



ISSN (Online) 2249 – 6084

ISSN (Print) 2250 – 1029

Int.J.Pharm.Phytopharmacol.Res. 2013, 2(5): 384-388

(Review Article)

**Doshagati-An Ancient Approach in the Management of Disease****Gurav Santosh Kishor<sup>1</sup>, Sameeksha Sahni<sup>2</sup>, V. Gopal Krishna, G. Lavanya<sup>4</sup>, G.P. Ram Reddy<sup>5</sup>**<sup>1</sup>PG- Scholar, Dept. of Ayurveda Siddhanta, S. V. Ayurvedic College, Tirupati. India<sup>2</sup>PG- Scholar, Dept. of Rasashastra, S. V. Ayurvedic College, Tirupati., India<sup>3</sup>PG- Scholar, Dept. of Ayurveda Siddhanta, S. V. Ayurvedic College, Tirupati., India<sup>4</sup>Assistant professor in Dept. of Kayachikitsa, S. V. Ayurvedic College, Tirupati., india<sup>5</sup>Professor and H.O.D, Department of Post Graduate studies in Ayurveda Siddhanta, S. V. Ayurvedic College, Tirupati, india.**Received on:** 30/12/2013**Accepted on:** 15/04/2013**ABSTRACT**

Tridoshas are the fundamental elements responsible for movement-transformation-cohesion in the body. These are responsible for both health and disease in equilibrium and disequilibrium states respectively. Gati means movement and the word Doshagati implies movement of doshas or stage of doshas. Prakrita Doshagati represents healthy state of the individual whereas vaikrita Doshagati becomes inevitable in pathogenesis of any disease. Vaikruta Doshagati is nothing but change in the normal direction of the doshas due to any obstruction to Doshagati or stage of the doshas owing to vriddhi as seen in Shatkriya kalas. On the basis of knowledge of Doshagati different treatment principles can be employed to combat the disease successfully.

**Key Words:** Doshagati, Prakrita, Vaikrita, Avarana, Shat Kriyakala.**INTRODUCTION**

The Tridosha theory [Vata, Pitta, Kapha] of the system of Ayurveda is a scientific formula which comprehends numerous factors and functions in the human body. The physiological state maintains health while pathological state is nothing but destruction of health.<sup>1</sup> These three humours represents “Motion, Energy and Mass Complex” and perform various activities in the body.

When quantity, quality and functions of the doshas are not in optimum range or when their movements get disturbed then it is called as Pathological or Vaikrita Doshagati which itself is responsible for disease manifestation. It includes Kshaya, Vriddhi State, Deranged Gati, Shatkriyakala and Avarana.

**CONCEPT OF DOSHAGATI**

**Dosha:** The factor, which is not only capable of vitiation but also having the nature of vitiating other factors of the body, is known as dosha.<sup>2</sup>

**Gati:** It implies movement of doshas.

**Doshagati:** Acharya Chakrapani Dutta defined Doshagati as stage or type of dosha.<sup>3</sup> Doshas which are present all over the body or at there specific site or which move from there place to other places is considered as their gati.<sup>4</sup>

**Table 1:** Showing types of Doshagati<sup>5</sup>

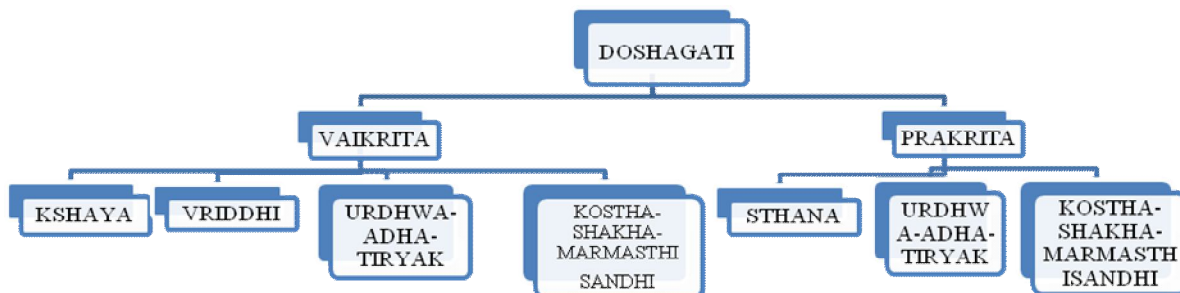
1.	Prakrita	Vaikrita	
2.	Kshaya	Sthana	Vriddhi
3.	Urdhwa	Adha	Tiryak
4.	Kostha	Shakha	Marmasthi sandhis

**Prakrita Doshagati (Physiological)**

It is responsible for the maintenance of the health. Natural imbalance in the state of doshas in last, middle, first parts of the day, age etc does not manifest any disease, and is considered as Prakrita Doshagati. In general Sthanagati is also considered as Prakrita gati of dosha.

