपाये ११) नाडीव्रणे.

Ayurvedacharyas mentioned the word '*Gati*' in different meanings at different places in *samhitas*.

गति प्रकारो अवस्था वा । चक्रपाणि

एषा गति ऊर्ध्वादिगमन रूपा अवस्था । गंगाधर

गतिः चक्रमणम् । अरुणदत्त

चलनम्, गमनम्, चक्रमणम् । आयुर्वेदीय शब्दकोश

According to Chakrapani, '*Gati*' means *prakara* (type) or *avastha* (stage). The active movements of body contents i.e. *gati* proves the

life present in human body. '*Jivatma*' is the controller of all these movements in our body.

Importance of *Trividha gati*

क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः ।

उर्ध्वं चाधश्च तिर्यक् च विज्ञेया त्रिविधा परा ॥

त्रिविधा चापरा कोष्ठशाखामर्मास्थिसंधिषु ।

इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः ॥ च.सू. १७।११२, ११३ (कियन्तःशिरसीयाध्यायः)

In '*Kiyanta shirsiya adhaya*', Maharsi Charaka illustrated *Trividha dosha-gati* i.e. *Kshaya-sthana-vrudhi, Urdhva-adho-tiryaka* and *Shakha-koshtha-Marmasthisandhi*.

Ayurveda aims at the preservation of health and it also aims at curing the ill-health. We can not determine the nature of health without acknowledging the *Dosha-gati*. *Svasthavastha* and *Rogavastha* is nothing but a mirror conceptual reflection of *Doshagati*. There are so many scattered references of *doshagati* in *samhita* granthas To limit the subject I focussed on *Shakha-koshtha-Marmasthisandhi gati* of *dosha*.

कोष्ठशाखामर्मास्थिसंधिः गतिः ।

References (संदर्भ संकेत)

च.सू. ११ तिस्रैषणीयोऽध्याय - त्रयो रोगमार्गाः (शाखा, कोष्ठ, मर्मास्थिसन्धयश्च)

च.सू. १७ कियन्तःशिरसीयोऽध्याय - दोषाणां त्रिविधा गतिः (कोष्ठशाखामर्मास्थिसन्धिः)

च.सू. २८ विविधाशितपीतीयोऽध्याय - कोष्ठाश्रयाणां दोषाणां शाखागमने हेतुः, शाखाश्रयाणां दोषाणां कोष्ठगमने हेतुः ।

Concept of 'Tri-Rogamarga' is very important factor in consideration of development of the diseases. Successive stages of growth and maturity of vyadhi can not be understood without knowing Tri-rogamarga. In '(तिस्त्रैषणीयोऽध्याय)', Maharsi Charaka explicitly enumerated three particular pathways (त्रिरोगमार्गः) through which morbid causative agents penetrate the body and give rise to predisposition of vyadhi.

Conceptual thinking of Modern medicine also agreed the importance of this *siddhanta*. They too confirmed the fact that specific pathogenic routes are there for the causative factors, to pass in the body. For example bacteria of Tetanus spread through skin and developed the disease. Bacteria of Tuberculosis spread through breaths and develop vyadhi in lungs.

त्रयो रोगमार्गा इति - शाखा, मर्मास्थिसन्धयः, कोष्ठश्च।

च.सू. ११।४८ (तिस्त्रैषणीयमध्याय)

१. बाह्य रोगमार्ग

तत्र शाखा रक्तादयो धातवस्त्वक् च, स बाह्यो रोगमार्गः।

च.सू. ११।४८

अत्र शाखेति संज्ञाकरणं व्यवहारार्थं, तथा रक्तादीनां धातुनां शाखाभिधेयानां वृक्षशाखातुल्यत्वेन बाह्यत्वज्ञापनार्थम्। चक्रपाणि

त्वक्चेति त्वक्शब्देन तदाश्रयो रसोऽपि गृह्यते, साक्षात्तु रसानभिधानं हृदयस्थायिनो रसस्य शाखासंज्ञाव्यवच्छेदार्थं, तस्य हि कोष्ठग्रहणेनैव ग्रहणम्, अनेन न्यायेनं यकृत्प्लीहाश्रितं च शोणितं कोष्ठत्वेनैवाभिप्रेतमिति बोधव्यं, समानन्यायत्वात्। चक्रपाणि

