

A REVIEW ON APPLIED ASPECT OF GUNAS AN AYURVEDA CONCEPT

Dr. Dinesh Kumar Malviya*¹ and Prof. A. K. Sonkar²¹PG Dept. of of Kriya Sharir, Govt. Ayurvedic College, Gwalior (MP) India.²Professor and H.O.D. Dept. of *Kriya Sharir*, Govt. PG Ayurvedic College, Varanasi, India.

*Corresponding Author: Dr. Dinesh Kumar Malviya

PG Dept. of of Kriya Sharir, Govt. Ayurvedic College, Gwalior (MP) India.

Article Received on 15/06/2020

Article Revised on 05/07/2020

Article Accepted on 26/07/2020

ABSTRACT

Ayurveda described many concepts related to the health and disease management, concept of *Tridosha* is one of that which derived from *Panchmahabhutas*. Our body is said to be healthy when all the three *Doshas* (*Vata*, *Pitta*, *Kapha*) are in state of equilibrium. The patho-physiology as well as the management of diseases mainly depends upon *Tridosha* theory. *Vata*, *Pitta* and *Kapha* can be observed in our body by means of their action (*Karma*) and properties (*Gunas*). The *Ahara* and medicine possess specific *Gunas* (properties) through which they impart health benefits. Considering importance of *Guna* present article exploring various aspects of *Gunas*.

KEYWORDS: Ayurveda, Tridosha, Karma, Guna.

INTRODUCTION

Ayurveda the science of long living described term “*Guna*” as property of *Dravya*, this term belongs from *Dravyguna Vigyan*. It is believed that study of *Sharirik guna* in the *Ayurveda* physiology still to be explored since *Gunas* which found outside and inside the body possess some special significance in human physiology.

There are two main objectives,^[1] of *Ayurveda*; one is “*SwasthasyaSwasthrakshanam*” (to maintain the healthy status of an individual) that can be achieved by following *Swasthvratta* which advocates season-wise dietary habits

and life style. According to different seasons, *Doshas* tend to *Sanchaya*, *Prakop* and *Prashaman*. Conduction of daily and dietary rules prevents pathological progression of many diseases. The second objective of *Ayurveda* is to cure diseased person. The health restoration depends upon *Guna* of *Ahara* and management of disease depends upon *Gunas* of medicine, thus *Guna* play vital role in the management of good health status. The common *Gunas* (properties) of substances which affects physiological functioning of body are depicted in **Figure 1**.

Figure 1: Common *Gunas* (properties) of *Dravya*.

REVIEW OF LITERATURE

The word *Guna* is derived from the verb root.^[2]
 xq.kvkea=.ksvp~ izR;; ds lkFk
 xq.;rsvkea™;rsyksd% vusubfrxq.k%A
 leok;hrqfu'ps"V% dkj.kaxq.k%A ¼p -lw- 1@51½

Guna (quality) is present in *Dravya* with *Samvaya* relation and it is an inactive cause for an action³. *Samvaya* do not form cause for action but *Guna* contributes towards the particular action. *Guna* is of different in nature; *Aashray* and *Ashrayi*, same time it is in the inseparable combination.

Acharya Charaka has mentioned the following *Gunas* (properties)

{k% 'khrksYk?qklw{Ek" pyks+avFkfo'kn% [kj%
 A foijhrxq.kS% nzO;Sek:r%laiz'kkE;frAA
 lLusgam".ka rh{.ka p nzoavEyaljadVq A
 foijhrxq.kS% fiRranzO;Sjk'kqiz'kkE;frAA
 xq: 'khrenqfLuX/k e/kqjLFkjifPNyk%A 'ys'e.k%
 iz'kea ;kfUrfoijhrxq.kSxZq.kk% AA
 ¼p-lqw- 1@59&61½

Properties (*Guna*) for balancing *Doshas* and *Vayu*

Vayu is non unctuous, cold, light, subtle, mobile, non slimy and rough in the properties and is pacified by the drug having opposite properties.

Pitta is slightly unctuous, hot, sharp, liquid, sour, mobile and pungent, pacified by the drugs having opposite properties.