**Sthana gati** - Sthana refers to normal stage i.e swamana avasthanam.<sup>6</sup> Doshas perform function when they are in their own place and in normal quantity which maintains the health.

Fig.1: Flow chart showing types of doshagati



### Vaikrita (Pathological) Doshagati

A substantial modification in stage [kupita avastha] of doshas or movement of doshas results in initiation of disease process which is called as pathological gati of doshas.

*Kopa* - Kupita word indicates both kshaya and vridhi stage of doshas. Vikruti in the dosha indicates kopa of doshas.<sup>7</sup>

*Kshaya* - Dosha Kshaya means decrease.<sup>8</sup> Diminution either in the quantity or quality or action of the dosha or a combined diminution of quality and action of the dosha is considered as kshaya.<sup>9</sup> Doshas in the state of diminution give up their normal signs and symptoms.<sup>10</sup> In fact in this state they are incapable to vitiate dhatus to manifest any disease like Jwara etc.

*Vridhi* - The word vridhi refers to increase<sup>11</sup> or growth. Increase either in the quantity or quality or action of the dosha or a combined increase of quality and action of the dosha is called as Vridhi gati. The vridhi doshas travels all over the body but get lodged or deposited at the site of abnormality of srotas [srota vaigunya] further leading to disease manifestation.

There are 62 different combinations of Kshaya-Sthana-Vridhi Doshagatis which are responsible for manifestation of diseases.

### Urdhwa - Adha - Tiryaka Gati

*Urdhwa - Adha Gati* - Movement of the vitiated doshas in upward or downward direction to manifest disease is called as Urdhwa-Adha gati respectively. Urdhwagati- Swasa, Urdhwaga Raktapitta; Adhogati - Atisara.

*Tiryak gati* - Tiryaggati can be defined as the movement of dosha other than in upward and downward direction and away from Kostha i.e. oblique or transverse movement of dosha. In other words the movement which drives vitiated doshas from Kostha to shakha is called as Tiryaggati of Doshas and is responsible for manifestation of disease in Bahyarogamarga. Eg. Kotha, Kustha.

*Etiology* - The nature of Tiryaggati of doshas may vary depending on etiological factors. Specific etiology is explained for the movement of doshas from Kostha to Shakha.<sup>12</sup>

*Vyayamat* - Excessive exercise leads to vitiation of vata and increase in body heat. It helps easy dislodgement of the Doshas from their places, and by the force of vitiated Vayu they are circulated all over the body.

*Usmanah taikshnyat* - In the pathological condition of agni and pitta ushna and tikshna qualities are intensified. These qualities are responsible for liquification of doshas and dilation of the channels leading to prakopa or prasara stage of Pitta and kapha doshas. Then vitiated Doshas travel from Kostha to Sakha.

*Ahitacharana* - It refers to intake of excess of unwholesome food resulting in faster vitiation of doshas resulting in increase in their quantity, filling their own srotases and these over flow like a flood.

*Drutatva marutasya* - The vitiated doshas being deviated from normal direction, driven by the force of vata from kosta to bahyarogamarga.

### Difficulties in Treating a Disease Manifested by Tiryak Gata Dosas

*Dushodhanatva* - Samshodhana therapy cannot be done at a stretch strictly without bringing the dosas from shaka to kosta, because doshas are Vimargaga and leena avstha.

*Chirakaritva*<sup>13</sup> - Recurrence and chronicity is found in diseases manifested by tiryaggata doshas as dosas cannot be eliminated completely even through samsodhana chikitsa at a stance.

### *Kostha - Shakha -Marmasthisandhi Gati*

Whenever the vitiated or normal doshas travel in these pathways and gets lodged in any of the above three loci (rogamarga) due to srotovaigunya they manifest disease, then the movement responsible is termed as pathological Kostha or Shakha or Marmasthisandhi gati.

