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Critical review on *Drava Guna* (fluidity) and its utility in *Chikitsa*

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ABSTRACT

The *Rasa* (taste), *Guna*, *Veerya* (power), *Vipaka* (end product) are the main axis for the action of substance in body, and these again have been described with the help of attribute only. *Drava Guna* is known as one of the *Sharira Guna*; and is a property of biophysical nature. *Dravata* is natural property of *Jala Mahabhuta*, it acts as *Prakledana* (create moistness), *Bhinna Sangata* (capacity to divide). *Dravatva* is cause of *Syandana*. Oozing of water from the outer part of new soil pot containing water, is *Syandana* and not the *Patana*. *Syandana* is due to *Dravatva* of water and it is a action of *Jala Mahabhuta*. *Drava Guna Dravyas* are useful to cure *Vata* dominant disorders being both are opposite in nature. Also, *Drava Guna* is useful for the treatment of *Kshina Drava Dhatu*. *Drava Dravyas* are nothing but the liquids. Hence *Drava Guna* indicates the liquid state of substance. That is why physical properties of liquids like viscosity, surface tension, solute concentration, capillary action and wetting, fluidity etc. should be considered.

Key words: *Drava Guna*, *Sharir Guna*, *Fluidity*.

INTRODUCTION

Indian philosophy and Ayurvedic treatises were contemporaneous composition, hence the influence of philosophical principles certainly reflected on Ayurveda, in addition to the principles of Ayurveda it's own. Ayurveda adopted and modified philosophical ideas from *Darshanas* for understanding and supporting its own concepts. In Charaka, it is said that the *Guna* remains *Samavayi* (inherent property) with the *Dravya* (subject), it is *Nischesta* (motionless) and is *Akarana* (reasonless). 20 *Gurvadi Gunas* are

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mentioned in Ayurveda. *Drava Guna* is described under the *Gurvadi Guna*. In the original *Samhitas*, The word *Drava* is derived from the Sanskrit root "*Dru Gatau*" with '*Apa*' *Pratyaya*. It means, a particular property due to which substances are not staying at one place, but are moving from one place to another is called *Dravata* or causative factor for flowing is *Dravatva*.^[1]

DEFINITIONS^[2-4]

A quality which induces wetness in the body, and has tendency to spread or moving from one place to another is called *drava Guna* (attribute).

Acharyas defines *Drava Guna* as a property due to which substance able to;

1. Causes *Prakledana* (moistness/ oozing) in the body (*Prakledan*)
2. Has diffusion nature/ spread through/occupy (*Vyapi*)
3. Can generate secretion (*Vishyand*)
4. Responsible for mixing of substances / mix by moving/ churning (*Vilodan*)

5. Capable of flowing and dissolve other substances
6. Is opposite to *Sandra*, *Shushka* and *Kathina* property.
7. Is natural property of *Jala Mahabhuta*.

CONCEPT OF DRAVATA^[5]

Dravatva is cause of *Syandana*. Oozing of water from the outer part of new soil pot containing water, is *Syandana* and not the *Patana*. *Syandana* is due to *Dravatva* of water and it is a action of *Jala Mahabhuta*. *Syandana* is of two type - *Sravatmaka* (oozing type) and *Vegatmaka* (motion type).

1. **Sravatmaka (oozing type)** - oozing of water from the outer part of new soil pot containing water, is *Sravatmaka Syandana*.
2. **Vegatmaka (motion type)** - flow of water of river etc. from higher level to lower level, is *Vegatmaka Syandana* and this is due to *Dravata* as well as *Gurutva*. Here Gangadhara explain about the combine effect of the *Dravata* and *Guruta*. *Udaka* is called as *Drava*. But ice and vapours are not in liquid state. For the *Sanghata* (ice) as well as for the *Vilayana* (solid to liquid or to Vapour) *Teja* is responsible.

