



Review Article

CLINICAL ASPECT OF GUNA SIDDHANTA WITH SPECIAL REFERENCE TO TRISUTRA AYURVEDAGupta Monika^{1*}, Gudipudi V.S.S.N Sarvabhoma¹, Pujar Rashmi², S Gopikrishna³¹Post Graduate Scholar, ²Assistant Professor, ³Professor and Head of Department, Department of Roga Nidana and Vikruti Vijnana, Shri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital Hassan, Karnataka, India.**KEYWORDS:** Ayurveda, Dhatuamyata, Guna, Shatpadartha, Trisutra.**ABSTRACT**

Ayurveda emphasises on maintaining the healthy life and curing the disease of diseased. Various *Siddhantas* (Principles) have been mentioned in Ayurveda Treatise. *Shatpadartha* is one among the *Siddhantas* which hold basis for *Dhatuamyata* (equilibrium in bodily humours). *Guna* (attributes) is one amongst *Shatpadartha* explained in classical texts, which is *Nischestyaa* (inactive) remains with *Samvayi Sambandha* (inseparable relation) in *Dravya*. *Acharya Charaka* has enlisted 41 *Guna* and classified them into *Sartha Guna*, *Paradi Guna*, *Gurvadi Guna* and *Prayatnadi Guna*. *Trisutra Ayurveda* shows marked relation with *Guna Siddhanta*. The concept of *Guna Siddhanta* forms an underlying source of principles in practice to infer the *Trisutra* i.e. *Hetu* (Etiological factors), *Linga* (Symptoms) and *Aushada* (Treatment). The present article aims to confer the clinical understanding of *Guna Siddhanta* based on *Samhita* to provide an insight by *Hetu*, *Linga*, *Aushada* and bring about *Dhatuamyata*.

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INTRODUCTION

Karya Karana Siddhanta has been explained in Ayurveda treatise. *Karanas* which are defined as cause are required to bring out *Karya* i.e. *Chikitsa* and goal of *Chikitsa* is to attain *Dhatu Samyata*. To bring about *Dhatu Samayata*, *Shatpadarthas* (*Karanas*) are marked as essential.^[1,2] *Shatpadarthas* have been mentioned as *Samanya*, *Vishesha*, *Guna*, *Dravya*, *Karma* and *Samvaya*. Among which *Dravya* is *Pradhana* and possesses specific property which are termed as *Guna*.^[3] The word 'Guna' is derived from the *Dhatu* 'Guna Amantrane', which means it attracts towards itself.^[4] *Guna* entity stands for both physical and chemical property^[5] and are classified under various categories as per various *Acharyas* (Table 1). *Swasthasya Swasthya Rakshana* and *Aturasya Vikara Prashamanam* is the objective of Ayurveda. To attain this objective, *Trisutra Ayurveda* (*Hetu*,

Linga and *Aushada*) has been explained.^[8] *Guna* entity is considered as the cause of *Vridhhi* of *Doshas* as well as *Vyadhi* of *Shareera* which depends upon *Trisutra Ayurveda*. The present study aims to elucidate the concept of *Guna* in perspective of its importance in *Hetu*, *Linga* and *Aushada* to attain *Dhatuamyata*.

AIMS AND OBJECTIVES

To understand the *Guna Siddhanta* in clinical practice wsr to *Trisutra Ayurveda*.

MATERIALS AND METHODS

Concepts related to *Gunas* are analysed in perspective of their clinical application from Ayurvedic literature, internet source and various journals. Further understanding has been proposed in regard to title.

Table 1: A Classification of Guna

Classification of Guna		
<i>Acharya Charaka</i>	41	<i>Sartha Guna</i> (5) <i>Paradi Guna</i> (10) <i>Guruvadi Guna</i> (20) <i>Prayatna Guna</i> (6)
<i>Acharya Sushruta</i>	20	
<i>Acharya Vagbhata</i>	20	
<i>Acharya Chakrapani</i> [3]		<i>Vaisheshika Guna (Adhibhoutika Guna), Samanya Guna (Adhibhoutika Guna and Aatma Guna (Adhyatmika Guna)</i>
<i>Yogendranath Sena</i> [7]	42	41 Gunas + Mana
<i>Vedanta Nagarjuna</i> [5]		Has mentioned <i>Sheetoshnadi Dasa Karmanya Gunas</i>
<i>Sidhanta Chandrodaya</i> [6]		Has mentioned <i>Aalasya as Guna</i>
<i>Kanaada</i>	17	
<i>Nyaya Darshana</i>	24	
<i>Vedanta Darshana</i>	innumerable	

