



ROLE OF GUNA IN MANAGEMENT OF DISEASE W.S.R. TO AMLAPITTA

Laxmi Maharana^{1*}, Om Prakash Dadhich²

¹PhD Scholar, ²Associate Professor, Dean Academic & H.O.D., P.G. Dept. of Sharir Kriya, National Institute of Ayurveda, Jaipur, India.

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ABSTRACT

Ayurveda is a science which has many basic principles which are fruitful even today. One of the basic principle for diagnosis and treatment of disease is based on *Swaroop, Guna* and *Karma* of *Dosha, Dhatu, Mala*. *Guna Vichara* is useful in understanding the pathogenesis of *Roga* (disease) by *Vikalpa Samprapti* and pharmaceutical action in *Aushdha* (drug). *Guna* resides in *Dravya* by *Samvaya Sambandha* (inseparable relation). Even *Dosha, Panchmahabhuta* which are essential in basic understanding of disease are described in terms of *Guna*. Basically *Guna* present in *Dravya* acts upon the body hence provide the same effect as per *Dravya*. Hence it is very essential to study *Guna* to understand pathophysiology and to cease and treat disease. *Amlapitta* is a disease caused by *Drava* and *Ushna Guna* of *Pitta Dosha*. If *Drava Guna* of *Pitta* is more aggravated comparative to *Ushna guna* than *Ruksh ushna dravya* should be preferred in line of treatment similarly if *Ushna guna* is more aggravated than *Sheeta guna pradhan aushadh* should be preferred. Thus this paper depicts the value of *Guna* with respect to treatment of disease concerned on *Amlapitta* only.

*Address for correspondence

Dr. Laxmi Maharana

PhD Scholar,

P.G. Dept. of Sharir Kriya, National Institute of Ayurveda, Jaipur.

Email: laxmimaharana01@gmail.com

Mob- 09462842192

INTRODUCTION

Ayurveda is an ancient science with many basic principles. Its motive is to maintain health and to treat the ill^[1] one doesn't change in thousands of years. One of the principle in between them is *Guna Vichar* in *Dravya, Gunas* which resides in *Dravya* with *Samavaya Sambandh*^[2] (inseparable relation with drugs). The *Atmarupa* of the *Dosha* are *Guna*^[3], which are responsible for both the physiological and pathological changes are explained in terms of *Guna* only^[4]. The manifestations of minute *Bhuta* are explained in terms of *Guna* only^[5]. Hence for understanding the Pathophysiology, *Guna Vichara* is essential.

Aacharya Susruta also mentioned that the *Guna* present in the drugs and the body are one and the same, hence the drugs having these *Guna* are responsible for the normalcy and abnormalcy of the body constituents.^[6] *Gunas* are the tools for understanding the properties of drugs and it's *Karma*. Every *Guna* has its own definite *karma*^[7] thus because of *Guna, Dravya* or *Aushadh* performs different functions in body. So studying *Guna* helps to understand and treat the disease.

Knowledge of *Guna* is very much essential for finding out the causative factor for the proper diagnosis according to the *Anshansa kalpana* (*Vikalpa Samprapti*) for specific treatment or for advising preventive measures. Extensive classification of *Guna* done on the

basis of their utility in *Astang Hridaya*. Every *Guna* has its own importance from treatment point of view.

So *Gunas* are having the central role in understanding the physiology, pathology and the therapeutic applications of the drug.

MATERIAL & METHODS

The basic and conceptual materials were collected from the *Ayurvedic* classics viz. *Brhatrayi* and *Laghutrayi* with their available commentaries.

