

OVERVIEW OF DRAVYA GUNA'S GENERAL CONCEPTS AND
PHARMACOLOGICAL CONNECTIONSDr. Yoganshu Verma^{*1}, Dr. Akhilesh Kumar Ratre² and Dr. Sudhanshu Pratap Singh³¹Assistant Professor SSN Ayurved College and Research Institute, Paikmal, Bargarh, Odisha.²Associate Professor Dravyaguna Swami Raghvendraacharya Tridandi Ayurvedic College and Hospital Gaya Bihar.³Assistant Professor Apex Institute of Ayurvedic Medicine and Hospital Samaspur Chunar Mirzapur Uttar Pradesh.

*Corresponding Author: Dr. Yoganshu Verma

Assistant Professor SSN Ayurved College and Research Institute, Paikmal, Bargarh, Odisha.

Article Received on 30/05/2025

Article Revised on 20/06/2025

Article Accepted on 10/07/2025

ABSTRACT

Ayurveda is an alternative medicine that has been used for centuries in India. It views the primary source of health as being found in nature and plants. Natural and pure forms of medicinal plants can be utilized as medications to cure a variety of illnesses, according to the Dravyaguna branch of Ayurveda. Ayurvedic treaties have listed a number of medicinal plants and the ways in which they can improve health. Dravyaguna Vigyan is an Ayurvedic concept that addresses the general ideas of Ayurvedic pharmacognosy and pharmacology. The areas that Dravyaguna Vigyan serves include Namajnana, Rupajnana, Gunajnana, Yuktijnana, and others. Since the word "Dravya" literally means "material" or "things," and "guna" means "properties," Dravyaguna Vigyan is about the properties of Dravya (drugs). Dravyaguna Vigyan associates the pharmacological activities of medications with their Rasa, Guna, Virya, Vipak, and Prabhav. Ayurveda claims that the natural qualities of Ayurvedic medications—Rasa, Guna, Virya, Vipak, and Prabhav—contribute to their therapeutic effects. The general Dravyaguna concepts and the contribution of properties were presented in this article of Dravya in relation to pharmacological effects.

KEYWORDS: Ayurveda, Dravyaguna, Pharmacology, Rasa, Guna, Veerya, Vipaka.

INTRODUCTION

"Dravyaguna" refers to the science that studies the characteristics and effects of medications. This is contemporary pharmacology's equivalent.

Initially, it would be required to prior to understanding the principles of Dravyaguna; one must have a basic understanding of Ayurveda.

The Panchabhutas—Akasha, Vayu, Agni, Jala, and Prithivi are thought to be the physical and chemical foundation of material items. Three of these five emerged as life changed.

Forward in order to govern and control biological processes.

Dravyaguna, which includes scientific data on herbs and Ayurvedic formulations, describes Ayurveda in connection to the characteristics and activities of medications. Encompassing their characteristics, names, pharmaceutical effects, and nature.

Pharmacognosy, pharmacology, therapeutic value, and the relationship between the actions and qualities of

Ayurvedic medications are the specific topics of this science. According to Ayurveda, the physio-chemical characteristics of Ayurvedic medications is based on the ideas of Tridosha and Panchabhutas.

Physiology is governed by the Panchabhutas: Akasha, Vayu, Agni, Jala, and Prithivi. activities of body and medications containing specific predominance of Mahabhuta assists to handle connected ailments.

Similar to this, normal physiological activities of the body are observed when the Tridosha (Vata, Pitta, and Kapha) are in balance. However, when the Tridosha are out of balance, pathological events occur, and certain Ayurvedic medications act on certain Doshas, hence aiding in the vitiation of particular Doshas.

Because of their Mahabhuta preponderance, the properties of medications (Dravyaguna) change the vitiated state of Doshas, which is how they work. on the biological system.

Ayurveda states that a drug's pharmacokinetic and pharmacodynamic properties are determined by its Rasa, Guna Virya, Vipaka, and Prabhava.

Drugs' inherent qualities were defined by Guna, their taste by Rasa, their metabolites by Vipaka, their potency by Virya, and their resemblance to a certain potency by Prabhava.

All of these qualities of natural medications that are in charge of specific biological processes make them beneficial for treating a wide range of medical conditions.

The idea of Guna and its connections to pharmacology

Guna, which meaning "drug quality or property," is the traditional Various Ayurvedic medication types were detailed in the literature, such as Guru, Laghu, Shita, Ushna, Snigdha, Ruksha, Tikshna, Mridu, Kathina, Sukshma, Vishada, and Pichchhila Guna, among others.

The quality of guru guna enhances Kapha and is mostly associated with earth and water components, which helps emaciated people acquire weight. Laghu Guna-containing medications make the body feel lighter and are easier to get to the place of action, which aids in clearing tiny channels as well. These medications manage the body's vata dosha and circulatory system. Since Sheeta Guna helps to reduce fever and promotes coolness, it is a medication that treats inflammation and increased digestive fire activity in conditions like diabetes.

Ushna Guna-containing medications have a heated potency that helps with colds and coughs. They also promote digestion and Pitta, which helps to control metabolic processes.

Drugs called Singdha Guna help to relieve severe body dryness and help to eradicate it altogether.

These medications support the body's water element and treat skin conditions.

Ruksha Guna causes dryness, and these medications help the body fight off excessive unctuousness.

Teekshna Guna gives the body a sharp edge. Material containing Teekshna Guna relieves boredom and enhances the body's detoxification process by eliminating toxins.

