

## APPLICATION OF GURVADI GUNA IN AYURVEDA - REVIEW STUDY

Anupam Akansha<sup>1</sup>

Gupta Arvind Kumar<sup>2</sup>

<sup>1</sup>Associate professor, P.G Department of Samhita, Sanskrit and siddhnata, Uttranchal Ayurvedic college, Dehradun

<sup>2</sup>Associate professor, Department of Panchakarma, Uttranchal Ayurvedic college, Dehradun

### ABSTRACT

The verse of Ayurveda came into frontage in form of *Trisutra*. The *Trisutra* are the *Hetu*[~cause], *Linga*[~symptom] and *Ausadha*[~medicines]. The principal aim of Ayurveda is to promote prolong wellbeing. This is achieved by maintaining the healthy status or by eradication of occurred disease which is an encumbrance to health. *Trisutra* is applied for both healthy as well diseased. *Guna* is mentioned as *Karana* in classics with the purpose of performing function of *Chikitsa*[~*Karya*]. *Gunas* are divided into certain subtypes, out of which *GurvadiGuna* is one. These *Gunas* are most practically useful as they denote the property of the *Dravyas* directly.

**Keywords:** *Gurvadi Guna* , *Ayurveda*, *Application*, *Trisutra*,

**INTRODUCTION:** The word “*Guna*” has a wide spectrum. It is used to denote qualities, properties, attributes. *Ayurveda* is a vast science which focuses basically on “*Dhatusamya*”. The word signifies the status of being healthy. When this *Samyata* [~equilibrium] is disturbed it leads to *Vishamta* [~disequilibrium] i.e. disease. *Dhatusamya* can be brought back by *Chikitsa*. The *Chikitsa* is done by means of six causes[~*karana*], *Dravya*[Matter], *Guna* [Attributes], *Karma*[Action], *Samanya* [generic concomitance] *Visheshha*[ opposite variant] and *Samvaya*[ inseparable concomitance]<sup>[1]</sup>. Out of all six *Guna* has a prominent participation in *Chikitsa*.

**MATERIALS AND METHODS:** All the classical texts of *Ayurveda* (Samhitas along with their commentaries) were referred for the conceptual study. The discussion was made on the basis of conceptual study, and conclusions were drawn considering the conceptual study and discussion.

**CONCEPTUAL REVIEW:** *Guna* does not have a separate and independent

existence, it resides in *Dravya*. The feature by which a *Dravya* is known or identified can be said to be its unique property [~*Guna*]. The property can be physical or chemical. The external appearance is the physical property while the chemical constituent by which a drug acts can be said as chemical property. Total number of *Gunas* mentioned in text is 41. They are divided in four categories-*Sartha* [5] *Gurvadi*[20] *Adhyatmika*[6] *Paradi*[10]<sup>[2]</sup>.

**Definition of *Guna***<sup>[3]</sup> : *Guna* has a specific definition which makes it different from rest five *Karanas*.

*Samvayi*- Indicates *Guna* and *Dravya* are in an inseparable relationship. *Dravya* is *Adhara* [substratum] while *Guna* is *Adheya*[ dependent].

*Nishesta*-Indicates dissimilarity with *Karma*. *Guna* is devoid of action while *Karma* is action of *Guna*.

*Karanam*- *Guna* has a cause but the rest three *Samanya*, *Visheshha* and *Samvaya* are not having so.

***Guna* as a quality:** Two words are used in text for denoting *Guna* as a quality. One is

*Guna* itself and another is *Kalaa*. There is a separate chapter named as “*VatakalaakaliyaAdhyaya*”, where the *Kala* [~good qualities] and *Akala*[~bad quality] of *VataDosha* are being mentioned<sup>[4]</sup>. While describing the essential components of treatment i.e. *Chikitsacatuspada*,<sup>[5]</sup> the word *Guna* is used to describe the qualities.

