1. GUNAS AS PRINCIPLE KARANA

In the sequence of the karana vijnana for Ayurveda chikitsa, guna is the foremost important cause for all the effects and actions, after dravya. The existence of the guna and dravya depends on each other and it is very difficult to say which one is prior or the principle cause of the universe. As per the philosophical aspects as well as the description in the Ayurvedic classics as Charaka states guna is also accepted as prime and important cause, though as per the term used as guna, it shows its secondary state i.e. apradhanatva

गौणत्वातः गृण संज्ञा ।

In this chapter a brief review pertaining to concept of guna in Ayurveda emphasizing its karanatva is being presented in nutshell. Concept of guna in Ayurveda has many different facets ranging from its similarities with concept of guna in Indian philosophy up to utility of gunas in clinical practice. Here emphasis is given to cover karanatva of gunas from the view of karya karana siddhanta.

Karya Karana Siddhanta mula of Ayurveda:

Inquisitiveness is quintessence of human nature. Man is different from other creatures in the way that he can think; this is the reason behind conquering the rest of living species by human being. Nature to know the unknown in other words quest of knowledge is the source of inspiration for all the discoveries and inventions which mankind has done starting from wheel to latest technologies such as reconstruction of big bang experiment. In due course of time this quest for knowledge after repeated observations, experiments and conclusions gave rise to a specific methodology to study or observe the various phenomena occurring in the universe. This later developed as a methodical approach of study which further evolved and diversified into various sciences existing today. As per the necessity and requirement of individual faculties one may find differences in methodologies which are followed by various streams of science today but one thing which is common to all of them is the reason to find out factors responsible for a particular action. Here the action is termed as effect and the factor responsible for it is called as cause. This ‘cause and effect’ theory is the base of the entire human endeavour in quest of knowledge.

This same quest was responsible for manifestation of Ayurveda on earth. Great seers of Ayurveda had very good vision through which they observed various
phenomena in nature and tried to understand the logic behind them. In Ayurveda actions or phenomena are termed as *karya* whereas their responsible factors are called as *karana*. Every *karya* has a *karana* behind it and what so ever the *karya* may be a *karana* must and should be present which is responsible for it. This principle (siddhanta) of relation between *karya* and *karana* is called as *Karya Karana Siddhanta*. The inevitable unexceptional (nirapavada) relation between *karana* and *karya* was the first principle accepted in Ayurveda on which the whole epitome of Ayurveda is standing upright.

‘Necessity is the mother of invention’ is a universal truth which also applies in the same way to advancement and evolution of knowledge of Ayurvedic science. When diseases manifested in mankind and they were proving as an obstacle in rightful deeds of mankind, great seers of Ayurveda started to think what was the *karana* responsible for manifestation of this new *karya* i.e. diseases. From here the journey of Ayurveda resumed on earth. Thus this *karya karana siddhanta* was responsible for manifestation of Ayurveda. In the very beginning of the revered classic Charaka Samhita, *karanas* have been given due importance and then only explanations about *karya* and *prayojana* of science are discussed. Ayurveda has claimed its success on the ground of invention and evaluation of six *karana dravyas* which have been discussed in other Indian philosophical systems as *shat padarthas*.

Basically there is not much difference in these two terms but in practical aspect of Ayurvedic science, its importance and utility differs from *darshanas*. It is to be noted that the there exists a difference in sequence of these *padarthas* (karanas) in Ayurveda and darshanas. While coming to applied aspects, Ayurveda and darshanas are on a same platform as *darshanas* have given much more importance to *samavayi karana* i.e. *dravya*; the same has also been given by Ayurveda. Coming to *asamavayi karanas, darshanas* have given at par importance to *gunas* too, because in the production and destruction of *karya* at both these stages; *samavayi* and *asamavayi karanas* play similar role. Only difference is, *dravya* is participating directly and completely where as; *gunas* participate indirectly and partially. Here a brief description of Ayurvedic Version of *Karya karana vada* with emphasis on *guna* as *karana* is being presented bellow.

