

## INTRODUCTION OF GUNA SIDDHANTA: A REVIEW ARTICLE

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Article Received on 25/05/2023

Article Revised on 15/06/2023

Article Accepted on 05/07/2023

## ABSTRACT

Understanding of Guna in one self-starts from observing the universe. The internal environment of Tridosha and Panchamahabhoota is nothing but the Guna. The concept of Guna is the real essence of Ayurveda which helps a lot in treatment. Whole universe is under three entities i.e. Dravya, Guna and Karma. Guna is reflected in the Karma. Dravya is the Ashraya Roopa, Karma is Gati Svaroop and Guna is Chaitanya which has the working capacity. Acharya Charaka has mentioned 41 Guna and classified these in to 5 main types. Out of all the Gurvaadi Guna, Sheeta and Ushna are known as Veerya. Other Guna such as Guru, Snigdha and Mrudu are the derivatives of Sheeta Guna and their opposite attributes like Laghu, Rooksha and Teekshna are the derivatives of Ushna Guna. Dosha, Dhatu and Mala constitute the functional human body. Among them, Dosha are the working capacity of the Body. These Dosha are the combination of different Shareerika Guna. So, Disease is a varied form of these Guna. Hence, treatment is also a Guna specific.

**KEYWORDS:** Tridosha, Ashraya Roopa, Gati Svaroop, Laghu, Rooksha, Teekshna.

## INTRODUCTION

The basic principles of Ayurveda trace their roots right to the core of Dar-shana like Nyaaya, Vaisheshika and Saan-khya. These principles highlight a noble concept of man and his origin. Man is amicrocosm of the macrocosm i.e. Uni-verse. Like Sun and moon control the ac-tivities of the Universe, Agni and Soma control the physiological activities of the human body. This is called as 'Agni Shomeeyam'. Same principles of the universe are applied to an individual. This is called as Purusho ayam Loka samhita. Which ever the manifested entities exist in the universe; similar entities do exist in the human body and Vice versa. This concept is solely based on Guna Sid-dhanta. Just as Agni and Soma exist in the universe, Ushna and Sheeta Guna play a major role in the body. Out of all the Guna, Sheeta and Ushna are called as Saadhaka Guna. They are responsible for the 'Anantaroo pasrusti' of this Uni-verse. Seeing the entire universe in the self and vice versa give rise to true knowledge. Why this sentence is relevant in the pre-sent context is that, understanding of Guna in one self-starts from observing the uni-verse. For example, when we see a leaf which has turned yellow, we say that it has ripened. Ripening is a process carried out by Pitta. So, it turns into yellow. The simi-lar process when takes place in the human body, it has to be understood accordingly. To say in a nutshell, entire universe has been given in the form of formula i.e. Tridosha and Panchamahabhoota. And the internal

environment of these Tridosha and Panchamahabhoota is nothing but the Guna. The concept of Guna is the real essence of Ayurveda which helps a lot in treatment,

## METHODOLOGY

Available information was collected from various text books, re-search articles, journals and internet source based on availability and necessity, for the comprehensive understanding of the sub-ject. All the information thus collected, were critically studied and analyzed and the discussion has been prepared and conclusion has been drawn.

## RESULTS AND DISCUSSION

**Dravya and Guna as Per Ayurveda**

As per Ayurveda, whenever Dravya is spoken about, automatically it refers to Panchamahabhoota as it is an Upadhaa-na Karana. So, that which exists in these Panchamahabhoota entities and which is Kartru Vishesh and Karya anumeya is called as Guna. Among the Panchabhoota except Akasha, other Bhoota individually have got 2 divisions. They are Nitya and Anitya. Nitya Bheda is Paramanu roopa and Anitya bheda is Karyaroota. Since Akasha is already Nitya in nature, it has no divisions. Working Capacity or power which exists in this Paramanu Roopa is called as Guna. Samavaya or Samyoga of Panchabhoota manifest as various Guna. For example, Acharya Sushruta says, Jala and Akasha mahabhoota combine to form the

Mrudu Guna.

### ETYMOLOGY AND MEANINGS

The word Guna is derived from 'Gun'Dhatu and 'Gayi'Pratyaya. That which invites or attracts something is called as Guna (Guna aamantrane). In Ayurveda Dravya padartha and Gunapa-dartha are important among all basic concepts. Existence of Dravya without the Guna is unimaginable. All Dravya give ashrayato Guna. From the point of Chikitsa the Dravyaguna is very much essential. In Ayurveda, Concept of Guna has been explained in the perspective of its importance in Chikitsa. Guna is one which exists in the Dravya and its existence is inferred only through the actions of the Dravya. Acharya Charaka says that, Guna is that which exists in Samavayi relation with Dravya with in the Dravya. Itself it is Nischesta, but it is responsible for /Kara-nafor the Karma. Let us elaborate the definition given by Charaka on Guna. *Samavayai tu nischestah kaaranam Gun-ah.*

**Samavayi:** It is an inseparable relation. Guna exists in Dravya and has inseparable relation with it. Commentator Chakrapani says that, Guna differs from that of Akash-adi by this samavayi Guna. Akashadi are not under the control of Samavayi relation. Samavayi relation can't be destroyed. Samavayais an Apruthgbhava. So, we can't separate Dravya and Guna. Here, Dravya is the Adhara and Guna is the Adheya. I.e. Dravya is the place, where Guna exists. That is how the word 'Gauna' has come, which means that one which is not so important. Here 'not so important' is mentioned due to the fact that it is Ashrita in Dravya.

