



# REVIEW ARTICLE ON GURVADI GUNAM

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The basic principles of Ayurveda trace their roots right to the core of Darshana like Nyaaya, Vaisheshika and Saankhya. These principles highlight a noble concept of man and his origin. Man is a microcosm of the macrocosm i.e. Universe. Like Sun and moon control the activities of the Universe, Agni and Soma control the physiological activities of the human body. This is called as 'Agni Shomeeeyam'. Same principles of the universe are applied to an individual. This is called as Purusho ayam Loka samhita. Whichever the manifested entities exist in the universe; similar entities do exist in the human body and Vice versa.<sup>1</sup> This concept is solely based on Guna Siddhanta. Just as Agni and Soma exist in the universe, Ushna and Sheeta Guna play a major role in the body. Out of all the Guna, Sheeta and Ushna are called as Saadhaka Guna. They are responsible for the 'Anantaroopasrusti' of this Universe. Seeing the entire universe in the self and vice versa give rise to true knowledge. Why this sentence is relevant in the present context is that, understanding of Guna in one self-starts from observing the universe. For example, when we see a leaf which has turned yellow, we say that it has ripened. Ripening is a process carried out by Pitta. So, it turns into yellow. The similar process when takes place in the human body, it has to be understood accordingly. To say in a nutshell, entire universe has been given in the form of formula i.e. Tridosha and Panchamahabhoota. And the internal environment of these Tridosha and Panchamahabhoota is nothing but the Guna. The concept of Guna is the real essence of Ayurveda which helps a lot in treatment.<sup>2</sup>

## ETYMOLOGY

The word Guna is derived from 'Gun' Dhatu and 'Gai' Pratyaya. That which invites or attracts something is called as Guna (Guna aamantrane).

In Ayurveda, Dravya padartha and Guna padartha are important among all basic concepts. Existence of Dravya without the Guna is unimaginable. All Dravya give ashrayato Guna. From the point of Chikitsa the guna is very much essential.<sup>3</sup>

In Ayurveda, Concept of Guna has been explained in the perspective of its importance in Chikitsa. Guna is one which exists in the Dravya and its existence is inferred only through the actions of the Dravya.

Acharya Charaka says that Guna is that which exists in Samavayi relation with Dravya with in the Dravya itself. It is Nischesta, but it is responsible for Karana for the Karma. Let us elaborate the definition given by Charaka on Guna.

Samavaayi tu nishcestah kaaranam Gunah. <sup>4</sup>

Samavayi: It is an inseparable relation. Guna exists in Dravya and has in separable relation with it. Commentator Chakrapani says that, Guna differs from that of Akashadi by this samavayi Guna. Akashadi are not under the control of Samavayi relation. Samavayi relation can't be destroyed. Samavaya is an Apruthgbhava. So we can't separate Dravya and Guna. Here, Drvaya is the Adhara and Guna is the Adheya. I.e. Dravya is the place where Guna exists. That is how the word 'Gauna' has come, which means that one which is not so important. Here 'not so important' is mentioned due to the fact that it is Ashrita in Dravya.

NISCHESTA: Acharya Chakrapani says Nischesta is Nirgatachesta. Guna is Chestashoonyata, it means, it is devoid of the Karma/chesta. In this way, it is different from that of Karma in Dravya. Atha Dravyaashraya jneya nirgunanishkriya Gunaah|

KAARANAM: Here, the question arises whether Guna is Samavayi karana or Asamavayikaarana? Acharya Charaka didn't mention anything about this. Acharya Gangadhara says that Guna is Samavayi Karana. Guna can also produce another Guna. That is possible only when Guna is Samavayi Karana. He also snubs those who hold Gunaas Asamavayi Karana.