**Ayurvedic Version of Shatkarana Vada:**

Though at the outset it may be felt that the six *karanas* which are enlisted in Ayurveda and *darshana as karanas and padarthas* respectively are similar and
apparently there is not much difference in these concepts. Critical review of this concept in Ayurveda and darshana in light of their prayojana (aim) can reveal more information in this aspect.

Charaka Samhita enlists these shat karanas in very beginning of the first adhyaya before mentioning karya to be attained i.e. Dhatusamya. All the understanding and usage of these shat karanas in Ayurveda is explained for attainment of dhatusamya i.e. in other words swasthya rakshana of swastha and vikara prashamana of atura. The order explained by Charaka is samanya, vishesha, guna, dravya, karma and samavaya. Among darshanas Vaisheshika darshana explains shat padarthas for understanding of universe in order to attain abhyudaya and nishreyasa and the order is dravya, guna, karma, samanya, vishesha and samavaya. Same can be represented in a tabular form as bellow.

**Table No 1 Table Showing Comparative Enlisting of Shat karanas**

<table>
<thead>
<tr>
<th>Sl. NO.</th>
<th>Charaka Samhita</th>
<th>Vaisheshika Darshana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Samanya</td>
<td>Dravya</td>
</tr>
<tr>
<td>2.</td>
<td>Vishesha</td>
<td>Guna</td>
</tr>
<tr>
<td>3.</td>
<td>Guna</td>
<td>Karma</td>
</tr>
<tr>
<td>4.</td>
<td>Dravya</td>
<td>Samanya</td>
</tr>
<tr>
<td>5.</td>
<td>Karma</td>
<td>Vishesha</td>
</tr>
<tr>
<td>6.</td>
<td>Samavaya</td>
<td>Samavaya</td>
</tr>
</tbody>
</table>

The list of Vaisheshika darshana starts with dravya as this is abode for guna and karma. The difference in various dravya, guna and karmas is to be understood on the basis of samanya and vishesha. Whereas the inseparable relation between dravya, guna and karma is to be understood by samavaya. Thus dravya plays a central role in understanding remaining karanas and hence importance has been given to it.

In Ayurveda utility of these karanas is to maintain or establish dhatusamya. This maintenance or attainment of dhatusamya is to be achieved by prayoga of samanya and vishesha. Among these shat karanas dravya, guna and karma have their existence and hence are called as sattasiddha karanas. Remaining three karanas samanya, vishesha and samavaya exist at intellectual level and hence called as bhatisiddha karanas. Application of samanya and vishesha in terms of dravya, guna and karma is needed to attain/fulfil aim of Ayurveda. Based on these three ways of usage samanya and vishesha can be classified in three types as
Table Showing Types of Samanya and Vishesha

<table>
<thead>
<tr>
<th>Samanya</th>
<th>Vishesha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dravya Samanya</td>
<td>Dravya Vishesha</td>
</tr>
<tr>
<td>Guna Samanya</td>
<td>Guna Vishesha</td>
</tr>
<tr>
<td>Karma Samanya</td>
<td>Karma Vishesha</td>
</tr>
</tbody>
</table>

Among these three types of samanya and vishesha one which is most applicable in all cases should be quoted first in order to give priority as compared to others. Quoting guna prior to dravya and karma itself is a clear indication of vast application of gunas over dravya and karma. In spite of the fact that guna reside in dravya; in case of selection of a dravya its gunas are responsible factor. This is the very reason for giving importance to guna over dravya. Ayurveda being practical science has accepted dravya as abode of guna but still due to vast applicability, gunas have been given equal or perhaps little more importance in comparison to dravya.

**Etymology & Derivation of Guna:**

- गुण मानने - to invite, to attract
- गुण आमेर्ने - to multiply
- गुण आवृत्ती - to repeat,
- गुण गुणांतर्ने - to count
- गुण रचना - to tie
- गुण शीर्षाणिर्गम्यं - a quality
- गुण पदार्थयुक्त्यं - a padartha

Various meanings of guna word as per Sanskrit English dictionaries are as follows.