**Guna as a property:** All the *Dravyas* are made up of *Panchamahabhuṭa*<sup>[6]</sup>, in others words one can say that the *Mahabhuṭas* are

the smallest unit of any *Dravyas*. The *GurvadiGunas* are the combination of these *Mahabhuṭas*. When the word *Guna* is used in the context of action drugs, the meaning can be deduced as property. For any kind of treatment *Ausadha* is required, this *Ausadha* works by basic five fundamentals called as *Rasa panchaka*. They are *Rasa*, *Guna*, *virya*, *Vipaka* and *Prabhava*. All the five can be called as *Guna* i.e property. *Rasa*, *virya* and *vipaka* are denoted by *GurvadiGunas*.

**Table no -1 showing relations between *Rasa* and *GurvadiGuna***

<i>Rasa</i>	<i>Guna</i>
<i>Madhura</i>	<i>Guru,sita,snigdha</i>
<i>Amla</i>	<i>Laghu,snigdha,usna</i>
<i>Lavana</i>	<i>Guru,snigdha,usna</i>
<i>Katu</i>	<i>Laghu,ruksha,usna</i>
<i>Tikta</i>	<i>Laghu, ruksha,sita</i>
<i>Kasaya</i>	<i>Guru,ruksha,sita</i>

Similarly, *Vipaka* and *Virya* are also denoted by the *GurvadiGuna*.

**Sarthaguna:** They are five in number and are specific qualities of *Mahabhuṭa*<sup>[7]</sup> They are *Sabda*, *Sparsha*, *Rupa*, *Rasa* and *Gandha*. These five *Gunas* are subject of *PratyakshaPariksha*. They are helpful in identification of disease as well as drug.

**Table no -2 use of *SarthaGuna* in diagnosis and identification**

<i>Guna</i>	<i>Disease</i>	<i>Drug</i>
<i>Sabda</i>	<i>Antrakujana</i>	<i>Gunja</i>
<i>Sparsha</i>	<i>Jwara</i>	<i>Gokshura, Kantakari</i>
<i>Rupa</i>	<i>Kamla</i>	<i>Hansapadi</i>
<i>Rasa</i>	-	<i>Citraka</i>
<i>Gandha</i>	<i>Prakrita and vikritaGandha</i>	<i>Ashwagandha, Gandhaprasarani</i>

**Adhyatmikaguna:** These are six in number. They are *Sukh*, *Dukha*, *Iksha*, *Dwesha*, *Buddhi* and *Prayatna*.<sup>[8]</sup> These *Guna* are related to *Manas*, and depict certain conditions in body.

**Table no -3 showing *AdhyatmikaGuna* in relation to body conditions**

<i>Sukha</i>	<i>Arogya</i>
<i>Dukha</i>	<i>Vikara</i>
<i>Prayatna</i>	<i>Karma</i>

*Iksha* and *Dwesha* are causes for certain *Manasika* disease.

**ParadiGuna:** these are ten in number and are called as “*ChikitsasiddhaUpaya*”<sup>[9]</sup>. These *gunas* are required for the preparation and use of medicines.

**GurvadiGuna:** These *Gunas* are twenty in number and are most useful in the causing, diagnosing and treating disease. Many entities are described with the *GurvadiGunas*.

- *Mahabhuṭas*

- *Tridosha*
- *AharaDravyas*
- *Sadvidhaupkrama Rasa*
- *Virya*

### Relation between *Guna* and *karma*

Table no-4 showing relation of *Guna* and *Karma*

<i>Guna</i>	<i>Karma</i>	<i>Guna</i>	<i>Karma</i>
<i>Guru</i> /Heaviness]	<i>Brimhana</i>	<i>Laghu</i> /Lightness]	<i>Langhna</i>
<i>Manda</i> /Dullness]	<i>Samana</i>	<i>Tikshna</i> /Sharpness]	<i>Sodhana</i>
<i>Sita</i> /Coldnesss]	<i>Stambhana</i>	<i>Usna</i> /Heatness]	<i>Swedana</i>
<i>Snigdha</i> /Soothingness]	<i>Kledana</i>	<i>Ruksha</i> /Dryness]	<i>Sosana</i>
<i>Sthira</i> /Immobility]	<i>Dharana</i>	<i>Sara</i> /Mobility]	<i>Prerana</i>
<i>Mridu</i> /Softness]	<i>Shalthana</i>	<i>Kathina</i> /Hardness]	<i>Dridhikarana</i>
<i>Visada</i> /clearness]	<i>Kshalana</i>	<i>Pischila</i> /Sliminess]	<i>Lepana</i>
<i>Slakshna</i> /Smoothness]	<i>Ropana</i>	<i>Khara</i> /Roughness]	<i>Lekhana</i>
<i>Sukshma</i> /Minuteness]	<i>Vivarana</i>	<i>Sthula</i> /Bulkiness]	<i>Samvarana</i>
<i>Sandra</i> /Solidity	<i>Prasadana</i>	<i>Drava</i> /Fluidity]	<i>Vidolana</i>

