

**CONCEPT OF *GURVADI GUNA & APPLICATION OF TIKSHNA, STHIRA, SARA, MRUDU, KATHINA, VISHADA, PICCHIL GUNAS* IN AYURVEDA**

**Vd. Pranauti P. Milkhe<sup>1\*</sup>, Vd. M. B. Shende<sup>2</sup>, Vd. R. S. Kharat<sup>4</sup> and  
Vd. S. S. Shekokar<sup>3</sup>**

<sup>1</sup>Presentor, PG Scholar, Dravyagun Vigyan, Government Ayurved College, Nanded. Pincode. 431601.

<sup>2</sup>Guide & Associate Professor, Department of Dravyaguna, Government Ayurved College Nanded.

<sup>3</sup>Assistant Professor, Department of Dravyaguna, Government Ayurved College Nanded

<sup>4</sup>Head of Department, Government Ayurved College Nanded.

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**\*Corresponding Author**

**Vd. Pranauti P. Milkhe**

Presentor, Pg Scholar,  
Dravyagun Vigyan,  
Government Ayurved  
College, Nanded. Pincode.  
431601.

**ABSTRACT**

The aim of Ayurveda is to avoid diseased condition and to attend *dhatusamyavastha*. For that, *karya-karanasiddhanta*, *samanyavisheshasiddhanta* are used for treatment aspect. *Guna* is mentioned as a *karana* in classics with the purpose of performing function of *chikitsa*. i.e. *karya*. *Gunas* are divided into certain subtypes, out of that *gurvadi guna* is one. The *gurvadi guna* are present in the *dhatus* of our body. These *Gunas* are also present in the *Ausadha & Ahara*. *Gunas* are most practically use as they denoted the different properties of *dravyas*. The existence of *guna & dravya* depends upon each other. *Guna* form the base of ayurvedic principles. So a clear understanding of them in the context of different references will provide a better way to diagnose

and treating the diseases. In this study, *Tikshna, sthira, sara, mrudu, kathina, vishada, picchil gunas* are mainly studied. The Ayurvedic texts were Use for reviewing the topic.

**KEYWORDS:** *Gurvadi guna, dravya, Tishna, Sthira, Sara, Mrudu, Kathina, Vishada, Picchila.*

## INTRODUCTION

The word 'Guna' is derived from the *dhatu* "guna amantrane" which means the basic property which attracts towards itself. *Guna* is used to denote qualities, properties, attributes. In *charaka samhita*, it is said that *guna* remains *samavayi* (inherent property) with *dravya*, it is *nischesta* (motionless), *akarana*(reasonless).

“xÉqÉuÉÉrÉİ iÉÑ İİÉ¶Éå¹: MüÉUhéÇ aÉÑhÉ:|’<sup>[1]</sup> (cÉ.xÉÑ.1/51)

Ayurveda is basically a vast science which focuses not on symptoms, disease only, it focuses on *Doshasamyā & Dhatusamyā*. The word specifies the status of healthy well-being. *Dhatusamyā* can be brought back by *chikitsa*. The *chikitsa* is done with *shadavidha upkramas*. The *Shadavidh upkramas* mentioned in *Charaka* are – *Langhan, Brimhana, Stambhana, Swedana, Snehana & Rukshan*.

“sÉÇbÉIÉÇ oÉxWûhéÇ MüÉsÉå ÅÆÉhÉÇ xIÉåWûIÉÇ iÉjÉÉ|  
xuÉåSIÉÇ xiÉÇpÉIÉÇ cÉæuÉ eÉÉİİİÉå rÉ: xÉ uÉæ İpÉwÉMçü ||<sup>[2]</sup> (cÉ.xÉÑ.22/4)

If we analysed the definition of *gurvadi gunas*, these can be summarized as: *Laghu – langhane laghu, Guru – brimhane guru, Seeta – stambhane seeta, Ushna- swedane ushna, Ruksha - shoshane ruksha, Snigdha – kledane snigdha*. So, it can be said that the treatment is also based upon the *gurvadi gunas* only.

## AIMS AND OBJECTIVE

1. To understand the concept of *guna*.
2. To identify *Vikruta dosh-dushya*, with the help of *gurvadi gunas*.
3. How *gunas* are use in *Vikruta doshavastha*. (i.e. in diseased condition)

## MATERIAL AND METHODS

All the classical texts of Ayurveda (*samhitas* along with their commentaries) were referred for conceptual study. The discussion was made on the basis of concepts & conclusions were drawn considering the conceptual study & discussion.

