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A view on Practical Utility of Paradi Gunas

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ABSTRACT

In the present day scenario prime need of Ayurveda is practical applicability of Ayurvedic fundamental principles and research should be more focused on all aspects where scientific inputs should confirm Ayurveda’s principles and philosophy. In Ayurveda, Gunas are described as the way of presentation of action without which no Karma (action) can be possible. Ayurveda has provided significance to every Guna so that they become useful in clinical practice. Clinical practice or research is a continuous process including a series of events which need to be performed in a sequential manner. Though there are many factors on which accomplishment of treatment depends, among these Charaka has given prime importance to Paradi Gunas. In clinical practice, Guna which are to be with Bhishak are mainly the Paradi Gunas which can also be called as miscellaneous Gunas. As rightly quoted by Acarya Charaka, for getting success in the treatment Paradi Gunas are the best. The Sutra quotes "Sidhyupaya Chikitsayam" which means that Chikitsa i.e. Dhatusamya will be done mainly with the help of Paradi Gunas. Knowledge of Paradi Gunas are required to be present in pharmacists, physicians and Researchers. Acharya Charaka says that Chikitsa Siddhi i.e. successful management of disease is not possible without the knowledge of Paradi Gunas. Paradi Gunas play an important role in selection, adaption and manifestation of drug as per condition of the disease and the patient in particular Desha and Kala. The ultimate goal of any clinical activity is to contribute in the knowledge domain and to improve professional practice. Thus this literary review of Paradi Gunas serves to explore the subject of the clinical practice.

Key words: Guna, Chikitsa, Karma, Paradi Guna.

INTRODUCTION

In Ayurveda, every fundamental principal has its own practical utility and most of the concepts are expressed with Gunas. In Ayurveda Gunas described have been divided into various categories like Adhyatmika Gunas, Gurvadi Gunas, Paradi Gunas, Vishishta (Artha) Gunas etc.¹ Among these Gunas, for the success and accomplishment of treatment, Paradi Gunas are the most important factor. These properties are very much useful in pharmaceutics, researches and clinics. So there is a large scope for application of Paradi Gunas in field of research. These are total ten in number² and enlisted in a way which begin in clinical practice or in medical field, the Gunas which are to be with Bhishak, they are mainly Paradi Gunas, which are also be called as miscellaneous Gunas. As rightly quoted by Acharya Charaka, for getting success in the treatment, Paradi Guna are the best one. The Sutra quotes "Sidhyupaya Cikitsayam" which means that Chikitsa will be done i.e. Dhatusamya, mainly with the help of Paradi Gunas.³

Paradi Gunas are a group of properties which have their specific role in clinical practice. Clinical practice is a continuous process including a series of events which need to be performed in a sequential manner. Charaka has enlisted this process in a much elaborated manner in eighth chapter of Vimana
Sthana in the context of *Dashavidha Parikshya Bhavas*.⁴

Though there are many factors on which the accomplishment of treatment depends, among these Charaka has given principal importance to *Paradi Gunas*. *Matra* and *Kala* also play a greater role in Chikitsa.⁵

Siddhi (success) of Chikitsa depends upon *Matra* and *Kala* of a Dravya used by a Yuktijna Vaidya (one who possess knowledge of Yukti) and he always will be more successful when compared to a Vaidya who possess knowledge of Dravyas but is unaware of Yukti.

After the description of the Vishesha Gunas, Gurvadi and Atma Gunas, other essential class of Gunas termed as *Paradi Gunas* has been explained. These Gunas may also be termed as miscellaneous properties which are useful in pharmaceutics and clinics; so needed to be present in pharmacist and physician. There is a large scope for application of Paradi Gunas in clinical field. Charaka has claimed that without the knowledge of the Paradi Gunas, Chikitsa Siddhi i.e. successful management of diseases is not possible. These Gunas are enlisted in a way which begins with *Para* and *Apara*, hence the list is called as *Paradi Gunas*.⁶