- A single thread or strand of a cord or twine,
- String or thread, rope,
- Co-efficient,
- A bow-string,
- Numerals, fold times, multiplier, co-efficient,
- Subdivision species, kind, different kinds of smell
- Secondary element, subordinate or unessential part of any action,
- An auxiliary act secondary, quality, peculiarity, attribute, property or characteristic of all created things
In the process of the evolution of the universe the first component to be evolved is the *mahat tatva* or *buddhi* which is the property of the *dravya, atma*. It indicates that though the *dravya atma* was present in the un-manifested state, its existence came first in the form of the *guna* or its property, i.e. *buddhi*. With this concept it could be opined that the existence comes first in the form of *guna* and then a group of some specific *gunas* combine to form a specific *dravya* which exists in the materialistic state and the *guna* or property remains in it in the form of energy (potency).

It means that it is such a causative factor to which this whole universe is bound and has got attracted to. In other words it could be said that it is the *guna* only due to which people are appealed towards any substance or *dravya*. Each and every substance has some specific *gunas* and these gunas possesses the force of attraction towards that substance. None would get attracted towards any *dravya* without its specific and dominant property of *guna*. E.g. the fruits and edible substances are only being sold or collected or being used for their good properties. If any substance does not have its own specific property in the sufficient amount, nobody will like it or get attracted or buy it. All substances, animals, plants and medicinal substances, even human beings, are chosen, selected and collected on the basis of their *gunas* itself. Hence it is clearly understood that *gunas* have more importance in choosing a *dravya* than simply the name of that *dravyas*. Hence *Amalaki* is chosen for a patient because of its *amla rasa pradhanya*, *shita guna* etc. not only because its name is so.

**Utpatti of guna**

Here two different versions of *srishti chakra* one from *Sankhya* and other from *Vaisheshika* are being incorporated as they have similarity with *Ayurveda* concepts.

1. **According to Sankhya-Yoga**

   *Trigunamayi prakriti* is basis for manifestation of all *padarthas* in this universe. *Sankhya* concept of *satva, raja* and *tamas* in many ways is more inclined towards *dravyas* rather than *guna* as these three possess *guna* and *karma*.

   *Satva, raja* and *tamas* are considered as *dravya padarthas* and not *gunas*. These are regarded as *karanas* for all the *padarthas*. According to this school of thought first *tanmatras* originate and later on they are converted in *mahabhutas* by process of *bhutantara anupravesha*. Definition of *tanmatra* is

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**तन्मात्र भव**
These tanmatras are gunas and later on they form dravya. In srishti it is said that everything is made up of triguna so gunas give origin to dravya according to this theory.

2. According to Vaisheshika

According to Vaisheshika/Nyaya school of thought Guna is a padartha and does not have origin i.e. anadi and anant. Classification of gunas as karana guna and karya guna is evident among which karana gunas are in samavaya sambandha with karana dravyas and hence are anadi anant whereas karya gunas are originated with karya dravyas which follow same utpatti and nasha along with karya dravya.

Evolution of

Gunas:

The process of evolution of universe also suggests that these six karanas are also evolved in the same process in which whole universe is divided of. The prime cause of all (avyakta) is a combination of prakriti and purusha. From this prime cause all the six karanas have evolved as follows.

Avyakta gives rise to mahat/buddhi which is a guna of atma (ashraya dravya). From mahat, ahankara gets evolved which is guna of manas thus shat adhyatmika gunas evolve with mahat in the substratum of atma and manas. After evolution of ahankara, tanmatras are going to get evolved which are the panchendriyarthas and here pancha Vaisheshikal aindriyaka gunas get evolved. Later on from tanmatras mahabhutas are getting evolved in various processes with vimshati bhautika gunas. After utpatti of mahabhutas all the karya dravyas are formed having different gunas. These dravyas represent various actions which are called as karmas. Thus this is evolution of these three sattasiddha padarthas (karanas). By observing these karanas three types of similarities and dissimilarities are seen which evolved as samanya and vishesha padarthas/karanas. The inseparable relation present in between dravya and gunakarma is called as samavaya. Thus evolution of shat padarthas is evident in srishti krama.
Place of Gunas in Srishti Chakra:

In srishti chakra what is the place of guna karana/ padartha is a question to answered

If shat karanas are taken as cause of universe then evolution of these karanas is an important point to be discussed. One thing is very clear that among these shat karanas only dravya, guna and karma are having existence (satta siddha) and remaining three are dependent on mental assumption (bhati siddha). As dravya is pradhana and ashraya of guna and karma it originates first and in first avastha dravya is in nirguna avastha as quoted by Chakrapani.

Another context in which this phenomenon is quoted is jwara roga in which difference in sharira and manas jwara is explained. It is quoted in jwara samanya lakshana that

Means all kinds of jwara involve deha santapa and mano santapa as inevitable symptom still difference in sharira and manas jwara is; sharira jwara manifests first in sharira and then in a very minute span of time it is also reflects in manas where as it is vice versa in case of manasa jwara.

Gunas as principle karana
In very same moment, *gunas* of a *dravya* are manifested, there is no *dravya* which has no *gunas*. Here a query can be raised as *atma* is quoted as *nirguna* but *atma* also possess *gunas* such as *vibhutva, ekatva* etc, and it is said that

--- निर्गुणत्वमयपि गुणत्वमेव

In case of treatment all the three *sattasiddha padarthas* *dravya, guna* and *karma* are termed as *bhava padarthas*.

--- सत्तासद्ध भाव पदर्थां गुण कर्ममेव

After quoting *samanya vishesha* explanation of *samyoga guna* and its importance in maintenance of *Ayu* has been given priority this is clear indicative of *guna pradhanya*.

--- समान्यार्थ विशेषत्वमेव साम्योज्यत्वसाधनमुखमायस्य

Chakrapani’s Opinion of *Dravyarambhakatva*:

*Chakrapani* in the context of commenting on subtypes of *samanya vishesha* states that *gunas* are unable to do *dravya arambha*. His version goes as

--- चक्रपाणी द्राव्यारम्भाकात्वमेव

Here difference in *arambha* and *utpatti* is to be understood. *Arambha* is pro or first creation i.e. pro creation/evolution of first man in universe whereas *utpatti* means continuation of this process i.e. birth of all other human beings. Thus *Chakrapani* want to state that *guna* cannot be a reason for *arambha* (pro-creation) of a *dravya* but can be a reason for *utpatti* (regeneration/reproduction).

*Nityatva of guna*:

In the context of defining *samavaya* *Charaka* has clearly indicated towards *nityatva of guna*
Here it is further endorsed by Chakrapani, as dravya is nitya and gunas residing in it are also nitya and there samavaya sambandha is also nitya. After reviewing place of guna in srishti chakra definition of guna is being considered.

Definition of guna:

i. Tarkasangraha-

Guna as a causative factor has been defined by the different authors in different contexts. In the philosophies, Sankhya and Vaisheshika have defined guna as asamvayi karana and explained that it is not the direct cause for the effect but indirectly it helps in producing the effect and it remains present either with cause or with the effect or at both the levels but never being considered as direct cause for effect.

Gangadhara has opposed this view and has put forth his opinion that guna is also samavayi karana as that of dravya because both dravya and guna always remain together in samavaya relation and can never be separated. Hence there is no chance of considering them as different entities as the cause for effect. Similarly; it is also opined that as dravya produces a similar dravya, guna also produces a similar guna. It means that both have self producing capability. Hence guna should be considered as samavayi karana.