On the contrary, traditional authors in Nyaya-Vaishesika take Gunaas Asamavayi Karana. But in general, it is clear that Guna is Asamavayi karana for the fact that, it is devoid of the Karma and not directly involved in the Samyoga and viyoga. Because of this, it is called as Asamavayikarana

## Shareera and Guna:

Out of all the Gurvaadi Guna, Sheeta and Ushna are known as Veerya. This is because of the Utkarshata of Sheeta or Ushna Guna in any Dravya. So, when any Guna is present in Atishaya, it takes the name Veerya. Most of the times, Ushna or Sheeta is present in Dravya as Atishaya Guna. In Shareera Padartha and also in Dravya, these two Guna are important. All the Karma is carried out with the help of these Guna. Samyoga and Viyoga are the main Karma which summarizes all other Karma. I.e. Sheeta and Ushna are responsible for this Karma respectively. Even though Dravya is infinite, it can't exist beyond these Sheeta and Ushna Guna<sup>5</sup>

## DERIVATION OF OTHER GUNA

There is an opinion that, other Guna such as Guru, Snigdha and Mrudu are the derivatives of Sheeta Guna and their opposite attributes like Laghu, Rooksha and Teekshna are the derivatives of Ushna Guna. So, in total these 8 Guna are called as Ashtavidha veerya. <sup>6</sup>

Because of Sheeta Guna, when Paramanu comes closer, they get transformed into a Moorta form, which is known as Snigdha Guna. Transformation takes place in such a way that, it loses its natural property and attains new property. Snigdha thus formed, is of sticky nature, i.e. Pindi Bhava. Modifications in the form of Pindatva and Moortatva make it Guru and when it attains Leenatva, it becomes Sparshaanumeya (which can be felt by touch), which is called as Mrudu Guna. In this way, Sheeta Guna gives rise to three other Guna.

When two Paramanu show rejection between them, and attains Asahamaana bhava it is called as Teekshna Guna. That is, here Asahamanabhava is the utmost level of rejection. So, due to his Viyoga Bhava, Dravya attains Laghuta and Rookshatva.

When Teja combines with the Snigdha Guna, there manifests the Shaithilyata and Drava Guna is formed. It is a combination of Pruthvi, Jala and Tejas. Saratva exists in the Drava. Sandra is the Ishad Ghana form i.e. slightly solidified. This is due to the Alpatva of the Tejas which is opposite of the Drava.<sup>7</sup>

In total, Main Guna is categorized as follows

Sheeta and Ushna are the two Sadhakatama Guna

- Snigdha and Rooksha are the Kaarya svaroopas
- Guna. Guru and Mrudu are the Kaarya Lakshanasoochaka
- Guna of Snigdha Guna. Laghu and Teekshna are the Kaarya Lakshanasoochaka Guna of Rooksha Guna.
- Other Guna like Manda, Shlakshana, Saandra, Sthira, Sthoola and Aavila are the Taaratamyodh bhava Guna of Snigdha.

In the same way, Khara, Aashukaarit-vam, Dravatvam, Chalata, Vaishadya, Sookshmata are the Taratamyodh bhava Guna of Rooksha Guna<sup>8</sup>

The word Guna has a wide spectrum of meanings. It is used to denote qualities, properties and even attributes. Guna does not have a separate or independent existence. It always resides in Dravya. It is the unique feature by which a Dravya is known or identified. The total number of Gunas mentioned in Ayurveda literatures is 41.<sup>9</sup> They are divided in four categories.

Sartha guna – 5

Gurvadi guna – 20

Adhyatmika guna – 6

Paradi guna – 10

## GUNA as a quality

Two words are used in the literatures to denote Guna as a quality. One is Guna itself and another is Kala. In the chapter Vatakalakaleeya, Acharya Charaka has described Kala (good qualities) and Akala (Bad qualities) of Vata dosha. While describing the essential components of treatment i.e. Chikitsachatushpada, the word Guna is used to describe the qualities.<sup>10</sup>