Order of description of Paradi Gunas in these texts is a point to be considered. Charaka has explained these Gunas in the order of *Para*, *Apara*, *Yukti*, *Samkhya*, *Samyoga*, *Vibhaga*, *Prithaktva*, *Parimana*, *Samskara* and *Abhyasa*.⁷

As far as order of Charaka Samhita is considered it initiates with *Para* and *Apara*. Reason behind this is *Para* and *Apara* are the properties which offer a pedestal for discrimination amid all other entities including remaining eight properties of this group. Agratva in Vyakhyana is indicative of its importance in the group as in Tridosha; Charaka starts with Vata which is superior/Pradhana to Pitta and Kapha. Similarly* Para Apara* is considered to be important most in this group, hence they are explained with priority. At the same time it is to be remembered that these properties are exceedingly inter related to each other. In most of the conditions they are used cohesively and they are mutually supporting.

For understanding this in detail each *Paradi Guna* is described below.

1. **Para – Apara**

The property of *Para* indicates the superiority, nearness, importance, similarity or first, that is why it has been put in the context of *Desha*, *Kala*, *Maana*, *Vaya*, *Paka*, *Virya*, *Rasa*, etc. In the pharmaceutical field for a pharmacist it is required to prepare a medicine of superior qualities in the aspect of its *Matra*, *Paka*, *Virya*, *Rasa* etc. In the aspect of causes or Karanata, that which is the nearer cause and in the aspect of utility which is much important or near one is *Para*. *Apara* is opposite to the *Para Guna*, hence symbolizes inferiority, farther, secondary, different, etc. It comes along side with the *Para*, as when one object is termed as *Para* in relationship to the other, the other object automatically becomes *Apara*.

Chakrapani has defined *Para* as Pradhana and *Apara* as Apradhana.⁸

Gangadhara has defined Paratva as Pratham/first in relation to others and *Apara* as vice versa. He has tried to explain the concept of relativity of this pair. *Para* word/adjective does not state that the drug or object is supreme among the class but states that in comparison to others which are inferior to it, this one is better.⁹

**Criteria for Paratva/Aparatva**

In this context Charaka has given many criteria’s for classification of objects on basis of which these can be understood as *Para* and *Apara*.¹⁰ These are as follows

a. Desha
b. Kala
c. Vaya
d. Mana
e. Paka
f. Virya
g. Rasa etc.

Chakrapani has tried to describe these various criteria’s narrated by Charaka with examples which are as follows.

Desha
Among the three Deshas, Jangala, Anupa and Sadharana, Marudeshha which is a part of Jangala Desha is Para and Anupa Desha is Apara. Jangala Desha is Alpa Rogakara and Bala of Purusha will be Uttama hence it is called as Shreshtha Desha.

Same has been explained by Charaka in Aryga Sangraha as Kshree is Jeekvaniya, Mamsa is Brumhana, and Madhu is Slesmapitta Prasamana.

Kala
Among the two Ayanas, Dakshinayana is called as Visargakala and Uttarayanais called as Adanakala. Visargakala will give Bala to Purusha whereas Adana Kala will consume bala of purusha so in case of Kala, visarga Kalahas been quoted as Paraan adanaas Apara. Same has been quoted by Charaka

Vaya
Among the three Vaya Avashtas, Baalya, Tarunya and Vardhaka; Tarunya is rated as Para because it has Sampurnata of Dhatus. Bala of Purusha is best in this age and remaining two stages of age Baalya and Vardhakya are considered as Apara in relation to Tarunya.

Same has been quoted by Charaka

Maana
Description pertaining to Maana of various Sharira Avayavas has been explained in texts, if a Purusha possess Avayavas of desired Maana/quantum then he has Para Maana of these Avayavas. These Pramanas are mentioned in Charaka Samhita and having proper Pramanas is Prakriti/normalcy and deviation from these Pramanas is considered as Vikriti/abnormality.