### Relationship between Doshagati and Shat kriyakala

Shat kriyakala is a series of steps involved in the process of pathogenesis of a disease by kupita doshas in consecutive stages]. These are as follows,<sup>14</sup>

*Sanchaya* - Gradual increase of dosha in respective seats is called as sanchaya.

*Prakopa* - Melting or liquefaction of increased doshas resulting in excessive vitiation of doshas is called as prakopa.

*Prasara* - Doshas in excessively vitiated state get dispersed throughout the body either alone or in combination with other doshas, all together or with rakta. This over flowing takes place as if fermented material comes out from a vessel and is known as Prasara.

*Sthanasamsraya* - Agitated doshas spread to different places and get obstructed or lodged due to abnormality in srotas, giving place for dosha dushya sammurchana and is considered as sthanasamsraya.

*Vyakti* - Appearance of clear cut symptoms of disease is called as vyakti.

*Bheda* - In the case of vranas, they burst and become ulcers. In Certain diseases it refers to attainment of chronicity.

### *Doshagati and Avarana*

The concept of Avarana revolves around the dosha gati. In fact it is the occlusion of Doshagati which leads to different consequences in the body.

Acharya Chakrapani defines avarana as a consequence developed after obstructing movement of different vayus mutually or by other doshas.

In the case of vatavyadhi avarana concept is explained by charaka because mainly vata gati is being obstructed by other doshas, dhatus, malas or vayus. Vata is considered as 'Avarita' and others as avaraka. Acharya charaka also mentioned avarana in other diseases like Prameha, Udara etc. In the context of Udara condition in which kaphe vatena, pittena avruta or kapha-pitta vatena avruta was also described.

## TREATMENT PLAN FOR DIFFERENT GATIS

### Vridddhi-Kshaya-Sthana-rupa Gati<sup>15</sup>

*Kshaya* - It can be normalized by supplementing aahara and vihara that are similar in quality.

*Sthana* - Doshas which are in normal stage - their normalcy should be maintained.

*Vridddhi* - State of vitiation of particular dosha can be pacified by providing aahara and vihara which are having opposite qualities.<sup>16</sup> If doshas are in excess vitiation, they should be expelled out from body.

### Urdhwa-Adha-Tiryak Gati

*Urdhwa and Adha Gati* - The definite line of treatment is not mentioned but it varies according to the disease and the dosha involved. Eg. Urdhwaga raktapitta -Virechana but Urdhwaga Amlapitta - Vamana.

*Tiryak Gati* - Administration of slow acting therapies in small dosage, continuously for longer periods or doshas should be brought to Kostha by suitable measures and then should be eliminated from their abodes by administering appropriate elimination therapy.<sup>17</sup> Doshagati is responsible for bringing doshas from shakha to kostha and specific measures are also explained to assist the same<sup>18</sup> and are as follows

*Vridddhi* - Vridddhi literally means the quantitative increase of doshas. Increased doshas fill up their srotases completely and try to come back to kostha.<sup>19</sup>

*Vishyandana* - It causes liquefaction of increased Doshas, which help in the process of vridddhi. It is useful when doshas are in leena avastha, sticky and solid in nature. It is done with usage of Agni tapa, teekshna, ushna and abhishyandi bhojan like ksheera-dadhi.<sup>20</sup> Once they are liquefied they will dislodge from their sites and start moving towards kostha.<sup>21</sup> Eg. Utkleshana ahara prior to vamana.<sup>22</sup>

*Paaka* - It means to digest. When Doshas are in sama avastha they stick to the channels and obstruct them and it becomes difficult to detach them. Amapachana is the best treatment for sama doshas hence measures like Pachana, Swedana should be adopted. Through pachana doshas detach from the walls of srotases and are brought to kostha easily.<sup>23</sup>

*Srotomukha Vishodhana* - In pathological condition the opening of srotases get blocked by sama doshas or by any other material, which prevents the return of doshas from shakha to kostha. The word Srotomukha vishodhana means dilation of opening of srotases.<sup>24</sup> Hence oleation and sudation are essential to dilate the track or their openings. Ushna, Tikshna and Pramathi dravyas by nature are having the tendency of cleansing and opening the blocked channels. Eg: Visha, Maricha etc.

