

Concept Of Tiryak Gamitwa

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Abstract: *The phenomenon of disease has been conceived as a process which moves in consecutive steps or stages of evolutive development. The importance of the scheme of kriyakaala in early diagnosis and for adopting preventive and curative measures can be appreciated better by taking into consideration some of the recent trends in modern medicine relating to the pathogenesis of disease. It may be noted in advance that except for the different nomenclatures used in the modern schemes to describe various evolutive steps and stages of disease, their general outlook bears a striking resemblance to the ancient Ayurvedic scheme of kriyakala.*

In the sanchayavastha vriddhi of doshas takes place. These doshas when becomes unmargaagaami gets prakopavastha. In the absence of treatment they get prasarvastha and becomesprasarita. By not getting useful chikitsa takes ashraya in special places and there produce vikrati. Symptoms of poorvaropa are produced here. During this period also if there is abhava of treatment vyadhi appears with all its symptoms. This is vyakatvastha. In this stage if treatment is not done according to samprapti, vyadhi arises with many types of upadravas. In vyaktavastha and bhedavasthapratyanika chikitsa is needed. The movement of doshas starting from sanchaya to bheda avastha is considered as teeryakgaamitwa, the study of which is need of hour.

Keywords: *koshtha, shakha, tiryak, gamana etc.*

I. INTRODUCTION

Tiryakagata dosha means dosha that have gone side wards (of course, dosha vitiated, aggravated or imbalanced).

Right from the koshta type of travel of pathogenesis that is shatKriya kaala starts. If all the 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 'TiryakGamitwa' state lay hold of disease.

According to Charaka this aphorism carries on importance especially in relation to treatment in Ayurveda. It highlights the distinctness of Ayurvedic concept regarding the treatment¹. It exhibits particularly the way of treatment for the aggravated dosha that spread sideward (TiryakGata). No instant remedy or instant curing treatment it to be administered in this condition.

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. 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 on 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. 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.

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. Kleshayanti is that cause pain, which are distressful Chiram for a long time Kuryatnateshutvaraya one should not make waste.

Dosha agnibalavitkriyam he who knows the relevant features body, digesting capacity and the strength of the patient in a respective manner.

Thus the literal meaning of the Sloka is as follows:

It is frequently realized that, aggravated 'Dosa' which rigidly remain in the side ward parts of the body create some pain in the body. Even though Dosa in such a condition are painful, an urgent treatment should not be administered. There should not be a tendency to cure these diseases quickly. The diseases caused by imbalanced aggravated Dosa, are not to be treated unless some other factors are taken into consideration like Dosa, Agni and Bala.

To use a quick remedy, all these factors require attention to be paid. As soon as the quick remedial medicine is administered and reaches alimentary tract, the medicine acts immediately on the disease connected with this tract (Kostha). But in case of the disease, which stands in Sakha and Marmasthi Sandhi, do not undergo this general rule. Unless the quick relief giving medicine itself is digested and converted into Dhatu, they do not cause any action and reaction.

For instance, in the disease ascites, Agni becomes so much weak that it cannot digest even the medicine consumed. So quick relief is possible to some extent but quicker cure quite impossible. It is because; this "instant cure" cannot uproot the long rooted causes instantaneously. In such cases, Agni mandya, is an important factor to be grimly thought over, before any such medicine is administered; Agni Mandya being deeply seated as a cause of the disease.

It has thus, stated clearly that:

- ✓ There is a specific field for the treatment of instant cure.
- ✓ All diseases are not to be treated with instant remedies.
- ✓ Diseases caused by TiryakgataDosas have their specific pathogenesis (Samprapti) due to which aggravated Dosa go deep and stay for a considerably long time in vital parts and Dhatus in the body, such being the condition, they cause pain of various types where they linger.
- ✓ It is not, therefore, advisable to try to alleviate them much quickly. With the quick remedies they can be for the time being, relieve the patient from his pain.
- ✓ But the disease remains at its place; it doesn't leave its abode.
- ✓ Agni (digesting power), Deha (body) and strength of body are the main features that are to be taken into account before a systematic treatment is administered.
- ✓ The treatment recommended for "TiryakGataDosa" is as follows:

There are four parts of this treatment; which must be continuously considered.