E.g. Pramaana of Rasa Dhatu is nine Anjali, if a person has nine Anjali Rasa Dhatu then it is called as Para Pramaana and all other Pramanas may be more or less to nine Anjali are considered as Apara.

Paka, Virya and Rasa
For Vipaka, Virya and Rasa as per the Prakriti of Purusha those which are beneficial are called as Para and others are called as Apara.

Aadi
Chakrapani has added following criteria by word Aadi Prakriti, Bala etc. are to be considered. In case of Sharaira Prakriti, Samadhatu Prakriti is Para and all other six types are Apara. In three types of Bala, Pravara Bala is Para whereas as Avara and Madhyama are Apara.

3. Yukti
It is a property which is being applied either by the physician or by the pharmacist to get success in the treatment and formulations. Yukti is the base for understanding, need or requirement on basis of Desha, Kala, Vaya and Avastha (stage) not only for the present time, but also in past as well as future. In other words it can be said that this is such a property by virtue of it, one can achieve a new approach of understanding examination, process, technology, methodology. It is very much useful for research and also in invention. This is the reason why Yukti is an obligation for a physician and pharmacist. It is high caliber of Yukti that a physician or the pharmacist can postulate or fabricate numerous newer aspects, fields, substances, methods, etc. as per need and requirements, which may not be quoted or advised in the text. Yukti is the knowledge to use or apply all the types of the definite and in definite Gunas. It is the solitary property by which all other Gunas can be applied in different ways. Without Yukti the validation of other Gunas and Karmas may not be possible. This property is also helpful in getting certainty of result in the context of Pariksha. Yukti has been quoted as a specialized plan of operation devised for a specific condition.

For any Karya to happen many Karanas are needed, similarly to achieve perfection in a Karya, care should be taken that all contributing Karanas should be optimally devised for paramount results. Mechanism of providing premier results by altering Karanas to their state of excellence is called as Yukti.
Chakrapani has commented on it as Yukti is apt usage of medicine/ Bhashaja on the basis of Dosha, Dushyadi factors. The dosage which is pertinent for a specific condition will be called as Yukta in that condition. One which does not suit will be called as Ayukta. Further opinion of inclusion of Yukti under Samyoga, Parimana and Samskara etc. Gunas is quoted and condemned because of its ultimate utility in Chikitsa for which it has been separately mentioned.\textsuperscript{[22]}

Gangadhara condemns Chakrapani’s opinion that Yukti can be included under Samyoga and Parimana rather he states that which Dravyas are to be combined (Samyoga) and in which Matra (Parimana) depends on Yukti. Prithaktva and Samavaya also are different from Yukti. Tarka is common factor in both Yukti Pramana as well as Guna. When Tarka leads to Buddhi, it is called as Pramana whereas when it leads to an action for a desired effect is called as Yukti Guna.\textsuperscript{[23]}

4. Samkhya

Samkhya is such a property by which one can make the calculation, i.e. measurement. Maana has been given much more importance in the clinical and pharmaceutical field, which is giving the number or amount or value or quantum on the basis of Samkhya itself in the form of less, medium, more, etc. Samkhya has been mentioned by Charaka as Ganita i.e. counting.\textsuperscript{[24]}

Gangadhara has added that all other Samkhyas except one are nothing but Abhyasa/Gunadhikya of one/Eka Samkhya.\textsuperscript{[25]}

5. Samyoga

Samyoga is a property which has been used by physicians and pharmacists in formulating different Yogas and on the basis of this property; it is decided which substances are to be combined or mixed with other substances.