शाखाश्चतस्रस्तौ। सु.शा. ५।३ (शरीरसंख्याव्याकरणं शारीरं)

शाखारक्तादयस्त्वक् च बाह्यरोगायनं हि तत्। वा.सू. १२।४४

Under external pathway of disorders 'tvak' means not only skin but also the fluid residing in the same. The reason for not reading 'rasa' explicitly is that only fluids and dhatus circulating in extremities are meant by 'shakha' and not rasa and rakta which reside in heart and liver-spleen respectively which are included in *koshtha*.

२. मध्यम रोगमार्ग

मर्माणि पुनर्बस्तिहृदयमूर्धादीनि, अस्थिसन्धयोऽस्थि संयोगास्तत्रोपनिबध्नाश्च स्नायुकण्डराः, स मध्यमो रोगमार्गः।

च.सू. ११।४८

अस्थिसंधिविवरणम्-अस्थिसंयोगा इत्यादि। तत्रेति अस्थिसन्धौ। कण्डरा इह तन्त्रे स्थूलस्नायुः। चक्रपाणि

सप्तोत्तरं मर्मशतम् अस्मिञ्छरीरे स्कन्धशाखासमाश्रितमग्निवेश। तेषामन्यतमपीडायां समधिका पीडा भवति, चेतनानिबन्धवैशेष्यात्। तत्र शाखाश्रितेभ्यो मर्मभ्यः स्कन्धाश्रितानि गरीयांसि, शाखानां तदाश्रितत्वात्, स्कन्धाश्रितेभ्योऽपि हृदयस्थिरांसि, तन्मूलत्वाच्छरीरस्य। च.सि. ९।३ (त्रिमर्मीयांसिधि)

सप्तोत्तरं मर्मशतम्। तानि मर्माणि पञ्चात्मकानि भवन्ति, तद्यथा-मांसमर्माणि, सिरामर्माणि, स्नायुमर्माणि, अस्थिमर्माणि, सन्धिमर्माणि चेति। न खलु मांससिरास्नायवस्थिसन्धिव्यतिरेकेणान्यानि मर्माणि भवन्ति यस्मान्नोपलभ्यन्ते। सु.शा. ६।३ (प्रत्येकमर्मनिर्देशं शारीरं)

शिरोहृदयबस्त्यादिमर्माण्यस्थानां च सन्धयः।

तन्निबध्नाः शिरास्नायुकण्डराद्याश्च मध्यमः।। अ.हृ. १२।४७

The head, heart, urinary bladder and such other vital spots, joint of bones, the veins, snayus sheaths, aponeurosis, big tendons constitute the *madhyama rogamarga* i.e. middle pathway.

३. आन्तर मार्ग

कोष्ठः पुनरुच्यते महास्रोतः शरीरमध्यं
महानिम्नमामपक्वाशयश्चेति पर्यायशब्दैस्तन्त्रे, स रोगमार्गः
आभ्यन्तरः॥ च.सू. ११।४८

आमस्य पक्वस्य चाशय आमपक्वाशयः। चक्रपाणि

पञ्चदश कोष्ठांगानि-तद्यथा नाभिश्च, हृदयं च, क्लोम च,
यकृच्च, प्लीहा च, वृक्कौ च, बस्तिश्च, पुरीषाधारश्च,
आमाशयश्च, पक्वाशयश्च, उत्तरगुदं च, अधरगुदं च,
क्षुद्रान्त्रं च, स्थूलान्त्रं च, वपावहनं चेति।

च.शा. ७।१० (शरीरसंख्याशारीरं)

क्लोम पिपासास्थानम्। बस्तिः मूत्राशयः। उत्तरगुदः यत्र
पुरीषमवतिष्ठते, येन तु पुरीषं निष्क्रमति तदधरगुदम्।
वपावहनं मेदःस्थानं 'तैलवर्तिका' इति ख्यातम्॥
चक्रपाणि

