



Review Article

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A REVIEW ON GUNA SIDDHANTA: AN INSIGHT INTO UNDERSTANDING DOSHOPAKRAMANIYA

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ABSTRACT

Guna is one among the Karana Dravya mentioned and shares an inseparable relation with the Dravya. The basis of treatment lies in the principle of Tridosha, which is again attributed to certain Guna. Hence Guna plays a vital role in combating Dosha Guna with Guna found in adopted treatments. The basics of Samanya Vishesh Siddhanta are dependent on Guna. There is an application of Guna Siddhanta from identifying Dosha Guna to understanding Vyadhi by Amshamsa Kalpana and in treatment planning. But very little literary work is done to determine the same. The present article tries to understand Guna Siddhanta and these three levels. Literature regarding Guna and its grammatical meaning is derived from Sanskrit dictionaries. Dosha Guna and Dosha Vriddhi Kshaya, Doshopakrama from Brihat Trayees are referred to, and a comparison between Dosha Guna with Doshopakrama is done with regards to an understanding of Vatasypopakrama. Dosha are told to possess certain Guna and any contributing factors towards these Guna cause Vriddhi and vice versa. Vikalpa Samprapti, one among Vyadhi Pratibodka Nidana, identifies the Guna involved in disease manifestation. Doshopakrama can be better practised when Guna Siddhanta behind it is identified. Guna is particularly identified when it resides in Sharira. Vatasypopakrama is best understood under Guna Siddhanta and signifies the essentiality of appreciating Guna Siddhanta in Chikitsa.

Keywords: Guna, Samanya Vishesh Siddhanta, Vikalpa Samprapti, Doshopakramaniya

INTRODUCTION

Guna is one of the Shat Karana Dravya ¹ mentioned in Charaka Samhita. Dosha Prakopa and Prashamana are dependent on Gunas ². Any Dravya or Karma that would increase the similar Guna of the Dosha would increase the respective Dosha while the opposite Guna does the Prashamana of Dosha. Thus, Guna is the foundation for Samanya Vishesh Siddhanta, the basics of Chikitsa for Vishamata of any of Dosha, Dhatu, or Mala. Swayonivardhana Chikitsa ³ is a line of treatment for Dosha – Dahtu – Mala Vaishamya in Sushruta Samhita, which is again dependent on Guna Siddhanta. Thus, Guna is important in understanding diseases and their management also. Doshopakrama is a general line of treatment based on the Dosha and is like a guide for treating any disease. Doshopakrama is less referred during planning for any treatment. Doshopakrama can be better understood considering the Dosha Guna, i.e., Guna

Siddhanta forms the basis of the Doshopakrama. Thus, an attempt is made to apply Guna Siddhanta in understanding Doshopakrama, thereby making Doshopakrama more relevant in treatment planning.

Guna – inherent to its adobe

Guna has the Samavayi Sambandha (inseparable relation) with Dravya and is Nishecheta ⁴. Charaka Samhita enlists Sarthadi (5), Gurvadi (20), Buddhi (1), Prayatnanta (5), and Paradi (10) Guna ⁵. Gurvadi Guna is considered Samanya Guna as they are present in all Dravyas irrespective of their Prathvyadi Panchamahabhuta composition. They are extensively used in Chikitsa, and thus Shadupakrama is discussed based on these Guna ⁶. The six Upakrama is explained based on the permutation and combination of these Guna as in Table 1.

Table 1: Shadupakrama and Guna ⁶

Shadupakrama	Guna
Langhana	Laghu, Ushna, Tikshna, Vishada, Ruksha, Sukshma, Khara, Sara, Katina
Bhrimhana	Guru, Shita, Mrudu, Snigdha, Bahala, Sthula, Pichila, Manda, Sthira, Shlakshna
Rukshana	Ruksha, Laghu, Khara, Tikshana, Ushna, Sthira, Apichilla, Kathina
Snehana	Drava, Sukshma, Sara, Snigdha, Pichilla, Guru, Shita, Manda, Mrudu
Swedana	Ushna, Tikshana, Sara, Snigdha, Ruksha, Sukshma, Drava, Sthira, Guru
Sthambhana	Shita, Manda, Mrudu, Shlakshna, Ruksha, Sukshma, Drava, Sthira, Laghu

Thus, Guna is an integral part of Chikitsa. Chikitsa is all those procedures that bring Samyata in Dhatu⁷ as Vaishmya of Dhatu itself is called Vikara⁸. The term Dhatu also includes Dosha, Rasadi Dhatu and Upadhatu as per Chakrapani. Dosha are vital in disease causation as Roga is the result of Dosha Vaishmya⁹. Hence Dosha Vaishmya is an integral part of the causation of disease. As Chikitsa is the result of the permutation and combination of Guna, Dosha Vaishmya is also the outcome of these Guna.