Here a point to be noted is that Ayurveda has not accepted the concept of asamvayi karana. Only the samvayi and nimitta karana are being considered as cause for all the effects and this may be the reason that Charaka has not clearly mentioned guna as the asamvayi karana he has stated the same as,

It gives the indication that guna is to be considered as samvayi karana. Nomenclature of a dravya is most of the times derived on the basis of guna it possess, e.g. ‘Ushna’ synonym is given to Pippali, ‘Ugragandha’ given to vacha, etc.
ii. **Vaisheshika Darshana**

In the *Vaisheshika darshana*, the definition of *guna* is described as:

> द्रव्याश्च युग्मणान्त संयोगविवधोऽकारणमनंपेक्ष इति गुण तत्त्वाणां | वै. सू. १०/१६

It means that *guna* remains in the *dravya* and is devoid of *guna*, i.e. *guna* can not possess another *guna* and is not a cause of the *samyoga* and *vibhaga*. This definition could be clarified with the help of *Charaka*’s description.

> गुणा गुणाय नोकामस्मादस्य गुणान् भवत: | किमाद्युग्मणानं, कर्तुर्भिक्रयायां: पूर्वविचारः | | च. सं. सू. २६/१६

Here author has clearly explained that all the *gunas* which are described as possessed by *madhuradi rasa* are actually *gunas* of the *dravya* which possess these *rasas* and not the *rasa* itself. It is the way of expressing by indicting *gunas* on *rasas*. *Karikavali* also has supported the same view that a *guna* never contains other *gunas*.

iii. **Definition of Charaka Samhita:**

-------- समवायी तु निखिष्ट: कारण्युग्म: | | च. सं. सू. १/५१

*Charaka* has used three words while defining *gunas*. These are elaborated here one by one.

A) **Samavayi**:

> समवायीत्यह: | समवायीत्यहायय:; तेन व्यापकेत्यहं निखिष्टेत्यहं आकाशादिभिः गुणस्य यववृत्तिः; | नद्याकाशादिभ: समवायायथ: | | चकपाणिं टिका

Word *samavayi* indicates that *gunas* reside in *samavaya sambandha* with its abode i.e. corresponding *dravya*. This word also rules out *gunas* present in *akasha* etc *vyapaka dravyas* as they are not related in *samavaya*. One more question which remains unanswered is that *karma* also is in *samavaya sambandha* with *dravya*. So this word *samavayi* includes both *guna* and *karma*. Exclusion of *karma* is done in next criteria.

B) **Nishcheshta**:

> निखिष्टेत्यहय:; | चेतानिखिष्टेत्यह चेताकाशात्यस्तवतथा चेताव्यविस्तारतवतथा चेताव्यविस्तारतवतथा; तेन चेतास्य रत्नोऽकारणोऽववृत्तिः; तथा किमाद्युग्मणात्वेऽकारणोऽववृत्तिः: सिद्धः | गुणस्य कारणमित्यनेन चाकारणेः:

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*Gunas as principle karana* 10
This word is included to explain swarupa of guna. Gunas are nirgata cheshta, in this way they differ from karma. Karma is also called as cheshta. Karma is impossible without samyoga and vibhaga. Cheshta is pre-requisite of samyoga and vibhaga. So gunas do not possess cheshta.

C) Karanam :

This word indicate towards important most aspect of guna i.e. karanatva. Gunas present in a karana dravya become karana for utpatti of guna in karya dravya. Thus guna can be defined as a karana which stays in samavaya sambandha in dravya and is free from any type of cheshta (karma) and is karana for utpatti of similar gunas in karya dravya.

In a nut shell it is such a causative factor which resides in the dravya in a samavaya sambandha (inseparable relationship), and remains without any action in the dravya and also becomes the cause like samavayi, asamavayi and samavayi asamavayi both of every karya done by the dravya.

Purview of Guna word in Ayurveda:

Word guna is a big umbrella under which various terms such as rasa, virya, vipaka and prabhava are included. Karanatva of guna is divided in three subclasses of hetu, linga, and aushadha.

