

# BOOK 6: GUNA- CLASSIFICATION AND IMPACT UPON TRIDOSHA

## Book 6.1: Guna (Qualities) Classification

### 1. Introduction

The reason to select i.e. the reason why we choose a particular food, medicine or any material for that reason, is called **Guna**. Let us learn more about Guna in this book.

Forty one Guna / Attributes will be discussed, with main focus upon the physical qualities, as hot / cold, heavy / light, dry / unctuous and so on.

### 2. Definition of Guna

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### 3. Guna (Qualities)

The reason to select” i.e. the reason why we choose a particular food, medicine or any material for that reason, is called Guna. If one wishes to lose weight, for instance, one will choose pungent and bitter tasting herbs / foods. Thus these tastes are the Guna responsible for their selection for a particular action/ effect. Guna can never exist without a host material. Guna (property) parameter is a vast topic. This parameter represents specification of a herb. Ayurveda has described forty-one properties. Guna parameter represents physical, chemical and physiological properties of herbs and foods.

These 41 properties are classified into -

1. **Gurvadi** / Physical guna - 20.
2. **Paradi** / Pharmacological guna - 10.
3. **Vishisht** / Special senses guna – 5- Smell, taste, vision, touch, hearing
4. **Adyatamika** / Spiritual guna – 6 - Iccha dwesh sukha dukha buddhi prayatna

### 3.1. Video :Guna / Qualities

Watch Video :Guna / Qualities: <https://youtu.be/k1s6eVE4Fz8>

### 3.2. Video: Guna / Qualities of Triguna

Watch video <https://youtu.be/JdKnLdMvCxA>

### 3.3. Gurvadi Guna

The first category of physical properties, called Gurvadi Guna is the most important in respect of pharmacology study. This explains the objective properties of herbs and that is how we use them in practice. Guru / Heavy, being the first Guna out of twenty, the class is termed as Gurvadi (Guru etc.). Gurvadi guna have been explained in following table-

S. No	Guna	Mahabhoota	Effect on Tridosha	Functions
1.	Guru (Heavy)	Earth and water.	Increase K, decreases V, P	Tonic, diaphoretic and diuretic.
2.	Laghu (Light)	Fire and air.	Increases V, P decreases K.	Vulnerary, digestive, appetizer,
3.	Shita (Cold)	Air and water.	Increases V, K Decreases P.	Cooling and bulking
4.	Ushna (Hot)	Agni.	Increases P, decreases K, V	Carminative, appetizer and diaphoretic
5.	Snigdha	Earth and water.	Increases K&P, decreases V.	Tonic
6.	Ruksha	Fire and air.	Increases V, decreases K&P.	Emaciating
7.	Mridu (Soft)	Water and ether.	Increases K, decreases V, P	Laxative.
8.	Tikshna (Sharp)	Fire and air.	Increases P, decreases V, K	Detoxifying
9.	Sthira (Immobile)	Earth and water.	Increases K.	Causes constipation.
10.	Sara (Mobile).	Water.	Decreases V, P	Carminative, mild laxative.
11.	Manda (Dull).	Earth and water.	Increases K	Bulking, Anti Diarrhoeal
12.	Kathina (Hard)	Earth.	Increases V	Emaciating, drying, hardens
13.	Pichchila (mucilaginous)	Water.	Increases K	Heals, Bulking
14.	Vishada (clear)	Earth and air.	Increases V, decreases K.	Promotes healing
15.	Khara	Air	Increases V	Emaciation.
16.	Shalakshna	Water	Increases K	Promotes healing
17.	Sthoola (gross)	Earth.	Increases K.	Nutritive.
18.	Sukshma (subtle)	Air	Increases V.	Penetrating, lightening
19.	Sandra (Semi-solid)	Water and air	Increases K.	Tonic.
20.	Drava (Liquid)	Water	Increases K.	Nourishing

### 3.4. Paradi Guna

Paradi guna have specific role in medicine as pharmacological properties of herbs. A brief description is given below-

A. **Para:** [Para](#) means the best. What diet or medicine is best for the patient; this is represented by [Para](#). Thus the herbs, medicines, food and thoughts advisable in a particular [disease](#) or situation is called [Para](#).

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B. **Apara:** It is opposite to [Para](#) and signifies what is harmful. This represents the entities which are contraindicated in a particular situation. Thus these properties are the ones which should be avoided.

C. **Yukti:** It can be described as 'Planning'. The formulation described in Ayurveda are prepared after keeping in [mind](#) the aggravated [Dosha](#) and the debilitated Dhatus, patients constitution [time](#) and method to administer and so on. Thus a comprehensive planning for a situation is called [Yukti](#).