*Vatanigraha* - It literally means the control of Vayu or pacification of Vayu or bringing back vitiated vata to its own

place.<sup>25</sup> If the movement of Vata is regularized it becomes easy to bring back doshas from shakha to kostha. The best shodhana therapy for Vata is Vasti which brings back doshas from shakha and marmasthisandhi to kostha and eliminates thereby.<sup>26</sup>

### Shakha-Kostha-Marmasthisandhi Gati

*Shakha Gati*-Tiryak doshas manifest disease in shakha hence treatment principles of tiryak Doshagati should be followed here along with chikitsa of specific dushya.<sup>27</sup>

**Table 2:** Dushya Chikitsa

Rasa dhatu - Langhana	Medo dhatu - Treatment of sthaulya and karshya
Rakta dhatu- Raktasruti and Virechana.	Asthi dhatu - Tikta ksheera-ghrita vasti.
Mamsa dhatu - Samshodhana, shastra karma, kshara karma and agni karmas	Majja and Shukra dhatu - Madhura, tikta rasatmak aahara, vyavaya, vyayama and timely samshodhana

### Kostha Gati

If doshas are in utklishta avastha in Kostha then respective shodhana therapy should be performed. When doshas are in leena avastha they should be made utklishta by adopting pachana, snehana, swedana and then proper elimination therapy should be employed.

### Marmasthisandhi Gati<sup>28</sup>

In the treatment of marmagat vyadhi basti is very important treatment owing to its vata shamana effect. Vata is main driving force in the body and movement of other doshas is dependent upon vata gati. For vata vikaras vata is main cause but for pitta-kapha vikaras vata is nimitta karana hence vata should be pacified.

### Shat Kriyakala Gati

Acharya Sushruta has incorporated basic line of treatment according to Shat Kriyakala as follows:

*Sanchaya:* This state is easy to manage and if accumulated dosha is eliminated from body it will not progress to successive stages.<sup>29</sup>

*Prakopa:* This is the second stage of kriya kala and easy to access.

*Prasara:* Hetu (nidana parivarjana), Linga chikitsa (symptomatic) is advised in prasara avastha and then Vyadhi pratyanka chikitsa.<sup>30</sup>

*Sthanasamsraya:* In the fourth stage of kriyakala treatment must be employed to correct dosha<sup>31</sup>, dushya or both.

*Vyakti:* In this stage only Vyadhi pratyanka chikitsa is adopted.<sup>32</sup>

*Bheda:* In this particular stage management becomes very difficult.

### Avaranarupa Gati

Acharya charaka has given basic line of treatment for controlling the five types of Vata and it is as follows<sup>33</sup>

*Udana vata* gati should be directed upwards.

*Apana vata* gati should be directed downwards.

*Samana vata* should be pacified in its own site.

*Vyana vata* should be directed upwards, downwards and in transverse directions.

*Prana vata* should be protected from other four types of vata, and see that it stays in its own site.

In this way the dosas should be directed to their own sites in case of Avarana of dosas.

### Importance of Doshagati in Treatment

If accumulated doshas are eliminated periodically they won't progress to successive stages of kriya kala if not, they progress to successive stages and become deep rooted.

Food should be consumed when the doshas traverse in their own pathways, when vata functions properly and when the digestive power is in ignited state.<sup>34</sup>

Even though there is diversity in treatment modalities in various disorders they never outrage Santarpana and Apatarpana which inturn are again dependent on doshagati.<sup>35</sup>

Oushada kala i.e. Time of administration of medicine and Samshodhana kala is based upon predominance [vridha avastha] of dosha at particular instant i.e. doshagati. Eg: ananna kala for kapha dosha and Vamana - in vasant rutu.

### CONCLUSION

Vaikrita Doshagati includes kshaya- vridhi stages of dosha, disturbed movement in urdha-adha-tiryak directions and in loci i.e. kosta-shakha-marmasthisandhi. Vaikrita Doshagati i.e Kopa includes both kshaya and vridha doshas. Pathological gati manifests disease through stages of shatkriyakala or Avarana.

Ksheena doshas are managed by brimhana whereas vridha dosas are managed by shamana or shodhana. Tiryak gati is treated by vridhi, vishyandana, paaka and vata nigraha.