**GurvadiGuna as Hetu [~cause] of disease:** *Ahara* plays a prominent role in maintenance of health at the same time it also leads to vitiation of *Dosas* if not taken properly<sup>[11]</sup>. *Ahara* is classified into many basing upon different categories; one such

classification is according to *GurvadiGuna*<sup>[12]</sup>. The *Gunas* of *Dosas* are also described in terms of *GurvadiGuna*<sup>[13]</sup>. Hence, on the basis of similarity the *Ahara* vitiates the *Dosas*.

Table no -5 showing *GurvadiGuna* as *Hetu* of disease.

<i>Guna</i> of <i>Ahara</i> as a <i>Nidana</i>	<i>Disease</i>
<i>Usna</i>	<i>Raktapitta, Pandu, Udarroga</i>
<i>Tikshna</i>	<i>PittajAtisara</i>
<i>Drava</i>	<i>Kushtha, Urustambha, vatarakta</i>
<i>Guru</i>	<i>KaphajaGrahni, kasa</i>
<i>Sita</i>	<i>Kasa, vatavyadhi</i>
<i>Snigdha</i>	<i>Kushtha</i>

**GurvadiGuna in diagnosis of disease:** All the disease is the outcome of *Dosas*. The amalgamation three *Dosas* and seven *Dusyas* lead to number of permutation and combinations resulting into infinite disease. Though, diseases are innumerable but their characteristics could not be

beyond the three *Dosas*. One of the *Samprapti* called the *VikalpaSamprapti* is based upon *Gunas* of *Dosas*<sup>[14]</sup>. The *Dosas* are also described by the *GurvadiGuna* and the disease is the vitiation of these *Gunas* only.

Table no -6 showing use *GurvadiGuna* in diagnosis

<i>Dosa</i>	<i>Guna</i>	<i>Disease</i>
<i>Vata</i>	<i>Ruksha</i>	<i>Bahusosha, Mukhasosha</i>
	<i>Sita</i>	<i>Pakshavadha, Grivastambha</i>

Pitta	Usna	Gudapaka, Akshipaka
	Drava	Amlapitta, Raktapitta
Kapha	Guru	Tripti, kaphajaGrahani
	Snigdha	Kushtha

**GurvadiGuna in treatment of disease:** *GurvadiGunas* are being mentioned in pairs, one opposite to another. If the *Guna* of *Dosas* is identified while diagnosis, the treatment can be planned by using drugs having opposite properties. Moreover, the *SadvidhaUpakrama*<sup>[15]</sup> is also being mentioned in accordance with *Gurvadiguna*.

**Table no -7 showing use GurvadiGuna in treatment Table no -7**

Dosa	Guna	Chikitsa[dravya]	Guna
Vatavridha	Ruksha, Laghu, Sita	Taila	Snigdha, Guru, Usna
Pittavridha	Katu, Usna, Tikshana	Ghrita	Madhura, Sita, Manda
Kaphavridha	Madhura, Snigdha	Madhu	Kasaya, Ruksha,

**DISCUSSION:** *Guna* and *Dravyas* are in an inseparable relationship i.e. *Guna* is present in *Dravyas* since its origination till its end<sup>[16]</sup>. After analysing the four categories of *Guna*, it seems only *GurvadiGuna* is relevant in the definition. Rest three does not accomplish the parameter.

