



JEEVAK AYURVED MEDICAL COLLEGE AND HOSPITAL RESEARCH CENTER

CONCEPT OF GUNA OF DRAVYA

&

IT'S SCIENTIFIC RELEVANCE



PRESENTED BY :-

-PRIYA

-SALONI SHRIVASTAVA

GUIDED BY:-

-DR. PRADEEP JAIN

-DR. JIGYASA PATHAK

निरुक्ति

"गुण्यते आमंत्र्यते लोक अनेन इति गुणः" ।

अर्थात् जिसके कारण लोक या लोकगत लोग द्रव्य की ओर आकृष्ट होते हैं उसे गुण कहते हैं ।

"गुण्यते बध्यते अनेन इति गुणः" ।

अर्थात् जिसके द्वारा द्रव्य को कर्म के प्रति बांधा जाये वह गुण है ।

व्युत्पत्ति

‘गुण आमन्त्रणे’ धातु से गुण शब्द बना है ।

परिभाषा

"अथ द्रव्याश्रिता ज्ञेया निर्गुणा निष्क्रिया गुणाः" ।
(कारिकावली-86)

अर्थात् गुण द्रव्य के आश्रित, निर्गुण तथा निष्क्रिय होता है।

लक्षण

"समवायी तु निश्चेष्टः कारणं गुणः" । (च.सू.1/42)

"विश्वलक्षणा गुणाः" । (र.वै.)

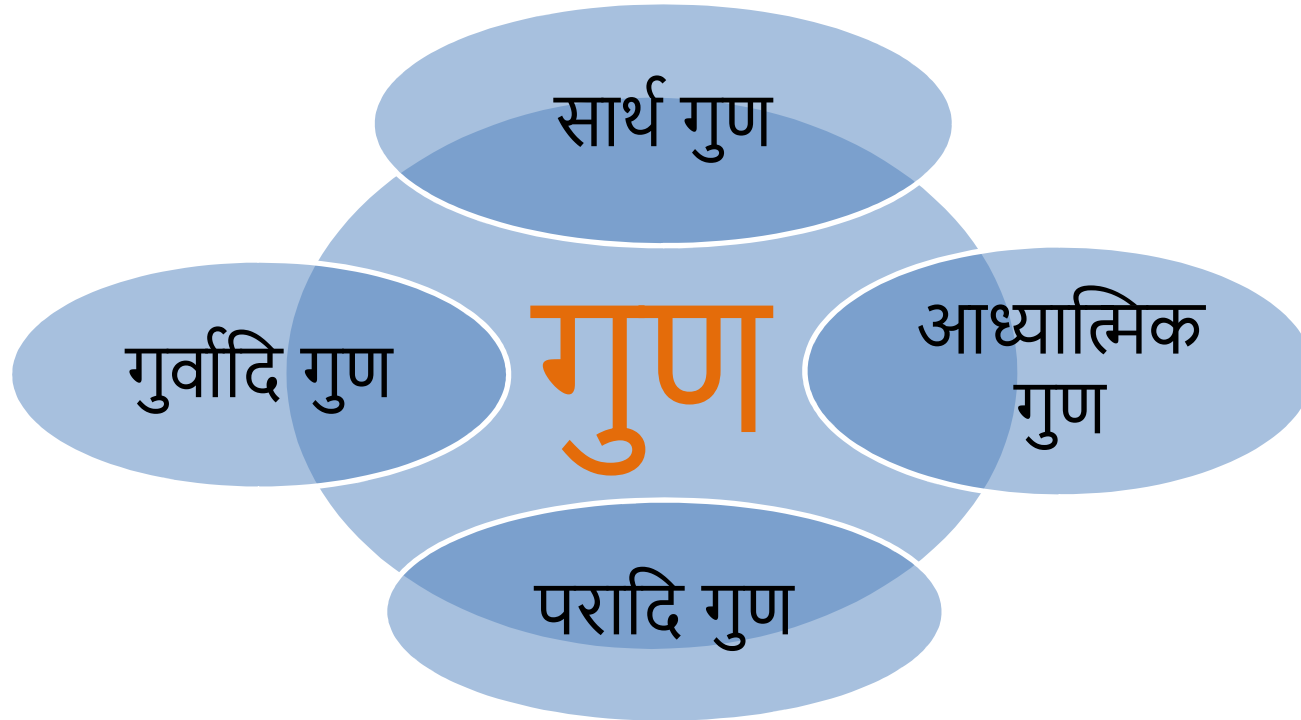
"गुणत्वजातिमान" । (र. वै.)

"निर्गुणास्तु गुणाः स्मृतः" । (सु.सू.)

