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Conceptual Review of *Gurvadi Gunas*

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Abstract:

The definition of guna is that the attribute which is associated with the Dravya but not responsible for action. Gurvadi gunas are those which starts with Guru. According to Ayurveda gunas are 41 in number. The classification of these are Sarth gunas are 5, Gurvadi gunas are 20, Atma gunas are 6, and Paradi gunas are 10. Doshvaishmya is responsible for the disease and treated with the help of Dravyas having Gurvadi gunas. Ayurveda's basic principle Samanya vishesh siddhant is useful to treat this doshvaishmya. All the basic constituent of body having Gurvadi gunas.

Aim: - The aim is to describe the Gurvadi gunas according to different Samhita Granthas which are beneficial for practice.

Objective: - To elaborate Gurvadi gunas according to different samhitas.

Key Words :- Gurvadi, Gunas, Action, Body, vat, pitta, kapha.

Introduction:

The synonym of *Gurvadi guna* is *Dwanda guna*, *Sharir guna*, *Chikistopyogi guna*. *Gurvadi gunas* are the property of the body constituents which can be numerated such as heaviness-lightness, coldness-hotness, unctuousness-roughness, dullness-sharpness, stability-mobility, softness-hardness, nonsliminess-sliminess, smoothness-courseness, minuteness-grossness, solidity-liquidity.¹

Action of *Gurvadi gunas*:-The constituents having heaviness are increased by the prolonged use of heavy food items while those having lightness are decreased. On the other hand the lightness is increased by the light food items and heaviness is decreased. In this way all properties of the constituents are increased by the use of similar substance and decreased by the that contrary ones.²

Material and method:

Materials: For the present review of *gurvadi gunas* detailed literary study is performed. The detail content of and references are analysed from available principal texts referred are *Charak samhita*, *Sushrut samhita*, *Ashtang sangrah*, *Ashtanghritya*, and some other ayurvedic texts .

Method: Descriptive and conceptual study.

Literary Review: - *Gurvadi gunas* are responsible to increase or decrease body constituents hence flesh is increased more in comparison with other *dhatu*s by flesh, similarly blood by blood, fat by fat, muscle fat by muscle fat, bone by cartilage, bone marrow by bone marrow, semen by semen and foetus by immature foetus.³

According to *Ashtang sangrah* *Gurvadi gunas* are *Guru*, *Manda*, *Him*, *Snigdha*, *Shlaksna*, *Sandra*, *Mrudu*, *Sthira*, *Sukshma*, *Vishad* and its contrary *guna* which are 20 in number.⁴

In *Shashilekha Indu* describe contrary *gunas* like *Guru-Laghu*, *Manda -Tikshna*, *Him-Ushna*, *Snigdha-Ruksha*, *Shlaksna-Parush*, *Sandra -Drava*, *Mrudu -kathin*, *Sthira -Chala*, *Sukshma-Sthula*, *Vishad -Picchila*.⁵

According to Dalhan commentator of Sushrut samhita gunas are Sheeta-Ushna, Snigdha-Ruksha, Manda-Tikshna, Guru-Laghu, Picchil-Vishad, Shlakshna-Parush, Kathin-Mrudu, Drava-Sandra, Sthir-Sar, Sthula- Sukshma, are twenty in number.⁶

The action of guru and laghu guna elaborated by giving the meaning of sada-angaglani, upalepo-malvrudhi, balam-shleshma, tarpan –truptijanan, bruhanodehavruddhikar. Laghu is having opposite action it is asadanulepadikrut-kaphahara, lekhan-pattalikaran⁷.

Sheeta is lhadan, stambhan, murcha, truta, swed, dahajit. Ushna is contrary of sheeta and pachan is speciality. Dalhan describe lhadan-sukhakari, pachan –vranadinam.⁸

Snigdha is responsible for sneha, mardavkrut, balavarnakar. Ruksha is contrary of snigdha specially stambhan and khara. Sneha-snehadikaran, ruksha –roukshaya kathinyakar, stambhan for Atisaradinam, khara-karkash⁹.

Manda helps sustainance of the body and tikshna penetrating into the tissue producing burning sensation, ripening and exudation. Manda is yatrakaro means sharir sthayitwadehasya¹¹.