## CONCEPT OF GURVADI GUNAS

As a property:- All the *Dravyas* are made up of *panchmahabhutas*, in other words one can say that the *Mahabhutas* are smallest unit of *Dravyas*. The *Gurvadi gunas* are the combination of these *mahabhutas*. When word *Gunas* is used in the context of action drugs, the meaning can be indicated as a property. For any kind of treatment *Ausadha* is required,

this *ausadha* (drug) works on the basis of five fundamentals called as *Rasapanchaka*. They are *Rasa, Guna, Virya, Vipak & Prabhava*. *Rasapanchaka* can be collectively called as *guna* i.e. property.

As *hetu* i.e. cause of disease:- *Ahara* plays an important role in maintenance of health, at the same time it also leads to vitiation of *Doshas* if not taken properly.

e.g. *Ushna gunatmak ahara* increased condition of *raktapitta, pandu, udarrog, Tikshna gunatmak ahara* vitiates *pittajatisara*. *Guru guna* developed *kaphaja grahani, sthauilya & other santarpanottha vyadhi*.

In diagnosis of disease:- All disease is outcome of *doshas*. The amalgamation of *three doshas & seven dushyas* lead to number of permutation and combinations resulting into infinite disease. Though, diseases are innumerable but their characteristics could not be beyond the three *Doshas*. One of the *samprapti* called *vikalpa samprapti* is based upon *gunas* of *Doshas*.  
 “xÉqÉuÉâiÉÉIÉÉÇ mÉÑIÉSÉäiwÉÉhÉÉqÉÇzÉÉÇzÉ oÉsÉ ìuÉMüsmÉÉâ ìuÉMüsmÉÉâ ÅîxqÉ³ÉjÉâï]”<sup>[3]</sup> (cÉ.ìlÉ. 1/11-5)

The *doshas* are also described by the *Gurvadi Guna* and the disease is the vitiation of *gunas* only. e.g. In *bahushosh, mukhashosha & padadari* is increased due to *ruksha guna* of *vata dosha*.

In treatment of disease :- *Gurvadi gunas* are being mentioned in pair, one is opposite of other. If *gunas* of *doshas* are identified while diagnosis, the treatment can be planned by using drugs having opposite properties. The *shadavidha upkrama* also planned according to *gurvadi gunas*. *Pittavruddhi* with *ushna, tikshana gunas*. There *Gruta* is use having *guna shita & manda*.<sup>[4]</sup>

#### APPLICATION OF *TIKSHANA, STHIRA, SARA, MRUDU, KATHINA, VISHADA, PICCHIL GUNA* IN AYURVEDA

*Tikshana guna* is opposite of *manda guna*. *Sthira guna* is opposite of *sara guna*. *Mrudu guna* is opposite of *kathina & vishada* is opposite to *picchil guna*. These *guna* are rarely explain but they are also important for diagnosis & treatment aspect, so in this study they studied here. *Acharya Hemadri* has stated particular *karma* for a particular *Guna*.

*TIKSHANA GUNA* –“rÉxrÉ zÉÉâkÉIÉâ zÉÌ£ü: xÉ iÉIâhÉ:”<sup>[5]</sup> (A.¾û.xÉÑ.1/18-WâûqÉÉSï OüiMüÉ)

“SÉWûmÉÉMüMüUîxiÉðhÉ:xŞÉÉuÉhÉ:|”<sup>[6]</sup> (xÉÑ.xÉÑ.46/518)

“İÉİðhÉÇ İmÉ“ÉMüUÇ mÉëÉrÉÉâ sÉâZÉİÉÇ MüTüuÉÉİÉ¼ûİÉÇ|”<sup>[7]</sup>

(pÉÉ.mÉë.mÉÑ.İqÉ.6/204)

*Shodhane tikshna*. *Tikshna* is a property which exerts immediate, strong & painful effect also vitiates *pitta*. The property of sharpness is considered to be *tikshna*. This property acts very fast. That which does *shodhana* of the body & makes the body to act sharply is called *tikshna*. It is formed predominantly by *Agni Mahabhut*. *Tikshna guna* is *karmanumeya guna*. *Rasapradhanya* :- *katu ras*.