DISCUSSION

In Ayurveda, *Shatpadarthas* (*Samanya, Vishesha, Guna, Dravya, Karma* and *Samvaya*) are responsible for every phenomenon so is termed as *Karanas*. *Guna* is one such entity which has inseparable relation with *Dravya*. Ayurveda affirmed *Tri Sutra (Hetu, Linga and Aushada)* as helpful components to treat disease. *Karanatva of Guna* depends upon *Trisutra* and there is marked relation between them. [8-9]

Guna and Tri Sutra Ayurveda

Guna in Hetu

Hetu is defined as a cause or reason. Synonyms of *Hetu* are mentioned as *Nimitta, Ayatana, Karaka, Karta, Karana, Pratyaya, Samuthanam, Mulam* and *Yoni*. [10] *Chakrapani* opines that successful treatment depends on proper understanding about *Hetu* of the disease. For example, intake of excess of *Madhuradi Dravyas* manifests with *Kaphaja Vikara* due to *Guru, Sheeta* and *Snigdha Guna*. To treat the disease the *Nidana* has to be evaluated and avoidance of those *Nidana* i.e. *Nidana Parivarjana Chikitsa* to be adopted as one of the treatment modality. [11]

Guna in Linga

Linga is defined as characteristic or sign. *Linga, Akriti, Lakshana, Cinha, Samsthana, Vyanjana* and *Rupa* are mentioned as synonyms. [11] *Lakshanas* are manifested based on increase or decrease in *Gunataha, Dravataha* and *Karmataha* of *Doshas*. [3]

For example; Reduction in *Chala Guna* of *Vata* causes *Alpa Chesta* as a symptom.

Guna in Aushada

Thorough examination of the patient is the initial step which is followed by planning appropriate therapeutics. [12] Before administration of any *Dravya* in treatment, details of *Dravya (Nama, Rupa and Guna)* should be known by physician. [13] Each *Dravya* possesses specific property without which it does not have its significance. For example, *Vardamana Pippali Rasayana* possesses *Laghu-Tikshana Guna, Katu Rasa, Madhura Vipaka* and produces *Agnideepana, Amapachana, Vatashamaka* and *Rasayana* effect and is marked as drug of choice in *Amavata*. [14] *Gunas* are not only helpful in curative aspect even also in preventive aspect. [15] As little fire kindled gradually with grass or cow dung becomes stable so in case of *Agni* after *Shodhana* following of *Peyadi Krama* makes the *Agni* to digest all types of food, it is based on *Guna Prabhava*. Even the *Guna Karma* of *Anna Dravya* has also been described in *Annapana Vidhi*. [16] Thus *Guna* in *Aushada* as well as in *Ahara* has its significance.

Enumeration of Guna

Acharyas has enlisted 41 *Gunas* into *Sartha Guna, Paradi Guna, Gurvadi Guna* and *Prayatanta Guna* (Table 2).

Table 2: Enumeration of Guna

Sartha Gunas (5)	Paradi Gunas (10)	Gurvadi Guna (20)	Prayatnadi Guna (6)
Shabda	Paratva	Guru-Laghu	Sukha
Sparsha	Aparatva	Sheeta-Ushna	Dukha
Rupa	Yukti	Manda-Teekshana	Buddhi
Rasa	Sanskara	Snigdha-Ruksha	Iccha
Gandha	Samyoga	Sthira-Sara	Dweshya
	Samkhya	Mridu-Kathina	Prayatna
	Vibhaga	Visada-Picchila	
	Parinama	Slakshna-Khara	
	Prithakatva	Sukshma-Sthula	
	Abhyasa	Sandra-Drava	

Sartha Guna: Sartha means having an object to serve the purpose. To serve the purpose or to acquire valid knowledge *Pramanas* have been mentioned in classics.^[17] *Pramanas* are essential tool which are helpful in *Roga* and *Rogi Pariksha*. *Pariksha* is a *Pramana* by which objects are rightly known. *Shabda*, *Sparsha*, *Rupa*, *Rasa* and *Gandha Guna* are described as *Sartha Gunas*. With the help of *Sartha Guna*, *Pariksha* can be done and various *Lakshanas* (symptoms) of diseases can be diagnosed (Table 2). *Sartha Gunas* are predominant of *Panchamahabhutas* and are perceived by *Panchagyanendriyas*. Specific finding of diseases can be perceived by utilising *Shabda*, *Sparsha*, *Rupa* and *Gandha Guna* and *Pramana* (*Pratyaksha Pramana* and *Aptopdesha Pramana*) except the *Rasa Guna* which has to be detected through *Prashana Pariksha* and *Anumana Pramana*.