Table 1: Relation of Dosha, Dhatu, Mala and Drava Guna

SN	Adhishtana (location)	Drava (liquid)
1.	Dosha (humors)	Pitta
2.	Dhatu (tissue)	Rasa, Rakta, Meda, Majja, Shukra
3.	Mala (waste product of metabolism)	Mutra, Sweda
4.	Rasa (taste)	Madhura, Amla, Lavana
5.	Guna (attribute)	Snigdha, Mrudu, Shlakshna, Sheeta, Picchila, Sara [due to Ekartha Samavaya Sambandha]
6.	Virya (power)	Ushna and Sheeta [because

		of Ardrata, and Klinnatha]
7.	Vipaka (metabolic end product)	Madhura, Amla
8.	Karma (action	Prakledana - Klinnatha Vilodana - Dravya Mishrana Vyapthi - Prasaranashilata

Physiological role of Drava Guna^[6-8]

The *Drava Guna* in body executes in the form of various *Karmas* (actions), which are very much helpful for the functional assessment of the *Guna*. *Drava* - increases *Pitta* and *Kapha* and decreases *Vata* and *Agni*. Along with *Ushna Guna*, *Drava Guna* causes *Rakta Vilayana*. Along with *Murtata*, *Drava Guna* of *Kapha Dosha* is responsible for the *Brihana Karma*. *Bhinnasanghata* (converting food into small particles) is *Karma* of *Drava Guna*. During the process of food conversion, the *Guna* (properties) of food which are in the process of conversion get incorporate to the body properties which are homologous and not contrary nature. *Drava Guna* does various *Karmas* are as follows:

1. *Prakledana* (creat moistness)
2. *Vilodana* (mixing/ churning)
3. *Vishyandana* (to flow, to secrete /ooze/ dripping)
4. *Ardikarana* (Wetting)
5. *Vyapi* (spread through permeable membrane) and *Bandhana*
6. Helps in *Rakta Chalatra*
7. Looseness and softness of joint and muscular tissues
8. Voiding of sweat, urine and faeces easily and in large quantity.
9. *Rakta Vilayana* (dissolving/dilute)
10. *Bhinnasanghata* (dissolution)
11. *Jivaniya*
12. *Tarpana*
13. Increases *Pitta* and *Kapha* and decreases *Vata* and *Agni*

14. Increases the *Rakta* etc. *Drava Dhatu* in varying amount

Pathological role of *Drava Guna*

- According to Kashyapa increased intake of *Drava* substances leads to development of symptom like *Utklesha* (nausea), increased urine output, *Pratishyaya*, *Vidbheda* (liquid stool) etc.^[9]
- *Drava Guna* is included in list of the *Rakta Dusti Hetu*. Food and drinks which have excess liquid (*Drava*) if taken continuously in large amount it works as causative factor for *Raktavaha Srotodusti*.^[10]
- *Drava* (liquid) food and drinks are causative factor of *Kushtha* (skin diseases), One who fills up his stomach with solid food and then takes liquid food (*Chakrapani* - in excess amount) all the three *Doshas* get compressed and simultaneously aggravated.^[11]
- *Drava Dravya Sevana* is cause (*Aharaja Hetu*) of *Urusthambha*.^[12]
- The person who takes *Dravannapana* may get suffered from *Prameha* in future. Very *Drava* (liquid) foods produce running in the nose (*Peenasa*), polyurea (*Madhumeha*), cough and ophthalmic disease like *Abhishyand* and destroy the digestive power.^[13]
- *Atisara Hetu* - *Ati Drava Seven, Dustambu Sevan*.^[14]

Drava Guna as *Samprapti Ghataka*

Samprapti is the last part in the manifestation of the disease. It has little role in the diagnosis of the disorder but it includes the pathogenic process initiated by causative *Dosha*. Out of *Samprapti* classification, *Samkhyā* and *Bala Samprapti* are not directly related to *Drava Guna*. *Vikalpa Samprapti* is important regarding the *Drava Guna*. *Vikalpa* means variation in strength of each fraction of *Dosha*. This happens according to that property in etiology. E.g. *Drava Guna* in following *Samprapti*.

Drava Guna as *Samprapti Ghataka* in *Jwara* - The aggravated *Pitta* approaches the site of *Agni* in the

Amashaya, follows the path of *Rasa* which is the first product of food after transformation, obstructs the channel of circulation of *Rasa* and *Sweda*, impair *Agni* due to liquidity, extrudes *Agni* from the site of digestion, inflicts pressure and spreads all over body, thus causing *Jwara*. *Pitta Dravata* is opposite property of *Agni* hence it causes *Agni* impairment and acts a *Samprapti Ghataka* for *Jwara*.^[15] *Drava Guna* as *Samprapti Ghataka* in *Prameha* - *Kapha* having liquidity in excess is the *Dosha* involved in *Prameha* disease.^[16] *Drava Guna* as *Samprapti Ghataka* in *Vataja Atisara* - In *Vataja Atisara* after the loss of the power of digestion the aggravated *Vayu* forcefully brings down the urine and sweats to the colon (*Purishashaya*), and with the help of these (urine and sweat) liquefies the stool, causing diarrhea thereby.^[17] *Drava Guna* as *Samprapti Ghataka* - In *Amlapitta* *Drava Guna* of *Pitta* get increased leading to various manifestations.^[18]