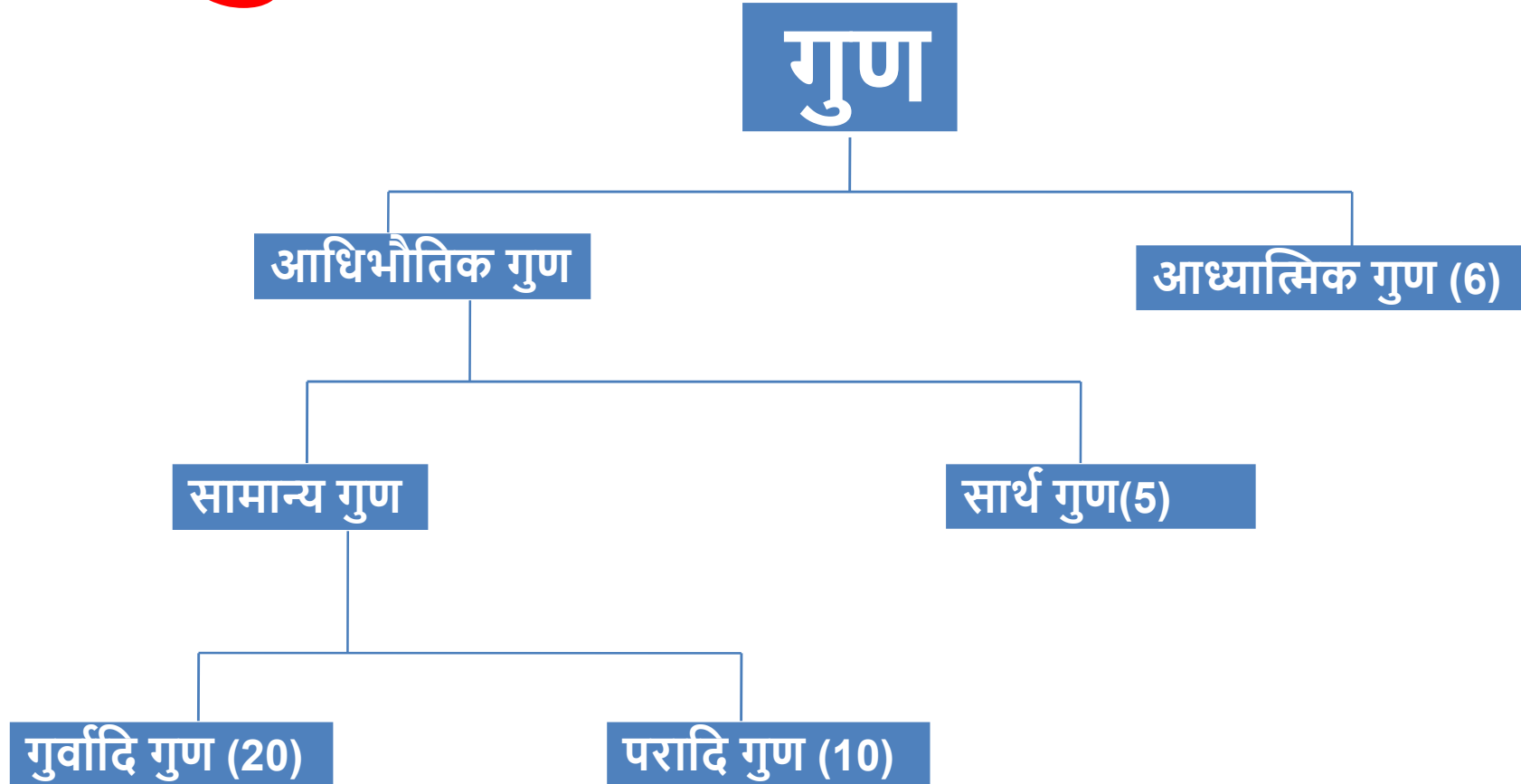
गुणो की संख्या

आचार्य चरक ने गुणो की संख्या 41 बताई है ।

“सार्थो गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः
गुणः प्रोक्तो” | [च.सू.1/49]



गुणों का वर्गीकरण



सार्थ गुण

• पर्याय

वैशेषिक गुण

भौतिक गुण

इंद्रियार्थ गुण

“सार्थाः शब्दादयो ज्ञेयागोचरा विषया गुणाः” | [च.वि.1]

-संख्या- 5

- शब्द गुण
- स्पर्श गुण
- रूप गुण
- रस गुण
- गंध गुण



SHABDA

“ आकशस्य तु विज्ञेय शब्द वैशेषिको गुण” ।

[कारिकावली]

- IT IS THE QUALITY THROUGH SHROTENDRIYA

-IT IS THE TANMATRA OF AAKASH.



SCIENTIFIC RELEVANCE OF SHABDA

- PRASHNA PAREEKSHA
- NO. OF RESPIRATION, HEART BEATS
- FETAL SOUNDS CONFIRM THE PREGNANCY
- FRACTURES ARE DIAGNOSED BY PECULIAR SOUNDS
- IN CHARAK INDRIYA STHAN, ARISTA LAKSHANAS RELATED TO SHABDA ARE MENTIONED
- IT IS ONE AMONG THE PANCHENDRIYA PAREEKSHA

SPARSHA

“ स्पर्शवान वायुः” | [वै. सू. 2/1/4]

-IT IS THE QUALITY THROUGH SPARSHENDRIYA.

-IT IS THE TANMATRA OF VAYU .



SCIENTIFIC RELEVANCE OF SPARSH

-WHILE EXAMINING THE PATIENT...HOT OR COLD TOUCH
GIVES THE IDEA ABOUT THE TEMPERATURE OF THE BODY

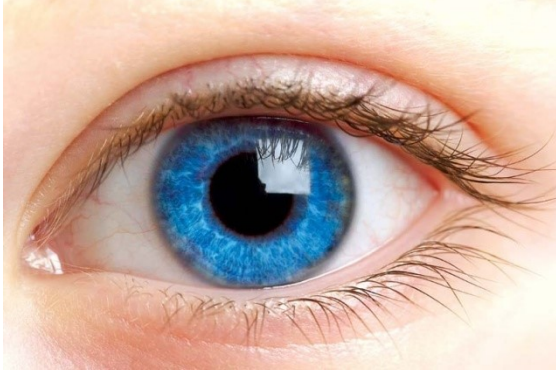
-DISLOCATION OF THE JOINTS

RUPA

“ तत्र रूपं चक्षु ग्राह्यम्” | [प्र.पाद]

