

**CONCEPT OF TIRYAK GAMITWA****\*Dr. Pratibha Kulkarni and \*\*Dr. S. M. Vaidya**

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**ABSTRACT**

Right from the koshta this type of travel of pathogenesis i.e. shat kriya kaal starts. If all these steps are ignored, imbalanced dosha becomes strong, they become gradually rigid in the successive steps. Thus, for want of knowledge about the gradual development of vitiated dosha because of unawareness of force footing of vitiated dosha 'Tiryak Gamitwa' state lay hold of disease. According to Charaka this aphorism carries an importance especially in relation to treatment in Ayurveda. It highlights the distinctness of Ayurvedic concept regarding the treatment. It exhibits particularly the way of treatment for the aggravated dosha that spread sideward (Tiryak Gata). No instant remedy or instant curing treatment it to be administered in this condition.

**KEYWORDS:** Doshā. gamana. shakha. koshtha etc.**INTRODUCTION**

It is not beneficial to administer quick remedy or quick cure while treating the diseases, which are caused by aggravated sideward doshas. Those aggravated dosha gone side wards, become rigid and therefore remain in their paths for considerably long time.<sup>[1]</sup> Naturally they trouble the patient for a long time even though this type of disease fingers pain fully in the body, the doctor should not try to subside it earlier. If at all, quick remedy or an instant remedy is administered, it may go against the Ayurvedic line of thinking. It may therefore cause some sort of harm to the patient. The treatment when to be administered of whatsoever type it may be given when a complete picture of the disease, along with its condition is known. The working process of the body of the patient, body strength, and the digestive capacity of the patient is thoroughly taken into account. There is a particular field for instant remedial treatment.<sup>[2]</sup>

In this context the term at the outset is prayah, which is a term used to mean usually, commonly or mostly in a literal sense. Tiryaka gata dosha means dosha that have gone side wards (of course, dosha vitiated, aggravated or imbalanced).

It is frequently realized that, aggravated dosha which rigidly remain in the side ward parts of the body create some pain in the body. The diseases caused by imbalanced aggravated dosha, are not to be treated unless some other factors are taken into consideration like dosha, agni and bala.<sup>[3]</sup>

Various causes of Tiryak gamitva of dosha are being described hereafter. The normal dosha sanchara takes place physiologically through dosha gati. But due to various factors, this gati of dosha behaves as Roga marga or the Dosha becomes tiryak gata.<sup>[4]</sup>

1) In the list of synonymical names Tiryak gata is a term used for vaayu or vata dosha Sushruta clearly indicates that vaata dosha is mainly responsible for dosha to go sideways. In another chapter sharangadhara states in both normal or abnormal course, vaata dosha causes movements of all particularly in connection with aggravated dosha moving side ward, vaata is the first responsible cause.

2) Imbalanced dosha along with rasa dhatu gradually disturb other dhatus in the body. Both of them disturb the balance and functions of mala. Thus imbalanced dosha, dhatu mala disturb ashaya or their seats where they reside, and this chain of imbalanced condition of nearly all the body constituents, create a disease. Charaka and Vagbhata deals in detail the dosha sanchara.<sup>[5&6]</sup>

**3) Vyayama**

Unusual exertion, physical stress or mental or organic strain all these lead to many things. Such an exercise or exertion causes more activity of all the organs concerned. The sticky substances are released, they melt and as such they start movements, i.e. travel in all the directions through srotasses available. Their journey goes on until they meet with certain obstructions in the body. The seat where they stop also loses its normalcy and thus disease

is formed by abnormal administration or exercise (vyayama).

Exercise produces hotness, irritation in the body and exhaustion. By this exhaustion vaata, which is excited, will make the other dosha, which are in the koshtha to come out and throws them towards other Roga marga. During exercise oxygen intake will be more and the blood circulation will become rapid. Blood being the best medium to carry vitiated dosha will take them to other path ways from their seat.

**4) Usmanah taikashnyat** literally means, due to penetration of heat, aggravated dosha go ahead. The significant meaning is as follows: Taikshnya is a property of heat, which means severity, acuteness, sharpness or pointedness. All these features lead to penetration.

