Role of GurvaadiGuna in Physiology and Pathology of Body: Perspective of Ayurveda

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ABSTRACT
Gurvaadigunas are specific and very important contribution of Ayurveda, being a science of health. These gunas are a form of specific potential, able to perform specific type of work. These works may be for maintenance of health or cause for a disease or treatment for a disease. Therefore these gunas may be considered as one of the important basis of metabolism in the body. The Dosha, Dhatu and mala are as important for body as roots are important for trees, described in Ayurveda. Among these Dhatu may be considered as prime structural component, mala, as by product of proper metabolism and doshas, as prime functional component of body. In this paper it is tried to explore that Gurvaadigunasmake functional platform of body and an attempt also made here to establish a theory, on the basis of literature review, which reveals the clinical importance of Gurvaadiguna.

Keywords:

Introduction:
There are some properties of each components of body. These properties are in the form of gunas according to Ayurveda. These are 41 in number according to acharyaCharaka. Among these, there are 20 gunas which specially named as Gurvaadigunas. Guruguna is one among twenty and described firstly therefore these Gunas are collectively called as Gurvaadiguna. Dosha, dhatu, mala and ojaiare the structural and functional components of body. Each of these components is actually the group of some specific type of Gurvaadigunasinthebody. Due to these gunas, these components are able to perform their functions, either normal or abnormal because these gunashave potential to make any substance able to perform specific kind of work, in which these are present. Due to their normal functions, homeostasis get maintained and person becomes healthy and on the other hand due to their abnormal functions, homeostasis get disturbed and pathological conditions arise. So there may be a direct or indirect relation of these gunas in pathogenesis and treatment. There is another component named as ojai the body which may be considered as immune power of our body. Ojais also a group of some specific Gurvaadigunas. Therefore, there is a wide scope for study of the various dimensions of gurvaadigunas in human body.

Aims and objectives:
The aim of this study is to collect, compile and explore the theoretical and applied aspect of Gurvaadigunad for healthy and diseased patient from various corners of Ayurvedasastra and to try to establish the fact that gurvaadigunas directly or indirectly relate with the imbalance of components of body as well as homeostasis of body, so that the vast knowledge of gurvaadigunacan be utilized in the diagnosis and treatment of various pathological conditions.

Literature review:
Which shelter in Dravya with inseparable relation (SamvayiSambhandh) has no any type of activities (Nishchesta), property (Gunaheen) and AsamvayiKarana in performing any action. To change the state of Dravya (substance), it is required to modify the property or energy of that particular Dravya, which is called as Guna. As Cakrapani describes, Dravya and Guna nourish similar Dravya and Guna. Thus Dravya, Parthiva etc., nourish Dhatu, Dosa and Mala, while Guna such as Gandha (smell), uctuouness, hotness, heaviness etc. nourish similar Guna in the body. By nourishment of Guna that of Dravya is also get nourished. It is to be understood as without nourishing Guna it is not possible to nourish Dravya. Again the conversion of Gunadrom one form to another is required some energy in body as well as in the Universe. In body the conversion media is called ‘Agni’. As when heat is given to water it becomes hot water, more increase of heat converts into Gas. Reduction of heat energy converts the water into Ice. The same phenomenon pertains in the body. So it is described as- Dravyasare digested by Bhutagnis, the manifest result is that they acquire the specific properties and that is why it is said that properties rather than substance are produced. So the properties are developed by Agni not by substance. The applied aspects...
show the Guna has some independent existence with its Dravya. A detailed study on Gunas is required to establish the aspect.

AcharyaSushruta has stated - The qualities which, by themselves, cannot accommodate other qualities (to other within then). His also stated-various actions of substances are inferred by the different qualities present in them.\(^4\)

AcharyaP.V. Sharma has described the Guna - The reason with which the peoples are attracted towards it. ‘Dravya’ is used as equipment in performing various functions, but Dravya Can to perform these functions only by presence of adequate Gunas.\(^5\) So, the applied functions of Dravya depend on Guna.

Guna begins production of identical Guna, so, it is fact that on the production of identical Gunas, Gunas are Samvayikaran not Asamvayi.\(^6\)

**Number and Classification of Gunas:**

Total 41 Gunas are accepted in Ayurveda.