=IT THE QUALITY THROUGH CHAKSHUENDRIYA

=IT IS THE TANMATRA OF AGNI



- **SCIENTIFIC RELEVANCE OF RUPA**
- IT GIVES THE KNOWLEDGE ABOUT THE SHAPE, COLOUR, SIZE
- DISCOLOURATION IN KAMALA AND PANDU
- SHOPH, VRIDDHI, ABHIGHAT ETC

RASA

“रस्यते आस्वादयते इति रसः” | [चक्रपाणि]

-IT IS THE QUALITY THROUGH RASANENDRIYA
-IT IS THE TANMATRA OF JALA



SCIENTIFIC RELEVANCE OF RASA

-IN DIAGNOSIS

-IN JWAR, TIKTA -ASYATA IS PRESENT

-TO ACCESS THE RASAS OF DRAVYAS

GANDHA

“घ्राण ग्राह्यो गुणो गंधः” | [तर्कसंग्रह]

-IT IS THE QUALITY THROUGH GHRANENDRIYA.

-IT IS THE TANMATRA OF PRITHVI.



SCIENTIFIC RELEVANCE OF GANDHA

-SOME OF THE DRUGS ARE IDENTIFIED BY THEIR SPECIAL SMELL..EG. ASHWAGANDHA

-OJAS IS CONSIDERED AS LAJA GANDI

-THE GANGRENOUS CONDITION IS DIAGNOSED BY PECULIAR FOUL SMELL.

-IN CHARAK SAMHITA CHAPTER NAMED PUSHPEETAKA INDRIYAM IS SPECIALLY MEANT FOR EXHALATION OF ODOUR INDICATIVE OF IMMINENT DEATH

-IN DIABETIC KETOACIDOSIS =BREATHING SMELL WILL BE LIKE ACETONE

गुर्वादि गुण

पर्याय

शारीरिक गुण

कर्माण्य गुण

कायिक गुण

“गुरु मंद हिम स्निग्धश्लक्ष्ण सांद्र मृदुः स्थिराः गुणाः
स सूक्ष्मा विशदा विंशति स विपर्यय” | [अ. ह.सू.]

संख्या=20

गुर्वादि गुण

गुरु

शीत

स्निग्ध

मन्द

स्थिर

मृदु

पिच्छिल

शलक्षण

स्थूल

सान्द्र

लघु

उष्ण

रुक्ष

तीक्ष्ण

सर

कठिन

विशद

खर

सूक्ष्म

द्रव

GUNAS ACCORDING TO DIFFERENT TEXTS

CHARAK & VAGBHAT	SUSHRUT	RASA VAISHESHIK	BHAVMISHRA
GURU	GURU	GURU	GURU
LAGHU	LAGHU	LAGHU	LAGHU
SHEET/HIMA	SHEET	SHEET	SHEET
USHNA	USHNA	USHNA	USHNA
SNIGDHA	SNIGDHA	SNIGDHA	SNIGDHA
RUKSHA	RUKSHA	RUKSHA	RUKSHA
MANDA	MANDA	-----	MANDA
TEEKSHNA	TEEKSHNA	TEEKSHNA	TEEKSHNA
PICCHIL	PICCHIL	PICCHIL	PICCHIL
VISHADA	VISHADA	VISHADA	VISHADA
STHULA	-----		STHULA
SUKSHMA	SUKSHMA		SUKSHMA

CHARAK & VAGBHAT	SUSHRUTA	RASA VAISHESHIK	BHAVMISHRA
MRIDU	MRIDU	MRIDU	MRIDU
KATHIN	-----		
SLAKSHNA	SLAKSHNA		SLAKSHNA
KHARA	KARKASHA		KARKASHA
STHIRA	-----		STHIRA
SARA/CHALA	SARA		SARA
SANDRA	SANDRA		SUSHKA
DRAVA	DRAVA		DRAVA
	SUGANDHA		
	DURGANDHA		
	VYAVAYI		
	VIKASHI		
	AASHUKARI		AASHUKARI

PECULIARITIES OF CHARAKA, SUSHRUTA AND BHAVA MISHRA

CHARAKA & VAGBHAT	SUSHRUTA	BHAV MISHRA
MANDA-TEEKSHNA	MRIDU-TEEKSHNA	MANDA-AASHUKARI
STHIRA-KATHINA	MANDA-SARA	-----
MRIDU-KATHINA	-----	MRIDU-KARKASH
SLAKSHNA-KHARA	SALAKSHNA-KARKASH	SLAKSHNA-TEEKSHNA
SANDRA-DRAVA	-----	SHUSHKA-DRAVA

गुरु- लघु

गुरु :- “द्रवस्य बृंहणे कर्मणे शक्तिः स गुरु” | [हेमाद्रि]

लघु :- “लंघने लघु” | [हेमाद्रि]

GUNA	MUKHYA KARM	MAHABHUT	DOSHAGHNA TA	ANYA KARM	Eg.
GURU	BRIMHAN	PRITVI + JAL	K VRIDDHI V KSHYA	GAURAV,TRIP TI ,GURU PAKA	MASHA, MUSHLI
LAGHU	LANGHAN	VAYU + AGNI+ AAKASH	V VRIDDHI K KSHYA	UTSAH, SPHURTI, KRISHTA	MUDGA, LAJA



MASHA (GURU)



MUDGA(LAGHU)