Penetration is an act of making a way in or pass into something forcible. So excess of heat creates in the patient. The term 'heat' or *usmanah taikshnyat* here includes so many things. Usma is agni or heat both external and internal. Any action or a thing, which intensifies property of heat in the body, can be referred to this context. As it had been stated this excess of heat created, penetrate solidarity or consolidated dosha and dosha leave their stations. In this context, it must be remembered that dosha in liquid form do not devastate or totally locate their original places, they reach new region comprising the original ones. While passing they encounter at a certain place of an obstruction. Thus remaining there for considerably a long time, a specific pathogenesis is formed and a particular disease is formed.

#### **5) Ahita acharana**

Acharana is action, behaviour or conduct. Ahita means which is not helpful or beneficial. Those things, which are not only useless but are troublesome too. Ahitakari is a relative term. The thing which is a pleasure to one beneficial to one or conducive to one, can be at the same time, troublesome or displeasing and distressful to other.

Sushruta in his sutrasthana 20<sup>th</sup> chapter mentions that due to these causative factors accumulated dosha in the koshtha proceed to other parts of the body.<sup>[7]</sup> This is a clear factor to understand the dosha sanchara from Abhyantara Roga marga to the other Roga marga. For example in Jwara the ama formed is carried by dosha to the Bahya Roga marga resulting in the rise of body temp and the obstruction of swedavaha srotas.

#### **6) Drutavat marutasya cha**

Maruta is vaata and drutatva terms for the property of movement. Because of the subtleness of vaayu and its rapidity, dosha are taken to the other Roga marga from koshtha or Abhyantara Roga marga.

In the vaikratika avastha, the dosha are accumulated (chaya) in which the ama gets joined with dosha. Then after, in prakopa avastha, ama gets transformed to amavisha and the adherence property is removed and hence in prasara avastha, dosha starts spreading after absorption and reaches the dhatus. Physiologically also the absorption takes place by ushma and vaayu. Thus in the process of dosha being travelled from koshtha to shakha, vaayu plays an important role in the dragging of it.

Vyayama increases the ushma leading to sroto visphara and hence the absorption increases and that too rapidly occurs. The exercise increases the rasa rakta samvahana whose effect is observed in arterioles and lymphatics of amashaya, which helps in absorption. Thus due to vyayama the diffusion process increases.

Due to ushmana taikshnyat, the srotorodha is removed. Thus, vyayama and ushmana taikshnyat more or less help in destroying srotosanga and there by increases the absorption. Due to ahitacharana dosha are absorbed by their concentration. Vaayu is responsible for all kinds of movements. The travel from one place to another i.e. the absorption is all credited to vaayu.

Thus in pathological background, the travel of dosha from koshtha to shakha is related with these stages of chaya, prakopa and prasara. The chaya takes place by ahitacharanat, which helps in the increase of concentration. Vyayamat and ushmanah taikshnyat creates the liquefaction which is nothing but prakopa.

Prasara takes place by drutatvat marutsya and hene dosha travels from koshtha to shakha. The above stated four reasons can be classified into the following for easy understanding.

1. Physical factors: Ahitacharanat
2. Chemical factors: Vyayamat, ushmanat
3. Nervous factor: Marutasya

Amavisa is formed and than after Vayu Drutavata Dosa travels to Sakha. Now there are certain remedies advised for the Dosa to be withdrawn from Sakha Marga. In spite of Snehana and Swedana, processes, there are five other processes to follow. But before approaching it, we may doubt whether physiologically too the Dosa travels from sakha to koshtha? As it is understood, that the Dosa travels from koshtha to Sakha in the physiological process, it is true with its travel from Sakha to Koshtha also i.e. it is possible to bring the Dosa from Sakha to Koshtha. Koshtha is a dual way opening. Substances are ingested in Koshtha and also excreted from Koshtha.

The dosha comes to the Koshtha from Sakha, digests the food and than gets transformed into amavisha and than after absorption goes to Sakha and nourishes the body. Thus, the possibility of travel of Dosa from Sakha to Koshtha is quite obvious. In the process of treating the pathology, this process is very very necessary.

**CONCLUSIONS**

Three types of gatis are mentioned for doshas. One among them is Tiryak gati. Doshas can move obliquely, certain causes are needed for such movement. They are aahara, vihara responsible for vaata vrudhhi, as vaata vrudhhi is the prime cause for the movement of doshas. Doshas when become tiryakgata diseases become more difficult for the treatment and they require enough time for getting cured.

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