AcharyaCharak has classified Gunas in 4 (four) groups.-\(^7\)

1. Saratha

   The Gunas which are objects of sense organs (Sabda, Sparsa, Rupa, Rasa, Gandha) and they are constituting the distinctive features of the five elements are kept in.

2. Gurvadayo - Guru - Laghu etc.

3. AdyobuddhiPraytnanta - BucidhiPraytna.

4. Paradayah - Para-Apara etc.

   In this way, Gunas are\(^8\)

   1. VaisheshikaGunas 5
   2. AdhyatmikGunas 6
   3. ParadiGunas 10
   4. Gurvadigunas 20/41

**Gurvaadiguna:**

These are also known as SharirGunas as they are found in body tissues and substances influencing them. While describing SamanyaGunas, description of these GurvadiGunas along with ParadiGunas is given by AcharyaChakrapani. Both these groups of GunasGurvadi and Paradi are present in Panchmahabhutasi.e. Prithvi, Jala, Vayu etc. So these Gunas are important part in treatment part of view also while application of Samanya-VisheshaSiddhant\(^9\) etc. There are twenty GurvadiGuna appearing in ten pairs and each pair having opposite characteristics. These are as following.\(^10\) Guru, laghu, manda, tikshana, hima, ushna, snigdha, rukshna, slakshana, kharaguna, sandra, drava, mridu, kathina, sthira, sara, sukshma, sthula, vishada, and picchila.

Charaka, Sushruta and vagbhatta has mentioned the same number of GurvaadiGunas but there are some differences in type of Gunas considered by these Acharyas.

AcharyaHemadri has explained the functions of these Gunas as following\(^11\)

- The power to increase weight or heaviness in body is GuruGuna.
- The power to produce lightness in body is due to LaghuGuna.
- The power to perform Shaman process is due to Manda.
- The power to perform Sodhana process is due to Tikshna.
- The power to stop the movement is due to HimaGuna.
- The power to produce sweat is due to UsnaGuna.
- Due to which Kledana is generated in body is called SnigdhaGuna.
- Due to which absorption is done is called RukshaGuna.
- The power of healing is Slakshana.
- The power to perform the Initiation of scraping is KharaGuna.
- Power of generation of Prasadana is Sandra.
- Power of generation of Vilodana is Drava.
- Due to which property slatanaShakti is called as Mridu.
- Due to which stiffness is generated is called KathinaGuna.
- SthiraGuna has power of Dharana.
- SaraGuna has PreranaShakti.
- SukshmaGuna has power to produce Vivarana.
- SthulaGuna has power to produce Sanvarana.
- VishadaGuna has power to produce Chalana.
- PicchilaGuna has power to produce LepanaKarma.
Discussion:
The concept of Guna is described in Ayurveda from applied and therapeutic view. According to Ayurveda, Gunas are classified as ‘Saartha’ (5 in number), ‘Gurvaadi’ (20 in number), ‘Paraadi’ (10 in number) and ‘Adhyatmika’ (6 in number). Only Guru, Drava and Sneha are mentioned in Vaisheshikadarshan in addition of 17, but within 17 Gunas, any GurvaadiGuna has not been enumerated in Indian philosophy. These are Guru, Laghu, Manda, Tikshna, Sheeta, Usna, Snigdha, Ruksha, Slakshna, Khara, Osha, Drava, Mridu, Kathina, Sthira, Usna, Sukshma, Sthula, Vishada, Picchila. Acharya Shushruta has not considered the Sthira, Kathina, Khara and Shuthulas. Vagbhatta has followed the Charaka. These Gunas are described with relatives as Guru-Laghu, Sheeta-Ushna etc. While other Guna related to rest of 3 groups have not been described in such a manner because these GurvaadiGunas are backbone of Ayurvedic therapeutic procedure. The Tridosha theory is the clinical basis and a specific classification of GurvaadiGunas.

Vata - रुक्षःशीततिलःसूक्ष्मभौतिकशिरः: Ch Su 1/59
Pitta - सत्रेयमुद्रथितिहःव्रतवस्तसर्वं: Ch Su 1/60
Kapha - गुरुस्तितमुल्तिभिमद्ध्वस्तिरपिन्धिः: Ch Su 1/61

These 7 Gunas of Vata, Pitta and Kapha etc. are related with Saptadhatu, each Guna for each Dhatu.