Guna Siddhanta – Dosha Vaishmya

Guna resides in Dravya; all those entities with Jneyatva (knowledgeable) and Abhdeyatva (named) are considered Dravya. Vata, Pitta, and Kapha have Abhdeyatva and are understood by their Prakruta Karma, Vriddhi – Kshaya Lakshana and are also quantified. Hence Tridosha is Dravya, among which Vata is Amurtha, and Pitta & Kapha are Murtha. Guna, similar to Dosha Guna, leads to Viddhi, particularly Guna, while Viparita Guna leads to Prashama of respective Dosha². Dosha Guna, according to Ashtanga Hridaya with inputs from Arunadatta, is enlisted in Table 2.

Table 2: Dosha Guna according to Ashtanga Hridaya¹⁰

Vata Guna		Pitta Guna		Kapha Guna	
Ruksha	Parusha	Sa Sneha	Ishath Snigdha	Snigdha	Snehayukta /Aruksha
Laghu	Shigra	Tikshana	Shigrakari Manda Viparita Suchi Iva Bhinnati	Shita	Anushna
Shita	Shitala Sparsha	Ushna	Tapa	Guru	Na Laghu
Khara	Amrudu	Laghu	Shigra	Manda	Chirakari
Sukshma	Enters Sukshma Srotas	Visra	Durgandhi Matsyagandhi	Shlakshna	Aparusha
Chala	Gamana Shila doesn't stay in a place	Sara	Vyapti Shila Moves in Urdwa and Adha	Mrutsna	When rubbed, sticks to fingers Chaka Chakaya Mana
		Drava	Ardra	Sthira	Avyapti Shila

This shows the importance of understanding Guna Siddhanta to identify or anticipate Dosha Vriddhi or Kshaya. These Guna, in various combinations and degrees of vitiation, would end up causing diseases. Thus, Vikalpa Samprapti has been explained in classics.

Guna Siddhanta – Vikalpa Samprapti

Vikalpa Samprapti is understood based on the Amshamsha Bala of the Dosha in the causation of certain diseases. For instance, there could be Vata Vyadhi due to either Bala of Ruksha/ Laghu/ Shita Guna etc. these aspects of appreciation of predominance of one particular Dosha Guna in the causation of Roga are identified in Samprapti of certain diseases as noted in Table 3.

Table 3: Vikalpa Samprapti and Dosha Guna

Dosha	Dosha Guna	Roga
Vata	Ruksha	Padadari
	Laghu	Agni Visarpa
	Shita	Tamaka Shwasa
	Khara	Charmakila
	Sukshma	Vatarakta
	Chala	Amavata
Pitta	Sa Sneha	Udumbara Kusta
	Tikshana	Vishuchika
	Ushna	Raktapitta
	Laghu	Agni Visarpa
	Visra	Manjistha Meha
	Sara	Pittaja Atisara
	Drava	Pandu
Kapha	Snigdha	Ashmari
	Shita	Shukla Meha
	Guru	Urusthambha
	Manda	Arbuda
	Shlakshna	Mandala Kusta
	Mrutsna	Alala Meha
	Sthira	Kaphaja Gulma

Hence, Dosha Guna also becomes important to understand the Samprapti of certain diseases. By this, it becomes evident that the

treatment chosen should also target the respective Dosha Guna, which has been increased in the process of causation of disease.

Guna Siddhanta – Doshopakrama

The general line of treatment for the predominant Dosha involved in the pathogenesis of a disease has been introduced in the initial chapter, where Basti, Virechana and Vamana are best in tackling disease caused by Vata, Pitta and Kapha, respectively¹¹. These have been included in Doshopakrama also. Apart from these, the other modalities included in Doshopakrama are to be utilized based on the Guna of Dosha is involved in the causation of any disease.

