

CONCEPTUAL STUDY OF GURVADI GUNA WITH SPECIAL REFERENCE TO RUKSHA GUNA OF VATA AND ITS ROLE IN DIFFERENT PATHOGENESIS(SAMPRAPTI)

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ABSTRACT

Ayurveda is a science of life which basically emphasises on some *siddhantas* i.e principles for maintaining the healthy life. *Karya Karana vada* is one of the basic principle of Ayurveda where *Shat Karanas* i.e *Samanya, Vishesha, Guna, Dravya, Karma* and *Samvaya* are held responsible for the *Karya* i.e *Dhatusamya* in the body. The quotation of *Guna* prior to *Dravya* and *Karma* itself is a clear indication of vast application of *Guna* over *Dravya* and *Karma*. All *shat karanas* are responsible for successful treatment but the *Guna Pradhan chikitsa* is widely used in practice. Out of 41 *Gunas* described by Acharya Charaka, *Gurvadi gunas* should be considered priorly due to their wide use in *Chikitsa*. The *Gurvadi gunas* are most useful in causing, diagnosing and treating the disease. Many entities like *Panchamahabhutas, Tridoshas, Ahar dravya, Shadvidha Upakrama, Rasa, Veerya, Vipaka* are described with the help of *Gurvadi gunas* so they are important. *Vata dosha* being the most important of *Tridoshas* is considered mainly here. It is having 6 *Gunas* – *Ruksha, Laghu, Sheet, Khara, Sukshma* and *Chala*. For the precise diagnosis and treatment of any disease the *Anshansh bala vikalpa* i.e. the estimation of *Gunas* which are predominantly leading to the vitiation of that *Dosha* is necessary. Out of these *Vata gunas Ruksha* being the *Pradhana Guna* of *Vata* is studied here with regards to its contribution in *samprapti* of various diseases mentioned in *Bruhat trayi*.

KEYWORDS: *Gurvadi guna, Anshansh bala vikalpa, Ruksha.*

INTRODUCTION

In the process of evolution of the universe the first component to be evolved is *Mahat tatva* or *Buddhi* which is the property of the *Dravya, Atma*.^[1] It indicates that though the *dravya Atma* was present in unmanifested state, its existence came first in the form of *Guna* or its property i.e *Buddhi*. With this concept it could be opined that the existence comes first in the form of *guna* and then a group of some specific *gunas* combine to form a specific *dravya* which exists in the materialistic state and the *guna* remains in it in the form of energy. *Guna* is what attracts the people and manifest the *dravya* action. It is responsible for the *Kshay, Vriddhi* or *Samya avastha* of *doshas* so it is of utmost importance.^[2]

Total number of *gunas* mentioned in Charak Samhita are 41 which are divided in 4 categories-

1. *Sarth guna* – 5
2. *Gurvadi guna* – 20
3. *Adhyatmik guna*- 6
4. *Paradi guna* – 10.^[3]

Out of these *Gurvadi gunas* are of utmost importance because

1. They are present in *Prithvi adi dravyas* commonly so called *Sadharan gunas*.
2. They are having *sankhya pradhanya* i.e are large in number
3. They are widely used in practice.^[4]

Vata being the *Pradhan dosha* out of the *tridoshas*.^[5] and is having the capacity to move *pitta and kapha* anywhere with it so is considered for the study here. Out of the 6 *gunas* of *vata Ruksha guna* is mentioned firstly in almost every place depicting its *pradhanya* amongst the other *gunas*.^[6]

The journey of a causative agent upto generation of disease is *Agati or Samprapti*.^[7] So for the understanding of pathogenesis of disease it is important to understand the *guna pradhanya* or predominance of the *hetu* which further leads to vitiation of *dosha* accordingly. Once the predominance of *guna* in the *hetu* is understood it is easy to treat the condition by application of opposite *gunas*.^[8] So for this purpose, the contribution of Predominance of *Ruksha guna* of *vata* in pathogenesis of various diseases mentioned in *Bruhat trayee* is studied here.

MATERIALS AND METHOD

Bruhat trayee of *Ayurveda* along with their commentaries were referred for the conceptual study. The discussion was made on the basis of conceptual study and conclusion was drawn by considering the study and discussion.

