

CONCEPTUAL STUDY ON UNDERSTANDING THE EFFECT OF GUNAS OF PITTA DOSHA IN MANIFESTING DIFFERENT DISEASES.

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ABSTRACT

Fire burns food to generate energy. Similarly, Pitta in the form of Agni- digestive fire helps to digest food and yields energy to the Sharira (mind and body). Both of these perform similar functions to Dahana, Pachana, Abhipravartana of food. While describing the condition of Swasthya, both Sama Dosha and Sama Agni are mentioned in Samhitas. The importance of Agni (the digestive fire) has already been told by Acharya Charaka when he states that “the cause of all diseases is Mandagni”. In Ayurveda, the five natural elements (Pruthvi, Jala, Agni, Vayu and Aakasha) are present in our Sharira (mind and body) too in form of the doshas: VATA, PITTA and KAPHA. These elemental energies influence everything from our physical shape and digestion to the way we process thoughts and emotions. The best way to understand the doshas is by their Gunas (Qualities). Similarly, the different Guna combinations of the Dosha leads to a particular disease. Doshas are made up of Gunas. Gunas help in maintenance of Swasthya as well as produce the Roga. Hence proper understanding of Gunas at root level helps us to plan the Chikitsa and maintain the health of an individual.

The aim of this article is to review how the Gunas of Pitta Dosha plays a role in interpreting disease formation.

Keywords: Pitta, Gunas of Pitta.

INTRODUCTION

The absence of Agni is said to be absence of life. When Sharir Agni (heat) gets Shanta (cessation), person no longer lives, and it's a sign of death. The body heat is produced and maintained by Pitta Dosha. This Pitta Dosha is responsible for digestion and all metabolic activities in body such as Darshan (Vision), Pakti (Digestion), Kshuta (Feeling of hunger), Trishna (Thirst), Dehamardava (Softness within the body), Prabha (Luster of the body), Prasad (Cheerfulness), Medha (Intelligence), Ushma (Maintenance of normal body temperature), Prakruta Varna (Normal complexion of skin), Shauryam (Courage) and Krodha (Anger) ¹. Pitta dosha is the combination of Agni and Jala mahabhuta. According to Acharya Charaka the Gunas of Pitta Dosha is

understood as: Sa-sneha (Yasya Kledane Shakti sa Snigdha) is slightly unctuous, Ushna (Swedane Ushna) which induces Swedana, Tikshna (Shodhane Tikshna) as Penetrating or sharp acting property, Drava (Yasya Vilodhane Shakti Sa Drava) as Liquidity and Sara (Saroanulomana Prokta) as mobility ². In Vimana Sthana 8th chapter Acharya Charaka has added Visra or Putigandha (Raw meat odour) as the Guna of Pitta. Acharya Chakrapani described the two types of pittas: 1) sadrava and 2) nirdrava. Sadrava is the natural pitta with Drava (liquidity) and Sasneha (unctuousness). Nirdrava causes jwara (fever) and other diseases and is ruksha (dry) in nature. ³

The Gunas of Pitta Dosha enumerated by different Acharyas are as follows:

Gunas		
Acharya Vagabhatta ⁴	Acharya Sushruta	Acharya Charaka ²
1) Sa-sneha	1) Tikshna	1) Sa-sneha
2) Tikshna	2) Drava	2) Ushna
3) Ushna	3) Putigandha	3) Tikshna
4) Laghu	4) Nila	4) Drava
5) Visra	5) Pita	5) Amla
6) Sara	6) Ushna	6) Sara
7) Drava	7) Katu rasa	7) Katu
	8) Amla rasa in Vidagdha state.	

NOTE: By the above table we can conclude that the common Gunas of Pitta Dosha by Bruhatrayis are Ushna, Tikshna, Drava and Sara.

The Vruddhi or Kshaya of these Gunas led to the formation of Roga. Now we will discuss the involvement of different Gunas of Pitta in manifestation of different Rogas.

IN JWARA – Due to Pitta Prakopakara Ahara Vihara, Guna like Ushna and Drava of Pitta Dosha increases which in turn diminishes Agni, produces Ama and spreads the Ushmata into the body by obstructing the Swedavaha Srotas hence causing Jwara Roga.

Ghrta Prayoga in Jwara⁵- after Langhanadi Chikitsa the Drava Bhaga decreases in result increasing Ruksha-Teja Gunas in the rogi causing Jeerna Jwara. This can be pacified by using Ghrta as by its Sneha

Guna pacifies Ruksha Guna and Shaitya Guna pacifies Teja Guna.