A) Guna as karana in Hetu Skanda

Guna Karanatva in Prakriti:

One of the best example of guna karanatva is Prakriti description by Charaka.

a) Doshanushayita:
Gunas present in three sharira doshas are responsible for manifestation of various different lakshanas in sharira prakriti. This is clear cut example of guna as karana and dravya as karya which is suggestive of dravyarambhakatva of guna.

b) Manasa prakriti:

Satva, raja and tama are responsible for manasika prakriti. These three gunas but are responsible for deciding prakriti of manas which is dravya. This is also an example of dravya arambhatva by gunas.

**Guna as karana in avasthantarana of a dravya:**

Gunas play important role in changing avastha of a dravya. It is the main factor which makes changes in avastha of a dravya. A unripe mango which possesses green colour, sour taste and hard structure changes its colour to yellow, soft structure and sweet taste then it mango dravya changes its avastha from unripe to ripe.

Changes in avastha of sharira by virtue of change in dhatu gunas is another example of dravya parivartana by guna parivartana.

**Role of guna in expressing karma of a dravya:**

Bhuyahato vadhadhvyo gunakarmamani veshyate || ch. s. su. 1/61

Here Chakrapani has explained that dravyas express their karmas through their gunas and hence it can be said that these are karmas of gunas. This is the reason why guna and karmas of rasa, virya and vipaka etc are explained in Ayurveda.

B) Guna as karana in Linga Skandha :

Guna as identification character of dravya:

Devamanamayana ca viparitagunam guhena: || satmyadhikshnitat satmyadhikshitam ca chayameva ca || ch. s. su. 6/50

Here Charaka has used word guna for property and guni for dravya. Chakrapani comments as guna word here indicate the dharma/nature of dravya. Thus
any *dravya* holds its identity on the basis of *gunas* present in it. One can identify a mango which has its desired *gunas* such as colour, odour and taste. If a mango fruit does not have these *gunas* then it will not be called as mango or if at all called as mango still it will never be able to perform the *karmas* which it should because of lack of desired *gunas*. Thus *gunas* are the potential by which *dravyas* are identified, selected, and utilized to serve aim of *Ayurveda*. Without presence of desired *gunas* a *dravya* is of no use.

**Role of guna in sadhyasadhyata:**

*Gunas* play an important role in deciding *sadhyasadhyatva* of a disease. If *dosha* and *dushya* have same *gunas* then it reduces the possibility of easy cure and vice versa. If the *dosha* and *dushya* involved are of similar *gunas* with that of *prakriti* of a patient then, such disease it is more troublesome to the patient. Similarity in *gunas* of *vyadhi* with *kala*, *vyadhi* and *desh* also play a major role in deciding prognosis of a disease.

**Gunananasha as karana for Dravyanasha:**

If *nasha* of a *guna* present in a *dravya* happens, then it also affects the *dravya* and its *nasha* is also bound to happen.
Role of guna in srotodushti:

आहारश्च विहारश्च च: स्वाद्योपगुण: सम: | धातुभिर्विरुपणां स्त्रोतं स प्रदूष: || च. सं. वि. ५/२१

Ahara and vihara which possess virodhi guna with dhatus and samana guna with dosha is cause for vitiation of srotas.

C) Guna as Karana in Aushadha Skandha:

Gunaprabhava important tool for selection of a Drug:

Action of a drug is anticipated on three factors, the one which is strongest among three manifests its action while others get suppressed by it. These three factors are

- Guna prabhava
- Dravya prabhava
- Karma prabhava

Charaka has explained guna prabhava by priority followed by dravya prabhava and karma prabhava. After explaining guna prabhava Charaka sounds a caution note to vaidyas for not relying solely on guna prabhava but also consider dravya and karma prabhava. This itself is indicator of maximum dominance of guna prabhava in selection of a drug.

Role of Gunas in Dravyajnana:

ओष्णं द्वांभीजातं नामहपुण्येक्षिनं || च. सं. दू. १/२५

Every physician should know a drug to be used in treatment by its nama, rupa and guna all the three parameters otherwise its proper usage cannot be done.