Yoga is word used for Samyoga. Combination or conjugation of different Dravyas is called as Samyoga. Samyoga is of three types depending on the types of Dravyas taking part. If one Dravya is Sakriya/Kriyavan then it is called as Eka Karmaja Samyoga. If two Dravyas are Kriyavan in a Samyoga then it is called as Dwikarmaja Samyoga. If there are more than two Dravyas taking part in Samyoga and all of them are Sakriya then it is called as Sarvakarmaja Samyoga. Samyoga is always Anitya.\textsuperscript{[26]}

Chakrapani comments on this as Samyoga is conjugation of two or more Dravyas. Word Saha is indicative of union of two different Dravyas actively. It has been used for exclusion of Akinchitkara Samyoga. Examples of three types of Samyoga are as follows.\textsuperscript{[27]}

- **a. Eka Karmaja:** Samyoga between a bird and tree.
- **b. Dwandva Karmaja:** Samyoga between two goats fighting with each other.
- **c. Sarva Karmaja:** Samyoga of grains of wheat kept in vessel.

Samyoga is originated from Karma and hence as it is Anitya.

Gangadhara has explained similarly; but changed names of types as Eka Dravya Karmaja, Dwandva Dravya Karmaja and Sarva Dravya Karmaja which are to clarify the Charaka’s vision that Samyoga can only be actively initiated in between Dravyas.\textsuperscript{[28]}

Example of Sarva Dravya Karmaja Samyoga explained by him is Samyoga between Tila grains with each other which are being grinded to form Tila Taila where all of these grains are actively participating in this Samyoga.

6. Vibhaga

Vibhaga has been defined as separation or division. It can be partial selection as well.\textsuperscript{[29]}

Chakrapani comments on this as Vibhakti or division. Viyoga is separation of Samyoga. Here one question arises as, does Vibhaga has separate existence than Samyoga Nasha? If Vibhaga is Samyoga Abhava only; then it will be like accepting Abhava as an entity which is against Ayurveda principles. Answer to this question is yes, by partial selection of Samyoga; Abhava Padartha is to be taken which has its existence and is not Abhava Rupa. It can be said as partial selection or separation.\textsuperscript{[30]}
7. Prithaktva

Prithaktva has been explained by Charaka as

1. Asamyoga
2. Vailakshana
3. Aneka
ta

Chakrapani has explained the logic behind three different explanations given by Charaka. Asamyuktata is between two different Padarthas which can never become Samyukta. Example: Himalaya and Meru Parvata. Vailakshanya is differentiation between two different Jati Dravyas which cannot be removed even after Samyoga of Dravyas, example: Samyoga between a Mahisha and Varaha. Third category is Aneka which is differentiation in a Samyukta Avastha of many Dravyas of same Jati. Example: in a heap of Masha pulse every grain is different from another irrespective of Samyoga as well as Jati Samanya.[31]

8. Parimana

While understanding a Dravya, person or situation any one aspect of it is not considered. Each and every substance becomes useful perfectly on the basis of Matra only. Similarly Sukhakara and Dukhakara Dravyas are described based on their Maana. Ahara or Aushadha Kalpana or even Amsha Kalpana, Amshamsha Kalpana of Doshas if explained with precision of Maana, it will not serve the purpose of Dhatusamya or Swasthya. Ayurveda texts have emphasized much more on the aspect of Matra, Kala and Desha for each and every purpose. But Matra or Maana has its prime importance because its effect will always be on the Dravya Matra and it will show its effect on the body and the mind.

Parimana is explained as Maana by Charaka. In the context of explaining principles of pharmaceutics much importance has been given to Maana Paribhasha and has been discussed in detail which emphasizes its importance.

Chakrapani has explained as Adhaka, Tula etc. tools of measurement.[32]

Gangadhara has explained five subtypes four similar to Charaka and fifth type as Parimandala for which he quotes few references from Vaisheshika Sutra but which can be included under Mahat.[33]

Not only these Manas but Dehabala, Satvabala, Aushadhabala along with Maana of Ayu also are given importance in Ayurveda. Complete Vimana Sthana is dedicated to this Maana Vijnana.

9. Samskara

Samskara is also enumerated under the Ashta Ahara Vidhi Visheshya Ayatanas.