स्थानान्यामाग्निपक्वानां मूत्रस्य रुधिरस्य च।

हृदुण्डुकः फुफ्फुसश्च कोष्ठ इत्यभिधीयते॥ सु.चि. २।१२
(सद्योव्रणचिकित्सितं)

अन्तःकोष्ठो महास्रोत आमपक्वाशयाश्रयः। अ.ह. १२।४६

Amashaya (stomach and small intestine), *pakvashaya* (large intestine) known as *antah koshta* (internal viscera) and *mahastrotas* (big channel) constitute the *antarmarga* i.e. internal pathway.

A) दोषानाम् शाखा - कोष्ठ गमनम्।

(Movement of Dosas from Sakha to Koshtha)

वृद्धया विष्यंदनात् पाकात् स्रोतोमुखविशोधनात्।

शाखा मुक्त्वा मलाः कोष्ठं यान्ति वायोश्च निग्रहात्॥ च.सू.
२८।३३ (विविधाशितपीतीयोऽध्याय)

“*Dosha gati*” is the fundamental concept of Ayurveda. Charakacharya in “*Vividhashitpitadiyadhyaya*” classically mentioned movement of *Vatadi doshas* and explored its relation with health as well as diseases. Charakacharya summarized *Shakha-Koshtha gamanam* of doshas in

following five ways. By the effect of clearance (widening) of the channels, great increase in the quantity, liquefaction, cooking (transformation) and mitigation of *vata*, the *doshas* come into *koshtha* from the *shakhas*.

वृद्धिः -

वृद्धिः स्वप्रमाणातिरेकः। वृद्धा हि दोषाः स्वानि स्रोतांस्यपूर्य
कोष्ठं यान्ति। अरुणदत्त

विष्यन्दनात् -

विष्यन्दनादिति विलयनात्, विलीनश्च द्रवत्वादेव कोष्ठे निम्नं
याति। चक्रपाणि

विष्यन्दनं स्त्रवणम् स्रोतः। अ.ह.सू. १।७, स्त्रवणम्। सु.चि.
४।३३

पाकात् -

पाकादिति पक्वो दोषो बद्धत्वेनैव निम्नं कोष्ठं याति।
चक्रपाणि

पाकादिति पाकजनितलाघवात्, पक्वो हि दोषो लघुः सन्
कोष्ठं याति। शिवदास सेन

पाकात् - पाचनादिभिः पक्वा दोषाः क्वचिदनासज्जन्तः
कोष्ठं यान्ति। अरुणदत्त

स्रोतामुखविशोधनात् -

स्रोतोमुखविशोधनादिति अवरोधकापगमात्। चक्रपाणि

वायोश्च निग्रहात् -

वायोनिग्रहादिति क्षेप्तुर्वायोर्निग्रहात् प्राकृतं स्थानं कोष्ठं
याति। चक्रपाणि

In Astanga Hrudaya, the word ‘अभिष्यंदनात्’ is placed instead of ‘विष्यंदनात्’

अभिष्यन्दनं च नाग्नितापादितीक्ष्णोष्णादि संश्लेषादेव, अपि तु
क्षीरदध्याधभिष्यन्दिभोजनादपि। अरुणदत्त।

अभिष्यन्दनं - द्रवीभावः। आयुर्वेद रसायन

B) दोषानाम् कोष्ठ - शाखा गमनम्।

(Movement of Doshas from Koshttha to Shakha)

व्यायामादूष्णस्तैक्ष्ण्याद्धितस्यानवचारणात् ।

कोष्ठाच्छाखा मला यान्ति द्रुतत्वान्मारुतस्य च ॥ च.सू. २८।३९ (विविधाशितपीतीयोऽध्याय)

Charakacharya emphasized on following four conditions by which *doshas* migrate from *Koshtha* to *Shakha*. Four reasons are given for movement of *doshas* from *Koshtha* to *Shakha* are interpreted by *Chakrapani* as follow - *Vyayama* (physical exertion) excites, strong fire liquefies, use of unwholesome things aggravates and fast moving *vayu* pushes up the *doshas*.