UNDERSTANDING OF AMLAPITTA WITH GUNA

Drava Guna and *Ushna guna* are one of the *Sharira Guna*^[8] and *Pitta dosha Guna*.^[9] Same as the other *Guna* has special property or peculiarity to perform special function in the body. Thus disease *Amlapitta* is selected for the understanding of *Guna Anshansa Kalpana*. It is a disease which is mainly caused by vitiation of *Drava* and *Ushna Guna* of *Pitta Dosha*^[10]. Two main constituents of *Pitta Dosha* are *Agni* and *Jala Mahabhuta* or in other words these two *Mahabhuta* are dominant or in balanced proportion in *Pitta Dosha*. The *Agni* which resides in *Pitta* is controlled by *Jala Mahabhuta* with its *Sasneha Guna*^[9] (*Snigdha guna* is special feature of *Jala Mahabhuta*)^[5] as its opponent unless it will burn the *Ashraya* itself. *Chakrapanidatta* while commenting on *Jwara Cikitsa* has explained same thing that *Pitta* is of two types i.e. *Sadravapitta* and

Nidravapitta.^[11] This *Dravata* is the nothing but the involvement of *Jala* in the formation of *Pitta*. In the disease *Amlapitta*, when these two components i.e. *Jala* and *Agni* gets disturbed due to *Nidanas*, leads to different kind of manifestation of the disease. The one in which the *Pitta* is in the state of *Atyaktadravata* and second is *Tyaktadravavstha*.

If proportions of these two *Mahabhuta* are disturbed due to any reason than *Pitta* get vitiated leading to disease like *Amlapitta*. In this context vitiated *Pitta* can be categorized in two groups. *Drava Guna* dominated *Pitta Vridhhi* (where *Jala Mahabhuta* increases in proportion respective to *Agni mahabhuta*) and *Ushna Guna* dominated *Pitta Vriddhi* (where *Agni Mahabhuta* increases in proportion respective to *Jala Mahabhuta*). Since the treatment of any disease revolves around *Anshansa* vitiated *Dosha* or specific *Guna*. Line of treatment changes on the basis of predominant vitiated *Guna*. *Nidana* also can be classified as *Guna kalpana*.

In the context of *Nidana* some increases *Pitta Drava Guna* while other increases *Pitta Ushna-Gunas*. Few *Nidana* can increase the *Pitta Drava Guna* or *Ushna Guna* both e.g. *Viruddha Ahara*. By classifying these *Nidan* Symptoms of the disease can also be expressed as *Ushna Gunadhik*, *Dravagunadhik* and *Ushnadravagunadhik* so treatment is also different for types of conditions.

Ushna Guna predominant *Hetu* result in increase in *Agni Mahabhuta* in the body and hence results in symptoms like burning sensation in throat (*Kanthadaha*), Chest (*Urovidana*) etc.

Hence, in such a type of manifestation the *Guna* which is opposite to that of *Ushna Guna* is required for the proper treatment. *Sheeta Guna* is exact opposite to *Ushna Guna*. Hence, the drugs like *Gokshura*, *Musta* and *Usheera*, *Praval Pisti*, *Sita* are effective. On the other hand, if *Atyamlasevan*, *Atyadhika Drava Sevan* etc. are the causative factors for the provocation of *Agni* they lead to increase in *Drava Guna* of *Pitta*, then such a type of *Pitta* is unable to perform its normal function of digestion resulting into manifestation of symptoms like *Avipaka*, *Amlodgara* etc. In this particular condition *Ruksha Guna pradhan aushadh* which has the main function of *Rukshana* (*Shoshana* or drying)^[7] drugs like *Bhringaraja*, *Haritaki*, *Chitraka*, *Ativisha* and *Yavanee* having *Ushna* property should be given.

DISCUSSION AND CONCLUSION

According to *Guna* diet and regimen, the similar *Guna* increases and opposite *Guna* decreases in the body by assimilation process with the help of *Agni*. *Nidan* may be classified based upon their effect upon property of *Pitta*.

