

OVERVIEW OF GUNA SIDDHANTA

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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 *SheetaGuna* 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 actually 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 *Darshana* like *Nyaaya*, *Vaisheshika* and *Saankhya*. These principles highlight a noble concept of man and his origin. Man is a microcosm of the macrocosm i.e. Universe. Like Sun and moon control the activities 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*¹. Whichever 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 Siddhanta*. Just as *Agni* and *Soma* exist in the universe, *Ushna* and *SheetaGuna* play a major role in the body. Out of all the *Guna*, *Sheeta* and *Ushna* are called as

SaadhakaGuna. They are responsible for the '*Anantaroopasrusti*' of this Universe². Seeing the entire universe in the self and vice versa give rise to true knowledge. Why this sentence is relevant in the present context is that, understanding of *Guna* in one self-starts from observing the universe³. 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 similar 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, research articles, journals and internet source based on availability and necessity, for the comprehensive understanding of the subject. 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 *Upadhaana Karana*. So, that which exists in these *Panchamahabhoota* entities and which is *Kartru Vishesh* and *Karyaanume* is called as *Guna*⁴.

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'Pratyaya⁵. That which invites or attracts something is called as *Guna* (*Guna aamantrane*⁶). In Ayurveda *Dravyapadartha* and *Gunapadartha* are important among all basic concepts. Existence of *Dravya* without the *Guna* is unimaginable. All *Dravya* give *ashraya* to *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* within the *Dravya*. Itself it is *Nischesta*, but it is responsible for / *Karana* for the *Karma*. Let us elaborate the definition given by *Charaka* on *Guna*.

*Samavayi tu nishcestah kaaranam Gunah*⁷

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 *Akashadi* by this *Samavayi Guna*. *Akashadi* are not under the control of *Samavayi* relation. *Samavayi* relation can't be destroyed. *Samavaya* is 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 *Nischesta* is *Nirgata chesta*⁸. That is, *Guna* is *Chestashoonyata*, it means, it is devoid of the *Karma/chesta*. In this way, it is different from that of *Karma* in *Dravya*.

*Atha Dravyaashraya jneya nirguna nishkriya Gunaah*⁹

KAARANAM; Here, the question arises whether *Guna* is *Samavayikarana* or *Asamavayikaarana*? *Acharya Charaka* didn't mention anything about this. *Acharya Gangadharas* 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-Vaishesika* take *Guna* as *Asamavayi Karana*. But in general, it is clear that *Guna* is *Asamavayikarana* 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*.

OTHER SILENT FEATURES OF GUNA:

- *Guna* has enamors properties; that is why is called as ‘*Vishva Lakshana Guna*.’¹⁰
- *Guna* also indicates the whole community of *Guna*.
- *Guna* doesn’t exist in other *Guna*.
*Guna Gunaashraya noktah...*¹¹
 - A *Dravya* can give rise to another *dravya*; in the same way, *Guna* can also give rise to other.

<i>Saatha</i>	<i>Gurvaadi</i>	<i>Buddhi</i>	<i>Prayatnaanta</i>	<i>Paraadaya</i>
5	20	1	5	10

SHAREERA AND GUNA: Out of all the *Gurvaadi 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*.

Gunahsamayogakrcheetaha syaadushnastu viyogakrut ||¹⁴

DERIVATION OF OTHER GUNA:

There is an opinion that, other *Guna* such as *Guru*, *Snigdha* and *Mrudu* are the

In total, one can say that, Whole universe is under three entities i.e. *Dravya*, *Guna* and *Karma*. In this, *Dravya* is *AshrayaRoopa*, *Karma* is *GatiSvaroop* and *Guna* is *Chaitanya* which has the working capacity. The same principle can be applied in case of *Shad Dhatuja Purusha*. In this way, it can be said that the *Pancha Mahabhoota Shareera* is the *Dravya*, *Manas* which is the *Kriyavaan* as *Guna* and *Karmasvaroop* or *Gatisvaroop Praana* as *Karma*¹².

CLASSIFICATION OF GUNA: *Acharya* Charaka has mentioned 41 *Guna* and classified these in to 5 main types.¹³

Table 1

derivatives of *SheetaGuna* and their opposite attributes like *Laghu*, *Rooksha* and *Teekshna* are the derivatives of *Ushna Guna*. So, in total these 8 *Guna* are called as *Ashtavidhaveerya*. Because of *Sheeta Guna*, when *Paramanu* comes closer, they get transformed into a *Moorta* form, which is known as *SnigdhaGuna*. 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*¹⁵. 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 *MruduGuna*. In this way, *Sheeta Guna* gives rise to three other *Guna*¹⁶. When two *Paramanu* show rejection between them, and attains *Asahamaanabhava* it is called as *TeekshnaGuna*. That is, here *Asahamanabhava* is the utmost level of rejection. So, due to

this *Viyoga Bhava*, *Dravya* attains *Laghuta* and *Rookshatva*¹⁷. When *Teja* combines with the *Snigdha Guna*, there manifests the *Shaithilyata* and *DravaGuna* is formed. It is a combination of *Pruthvi*, *Jala* and *Tejas*¹⁸. *Saratva* exists in the *Drava*. *Sandra* is the *IshadGhana* form i.e. slightly solidified. This is due to the *Alpatva* of the *Tejas* which is opposite of the *Drava*¹⁹.

In total, *Main Guna* is categorized as follows²⁰:

- *Sheeta* and *Ushna* are the two *Sadha-katamaGuna*.
- *Snigdha* and *Rooksha* are the *KaaryasvaroopGuna*.
- *Guru* and *Mrudu* are the *Kaarya-LakshanasoochakaGuna* of *Snigdha-Guna*.
- *Laghu* and *Teekshna* are the *Kaarya-LakshanasoochakaGuna* of *RookshaGuna*.
- Other *Guna* like *Manda*, *Shlakshana*, *Saandra*, *Sthira*, *Sthoola* and *Aavila* are the *TaratamyodhbhavaGuna* of *Snigdha*.
- In the same way, *Khara*, *Aashukaaritam*, *Dravatvam*, *Chalata*, *Vaishadya*, *Sookshmata* are the *TaratamyodhbhavaGuna* of *RookshaGuna*.

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*, *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 actually 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 today 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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