Importance of Guna in Chikitsa:

विषितक्तुगुणप्रसिद्धान्ताहैत्यापनोहते || शेषज्ञिनिन्वितते विकारा: साध्यसम्मान: || च. सं. दू. १/६२

All curable diseases can be cured by medicines possessing opposite gunas, when administered with due regard to the desha, matra and kala. Thus guna emerge as biggest platform to fight diseases being the first parameter for selection of a medicine.

Role of Guna in Swasthavritta:

विषितक्तुगुणप्रसिद्धं स्वस्थ्यवृत्तिर्विविधित: || च. सं. दू. ७/६२
Consumption of *viparita guna yukta* ahara, achara and vihara is beneficial for human beings to protect their *swasthya*. Thus *gunas* are not only useful in curative aspect but are equally important in preventive aspect of Ayurveda.

In case of *sadvritta* also same advice is given by *Charaka* that *padartha* and *karma* having *viparita guna* in relation to *desha, kala* and *prakriti* are to be practiced by a *purusha* to avail protection from undue troubles.

**Guna pradhanya in Ahara jnana:**

In the context of *ahara guna varnana* it has been clearly mentioned that it is important to know *ahara* first by its *gunas* and then its *dravyas*. Reason for this is as a single *dravya* because of *samyoga* and *samskaras* may manifest various different *gunas*. Further there are countless *dravyas* and knowing each *dravya* is impossible whereas based on *gunas* one can predict effect of unknown *dravyas* also.

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**Classification of Gunas:**

**A) Based on Origin:**

When *guna* is considered as a causative factor, its types may not be given but it can be grouped in the different subgroups based on the following classifications.

Though *Ayurveda* has not directly described the main two groups of *gunas*, the other Indian philosophies have described them as under. But indirectly at several places, *Ayurveda* has also accepted the two main groups of *gunas*;

1. Samsiddhika Gunas:

These are *gunas* which are fixed and naturally found in the substances and which are inseparable or can neither be destructed nor changed in Toto. As
ushnata in agni, shitatva, dravatva and rasa gunas in jala, chala guna in vayu
and so on.

2. Naimittika Gunas:
These gunas do not occur naturally but are induced by different samyogas and
samskaras. These gunas remain present in the substance for shorter period and
are never seen for ever. Pharmacist while preparing the different formularies,
certainly adds some specific gunas in that formulations (kalpana) but after
some period in most kalpanas these induced gunas (naimittika) perish and
then such formulation or drug is said to have expired. In case of samsiddhika
gunas, these always remain in every substance.

B) Based on Utility
As per the clinical and practical utility, Ayurveda has described gunas in four
groups and total no. is given as forty one gunas. These gunas also have a
particular process of appearance or manifestation which could be searched out
from the theory of evolution in which adhyatma gunas (buddhi Prayatnantah)
are evolved first. Then the sartha gunas which also could be termed as the
indriyaka gunas get the second place in evolution and at the third stage
bhautika gunas or gurvadi gunas get their place. The fourth group is of
miscellaneous or combined properties.

<table>
<thead>
<tr>
<th>Artha Gunas(05)</th>
<th>Gurvadi Gunas(20)</th>
<th>Adhyatmika Gunas(06)</th>
<th>Paradi Gunas (10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shabda</td>
<td>Guru</td>
<td>Laghu</td>
<td>Buddhi</td>
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<td>Sparsha</td>
<td>Shita</td>
<td>Ushna</td>
<td>Iccha</td>
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<tr>
<td>Rupa</td>
<td>Snigdha</td>
<td>Ruksha</td>
<td>Dwesha</td>
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<tr>
<td>Rasa</td>
<td>Manda</td>
<td>Tikshna</td>
<td>Sukha</td>
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<td>Sthira</td>
<td>Sara</td>
<td>Dukha</td>
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<td>Kathina</td>
<td>Prayatna</td>
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<td>Vishada</td>
<td>Picchila</td>
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<td>Khara</td>
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<td>Sandra</td>
<td>Drava</td>
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Among these review of concept of paradi gunas will be done in next chapter.