DISCUSSION

Person can apply and make use of any science only if he knows fundamental principles of that particular science. Knowledge of the fundamental principles of Ayurveda is essential to find out appropriate *Hetu*, to decide types of *Dosha-Dushya* involved, to diagnose the disease, to select appropriate drug for treatment. Out of various principles *Guna* is most important primary theory for prevention, diagnosis and management of diseases. The term *Guna* has utility in understanding the body constituents (*Dosha, Dhatu* and *Mala*) as well as to recognize and assess drug action.

Treatment principles of *Drava Guna* in *Chikitsa*

Agni (Pitta) and *Pavana (Vayu)* these two are responsible for absorption (reduction) of liquids in the body. Hence in *Abadhatu Vriddhi, Tikshna - Ushna - Ruksha Dravya* can be used.^[19] If *Agnimandya* occurs due to increased *Drava Guna* of *Pitta*, then for increase the *Agni* one should use *Dipana, Laghu, Tikta Dravya*.^[20] *Grahi (Ushna Grahi) Dravya* can be useful for *Drava Vriddhi* conditions of *Dosha-Dhtu-Mala* in *Grahani* area [*Sama* Condition] like in *Amlapitta* and *Sthambhana (Sheeta Grahi) Dravya*

can be useful in *Drava Vriddhi* conditions of *Dosha-Dhatu-Mala* in *Pakwashaya* area [*Nirama* condition] like in *Atisara* etc. Useful drugs to treat *Drava Vriddhi* condition in *Grahani* are - *Sunthi*, *Gajapippali*, *Jiraka* etc. *Grahi Dravya* reduces *Drava Guna* by opposite property i.e. *Ushna*.^[21] Use of *Dravya* having *Drava Guna Bhuyishthata* can be used in *Drava Kshaya* condition [as per *Samanya-Vishesha Siddhanta*] or use of *Dravyas* which may not liquid in nature but increases *Drava Guna* of specific body component when taken into body (e.g. *Lavana* increases *Pitta Drava Guna*).^[22] For increasing *Mutra* in body in *Mutrakshaya* condition *Mutra* of human being or other animal is *Sajatiya* but most of the people hate to take the *Mutra* (urine). Hence *Mutra Gunabhuyissta* substances having *Drava* (liquid) *Guna* like sugarcane juice etc. are used. *Drava* is useful for *Shamana* of *Taijasa Trishana*. Due to *Dravata*, *Ushnata* - *Yavagu* is able to do *Shonita Vilayana*. *Drava* along with *Ushna* property can cause *Vilayana Karma* - mixing with dilution - *Rakta Drava Guna Vriddhi*. *Peya* etc. *Drava* should be taken after *Samyaka Vamana*. Weak, parched and thirsty persons should be given *Drava* (liquid) food. When a person does not consume the *Drava* (as *Anupana*), the ingested food stays for a long time in the stomach without getting moistened and gives rise to many diseases; hence *Drava Dravya* (as *Anupana*), should be consumed.^[23]

CONCLUSION

Among various principles explained in Ayurveda, *Drava Guna* is most important primary theory for prevention, diagnosis and management of many diseases. *Drava Guna* is involved as cause in many disorders. Knowledge of the *Drava Guna* as *Hetu* (tabulated in conceptual study) helps in *Nidana Parivarjana* which is first line of treatment. *Drava Dravya* has been indicated and contraindicated in several pathological conditions. *Acharyas* have given different treatment principles for treating the *Drava Guna* vitiated disorders. One should use them with the help of *Yukti* and *Anumana*. When science becomes able to describe the physical and chemical nature of the *Panchamahabhuta* then and only then

exact gradation of *Guna* will be possible. Properties of liquids like viscosity, surface tension and solute concentration, capillary action and wetting, fluidity should be considered during further correlation.

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