SR NO.	GUNA	PROPERTY	ACTION
1.	<i>Tikshna</i>	<i>Shodhana</i>	<i>Dosha, dhatu, malashodhaka</i>
		<i>Dahakara</i>	<i>Twakadahakara, sphotakar, Antardahakar</i> by increasing <i>pitta</i> .
		<i>Pakakar</i>	<i>Vranapakakar</i>
		<i>Lekhana</i>	<i>Dosha, dhatu, mala lekhan karma</i> by doing <i>srotomukhshodhana</i> .
		<i>Kaphavatahar</i>	
		<i>pittakar</i>	
		<i>Dhatunashak</i>	

### Functions of *Tikshna guna*

1. *Shodhan* -E.g. In *vamana* & *virechan karma* use *madanphala*(*randia dumatorum*), *jayapal* (*myristica fragrance*) having *tikshna guna*. In *pradhaman nasya*, *katphal*, *vacha*, *shunthi* like *dravya* use for *shodhan* property.<sup>[8]</sup>
2. *Dahakar* - *Twakadahakar*, *Antardahakar*. e.g. *chitraka*, *bhallatak* due to increasing condition of *Tikshna* & *ushna guna* in *Rasa-Rakta dhatu*. It develops burning condition.
3. *Pakakar-Vranapakakar*. e.g. *Arkapatra*, *Nagvel patra*
4. *Lekhan*- *Dosha, dhatu, mala lekhan karma*, if *tikshna dravya* use internally. e.g. *purana guggula*
5. *kaphavatahar, pittakar*.

### Types of *tikshna dravya*

1. *Dahak* (Rubifacients) :- e.g. *rajika*, *bhallatak*, *lawang*, *pushkarmoola*, *kuth*.
2. *Tikshna dahak /sphotakar* (vasicants or postulants):-e.g. *Snuhikshira*, *Arkakshira*.
3. *Tivra pradahak* :- *Ajwayan satva*, *piparmant*, *jaypal tail*.

4. *Dhatunashak* :- *Kshar, amla, somal, yawakshar, haratal, manashila*. These all are *tikshna gunatmaka* drugs which have *dhatushoshak & dhatunashak* property. e.g. *Vatsanabha, Gunja* are the toxic drug which act as *Dhatunashak* in our body.

*STHIRA GUNA*:- “रÉxÉ kÉÉUhéå zÉlÿ: xÉ ÎxjÉU:|”<sup>[9]</sup> (A.¾û.xÉÑ.1/18-WåûqÉÉSİİ OüİüMüÉ)

“ÎxjÉUÉå uÉÉİÉqÉsÉxiÉqpÉİ|”<sup>[10]</sup> ( pÉÉ.mÉë.mÉÑ.ÍqÉ. 06/207)

*Dharane sthira*. *Sthira guna* does not have the capacity to move, which causes immobilisation of *mutra*(urine), *mala*(stool), *vata*(*apanavayu*) etc. of the body. Some elements of our body are immobile, i.e. *kesh*(hair), *smashru*(beard), *loma* (hair), *asthi*(bone), *nakha*(nails), *danta*(teeth), *sira & dhamani* (channels) etc.

*Acharya sushrut* does not accept *sthira guna* separately but at various places he defines the word *sthira* variously such as *kathina*(hard), *Avisarpi*(that which does not spread) & also motionless. It is formed predominantly by *Prithvi mahabhuta*. *Sthira guna* is *karmanumeya*.

SR NO.	GUNA	PROPERTY	ACTION
2.	<i>Sthira</i>	<i>Dharane</i>	<i>Dhatu</i> portion remains constant.
		<i>Vatamalastambhi</i>	Cease the action of <i>vata</i> ( <i>apanavayu</i> ) & <i>mala</i> .
		<i>Gatisthairyakruta</i>	Decreases the action of <i>vata</i> .

### Functions of *sthira guna*

1. *Dhatusthairyakruta* :- e.g. *Bala, Shatavari* are examples of *sthira guna* which are act as *dhatusthirkar*.
2. *Vatmalstambhi* :-e.g. *Jambu* acts as *malstambhaka* in condition of loose motion, *Mutrasangraniya & Vatkar* also.
3. *Gati sthirakruta* :- *Jatiphala* act as *gatisthairyakruta*. e.g. *Jatifaladi churna* used as sedative, antispasmodic & astringent, used in Asthma & respiratory diaseases.

E.g. *jatiphal, sudha, praval, khadira*, all *niryas*(resin), *ashwagandha, shatavari, bala, atibala*. These all drugs have a *sthira guna*.

