

ROLE OF “TRIGUNA” IN THE MANAGEMENT OF CHIKITSA REVIEW ARTICLE

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ABSTRACT

The evolution is initiated in prakriti, which is balanced by sattva, rajas, and tamas. Panmahabhutas are the final product of this cosmic evolution, which is one of the fundamental concepts in Ayurveda. Akash is the debut element, occurring first in panmahabhut with shabda as its main guna and with the dominance of sattva guna in it. Akash can be assumed as present in organs such as the ear, fallopian tube, Eustachian tube, bronchioles, etc. Grossly, it can be said that where there is space, there is akash mahabhuta. Therefore, if a disorder occurs in these organs, it is said that there is a deformity in the akash mahabhuta and a disturbance in the level of sattva. Akash is called sattvabhuta, which means that to form a deformity, sattva should diminish or decrease. Therefore, to correct these issues, all efforts should be made to increase the level of sattva.

KEYWORDS: Evolution, Sattva, Akash, Ear.**INTRODUCTION**

Ayurveda is the science of life but the term is not restricted for diagnosis & treatment only. It has a wide range which involves the knowledge about universe too. Acharyas of ayurveda have adopted these principles through a series of investigations and experiments. The theory of panch mahabhutas is one of the fundamental principle of Ayurved. Every dravya is same as panmahabhuta.

Among the five proto elements the akash is sequentially described first due to its prime originations in the sequence of evolution. Ayurveda also adopt this philosophy concept clinically The practical utility of the evolution of bhutas specially akash mahabhuta within all aspect of treatment is the primary aim of this article.

REVIEW ARTICLE

Theory of evolution is attached with theory of panmahabhutas. Indian literature since ancient era explained it in various ways. vedas, darshan-shastras, upanishadas etc. give tremendous knowledge about panmahabhutas. These panch mahabhutas have their special role in adhibhautik, adhidaivik & adhyatmic area. Panch mahabhutas are one of the fundamental principle of Ayurveda. Acharya sushruta quoted the role of panmahabhutas in shruti-utpatti as

तेभ्योभूतानि-व्योमानिलानलजलोर्व्य..... सुशा 1/4

Means the developmental history of life involves panmahabhutas ie. Akash, vayu, Teja, Aap, Prithvi. Acharya charak says that Ayurveda is Anadi & Shashwat. To prove this quotation logically he give the example of panmahabhutas. These five elements have some special characteristic & gunas in accordance with their origin.

Akash

It is debut in these five elements. It is one in number & has no types. According to Taittiriya upnishad it is formed by Atma.

तस्माद्वा एतस्मादात्मन आकाश संभूत । तै.उ.

Other Darshanacharyas explained its formation by shabda Tanmantra. Tarkasangraha describe it as one, vibhu & nitya dravya. Among them chandogya upnishad clears that every matter is derived from Akash & dissolution in the Akash mahabhutas.

After observing all above We can say that Akash mahabhuta is correlate with space without which matter cannot exist. Acharya Sushruta again describe the Akash as सत्त्वबहुलमाकाशं सु.शा.1/20

The evolution begins with the disturbance in the equilibrium of uniformity. The affinity between the mahagunas i.e. sattva, Raja & Tama imbalances & thus the cosmic evolution took place. In which the part with

sattvabahul guna creates the Akash. This can be again understood by observing & correlating the definition of Atma by charak with the formation of Akash by Taitariyoupanishad. How beautifully the science exist in ancient Indian scientific literature.

Sattva

The mahagunas sattva, Raja & Tama are essential constitutive factors of the universe. These three subtle entities can correlate as sattva-intelligence-stuff, rajas-energy stuff & tamas as mass stuff. The state of their mutual equilibrium is known as prakriti. They attached to one another in different proportions & act mutually to produce a new characters, substances. They co-operate each other to produce new effects.

अन्योन्याभिमवाश्रयजननमिथुनवृत्तयश्व गुणाः । सां.का.

Among them sattva is light in nature, enlighten all the substance. Person with dominant of sattva guna is cool, calm, more positive & well identified by his good nature.

सत्त्वं लघु प्रकाशक..13

Acharya charak explains the sattva guna & differentiated it in 7 types of purush. He explained sattva guna as pure; without impurities & noble.

