



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Review Article

CONCEPT OF *URDHVA-ADHO-TIRYAK GATI* OF *DOSHA*

Kore Asharani Amitkumar *

MD, Samhita Siddhant, Associate Professor, RIARCH, Mayani Dist-Satara, Maharashtra, India

Received 16-08-2015; Revised 14-09-2015; Accepted 12-10-2015

*Corresponding Author: Dr. Asharani Amitkumar Kore

(M.D.Samhita Siddhant,) Asso.Prof. RIARCH, Mayani Dist-Satara, Maharashtra. Mb.No. 9975617551

ABSTRACT

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 Caraka mentioned *Dvividh doshgati* i.e. *Prakrut –Vikrut gati* & *Trividh doshgati* i.e. *Kshaya –Sthan-Vruddhi, Urdhva-Adho-Tiryaka* and *Shakha-Koshtha-Marmasthisandhi gati*. Knowledge of *doshagati* is very important as its diagnostic & therapeutic usefulness with entirety is mentioned in Ayurvedic classics. There are so many scattered references of *doshagati* in samhita granthas. To limit the subject I focussed on *urdhav-Adho-Tiryaka gati*.

Keywords: Doshgati, dvividh & trividh gati, urdhav-Adho-Tiryaka gati.

INTRODUCTION

Ayurveda has expounded a principle of '*Tridosavada*'. Ayurvedacarya explicate *samadosh* as the condition of healthness. *Vata, pitta* and *kapha* are somatic *doshas* are verily the causative agents of the origin of the body. *Doshas* destroy and support (maintain) the body when they are abnormal and normal respectively. Health can be summarized as *Prakrut gati* of *doshas* whereas *Vikrut gati* defines illness.

Doshagati is the fundamental concept of Ayurveda. Carakacharya in '*Kiyanta shirsiya adhaya*' explained *Dvividh* and *trividh doshgati*. *Dvividh doshgati* are *prakrut* and *vikrut doshgati* and *Trividh doshgati* are *Kshaya –Sthan-Vruddhi, Urdhva-Adho-Tiryaka* and *Shakha-Koshtha-Marmasthisandhi gati*. Any thought regarding *Swasthavastha and-Atuavasthar* is incomplete without thinking of *doshgati*. There are so many scattered references related to *doshgati* have been seen in samhita granthas. Compilation of these scattered references is necessary to understand concept of *doshagati*. All scattered references under one heading is convenient for students to study. As *doshagati* is a big concept I focused on *urdhav-Adho-Tiryaka gati*.

Concept of *GATI*

Ayurvedacaryas mentioned the word "*Gati*" in different meanings e.g. *Gamane, Pariname, Pramane, Sthane, Nadivrane* etc.

Defination of *Gati*

Gati prakaro avastha va | (Cakrapani)

Yesha gati urdhvadigaman rupa avastha... (Gangadhar)

Gati: chankaramanam (Arundatta)

Chalanam, Gamanam, Chankramanam (Ayurvediya Shabd Kosha)

The active movements of body contents i.e. *gati* proves the life present in human body.

'*Shad-Padarthavada*' is the fundamental *siddhanta* of *Vaisheshik darshana*. Ayurveda explicits *Shad-Padarthavada* as *Samanya, Visesa, Dravya, Guna, Karma & Samavaya*. Among these *padarthas* '*Gati*' represents '*Karma*'. Among the 5 mahabhutas the concept of *gati* is mainly related to '*Vayu*' mahabhut. "*Gati*" is also related to '*Raja*' which is one of the psychic *dosha*. Among the three *doshas* *Gati* is mainly seen in *Vatadosha* and all the five type of *vatadosha* have their own *gati* with slight differences.

Prakrti means the state of equilibrium (normalcy) and *Vaikrti* means the state of disequilibrium (ab-normalcy). The *doshas* when normal, they stay in their own place and they attend to their normal functions. This is the *Prakrut gati* and is seen in healthy individuals. *Vaikrti gati* is abnormal and it is due to aggravation and diminution of *dosha*. It is the symbol of illness or abnormal condition.