SCIENTIFIC RELEVANCE OF GURU AND LAGHU GUNA DRAVYA

- AMONG SHADUPKRAMA BRIMHANA ACTS WITH THE HELP OF GURU GUNA
- LANGHAN ACTS BY LAGHU GUNA

शीत-उष्ण

शीत- "स्तंभने हिमः" | [हेमाद्रि]

उष्ण- "स्वेदने उष्णः" | [हेमाद्रि]

GUNA	MUKHYA KARM	MAHABHUT	DOSHAGHNA TA	ANYA KARMA	Eg.
SHEET	STAMBHAN	JAL + VAYU	V K VRIDDHI P KSHAYA	DHATU VRIDDHIKAR, MURCHHA, DAAH, SWED NAASHAN	CHANDAN, DURWA
USHNA	SWEDAN	AGNI + VAYU	P VRIDDHI V K KSHAYA	DHATU SHITHILKARA, MURCHHA ,DAAH,SWED KAARAK	CHITRAK, HINGU



CHANDAN (SHEET)



HINGU (USHNA)

SCIENTIFIC RELEVANCE OF SHEET AND USHNA GUNA DRAVYA

- SHEET GUNA DRUGS ARE MURCHA -TRISHNA - HAR, CURES ATISAR, RAKT PITTA
- ALL DEEPAN- PACHAN DRUGS ACT BY USHNA GUNA
- AGNI MANDYA , PRATISYAY CAN BE CURED BY USHNA GUNA.

स्निग्ध- रुक्ष

स्निग्ध – “यस्य क्लेदने शक्तिः स स्निग्धः” | [हेमाद्रि]
रुक्ष – “यस्य शोषणे शक्तिः स रुक्षः” | [हेमाद्रि]

GUNA	MUKYA KARMA	MAHABHUTA	DOSHAGNATA	ANYA KARMA	EG.
SNIGDHA	KLEDAN	JAL	V HAR K KAR	BALYAKARA, VRISHYA, SNEH- MARDAWKAR	TIL, CHATUSNEHA
RUKSH	SHOSHAN	VAYU+ AGNI+PRITHV I	V KAR K HAR	BALYA-VARNA HARA, RAUKSHYA,KA THINYAKAR, AVRISHYA	YAVA, GOMUTRA



TIL (SNIGDHA)



YAVA (RUKSHA)

SCIENTIFIC RELEVANCE OF SNIGDHA AND RUKSHA GUNA DRAVYA

- **SNIGDHA GUNA DRAVYA ARE USED IN
TREATMENT OF RUKSHAJANYA VYADHI**
- **RUKSHAN UPKRAM IN AMA VATA**

मंद-तीक्ष्ण

मंद- “यस्य शमने शक्तिः स मन्दः” | [हेमाद्रि]
तीक्ष्ण- “यस्य शोधने शक्तिः स तीक्ष्णः” | [हेमाद्रि]

GUNA	MUKYA KARM	MAHABHUT	DOSHAGHNA TA	ANYA KARM	EG.
MANDA	SHAMAN	PRITHVI, JAL	K KARA P HARA	GATI AWARODH, CHIRKAARI, ALP KARYATA	AAMLAKI, GUDUCHI
TIKSHNA	SHODHAN	AGNI	K HARA P KARA	SHROT GAAMI, DAAH PAKKAR, LEKHAN KAARI	MARICH, BHALLATAK



AMLAKI(MANDA)



MARICH(TIKSHNA)

SCIENTIFIC RELEVANCE OF MANDA AND TIKSHNA GUNA DRAVYA

- IN TREATMENT OF DIARRHOEA, MANDA GUNA DRAVYA ARE USED**
- IN SHROTOSHODHAN, TIKSHNA GUNA DRAVYA ARE USED**

स्थिर-सर

स्थिर- “ यस्य धारणे शक्तिःस स्थिरः” | [हेमाद्रि]

सर- “ प्रेरणे चलः” | [हेमाद्रि]

GUN A	MUKYA KARMA	MAHABHUTA	DOSHAGHNA TA	ANYA KARMA	EG.
STHIR	DHARANA	PRITHVI	K KAR	STAMBHAN, BRUMHANA	ASHWAGAND HA
SARA	PRERANA	SUSH.- JAL CHARAK- AGNI HEMADRI- VAYU	V KAR	ANULOMAN, LEKHAN,VAT- MAL - PRAVARTAK	GOROCHAN



ASHWAGANDHA(STHIR)



GOROCHAN(SARA)

SCIENTIFIC RELEVANCE OF STHIR AND SARA GUNA DRAVYA

- **SNIGDHA GUNA DRAVYA ARE USED IN VATA - MALA STAMBHAN**
- **SARA GUNA DRAVYA ARE USED IN TREATMENT OF MALAWASTAMBHAN AND UDAWART**

मृदु-कठिन

मृदु- “यस्य श्लथने शक्तिःस मृदुः” | [हेमाद्रि]
कठिन- “यस्य दृढने शक्तिःस कठिनः” | [हेमाद्रि]

GUNA	MUKHYA KARM	MAHABHUT	DOSHAGHNA TA	ANYA KARM	EG.
MRIDU	SHLATHAN	JAL+ AAKASH	K VRIDDHI	MRIDUTWA, SNEHAN, BRIMHAN, MAL VRIDDHI	GHRIT, DRAKSHA
KATHIN	DRIDHIKARAN	PRITHVI	V VRIDDHI	DRIDHATVA, RUKSHAN, STAMBHAN, MAL KSHAY	MUKTA, PRAWAL



GHEE(MRIDU)



MUKTA(KATHIN)