Table 1: Nidan upon the basis of Gunadhikya in Amlapitta

Nidan	Nidan which can increase Drava Guna of Pitta (Tejas Guna alpata thus increased Dravatva)	Nidan which can increase Ushna Guna of Pitta (Tyakta Dravatva with increased Tejas)	Increase of both Drava and Ushna Guna
Aahara	*Guru- Atisnigdha- Abhishyandi *Ati-lavana-amla *Food which increase Aam or Aam-pakvanna *Atidrava- Antarodakapana *Gorasa- Phanita vikara- pishthanna *paryushitanna	*Atiushna- Atiruksha *Vidahi *Madya *Kulattha- Pruthuka- Pulaka- Bhritha dhanya	*Viruddha ahara *Aame sampurana-adhyasana *Dustanna
Vihaar	*Atisnana- Avagaha *Divaswapna	*Vegavidharana	*Adhyasana

In diseased condition symptoms are also expressed according to specific *Guna* of vitiated *Dosha* hence treatment should be planned on the basis of vitiated *Guna*. By study the symptoms on *Guna* basis treatment of disease will be accurate on *Guna* basis. Symptoms may be classified according to property of *Pitta* depending on the status of *Guna*.

Table 2: Symptoms of Amlapitta on the basis of Gunadhikya

Symptoms of Drava Gunadhikya of Pitta	Symptoms of Ushna Gunadhikya of Pitta
*Utklesha- Amlodgara *Aruchi- Avipaka *Gurukoshta- Antrakujana *Gaurava- Shrama- Klama- Angasada *Chardi- Vidabheda	*Tiktodgara *Udaradhmana *Hritdaha- Kanthadaha- Urovidaha *Shiroruk- Hritshula

When *Drava guna* is vitiated excessively in comparative to *Ushna Guna* then treatment should focus on alleviation of *Drava guna* and vice versa for *Ushna Guna*. When Both symptoms of *Guna* are deranged then the treatment should focus on both *Gunas*.

Understanding of *Guna* is important in *Aushadh* as well as disease to break pathogenesis of disease. *Aushadha* having opposite *Guna* to that of the *Guna* of vitiated *Dosha* should be given.

Guna Opposite from the disease should be given as a *Aushadh* by *Anshansh kalpana*. By understanding this fact in *Amlapitta* when *Drava gunadhik* symptom are

prominent then it is best to treat opposite *Ruksha guna*. Similarly *Ushna gunadhik* symptoms should be treated by *Sheeta guna*.

Table 3: Management of Amlapitta on the basis of Gunadhikya

	Management of <i>Drava Gunadhikya</i> of <i>Pitta</i>	Management of <i>Ushna Gunadhikya</i> of <i>Pitta</i>
Rasa	<i>Tikta</i> and <i>Kashaya Rasa</i> which have <i>Shoshana</i> Property so alleviate <i>Drava guna</i>	<i>Madhura Rasa</i> which is <i>Sheeta</i> in nature is exact opposite of <i>Ushna Guna</i>
Guna	<i>Ruksha</i> and <i>Ushna guna</i>	<i>Snigdha Guna</i>
Veerya	<i>Ushna Veerya</i> drug may be given	<i>Sheeta veerya</i>
Aahar and Aushdha	<i>Laghu</i> and <i>Pachan dravya</i>	<i>Laghu, Snigdha</i> and <i>Pachan</i> which are not <i>Ushna</i> in nature
Single Drug	<i>Bhringaraj, Haritaki, Chitraka, Ativisha, Yavani</i>	<i>Gokshura, Musta, Usheera, Sita, Praval Pishti</i>
Pathya	<i>Yava, Lajasaktu, Karvellaka, Kapittha, Jangal Mamsa, Purana Madhu, Purana Shali, Mudga Yusha, Amalaki</i>	<i>Godhuma, Kushmanda, Dadima, Godugdha, Sita (Sarkara), Purana Shali, Mudga Yusha, Amalaki</i>

It is evident by the previous study that *Guna* by *Vikalpa Samprapti* in treatment is beneficial. So *Guna* should be studied in drug as well as in disease for the betterment of treatment.

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