PRAYOGAIIHKSAPAYED: TiryakDosa are to be subsided using uninterrupted continuity of subsiding medicines. This can be done by 'Samana'. Samana is nothing but an act of settling down of aggravated Dosa gradually.

Thus, a long-standing treatment is to be administered for TiryakGataDosa.

It is still a question, why a "long standing" treatment is recommended in this context. In the critical note one can explain it as:

The general system of the drug action and the time it requires for symbolizing it, for the drug, in the alimentary tract or Kostha, is six hours at least.

In this connection, AstangaSangraha quotes: which, clearly says that the alimentary tract digest the drug consumed in two Yama (six hours) in general.

And leaving aside alimentary tract, in other parts of the body, the drug has to pass through some essential physiological and other processes, which help transformation of the drug and conversion of it into elemental tissues (Dhatu). This process, some say, requires a time of one month and there are various opinions regarding time limits required. All of these constitute one thing in common; the un-interrupted use of these substances requires considerably a long time. In case of Dosa gone Tiryak, it is supposed to be treated by Samana drugs for considerably a long time. If not treated so they remain there in their original form.

SUKHAMVAKOSTHAMANAYET: is the next half of the first line of the aphorism which requires elucidation. It is as 'Sukham' is a term which, means easily, without any trouble or pain. If particular and proper process of 'Samana' is not followed or if, in case 'Samana' drugs are not administered due to some cause, 'KosthamAnayet' is a process to be followed. The term implies the meaning.

Aggravated or vitiated Dosa gone Tiryak are to be brought back to their original place, that is alimentary tract or Kostha Marga, than to be treated. To take into consideration every word of this Sloka, it must had a ponder think over each term.

The term Sukham means simply 'without trouble'. In this context, Sukham involves the meaning 'VyapadRahitam', which means 'without any sort of pain or an ailment'. No other trouble should arise, when this action of 'KosthaAnayanam' is going on. The second meaning of Sukham is 'SwasthyaUtpadakam'.³ And the third meaning of the term is "AnukulaVedaniyam", implying the meaning, that which gives pleasure, is 'Sukham'. Thus, carefully recapitulating all these three meanings, can be unambiguously concluded, that the compilers of Ayurveda, very cautiously use this term Sukham. It clearly hints that one should rather be watchful while performing the action of bringing back vitiated Dosa gone Tiryak to alimentary tract of the patient.

This topic affirm that the treatment of TiryakDosa and the disease there of, require a special care to be taken. It is not so much easy job to treat these patients as quickly as other cases. Any haste or hurry, is ultimately of no avail. It has to be taken into account three stages, while giving treatment. They are:

- ✓ The etiology factors.
- ✓ Their vitiation and travel to another place or places where they become rigid and linger a long time, and.
- ✓ Relieving them skillfully from their places and bring them back to their original dwelling places.

'Va' is an adjunct implying the sense of 'either, or'. The doctor is expected to either utilize 'Samana' or divert his line of treatment to withdraw or retract vitiated Dosa to Kostha.

The third quarter of the 'Sloka' is 'JnatvaKosthaPrapanna Tan' which literally means.

When it is known that withdrawn Dosa have reached their destined seat; the next step of treatment should be started.

This Sloka explains the stage of the next treatment that has come. How to know these vitiated Dosa have come back to alimentary tract?