Vatsasyopakrama¹² – Guna Siddhanta

Ruksha: Rukshata, when it is increased, must be controlled by the administration of Sneha, from sources like Tila, Priyala, Akshoda etc.

Laghu: Madhura and Lavana Rasa Bhojana – which are Guru Guna dominant Rasas help to counteract, increased Laghu Guna¹³

Shita: Ushna Guna, which is opposite to Shita, is that which can perform Swedana. Thus, Swedana – especially Seka variety is a practice in Vata increased due to Shita Guna

Khara: Khara is opposite Shlakshana. Thus, Anuvasana with Medya Pishita Rasa, i.e., Mamsa Rasa, is prepared with Mamsa, which are Medura (Medas) as they Shlakshana.

Sukshma: Taila is appreciated due to Sukshma Guna, and thus Taila Prayoga – in the form of Anuvasana, Abhyanga, and Mardana helps to do Shamana of Vata in Sukshma Srotas as Taila can enter Sukshma Srotas.

Madya has Sukshma Guna and helps in entering minute channels. Madya Prayoga – made of Gaudika/ Paisthika variety is best in case of Vata

Chala: Vesthana with Vastra helps to tie/hold Vata, which is aggravated due to Chala Guna

Vidhi Yukta Prayoga of Basti, Mrudu Samshodhana (administration of Tikshna Samshodhana can lead to Vata

Prakopa. Hence Mrudu Samshodhana is indicated), Trasana, in general, helps in counteracting Vata when there is more than one Guna that must be combated. Dipana and Pachana Siddha Taila are utilized to treat Sama Vata Dosha.

Pittasyaopakrama¹⁴ – Guna Siddhanta

Sa Sneha: Tikta, Kashaya Rasa, which are Ruksha in nature¹³ act opposite to Pitta, which has been aggravated due to Sneha

Tikshana: Manda Guna, opposite Tikshana, is Guna of Jala Mahabhuta. Saumya is due to the same Mahabhuta dominance, and thus, Saumya Bhava, which shares common Mahabhuta Pradhanata with Manda Guna, counters Tikshana

Ushna: Karpura, Chandana, and Ushira Lepa are Shita Guna Yukta hence are opposite to Ushna

Laghu: Madhura Rasa Aushadha and Bhojana, which are Guru Guna Pradhana is useful when there is Pitta Prakopa due to Laghu Guna

Visra: Refers to foul-smelling resulting from improper Paka (suppuration); hence is also called Amagandha. This foul smell is corrected by the administration of Sugandha Hridya Gandha Sevana

Sara: Sara is increasing in Chalatra; thus, has to be obstructed. Hence Sthambhana is necessary, and Shita acts as Sthambaka. Thus, Shitambu Dhara, Garbha Griha, Sutirtha – Vipula Salilashaya which are Shita does Sthambana

Other Upakrama mentioned, like Kanthe Hara, Pradosha Chandra Saudha etc., act based on their Prabhava. Also, most of these mainly aim at the Satva of the individual.

Kaphasyopakrama¹⁵ – Guna Siddhanta

Snigdha: Ruksha, Katu, Tikta, Kashaya Anna¹⁶ which are Ruksha act opposite to Snigdha

Shita: Ushna - Tikshana Prayoga helps to counteract Kapha aggravated due to Shita

Guru: Dirgha Kala Sthita Madya, which are Laghu due to Kala Prakarsha, helps in tackling Kapha, which is Guru

Manda: Aneka Vidha Vyayama which increases Chalata and is opposite to Manda

Shlakshna: Ruksha Vimardana helps to counteract Kaphaja Vikara, which dominates Shlakshna

Sthira: Chala is opposite to Sthira and Vyayama; Vimardana both increases Chala, thereby counteracts Sthira

Basti, Yusha, Kshaudra etc., are utilized as it helps in tackling Kapha that has been vitiated due to the involvement of more than one Dosha Guna. Taila, Sarpi and Madhu, which are best for Vata, Pitta and Kapha, are also explained based on Guna as depicted in Table 4.