Clinical Understanding of Sartha Guna

For instance *Asatmendriyarthasamyoga* of *Karnaendriya* as *Hetu*, *Shabda Aeshhnuta* in *Rasa Kshaya* (symptom)^[18], *Paravat Eva Kujana* in *Kshataja Kasa* (sign)^[19] as *Lakshana* can be inferred with *Shabda Guna*. Various drugs have their specific morphological features such as *Gunja*, which makes rattling sound it can be identified easily with *Shabda Guna*. In view of *Chikitsa*, *Yoga Nidra* is based on sound effect.

Similarly some of the other examples have been discussed below (Table 2) to illustrate significance of *Sartha Guna*. Thus *Sartha Guna* has its significance in accessing etiological factors, signs and symptoms, identification and treatment of disease.

Table 2: Relation of Sartha Guna, Hetu, Lakshanas and Chikitsa

Artha Guna	Hetu	Linga	Dravyas	Chikitsa
Shabda (Sound)	Asatmendriyarthasamyoga of Karnaendriya	Paravat Eva Kujana in Kshataja Kasa	Gunja (<i>Abrus precatorius</i>) produces rattling sound	Yoga Nidra in Manasika Rogas
Sparsha (Touch)	Asatmendriyarthasamyoga of Twakendriya	Ushna Sparsha in Jwara	Kapikacchu (<i>Mucuna pruriens</i>) known by its touch	Vedana Sthapana Dravyas in pain management
Rupa (Visual)	Asatmendriyarthasamyoga of Chakshurendriya	Haridra Netra Mutra Twak in Kamala	Eranda (<i>Ricinus communis</i>) known for its appearance (<i>Panchangula</i>)	Trataka to maintain the concentration
Rasa (Taste)	Asatmendriyarthasamyoga of Rasanendriya	Tikta Amla Udgara in Amlapitta	Ikshu (<i>Saccharum officinarum</i>) is sweet in taste	Gandusha, Kavala in Mukhapaka, Gala Roga
Gandha (Smell)	Asatmendriyarthasamyoga of Ghranendriya	Kunapagandham in Kardama Visarpa	Gandhaprasarini (<i>Paederia foetida</i>) imparts bad odour	Dhupana, Nasya Karma in Urdwa Jatrugata Rogas, Sangyasthapana drugs

Paradi Guna: The word *Paradi* refers to *Para* and *Adi Guna*. *Para* means superior and *Adi* refers to other nine *Gunas*. *Paradi Gunas* are *Paratva*, *Aparatva*, *Yukti*, *Samkhya*, *Samyoga*, *Vibhaga*, *Prithakatva*, *Parinama*, *Sanskara* and *Abhyasa*. There are many factors on which accomplishment of treatment depends; *Paradi Guna* is one among them.^[3]

Clinical Understanding of Paradi Guna

Acharya Charaka has opined that without prior knowledge of *Paradi Guna*, *Chikitsa* cannot be possible thus *Paradi Guna* has been mentioned as *Chikitsa Siddha Upaya*.^[20] *Upaya* is an excellence of physician and pharmacist. *Charaka* has quoted *Upaya* is supremacy of *Karta*, *Karana* and *Karya Yoni* i.e., *Bhisak*, *Aushada* and *Dhatu Vaishamyas* respectively. It can be interpreted as follows (Table 3).