*SARA GUNA* :- “xÉUÉå ÅİÉÑsÉÉåqÉİÉ: mÉëÉåÿ:|”<sup>[11]</sup> (xÉÑ.xÉÑ. 46/22)

“xÉU xiÉåwÉÉÇ mÉëüÉ”ÉİMü|”<sup>[12]</sup> (pÉÉ.mÉë.mÉÑ.ÍqÉ.6/207)

*Prerane sara*. *Sara guna* having spreading nature & *Anulomana* activity, that which causes mobility called *sara*. It causes mobilization of *vata & mala* of the body. It composed of *Aap*

*Mahabhut*. It is *kaphavardhak*. By the property of *sara* it acts as *anulomana* mobilises *mala*. It also acts as *lekhana* for *Dhatu*. e.g. *Aragvadh*.

The drugs which enhances intestinal motility, Increase the motion of various actions of body that having *sara guna*. It observes by naked eye(i.e.*darshana pariksha*).

**Raspradhanya** :- *Madhura, Amla, lavana* & occasionally in *katu & tikta rasa*.

SR NO.	GUNA	PROPERTY	ACTION
3.	<i>Sara</i>	<i>Prerane</i>	Make active to body parts.
		<i>Anulomana</i>	It moves to <i>dosha dhatu &amp; mala in their own area</i> .
		<i>Pravartaka</i>	Inducement of <i>mala &amp; mutra</i> .
		<i>Shleshmavardhana</i>	

Functions of *Sara Guna*

1. *Anulomana* :- e.g. *Haritaki* used as *mrudu virechaka* in *Amaja atisara* condition.
2. *Prerana* :- e.g. *Trivrutta* used for *sukha -virechana*. It acts by *prerana karma*.
3. *Pravartaka* :- *Mala & Mutra pravartana*. e.g. *Saptala*
4. *Shleshmavardhan*:- Increase the quantity of *shleshma*.

Examples of *Sara gunatmaka dravya* :-*Haritaki, Amlaki, Bibhitaki, Aragvadh, kutaki, kasturi, keshar, gorochan, Trivrutta, Saptala, Shankhini* etc.

**MRUDU GUNA**:- “rÉxrÉ zsÉjÉlÉâ zÈlËü: xÉ qÉxSÒ:|”<sup>[13]</sup>(A.¾û.xÉÑ.1/18-WâûqÉÉSİİ OüiMüÉ)

*Shlathane Mrudu*. The *dravya* which causes *Mansashaithilya* these *dravyas* called *Mrudu dravya*. *Mrudu* means softness. That which the feeling of tenderness & softness are said to be *mrudu*. *Mansa*-flesh, *Shonita* -blood, *Meda* -fat, *Majja* -marrow, *Hridaya* - Heart, *Nabhi* - Umbelicus, *Yakrita*-liver, *Pliha*- spleen, *Antra* - Intestines & *Guda* -Anus, all these substances are said to be having the property of softness. This property causes body parts to be soft & loose. *Akash & Aap* is the predominant *Panchmahabhuta* present in this property. It is *kaphavardhaka* & *Vatapittashamaka*. It makes the *mala* loose. It causes softness of the *Dhatu*. It relieves *daha*(burning), *paka, srava*. It helps in digestion & *Srava* to flow. e.g. *Eranda Taila*. It feels in body with the help of sliminess & softness of body.

**Raspradhanya**:- *Madhura, Amla & lavana*.

SR NO.	GUNA	PROPERTY	ACTION
4.	<i>Mrudu</i>	<i>Shlathana</i>	Softning of <i>dhatu</i>
		<i>Mrudukriyatwa</i>	Functions of body element easily happens.
		<i>Apachana</i>	Avoid condition of cell digestion
		<i>Dahahara</i>	Decrease burning sensation by managing <i>Ushna &amp; tikshna guna of pitta.</i>
		<i>Sravanashana</i>	Decreases the secreting action or discharge condition
		<i>Kaphakruta</i>	Increases <i>kapha dosha</i>
		<i>Dridhatanashaka</i>	It relieves hardness of body elements & <i>dhatu</i>