## GUNA as a property

All the dravyas are made up of Panchamahabhuta. The mahabhutas are the smallest unit of any Dravyas. The Gurvadi gunas are the combination of these mahabhutas. When the word Guna is used in the context of action drugs, the meaning can be deduced as property. For any kind of treatment Ausadha is required, this Ausadha works by basic five fundamentals called as Rasa panchaka. They are Rasa, Guna, Virya, Vipaka and Prabhava. All the five can be called as Guna i.e. Property. Rasa, virya and vipaka are denoted by Gurvadi Gunas.<sup>11</sup>

## Relation between Rasa and Guna<sup>12</sup>

<i>Rasa</i>	<i>Guna</i>
Madhura	Guru, Seetha, Snigdha
Amla	Laghu, Snigdha, Ushna
Lavana	Guru, Snigdha, Ushna
Katu	Laghu, Ruksha, Ushna
Thikta	Laghu, Rooksha, Seetha
Kashaya	Guru, Rooksha, Seetha

## Relation between Guna and Karma

Gurvadi gunas are present in subtle forms in Dravyas. Their presence can be inferred through their actions.<sup>13</sup> Acharya Hemadri was the first one to depict the relation between guna and karma as follows.

<i>Guna</i>	<i>Karma</i>
Guru (Heaviness)	Brimhana
Laghu (Lightness)	Langhana
Manda (Dullness)	Samana
Tikshna (Sharpness)	Sodhana
Seetha (Coldness)	Sthambhana
Ushna (Hotness)	Swedana
Snigdha (Oiliness)	Kledana
Rooksha (Dryness)	Soshana
Sthira (Immobility)	Dharana
Sara (Mobility)	Prerana
Mridu (Softness)	Shalathana
Kathina (Hardness)	Dhrideekarana
Visada (Clearness)	Kshalana
Pischila (Sliminess)	Lepana
Slakshna (Smoothness)	Ropana
Khara (Roughness)	Lekhana
Sookshma (Minuteness)	Vivarana
Sthoola (Bulkiness)	Samvarana
Sandra (Solidity)	Prasadana
Drava (Fluidity)	Vidolana

## Gurvadi guna as Hetu of a disease

Ahara plays an important role in the maintenance of health. At the same time, it also leads to vitiation of Dosha if it is taken improperly.<sup>14</sup> Ahara is classified into many based on different categories. One such classification is according to Gurvadi guna. The Gunas of doshas are also described in the terms of Gurvadi gunas. Hence Ahara have the potency to vitate Doshas. It helps in the diagnosis of the disease. All the diseases are due to the amalgamation of Doshas and Dooshyas. Their permutations and combinations leads to infinite diseases. Even though the diseases are innumerable, their characteristics could not be beyond the three Doshas. A type of Samprapthi called Vikalpa Smaprapthi itself is based on the guna.<sup>15</sup> Some examples are given below.

<i><b>Guna</b></i>	<i><b>Disease</b></i>
Ushna	Raktha pitta, Pandu, Guda paka, Akshi paka
Thikshna	Pittaja Atisara
Guru	Kaphaja grandhi, Kasa
Seetha	Vatavyadi, KAsa
Snigdha	Kushta
Rooksha	Bahusosha, Mukha sosha
Drava	Amlapitta, Raktapitta

## Gurvadi guna in treatment of disease

Gurvadi gunas are being mentioned in pairs, one opposite to another. If the guna of the Dosha can be identified while diagnosis, the treatment can be planned using drugs having opposite properties.<sup>16</sup> Moreover Shadvidha upakrama also is mentioned in accordance to Gurvadi guna. Some examples regarding the role of guna in treatment are as follows

<i><b>Dosha</b></i>	<i><b>Guna</b></i>	<i><b>Chikilsa (Dravya)</b></i>	<i><b>Guna</b></i>
Vata vridhi	Rooksha, LAghu, Seetha	Taila	Snigdha, Guru, Ushna
Pitta vridhi	Katu, Ushna, Theekshana	Ghrita	Madhura, Seetha, Mandha
Kapha vridhi	Madhura, Snigdha	Madhu	Kashaya, Rooksha

## Gurvadi Gunas in detail

Gurvadi guna are also known as Sarira guna because they are generally related to sareera dhatu and dravya. These gunas are twenty in number.