The properties of *Kapha* are heaviness, coldness, softness, unctuousness, sweetness, immobility and sliminess which are subsided by opposite properties.^[4]

xq.kk; mDrnzO;s" kq 'kjhs" ofirsrFkka
 LFKkuozf){k; kLrLekn~nsfgukanzO;gsrqdk%
 AA¼lq-lw- 41@16½⁵

Acharya Sushruta has mentioned that *Guna* of *Doshas*, *Dhatu*s & *Malas* increases and decrease due to the uses of drug & food etc. Therefore it is required to understand qualities of *Vata*, *Pitta* & *Kapha* for planning treatment of any disease. The treatment is done on the basis of *Gunas* of biological entities.

jlNks" klfUuikrsrq ;sjlk ;SnksZ"ks% lekuxq.kk%
 lekuxq.kHkwf;"Bk ok HkofUrrsrkufHko/kZ;fUr]
 foifjrxq.kk foijhrxq.kHkwf;"Bk ok
 'ke;UR;H;L;ekukbfrA
 ,r]oLFkksrks%
 "kV~Roeqifn';rsjlkukaijLijs.kkelal"Vkuka f=Roa p
 nks"kk.kke~ AA¼p-fo- 1@7½⁶

In case of the conjunction of *Rasas* and *Doshas*, the *Rasas* aggravate *Doshas* which are similar in properties and pacify by those which are contrary in properties.^[7]

HkwrstksokfjtSnzZO;S% 'kea
 ;kfrlehj.k%AHkwE;Ecqok;qtS% fiRra

f{kizekluksfrfuoz`Zfre~A [krstks-fuytS% 'Ysk"ek
 'keesfr
 'kjhj.kke~Afo;RioutkrkH;kao`f)ekluksfrek:r%A
 vkXus;eso ;n~
 nzO;afiRreqnh;~;ZrsAolq/kktytkrkH;kacykl%
 ifjo)ZrsA
 ,oesrn~xq.kkf/kD;anzO;snzO;sfofuf'pre~A f}'kks
 ok cgq'kksok·fiKkRoknks"ks" kqpkjsr~AA^[8]
 ¼lq-lw- 41@11&14½

Ayurveda drugs having *Akasha* and *Vayu Mahabhutas* increases *Vata* dosha, drugs which pacify *Pitta Dosha* increases *Agni* while drugs having *Prithavi* and *Jal mahabhutas* increases the *Kapha dosha*. Therefore it is stated that predominance qualities of *Mahabhutas* affects qualities of drugs and pacifies specific *Doshas*, thus consideration of *Mahabhutas* is also very important aspect for therapeutic purposes.

Applied Aspect of *Gunas*

As discussed earlier that *Tridosha* theory is the fundamental principles of *Ayurveda* and *Tridosha* theory can be best understood by the knowledge of *Gunas* of substances. The knowledge of *Gunas* is also important to understand the *Panchbhautic* theory. *Doshas* are in a state of *Avaktavastha*, *Prakrit* and *Vaikrit* of *Doshas* can be assumed or pacified by specific *Gunas* of substances. Hence the existence of *Dosha* depends upon basic concepts of *Gunas*.

Ayurveda has given the theory of *Lok Purush Samya*. According to that theory which remains in universe the same *Gunas* (properties) remains in our body, so knowledge of *Gunas* is very necessary. To maintain the healthy status of the body that the food we take are attributable to qualities of our body. If we take the diet with opposite *Gunas* of our *Sharirik Gunas* it may lead to many disorders in the body, therefore *Gunas* are the utmost importance in dietary determination. Diagnosis and management of the disease cannot be done without knowledge of *Gunas*. Symptoms of *Kshaya* and *Vridhhi* as well as the *Pathya-Apathya Kalpana* are also based on *Gunas*. *Acharya Charak* has mentioned while treating the disease which have the *Viprit Guna* (opposite properties) should be used.

CONCLUSION

It can be said that knowledge of *Guna* is necessary to understand the principle of *Ayurveda* with the basis of the *Panchbhautic* and the *Tridosha* theory. It is helpful in fulfilling the various objectives of *Ayurveda*. Diagnosis and treatment cannot be done without the knowledge of *Gunas*.

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