Charaka has defined Samskara as Karana.[34]

Samskara is defined as Antara Adhana of Gunas.[35]

Chakrapani while commenting on the word Karana uses three words which are

1. Guna - properties
2. Antara - in between, inside, middle amongst
3. Adhana - putting upon, placing imparting, infusing

Thus addition (placement) or imparting of newer Gunas in between Gunas which are already present is called as Samskara. [36]

Types of Samskara

These Gunas are incorporated in the Dravyas by virtue of processing them with[37]

1. Toya Sannikarsha – Proximity (processing) with water
2. Agni Sannikarsha- Processing with fire
3. Shaucha - Cleaning
4. Manthana - Churning
5. Desha - Processing with help of Desha
6. Kala - Processing by time
7. Vasana - Processing with proximity
8. Bhavana - Trituration
9. Kalaprakarsha - Processing with specific time exposure
10. Bhajana - Processing with specific utensils

8. Abhyasa

Abhyasa is a very essential property to be possessed by physician and pharmacist. With this property perfection, expertise and experience is achieved as a
common saying states “Practice makes the man perfect.”

Satata Shilana i.e. repeated and continuous administration of a particular Bhava is called as Abhyasa.[38]

Chakrapani has provided examples of Bhavas such as Shashtika Shali, Vyayama etc. Abhyasana has been explained by two different Paryayas which are Shilana and Satata Kriya. Abhyasa can be incorporated under Samyoga and Samskara Vishesha, but it is of prime importance in Chikitsa so has been mentioned independently.[39]

Gangadhara has explained Abhyasana as Avritti and Shilana i.e. repeatedly doing same thing/process. Satata Karanam is doing a act continuously over a period of time.[40]

Abhyasa has been defined as an act which provides special benifits to Sharira and Manas by continious practice for longer time. Same has been explained by an example as below.

As daily food consumption slowly becomes a part of Sharira and gives long standing ability to body. Similarly Shlokas if repeatedly recited becomes part of Vani and Manas which remain in the form of Smriti. This Samskara on Sharira or Vani is done by virtue of Abhyasa and brings Phala as Nirmolata of Sharira and Manas.

Importance of Paradi Gunas

Charaka has explained importance of Paradi Gunas as, Paradi Gunas have been designated as Siddhi Upaya of Chikitsa. Siddhi i.e. success in treatment needs usage of proper Upayas, Paradi Gunas are these factors which decide success of treatment.[41]

DISCUSSION

Para-Apara

In Ayurveda, Para word has been used in various different meanings as per context some important ones of these are enlisted bellow.

1. Para as Sukshma/Shreshtha[42]
2. Para as far/away which is Apratyaksha[43]
3. Para as Avyakta[44]

All these references show different facets of Para Guna, hence it can be understood that these are various aspects in which word Para can be interpreted.

Opposite or antinymous meanings of word Apara can be derived from this which are Sthula or Kanishtha, near or Pratyaksha, Nikrishta or inferior and Vyakta.

As it is well known that no solitary Karanacan produce a Karya but a set of Karanas is togetherly responsible for production of a Karya. Preeminent Karana among this group needs to be given more importance from others. In case of Chikitsa such Karanas are to be dealt with priority so for finding such Karanas, Para Guna is needed.

Unless the most important/Pradhanatama Karana is not known it will be difficult to control the process and modify it as and when needed. Using this in field of Nidana, Doshas which are Pardhana Karana of Vyadhi are given most importance.

In classification of Hetu such as Pradhanika, Para-Apara, Sannikrishta-VipraKrishta it is based on Para Aparatva of them in this way Paratva and Aparatva play an important role in understanding as well preventing a disease.

Coming to Chikitsa there may be many Upakramas/therapeutic procedures which can be adopted in a given disease or pathological condition. Selection of best among them by evaluating the condition of disease, patient and many other allied causes is only possible because of Para Guna. Such best treatment will cure disease by minimal efforts in little time which is possible only by Paratva Jnana of the Hetu for which Para Guna is Karana.