Guru (Heaviness)

Laghu (Lightness)

Manda (Dullness)

Tikshna (Sharpness)

Seetha (Coldness)

Ushna (Hotness)

Snigdha (Oilness)

Rooksha (Dryness)

Sthira (Immobility)

Sara (Mobility)

Mridu (Softness)

Kathina (Hardness)

Visada (Clearness)

Pischila (Sliminess)

Slakshna (Smoothness)

Khara (Roughness)

Sookshma (Minuteness)

Sthoola (Bulkiness)

Sandra (Solidity)

Drava (Fluidity)



### **Difference of opinion regarding gurvadi guna**

Nagarjuna says that ten gunas like seethe – ushna, snigdha-rooksha, visada-picchila, guru-laghu, mridu – thikshan are ‘karmanya guna’ i.e. active guna and they have special capacity to perform. Among these, except for visada and picchila, all the other eight gunas are mentioned as virya by Nagarjuna.

The enumeration of guna according to Charaka Samhita, Ashtangasangraha and Ashtanga Hridaya are same. But there is some difference in opinion by Susruta and Bhava mishra treties. Susruta mentions all the gunas stated by Nagarjuna as karmanya guna. He further divides all the gunas into ten groups of two divisions. In the first division he has mentioned seethe – ushna etc and in the other division he has mentioned the Karmanya gunas mentioned by Nagarjuna.<sup>17</sup>



Acharya Susruta enumerated some different gunas among the gurvadi gunas. In place of manda-theekshana, he has mentioned mridu-theeksha as stated by Nagarjuna.<sup>18</sup> Susruta has mentioned the ten karmanya gunas as

Drava-sandra

Slakhsna-karkasa

Sugandha-durganda

Sara-manda

Asukari-sookshma.

Along with these, vyavayi and vikasi has also been included as gunas.<sup>19</sup> Thus gurvadi gunas become more than 20 in number.

According to Bhavamishra, gurvadi gunas are guru-laghu, snigdha-rooksha, theekshan-slakhsna, sthira-sara, picchila-visada, seethe-ushna, mridu-karkasa, sthoola-sokshama, drava-suska and asu-mandha.

### **GURU GUNA**

It is commonly known as heaviness. When there is gravity in a substance it possesses guruguna. It results in heaviness in the body. It causes agni or fire to be dull or diminishes its property by its heaviness. It acts a vatahara and increases kapha. It increases dhatu and gives nourishment and strength to the body. It helps in the formation of malas and cause upalepa – cleaning in the srotas. The process of digestion is delayed and gives a feeling of satisfaction. It causes a feeling of glani – exhaustion or fatigue and saithilya – stability.

The guru guna is a special character of Prithwi mahabhoota. Charaka, Susruta and Nagarjuna state that gurutwa is the character of apya mahabhoota. Even Vaisheshika also states that gurutwa is present in Jala.

### **LAGHU GUNA**

It is commonly known as lightness. It is the opposite quality of guru. It causes lightness of the body. This acts as kaphagna and vatahara. It causes langhana – decrease dhatu. The body becomes krisha- lean or wiry and dourbalya – weak. It acts as vrana ropana – wound healing. It causes mala kshaya – less stool formation and sroto sodhaka – cleansing of channels. It acts as agni deepnana and triptigna – a feeling of satisfaction. It gives a feeling of happiness and lightness to the body.

Laghu guna consist of akasha mahabhoota mainly. In vayu and agni mahabhootas also, it is present. Therefore it comprises of Akasa, vayu and agni mahabhootas.

This attribute is important as it balance heaviness of Kapha and little heavy property of Pitta.