Picchila is enlivening, strengthening and uniting, increase Kapha and difficult for digestion. Vishad is the opposite of it, produces absences moistness (evaporation), sucking and healing. Dalhan elaborated jeevan-prandharan, sandhano-bhagnasya. Vishad is asandhmo-ajeevano asleshi, kledachushan-ardribhav vinashkar.¹³

Shlakshna should be understood similar to picchil. Karkash (coarseness) should be understood as vishad.

Mrudu is of opposite to tikshna and produces debility, cating, bestous strength¹⁴

Drava produces moistness and Sandra produces thickness of body parts and tissues and binding.¹⁵

Dalhan elaborated prakledan means ardrabhavkar, bandhankarak means upachaykarak.¹⁶

Sara causes downward movement of materials such as flatus, faeces, urine and fetus. Sukshma is the capacity to move even inside minute channels.

Vyavayi spreads all over body first and then undergoes digestion. Vikasi spreads all over the body causing looseness of the bindings in the tissues while spreading. Ashukari produces quick action just like oil moving on water. Sungadha betows happiness is subtle helps taste and is soft while Durgandh produces nausea and bad taste¹⁷

In Ashtanghritya guru (heavy), manda (slow), hima (cold), snigdha (unctuous) sandra (solid), mrudu (soft), sthira (stable), sukshma (minute) and vishad (nonslimy) these ten along with their respective opposites are twenty guna¹⁸

Arundutta elaborated opposite ten gunas which are laghu, tikshna, ushna, ruksha, khara, drava, kathin, sara, sthula, picchila opposite guna of guru is laghu, manda's opposite tikshna, hima's opposite ushna, snigdha's opposite ruksha, shlakshna's opposite khara, sandra's opposite drava, mrudu's opposite kathin, sthira's opposite sara and sukshma's opposite sthula, vishad's opposite picchila.¹⁹

In Ayurved rasayan vyakhya Hemadri elaborated the definition of Gurvadi gunas.

Guru-Dravyasya bruhaneshakti, Langhane Laghu, Shamane Manda, Shodhane Tikshna, Stambhane Hima, Swedane Ushna, Kledane Snigdha, Shoshane Ruksha, Ropane Shlakshna, Lekhane Khara, Prasadane Sandra, Vilodane Drava, Shlathane Mrudu, Drudhane Kathina, Dharane Sthira, Prerane Chala, Vivarane Sukshma, Snvarane Sthula, Kshalane Vishada, Lepane Picchila²⁰

In Bhavprakasha pharmacological properties are described as Laghu is considered the best and ideal. The drug having laghu guna is capable of removing kapha and digests easily. Guru guna reduces vata and acts as tonik. It increases kapha and digests very late. Snigdha guna reduces vata, increases kapha, aphrodisiac and yields physical strength. Ruksha guna increases vata and reduces

kapha. *Tikshna guna* increase *pitta*, reduces *kapha* and *vata* and act as *lekhana*. *Shlakshna* which is hard and of high density has no oily content inside. *Sthira guna* retains flatus and feces where as *sara guna* causes them to flow out. *Picchila* is sticky, strength giving, tissues binding, heals fractures, increases *kapha* and is heavy. *Vishada* removes *kleda* and heals ulcers and wounds. *Sheeta* is pleasant causes rigidity of muscles and relieves from unconsciousness, thirst, sweat, burning sensation. *Ushna* helps in digestion. *Sthula* causes bulkiness to the body and obstruct the *strotasa*. *Sukshma guna* is that which penetrates into the smallest and minutest tissues and it is known as penetrating property. *Drava* enhances and spreads secretions and *Sandra* or *shuksha* acts opposite to it. *Ashu guna* spreads in the body very quickly like as oil drop in water. *Manda guna* or *alpa guna* are retards all function of body.²¹

Conclusion:-

After the detailed study regarding to *Gurvadi gunas Maharshi Charak* described opposite of *Manda* is *Tikshna* while *Sushrut and Bhavmihra* described opposite of *Manda* is *Ashu*. *Maharshi Sushrut* described *Tikshna guna* in opposite of *Mrudu guna* and *Vyavayi* and *Vikasi* are opposite of *Manda*.

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