व्यायाम -

तत्र व्यायामक्षोभात् कोष्ठं परित्यज्य शाखां मला यान्ति ।
चक्रपाणि

व्यायामोपजात श्रमस्योर्ध्वं प्रपन्नं पवनोव्यायामकृतक्षोभश्रमोष्मादिभिः प्रशिथिलं चलं च दोषं स्वास्पदात् च्यावयित्वा पर्याकुलं शाखादिषु क्षिपति ।
अरुणदत्त

उष्णस्तैक्ष्ण्यात् -

उष्णो वन्हेस्तीक्ष्णत्वादिलायिता दोषाः शाखां यान्ति ।
चक्रपाणि

अग्न्यातपादिसम्बन्धिन ऊष्णस्तैक्ष्ण्यात्, तीक्ष्णेन ह्यूष्णणा विलयिता दोषास्तेनैव चोष्णणा विवृतेषु स्त्रोतोमुखेषु सत्सु शाखादीनि यान्ति । अरुणदत्त

हितस्यानवचारणात् -

हितस्यानवचारणया हितसेवया तिसेवया तिमात्रवृद्धो दोषो जलापूरवद् वृद्धः स्वस्थानमाप्लाव्य स्थानान्तरं यातीति युक्तम् । चक्रपाणि

अहितेन च सेवितेन दोषाः स्वप्रमाणादतिरिच्यमानाः कोष्ठमापूर्य वार्षिका इव जलौघा निम्नोन्नतानीव शाखास्थिमर्माणि प्रपद्यन्ते । अरुणदत्त

द्रुतत्वान्मारुतस्य -

द्रुतत्वान्मारुतस्येति चलत्वाद्वायोर्वायुना क्षिप्तो यातीत्यर्थः ।
चक्रपाणि

द्रुतत्वात् - शीघ्रवाहित्वात्, मारुतस्य च, कोष्ठाच्छाखास्थिमर्माणि दोषा यान्ति । अरुणदत्त

Importance of Shakha-Koshtha-Marmasthisandhi gati.

Diseases means all types of painful and disturbing states of a *Purusha* which are caused by unwholesome contact with objects, provocative to his internal forces *Vata*, *Pitta* and *Kapha*. Ayurveda viewed *vyadhi* from different angles. Methods and means of examination may also vary accordingly to suit the nature of the disease to be investigated. *Shakha-Koshtha-Marmasthisandhi gati* should be employed to examine manifestation as a result of *hetu-etiological* factors, signs and symptoms of the disease and the means of cure that required to be administered in the *Purusha* to regain health. Our study on the concept of *Sakha-Kostha-Marmasthisandhi gati*, may be put in following description.

Dosha-gati and Sneha matra

While describing the *pradhana matra* of *Sneha*, Charakacharya stated that it should be '*Sarvamarganuserini*'

दोषानुकर्षिणी मात्रा सर्वमार्गानुसारिणी । च.सू. १३।३४ (स्नेहाध्याय)

सर्वमार्गाः, कोष्ठसन्धिर्मर्मशाखाः । चक्रपाणि

सम्प्राप्तिः ।

रुक्षशीतगुरुस्वादुव्यायामैर्वेगनिग्रहैः ।

कफसंमूर्च्छितो वायुः स्थानात् पित्तं क्षिपेद्बली ॥ च.चि. १६।१२५ (पाण्डुरोगचिकित्सितं)

In *Shakhashrita Kamala vyadhi*, due to intake of rough, cold, heavy, sweet food, excretion and suppression of natural urges *vayu* vitiated and powerful and moved with aggravated *kapha*, throws *pitta* out of its own sit.

दोषगतिः साध्यासाध्यताश्च।

Sadhyasadyata of *vyadhi* can be understood by *doshagati*. Charakacharya in '*Mahachatuspadadhyaya*' described symptomatology of *sadhy* (curable) and *asadhy* (incurable) *vyadhis*.

