

Conceptual Study on Guna

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Received : 10 March 2024

Accepted : 22 March 2024

Abstract

Guna is included in the six Karana Dravyas. Guna is depends on Dravya & have inseparable relation with Dravya. Thus, these have a secondary, supportive and subordinate status so is called Gunas (because of their Gaunatva). But if Dravya do not have Gunas (properties) it will not be able to carry out any Karma (action). The same substance may appear different depending on variation in its Gunas for e.g. water is seen in the form (state) of liquid, vapor and ice. The difference between these three states is felt because of difference in their Gunas. Gunas are the tools for understanding the peculiarities of Dravya & its Karma. It is an acceptable principle that every Gunas has a definite Karma. A single Dravya may have many Gunas and some specific Guna may be present in many Dravyas.

Keywords – Gunas, Dravya, Gaunatva, Properties, Karma etc.

Introduction-

Guna is a very important concept, its description is scattered in the classical books, that's why understanding of Guna becomes very difficult. To solve this difficulty the study which fulfills the conceptual as well as clinical relevance becomes necessary. For conceptual study it is considered necessary to collect the references first, then categorize them according to need & finally elaborate the concept with the help of other concepts & sciences. As mentioned earlier, Gunas description is scattered in the classical books, for this reason collection of the references related to the Gunas from the Samhitas & their commentaries is the first step to develop the firm & clear base for further study. After the conceptual study, clinical & experimental study can be carried out to prove the concept according to the present

era, according to conceptual indication. If the conceptual part is very firm then & only then clinical & experimental study give profitable result.

Aim :

Conceptual study on Guna.

Objectives :

To Study the Guna Vichara as per Ayurveda classical and focus on Ayurveda Review Guna Vichara.

Materials :

Source of Data i.e. Charaka Samhita, Sushruta Samhita, Ashtanga Hrudaya, Various commentary, E – Journals, Online Articles etc.

Methods :

To compile available literature on Guna Vichara. To compile the importance of Guna Vichara in appearance of disease. This is literary research

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study. In this articles all the references from Ayurveda Samhita and respective commentaries regarding – “Conceptual study on Guna”

Review of Literature :

To understand the any subject, its theoretical description should be studied in proper manner with all aspects. To understand Guna concept it is necessary to compile the related references from the available sources & arrange them in a proper manner for easy understanding & to draw some specific conclusion. Scholar has taken Drava Guna for the present study, which is one of the Gurvadi Guna. Hence conceptual study dealt with concept of Guna, mainly to the Gurvadi Guna. Atma-Paradi-Sartha Gunas are not discussed in detailed within the conceptual study.

Scope & importance of guna vichara –

Shariragata Guna Vichara :

Lakshanaskandha [Patho-Physiology] - The Atmarupas of the Doshas, which are responsible for both the physiological and pathological changes are explained in terms of Gunas only . The manifestations of minute

Bhutas are explained in terms of Gunas only. Hence for understanding the Pathophysiology, Guna Vichara is essential. Acharya Sushruta mentioned that the Gunas present in the drugs and the body are one and the same, hence the drugs having these Gunas are responsible for the normalcy/ equilibrium and abnormalcy of the body constituents.

Bahya Dravyagat Guna Vichara :

Hetu Skandha - Roga Hetu as well as Swasthya Hetu like Ahara are explained in terms of Gunas. By knowing the Guna one can diagnose properly, advice Nidana Parivarjana, advise Pathyapathya for particular disease. Aushadha Skandha [For Drug Selection - for Treatment Point of View] - In case of Chikitsa, Charakacharya advised to use the

drugs having opposite Gunas for the treatment of curable diseases. For singal drug treatment, Guna provides important guideline for selecting the Drug.

Meaning of Guna word :

The word Guna has number of meanings as available in the different classics like, quality, property, secondary, strands of rope, bow-string, thread, deliberation, merit, sense organ, etc. Different sciences have used the word Guna, according to their contexts, to denote various entities for e.g. in Vyavahara-shastra

Etymology :

The word Guna is derived from the root Guna which means to invite. It means the feature of Dravya by which one gets attracted or invited towards it, is the etymology of word Guna.