### Functions of *Mrudu guna*

1. Softness of *Dhatu*. e.g. *Taila, Ghruta*.
2. Maintain *Mruduta* in *Dhatu*:- It happens by two ways – a) In *Dhatugata kala rukshata* is relieved by *mrudu guna*.b) At the level of *kala, twak & mansa Snigdha dravya* maintain *mruduta*. e.g.*Majja*
3. *Mrudukriyatwa*:-In body elements i.e. *dhatugata kriya* are happens easily, by creating *mruduta* at *srotasa* level. e.g. *Eranda taila in Amvata*
4. *Shlathana* :- It relaxes to *Mansa dhatu*.In *sthaulya, medoroga* due to *mrudu guna*, increases *shaihiya*. To treat this condition use the opposite *gunatmaka dravya i.e. kathina dravya* for recover it.
5. *Apachana*:- It avoid the condition of *paka* (digestion) at cellular level. e.g.*Lodhra(Symplocos Recemosa)*.
6. *Dahahar* :- It decreases the burning action. e.g. *Goghrita*
7. *Sravanashana*:- e.g. *Amraharidra (Curcuma amada)* works as a *sravanashan* on wound.
8. *Kaphakruta*:- It increase to *kapha dosha*.e.g. *Dadhi*
9. *Dridhatanashaka (kadhinyanashaka)* :- e.g. In spasmodic condition of muscle use *Tailabhyanga* for reliving spasmodic pain.

*Mrudu Gunatmaka dravya* :- *Godhuma, Vrihi, Shali, shashtika, dwidala, Taila, Ghruta, Vasa, Majja, Navneeta, Eranda taila, Vatada taila* (Almond oil), *Aragvadha, Madhuyashti, Rumimastagi*.

KATHINA GUNA:- “rÉxrÉ SØRÛlÉå zÉlÿ: xÉ MùlPùlÉ:”<sup>[14]</sup> (A.¾û.xÉÑ.1/18-WâûqÉÉSï OûlMüÉ)

*Drudhikarane kathina*. Commonly this property is known as Hardness. That which is hard & strong to touch is known as *kathina*. That which causes hardness & Strongness of body is known as *kathina guna*. The *kathina guna* predominantly composed of *Prithvi mahabhuta*. It is *Vata-vardhaka*, causes hardness & dryness of the *mala*. It gives strength to *dhatu*. e.g. *Pravala, Mukta*. *Kathina guna* is feel hard by *Sparshanendriya*, so *kathina guna* is *murta guna*.

SR NO.	GUNA	PROPERTY	ACTION
5.	<i>Kathina</i>	<i>Dridhane</i>	It causes strongness of <i>Dhatu</i> & body.
		<i>Vatakara</i>	It increases <i>vata dosha</i> in our body
		<i>Mutra-poorisha shoshana</i>	It causes <i>hardness to mala</i> & increase concentration of urine.

### Functions of *kathina guna*

1. *Dridhatwakar* :- In condition of *dhatushaithilya*, *kathina gunatmaka dravyas* are use for *drudhikarana* treatment. Commonly it develops hardness, *drudhtva* to the *mansa-peshi*. E.g. In *sthaulya* & *medoroga shilajita, Abraka, Loha* are used. *Kathina guna* causes *dridhtva* in *Sira-kandara, snayu* & *asthi*. In *Amashaya shaithiya praval, mauktika bhasma* is used. In *antrashaithiya* & *gudashaithiya vangbhasma, musali* are used.
2. *Vatakara* :- Long time use of *kashay rasatmak dravya* having *kathina guna* increses *vata dosha*. e.g. *khadira, arjuna, shirish* etc.
3. *Mutra-poorisha Shoshana* :- e.g. Long term use of *Guggul*. It causes *mutra poorish-shoshana*.

Examples of *Kathina guna* :- *Pravala, Mukta, shankha, shukti, guggula, karkatshrungi Dravya* which contain Calcium, *kakolyadi varga, Ashwagandha, shatavari, musali, Ashtavarga* etc.