When Shodhana is advised for a patient, eg. Vamana, its Para Koala is selected, i.e. Vasanta Rutu, further based on the assessment of patient’s Prakriti, Dosha and Dushya involved, along with Desha the best/Para drugs are selected. During the procedure also it is done in the Pratah Kala which is Para for the procedure.

In case of Shamana Chikitsa also though many drugs are available which act on that particular affected Srotas or Dosha, after detail assessment of the patient
fewer drugs are selected among them on the basis of their Paratva. The administration of the selected drugs also requires an Anupana and a suitable Aushadha Kala which are selected according to its Paratva.

When selecting a raw drug for a formulation also it needs to be seen that the drug has matured to have the highest potency. A immature or overripe drug will not possess proper Gunas and hence will not show the required effects. This drug, once chosen needs to be picked in a season which is the best for its efficacy, i.e. its Para season, eg. If it is a root, it is plucked in the Grishma Rutu, if a bark then in the Sharada etc. This drug when undergoes various processes it requires particular equipment and a specific span of time to form a Para formulation, i.e. of the best quality. These also are selected according to their Paratva in respect to the drug that is processed.

Selection of a Bhava among a group in other words refers to rejection of remaining Bhavas which signifies Aparatva Jnana which is also useful because of which a physician can neglect these Apara Karanas, thus these two Gunas are also equally helpful in proper accomplishment of Chikitsa.

Yukti

Need for accepting Yukti as special Guna lies in Pratipurusha Siddhanta of Charaka Samhita.45

Ayurveda believes in Pratipurusha Siddhanta as per which every individual is unique. This uniqueness is to be taken in consideration while understanding the Karanata of any Karya. These Karanas are too employed in a proper way which is very necessary for accomplishment of task for optimal benifits. In other words one can say materials alone cannot bring success, but when collaborated with proper methods then only desired goals can be reached. Yukti can be considered as methods used for successful achievement of a target in case of Ayurveda it is Dhatusamya.46

In very first Adhyaya of Samhita Charaka quotes importance of Yukti over Dravya and concludes as Yukti can convert a poison in a good drug or vice versa.47

Extending this to Dravya Jnana it has been said that a Vaidya who is well versed with Yukti Guna is always superior to one who has Dravya Jnana.48

The whole research field is based on Yukti. The hypothesis made for a research work is based on Yukti as the final conclusion is only assumed and not proved as yet. Again the result is based on various factors which come in play during the research work. Especially in clinical research the selection of topic, selection of the drug, assessment of the patient, disease and the drug is based on Yukti. As the same drug can be used in various formulations in different diseases as well as patients and more than one drug can be used in one patient. The Matra and Kala of administration also depend upon the Yukti. In drug research the Samskara or Samyoga to be done on the drug is also decided by Yukti; by which its efficacy is increased hence a less amount of drug also will show much better results. The formation of a new formulation also requires Yukti.49,50

Samkhya

Samkhya is reflected by its applied aspects in Ayurveda as Samkhya Samprapti, Ganana of various Upakramas, medicines and types of treatment modalities and soon. E.g. Chaturthaka Jwara, Anyedyushka Jwara, Hingwashtaka Churna, Panchaprasritika Basti. Ganana, computing of objects, things, and Bhavas provide a value to them which is effort towards their quantification. Quantification is an attempt towards objectivity and thus Samkhya Guna reflect effort of bringing objectivity to the subject matter by Acharyas. This is clear indication for inevitability of Samkhya Guna for a pharmacist and physician.

Samkhya knowledge is necessary for proper understanding of Shastra. In Shastra it is evident that much more importance has been given to Samkhya such as Triskandha, Trividha Hetu etc. Every where Samkhyas have been mentioned which has been selected as a medium of expression because it has capacity to explain accurate, immaculate and appropriate information in fewer words as compared to literature.
63 Rasa Bhedas, 62 Dousha Bhdas, 25 Visharanas, 64 Rasabhedena Visharanas are some famous of examples of this.