सुखसाध्य व्याधि लक्षण

..... गतिरेका नवत्वं च। च.सू. ९।१२

गतिरेका एको मार्ग इत्यर्थः, मार्गास्त्रयस्तिस्त्रैषणीये वक्तव्याः
शाखा मर्मास्थिसन्ध्यः कोष्ठश्च। च.सू. ११ चक्रपाणि

Charakacharya advocated the symptom 'द्विपथ' for कृच्छ्रसाध्य व्याधि

याप्य / प्रत्याख्येय व्याधि

गम्भीरं बहुधातुस्थं मर्मसन्धिसमाश्रितम्।

..... सर्वमार्गानुसारिणम्।। च.सू. १०।१९

बहिर्मार्गाश्रितं साध्यमसाध्यमुभयाश्रितम्।

विसर्प दारुण विद्यात् सुकृच्छ्रं त्वन्तराश्रयम्।। च.चि. २१।२४ (विसर्पचिकित्साध्याय)

Visarpa (erysipelas) is of three types - externally situated, internally situated and situated both ways. Its severity increases in progressive order. That situated externally is curable, that situated both ways is incurable and the one situated internally is severe and very difficult to cure. Vitiated *doshas*, those situated both ways, spread everywhere.

रक्तमार्गं निहन्त्याशु शाखासन्धिषु मारुतः।

निविश्यान्त्योन्यमासाध्यं वेदनाभिर्हरेदसून।। च.चि. २१।३५
(वातशोणितचिकित्साध्याय)

Vayu having obstructed the passage of blood, enters into the joints of extremities and covering mutually takes away life with pain.

चिकित्सा -

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम्।

त्रिसूत्रं शाश्वतं पुण्यं।। च.सू. १।२४
(दीर्घज्जीवितीयाध्यायः)

Aushadha, therapeutic agent, is third item of objective study which may be in the form of a substance in the external world. In the case of internal medicine it is used in the form of *Shamana* or *Shodhana* - where it produces unctousness or otherwise effects on body functions and tissues. On the basis of *Shakha-Koshtha-Marmasthisandhi gati*, few elementary principles of therapeutics are mentioned here.

सामदोष चिकित्सा सूत्र

सर्वदेहप्रविसृतान् सामान् दोषान् निर्हरेत्।

लीनान्धातुष्वनुत्क्लिष्टान् फलादामाद्रसानिव।।

आश्रयस्य हि नाशाय ते स्युर्दुर्निर्हरेत्त्वत्।

पाचनैर्दीपनैः स्नेहैस्तान्स्वेदैश्च परिष्कृतान्।।

शोधयेच्छोधनैः काले यथासन्नं यथाबलम्। अ.ह.सू. १३।२८, २९

Consideration of *sama-nirama avastha* is very important in the treatment of diseases. The *sama doshas* which are spread all over the body, which are lurking in the *dhatus* and which are not moving out of their places of accumulation should not be forced out. Just as

attempts at taking out the juice from an unripe fruit leads to the destruction of the place itself, so also it will be very difficult to expel them out.

प्रयोगैः क्षपयेद् वा तान् सुखं वा कोष्ठमानयेत्।

ज्ञात्वा कोष्ठप्रपन्नास्तान् यथासन्नं हरेद् बुधः॥ च.नि ८।३८,३९ (अपस्मारनिदानाध्याय)

Mitigated *doshas* with stipulated *chikitsa* are brought into the *koshtha*, after knowing the *koshtha gamanam*, *doshas* are expelled out by the nearby route. In case *Shakhasrita Kamala*, the dispersed *Pitta* is brought back to *amashaya* by prescribing *Ushna*, *Tikshna*, *katu gunas dravyas* like *Trikatu*. Then by observing signs of स्वस्थानमागते पित्ते पुरीषे पित्तरञ्जिते, knowing the reversal of *pitta* to *koshtha*, *Virechana shodhana chikitsa* is advised by Charaka.