Table 3: Clinical Aspect of Paradi Guna

S.No	Paradi Guna	Meaning	Example
1.	<i>Paratva</i>	Superior	Collection of drug depends on <i>Paratva</i> and <i>Aparatva Guna</i> . For example <i>Khadira</i> as <i>Kushtaghna (Paratva)</i> , <i>Anupa Desha (Aparatva)</i> ^[4]
2.	<i>Aparatva</i>	Inferior	
3.	<i>Yukti</i>	Application/ intelligent weighing of circumstances	Selection or administration of specific drug to treat the disease depends on <i>Yukti</i> . For example Usage of <i>Taila</i> in <i>Vattika</i> diseases, <i>Ghrita</i> in <i>pattika</i> diseases, <i>Madhu</i> in <i>Kaphaja</i> diseases ^[21]
4.	<i>Samkhya</i>	Enumerate	Number of ingredients in formulation, combination of two or more drugs, no of times the drug has to be given, is carried out by <i>Samkhya Guna</i> . For example <i>Navayasa Loha</i> has 9 ingredients ^[22]
5.	<i>Samyoga</i>	Conjunction	Quality with two or more combination of drugs specifies <i>Samyoga Guna</i> . For example administration of <i>Mishraka Sneha</i> in <i>Kaphaja Gulma</i> . ^[23]
6.	<i>Vibhaga</i>	Apportionment	Differentiation between diverse objects. For example Three <i>Vibhaga</i> of <i>Kukshi</i> .
7.	<i>Prithakatva</i>	Widely Apart	Differential diagnosis of various diseases, <i>Amsha Amsha Kalpana</i> of <i>Doshas</i> , subtypes of diseases is application of <i>Vibhaga Guna</i> .
8.	<i>Parimana</i>	Measurement	<i>Parimana Guna</i> indicates weightage, dosage. To explain this, <i>Matra</i> has been explained in context of <i>Ahara Matra</i> , <i>Aushada Matra</i> by <i>Acharya charaka</i> .
9.	<i>Sanskara</i>	Preparation/ Refining	Modification of original property of drug and changing it into multiple forms to treat different diseases or increase/decrease in concentration of drug signifies the <i>Samskara Guna</i> . For example <i>Dadhi</i> is <i>Shotha Kara</i> but after <i>Manthana</i> is <i>Shotha Hara</i> . ^[24]
10.	<i>Abhyasa</i>	Doing act continuously	<i>Acharya Charaka</i> has explained <i>Abhyasa</i> in sense of practice. For example in <i>Vaidya Guna</i> . Also another word for <i>Abhyasa</i> in <i>Samhita</i> is <i>Oka</i> . Concept of <i>Satmya</i> and <i>Oka Satmya</i> is applied aspect of <i>abhyasa guna</i> . In treatment aspect, <i>Sahastra Bhallataaka Prayoga</i> in <i>Rasayana Adhyaya</i> is another example for <i>Abhyasa Guna</i> .

Gurvadi Guna: *Gurvadi Guna* refers to *Guru* and *Adi Gunas*. *Guru* means heavy and *Adi* refers to other 19 *Gunas*. *Acharyas* have mentioned classification of *Gurvadi Gunas* (Table 4). *Kaviraja Gangadhara* has mentioned it as *Sharirika Guna*.^[5] Knowledge of *Gurvadi Guna* provides better way to diagnose and treat diseases.

Table 4: Gurvadi Gunas

Acharya Charaka ^[3] Acharya Vagbhata ^[25]	<i>Guru</i> (Heavy), <i>Laghu</i> (Lightness), <i>Seeta</i> (Cold), <i>Usna</i> (Hot), <i>Snigdha</i> (Oily), <i>Ruksha</i> (Dry), <i>Manda</i> (Dull), <i>Tikshna</i> (Sharp), <i>Sthira</i> (Firm), <i>Sara</i> (Moving), <i>Mridu</i> (Soft), <i>Kathina</i> (Hard), <i>Visada</i> (Clear), <i>Picchila</i> (Sliminess), <i>Slakshna</i> (Smoothness), <i>Khara</i> (Roughness), <i>Sukshma</i> (Subtle), <i>Sthula</i> (Gross), <i>Sandra</i> (Dense), <i>Drava</i> (Fluidity)
Acharya Sushruta ^[26]	<i>Vyavayi Guna</i> , <i>Vikashi Guna</i> , <i>Ashukari (Chala)</i> , <i>Sugandha (Manda)</i> , <i>Daurgandha (Teekshana)</i> can be accommodated under 20 properties.

