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 Svaroopa 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 Svaroopa, 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 samhitah. 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 ‘Anantaropasrusti’ of this Universe. 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 universe. 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 Vishesha and Karyaanumeya 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 Karyaroopa. 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.

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 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 Karma for the Karma. Let us elaborate the definition given by Charaka on Guna. Samavaayi tu nischestah kaaranam Gunah.

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 SamavayiGuna. Akashadi are not under the control of Samavayi relation. Samavayi relation can’t be destroyed. Samavayi 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 Nirgatachesta. 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 Gunah.

KAARANAM: Here, the question arises whether Guna is Samavayikarana or Asamavayikaarana? Acharya Charakadidn’t mention anything about this. Acharya Gangadharsays 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.’
- Guna also indicates the whole community of Guna.
- Guna doesn’t exist in other Guna.
- A Dravya can give rise to another dravya; in the same way, Guna can also give rise to other.

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 GatiSvaroopa and Guna is Chattanya 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 Karmasvaroopa or Gatisvaroopa Praana as Karma.

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

**Table 1**

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<tr>
<th>Saartha</th>
<th>Gurvaadi</th>
<th>Buddhi</th>
<th>Prayatnaanta</th>
<th>Paraadaya</th>
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<td>5</td>
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**SHAREERA AND GUNA:** Out of all the Gurvaadi Guna, Sheeta and Ushna are known as Veerya. This is because of the Utkarshata 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 Karmawhich 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 UshnaGuna.

**DERIVATION OF OTHER GUNA:**

There is an opinion that, 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. 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. 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. When two Paramanu show rejection between them, and attains Asahamaanabhava it is called as TeekshnaGuna. That is, here Asahamaanabhava is the utmost level of rejection. So, due to
this Viyoga Bhava, Dravya attains Laghuta and Rookshatvā. When Teja combines with the Snigdha Guna, there manifests the Shaithilyata and DravaGuna is formed. It is a combination of Pruthvi, Jala and Tejas. 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.

In total, Main Guna is categorized as follows:
- Sheeta and Ushna are the two SadhakatamaGuna.
- Snigdha and Rooksha are the KaaryasvaroopaGuna.
- Guru and Mrudu are the Kaarya-LakshanasoochakaGuna of Snigdha-Guna.
- Laghu and Teekshna are the Kaarya-LakshanasoochakaGuna of Rooksha-Guna.
- Other Guna like Manda, Shlakshana, Saandra, Sthira, Sthoola and Aavila are the TararatamyodhbhavaGuna of Snigdha.
- In the same way, Khara, Aashukaaritvam, Dravatvam, Chaleta, Vaishadya, Sookshmata are the Tararatemyodhba-Guna 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.

REFERENCES


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