Trividha doshgati

In "*Kiyanta sirsiya adhyaya*", Maharsi Caraka illustrated *Trividha dosa-gati* i.e. *Ksaya-sthana-vrdhi, Urdhva-adho-tiryaka* and *Sakha-kostha-Marmasthisandhi*.

Urdhva-Adho-Tiryaka Gati

According to Gangadhara, *Urdhva, Adho* and *Tiryaka gati* is mainly related to *Vruddhi avastha of doshas*. All these *gatis* of *doshas* are related to both healthy and unhealthy condition¹.

Urdhva-Adho-Tiryaka Gati & Swasthavastha

Udana, the excellent type of *Vayu*, is that which moves upward while *Apana vayu* moves down words in normal condition. *Vyana vayu* moves all over the body and impels circulation of *rasa*, it also causes five types of bodily movements including *tiryaka gamana*².

If these normal *gati* of *vata dosha* gets restricted or obstructed or if they have opposite *gati* then there is development of *vyadhi* e.g. *udavarta* so these normal *gatis* of *vata dosha* proves the health of human body³.

Urdhvadi Dosha gati and Sharira

There are seven hundred *siras* originates from umbilicus and spread upwards, downwards and obliquely. Out of these, forty *siras* are root (chief) ones such as ten each carrying *vata, pitta, kapha* and *rakta*⁴.

Of those *Dhamanis* originating from umbilicus ten goes upwards, ten downwards and four obliquely. Of upward *dhamanis*, two each carry *vata, pitta, kapha, rakta* and *rasa*. This is applied also for downward *dhamanis*⁵.

Physical assay and Gati

While discussing the physical assay of *aushadhi dravyas*, Sushrutacharya explored that purgative drugs are predominant in qualities of *prithvi* and *apa* which are heavy and as such move downwards, hence, by inference purgative is predominant in qualities of down moving elements e.g. *prithvi* and *apa*. Emetic drugs are predominant in qualities of *agni* and *vayu* which are light and as such move upwards. Hence emetic is predominant in qualities of up-moving elements e.g. *agni* and *vayu*⁶.

Urdhvadi gati & Aturavastha

Hetu

Identification of state of health and ill-health is main objective of shastras. It is important to identify the causes and the effects of a disease on the basis of examination of five factors. (*nidanpanchak*) *Raktapitta* is caused by unctuous hot and rough hot. The former often gives rise to the upward and the later to the downward one⁷.

Samprapti

In *Kasavyadhi* and *Visuchikavyadhi*, vitiated *vatadi doshas* moves upward and downward directions to confirm particular disease condition. Few examples from *samhita granthas* are spend to explain the above said fact^{8,9}.

While discussing *samprapti* of “*Apatantraka*” *vyadhi*, Charakacharya stated that *vayu* vitiated by its own aggravating factors moves upwards from its place reaching heart and then head and temples, afflicts them and bends the body like bow, causes convulsions and mental confusion.

Laxan

Adhomarg atipravrrut dosham atisaramabhidhay, urdhav atidoshapravrrutrupa chardi: uchyate. (Cakrapani ca.chi.20)
Atimatrapradustasch dosha pradustam abadhamarga: tiryaka gachchnta.....dandalsakam bruvte (ch.vi.2/12)
Vayusch urdhav adho tiryakch sashulshabdscharti etad vatodaram eti vidyat.(ca.chi.13/25)

Vividham sarpati adh urdhav tiryak tatha sphothshophadibhi prasarti eti visarpa (Cakrapani ca.chi.21/11)

Sadhyasadhya

Raktapitta, that coming from upper passages is curable, the one coming downwards is maintainable and that which comes both ways is incurable¹⁰.