Shakha gat diseases manifest by tiryak gati hence treatment principles of tiryak gati along with specific dushya chikitsa should be followed. The Chaya and prakopa stages of kriyakala are treated with shodhana and shamana chikitsas whereas the Prasara stage is managed primarily by hetu-linga chikitsa. In vyakti and bheda avasthas vyadhipratyanika chikitsa must be employed.

In avarana treatment according to avarak dosha should be carried out and disturbed gati of Vata should be normalized.

### REFERENCES

- 1) Ashtanga Hridaya – Hindi Translation by Brhmananda Tripathi, Chaukhambha Sanskrita Pratisthana Delhi, 2007, Sutrasthana Chapter 1 verse 7, pp. 8.
- 2) Ashtanga Sangraha - Marathi Translation by Dr. Subhasha Ranade, Anamol Prakashan, Pune 2002; Sutrasthana Chapter 20, verse 1, pp. 268.
- 3) Charak Samhita - Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana, Varanasi. Sutrasthana Chapter 17, verse 113, pp. 105.
- 4) Ayurvediya Maulika Siddhanta – Sanskrita book by Prof. Vinayaka J. Thakar, G. A. University Jamanagara-1985, pp. 226.
- 5) Charak Samhita– Hindi Translation by Brhmananda Tripathi, Chaukhambha Bharati Academy Varanasi-2007, Sutrasthana Chapter 17, verse 115, 112-113, pp. 363.
- 6) Charak Samhita - Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana, Varanasi, Sutrasthana Chapter 17, verse 112, pp. 105.
- 7) Sushruta Samhita - Dalhanas Nibandha Sangravyakhyas Sanskrita Commentry By Yadavaji

- 8) Charak Samhita - Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana Varanasi, Sharirasthana Chapter 6, verse 17 pp. 333.
- 9) Sushruta Samhita - Dalhanas Nibandha Sangravyakhyas Sanskrita Commentary By Yadavaji Trikamji Acharya, Chaukhambha Orientalia Varanasi-2009, Sutrasthana Chapter 41, Verse 12, pp. 183.
- 10) Ayurvediya Maulika Siddhanta - Sanskrita book by Prof. Vinayak J. Thakar, Gujarat Ayurved University Jamanagara- 1985, pp. 226.
- 11) Charak Samhita - Hindi Translation by Brhmananda Tripathi, Chaukhambha Bharati Academy Varanasi-2007, Sutrasthana Chapter 17, verse 115, 112-113, pp. 349.
- 12) Sushruta Samhita - Dalhanas Nibandha Sangravyakhyas Sanskrita Commentary By Yadavaji Trikamji Acharya, Chaukhambha Orientalia Varanasi-2009, Sutrasthana Chapter 41, verse 12, pp. 183.
- 13) Charak Samhita - Hindi Translation by Brhmananda Tripathi, Chaukhambha Bharati Academy Varanasi-2007, Sutrasthana Chapter 28, verse 31, pp. 551.
- 14) Charak Samhita – Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana Varanasi, Sutrasthana Chapter 28, verse 31 pp. 180
- 15) Charak Samhita - Hindi Translation by Brhmananda Tripathi, Chaukhambha Bharati Academy Varanasi-2007, Nidana Sthana Chapter 8, verse 38, pp. 653.
- 16) Sushruta Samhita - Hindi Translation by Dr. Ananta Sharma, Chaukhambha Subharati Prakashana Varanasi. Sutrasthana Chapter 21, verse 36, pp. 189.
- 17) Sushruta Samhita - Dalhanas Nibandha Sangravyakhyas Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Orientalia Varanasi-2009; Sutrasthan Chapter 21, verse 18, pp. 103, 103, 103, 105, 106.
- 18) Sushruta Samhita - Hindi Translation by Dr. Ananta Sharma, Chaukhambha Subharati Prakashana Varanasi, Chikitsasthana Chapter 33, verse 3, pp. 423.
- 19) Ashtanga Hridaya, - Hindi Translation by Brhmananda Tripathi, Chaukhambha Sanskrita Pratisthana Delhi, 2007, Sutrasthan Chapter 1, verse 14, pp. 12.
- 20) Charak Samhita - Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana Varanasi. Nidanasthana Chapter 8, verse 38, pp. 229.
- 21) Charak Samhita - Hindi Translation by Brhmananda Tripathi, Chaukhambha Bharati Academy Varanasi-2007, Sutrasthana Chapter 17, verse 112-115, pp. 551.
- 22) Ashtanga Hridaya - Hindi Translation by Brhmananda Tripathi, Chaukhambha Sanskrita Pratisthana Delhi, 2007, Sutrasthana Chapter 13, verse 18, pp. 187.
- 23) Ashtanga Hridaya – Sanskrita Commentaries of Arundatta and Hemadri by Kunte and Navare, Chaukhambha Orientalia Varanasi -2005 Sutrasthana Chapter 13, verse 18, pp. 215.
- 24) Ashtanga Hridaya– Sanskrita Commentaries of Arundatta and Hemadri by Kunte and Navare,