*SarthaGuna* can be said to be the quality aspect of *Guna* which is helpful in

diagnosis of patient and identification of drugs. In other words the subject of *PratyakshaPramana* represents the quality aspect of *Guna*. *GurvadiGuna* can be said as property [chemical] of substance by virtue of which it acts. These *Gunas* are present in their self form, in form of *Rasa*, in form of *Vipaka* and *Virya*. These properties are deduced by *Pratyaksha* and *AnumanaPramana*<sup>[17]</sup>.

**Table no -8 Showing the perception of Guna through Pramanas**

SarthaGuna	Pratyakshapramana	Quality, physical property
GurvadiGuna	Pratyaksha AnumanaPramana	Physical and chemical property

All six *Karanas* are responsible for *Chikitsa*, but *GunaPradhanaChikitsa* is widely used in practice. The *Guna* is present in unmanifested form in *Dravya*, which when combines with body, manifests itself into karma. In other words it could be said that, *Guna* is potential energy, while *karma* is kinetic energy. Acharya hemadri has stated particular karma for a particular *Guna*.

These *Gunas* are present in pairs opposite to each other. The vitiation of either of these twenty *Gunas*, present in either *Dosas* are only responsible for occurrence of disease, at the same time the drugs are also possessing these *Gunas*, thereby helping in treatment. Identification of symptoms identifies the vitiated *Dosas*, and opposite quality drugs are being selected.

**Table no-9-showing Gurvadigunas in diagnosis and Chikitsa**

Disease	Dosa	Guna[dosa]	Chikitsa	Guna[dravya]
Pakshaghata	Vata	Sita	Swedana	Usna
Dagdha	Pitta	Usna	Stambhana	Sita

**CONCLUSION:** *Guna* is the most important of six *Karanas* used in *Chikitsa*.

It stands for property as well as quality. Out of all four categories *SarthaGuna* is

useful in identification of drugs and examining a patient while *GurvadiGuna* is the most important respect of diagnosis and treatment of disease.

#### REFERENCES:

1. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter1, verse 28, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 7
2. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter1, verse 49, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 12
3. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter1, verse 51, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 13
4. Cakrapanidutta, Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter12, verse 1, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 78
5. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter9, verse 3, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 61
6. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter26, verse 10, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 138
7. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sharir sthana, chapter1, verse 27, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 289
8. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sharir sthana, chapter1, verse 72, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 294
9. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter26, verse 30, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 141
10. Hemadri, Hari sadshiv sastri paradakara, edited Ayurveda rasayana, sanskrit commentary, Ashtanghridaya, Maharshi Vaghbhatta, sutra sthana, chapter 1, verse 18, Varanasi, Chaukhamba Subharti Prakashan, Revised 2007, p.12
11. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter28, verse 45, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 181
12. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter25, verse 36, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 130
13. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter1, verse 59-60-61, Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 16-17
14. Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, Nidan sthana, chapter1, verse

11[5],Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 197

**15.** Yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha, sutra sthana, chapter22, verse 12-17,Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007, page no 120

**16.** YadavjeetrikramjeeAcharya, edited Ayurveda Dipika, Sanskrit commentary, carak samhita, Maharshi Agnivesha,sutra sthana,chapter1,verse 51,Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007,page no 13

**17.** Chakrapanidutta, yadavjeetrikramjee Acharya, edited Ayurveda Dipika, Sanskrit commentary,carak samhita, Maharshi Agnivesha,sutra sthana,chapter26,verse 66,Varanasi, Chaukhamba Sanskrit Sansthan, Revised 2007,page no 148

**Corresponding Author:** Dr. Anupam Akansha,Associate professor, P.G Department of Samhita, Sanskrit and siddhnata, Uttranchal Ayurvedic college, Dehradun  
Email:akanshgupta2007@gmail.com

Source of support: Nil

Conflict of interest: None

Declared

**Cite this Article as :** [Anupam Akansha et al : Application of Gurvadi Guna in Ayurveda - Review Study]  
www.ijaar.in : IJAAR VOLUME III ISSUE IV SEP-OCT 2017 Page No:839-844