In pharmaceutics, the number of ingredients is being decided in many formulations on the basis of this property. Names for several Yogas are given on the base of this property itself. E.g. Shadangapana, Triku, Panchasakara churna, Hingwashtaka Churna etc.

Utility of Samkhya can be a detailed topic, but here only glimpses of it are presented. Use of Samkhya as a type of Samprapti has been explained by Charaka by top priority while describing types of Samprapti. A separate chapter dedicated to enumerating types of diseases has been planned by Charaka in Sutra Sthana named as Ashtodariya. In the starting Shlokas and at concluding Shlokas one can find enumeration of Samkhya Samprapti in many Adhyayas of Charaka Samhita.[51]

Though there are infinite diseases and there can be endless subtypes of a disease still for Vyavastha Karana of these diseases their Samkhya Samprapti has been mentioned in all chapters of Nidana as well as Chikitsa Sthana. Same has been explained by Charaka as Vyavastha Karana.[52]

Samkhya has been given much importance in Sharira Jnana and hence a chapter dedicated to it has been explained in Sharira Sthana of all major Samhitas e.g. Sharirsamkhya Sharira in Charaka Samhita. This Samkhya Jnana is useful for understanding Sharira in a better way.[53]

Having Jnana of Sharira Samkhya is a route for complete knowledge of Sharira which leads to Dukhanasha and finally Moksha.[54]

Samyoga

In Ayu, Samyoga of Sharira, Indriya, Satva and Atma is present. Here phrase of words used by Chakrapani as adjective of this Samyoga is Samyag Drishta Yantrito which means articulated with a specific aim.[55]

Existence of universe, Purusha is because of Samyoga, without Samyoga Utpatti cannot take place. For a new creation; combination of some Padarthas is needed. Samyoga of Atma with Sharira, Indriya and Manas is cause of Ayu. In pharmaceutics to produce newer Gunas in a Dravya, Samyoga is needed. In Samyukta Yogas where many Dravyas are combined together, the combination gives rise to new Dravya which possess newer Gunas. In case of Ahara Viruddha such Samyogas are to be kept in mind before deciding the Rashi of Ahara. In Viruddha Ahara some such combinations give rise to Guna Karmas which are hazardous to health. To note this point a special type of Viruddha as Samyoga Viruddha has been mentioned and examples of which are explained by Acharyas.

No Karma can occur without the Samyoga and Vibhaga. Every physiological and pathological process in the body occurs due to Samyoga and Vibhaga. During the Samprapti, the Samyoga occurs between Nidana, i.e. Ahara etc. with the body after it undergoes Vibhaga with the external environment. This leads to Chaya of Doshas and Vibhaga from their Sthanas and then Samyoga with the Dushya to cause the Vyadhi. Aushadha also have to undergo Samyoga with the Sharira and then Agni, Dosa and Dushya to alleviate the Vyadhi. During this process Vibhaga also occurs parallel to the Samyoga.

Eg. In Samshodhana, the Vibhaga of the Doshas from the Sharira occurs after the Aushadha comes in Samyoga with the Sharira.

Pharmacist also adds drugs to a formulation to increase the efficacy of the drug, so also he might delete a few contents from a formulation according to need.

Samyoga of Indriya with its Vishaya is responsible for all sorts of Sukha and Dukha. If this Yoga is Sama then it leads to Sukha, if it is Vishama then it is Karana for Dukha.[56]

Various Samyogas give rise to different Guna Karmas in Asava Arishats.[57]

Vibhaga

Vibhaga is differentiation between diverse objects. If a Vaidya knows correct differentiation between Sadhya and Asadhya he can be successful in treating Sadhya Vyadhis on contrary one who does not know
will suffer consequences such as financial loss and loss of fame.\[58\]

Charaka has advocated three Vibhagas of Kukshi for three different purposes.\[59\]

Description of one by one topics of a big group or list is called as Vibhagasha Jnana.\[60\]