Table 4: Guna Siddhanta in Shamana of Dosha¹⁷

Vata – Taila		Pitta – Sarpi		Kapha – Madhu	
Vata Guna	Taila Guna	Pitta Guna	Sarpi Guna	Kapha Guna	Madhu Guna
Ruksha	Sneha	Amadhura	Madhura	Snigdha	Ruksha
Shita	Ushna	Ushna	Shita	Manda	Tikshna
Laghu	Guru	Tikshna	Manda	Madhura	Kashaya

Identification of Guna

Guna, Rasa, Virya, Vipaka all reside in the same Dravya. Hence Karmukata of Dravya could be due to action of any of these or combined effect. In the case of Samana Pratyaya Arbdha, the action of all these goes hand in hand based on the predominance of Panchamahabhuta, while it is not the case in Vichitra Pratyaya Arbdha¹⁸. The combined effect of Dravya procedures included in Doshopakrama would collectively act in Vikruti Vishama Samaveta. Thus, the action differs due to,

- a) **Nanatmakatva:** due to various combinations of Rasadi and different Bala of the Udrikta Guna of Dosha
- b) **Paraspara Upahatanaam:** due to suppression of weak attributes by the stronger among Rasa, Gunadi towards its action on Dosha
- c) **Anyaischa Vikalapanai Vikalpitanam:** depending on mode of administration either in Swasrasa/Kalka etc.¹⁹

To attribute particular action on Dosha to respective Guna can be done only when it is identified. Shivadas Sen explains that Virya is a powerful expression of Gurvadi Guna (Viryam Shaktimanto Gurvadayo Guna), and Virya is understood by Yavath Adhivasa (Yavat Sharira Nivaasaat), i.e., until it stays in the Sharira. Hence Guna is also understood as the action produced due to the administration of specific procedures or Dravya. The same applies to the identification of Gunataha Vriddhi of Dosha. This is not dependent on the Nidana indulged in; instead, is based on the symptoms exhibited.

Table 5: Doshopakrama – Guna Siddhanta – An Example

Doshopakrama	Chikitsa	Example	Guna Siddhanta
Vatasyaopakrama	Snehana Swedana	Pakshaghata, Ekanga Vata	Rukshata of Vata v/s Snigdhatata of Snehana Kathinata of Vata v/s Mriduta of Swedana
	Sneha Pana	Vatottara Kusta	Ruksha, Khara, Parusha of Vata – Snigdha, Slakshanata of Sarpi
	Dipana Pachana	Ama Pardoshaja Vikara	Shitata of Vata v/s Ushnata of Dipana – Pachana
	Vesthana	Bhagna, Udara, Gulma	Chala Guna of Vata – Sthiratva in Vesthana
Pittasayopakrama	Madhura – Tikta – Kashaya – Shita Dravya Prayoga	Pittaja Pandu Chikitsa	Sneha, Ushna Guna of Pitta – Ruksha Shita Guna of Madhuradi Shita Dravya Prayoga
	Shitala Prayoga	Mukta – Mani Dharana etc.	Ushna, Tikshana Guna of Pitta v/s Shita, Manda Guna of Chikitsa Prayoga
	Sugandha Dravya	Sugandha Dravya Siddha Kashaya/Taila/Kalka/Churna in Durgandha Yoni	Visra Guna of Pitta – Sugandha Dravya of Kashayadi
	Sangrahika Aushadha	Tandulodaka etc. in Pittaja Atisara	Sara Guna of Pitta Sthambhana of Tandulodaka
Kaphasyopakrama	Katu – Ruksha Ushna Prayoga	Kaphaja Pandu	Snigdhatata of Kapha v/s Rukshata in Dravya
	Madya Prayoga	Kaphaja Asrigdhara	Guruta of Kapha and Laghuta in Madya
	Vyayama	Prameha	Sthiratva of Kapha, Chalatra in Vyayama
	Mardana	Mutra and Pistha Mardana in Kaphaja Shota	Shlakshna, Sthira and Manda of Kapha v/s Ruksha, Chala of Vimardana

CONCLUSION

Guna Siddhanta is the basis of Samanya Visheshha Siddhanta, on which Chikitsa is dependent. Guna also plays an important role in understanding the diseases Dosha Vriddhi/ Kshaya and Amshamsha Kalpana (Vikalpa Samprapti). Doshopakrama, a guide for all treatment procedures adopted in specific conditions, can be understood under the heading of Guna of individual Dosha. Thus, understanding and appreciating the Guna in the causation of disease and administration of similar Guna to cause Vriddhi and opposite Guna to attain Kshaya is the basis of Chikitsa. Therefore, Guna Siddhanta is vital to attain Samprapti Vighatana, which is nothing but Chikitsa.

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