D. **Sankhya:** It signifies number. For example Ayurveda considers Veerya (potency of drug) to be of two types; hot and cold. Two types of Jaundice, three types of Diabetes are mentioned in Ayurvedic texts & so on. Thus the numerical expression of various things is another property called Sankhya.

E. **Samyoga:** It can be defined as combination of two or more substances. While preparing Triphala, we incorporate definite proportions of Haritaki (*Terminalia chebula*), Vibhitaka

(Terminalia bellerica) and [Amalaki](#) (Phyllanthus emblica). The specific combinations can enhance the efficiency and are used accordingly in clinical practice.

**F. [Vibhaga](#):** This is opposite to [Samyoga](#). It can be defined as separation of one substance from another. Using a substance analytically as selective a specific part only and discarding the rest is [Vibhaga](#). It can also be compared with extraction of bioactive constituents from medicinal plants. As bacocids are separated from Bacopa monieri / Brahmi and drugs like vinblastine and vincristine have been isolated and purified from Madagascar periwinkle (Vinca rosea) are potent anticancer drugs. According to Ayurvedic experts, [Vibhaga](#) also stand for ability of our body to distinguish between two substances.

**G. [Parimana](#):** It signifies measurement of liquid or solid. Ayurvedic system of medicine has its own concept of measurement like Ratti or tola. These are obsolete now and have been replaced by international conventional measurements. For example, one Tola is taken as 10 grams.

**H. [Sanskara](#):** This means Processing. The procedures adopted to purify herbs or to process them into tablets, syrups etc. is [Sanskara](#). Ayurveda has described some medicinal plants as poisonous. They are properly purified before using in preparing in a formulation.

### 3.5. Vishishta Guna

These are the five senses viz Sound, Touch, Vision, Taste, and Smell.

Their application is universal and decisive in preventive, and curative [health](#), and general quality of life.

<b>Prayatnadi Guna</b>	<b>Meaning</b>	<b>Hetu</b>	<b>Lakshana</b>	<b>Aushada</b>
<i>Sukha</i>	Happiness	Intake of <i>Pathya</i>	In <i>Dosha Paka Lakshana</i> , <i>Sukha Anubhuti</i> can be felt and is attributed to <i>Arogya</i>	By following <i>Upashaya</i> as per disease, <i>Sukha</i> can be achieved
<i>Dukha</i>	Unhappiness	Intake of <i>Apathya</i> or <i>Upadha</i> is root cause for <i>Dukha</i>	<i>Dosha Dushti</i> and manifestation of symptoms	Indulging in <i>Anupashaya</i> doesn't relieve from <i>Dukha</i>
<i>Ichha</i>	Desire	<i>Anna na Akansha</i> causing <i>Udakodhara</i>	<i>Trishna</i>	Fulfilling the desire
<i>Dweshha</i>	Aversion	<i>Krodha</i> in <i>Ajeerna</i> ( <i>Manasika Bhavas Dushti</i> )	<i>Bhaktadweshha</i> in <i>Krimi Roga</i> , <i>Deepa Dweshha</i> in <i>Pittaja Netraroga</i>	<i>Trasana</i> in <i>Unmada</i>
<i>Prayatna</i>	Effort or <i>Karma</i>	Excessively indulging in intake of <i>Amla Dravyas</i> causing <i>Amlapitta</i>	Indigestion due to intake of excess of <i>Amla Dravyas</i>	Effect of the <i>Dravyas</i> which produce desired or undesired result
<i>Buddhi</i>	Intelligence	Helps in knowing about the cause of disease condition, conduct of person, behaviour of person.	<i>Buddhi Bhramsha</i> in <i>Unmada</i>	Required to plan appropriate treatment whether <i>Daiva Vyapashraya</i> , <i>Yukti Vyapashraya</i> , <i>Satwavajaya Chikitsa</i> to be adopted

(Source: <https://www.ayush.gov.in/index.html>)

Website policies : <https://ayush.gov.in/#!/websitepolicies>

### 3.6. Adhyatmik Guna

These are spiritual attributes; six in number as follows-

1. *Ichha* / Desire
2. *Dwesh* / Aversion
3. *Sukha* / Happiness
4. *Dukha* / Anguish
5. *Prayatna* / Effort
6. *Buddhi* / Intellect

These have a significant relevance in mental [health](#), and treatment of psychosomatic disorders

## **Book 6.2 Guna in Tridosha**

- Watch: <https://youtu.be/JdKnLdMvCxA>