Concept of Rasa and Its Pharmacological Correlations- Rasa implies "drug taste."

Rasa is dependent on the Dravya Bhuta combo. There are several varieties of rasa, including Madhura, Amla, Lavana, Katu, Tikta, and Kashaya. These Rasa provide specific biological functions, which in turn produce desired therapeutic effects.

Strength is encouraged and Pitta and related diseases are lessened when Madhura Rasa calms Pitta and increases Kapha.

Amla Rasa in Dravya encourages Pitta and Kapha, whereas these substances balance the Vata Dosha, acting as an appetite stimulant, carminative, and aid with digestive issues.

Drugs that include Amla Rasa primarily increase Agni by imparting Dipana-pachana effects.

Lavana Rasa, which Dravya possesses, raises Pitta and calms Vata Dosha, which benefits the digestive system and aids in anorexia and digestive problems. It also calms Vata, which aids in Vatika disorders.

These substances also have moistening (Vishyandi) properties.

Katu Rasa-containing Ayurvedic medications increase Vata and reduces Kapha, which regulates bowel and urine motions.

When diseases emerge as a result of Kapha aggravation, Katu Rasa aids.

Drugs with Katu Rasa's igneous nature increase the fire in the digestive tract.

Tikta Rasa chemicals raise Vata Dosha and calm Kapha.

These medications have absorbent properties and aid in unblocking the body's tiny channels.

These substances aid in the regulation of the body's circulatory system in Kaphaja diseases.

Drugs that contain Kashaya Rasa regulate digestive fire, and medications that contain Kashaya Rasa aid with Pittaja diseases. Kashaya Rasa also balances Pitta Dosha and raises Vata Dosha.

These medications have Stambhana properties, which makes them beneficial for conditions like diarrhea and bleeding issues.

Concept of Vipaka and Its Pharmacological Correlations

Vipaka was the term used to describe the last drug metabolite that is created following digestion.

This biological change modifies the drug's activity; hence, if Katu drug converted into Madhura vipaka, its biological action would undoubtedly change as well.

Based on taste, Vipaka might be Madhura, Amla, or Katu; based on properties, it could be Guru or Laghu.

Medication with Madhura vipaka raises Kapha Dosha and speeds up the elimination process.

Amla vipaka aids digestion and functions as a carminative because it raises Pitta.

Compounds with Katu vipaka raise Vata, which aids in controlling the body's circulatory system.

Vipaka modifies the effects of Dosha, Dhatu, and Mala; hence, Vipaka plays a major role in determining whether medications have a wholesome or unwholesome effect on the body.

The Virya Concept and Its Pharmacological Associations –

Virya signifies Shakti, or the strength or potency of medications.

Indicates how strongly a medicine is acting to provide a therapeutic response.

According to Charaka, a medication uses its Virya as an instrument.

Virya has a significant impact on how a drug acts; if Virya is low, the drug is said to not have the best pharmacological effects, and vice versa.

Additionally, it is said that Virya is the essence of the five Bhutas that control the medicinal strength of a medication.

The Prabhava Concept and Its Pharmacological Associations – Prabhava's unique power is dependent on certain nature (Bhautika composition) and is thus in charge of a particular pharmacological effect.

Prabhava refers to the characteristics of particular behaviors, such as vomiting and purging, among others.

It is different from Virya because Prabhava mimics specific activities, whereas Virya refers to overall strength.

It is claimed that medications with comparable Rasa and Guna but distinct pharmacological actions because of their Prabhava.

Relationship between the Fundamentals of Dravyaguna and Drug Action Mode -

The following considerations must be made before implementing the drug action: remembered because they are fundamental principles.

- Loka-purusha-sanya (macrocosm microcosm continuum) concept
- The body and substances share comparable properties, hence substances typically cause increases and decreases in the body.

The body composed of five bhutas is maintained by non-antagonism through the combination of the individual's internal prana strength and exterior prama qualities.

Nutrition, agneya, saumya, vayavya, dravyas, day, night, air, sound, touch, sight, taste, and smell are examples of external prana.

Following Principles Affect the Drug Action

Madhura vipaka and shita virya are typically found in drugs with madhura rasa.

Likewise, ushna virya, katurasa, and amla rasa will all have amla vipaka.

Ushna virya and katu vipaka.

Madhura vipaka and usna virya are characteristics of drugs that contain lavana rasa.

However, tikta and kashaya rasa-

containing medications have shita virya and katu vipaka.

Of course, when rasa, etc. are equivalent in power, and vipaka, virya, and prabhava all suppress rasa. If the rasa, etc., is not equal strength, the stronger one triumphs over the weaker one, which is determined by nature's law, which states that in the event of an incompatible combination, the stronger one prevails.

Due to their innate characteristics, rasas, etc., carry out their own actions even in situations of strength inequality.

CONCLUSION

Dravyaguna refers to Dravya's qualities, and Ayurveda explained particular Dravya qualities such as Rasa, Guna, Prabhava, Virya, and Vipaka.

According to Ayurveda, the natural qualities of Ayurvedic medications that contribute to their therapeutic effects include Rasa, Guna, Virya, Vipaka, and Prabhava.

According to Ayurvedic principles, natural medications work through their Rasa, Guna, Virya, Vipaka, and Prabhava.

This idea explains the pharmacological significance of a drug's flavor, characteristics, potency, active metabolite, and particular activities.

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