Conceptual Study

Importance of *guna* – it plays a vital role

1. As a *karana* in *avasthantar* of *dravya*.
2. As a *karana* in *avasthantar* of *sharir avastha* by virtue of change in *dhatu guna*.^[9]
3. In expressing *karma* of a *dravya*.^[10]
4. As a identification character of *dravya*.^[11]
5. In predicting *sadhya asadhyata* of disease.^[12]
6. In *srotodushti*.^[13]
7. In *Swastha vritta*.^[14]
8. In *Ahar dnyana*.^[15]

Gurvadi guna – They are 20 in number i.e *Guru, Laghu, Sheet, Ushna, Snigdha, Ruksha, Manda, Teekshna, Sthir, Sara, Mrudu, Kathin, Vishad, Picchil, Shlakshna, Khar, Sthula, Sukshma, Sandra and Drava*.^[16] These are described in pairs having opposite nature of each other. These are used to describe entities like

1. *Panchamahabhoutik* constitution of *dravya* – e.g *Vayviya dravya* is having *laghu, sheet, ruksha, khar* etc.^[17]
2. *Tridosha* – e.g *Pitta – Snigdha, teekshna, ushna, laghu, etc.*^[18]
3. *Ahar dravya* – e.g *Mudga – Ruksha, sheet, laghu*.^[19]
4. *Shadvidha Upakrama*- e.g *Rukshan -ruksha, khar, vishad*.^[20]
5. *Rasa* – e.g *Madhur rasa – Snigdha, sheet, guru*.^[21]
6. *Veerya*- e.g *Ushna, sheet, ruksha*.^[22]
7. *Vipaka* – e.g *Madhur vipaka – Snigdha, guru*.^[23]
8. *Rutu vivaran* – e.g *Greeshma – Ruksha*.^[24]
9. *Vaya Avastha* – e.g *Vridhdha avastha– Ruksha*
10. *Prakruti vivaran* – e.g *Kapha prakruti – Snigdhangha due to snigdha guna*.^[25]

They are also responsible for causing the disease. *Ahara* is responsible for maintaining the health of body as well as for causation of disease.^[26] *Ahara* is classified on the basis of 20 *gurvadi gunas* also.^[27] The *dravyas* having same *gunas* as that of *doshas* will lead to its vitiation causing the disease.^[28] e.g *ushna guna* leading to vitiation of *pitta* causing *Raktapitta samprapti*.

Gurvadi gunas are helpful in diagnosis of the disease. The *Anshansha bala vikalpa* i.e the estimation of *guna* predominance in the *hetus* leading to vitiation of *doshas* is expressed with *gurvadi gunas* e.g whether the vitiation of *vata* is by predominance of *ruksha, sheet, laghu guna, etc.*^[29]

Once the *guna* predominance causing the vitiation of *doshas* is understood it is easy to treat the condition by using the *dravyas* with opposite *gunas* e.g when the vitiation of *vata* is by *Ruksha, laghu* and *sheet guna* it is

treated with *taila* having totally opposite *gunas* like *snigdha, guru* and *ushna*.^[30] In case where the *gunaviparit chikitsa* is not effective it is considered as a *raktaj vyadhi* and *raktamokshan* is done.^[31]

Ruksha guna of *vata* – The *dravyas* manifestating *shoshan karma* in the body is supposed to be having *ruksha guna*.^[32] The *Ruksha guna* is having *Aakash* and *Vayu mahabhutas* predominantly. *Roukshya* is mentioned in *Nanatmaj vata vikara* i.e is caused by *vata dosha* alone without *anubandha* of *pitta* and *kapha*.^[33] *Rukshana* mentioned in *Shat upakramas* of *chikitsa* is having *ruksha, khara and vishada guna* out of which *ruksha* is *pradhana* where as *khar* and *daruna* are residing in it.^[34] The *Ruksha guna* is mentioned firstly in *vata gunas* almost everywhere in the classics depicting its *pradhanya*.^[35]

In present era due to strenuous lifestyle people are following wrong health trends with faulty eating habits and disturbed daily routine. Also the stress factor, anxiety, overuse of social media, chronic disease conditions are all leading to the development of *ruksha guna* now a days manifestating in the form of malnutrition, hairfall, osteoporosis, etc. so considering all these facts the contribution of *ruksha guna* of *vata* in pathogenesis of various diseases in *Bruhat trayee* should be studied.

Contribution of Ruksha Guna of Vata In Pathogenesis Of Various Diseases

1. *Vata gulma* – The aggravated *vata* enters the alimentary tract and become hard and round due to *ruksha guna* and then spreads and gets localised in heart, bladder, sides of chest or umbilical region and produces colicky pain and remains in round form so called as *gulma*.^[36]
2. *Pittaj gulma* – The *amashay* having the *roukshya* when accompanied by other *hetus* leads to vitiation of *vata* and *pitta* leading to *pitta gulma*.^[37]
3. *Madhumeha* – *Oja* by nature is *Madhur rasatmaka*. The *ruksha guna* of *vata* converts it into astringent taste and takes it into urinary bladder causing *Madhumeha*.^[38]
4. *Shosha* – emaciated individuals already having *ruksha* dominance if takes *ruksha ahar* and *vihar* then there is diminution of *rasa* present in *hridaya* i.e *poshya rasa*.^[39]
5. *Jwar, bhrama, Pralap* – *Ruksha* is the causative factor.^[40]
6. *Rajyakshma* – due to diminution of *deha Sneha* i.e due to excess *ruksha guna*.^[41]
7. *Vataj visarpa* – predominance of *ruksha guna* leading to vitiation of *vata* further causing *dushya dushti* and spreads in the body leading to *vataj visarpa*.^[42]
8. *Kshayaj rajyakshma* – *shukra kshay* and excess *rakta pravartana* leads to *roukshya* in body leading further to symptoms of *kshayaj yakshma*.^[43]

