PHARMACOLOGICAL ASPECT OF GURVADI GUNA

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INTRODUCTION
The word “Guna” is derived from the dhatu ‘guna amantrane’, which means the basic property which attracts towards itself. In Charaka, it is said that the guna remains samavayi (inherent property) with the dravya (subject), it is nischesta (motionless) and is akarana (reasonless). 20 gurvadi gunas are mentioned in Ayurveda. The evaluation of the pharmacological aspect of the gurvadi gunas reveals that the physiological or pathological state of the body relies upon them. The aim of the study is the evaluation of the Pharmacological aspect of Gurvadi gunas.

MATERIALS AND METHODS: A detailed study of the Ayurvedic texts were done regarding the topic entitled. The analysis of the gunas is then done.

DISCUSSION:
The vimsati(20) gunas mentioned in Charak are: guru (heavy), laghu (lightness), seeta (cold), usna (hot), snigdha (oily), ruksha (dry), manda (dull), tikshna (sharp), sthira (firm), sara(moving) , mridu(soft), kathina (hard), vishada (clear), picchila (sliminess), slakshna (smoothness), khar (roughness), sukshma(subtle), sthula (gross), Sandra (dense), drava (fluidity)¹

Analysis of Panchamahabhutha: “Sarva dravya panchabhoutikam” ³ As stated in Charak, all dravyas are composed of panchamahabhutas. No dravya can exist without panchamahabhutas. These are Prithvi (earth), Vayu (air), Apya

ABSTRACT
A healthy body with a healthy mind is the utmost need of every individual. Ayurveda emphasizes on siddhantas (principles) to bring out a healthy outcome. The Classics describes the siddhanta (principles) as tridosha, tridanda, guna, panchamahabhutha, dhatu (body tissues), mala (wastes of the body), sadupakrama(6 means of treatment), chikitsa (treatment), rasa (taste), virya (potency), vipaka,etc for a healthy being. The concept of Gurvadi guna occupies a very important place among them. 20 gurvadi gunas are explained in the texts. A study of the pharmacological aspect of these gunas signifies that most of the principles laid down in the Ayurvedic texts possess the characteristics of the Gurvadi gunas. These gunas form the underlying source of the principles. So, a clear understanding of them in the context of different references will provide a better way to diagnose and treat diseases, to the physician. The Ayurvedic texts were studied for reviewing the topic.

Keywords: Gurvadi guna, siddhanta

(water), Agni (fire) and Akasha (space).

At the time of dravya utpatti (origin), there was anyonyanupravesha (intermingling) of the mahabhuta from one to another. At the last stage, the five bhutas intermingled together to form any dravya. Thus in any karya dravya, the presence of the 5 mahabhutas is essential.

From the above table, the analysis of panchamahabhutas can be done in the following way:

1. Prithvi mahabhuta predominancy is found in these gunas: guru, snigdha, kathina, khara, manda, sthira, vishada, Sandra, sthula

2. Jala mahabhuta predominancy is found in these gunas: guru, drava, snigdha, seeta, mridu, manda, picchila

3. Agni mahabhuta is found in the following gunas: usna, tikshna, suksma, laghu, ruksha, vishada

4. Vayu mahabhuta is found in the gunas: laghu, seeta, ruksha, tikshna, khara, vishada, suksma

5. Akasha mahabhuta is found in gunas: mridu, vishada, suksma, slakshna

Analysis of Rasa, Vipak, Virya:

Pharmacological actions of the dravya:
The pharmacological actions of a dravya depends on its rasa, veerya, vipak. Charaka said that a physician who possesses the full knowledge of rasa and dosha will definitely have the knowledge of the hetu (cause), rupa or lakshana (signs and symptoms) and chikitsa of any disease.

Guna remains in samavayi relation with dravya. The vridhhi (increase) kshaya (decrease) karma (actions) of any dravya depends upon the gunas only. As stated in Sushruta samhita, “Guna ya ukta drayeshu shrarireshu api te tatha Sthanavridhikshaya tasmad dehinam dravya hetuka.” Six rasas are mentioned in Ayurveda. They are: madhura (sweet), amla (sour), lavana (salty), katu (pungent), tikta (bitter), kashaya (astringent). Dravyas are mostly indicated by their rasas. Eg: madhura rasa dravya

In any ahara(diet) induced disease, the rasas present in the dravyas are the only factors which are responsible to cause the disease. Intake of a particular rasa in excess amount, will lead to dosha vitiation.