Snehana Swedana are the processes that cause them release from their positions, or the places; and they are thus released only because they melt. Vagbhata in the Astanga Samgraha highlights this point in a magnificent way. He says: "Sweating indicates that Dosa are melted and have gone to liquefaction in the body. They have no other go, but to make a way, back to the original place i.e. "Kostha". At this particular stage of melting of Dosa, the patient feels shivering, distension of stomach (Adhmana), feeling of heaviness in both the flanks (Kuksi Adhmana), heaviness in chest, hardness of chest, vomiting sensation, salivation and uneasiness (Arati) – all these signs and symptoms are pictorial; illustrative of Dosa reached to the "Kostha". These signs ensure that Dosa have returned to Kostha, as per our expectation.⁴

In this context, it is better to note the distinctive signs and symptoms of DosaSancaya and Prakopa. Because in both of these conditions or stages. Dosa are stated to be in excess. For this Susruta explains very emphatically as well as sufficiently in clear sense. He says

When Dosa arrives at the central system of digestion that is Kostha, they create abdominal pain, feeling of free movements in stomach portion, acidity, thirst in excess, burning sensation, anorexia, loss of appetite and vomiting sensation." Symptoms associated with Dosa Prakopa are a bit little different.

Both of these Ashtanga .Sangraha. and Sushruta symptoms and signs when combined together and considered collectively, lead to represent the complete and correct picture of the withdrawal of TiryakaGataDosa.

As the term used here is 'Kosthamanayet' one can infer that the two Margas other than Kostha that is Bahya. Rogamarga. – Sakha and Madhyama .Rogamarga. – Marma etc. should be considered as the Tiryak Marga.

It is also interesting to know, why for a long time, vitiated Dosa linger in the TiryakGata Stage.

It is mainly because; they change their normal features in toto. Though their characteristics Ruksa, Laghu etc. remain the same, by now they have changed their form, position, condition, state and even their dwelling places too.

Moreover, ignorance in behavior, diet and the blocks due to Ama, create obstruction to a normal flow of Dosa. These are some of the important causes, which create obstruction and cause the Dosa to remain there for considerably a long time.

Tiryak-GataDosa and Sama Dosa in particular, make their way with a great stress and strain. Etiological factors persist a long time. From Kostha, they start their journey, and then pass from one fine element 'Dhatu' to another. Thus, they disturb Dhatus gradually one by one and fix up their legs wherever they go. Pathologically they hold a grip on subsequent Dhatu, go deep and take roots deep in the body, mix up with Dhatu and body parts (Asayas) not as a physical mixture, but as a chemical compound. Thus, they occupy the whole body.

This situation naturally makes them remain in the body for a long time along with pains. This being the nature of them, 'Tiryakagata' and 'Sama' Dosa are not so easily uprooted. They not only encompass all the Dhatus but they also have penetration in them. Thus it is advisable to treat

these tiryakDosa and Sama Dosa continuously with a great care & caution. No haste should be made while rendering treatment in this condition.

The fourth and the last part of the Sloka is: "YathasannamNirharet"

These Dosas are to be expelled out of the body through the near excretory organs. This is the literal meaning.

Dosa gathered in Kostha can come and stay waiting at various places in the Kostha. It is rather interesting to see why withdrawn Dosa are accumulated in these particular places.

Vitiated Dosa deposited in Sakha (in Dhatu) and in some joints or other parts of the body concerned, when are mainly Kapha dominant, do come back to original place of Kapha. In the same way, if they are predominantly Pitta Dosa the same process may carry them back to their own place- Pitta Sthana, if Vata prevails, then administration of Snehana and Swedana process carry them back to Vata Sthana i.e. Pakwasaya. It would be better and proper to say, these Dosas themselves approach to these places because of their nature. There is such a natural affinity between Dosa and their places that they remain abide.

The association between Dosa and its original normal dwelling places is quite natural. Being their tendency, they are inclined to travel towards their shelter. That is why; some Dosas are stored at particular places.

When amassed in the upper stomach, i.e. Amasaya, they create the symptoms like vomiting, Adhmana, Aruci, Arati, Chest heaviness, mouth secretion, Guruta etc. In this condition, excretion of Kapha Dosa is advisable through its nearest channel i.e. mouth. This process is called Vamana.

