



Review Article

CLINICAL ASPECT OF *GUNA SIDDHANTA* WITH SPECIAL REFERENCE TO *TRISUTRA* AYURVEDA

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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)
<i>Shabda</i>	<i>Paratva</i>	<i>Guru-Laghu</i>	<i>Sukha</i>
<i>Sparsha</i>	<i>Aparatva</i>	<i>Sheeta-Ushna</i>	<i>Dukha</i>
<i>Rupa</i>	<i>Yukti</i>	<i>Manda-Teekshana</i>	<i>Buddhi</i>
<i>Rasa</i>	<i>Sanskara</i>	<i>Snigdha-Ruksha</i>	<i>Iccha</i>
<i>Gandha</i>	<i>Samyoga</i>	<i>Sthira-Sara</i>	<i>Dweshya</i>
	<i>Samkhya</i>	<i>Mridu-Kathina</i>	<i>Prayatna</i>
	<i>Vibhaga</i>	<i>Visada-Picchila</i>	
	<i>Parinama</i>	<i>Slakshna-Khara</i>	
	<i>Prithakatva</i>	<i>Sukshma-Sthula</i>	
	<i>Abhyasa</i>	<i>Sandra-Drava</i>	

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

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*, *Samskara* 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 Vaishamyia respectively. It can be interpreted as follows (Table 3).

Table 3: Clinical Aspect of Paradi Guna

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

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]	Guru (Heavy), Laghu (Lightness), Seeta (Cold), Usna (Hot), Snigdha (Oily), Ruksha (Dry), Manda (Dull), Tikshna (Sharp), Sthira (Firm), Sara (Moving), Mridu (Soft), Kathina (Hard), Visada (Clear), Picchila (Sliminess), Slakshna (Smoothness), Khara (Roughness), Sukshma (Subtle), Sthula (Gross), Sandra (Dense), Drava (Fluidity)
Acharya Sushruta ^[26]	Vyavayi Guna, Vikashi Guna, Ashukari (Chala), Sugandha (Manda), Daurgandha (Teekshana) 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, Iccha, Dwesha, 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>Iccha</i>	Desire	<i>Anna na Akansha</i> causing <i>Udakodhara</i>	<i>Trishna</i>	Fulfilling the desire
<i>Dwesha</i>	Aversion	<i>Krodha</i> in <i>Ajeerna (Manasika Bhavas Dushti)</i>	<i>Bhaktadwesha</i> in <i>Krimi Roga</i> , <i>Deepa Dwesha</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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