Clinical Understanding of Gurvadi Guna**Table 5: Clinical Aspect of Gurvadi Guna**

Gurvadi Guna	Meaning	Hetu	Linga	Aushada
<i>Guru</i>	Heavy	Intake of excess of <i>Madhura Dravyas</i> does <i>Vridhhi</i> of <i>Kapha Dosha</i> causes <i>Sthoulya</i>	<i>Tandra</i> in <i>Kapha Jwara</i> , <i>Guruta</i> in <i>Pandu Roga</i>	<i>Guru Cha Apatarpana Chikitsa</i> in <i>Prameha</i>
<i>Laghu</i>	Light	<i>Laghu Ahara</i> as <i>Hetu</i> in <i>Vataja Jwara</i>	<i>Krushata</i> in <i>Apatarpanottha Vikara</i>	<i>Laghu Cha Santarpana Chikitsa</i> in <i>Karshaya</i>
<i>Sheeta</i>	Cold	<i>Sheeta Pana</i> causing <i>Swasa Roga</i>	<i>Sheeta Abiprayata</i> in <i>Pittaja Jwara</i>	In <i>Daha</i> , <i>Sheeta Guna Dravyas</i> are used
<i>Ushna</i>	Hot	Excessive consumption of <i>Ushna Bhojana</i> causes <i>Pittaja Jwara</i>	<i>Santapa</i> in <i>Jwara</i>	<i>Agruvadi Lepa</i> in <i>Jwara</i>
<i>Snigdha</i>	Unctuous	<i>Snigdha Bhojana</i> causing <i>Santarpana Janya Vikara</i>	<i>Snigdha Varchas</i> in <i>Sneha Siddha Lakshanas</i>	<i>Snehana</i> therapy
<i>Ruksha</i>	Dry	<i>Ruksha Pana</i> causing <i>Gulma</i>	<i>Twak Rukshata</i> in <i>Kushta</i>	<i>Baluka Sweda</i> in <i>Amavata</i>
<i>Manda</i>	Dull	<i>Manda Dadhi</i> causing <i>Raktapitta</i> , <i>Mandagni</i> causative factor for all disease	<i>Manda Vedana</i> in <i>Kaphaja Vrana</i>	<i>Manda Guna Dravyas</i> for <i>Dosha Shamana</i> in <i>Krsha</i> and <i>Daurbalya</i> persons
<i>Tikshana</i>	Sharp	<i>Teekshana Aushada</i> as <i>Hetu</i> of <i>Vataja Chardi</i>	<i>Daha</i> in <i>Kushta</i>	<i>Tikshana Guna</i> of <i>Madhya</i> in <i>Madyatya</i> , <i>Shodhana</i> therapy
<i>Sthira</i>	Firm	<i>Sthira Anna</i> causing <i>Granthi Visarpa</i>	<i>Alpa Cheshta</i> in <i>Apatantraka</i> , <i>Gatra Saada</i> in <i>Pandu Roga</i>	<i>Stambhana</i> therapy, <i>Bruhmana Dravyas</i>
<i>Sara</i>	Moving	<i>Atya ambupana</i> in <i>Udakodhara</i>	<i>Bahudrava Sarana</i> in <i>Atisara</i>	<i>Haritaki</i> with <i>Sara Guna</i> helps in <i>Anulomana Karma</i>
<i>Mridu</i>	Soft	Due to improper administration of <i>Sneha</i> leads to manifestation of <i>Sneha Vyapad</i>	<i>Mridu Sparsha</i> in <i>Pittodara</i>	<i>Mridu Sweda</i> for <i>Sthaulya</i> patients
<i>Kathina</i>	Hard	<i>Atikatina Ahara</i> in <i>Sannipatijja Atisara</i>	<i>Kathinya</i> in <i>Amavata</i> , <i>Kathinya</i> in <i>Visphota</i> , <i>Kathina Udara</i> in <i>Kaphodara</i>	<i>Langhaniya Dravyas</i> , <i>Rukshaniya Dravyas</i>
<i>Visada</i>	Clear	<i>Visada Guna</i> of <i>Apana Vata</i> is affected in <i>Anartava</i>	<i>Atopa</i> in <i>Pakwashaya Gata Vata</i> , <i>Anga Sphutana</i> in <i>Sarvanga Kupita Vata</i>	<i>Mudga</i> having <i>Vishada Guna</i> and mitigates <i>Pitta Kapha</i> , <i>Ropana Dravyas</i>
<i>Picchila</i>	Slimy	<i>Picchila Bhojana</i> as <i>Kaphaja Jwara Hetu</i>	<i>Picchila Mutra</i> in <i>Kaphaja Prameha</i>	<i>Madhura Rasa</i> heals the wounds in <i>Kshata Heena</i> by its <i>Picchila Guna</i>
<i>Slakshana</i>	Smooth	<i>Dadhi Sevana</i> in <i>Pitta Kapha Prakopaka Nidanas</i>	<i>Slakshanata</i> in <i>Mandala Kushta</i>	<i>Slakshna</i> is useful for healing ulcers
<i>Khara</i>	Rough	<i>Atikhara Ahara</i> in <i>Sannipataja</i>	<i>Khara Swara</i> in <i>Vataja</i>	<i>Vamana</i> and <i>Madhu</i>