### **SEETHA GUNA**

Generally the feeling of coldness is taken into consideration as Seetha guna. This is mainly formed by Apya mahabhoota. It removes the ushnatwa of the body and pacifies daha which is the burning sensation. It acts as pitta samaka and vatakapha vardhaka. It has got the action of stambhana i.e. stopping. It delays or stops sweating and puresha but it acts as mootrala. It pacifies moorcha (unconsciousness), thirshna (thirst)

and othe pitta vitiation symptoms. It gives a feeling of pleasure to the mind. It is dhatu vardhaka and rakta sthambaka.

clinically this attribute is important as little increase in this property leads to arrest of movements. This property balances heaviness warmth of Pitta

### USHNA GUNA

It gives the feeling of hotness to the body. It is mainly formed by agni mahabhoota. It increases daha and ushnatwa of the body.

It has the action of pitta vardhaka and vata sleshmahara. It causes sweating and make purisha and mootra to pass. Ushnatwa causes morcha, trshna and daha and has special quality of pachana. It destroys the dhatus, irritates the mind and enhances rakta srava(bleeding).

### SNIGDHA GUNA

It is generally considered to have smoothening property. This property causes moistening and smoothening of the substances. It is mainly made up of Ap mahabhoota.

It acts as vatahara and sleshma vardhaka. It helps in easy defecation. It increases dhatu, bala and varna. It acts as Vajikaraka (aphrodisiac). Snigdha guna is the specil quality of Ap or Jala.

### ROOKSHA GUNA

This quality is considered as dryness. This has the power to make a substance dry.

It acts as vata vardhaka and kapha samaka. It results in dryness of mala and dhatus. It is considered as bala nasaka and varna is impaired due to it. It is the special quality of vayu mahabhoota.

this is pathologically and clinically important property. This attribute keep balance with unctuousness of Kapha

### MANDA GUNA

This property is known as dullness. Due to the dullness, the expected actions are delayed due to this property.

It causes samana in the body due to its dullness. It has a predominance of prithwi mahabhoota and jala mahabhoota. It is kaphavardhaka and pitta samaka. It increases the dhatus and makes the body obese and bulky.

### TEEKSHNA GUNA

The property of sharpness is generally considered as theekshna. This property acts very fast. It does sodhana to the body and makes the body to act sharply.

It is predominantly formed by agni mahabhoota. It is pittahara and kapha vatahara. It mobilizes stool and has got irritant action. Thus it causes daha (burning), paka(digestion) and srava (flowing nature). It destroys dhatu and causes krisatha(thinness) or weakness because of its lekhana property.

### STHIRA GUNA

It is the property that doesnot have the capacity to move about. As a result it causes immobilization of mootra, purisha etc.

Substances that stay without mobility are considered as having Sthira guna. They are Kesa (hair), Smasru (beards), loma(body hairs), asthi(bone), nakha(nails), dantha(teeth),sira and dhamani (channels), snayu (tendons) and sukra(semen).



This guna is composed of Prithwi mahabhoota. It is kaphavardhaka. It causes stambhana or obstruction of vayu and mala. It increases dhatu and is balya.

### **SARA GUNA**

This is a property that causes mobility. Hence it is not stable. This causes mobilization of vata and malas in the body.

It is composed of Jala mahabhoota. It is kapha vardhaka in nature. It also acts as anulomana . Thus it mobilizes mala. It also acts as lekhana of dhatu.

Due to this property it induces and controls all sorts of movements in living body. It is for this reason that this Dosha is called representative of Chetana principle of living body

### **MRIDU GUNA**

Mridu means softness. It is the property that gives the feeling of tenderness and softness. Mamsa, Sonitha, Medas, Majja, Hridaya, Nabhi, yakrit, Pleeha, Antra and Guda are considered as having Mridu guna. This property cause body parts to be loose and soft.

This has a dominance of Akasha mahabhoota. It is kapha vardhaka and pitta samaka. It makes mala loose. It causes softnes of dhatu and relieves daha, paka and srava.

### **KADINA GUNA**

This property is known as hardness. That which is hard and strong to touch is considered as having Kadina guna. It results in hardness and strength in the body.