Dugdha Prayoga in Jwara⁶-In Vata-Pittaja jwara and conditions when Daha and Trushna is more the Rasa Dhatu gets reduced in the Shareera which is nourished/increased by the Drava Bhaga of Dugdha thus decreasing the Trushna. It comprises of Swadu, Sheeta and Snigdha Gunas which reduces the Ruksha and Ushna Gunas.

In the case of Pittaja or Pitta pradhana Jwara Madhu Mishrita Sheeta Laja Peya is administered as it pacifies the Ushna and Ruksha Guna by its Sheeta and Snigdha Guna⁷.

RAKTAPITTA- Due to Pitta Prakopakara Ahara Vihara the Ushnata Tikshnata of Pitta Dosha gets aggravated and leaves its site and reaches Rakta

Dhatu (blood). As it's the Mala (waste product) of Rakta Dhatu, the Pitta Dosha gets mixed with Rakta Dhatu and increases in its quantity. The Pitta Dosha in turn vitiates the Rakta. Due to the Ushnatva of Pitta, the Drava Bhaga of other Dhatus (the liquid portion) like Mamsa (muscles), Meda (fat) etc. oozes out of their respective tissues and gets mixed with Rakta Dhatu. So, this further enhances the quantity of Rakta (blood) flowing in the Sira-Dhamani (blood vessels) creating immense pressure. Due to the pressure of the Rakta (blood), Ushnatva and increased Drava bhaga the walls of the blood vessels get damaged, and the Rakta starts flowing through various openings of the body causing Raktapitta⁸.

Urdhwagata Raktapitta is a Pitta Pradhana Kaphaanubandhi Roga i.e., associated with Snigdha and Ushna Guna of Pitta Dosha. Whereas in Adhogata Raktapitta is Pitta Pradhana Vataanubandhi Roga i.e., Ruksha and Ushna Guna of Pitta Dosha are involved. Here the Ruksha+Ushna Guna is more devastating as it depletes the Rasa Dhatu. Therefore, administration of Tikta- Kashaya Rasa having Sheetta- Ruksha Guna Pradhana pacifies the Ushna-- Snigdha Guna of Pitta Dosha and Madhura Rasa having Sheetta- Snigdha Guna pacifies the Ushna- Ruksha Gunas of Pitta Dosha⁹.

IN PANDU ROGA- Due to Vriddhi of Ushna Tikshna Guna of Pitta Dosha and Kshaya of Rasa and Sneha Guna, the Rakta Poshaka Rasa Sara Bhaga does not get produced leading to Rakta Kshaya i.e., Sneha guna of Pitta decreases which causes excessive Rukshta. This Sneha Kshaya leads to Oja and Indriya shaithilya¹⁰.

In Asadhya Pandu Roga¹¹-“Kharibhuta iti Atyaartharukshah” while explaining the Asadhya Pandu Roga Acharya mentions that there is excessive increase in Rukshata which is due to decrease of Sneha Guna.

So, Pandu is basically a Pitta Pradhana Vyadhi. In case of Vataja Pandu: Sneha Guna Pradhana, In Pittaja Pandu: Tikta-Sheetta Pradhana and in Kaphaja Pandu: Katu-Tikta-Ushna Pradhana Yogas have been advocated¹².

KAMALA- “Pittamasrugmamsam Dagdhva Rogaya Kalpate” i.e., when the Pandu Rogi indulges in Pitta Vardhaka Aahara Vihaara leads to further vitiation of Ushnata Tikshnata and Rukshata of Pitta which does the Dagdhata (it destroys the Dhatu Sara Bhaga which hampers the formation of next Dhatu) of Rakta and Mamsa Dhatu which causes Kamala Roga¹³.

VISARPA- Visarpa is basically a Pitta and Rakta Dushti Janya Roga. While explaining about Vataja Visarpa Acharya mentions that Sara, Drava, Ruksha and Ushna Guna get vitiated here. The decrease in Sneha Guna increases Ruksha Guna. The Vriddhi of Ushna Guna along with Rukshata influences Vata Vriddhi. Due to Sara Guna Visarpa spreads fast. The symptoms like Davatu, Pipasa, Jwara are related to Paitika Lakshana Vriddhi in Vataja Visarpa which indicates Pitta and Rakta are generally vitiated to cause all different types of Visarpa¹⁴.

In Pittaja Visarpa¹⁵ Ushna, Sara, Drava, Vidahi and Amla Rasa Pradhanata is Present.

In case of Vata Pradhana-Pittaja Visarpa Tikta Ghratapana is advised as it pacifies the Ruksha and Ushna Guna by its Sneha and Shaitya Gunas. Similarly in Bahu Avastha of Pitta Virechaka Ghrita should be given as it decreases the Rukshatva by Sneha Guna and does the Anulomana of Vitiated pitta¹⁶.

