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A view on Practical Utility of *Paradi Gunas*

Sachin Bagali,¹ Umapati Baragi,² M. R. Sajjanshetti.³

¹Assistant Professor, ²Reader, ³Professor, Dept. of Basic Principles, BLDEA'S, AVS Ayurveda Mahavidyalaya, Vijayapur, Karnataka, India.

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. *Dhatusamyam* 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 pharmaceuticals, researches and clinics. So there is a large scope for application of *Paradi Gunas* in field of research. These are total ten in number^[2] 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. *Dhatusamyam*, 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*

Address for correspondence:

Dr. Sachin Bagali

Assistant Professor, Dept. of Basic Principles,
BLDEA'S, AVS Ayurveda Mahavidyalaya, Vijayapur, Karnataka.

E-mail: sachinsbagali@gmail.com

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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*, *Viryas*, *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*, *Viryas*, *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 *Prathama*/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. *Viryas*

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*, *Marudesh* 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*.^[11]

Same has been explained by *Charaka* in *Agrya Sangraha* as *Kshree* is *Jeevaniya*, *Mamsa* is *Brumhana*, and *Madhu* is *Slesmapitta Prasamana*.^[12]

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 Kalah* has been quoted as *Paraand adanaas Apara*.^[13] Same has been quoted by *Charaka*.^[14]

Vaya

Among the three *Vaya Avashthas*, *Baalya*, *Tarunya* and *Vardhakya*; *Tarunya* is rated as *Para* because it has *Sampurnata* of *Dhatu*. *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*.^[15]

Same has been quoted by *Charaka*.^[16]

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. *Pramana* of *Rasa Dhatu* is nine *Anjali*, if a person has nine *Anjali Rasa Dhatu* then it is called as *Para Pramana* and all other *Pramanas* may be more or less to nine *Anjali* are considered as *Apara*.^{[17],[18]}

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*.^[19]

Aadi

Chakrapani has added following criteria by word *Adi 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* where as *Avara* and *Madhyama* are *Apara*.^[20]

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.^[21]

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/ *Bheshaja* 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.^[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*.^[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.^[24]

Gangadhara has added that all other *Samkhyas* except one are nothing but *Abhyasa/Gunadhikya* of one/*Eka Samkhya*.^[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 *Kriyavana* 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*.^[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.^[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*.^[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.^[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.^[30]

7. Prithaktva

Prithaktva has been explained by Charaka as

1. Asamyoga

2. Vailakshana

3. Anekata

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 Anekata 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 Dhatusamyas 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 pharmaceuticals 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 Vishesha 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 perfectness, 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 benefits to *Sharira* and *Manas* by continuous 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 *Nirmalata* 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 below.

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 antonymous 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 *Karanac* 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 Kaala* is selected, i.e. *Vasanta Ritu*, 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 benefits. 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 *Dhatusamyam*.^[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 Dosha Bhedas, 25 Vicharanas, 64 Rasabhedana Vicharanas are some famous of examples of this.

In pharmaceuticals, 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. *Shadangapaniya, Trikatu, 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. *Sharirasamkhya 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 pharmaceuticals 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 Vidhana* 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, Dosha* 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 Arishtas*.^[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 pharmaceuticals. *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*, *Shastrakarma* 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 *Vridhhi* 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 Buddhi* and do not have *Satta* as that of *Bhautika* or *Gurvadi Gunas*.

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