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Gurvadi Guna: Backbone for action of different drugs in Ayurveda

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Abstract

As like other systems of medicine, Ayurveda has its own concepts regarding mode of action of its drug. These concepts cover many dimensions of treatment. Among all these, concept of Gurvaadi guna is most important to understand the mode of action of Ayurvedic drugs. In this paper it is tried to explore the concept of Gurvaadi guna with special reference to its role in mode of action of Ayurvedic drugs.

Keywords: Gurvadi Guna, drugs, Ayurveda

Introduction

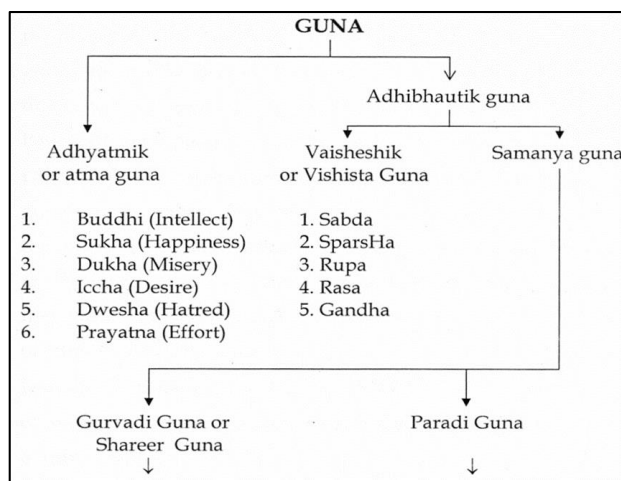
Guna shelter in *Dravya* with inseparable relation (*Samvay Sambhandh*) has no any type of activities (*Nishchesta*), property (*Gunaheen*) and *Asamvayi Karana* in performing any action^[1, 2]. It is among the six *Padartha* of Ayurveda. Six *padarth* are the complete subject matter related to health. It is defined that *Guna* is present in all the substances present on earth and potentiate any substance to perform some works. These *guna* are of four types on the basis of their role in medical science. Among these *Gurvadi guna* directly relate to the diet, regimen and medicines. These *guna* are the basis for their action.

Number of Guna in Ayurveda: Total 41 *Gunas* are accepted in Ayurveda. *Acharya Charak* has classified *Gunas* in 4 (four) groups^[3].

1. *Saratha* The *Gunas* which are objects of sense organs (*Sabda, Sparsa, Rupa, Rasa, Gandha*) and they constitute the distinctive features of the five elements are kept in.
2. *Gurvadayo - Guru - Laghu* etc. 20 Guna.
3. *Adyobuddhi Praymanta - Buddhi Prayma.* etc. 6 Guna.
4. *Paradayah - Para-Apara* etc. 10 Guna.

In this way, Gunas are^[4]

- | | |
|-----------------------------|-------|
| 1. <i>Vaisheshika Gunas</i> | 5 |
| 2. <i>Adhyatmik Gunas</i> | 6 |
| 3. <i>Paradi Gunas</i> | 10 |
| 4. <i>Gurvadigunas</i> | 20/41 |



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(1-2) <i>Guru – Laghua</i>	1. <i>Paratva</i>
(3-4) <i>Manda –Tikshna</i>	2. <i>Aparatva</i>
(5-6) <i>Shita – Usna</i>	3. <i>Yukti</i>
(7-8) <i>Snigdha – Ruksha</i>	4. <i>Sankhya</i>
(9-10) <i>Salkshna – Khara</i>	5. <i>Sanyoga</i>
(11-12) <i>Sandra – Drava</i>	6. <i>Vibhaga</i>
(13-14) <i>Mridu – Kathin</i>	7. <i>Prithkva</i>
(15-16) <i>Sthira – Saraa</i>	8. <i>Pariman</i>
(17-18) <i>Sukshma – Sthula</i>	9. <i>Sanskar</i>
(19-20) <i>Vishada – Picchila</i>	10. <i>Abhyas</i>

Gurvadi guna: *Gurvadi guna* are also known as *Sharir Gunas* as they are found in body tissues and substances influencing them. While describing *Samanya Gunas*, description of these *Gurvadi gunas* along with *Paradi Gunas* is given by *Acharya Chakrapani*. Both these groups of *Gunas* *Gurvadi* and *Paradi* are present in *Panchmahabhutas* i.e. *Prithvi, Jala, Vayu* etc. So these *Gunas* are important part in treatment part of view also while application of *Samanya-Vishesha Siddhant* etc [5].