PITTAJA ATISAAR -The Drava, Ushna and Sara Guna of Pitta increases due to consumption of Pittakara Aahara and Vihaara. The Drava Guna (Liquidity) diminishes the power of Agni. In the Pakvashaya the disintegration of the stool occurs due to Ushna (heat) Drava (liquidity) and Sara Guna (mobility) of Pitta Dosha thereby causing atisaara¹⁷.

NOTE: Table showing the Gunas of Pitta Dosha involved in different diseases.

Sl No.	Disease	Guna of Pitta
1.	Pittaja Shotha ¹⁸	Ushna, Tikshna, Katu, Sara (increases)
2.	Raktapitta ⁸	Ushna, Drava, Tikshna (increases)

3.	Pittaja Atisaar ¹⁷	Drava, Ushna, Sara(increases)
4.	Amlapitta	Vidagdha Pitta-Amla Rasa ,Drava(increases)
5.	Ama ¹⁹	Ushna (decreases)
6.	Sama pitta	Amlata, Sara (increases), Laghu(decreasing)
7.	Pittaja prameha ²⁰	Amla, Katu ,Visra, Ushna (increases)
8.	Pittaja Jwara ²¹	Ushna, Drava (increases)
9.	Grahani ²²	Ushna, Tikshna, Drava

DISCUSSION

Gunas means qualities which are embedded in Dravyas along with Karma i.e., Guna is the precursor of Karma. Every substance in the world is made up of Gunas. The Karma of a Dravya is determined by the dominating/majority of the Gunas present in it as particular Guna achieves particular Karma. Similarly, Doshas have their own Gunas (qualities). The Gunas of Pitta Dosha was discussed earlier.

The relation between Rasa, Mahabhuta, Guna and Pitta Dosha can be understood as follows:

<u>RASA</u>	<u>MAHABHUTA</u>	<u>GUNA</u>	<u>EFFECT ON PITTA DOSHA</u>
Madhura	Prithvi -Jala	Snigdha guru sheeta	Pacifies
Amla	Prithvi -Tejas	Snigdha laghu ushna	Increases
Lavana	Jala -Tejas	Snigdha guru ushna	Increases
Katu	Vayu -Tejas	Ruksha laghu ushna	Increases
Tikta	Vayu-Aakash	Ruksha laghu sheeta	Pacifies
Kashaya	Vayu-Prithvi	Ruksha guru sheeta	Pacifies

NOTE: Table showing Rasa, Mahabhuta and Gunas effect on Pitta Dosha.

The Gunas are the best tool for assessment of all parameters like food, medicines, somatic and psychological diseases, Prakruti etc. Gunas are interrelated with specific Dosha, Dhatu, Mala, Kala (Dina and Rutu), Vaya and Pancha Mahabhuta. They help us to track the causative factors in disease manifestation and help with deciding the treatment and drugs as they work on basis of qualities they have. When these qualities are taken in improper quantity it either increases or decreases a Dosha and manifest Roga.

CONCLUSION

To conclude the above discussed facts and findings, it can be stated that the Pitta Dosha, although is an individual entity but the different combination of Vruddhi and Kshaya of its Gunas and its interrelation with Rasa leads to formation of a different disease.

The Madhura, Tikta and Kashaya Rasa have Sheeta Guna in common which helps in Pacifying the Pitta Dosha i.e Snigdha-Sheeta of Madhura rasa and Ruksha-Sheeta of Tikta Kashaya Rasa pacifies the Pitta Dosha.

Amla, Lavana and Katu Rasa has Ushna Guna in common which increases the Pitta Dosha i.e Snigdha Ushna in Amla and Lavana Rasa and Ruksha Ushna Guna in Katu Rasa increases the Pitta Dosha. These Rasas are made up of Teja Mahabhuta.

Commonly the Ushna, Tikshna, Sara and Drava Guna of Pitta Dosha are increasing and the Sasneha Guna is decreasing to form a disease. To encounter it we need to plan the treatment modality in such a way which can help to reduce these entities which will pacify the aggravated Pitta Dosha. Therefore, in the treatment plan we can use Ghrita, dugdha, Madhura-Tikta Rasa Dravyas as Ghrita has the Sneha and Shaitya Guna which pacifies the Ruksha and Teja Guna. Madhura Rasa having Sheet- Snigdha Guna pacifies the Ushna- Ruksha Gunas of Pitta Dosha. Tikta- Kashaya Rasa having Sheet- Ruksha Guna Pradhana pacifies the Ushna -Snigdha of Pitta Dosha.

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