9. *Vataj hridrog* – *ahara* and *vihara* having predominantly *ruksha guna* like *upwas*, *shoka*, *ruksha ahara*, *shushka ahara*, *alpa ahar* leads to vitiation of *vata* in *hridaya* leading to pain causing *vataj hridrog*.^[44]
10. *Ojakshay* – *hetus* like *anashan*, *chinta*, *rukshapana*, *prajagara* having predominance of *ruksha guna* leads to *oja kshay* in body.^[45]
11. *Atikarshya* – *hetus* like *langhana*, *pramitashana*, *ruksha udvartana*, *shoka*, *veg nigraha* having *ruksha* predominance leads to *Atikarshya*.^[46]
12. *Visham jwara* – The predominance of *ruksha guna* in *dhatu* due to *jwar ushma* leads to *vishama jwara*.^[47]
13. *Vataj udar* – the vitiation of *vata* in *kukshi*, *hriday* and *basti*, *guda* by *ruksha* predominant *hetus* like *ruksha*, *alpa bhojana*, *veg Dharana* leads to *agnimandya* and obstruction of path of *vata* by vitiated *kapha* leads to *Udara*.^[48]
14. *Vataj grahani* – *Ruksha gunatmak hetus* like *katu*, *tikta*, *kashay*, *ruksha ahar*, *pramitashan*, *veg Dharana* leads to *agnimandya* by the covering of *agni* by *vata* leading to *Vataj grahani*.^[49]
15. *Kshudra shwas* – *Ruksha* predominant *hetus* leading to vitiation of *vata* in *koshtha* leads to *Kshudra shwasa*.^[50]
16. *Madatyay* – *Ruksha guna* dominance leads to diminution of *Sneha guna* of *Oja*.^[51]
17. *Udavarta* – *Ruksha* dominant *ahar* like *kashay*, *tikta*, *katu* *rasa*, *ruksha bhojana*, *abhajana*, *veg dharana* leads to vitiation of *apana* in *pakwashaya* leading to *Udavarta* by obstruction of *adhoga srotasa*.^[52]
18. *Kshayaj klaibya* – If the emaciated person having *ruksha* dominance if indulges in *ruksha ahara*, *vihara* then the *rasa dhatu* residing in *hridaya* gets diminished leading to further *dhatu* diminution leading to *kshayaj klaibya*.^[53]

DISCUSSION

The medicine prescribed for any disease works by basic 5 principles i.e *rasa*, *guna*, *veerya*, *vipaka* and *prabhav*. The other 4 can be covered under the broad umbrella of *Guna sankalpana*. So the *guna sankalpana* is most important to study and to understand the action of given medicine on particular disease. *Gurvadi gunas* being used widely in clinical practice for diagnosing the disease firstly and then treating accordingly are important.

Vata being the *prana* of *prani* i.e of living organisms and is responsible for every action in the body it is considered for the study.^[54] *Ruksha* as is the predominant *guna* of *vata* and also is the factor of causing *roukshya* which is one of the *atmarupa* or *atma lakshana* of *vata* is considered for the study.^[55] In many patients having symptoms of vitiation of *vata*, *ruksha guna* predominance is observed mostly. The *ruksha guna* vitiates the *vata dosha* at various places in the body leading to manifestations of symptoms accordingly causing various diseases.

CONCLUSION

The exact estimation of predominance of *gunas* leading to vitiation of *doshas* help us to understand the pathogenesis and treatment can be planned with the help of opposite *gunas*. *Nidana parivarjana* can also be advised accordingly and *pathya apathya* can be suggested considering the *guna* predominance. *Ruksha guna* predominance is primarily observed in patients now a days due to wrong food habits like dieting for weight loss, eating sprouts recurrently, *veg nigraha* due to wrapped up life style, deprived sleep at night, fast food like wafers, chips, biscuits which might be accompanied by other *gunas* leads to vitiation of *vata*. So it is important to estimate the *hetus* of every individual and estimate the *guna* predominance out of it which leads to vitiation of *doshas* and generation of disease for proper diagnosis and effective treatment.

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