

AYURVEDA CLASSIFICATION OF *GUNA* W.S.R. TO *GURVYADI* AND *PARADI GUNAS*Dr. Pradyumna M. Pasarkar*¹ and Dr. Aaradhana P. Pasarkar²¹Professor and HOD, Department of Dravyaguna, P.R. Pote Patil College of Medical Sciences Ayurved, Amravati (Maharashtra) India.²Associate Professor, Samskrit Samhita and Siddhant Department, Dr. Rajesh Ramdasji Kambe Ayurved College, Turkhed, Murtijapur, Dist-Akola (Maharashtra) India.

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Article Received on 21/02/2024

Article Revised on 11/03/2024

Article Accepted on 01/04/2024

ABSTRACT

Ayurveda science described various *Siddhantas* which are related with health, disease and their treatment, etc. *Shatpadartha* is one *Siddhantas* which related with *Dhatusamyata* and comprising concept of *Guna*. In Ayurveda *Guna* is described as one concept amongst *Shatpadartha*. In Ayurveda *Guna* is considered *Nischestyaa* which offer inseparable relation with *Dravya*. Ayurveda *Acharya* demonstrated 41 *Guna* and categorizes them into various classes including *Paradi Guna*, *Sartha Guna*, *Prayatnadi Guna* and *Gurvadi Guna*. These *Guna* plays role in understating biological actions of *Ahara* as well as *Aushada*. This concept can be utilized for the treatment plan of specific disease. *Gurvadi Gunas* are widely used for treatment purpose. *Guna* is related with *Dravya* and responsible for their properties and action. This article presents classification of *Guna* W.S.R. to *Gurvadi* and *Paradi Gunas*.

KEYWORDS: *Ayurveda*, *Dravya*, *Guna*, *Gurvadi*, *Paradi*.**INTRODUCTION**

Ayurveda described various concepts regarding the mode of action of drugs or *Dravya*. The concept of *Guna* is one amongst others, which helps to understands mode of action of Ayurvedic drugs. *Guna* mainly related with *Dravya* as inseparable relation and possess various attributes such as; *Samvay Sambhandh*, *Nishchesta*, *Gunaheen* and *Asamvayi Karana*. *Guna* is present in all *Dravya* and contributes towards their action. In Ayurveda *Guna* mainly related with regimen, medicines and diet.^[1-3]

The concept of *Gunas* is related to *Tridoshas*, thus *Gunas* are responsible for ailments as well as healing. *Gunas* refer to inherent qualities of substances such as herbs, drugs and foods. These *Gunas* balances or aggravate *Doshas*, thereby influencing health status. *Dravya* with heavy and oily qualities increases *Kapha dosha*, while light and dry substances aggravate *Vata dosha*. *Dravya* with hot, sharp and acidic qualities can aggravate *Pitta dosha*. Therefore *Gunas* of various substances affects *Doshic* balance. *Guna* of *Hetu* vitiate *Doshas*, leading to pathological conditions. On the other hand *Guna* of drugs provides therapeutic benefits in many diseases; similarly *Guna* of *Ahara* gives nourishment to the body.^[3-5]

Classification

Nyaya and *Vaishesikas* treaties described twenty four *Gunas*, while *Acharya Charaka* has enumerated 41 *Gunas*. *Sattva*, *Rajasa* & *Tamas* are mentioned as *Mahaguna* by *Acharya Vagbhaṭa*. *Guna* possess specific attributes of *Dravya* due to this attributes *Dravya* performs some biological actions. *Cakradatta* divided *Gunas* into three groups as; *Atma Gunas*, *Vaishesika Gunas* and *Samanya Gunas*. These further divided into *Gurvadi Gunas* and *Paradi Gunas*. Total 41 *Gunas* can be described under subcategories as follows:

Saratha Gunas of sense organs (*Rupa*, *Sabda*, *Sparsa*, *Rasa* and *Gandha*)

Gurvadayo comprises of 20 *Guna*

Adyobuddhi Prayntanta comprises of 6 *Guna*

Paradayah having 10 *Gunas*

With respect to Ayurveda and action of *Dravya*, *Guna* can be categorizes into four types as depicted in **Figure 1**. As depicted in figure *Vaisheshika Gunas* comprises five *Guna*, *Adhyatmik* are six in number, *Paradi Gunas* comprises ten *Guna* while *Gurvadigunas* are twenty in number. These all together forms total 41 *Guna* of *Dravya*.^[4-6]

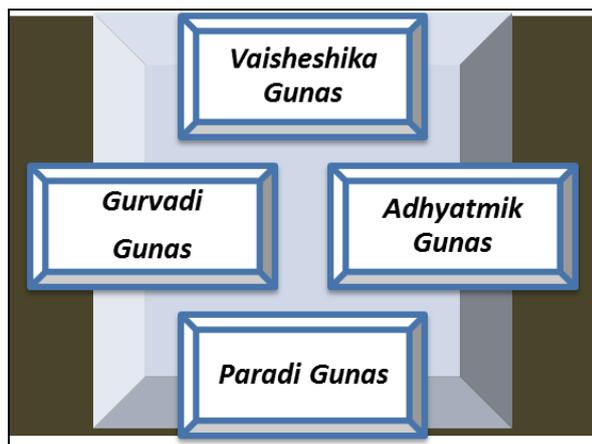


Figure 1: Types of Guna.