Human Anatomy & Akash mahabhuta

Grossly speaking hard substances like bones are of prithvi mahabhuta, liquid part like lymph, blood, urine by aap mahabhuta, Gases like O₂, coz shows the presence of vayu mahabhuta, digestion process bile metabolism indicates agni mahabhuta while space in any organ, tissues shows presence of akash mahabhuta.

The main site of akash mahabhuta is explained in organ ear i.e. srotendriya according to ayurveda. we can understand its position in eustachian tube. Also the guna of akash mahabhuta is shabda whose base is srotendriya. The akash mahabhuta is again identified by its special characteristic i.e. आकाशस्याप्रतिघातो. च.शा.1/29

We can say that where there is space there is akash mahabhuta. we can see akash mahabhuta in eustachian tube, fallopian tube, seminiferous tubules.

By thinking it neatly we say that akash has only function of accomodation of other dravyas. *Disorder related with akash mahabhuta & its treatment.*

Deformity or disorder in organs or sites of akash mahabhuta understand as disorder of akash mahabhuta. Any malfunction or ayoga, atiyoga & mithya- yoga of that organ also known as disorder of akash mahabhuta. For ex. deafness, tinnitus, otitis media, polycystic ovarian diseases, infertility, problems related with sperm count, motility etc. All are under the akash mahabhuta.

Treatment line by applying above quotation

As we know that the akash mahabhuta is dominant in sattva guna we should understood first the position & function of the organ related with akash mahabhuta.

In every deformity there is imbalance in dhatu. vaidya should judge out the gunas imbalance by observing the function of that organ. In akash mahabhuta dominant organ no doubt there is unequilibrium in the level of sattva guna. In these sites when deformity occurs the primary or regular function of that organ subsides. The imbalance regarding the space for accommodation affects the functional activity of the organ. For ex. In otitis media due to production of pus (puya) the free space for shabdavahan minimizes and resulting in difficulty in shabda grahana karma. The other symptoms like gurutva, shula occurs in the site of akash mahabhuta.

Akash has already formed by dominant sattva guna. Deformity happens when sattva guna decreases so our aim is to increase sattva guna to treat that organ, we take a simple example from sushrut samhita. He describes the treatment for karnaroga-

सामान्य कर्णरोधेषू घृतपानं रसायनम् । अव्यायामो शिरस्नान
ब्रह्मचर्यमकत्थनम् ॥ सु.उ. 21/3

After observing above treatment line carefully we can definitely say that it is useful for increasing sattva guna of our body. Ghritpan, Rasayanam, Bramhacharya, Akatthanam are nothing but ways to increase sattva guna & thus they are helpful to correct the karnaroga & diseases of that akash mahabhuta organ.

Another example Of charak in the disorder of gender specific diseases-

बस्तयः क्षीरसर्पीषि वृष्ययोगाश्च ये मता । रसायनप्रयोगाश्च
सर्वानेतान् प्रयोजयेत् ॥ च.चि. 30

Here again the application of milk, Ghrita & rasayan dravyas are indicated for kleibya disorder which are nothing but modes to increase satwa guna.

DISCUSSION

Indian science believe in cause-effect theory. In the phases of evolution mahabhuta are evolved as an final and grossary element. Human bodies are also of gross structure. Each and every part of our human body derive from panmahabhuta. each of the individual organ is having the representatives of panmahabhuta. According to the dominancy of any specific mahabhuta that the special organ is said to have the dominancy of mahabhuta. Likewise each of the five special senses are consisted of five mahabhutas according to their dominance affinity to specific mahabhuta it accepts the specific impulses.

Ear is functionally predominant by akash mahabhuta and accepts the respective sound impulses so the alterations

to the function to the ear can also be interpreted in terms of abnormality of underline constituent mahabhuta. Improper sattva and its abnormal state are responsible factors for the production of diseases for shabda mahabhuta and the organ related to shabda. So the restoration of imbalance state of sattva could be the prime treatment of the diseases on accounts of their mutual interdependency. So the treatment like rasayana, ghritapana these medicines enhances the state of sattva directly and indirectly and ultimately restore the distorted state of akash mahabhuta and finally disease gets specified.

CONCLUSION

After getting the correct idea about evolution & understanding the panchamahabhuta principle it becomes easier to diagnose the disease and treat the patient. Here we see how the principle works in accordance of akash mahabhuta with sattva guna and its utility in the chikitsa.

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