Prithaktva

Prithaktva is explained beautifully by Charaka in three aspects as Asamyoga, Vailakshanya and Anekata which are necessary for pointing out distinctness, differentiation, and dissimilarities in various objects. Selection of one among a group can only be done after understanding differences among members of a group. A Nidana, single herb, treatment can be identified on the basis of Prithaktva Guna. Prithaktva is reason for Vishesha which has been quoted by Charaka.\[61\] Here in this context Prithaktva has been quoted as Vyavrittibuddhikara Bhava by Chakrapani. In the context of Rasa Lakshanas same word has been used by Charaka.\[62\]

Parimana

Parimana has been regarded as one of most important properties in the field of pharmaceutics. Pramana of Aushadha to be administered depends on quantum of Doshas vitiated and without this knowledge successful treatment is not possible.

Charaka has given this fact as one of most important factors in Chikitsa and has dedicated a whole Sthana for this which has its name derived from this Guna i.e. Vimana Sthana.\[63\]

Matra is another important aspect which is derived from Parimana. Matra of Ahara to be consumed by a Swastha as well as Atura along with Matra of Aushadha to be taken is important concepts in Ayurveda. One cannot really think of treatment without Matra. To explain importance of Matra, Charaka has explained two chapters namely Matrashitiya in Sutrasthana and Trividhakukshi Vimana in VimanaSthana.\[64\]

Matra word is used for not only Ahara Matra but also Bheshaja Matra, Vyayama, Nidra Matra also are given importance.\[65\]

Samskara

Samskara Guna is probably a central theme around which the endeavour of preparation of medicines i.e. second important Pada of Chikitsa revolves. Right from collection of medicine up to its preparation, storage and usage every where Samskaras play significant role which enable the drug to perform its anticipated action. Without Samskara, a physician will not be able to treat diseases. Samskara is essential for bringing normalcy in Sharira dosha dhatus which can only be achieved by Abhyasa of Aushadhas.\[66\] In medical field perfection in diagnosis, treatment and various procedures such as Panchakarma, Shastraikarma are inevitable. This skill can only be achieved by Abhyasa i.e. repeated practice quoted as Satata Shilana by Charaka. Prevention of health is also depending on Abhyasa of various regimes explained in Ayurveda such as Dinacharya, Ritucharya, Kale Samshodhana, Sadvritta and Rasayana Sevana etc. Hence a pharmacist and physician must and should possess Samskara and Abhyasa Gunas.

Abhyasa

Abhyasa Guna is enlisted in eight Karanas responsible for Smriti of an individual. Here also Abhyasa means repeated exposure or act. This has been quoted by Charaka.\[67\]

This practice when comes to treatment aspect is used in the sense of continuous intake of medicine for a longer time period which is evident in many places one of them is concept of Satmya and specifically Oka Satmya is applied aspect of Abhyasa Guna. Oka Satmya and its consideration during treatment, its habit to patient are to be taken into account. Slow and systematic removal of these Bhavas in a way which should not disturb health of patient is advocated and described in detail by Charaka. Another word used for Abhyasa in Samhitas is Oka.\[68\]

Abhyasa of Sharira Dhatu Vriddhikara Bhavas is advocated for Dhatus Vriddhi whereas Abhyasa of opposite Guna Karmas is advocated for treatment of Vriddha Doshas.\[69\]
CONCLUSION

This is concluding line of Paradi Guna Varnana here Charaka has clearly said that if one does not understand these Paradi Gunas in a proper way then he cannot perform Chikitsa in desired manner. Chakrapani’s version in this context seems to be little away from the truth as Charaka has said that Samyak Yoga of these Gurvadi Gunas with Sharira is reason for Vridhdi of similar Gunas in Sharira. This Samyak Yoga cannot happen without help of Paradi Gunas. Further more it is very clear that Paradi Gunas are Bhatisiddha Gunas which depend on Apeksha Buddha and do not have Satta as that of Bhautika or Gurvadi Gunas.

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