SCIENTIFIC RELEVANCE OF MRIDU AND KATHIN GUNA DRAVYA

- IN WOUND HEALING AND FOR SOFTENING THE MANSA DHATU, MRIDU GUNA DRAVYA ARE USED**
- KATHIN DRAVYA ARE USED IN RUKSHAN AND LANGHAN KARMA**

विशद-पिच्छिल

विशद- “यस्य क्षालने शक्तिः स विशदः” | [हेमाद्रि]
पिच्छिल- “यस्य लेपने शक्तिः स पिच्छिलः” | [हेमाद्रि]

GUNA	MUKYAKARM	MAHABHUT	DOSHAGHNA TA	ANYA KARMA	EG.
VISHAD	KSHALAN	PRITHVI+VAY U+AGNI+AAK ASH	V VRIDDHI	VRANROPAK, KLEDOSHOSH N	MADYA, NIMB
PICCHIL	LEPAN	JAL	K VRIDDHI	JIVAN BALYA, SANDHAAN KAR, GURUTWA KAR	ISABGOL, SHLESHMATA K



MADYA (VISHAD)



ISABGOL(PICCHIL)

SCIENTIFIC RELEVANCE OF VISHAD AND PICCHIL GUNA DRAVYA

**-IN KLEDAJANHYA VYADHI EG. PRAMEH AND
FOR LANGHAN KARMA -VISHAD GUNA DRAVYA
ARE USED**

**-PICCHIL GUNA DRAVYA ARE USED IN SNEHANA
AND BRIMHANA KARM**

शलकुषण-खर

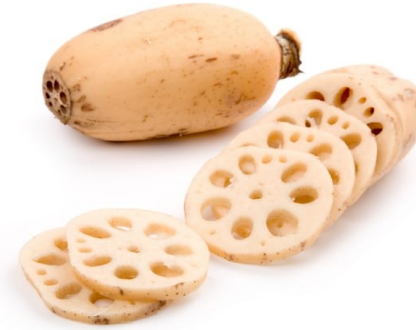
शलकुषण- “यस्य रोपणे शक्तिः स शलकुषणः” | [हेमाद्रि]

खर- “यस्य लेखने शक्तिः स खरः” | [हेमाद्रि]

GUNA	MUKHYA KARMA	MAHABHUT	DOSHAGHANTA	ANYA KARMA	EG.
SHLAKSHNA	ROPAN	AAKASH [CH.]	K VARDHAK	JIVNIYA, Balya, BRIMHAN	MUKTA, YASHTIMADHU
KHAR	LEKHAN	VAYU+PRITHVI [CH.] TEZ+VAYU [SU.]	V VARDHAK	DHATU KSHAY, MAL SHOSHAK	KAMALNAAL, YAVA



MUKTA(SLAKSHANA)



KAMAL NAAL(KHARA)

SCIENTIFIC RELEVANCE OF SLAKSHNA AND KHARA GUNA DRAVYA

- **SLAKSHNA GUNA DRAVYA ARE USED TO CURE WOUND HEALING AND FRACTURE**
- **KHAR GUNA DRAVYA ARE USED IN LEKHAN AND RUKSHAN KARMA**

सूक्ष्म-स्थूल

सूक्ष्म- यस्य विवरणे शक्तिः स सूक्ष्मः। [हेमाद्रि]

स्थूल- यस्य संवरणे शक्तिः स स्थूलः। [हेमाद्रि]

GUNA	MUKHYA KARM	MAHABHUT	DOSHAGHANTA	ANYA KARMA	EG.
SUKSHMA	VIVARANA	AGNI+ VAYU+ AAKASH	V VARDHAK	SHROTOSHODHAK, LAGHUPAKI, MINUTENESS	LAVAN
STHULA	SAMVARANA	PRITHVII +JALA	K VARDHAK	SHROTOVARODH, STHAULYAKARI, BULKNESS	MAAHISHDUGDHA



LAVAN(SUKSHMA)



MAAHISH DUGDHA(STHUL)

SCIENTIFIC RELEVANCE OF SUKSHMA AND STHUL GUNA DRAVYA

- **DUE TO SHROTOGAMI PROPERTIES, SUKSHMA DRAVYA ACTS VERY FAST EG. LAVAN**
- **STHUL DRAVYA ARE USED IN BRIMHAN KARMA**

सान्द्र-द्रव

सान्द्र- “यस्य प्रसादने शक्तिः स सान्द्रः” | [हेमाद्रि]

द्रव- “यस्य विलोडने शक्तिः स द्रवः” | [हेमाद्रि]

GUNA	MUKHYA KARMA	MAHABHUT	DOSHAGHANTA	ANYA KARMA	EG.
SANDRA	PRASADANA	PRITHVI	K VARDHAK	DHATU VRIDHI,SHARIRA PRASADANA, SHROTORODH	NAVNEETA,DADHI
DRAVA	VILODANA	JAL	K P VARDHAK	KLEDANA,DHATU MALA VRIDHI	IKSHURASA,TAKRA



NAVNEET(SAANDRA)



IKSHURASA(DRAVA)

SCIENTIFIC RELEVANCE OF SAANDRA AND DRAVA GUNA DRAVYA

- **AMONG SHADUPKRAMA ,SANTARPAN KARM ACTS WITH THE HELP OF SANDRA DRAVYA**
- **DRAVA GUNA DRAVYA ARE USED IN SNEHAN, SWEDAN, AND STAMBHAN KARMA**

परादि गुण

पर्याय



“परापरत्वे युक्तिश्च संख्या संयोग एव च ।
विभागश्च पृथक्त्वं च परिमाणमथापि च ॥
संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः।
सिद्ध्युपायाश्चिकित्साया लक्षणैस्तान प्रचक्ष्महे” ॥