Classification of Guna :

Trigunas are responsible for creation of whole universe. As per the dominancy & various combinations, 24 Tatvaas as well as different substances get evolved. Prakriti is a perfect balance of these Gunas, but when they go away from equilibrium, they begin groping themselves in accordance with the modes of manifestations. This is described by Sankhya as the evolution.

Guna Lakshana :

Guna is explained as a Karana in Ayurveda, out of six Karanas, while other Darshanas termed it as Padartha. Description of object or matter requires some characters, some idea, some identity etc., without which the matter has no importance & functional capacity, which can be termed as Guna.

Guna has following Lakshanas –

- Dravya and Gunas have a Samavaya Sambandha
- Guna is devoid of Karma

- Guna to be cause in production of similar Gunas

Concept of Guna In Ayurveda -

Indian philosophy & Ayurvedic treatises were contemporaneous composition, hence the influence of philosophical principles certainly reflected on Ayurveda, in addition to the principles of Ayurveda its own. Ayurveda adopted & modified philosophical ideas from Darshanas for understanding & supporting its own concepts. In Ayurveda Guna mentioned as one of the Karana to achieve Dhatusamyata. Characterization of Guna is given by the Charaka Samhita & other Samhitas does not define Guna on the same back ground.

The characterization of Gunas is means Guna possesses inseparable concomitance; it is the cause & devoid of action. Guna is Karana for similar Guna creation. Samanya, Vishesh and Samavaya are not causes.

- The term Guna used in the various contexts in the classics mostly indicates Gurvadi & Sartha Gunas, rather than the Atma-Paradi Gunas.
- Regarding the dilemma of Samavayi or Asamavayi Karana of Guna, Charaka does not say anything about the Samavayi or Asamavayi Karana of Guna. But Dravya is explained as Samavayi Karana. Gangadhara says that Samavayi Karana of the Sutra defining Dravya is continuous in the subsequent Sutra defining Gunas and as such Guna is also Samavayi Karana of its effect like Dravya because Guna also produces another Guna which is possible only when Guna is Samavayi Karana. While Kanada says Gunas as Asamavayi Karana.
- Regarding the dilemma about the action of Gunas as it is described as devoid of action, below description may help to clear the doubt.

Guna-Abhivyakti -

The varied compositions of Panchamabhutas are responsible for the variety of Dravyas, so during

study of the concept of Guna-Abhivyakti it is necessary to go through the Panchamabhuta theory from their very beginning (origin). Hence, it will have a brief look on the evolution of Mahabhutas.

The Mula Prakriti, the root principle of matter, though without a cause for itself is the cause of all inanimate and animate objects, manifested by the three Gunas and Ashta Prakriti and is the primordial entity of evolution.

The evolution of Mahabhutas explained with the process of Bhutanupravesha (imitative pervasions). This process is called as Panchikarana i.e. Reciprocal pervasions. This process initiates the entire five characteristic in all five Mahabhautika substances. This is the stage at which the single units in the manifestation of universe are found which are known as 'Mahabhutas'.

Panchikarana :

This is a process due to which single unit contains the entire five characteristic, but it is named according to the dominance of particular Tanmatras to which it originally belongs for e.g. though Jala Mahabhuta has five characteristic, but the Jala character will be dominant. These Panchikruta Mahabhutas then by various process of conjugation forms the universe around us. In this whole process, the Gunas which the Tanmatra were originally carrying go through countless reactions or interactions. The net resultant Guna of any Panchabhautika Dravya is thus, dependant on the Gunas coming from origin.

Result & Discussion-

Mentioned in discussion that though Drava Guna covers Triskandha Ayurveda & most body constituents (Dosha, Dhatu & Mala) comprise of Drava Guna but very few references are available in original Samhitas & in commentaries references are scattered. That's why Drava Guna concept becomes difficult to understand and in turn less apply in Ayurvedic practice by Ayurvedic

physicians. To solve this problem study regarding Drava Guna has been taken to made it easy to understand & easy to apply in practice with highlighting the therapeutic application.

Conclusion-

Variation in Drava Guna actions (tabulated in conceptual study) helps in functional assessment of Drava Guna Vriddhi & Kshaya. Drava Guna is indicative Visheshana (adjective) given in relation to identification of specific Dravya (physical nature- liquid state) as well as in relation to the ability to perform the specific actions like kledana, Vilodana, Syandana etc. in the body.

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