It is predominantly composed of prithwi mahabhoota. It is vata vardhaka and causes dryness as well as hardness to the malas. It gives strength to the dhatus.

### **VISADA GUNA**

This property is generally known as clearness. That which does not possess any unclearness and is clean in appearance is said to be Visada.

It has the capacity to do kshalaa(the removes sliminess) or pichilatwa. It is composed mainly of Prithwi, Thejas, Vayu and Akasa mahabhootas. It is vatavardhaka and dries up the malas. It cause lekhana of dhatus and is vrana ropana in nature.

Just as any flowing stream keeps clean only due to continuous movements, all dirt and dust particles are flown away, due to continuous movement this Dosha is responsible for mechanical cleaning of various types

Synonyms of Vishada Guna Vimala, Shuchi, Medhye, Pavitra, Pavana, Vidhraw, Unavila, Ujjwal, Sweta Varn, Prakat, Vyakt. Meanings of Vishada Guna 1. Clear, pure, policed, clean, spotless 2. White, of a pure, White colour 3. Bright, Shining, Beautiful 4. Clear, Evident, Manifest 5. Calm, Free from Anxiety, At Ease The Vishada Guna which is opposite to property of Picchila Guna, does Shoshana of Sharir Kleda and vrana ropana. It opens the circulatory channals and clear the mucal covering. It contist of the washing like action and helps in wound healing and alleviates Kapha dosha. Ksara (alkaline substances) is the example for Vishada attribute. Physical structure of Vishada Guna is perceivable through Chakshu & Sparshendriya Functions The Guna through which Dravya is able to perform functions like Shoshana of Kleda, Vranropana, Lekhana of Dhatu, Shoshana of Mala & Vata Vridhhi is called as Vishada.

**PICHILLA GUNA**

This property means sliminess. That which has got sticky nature is known as having pichilla guna. This property results in causing lepana sakti in the body. This causes union of the parts of the body and heaviness of the body.

This property is due to the dominance of Apya mahabhoota. It is kapha vardhaka in nature. It causes sliminess of the srotas and helps the malas to pass out easily. It increases dhatu and helps in fracture healing. Thus it is considered as balya.

**SLAKSHNA GUNA**

It is the property of smoothness. It has the power of healing. It is formed due to the dominance of agni mahabhoota.

This is kapha pitta vardhaka and causes elimination of mala and it has some actions similar to picchila guna. It also increases dhatus.

**KHARA GUNA**

This property is generally known as roughness. It possess the property of lekhana i.e it rarefies or attenuates. It will provide the roughness in touch.

It is formed by the predominance of vayu mahabhoota. According to Acharya Susrutha, this property is also known as Karkasa. It is vatavardhaka and it lessens the density of the dhatus. It causes dryness to the mala and acts similar to Visada guna.

As polishing paper makes surfaces of objects smooth, due to rough attribute of this Dosha, surfaces of tissues in contract remain smooth

**SOOKSHMA GUNA**

This is the property of minuteness or penetration. It is composed of agni, vayu and akasha mahabhootas.

It is vata vardhaka and causes dryness in mala. It also decreases the dhatus.

This attribute makes this Dosha to reach ultimate units and spaces of internal body

**STHULA GUNA**

This is the property that causes fattening of the body and there b covers or protects the body. Because of the inherent gurutwa, it causes obstruction of srotas(channels).

It is predominantly made up of prithwi mahabhoota. It is kapha vardhaka in nature. It helps in the easy passage of mala. It is dhatu vardhaka and causes bulkiness.

**SANDRA GUNA**

This property is known as solidity. Sandra is that which is thick and dense and has the property of nourishing. This property is stable and bulky.

This guna has a predominance of prithwi mahabhoota. It is kapha vardhaka, solidifies mala and increases the dhatus.

**DRAVA GUNA**

Fluidity or liquidity is considered as drava guna. It dissolves, mixes, penetrates, spreads, flows and accumulates. This keeps the body moist and is found all over the body.