[च.सू.26/29]

परत्व, अपरत्व, युक्ति, संख्या, संयोग, विभाग,
पृथक्त्व, परिमाण, संस्कार, अभ्यास ।

परत्व-अपरत्व

“परत्वं प्रधानत्वम्” | [च.सू.26/31]

“अपरत्वम् अप्रधानत्वम्” | [च.सू.26/31]

	पर	अपर
देश	जांगल	आनूप
वय	तरुणावस्था	वृद्धावस्था
काल	विसर्ग	आदान

SCIENTIFIC RELEVANCE OF PARATVA AND APARATVA

PARA DRUGS ARE USED FOR TREATMENT
IN:-

=VATA DOSHA- VASTI & TAILA

=PITTA DOSHA-VIRECHANA & GHRIT

=KAPHA DOSHA- VAMANA & MADHU

=SAINDHAV LAVANA IS PARA & ROMAK
LAVANA IS APARA

युक्ति

“युक्तिश्च योजना या तु युज्यते” ।

[च .सू . 26/31]

SCIENTIFIC RELEVANCE OF YUKTI

- THE DIAGNOSIS AND TREATMENT OF PATIENT IS DONE ON THE BASIS OF YUKTI
- FOR MAINTAINING GOOD HEALTH, THE STRATEGY OF PATHYĀ -APATHYĀ ĀĀHAR- VIHĀAR CAN BE DONE BY YUKTI



संख्या

“संख्या स्याद गणितम” | [च .सु. 26/32]

- **SCIENTIFIC RELEVANCE OF SANKHYA**
- **IT HAVE GREAT IMPORTANCE FOR PRESENTING THE KNOWLEDGE ACCURATELY**
- **MEASUREMENT OF BODY PARTS.**
- **COUNTING OF DOSHA, DHATU, DISEASES**
- **PANCHKARMA HAVING IMPORTANT AND DIFFERENT 5 PROCEDURES**
- **DOSE AND POTENCY OF MEDICINE ARE MEASURED IN NUMBER**



संयोग

“योगः स संयोग उच्यते” | [च .सू. 26/32]

“संयुक्त व्यवहार हेतुः गुणाः संयोग” | [च. सू. 26/32]

- **SCIENTIFIC RELEVANCE OF SANYOG**
- **HARITKI GIVEN WITH GHRITA – PACIFIES VATA**
- **MADHU GIVEN WITH WARM WATER – LEKHANA AND MEDOHARA**
- **MADHU + MILK- BRIMHANA**
- **BALANCED UTILIZATION OF SANYOG IS THE CAUSE FOR HEALTH**
- **THE EXISTANCE OF LIFE IS POSSIBLE ONLY BY THE SANYOG OF SHUKRA AND ARTAVA.**



विभाग

“विभागस्तु विभक्तिः स्याद वियोगो भागशो ग्रहः” ।

[च.सू.26/33]

- SCIENTIFIC RELEVANCE OF VIBHAAG
- USING MEDICINES IN DIVIDED DOSES
- TRIVIDYA KUKSHEEYAM VIBHAGAM

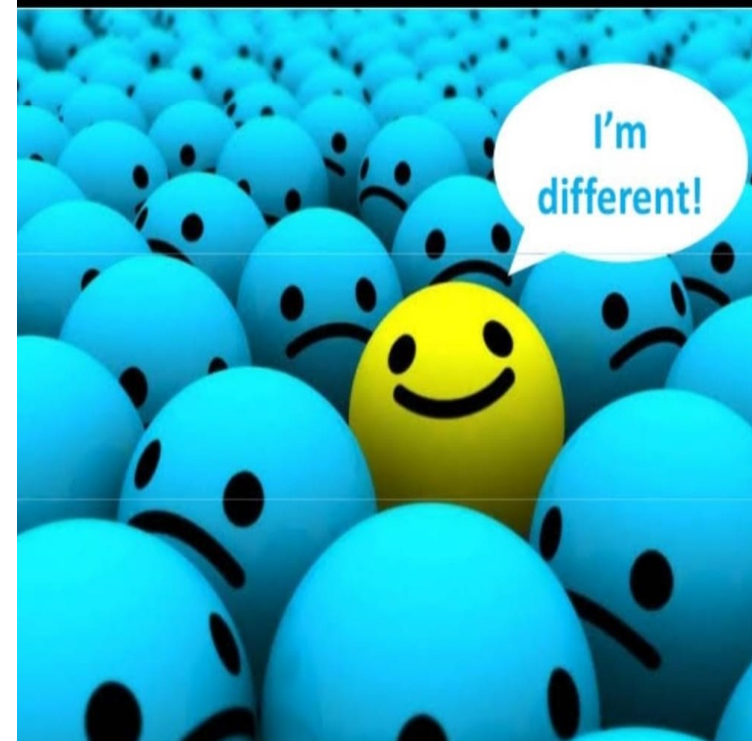


पृथकत्व

“पृथकत्वं स्यादसंयोगो वैलक्षण्यमनेकता” |

[च.सू.26]

- SCIENTIFIC RELEVANCE OF PRITHAKTVA
- IN DIFFERENTIAL DIAGNOSIS
- WHILE COLLECTING RAW MATERIALS, SEPERATION OF PLANTS AND PARTS



परिमाण

“परिमाणं पुनर्मानं” | [च.सू.26/34]

