CONCEPT OF URDHAV-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 shirsya adhaya’ Maharshi Caraka mentioned Dvividh doshagati i.e. Prakrut –Vikrut gati & Trividh doshagati i.e.Kshaya –Shan-Vruddhi, Urdhva-Adho-Tiryaka and Shakha-Koshta-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’. Ayurvedadacarya explicate samadosha 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 shirsya adhaya’ explained Dvividh and trividh doshagati. Dvividh doshagati are prakrut and vikrut doshagati and Trividh doshagati are Kshaya –Shan-Vruddhi, Urdhva-Adho-Tiryaka and Shakha-Koshta-Marmasthisandhi gati. Any thought regarding Swasthavastha and-Atuavasthar is incomplete without thinking of doshagati. There are so many scattered references related to doshagati have been seen in samhita granthas. Compilation of these scattered references is necessary to understand concept of doshagati. All scattered refferances under one heading is convenient for students to study. As doshagati is a big concept I focussed on urdhav-Adho-Tiryaka gati.

Concept of GATI
Ayurvedadacaryas 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 ShabdKosha)
The active movements of body contents i.e. gati proves the life present in human body.

‘Shad-Padarthavada’ is the fundamental siddhanta of Vaisesik darshana. Ayurveda explicits Shad-Padarthavada as Samanya, Visesa, Dravya, Guota, Karma & Samavaya. Among these padarthas ‘Gati’ represents ‘Karma’. Among the 5 mahabhutas the concept of gati is mainly related to ‘Vayu’ mahabhub. "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 doshagati
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 condition.

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.

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 body.

Urdhvadi Dosha gati and Sharira
There are seven hundred siras originates from umbilicus and spread upwards, downwards and obliquely. Out of these, fourty sirsas are root (chief) ones such as ten each carrying vata, pitta, kapha and rakta.

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 dhamanisl.

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.

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 one.

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.

While discussing samprapti of “Apanitraka” vyadhi, Charakacarya 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 atipravrut dosham atisaramabhidhay, urdhav atidoshaprayavrutrupa chardi: uchyate.(Cakrapani ca.chi.20)
Atimatpradustasch dosha pradustam abadhamarga:
tiryaka gachchnta………………dandalsakam bruvte (ch.vi.2/12)
Vayusach urdhv adho tiryakch sashulshabdscharti etad vatedaram eti vidyat.(ca.chi.13/25)

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

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

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, Kashaaya 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 case.

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 activity.

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.

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 positions.

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 dominant.

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 doshagati i.e. Kshaya –Shhan- Vrudddhi, Urdhva-Adho-Tiryaka, Shakha-Koshtha-Marmasthisandhi and Dvidhidh doshagati 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 refferances regarding doshagati. Collection of all these refferances under one caption is convenient for knowledge of doshagati.Doshagati is very big and important concept. Review and discussion of all the gaties is difficult in one article. So I focused on Urdhva-Adho-Tiryaka doshagati. Urdhva-Adho-Tiryaka gati is seen both swasthavastha and aturavastha. Urdhva-Adho-Tiryaka doshagati is seen types of vata dosha and physical assay of aushadhi dravyas. While in sharira description of sirsas and
dhamanis can not be complete without urdhvadi doshagati. Hetu, samprapti, laxan, sadhyasadhya, 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 gaties 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 koshtha doshagati. All gati reciprocating health in normal condition can be defined as prakrutha 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 doshagati.

REFERENCES
2. Sushrutasamhita with Nibandhasangraha commentary, Priyavat Sharma,Caukhamba orientalia ,Nidanasthan 1/14.
5. Sushrutasamhita with Nibandhasangraha commentary, Priyavat Sharma,Caukhamba orientalia ,Sharirasthan 9/5.
7. Carakasamhita with Ayurveda Dipika commentary, Yadavaji Trikamji, Caukhamba Surbharati prakashan,Chikitsasthan 18/6.

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