The theory of Guna is the basis (specially GurvaadiGuna) of clinical evaluation of Dhatu, Dhatu, Mala as for ex.; Kapha has GuruGuna while Vata has Laghu. Vata has SheetaGuna while Pitta has Usna. The relative Guna like Guru-Laghu, Sheeta-Ushna etc. are sheltered in different three Doshas and have role to antagonizing activity to maintain the normal status. These Guna are also responsible to produce the disease while virtue of these Guna any Dosha becomes aggravated. In other word it can be said that Dosha takes aggression through Guna. The ‘AnshanshaKalpana’ (clinical gradation) is based on these Guna. Any Dosha can aggravate with one Guna two Guna or more. The gradation of aggravated Dosha, depends on increase or decrease state of Guna.

Even the assessment of Prakriti or characteristics of specific Prakriti is also described on the basis of these Guna which are entitled as Vataja, Pitta etc. The characters of VatajaPrakriti appears according to Guna as due to RukshaGuna, rough body-voice etc. happens, lightness in body movements appears due to Laghu, the movements of eyes, brows etc. due to ‘ChalaGuna’, short temperament due to ‘SeeghraGuna’ etc. In PittajaPrakriti, among Guna of PittaDosa, UsnaGuna produce ‘UsnaMukha’, TeelkshnaGuna ‘TikshnaParakrama’ ‘TikshnaAgni’, Dravaguna produces loose and soft joint and muscles etc. And in KaphaPrakriti, SnigdhaGuna is cause of Snigdhata in organ and body, due to MriduGuna, smartness and gentleness increases in body, excessive Sukra occurs due to MadhuraGuna etc. Here in this reference it is clear that the assessment of Prakriti etc. is also based on these Guna.

A specific concept of Vyadhikshamatva/Bala is entirely based on these 20 GurvaadiGunas. Among 20 Guna, 10 Guna have defensive character and have considered as Guna of Ojas, while the relative or counter of defensive Guna, remaining 10, have attacking characteristics and regarded as Guna of Visha means among 20 GurvaadiGuna, 10 Guna are defensive and other 10 are attacking. This is the basic theory of Vyadhikshamatva, not only physical or somatic immunity, indirectly it has role in psychic Immunity too. The SthiraGuna of Kapha regulate the ChalaGuna of Manas and the Snigdha, Madhara, Sukra is responsible for regulating the Manas through Dhrity. In this discussion, now there is a position to say these Guna have therapeutic and clinical importance.

The different Padarthas have been established in drugs i.e. Rasa, Guna, Veerya, Vipaka etc. Among these, Prabhava is different which is related to Karma while remaining all Padarthas, Rasa,Guna, Veerya, Vipaka are the forms of Guna. Drugs affects on diseases through ‘Veerya’ which is the Guna only. It means the different stage of Pharmacological action are known on the basis of Guna. According to PadiniSutra, Guna is shelters in that which performs the work. It is clearly mentioned that Guna is quite different from Karma, but any Dravya performs the work by virtue of, which may be considered as, Guna. The Commentator Hemadri has considered Guna as a power of different clinical effects.

It is clear that Hemadri has considered the Guna as power of different pharmacological actions. A controversy is always existing before Ayurveda students and teacher to differentiate the Guna and Karma, but the commentary of Hemadri has been highlighted the fact of Guna and Karma through mentioning the ‘Shakti’ word in sense of power and strength. No doubt action or Karma is different, but the cause of action is essential cause as ‘Pravritti’ is Karma (Kiya) but the cause of this is Rajas which is Guna. In this sense Hemadri hasconsidered Guna and power both are sheltered in Dravya in which Guna has role as a power or initiative entity. Characteristics of these Guna have been identified through pharmacological effects as Bhav-prakash, has stated “Rukshanam” means Ruksha has ‘Kaphahar’ effect. The different Acharya has...
identified the *Gunas* through its pharmacological effect as *Sushruta* has stated who has power or who performs the stability of body is 'Kathina'.

**Conclusion:**
1. *Gurvaaditwenty gunas* are the functional basis of bodily components like *dosha, dhatu, mala, oja* etc.
2. Imbalance in these components is the effect of these *gurvaadigunas*.
3. Processes of maintaining homeostasis also depend on these *gurvaadigunas*.
4. Particular group of these *gunas* may be considered as immune power/*oja* of body.

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