When amassed in the middle part of the stomach i.e. near about Nabhi Pradesa (naval part), Dosa represent their existence as the feeling of uneasiness in the stomach, Agnimandya with the burning sensation in the stomach etc. All these symptoms are indicative of accumulation of unwanted Pitta Dosa in Stomach.

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KHAIVAIGUNYA

In the sharira along with rasaadi the doshas which makes sancharana becomes prakupita starts to make paridhavana and because of the vighnata in srotasses where their sanga happens in that places disease is produced.⁶

Due to the support of vyana vaayu rasa dhatu through hridaya becomes vikshepita and moves all over the body. Through vaayu rasa which is vikshepita at the place of sroto vaigunya obstructs and in that place only roga is produced. For example in the akaasha clouds are moving at which place they stops there creates rain. Like this, dosha also along with rasadi dhatus makes gamana in all over the body, stops at the place of sroto vaigunya and produces vyadhi.

GAMANA OF DOSHAS FROM KOSHHA TO SHAKHA

For the gamana of doshas from koshtha to shakha following are the main causes. Adhika vyayama, teekshnata or ushma, not doing sevana of hitakaara ahara vihaara and from atishighra gati of vaayu doshas moves from koshtha to shakha and produces disease there.

GAMANA OF DOSHAS FROM SHAKHA TO KOSHHA

Due to their own reasons vaatadi doshas become more vridhhi, due to vishyandana of doshas, due to paak of doshas, because of making vishodhana of srotasses mukhas and controlling vaayu that means from the swabhavika gati of vaayu doshas leave shakha and enters into koshtha.

II. DISCUSSION

Various causes of Tiryakgamitva 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 tiryakgata. In the list of synonymical names Tiryakgata is a term used for vaayu or vata dosha Sushruta clearly indicates that vaata dosha is mainly responsible for dosha to go side wards. 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.

✓ 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.

✓ 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.

✓ 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, this sort of action in the body. The term 'heat' or usmanataikshnyat 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 in 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 vacate their original places, they reach new region comprising the original ones. While passing they encounter at a certain place an obstruction. Thus remaining there for considerably a long time, a specific pathogenesis is formed and a particular disease is formed.

✓ Ahitaacharana: 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 mentions that due to these causative factors accumulated dosha in the koshtha proceed to other parts of the body. 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 B. Roga marga resulting in the rise of body temp and the obstruction of swedavaha srotas.

✓ Drutavatmarutasya cha: Maruta is called 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 observed in arterioles and lymphatics of amashaya, which helps in absorption. Thus due to vyayama the diffusion process increases.

Due to usmanataikshnyat, the srotorodha is removed. Thus, vyayama and usmanataikshnyat 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

ushnmanhtaikshnyat creates the liquefaction which is nothing but prakopa.

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

Physical factors: Ahitacharanat

Chemical factors: Vyayamat, ushmanat

Nervous factor: This can also be stated as, Dosa first attains pathological increase (vriddhi -Physical), Amavisa is formed (vitiation - chemical) and than after Vayu Drutatvat Dosa travels to Sakha(gati- Nervous).

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 kostha? As it is understood, that the Dosa travels from sakha to kostha in the physiological process, it is true with its travel from Sakha to Kostha also i.e. it is possible to bring the Dosa from Sakha to Kostha. Kostha is a dual way opening. Substances are ingested in Kostha and also excreted from Kostha.

III. CONCLUSIONS

The dosha comes to the Kostha from Sakha, digests the food and than gets transformed into dhatu and than after absorption it goes to Sakha and nourishes the dosha. Thus, the possibility of travel of Dosa from Sakha to Kostha is quite obvious. In the process of treating the pathology, this process is very necessary. Samprapti Vighattana is called as Cikitsa. In the Samprapti, if Kha - Vaigunya not removed then the Dosa

remains in the latent state (Lina Avastha) and there are chances of recurrence of same diseases or manifestation of some other diseases.

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