- **SCIENTIFIC RELEVANCE OF PARIMANAN**
- **THE QUANTITATIVE MEASUREMENTS OF DRUG DOSES**
- **POUTAVA MANA FOR WEIGHT**
- **PAYA MANA FOR LENGTH**
- **DRAVYA MANA FOR LIQUID**
- **ATI DEERGHAA AND ATI HRASVA ARE CONSIDERED AS NINDNIYA**
- **ANUTVA IS THE PARIMANA OF MANAS**
- **ANGULI PRAMANA , ANGALI PRAMANA**



संस्कार

“संस्कारः करणं मतम” | [च.सू. 26]

- SCIENTIFIC RELEVANCE OF SANSKAR
- HELPS IN ADDING THE NEEDED REQUISITES TO THE MEDICINE
- BY PROPER PROCESSINGS AND ALSO HELPFUL TO REMOVE THE UNWANTED PRINCIPLES



अभ्यास

“भावाभ्यासनमभ्यासः शीलनं सतत क्रिया” ।

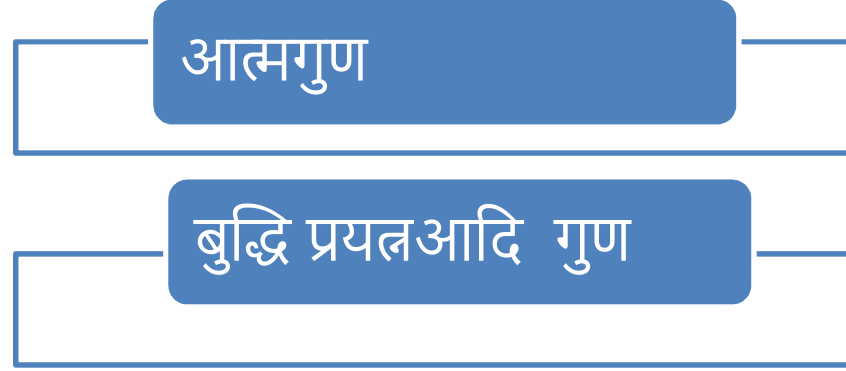
[च.सू.26/34]

- SCIENTIFIC RELEVANCE OF ABHYAAS
- IT IS HAVING GREAT IMPORTANCE IN TREATMENT FOR PRACTISING THE HEALTH PRINCIPALS
- SADVRITTA PALANA



आध्यात्मिक गुण

पर्याय



“इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः ।
बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः” ॥

[च . शा . 1.72]

संख्या- 6

इच्छा, द्वेष, सुख, दुःख, प्रयत्न, बुद्धि ।

इच्छा

“इच्छा कामः” | [तर्कसंग्रह]
“इच्छा अभिलाषः” | [सु.शा.1/17]



द्वेष

“क्रोधो द्वेषः” | [तर्कसंग्रह]

“द्वेषोऽप्रीतिलक्षणः” | [सु.शा.1/17]



सुख

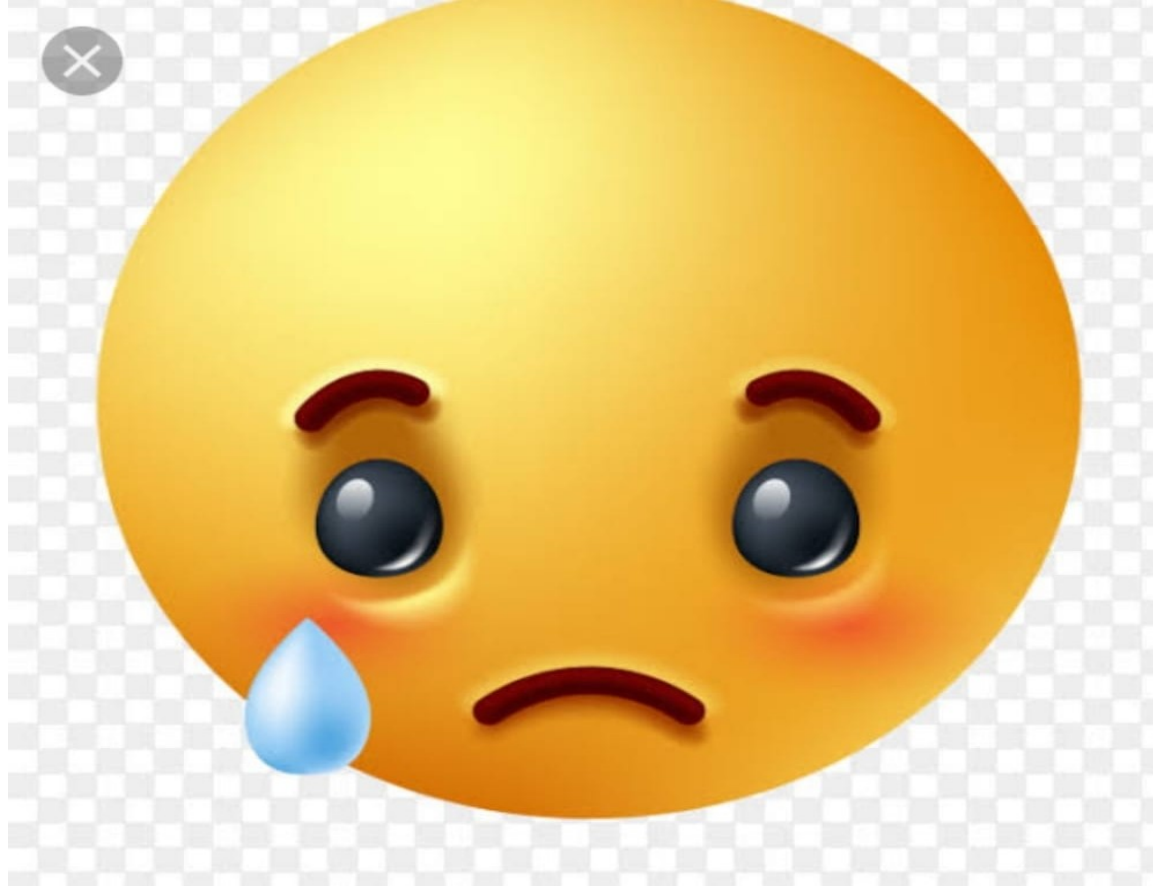
“सर्वेषां अनुकूल वेदनीयं सुखम्” | [तर्कसंग्रह]
“सुखं स्वभावतोऽनुकूलवेदनीयम्” | [सु.शा.1/17]