Discussing the prognosis, Gangadhara says that the upward haemorrhage is curable because of having treatment with purgatives which is best for elimination of *pitta*. Secondly, the availability of drugs is better because two *rasas, Kashaya* and *Tikta* are useful in this condition. The downward type is palliable because it is treated with emesis which is not good for elimination of *vata* and *pitta*. Moreover, the number of available drugs is also less as only *Madhura rasa* is applicable in such case¹¹.

Chikitsa

Usually, the *tiryag-gata doshas* cause troubles to the patient for a long time, they should not be treated in haste, but only after determining the strength of the body and digestive activity¹².

They should be mitigated with stipulated treatments or brought into the *kostha* by easy methods, after knowing that they have reached the *kostha*, they should be expelled out by the nearby route.

Removal of *dosha* from upper pathway is called as ‘*Vamana*’ and from lower pathway is called as ‘*Virechana*’. *Urdhva, adho gati* of *dosha* considered while defining the *panchakarma*¹³.

Udana should be led upwards, *Apana* downwards, *Samana* in the middle and *Vyana* in all these directions. In comparison to the four, *Prana* should be protected carefully because its location in its normal position is essential. Thus there covered and having gone to wrong course should be brought back to their normal positions¹⁴.

In *Raktapitta vyadhi chikitsa*, after evacuation in the case of upward type the dietetic regimen starts with saturating drink while in that of downward type it starts with gruel provided *vayu* is not dominant¹⁵.

Dosha and its vitiated factors and their actual relation with different pathological changes in the tissues and appearance of symptoms, need to be verified. This is possible only with the knowledge of *Dosha-gati*.

DISCUSSION

Charakacharya in *Kiyantashisasiya adhaya*’ told *Trividh doshgati* i.e. *.Kshaya –Sthan-Vruddhi, Urdhva-Adho-Tiryaka, Shakha-Koshtha-Marmasthisandhi* and *Dvividh doshgati* i.e. *Prakrut- Vikrut gati*. Health can be summarized as *prakrut gati* of *doshas* and *vikrut gati* defines illness. In *samhita granthas* there are so many scattered referances regarding *doshagati*. Collection of all these referances under one caption is convenient for knowledge of *doshgati*. *Doshagati* is very big and important concept. Review and discussion of all the *gatis* is difficult in one article. So I focused on *Urdhva-Adho-Tiryaka doshgati*. *Urdhva-Adho-Tiryaka gati* is seen both *swasthavastha* and *aturavastha*. *Urdhva-Adho-Tiryaka doshgati* is seen types of *vata dosha* and physical assay of *aushadhi dravyas*. While in *sharira* description of *siras* and

dhamanis can not be complete without *urdhvadi doshagati*. *Hetu, samprapti, laxan, sadhyasadyata, chikitsa* of disease can be understood with the knowledge of *Urdhva-Adho-Tiryaka doshagati*.

CONCLUSION

Knowledge of *dosha gati* is the fundamental concept of Ayurveda. Maharshi Caraka explicitly mentioned Trividh dosha gati i.e. *Kshaya –Sthan-Vruddhi, Urdhva-Adho-Tiryaka, Shakha-Koshtha-Marmasthisandhi*. All *gati* narrated here are pointed specifically with different aspects. All *gatis* are related to each other and also related to both healthy and unhealthy conditions. Without *vruddhi dosha gati Urdhva-Adho-Tiryaka gati* is impossible and *Tiryaka doshagati* is nothing but *shakha koshttha doshagati*. All *gati* reciprocating health in normal condition can be defined as prakruta gati whereas vikruta gati evokes abnormal condition. The proper knowledge of *doshagati* helps us in diagnosis and treatment of any disease. So knowledge of *doshagati* is very important in present era and in practice also. It helps us to modify the daily & seasonal regimen. In samhita granthas there are so many scattered references regarding *doshagati*. Collection of all these references under one caption is convenient for knowledge of *doshgati*.

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Source of support: Nil, Conflict of interest: None Declared