**NISCHESTA:** Acharya Chakrapani says Nischestais Nirgatachesta. That is, Guna is Chestaashoonyata, it means, it is devoid of the Karma/chesta. In this way, it is different from that of Karma in Dravya. *Atha Dravyaashraya jneya nirgunanishkriya Gunaah/*

**KAARANAM:** Here, the question arises whether Guna is Samavayi karana or Asa-mavayikaarana? Acharya Charaka didn't mention anything about this. Acharya Gangadhara says that Guna is Samavayi Karana. Guna can also produce another Guna. That is possible only when Guna is Samavayi Karana. He also snubs those who hold Guna as Asamavayi Karana. On the contrary, traditional authors in Nyaya-Vaisheshika take Guna as Asamavayi Karana. But in general, it is clear that Guna is Asamavayi karana for the fact that, it is devoid of the Karma and not directly involved in the Samyoga and viyoga. Because of this, it is called as Asamavayikarana.

**Shareera and Guna:** Out of all the Gur-vaadi Guna, Sheeta and Ushna are known as Veerya. This is because of the Ut-karshata of Sheeta or Ushna Guna in any Dravya. So, when any Guna is present in Atishaya, it takes the name Veerya. Most of the times, Ushna or Sheeta is present in Dravya as Atishaya Guna. In Shareera

Padartha and also in Dravya, these two Guna are important. All the Karma is carried out with the help of these Guna. Samyoga and Viyoga are the main Karma which summarizes all other Karma. I.e. Sheeta and Ushna are responsible for this Karma respectively. Even though Dravya is infinite, it can't exist beyond these Sheeta and Ushna Guna.

### DERIVATION OF OTHER GUNA

There is an opinion that, other Guna such as Guru, Snigdha and Mrudu are the derivatives of Sheeta Guna and their opposite attributes like Laghu, Rooksha and Teekshna are the derivatives of Ushna Guna. So, in total these 8 Guna are called as Ashtavidha veerya. Because of Sheeta Guna, when Paramanu comes closer, they get transformed into a Moorta form, which is known as Snigdha Guna. Transformation takes place in such a way that, it loses its natural property and attains new property. Snigdha thus formed, is of sticky nature, i.e. Pindi Bhava. Modifications in the form of Pindatva and Moortatva make it Guru and when it attains Leenatva, it becomes Sparshaanumeya (which can be felt by touch), which is called as Mrudu Guna. In this way, Sheeta Guna gives rise to three other Guna. When two Paramanu show rejection between them, and attains Asahamaana bhava it is called as Teeksh-na Guna. That is, here Asahamaanabhava is the utmost level of rejection. So, due to his Viyoga Bhava, Dravya attains Laghuta and Rookshatva. When Teja combines with the Snigdha Guna, there manifests the Shaithilyata and Drava Guna is formed. It is a combination of Pruthvi, Jala and Tejas. Saratva exists in the Drava. Sandra is the Ishad Ghana form i.e. slightly solidified. This is due to the Alpatva of the Tejas which is opposite of the Drava. In total, Main Gunais categorized as follows

- Sheeta and Ushna are the two Sadha-katama Guna.
- Snigdha and Rooksha are the Kaar-ya svaroopa Guna.
- Guru and Mrudu are the Kaarya-Lakshanasoochaka Guna of Snigdha-Guna.
- Laghu and Teekshna are the Kaarya-Lakshanasoochaka Guna of Rooksha Guna.
- Other Guna like Manda, Shlakshana, Saandra, Sthira, Sthoola and Aavila are the Taaratamyodh bhava Guna of Snigdha.
- In the same way, Khara, Aashukaarit-vam, Dravatvam, Chalata, Vaishadya, Sookshmata are the Taaratamyodh bhava Guna of Rooksha Guna

### CONCLUSION

Entire universe is a combined form of Dravya, Guna and Karma. Everything in the world can be interpreted in terms of these three. Out of these, Guna is the working capacity. Guna is reflected in the Karma. Dosha, Dhātu and Mala constitute the functional human body. Among them, Dosha are the working capacity of the Body. These Dosha are the combination of different Shareerika Guna. So, Disease is a varied form of these Guna. Hence,

treatment is also a Guna specific. Thus, having multiple formulations is a single disease is actually based on the combination and permutation of different Guna. Application of these Guna in a day to day practice is actually lacking at present scenario. To overcome this, concept of Guna is must to be understood in terms of diseases too.

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