- Chaukhabha Orientalia Varanasi -2005 Sutrasthana Chapter 13, verse 18, pp. 215.
- 25) Charak Samhita – Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana Varanasi. Sutrasthana Chapter 28, verse 31 pp.180.
  - 26) Ashtanga Hridaya - Hindi Translation by Brhmananda Tripathi, Chaukhambha Sanskrita Pratisthana Delhi, 2007, Sutrasthana Chapter 18, Verse 12, pp. 220.
  - 27) Charak Samhita - Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana Varanasi, Sutrasthana Chapter 28, verse 31 pp.180.
  - 28) Charak Samhita - Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana Varanasi, Sutrasthana Chapter 28, verse 31 pp.180.
  - 29) Ashtanga Hridaya– Sanskrita Commentaries of Arundatta and Hemadri by Kunte and Navare, Chaukhabha Orientalia Varanasi -2005 Sutrasthana Chapter 13, verse 18, pp. 215.
  - 30) Charak Samhita - Chakrapanis Ayurveda Dipika Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhambha Subharati Prakashana Varanasi, Sutrasthana Chapter 28, verse 31 pp.180.
  - 31) Ashtanga Hridaya - Hindi Translation by Brhmananda Tripathi, Chaukhambha Sanskrita Pratisthana Delhi, 2007, Sutrasthana Chapter 19, verse 85, pp. 243.
  - 32) Charak Samhita - Hindi Translation by Brhmananda Tripathi, Chaukhambha Bharati Academy Varanasi-2007, Sutrasthana Chapter 17, verse 115,112,113.
  - 33) Charak Samhita - Hindi Translation by Brhmananda Tripathi, Chaukhambha Bharati Academy Varanasi-2007, Siddhisthana Chapter 9, verse 7, pp. 1276.
  - 34) Sushruta Samhita - Hindi Translation by Dr. Ananta Sharma, Chaukhambha Subharati Prakashana Varanasi, Sutrasthana Chapter 21, verse 37, pp. 189.
  - 35) Sushruta Samhita - Dalhanas Nibandha Sangravyakhya Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhabha Orientalia Varanasi-2009; Sutrasthana 21, verse 32 pp. 105.
  - 36) Sushruta Samhita - Dalhanas Nibandha Sangravyakhya Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhabha Orientalia Varanasi-2009; Sutrasthana 21, verse 33, pp. 106.
  - 37) Sushruta Samhita - Dalhanas Nibandha Sangravyakhya Sanskrita Commentary by Yadavaji Trikamji Acharya, Chaukhabha Orientalia Varanasi-2009; Sutrasthana 21, verse 34, pp. 106.
  - 38) Charak Samhita - Hindi Translation by Brhmananda Tripathi, Chaukhambha Bharati Academy Varanasi-2007, Chikitsasthana Chapter 28, verse 219,220, pp. 977-978
  - 39) Ashtanga Hridaya - Hindi Translation by Brhmananda Tripathi, Chaukhambha Sanskrita Pratisthana Delhi, 2007, Sutrasthana Chapter 8, verse 55, pp. 144.
  - 40) Ashtanga Hridaya - Hindi Translation by Brhmananda Tripathi, Chaukhambha Sanskrita Pratisthana Delhi, 2007, Sutrasthana Chapter 14, verse 37, pp. 196.

**\*Corresponding Author:**

Gurav Santosh Kishor  
 PG scholar, Dept. of Ayurveda Siddhanta,  
 S.V.Ayurvedic College, Tirupati- 517501, A.P., India  
 E-mail : dr.santg84@gmail.com  
 Mobile No.: + 91-9700307492.