There are twenty *Gurvadi guna* appearing in ten pairs and each pair having opposite characteristics.⁶ *Charaka, Sushruta* and *vagbhatta* has mentioned the same number of *Gurvaadi Gunas* but there are some differences in type of *Gunas* considered by these *Acharyas*

Gurvadi Guna as A Power for Different Clinical Effect

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 *Gunas*. Drugs effects on diseases through '*Veerya*' which is the *Guna* only. It means, the different stages of Pharmacological action are known on the basis of *Guna*. According to *Padini Sutra*, *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. As for ex. यस्य लेखने शक्ति स खर means the power to perform the Initiation of लेखन पे 'खर' (*Khara*) *Guna*. The power of healing is *Slakshna* - यस्य रोपणे शक्ति स श्लक्ष्णः. The power to increase is *Guru Guna* - यस्य द्रव्यस्य वृंहणे कर्माणि शक्तिः स गुरु। The power to produce lightness in body is due to *Laghu Guna* - लंत्नेन लघु। The power to perform *Shaman* process is due to *Manda* - यस्य शमने शक्तिः स मन्दः। The power to perform *Sodhana* process is due to *Tikshna* - यस्य शोधने शक्तिः स तीक्ष्णः। The power to stop the movement is due to *Hima Guna* - स्तम्भने हिम। The power to produce sweat is due to *Usna Guna* - स्वेदने उष्णः। Due to which *Kledana* is generated in body is called *Snigdha Guna* - यस्य क्लेदने शक्तिः स स्निग्धः। Due to which absorption is done is called *Ruksha Guna* - यस्य शोषणे शक्तिः स रूक्षः। Power of generation of *Prasadana* is *Sandra* - यस्य प्रसादने शक्तिः स सान्द्रः। Power of generation of *Vilodana* is *Drava* - यस्य विलोडने शक्तिः स द्रवः। Due to which property *Slathana* shakti is called as *Mridu* - यस्य श्लथने शक्तिः स मृदुः। Due to which stiffness is generated is called *Kathina Guna* - यस्य दृढकरणे शक्तिः स कठिनः। *Sthira Guna* has power of *Dharana* - यस्य धारणे शक्तिः स स्थिरः। *Sara Guna* has *Prerana Shakti* - यस्य प्रेरणे शक्तिः स सरः। *Sukshma Guna* has power to produce *Vivarana* - यस्य विवरणे शक्तिः स सूक्ष्मः। *Sthula Guna* has power to produce *Sanvarana* - यस्य संवरणं शक्तिः स स्थूलः। *Vishada Guna* has power to produce *Chalana* - यस्य क्षालने शक्तिः स विषदः। *Picchila Guna* has power to produce *Lepana Karma* - यस्य

लेपने शक्तिः स पिच्छिलः।

It is clear that *Hemadri* has considered, the *Guna* as power for 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 (Kriya)* but the cause of this is *Rajas* which is *Guna*. In this sense *Hemadri* has considered *Guna* and power both are sheltered in *Dravya* in which *Guna* has role as a power or initiative entity. Characteristics of these *Gunas* have been identified through pharmacological effects as *Bhav-prakash*, has stated "*Rukshanam समीकरणं परं*" means *Ruksha* has '*Kapha har*' 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*'.

Guna and Veerya: The Super *Gunas* have been regarded as '*Veerya*'. Some Seers consider 8 *Veerya* and some consider 2 *Veerya*. These theories vary according to considering the value of *Gunas*. Maximum *Acharyas* have applied the 2 type of *Veerya*, '*Sheeta*' and '*Ushna*' because the observation of universe is finalized on the basis of *Gunas* only into *Sheeta* (cold) and *Ushna* (hot). The two type of external stimulus is described in maximum references as '*Atapa* (heat)' and '*Sheeta* (cold)'. This theory of *Gunas* is also applied in *Tridosha* theory '*Agni or Pitta*' is heat while '*Jala or Kapha*' is cold. *Vayu* is considered as *Yogavahi* means the universal observation about *Guna* is finalized in only two – *Sheeta* and *Ushna*, which is also applied in final action of drug entitled '*Veerya*'.

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