As it is stated in all the Classics, 3 out of the 6 rasas are responsible for the vridhhi - kshaya of the doshas. Eg: madhura, amla, lavana rasas are responsible for the vridhhi of kapha dosha and kshaya of vata dosha. Similarly, katu, tikta, kashaya rasas are responsible for vata vridhhi and kapha kshaya. While amla, lavana, katu is responsible for pitta vridhhi and madhura, tikta, kashaya are responsible for pitta dosha kshaya.

The selection of a bhesaja (medicine) also depends upon the rasa of the dravya which brings back the vitiated dosha to equilibrium. The dravyas similar to the dosha guna will produce vikaras (pathology) while the dravyas opposite to the dosha gunas will decrease the vikaras.

Rasa analysis from table no.1:


The 6 rasa possess gunas of their own, which will be the gunas of the dravya itself. Eg: when it is said that madhura rasa is snigdha, seeta and guru in nature, this implies madhura rasa dravya is snigdha, seeta and guruin nature.
Thus it is said that the ashrayi of guna is dravya.

**Virya, vipaka analysis:**
In table no.1, it is found that

Vipaka: The gunas of Madhura vipak are: guru, seeta, snigdha, mridu, sthira. The gunas of amla vipak is: laghu. The gunas of katu vipaka are: laghu, usna, ruksha, tiktna. Virya: Usna virya gunas are: laghu, usna, tikshna, ruksha, Seeta virya gunas are: guru, snigdha, seeta, mridu

Thus, from the analysis of each subject of the table, it is observed that the panchabhoutik composition, rasa, vipak, virya of any dravya are dependent upon its guna.

**Gurvadi gunas in relation to prakrita (physiology)/ vikrita(pathology) kriya (function) of the body:** The physiology of the body is made of the dosha, dhatu and mala in their equilibrium condition.

**Gunas of tridoshas:**
- Vata: ruksha, sheeta, laghua, suksma, chala, vishada, khara, Pitta: sneha, usna, tikshna, drava, amla, sara, katu, Kapha: guru, seeta, mridu, snigdha, madhura, sthira, picchila. The dosha in their normal state maintains health. The dosha in the prakrita avastha possesses shows these gunas in the body. The vriddhi, kshaya state of the doshas can be predicted by observing these gunas in the body.

**Gurvadi gunas in relation to Sadupakramas:**
The Sadupakramas mentioned in Charaka are: Langhana, Brimhana, Stambhana, Swedana,Snehana and Rukshana.

If we analyze the definitions of Gurvadi gunas, these can be summarised as: Laghu- langhan laghu. Guru- brimhane guru. Seeta- stambhane seta. Usna-swedane usna. Ruksha- rukhsyam. Snigdha- snehana

So, it can be said that the treatment is also based upon the gurvadi gunas only.

**CONCLUSION:**
In Ayurveda, though the fundamentals are the panchamahabhuta, dosha, dhatu, mala which form the physiological as well as the pathological conditions of the body, but a mere observation of each of them will infer that the physiological or the pathological conditions of the body are demarcated by the Gurvadi gunas. In the chikitsa purpose also, these gunas play a very major role. As in any pathological condition, there is vriddhi or kshaya of the dosha gunas, the bhesaj which are the aushadhi dravyas, in which the gunas resides, are used by the physician to bring back the doshas into the sama avastha. The rasa, virya, vipak of a dravya confide upon guna. The bhesaja (medicines) are chosen depending upon the above factors. Thus it can be concluded that the Gurvadi gunas holds an important position in the field of Ayurveda.

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7. Caraka Samhita of Agnivesa, revised by Caraka and Drihabala, elaborated with Vidyotini Hindi commentary, by Kasinath Sastri, Sutrasthana, chapter 22, sloke 4, Pg 424.

Table no. 1

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<th>Guna</th>
<th>Panchamaha bhuta</th>
<th>Rasa</th>
<th>Vipaka</th>
<th>Virya</th>
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<td>Laghu</td>
<td>Teja + vayu</td>
<td>Tikta, lavana, katu</td>
<td>Amla, katu</td>
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<td>Guru</td>
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