*Raspradhanya* :- *Kashay ras*

*VISHADA GUNA*:- “रÉxrÉ ँÉÉsÉIÉå zÉÌü: xÉ ìuÉzÉS:”<sup>[15]</sup> (A.¾û.xÉÑ.1/18-WâûqÉÉSiï OüiMüÉ)

ìuÉzÉSÉå ìuÉmÉUïiÉÉåÅxqÉÉiÉç YsÉåSÉcÉÑwÉhÉ UÉåmÉhÉ:”<sup>[16]</sup> (xÉÑ.xÉÑ.46/517)

*kshalane vishada*. This property is generally known as clearness. It may be pure or impure but it should have clearness. That which does not possesses any unclearness (devoid of dirt), which is clean to appearance is said to be *vishada*. It has got the property to *kshalana* that

which remove the sliminess or *picchilatva*. According to *charaka*, *Vishada guna* is composed of mainly by *Prithvi*, *Vayu*, *Tejasa* & *Akasha Mahabhuta* & According to *sushruta*, *vishada guna* is composed of *Akasha Mahabhuta*. It is *vatavardhaka* & dries up the *mala*. It causes *Vranaropana* & *Lekhana* of *Dhatu* also. e.g. *kshara*.

The drug which causes clearness of *Dosha*, *Dhatu* & *mala* called *vishada gunatmaka dravya*. Detoxification of *dhatu* & cleanliness of Outer skin are the functions of *vishada guna*.

SR NO.	GUNA	PROPERTY	ACTION
6.	<i>Vishada</i>	<i>Kshalana</i>	It expel-out the <i>dosha</i> of body
		<i>Ajivana</i>	It decreases the components of body.
		<i>Balaharaka</i>	It reduces the strength of body
		<i>Asandhana</i>	It reduce the binding capacity of <i>dhatu</i> or body components
		<i>Kledochushana</i>	It suck <i>kleda</i> of body
		<i>Shoshana</i>	It suck <i>drava-dhatu</i> (liquid component) of body
		<i>Vranaropana</i>	Healing of wound
		<i>Anulepakara</i>	It reduces the development of body building units.
		<i>Kaphakruta</i>	It decreases to <i>kapha dosha</i>
		<i>Vatakruta</i>	It increases to <i>vata dosha</i> .
		<i>Laghutwakruta</i>	It causes lightness to body

Functions of *vishada guna*

1. *Ajivana* :- It is harmful to body. e.g Toxic substances like *vatsnabha*, *jayapal*, *somal*, *haratal*, it decrease *oja dhatu*. So, it is harmful to body.
2. *Balaharak* :- E.g. Increasing use of *Madya* causes severe weakness in body due to *vishada guna*.
3. *Asandhana* :- E.g. *Puga (Areca Catechu)* is mention in *vikasi karma*, which causes joints *shaithilya* by *vishada guna*.
4. *Kledachushana* :- E.g. *Kadamb* with *Jiraka* use as *kledachushana* in *Atisara*.
5. *Shoshana*:- E.g. *Priyangu* due to *tikta*, *kashaya ras*, *shita virya* & mainly by *vishada guna* act as *shoshaka dravya* in *raktatisar*.
6. *Vranaropana* :- E.g. *Tambul* use as *vranaropana* in *Granthi*, *Vrana* & *Shoth* condition.
7. *Anulepakara* :- E.g. *Arjuna (Terminalia arjuna)* use in cardiac disorder like *dislipidemia* by its *Anulepakara karma*.
8. *Kshalana* :- E.g. *Taila* is use as *snehana dravya* in *Medoroga* for *kshalana karma*.
9. *Kapharuta* :- E.g. *Katutumbi (Lagenaria vulgaris)*. It decreases to *kapha dosha*.

10. *Vatakruta* :-E.g. *Nimba* (*Azadirachta indica*) has *vishada guna*. So it causes *Vatvardhana* in body.

11. *Laghutwakruta* :- E.g. *Mudga* (*Phaseolus Radiatus*)

Examples of *Vishada guna* :- *Taila, Madya, Laukifala, mudga, Shashaka- mansa, Keluta mansa, Kadamb, Nimba etc.*

*PICCHILA GUNA* :-“ rÉxrÉ sÉâmÉÍÉâ zÉÌËü: xÉ ÌmÉÏcNûsÉ:|”<sup>[17]</sup> (A.¾û.xÉÑ. 1/18)

“ÌmÉÏcNûsÉ eÉÏuÉÍÉÉâ oÉsrÉ: xÉÇkÉÉÍÉ: zsÉâwqÉsÉÉâ aÉÑÂ:|”<sup>[18]</sup>  
(xÉÑ.xÉÑ.46/517)

Commonly the word *Picchila* means Sliminess. That which has got sticking nature is known as *picchila*. The property which causes *lepana* in body called as *picchila guna*. There is difference between *Snigdha guna* & *Picchila guna*. Both are soft, if *Snigdha dravya* rubbed into two fingers. Then after separate them fibers not coming out but if we rubbed *picchila dravya* in two fingers, then fibers come out, So they are different from each other. Unctuous & sliminess, softness all are present in *Picchila guna*. It causes union of the parts of body & heaviness of body. This property is due to the predominance of *Apa Mahabhuta*. It is *Kaphavardhaka*. It causes Sliminess of *Srotas* & helps the *mala* to passes easily. It increases *Dhatu* & helps in fracture Healing. This is *Balya* for *dhatu*.