दुःख

“प्रतिकूलवेदनियं दुःखम” | [तर्कसंग्रह]

“दुःखं स्वभावतःप्रतिकूलवेदनीयम” | [सु.शा.1/17]



प्रयत्न

“कृतिः प्रयत्नः” | [तर्कसंग्रह]

“प्रयत्नः कार्यारम्भे उत्साह” | [सु.शा.1/17]



बुद्धि

“सर्वव्यवाहारहेतुर्गुणो बुद्धिर्ज्ञानम” | [तर्कसंग्रह]



SCIENTIFIC RELEVANCE OF AADHYATMIK GUNA

- AADHYATMA GUNA ARE HELPFUL IN TREATMENT OF PSYCHOLOGICAL DISORDERS
- AMONG ASATMYAENDRIYARTHA SANYOGA, PRAGYAAPARADHA AND PARINAAM ;PRAGYAAPRADH IS MORE RELATED TO ADHYATMIK GUNA
- AATMAGUNA HAS BEEN TOLD IN SADACHAR RASAYAN SEWAN
- THE BALANCE OF AADHYATMA GUNAS ARE HELPFUL IN PROPER FUNCTIONING OF MENTAL HEALTH

गुण का महत्व

आचार्य नागार्जुन ने गुण के प्राधान्य का निरूपण निम्नलिखित रूप से किया है:-

1. रसाभिभव- “गुणाद रसानामभिभवात्”। [र.वै]
 - गुण रसों को दबाकर अपना कार्य प्रदर्शित करते हैं।
2. रसानुग्रह- “गुणानुगृहितानां रसानां प्राधान्यात्” । [सू]
 - गुण से अनुगृहित रसों का प्राधान्य देखा जाता है। गुणानुग्रह से रसकर्म में उत्कर्ष आ जाता है।
3. विपाककारणत्व-
 - द्रव्यों का विपाक गुणों पर निर्भर करता है।
4. संख्याबाहुल्य – “बाहुल्यात्” ।
 - गुणों की संख्या रस की अपेक्षा अधिक है। रस 6 है किन्तु गुण 41 है।
5. प्रयोगबाहुल्य- “बहुधोपयोगात्”।
 - गुणों का अनेक रूप में प्रयोग होता है किन्तु रसों का केवल मुख से ही उपयोग होता है।

6. कर्मबाहुल्य – “अनेककर्मत्वात्” ।

- रसादि के साथ रहकर रसो के कर्मों में गुण सहायता प्रदान करते हैं, अतः गुणों के अनेकविध कर्म दृष्टिगोचर होते हैं ।

7. विषयबाहुल्य- “महाविषयत्वात्” ।

- गुणों के विषय -आधारभूत द्रव्य अनेक होने से गुण प्रधान है । जिसके विषय अधिक होते हैं वह प्रधान होता है ।
- “उपदेशादपदेशादनुमानात्”।

8. उपदेश- संहिता में गुणों को प्रधान रूप से निर्देश किया गया है ।

9. अपदेश- गुणों से ही द्रव्यों का परिचय दिया जाता है । गुणों के कारण ही पुरुषो की पूजा होती है ।

10. अनुमान- अनुमान व्यवहार का आधार होने के कारण है ।

CONCLUSION

- ALL THE DRAVYAS IN THE UNIVERSE ARE IDENTIFIED BY GUNAS
- PRACTICAL UNILITY OF GURVADI GUNA CAN BE DONE BY APPLICATION OF SAMANYA VISHESH SIDDHANT
- ASHTVIDHA VEERYA VADA, EVEN VEERYAS HAVE CLASSIFIED ACCORDING TO GUNAS ONLY
- IN APPLICATION OF TREATMENT PRINCIPLES
- UNDERSTANDING OF SAMPRAPTI-GHATAKA AND SAMPRAPTI VIGHATANA
- UNDERSTANDING OF DRUG ACTION
- IN PERFORMING DINCHARYA & RITU CHARYA
- SELECTION OF DRUG ,DOSE AND DOSAGE FORM

CONCLUSION ..contd

- GUNAS ALWAYS NEED DRAVYA FOR EXISTENCE
- BASING ON THE ATTRIBUTES OF THE DOSHA, DHATU AND MALA, A HEALTHY STATE OF THE PERSON CAN BE EXAMINED
- TO ATTAIN NORMALCY ONE SHOULD USE THE AHARA AND AUSHADHA DRAVYAS ACCORDINGLY BASED ON GUNAS ONLY
- THE GUNAS OF VARIOUS DRAVYAS ARE INFERRED THROUGH THEIR ACTIONS AFTER CONSUMING DRAVYAS ONLY

**Quality is never an accident.
It is always the result
of intelligent effort.**



Thank you!