Dosa-gati and Pancakarma

पीतवन्तं तु खल्वेनं मुहुर्तमनुकांक्षेत, तस्य तदा जानीयात् स्वेदप्रादुर्भावेण दोषं प्रविलयनमापद्यमानं, लोमहर्षेण च स्थानेभ्यः प्रचलितं, कुक्षिसमाध्मापनेन च कुक्षिमनुगतं, हल्लास्यस्त्रवणाभ्यामपिचोर्ध्वं मुखीभूतम्।

च.सू. १५।११ (उपकल्पनीयमध्यायं)

While explaining the ‘*Vamana karma*’ in ‘*Upkalpaniyadhyaya*’, Charakacharya classically pictured the *Shakha-Kostha gamanam* of *dosha*.

तान्युपस्थितदोषाणां स्नेहस्वेदोपपादनैः।

पञ्चकर्माणि कुर्वीत मात्राकालौ विचारयन्॥ च.सू. २।१५ (अपामार्गतण्डुलीयमध्यायं)

उपस्थितदोषाणामिति शाखां त्यक्त्वा कोष्ठगमनेन तथा लीनत्वपरित्यागेन प्रधानावस्थाप्राप्तदोषाणाम्। चक्रपाणि

The word ‘उपस्थितदोषाणां’ has been interpreted by Chakrapani as *doshas* that have moved from *Shakha* to *Koshtha* and have attained the state of prominence from that of submergence. Preparedness of *dosha* is the factor which necessitates *panchakarma*. This can be done even without unction and sudation as in case of fever when *kapha* is excited emesis is prescribed without unction and sudation.

शाखागत विसर्प चिकित्सा

शाखादुष्टे तु रुधिरं रक्तमेवादितो हरेत्॥६८

In case blood is affected by the *doshas* situated in *Shakhas* (periphery), blood letting should be done at first.

तथाऽन्तः सन्धिमार्गाणां दोषाणां गुदचारिणाम्।

भवेत् कदाचित् कार्याऽपि विरुद्धाभिमत क्रिया॥ च.चि ३०।३२१

Besides, sometimes even apparently contrary therapy is applied in case of *doshas* moving inside joints and located deeply.

Discussion

Ayurveda has expounded a principle of *Tridosha*. *Vata*, *Pitta* & *Kapha* are investigated as three functional elements of our body. *Swastha*, *Arogya* or *Sukha* (health) and *Atur*, *Vikar* or *Duhkha* (ill-health) are the two main conditions of ‘*Purusha*’ referred traditionally to the status of ‘*Tridosha*’. Charakacharya enriched Ayurveda with the knowledge of *dosha-gati*. Its diagnostic and therapeutic usefulness with entirety is mentioned in Ayurvedic classics.

Health can be summarized as *prakrta gati* of *doshas* and the *vikrta gati* defines illness. We can not determine the nature of health without accounting *dosha-gati*. The proper knowledge of *prakruta-vikruta gati* helps us to modify the daily & seasonal regimen intelligently & religiously to counteract the effect of the particular season. Any thought pertaining to 'swastha-atura' is incomplete ignoring conceptual thinking on 'Dosha-gati'.

Conclusion

Maharshi Charaka explicitly mentioned *Trividha dosha-gati* i.e. *Kshaya-sthana-vruddhi*, *Urdhva-adho-tiryaka*, *Shakha-koshtha-marmasthisandhi* in 'Kiyantahshirsiya adhyaya'. All *gati* narrated here are pointed specifically with different aspects and are related to both healthy and unhealthy conditions. *Urdhva*, *Adho* & *Tiryaka gati* is the reciprocal of *Vruddhi gati*. *Tiryaka gati* resembles to the *Koshtha-Shakha gati*. All *gati* reciprocating health in normal condition can be defined as *prakruta gati* whereas *Vikruta gati* evokes abnormal condition.

In *Vividha shitapitiya adhyaya*, Maharsi Charaka featured concept of *kostha-shakha-kostha gamanam* of *doshas*. Charaka estimated *Vurddhi*, *Visyandana*, *Pakadi* five conditions in which retroversion of *shakhasrita dosha* follows.

There are so many scattered references about *doshagati* in *samhita granthas*. *Shakha koshtagati* of *dosha* specifically mentioned while describing *sneha matra*, *samprapti*, *sadhyasadyata*, *panchakarma* etc. All scattered references relating *shakha koshtagati* compiled together in this article.

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