		<i>Atisara</i>	<i>Swarabheda</i>	having <i>Visheshya Guna</i> as <i>Khara</i> causing alleviation of <i>Kapha Dosh</i>
<i>Sukshma</i>	Subtle	<i>Rajas Dhuma</i> as <i>Hetu</i> in <i>Shwasa Roga</i>	<i>Vedana</i> in <i>Vata Vikaras</i>	<i>Swedana Karma</i> , <i>Madhu</i> in <i>Vamana Karma</i>
<i>Sthula</i>	Bulk	<i>Apathya Nimittija Ahara</i> causing <i>Madhumeha</i>	<i>Sthula Purusha</i> in <i>Prameha</i>	<i>Bruhmana Dravyas</i>
<i>Sandra</i>	Dense	<i>Sandra Guna</i> as <i>Hetu</i> in <i>Prameha</i>	<i>Sandra Srava</i> in <i>Mamsagata</i> and <i>Kaphaja Vrana</i>	<i>Sandra Guna</i> in <i>Kapha Kshaya</i> , <i>Sandra Guna</i> in <i>Takra</i> in <i>Udara</i>
<i>Drava</i>	Fluid	<i>Swadu-Amla Drava Pana</i> in <i>Krimi Roga</i>	<i>Drava pureesha</i> in <i>Grahani</i>	<i>Madhura Rasa</i> due to its <i>Drava Guna</i> pacify <i>Trishna</i>

Prayatnadi Guna (Adhyatmika Guna)

Prayatnadi Gunas are attributed to *Atman* (knowledge of self). They are also termed as *Adhyatmika Guna*. The *Manas*, *Mano Artha*, *Buddhi* and *Atman* constitute *Adhyatmika Dravyas* and its *Guna* are regarded as *Adhyatmika Guna*. *Prayatna*, *Buddhi*, *Ichha*, *Dwesh*, *Sukha*, *Dukha* is *Prayatnadi Gunas (Adhyatmika Guna)*.

Clinical Understanding of Prayatnadi Guna

Prayatnadi Guna is related to *Trisutra Ayurveda* and it specifies the metaphysical and spiritual qualities (Table 6).^[3] All these *Gunas* illustrate *Manasika Bhavas* and state of person.^[4, 27]

Table 6: Clinical Aspect of Prayatnadi Guna

Prayatnadi Guna	Meaning	Hetu	Lakshana	Aushada
<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>Dwesh</i>	Aversion	<i>Krodha</i> in <i>Ajeerna (Manasika Bhavas Dushti)</i>	<i>Bhaktadwesh</i> in <i>Krimi Roga</i> , <i>Deepa Dwesh</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

CONCLUSION

Dravya means substratum which possesses both *Karma* and *Guna*. Independently *Guna* does not have its existence. *Guna* forms the underlying source of principles and shows marked relation with *Trisutra* Ayurveda. *Sartha Guna* shows its significance in *Roga Rogi Pariksha*, *Dravya Pariksha* and *Chikitsa*. Without *Paradi Guna Chikitsa* cannot be performed in a desired manner. *Paradi Guna* hold basis for proper arrangement by selecting and identifying drugs and the proper application of therapy. Knowledge of *Gurvadi Guna* is essential in accessing *Nidana Panchaka* of disease to prolong the well being of person and can also be considered as one of most important aspect of diagnosis, prognosis and treatment of disease. *Prayatnadi Guna* signifies the physical and mental status of person. All of these *Guna* when synergistically applied by *Karta* then become *Karana* for *Dhatusamyā*. With the mere observation of fundamentals, interrelation of *Guna* and *Trisutra Ayurveda* is appreciably signified which is required in normalcy of body constituents and management of diseases.

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Cite this article as:

Gupta Monika, Gudipudi V.S.S.N Sarvabhoma, Pujar Rashmi, S Gopikrishna. Clinical Aspect of Guna Siddhanta with Special Reference to Trisutra Ayurveda. AYUSHDHARA, 2019;6(5): 2407-2414.

Source of support: Nil, Conflict of interest: None Declared

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