This property mainly possesses jala mahabhoota. It is kapha pitta vardhaka. It enhances the flow of drava mala. It increases rasadi dhatus.<sup>20-23</sup>

**GURVADI GUNA AND DOSHA<sup>23</sup>**

<b>Doshas</b>	<b>Prominent guna</b>
Vata	Rooksha, Laghu, Seetha, Khara, Sookshma, Chala, Visada
Pitta	Ushna, Snigdha, Tikshna, Laghu, Sara, Drava
Kapha	Snigda, Seeta, Manda, Guru, Slakshna, Sthira, Picchila

**GURVADI GUNAS AND DHATUS<sup>24</sup>**

<b>Dhatu</b>	<b>Prominent guna</b>
Rasa	Guru, Seetha, Snigdha, Mandha, Sara, Picchila, Sthoola, Drava
Raktha	Drava, Picchila, Mrudu, Sara, Thikshna, Snigdha, Ushna, Guru
Mamsa	Guru, Seetha, Snigdha, Sthira, Kadhina, Picchila
Medas	Guru, Seetha, Snigdha, Manda, Sara, Mridu, Picchila, Drava
Asthi	Guru, Ushna, Manda, Sthira, Kadina, Visada, Khara
Majja	Guru, Ushna, Snigdha, Manda, Sara, Mridu, Picchila, Drava
Sukra	Guru, Seetha, Snigdha, Sara, Mridu, Picchila, Drava

**GURVADI GUNAS AND UPADHATUS<sup>25</sup>**

<b>Upadhatu</b>	<b>Prominent guna</b>
Stanya	Guru, Seetha, Snigdha, Manda, Sara, Mridu, Picchila, Drava,
Artava	Laghu, ushna, Thikshna, Drava
Kandara and sira	Guru, Manda, Sthira, Kadina
Vasa and twak	Guru, Seetha, Snigdha, Manda, Sthira, Mridu(Vasa), Kadina(Twak), Picchila (Vasa), Drava(Vasa)
Snayu	Guru, Sthira, Kadina

**GURVADI GUNAS AND MALAS<sup>26</sup>**

<b>Mala</b>	<b>Gurvadi guna</b>
Purisha	Guru, Manda, Kadina, Visada, Sthoola, Sandra
Mootra	Drava, Picchila, Mridu, Sara, Ushna, Manda, Snigdha
Sweda	Guru, Seetha, Snigdha, Manda, Sara, Picchila, Drava
Nakha, Kesa	Khara, Visada, Manda, Guru
Kha-mala	Guru, Snigdha, Picchila

**GURVADI GUNAS AND AHARA <sup>27</sup>**

<b>Guna</b>	<b>Ahara</b>
Guru	Curd, Buffalo milk, jackfruit, Mango, Masa, Payasa, Guda
Laghu	Goats milk, Takra, Jangala mamsa, Saindhava lavana, Dhanyaka, Dadima, Lemon, Jiraka, Tamboola, Kulatha, Moolaka, Surana, Karavellaka, Patola, Nadeya jala, Purana madhu
Seetha	Milk, Butter, Cows ghee, Sasa mamsa, Saindhava, Kadaliphala, Draksha, Godhuma, Mudga
Ushna	Mesa kshira, Dadhi, Takra, Kulatha, Matsya, Sarshapa taila, Masa
Snigdha	Kshira, Navaneetha, Ghee, Mamsa, Matsya, Lavana, Karjura, Sali, Godhumam, Masa, Padola
Rooksha	Yava, Mudga, Jangala mamsa, Masora, Laja
Theekshna	Sarshapa, Lasuna, Madya
Sara	Kshira, takra, Draksha, Godhumam
Mridu	Ghritam, Kshiram, Lavanam, Tandula
Picchila	Anupa mamsa, Tila
Sookshma	Lavana, Tila taila
Slakshna	Lavana, Tila taila
Sandra	Dadhi, Navaneetha
Drava	Jala, Kshira, Taila, Takra

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