SR NO.	GUNA	PROPERTY	ACTION
7.	<i>Picchila</i>	<i>Upalepkara</i>	It covers internal body elements
		<i>Jivaniya</i>	Essential for life
		<i>Sharira-gaurava utpadaka</i>	Produce heaviness in body
		<i>Kaphavardhaka</i>	Increases to <i>kapha dosha</i> .
		<i>Dhatuwardhaka</i>	Increases to <i>dhatu</i> .
		<i>Balya</i>	

#### Functions of *Picchil guna*

1. *Upalepakar*:- It does *Mansadhatu lepana karma* & *dhatu vruddhi karma* of body. It also increase *dhatugata kala* & covered to *dhatu*. e.g. *Mansaras. jangal mansa*.
2. *Jivaniya* :- It gives power to each cells of body. e.g. *Dugdha*
3. *Sharira-gaurava utpadaka* :- By enhancing *dhatu*, it gives heaviness to body. e.g. *Mash*
4. *Kaphavardhaka, Dhatuwardhaka, Balya*. e.g. *Musali*.
5. *Asthibhagna-sandhankaraka* :- It maintains binding capacity of bones & muscles of our body. e.g. *Mash (phaseolus mungo)*
6. *Malotsarga-sahayaka*. e.g. *Ashwagolam*.

7. *Vatahara*:- It maintain sliminess of body & reduce extra activities of *vata dosha*. e.g. *Mashparni*(*Teramnus labialis Spreng*)

8. *Shitata*:- It maintain coldness in body functions. e.g. *Mudgaparni*(*Phaseolus Trilobus*)

Examples of *picchila guna*:- *Ashwagolam*, *Shleshmataka*, *Kokilaksha-beej*, *Kshira*, *Fanita*, *Babbula-niryas*, *jaggery*, *Mash*, *Mudgaparni*, *Mashparni*, *Musali*, *Ikshurasa* etc.

## DISCUSSION

*Guna* and *Dravya* are in an inseparable relationship i.e. *Guna* is present in *Dravyas* since its origination till its end. *Guna* is most important of six *Karanas* (*Dravya*, *Guna*, *Karma*, *Samanya*, *Vishesh*, *Samavaya*) used in *chikitsa* So, *Guna Pradhana Chikitsa* is widely used in practice. *Gurvadi –Gunas* can be said as property of substances by virtue of its acts. These *Gunas* are present in their self- form, in the form of *Rasa*, *Vipaka*, *Virya*. These properties are deduced by *Pratyaksha & Anumana Pramana*.<sup>[18]</sup>

These *Gunas* are present in pairs opposite to each other. The vitiation of either of these twenty *Gunas*, present in either *Doshas* also responsible for occurrence of disease, At the same time the *dravyas* are also possessing these *Gunas*, Thereby helping in Treatment. Identification of vitiated *Dosas* identified with the help of *gunas* of present symptoms & opposite quality of drugs are being selected.

The *gurvadi guna* are present in the *dhatu*s of the body. These *Guna* are also present in *Ausadha & Ahara*. The *Dravya* having *Guru Guna* should increase the *Dhatu* having same *guna*. The *Dravya* having Opposite *guna* should decrease the *dhatu*. On this Phenomenon, when there is *Mansakshaya & mansa* is given & when there is *Raktakshaya*, *Rakta* is given.

If there is an any exceptional cases or condition then depending upon the circumstances the proper *dravya* according to *Guna* is to be given.

## CONCLUSION

*Guna* is most important *karana*, which is used in *chikitsa*. It stands for property as well as quality. *Gurvadi Guna* is most important for diagnosis & treatment of disease. *Tikshana*, *Sthira*, *Sara*, *Mrudu*, *Kathina*, *Vishada*, *picchil* these *gunas* are also important in clinical practice so these are discussed according to clinical view. Thus it can be concluded that the *Gurvadi gunas* holds an important position in the field of Ayurveda.

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