Gurvadi guna

Gurvadi guna referred to *Sharir Gunas* as they are associated with body and also related with substances which influence body. *Gurvadi Gunas* are present in *Prithvi, Vayu* and *Jala*, etc. These considered important for therapeutic attributes and also applied in *SamanyaVishesha Siddhant*. Ayurveda described twenty *Gurvadi guna* in pairs of ten with opposite characteristics in each pair. The pharmacological action of drug can be correlated with the *Guna* and these *Guna* acts differently in each stage of biological action inside the body.

Gurvadi guna affects physiology thus causes *Vikrita* and also imparts therapeutic actions in the forms of drugs property. *Ruksha, Sheeta, Vishada, Laghua, Chala* and *Khar Guna* are associated with *Vata dosha*. *Pitta dosha*, on the other hand, is related to qualities like *Sneha, Tikshna, Amla, Sara* and *Katu*. *Kapha dosha* is associated with *Seeta, Mridu, Guru, Picchila* and *Snigdha Guna*.^[4-7]

Biological Action of Gurvadi Guna Dravya

- ✚ *Laghu Guna* produces lightness in substances.
- ✚ *Tikshna Guna* is responsible for *Sodhana* and metabolic fire.
- ✚ *Ushna Guna* produces heat and regulates digestive activities.
- ✚ *Snigdha Guna* is responsible for the formation of *Kledana* in substances.
- ✚ *Ruksha Guna* is responsible for the absorption process.
- ✚ *Khara Guna* initiates process of scraping.
- ✚ *Sandra Guna* is associated with *Prasadana*.
- ✚ *Kathina Guna* is associated with stiffness in the body.
- ✚ *Sthira Guna* imparts the power of *Dharana*, hold organs inside the body.
- ✚ *Sara Guna* offers *Prerana Shakti*.
- ✚ *Sukshma Guna* produces ability to penetrate deeply.
- ✚ *Sthula Guna* is responsible for *Sanvarana*.
- ✚ *Vishada Guna* is responsible for the *Chalana* effect.
- ✚ *Picchila Guna* is responsible for the *Lepana Karma*.

Paradi Guna

The importance of *Paradi Guna* is mentioned in *Chikitsa Siddha Upaya*. *Paradi gunas* are types *Samanya* associated with *Adhibhoutika* qualities. They also referred as *Chikitskiya Gunas* since considered useful in therapeutic interventions. The factors such as; *Kala, Desa, Vaya, Paka, Veerya, Mana* and *Rasa*, etc. affects *Paratva* and *Aparatva*.^[8-10]

In Ayurveda, the concept of *Para* and *Apara* is crucial in determining what is wholesome (*Para*) and unwholesome (*Apara*). This concept extends to various aspects including geographical regions, age, tastes, seasons, *Virya* and *Vipaka*, etc.

- ✚ *Desha: Jangala desha* is considered *Para*, while *Anupa desha* is considered *Apara* for health.
- ✚ *Ritu: Winter* season is considered wholesome, whereas summer season is considered unwholesome.
- ✚ *Vayu: Taruna avastha* is considered wholesome, whereas *Vridhdha avastha* is considered unwholesome.
- ✚ *Vipaka: Madhura vipaka* is considered *Para*, whereas *Amla* and *Katu vipaka* are considered *Apara*.
- ✚ *Virya: Sheeta virya* is considered *Para*, while *Ushna virya* is considered unwholesome (*Apara*).
- ✚ *Rasa: Madhura rasa* is considered *Para*, whereas *Katu rasa* is considered unwholesome (*Apara*).

Understanding *Para* and *Apara* is vital for treatment and research point of view. Physicians can use this to select appropriate treatment plan based on *Prakriti, Dosha* and *Dushya* factors, etc. Researchers can also consider these factors while performing clinical trials and research studies.^[8-10]

CONCLUSION

Dravya as substance possesses both *Karma* and *Guna*. Here *Guna* is considered responsible for specific attributes of *Dravya*. The concept of *Guna* is greatly associated with *Hetu, Linga* and *Aushadha*. *Guna* of *Hetu* leads disease, manifestation also resultant of *Guna* while *Aushadha* offers therapeutic response due to the presence of particular *Guna* in Drug substance. Ayurveda described *Sartha Guna, Paradi Guna, Gurvadi Guna* and *Prayatnadi Guna*. *Sartha Guna* holds significance in the examination of *Rogi, Roga* and *Dravya*. *Paradi Guna* forms the foundation of drug selection and identification, as well as application of therapies. *Paradi Guna* offers optimal efficacy of therapeutic regimen. *Gurvadi Guna* is crucial for assessing *Nidana Panchaka* of disease, also plays role in treating illnesses. *Gurvadi Guna* attributes specific properties in *Dravya*. *Prayatnadi Guna* reflect the physical and mental status, these become effective in achieving *Dhatu Samya* when employed appropriately.

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