



**REVIEW ON PARADI GUNAS**

**Dr. Ujwala M. Divekar<sup>1\*</sup>, Dr. Rajesh Kumar S. Upadhyay<sup>2</sup>**

<sup>1</sup>Asso. Professor, Samhita Siddhant Dept. C.S.M.S.S. Ayurved College, Kanchanwadi, Aurangabad.

<sup>2</sup>Professor and H.O.D. Agad Tantra Avum Vidhi Vaidyak Dept, C.S.M.S.S. Ayurved College, Kanchanwadi, Aurangabad.

**\*Corresponding Author: Dr. Ujwala M. Divekar**

Asso. Professor, Samhita Siddhant Dept. C.S.M.S.S. Ayurved College, Kanchanwadi, Aurangabad.

Article Received on 13/05/2018

Article Revised on 04/06/2018

Article Accepted on 25/06/2018

**ABSTRACT**

In Ayurveda as per utility of gunas in Sharir Rachna, Sharir Kriya and Treatment has suggested forty one gunas Paradi gunas are a group of gunas which begins with para. Nyaya darshan also described the paradi gunas. Paradi gunas are ten in number. All of ten paradi gunas have special characteristics and importance in treatment i.e. Abhyas guna is useful in maintaining hygiene and in treatment. Regularly intake of such articles which are conductive to the maintenance of good health and are capable of preventing attacks of disease.

**KEYWORDS:** Ayurveda, Paradi, Gunas, chikitsa.

**INTRODUCTION**

Paradi gunas are general attributes of drugs used in processing and prescribing of drugs. In charak samhita the synonym of Paradi is siddhiupay chikitsa guna. Paradi gunas are para(superiority), apara(inferiority), yukti(propriety), samkhya(number), sam yog(combination), vibhag(disjunction), pruthaktwa(separation), pariman(measurement), samskara(transformation), abhyas (repetition).<sup>[1]</sup>

**Paratwa and Aparatwa**

Paratwa means pradhan(main) and Apartwa means apradhan.

परत्वं प्रधानत्वमपरत्वम प्रधानत्वम I<sup>[2]</sup>

The terms paratwa and apartwa are taken in vaisheshika sense, then a place which is far off will be regarded as para and nearer one would be apara. Old age would be para in relation to young one. Paratwa and Aparatwa in relation to place, time age, measurement, vipak, virya, and rasa may be illustrated as follows

देशकालवयोमनपाकवीर्यरसादिषु परापरत्वे I<sup>[3]</sup>

The desert is superior than marshy land. The visarga kala is superior than adan kala. The young one is superior to other ages. The normal measurements as described in the sharir sthana are superior to other measurements. The wholesome vipak, virya and rasa are superior to unwholesome ones.<sup>[4]</sup>

**Yukti(Propriety)**

Yukti has been described in paradi gunas and also as special praman Yukti is not described by Nyaya darshan. Yukti implies selection of proper therapy with due regards to nature of doshas vitiated.<sup>[5]</sup>

युक्तिश्च योजना या तु युज्यते I

The intellect which perceives things as outcome of combinations of multiple causative factors valid for the past, present and future is known as yukti. It is useful in the fulfilment of three objects dharma, artha and kama.<sup>[6]</sup>

The rapeutical property depends upon the dose of therapy and time of administration.

**Samkhya(number)**

The attribute which provides accurate knowledge and known by one, two, three etc. words is number or samkhya. It remains in all nine substances.<sup>7</sup> The knowledge regarding number is acquired by seeing and by touching. The samkhya plays a very important role in medical science as well as Ayurveda. The age measurements of the body recognized by different numbers. Therapeutic preparations are also named before some numbers for example Panchasakar churna, Triphala, Trikatu. Panchakarma therapy is famous for its five type activities. Thus the samkhya guna is used frequently in philosophy and in medical science too.<sup>[8]</sup>

**Samyoga**

The feeling of A is combined to B is produces by samyoga In philosophy two types of samyoga are described. 1) Karmaj samyoga 2) Samyogaj samyoga. According to Charak samyoga is of three types. 1) Dvandva karmaj, 2) Sarva karmaj, 3) Eka karmaja. The samyoga is very useful in medicinal and other day to day life. Life itself is samyoga of sharir, indriya, satwa, atma. Diet and medicines are useful for health with there various combinations but some combinations are harmful for health for example he combination of fish and milk is contraindicated as it produces disease relating of blood. Chakrapani describes two types of combinations according to their results. 1) Prakruti Samsamvaya 2) Vikruti visham samvaya<sup>[9]</sup> In the pharmacological formulation the combination attribute (Samyoga) is practically used which substance in which dose and for what duration should be kept together will provide the most usefulness for health.

**Vibhag**

The gunas which destroys the combination is known as division (vibhag). It regards the absence of combination factors and it contrary to samyoga guna. Nyaya darshan describes three types of vibhag. 1) Dvandva karmaj, 2) Sarva karmaj, 3) Eka karmaja. In philosophy types of vibhag are 1) karmaj vibhag, 2) vibhagaj vibhag.<sup>[10]</sup>

**Pruthaktwa**

Pruthaktwa is separate from other than a different object from this. It is very useful in establishing the distinguished entity of different articles While examining the patient as well as the disease, the recognition of particular disease is established through differential diagnosis.<sup>[11]</sup>

**Pariman:-(Measurement)**

It is light, small, heavy or large are the experiences attained due to pariman attribute. It has four types 1) Anu-Light 2) Mahat-Great, 3) Hrasva-Small 4) Dirgha-Large. It is found in all nine substances. In medical science this attribute has a special utility. In Ayurveda Magadh and Kalinga mana were used in various respect of measurement. Healthy persons have a rational measurement of different organs. Too tall and too short persons are described as Nindaniya. The proper pariman of medicine and diet prove good health.

**Samskara:-(Transformation)**

According to Vaisheshik Darshan action is produced by samskara.<sup>[12]</sup> The term Samskara also means to ready, to polish or to refine. In Manusmriti sixteen samskaras are mentioned for the purification and complete development of man. According to Charak samhita Samskara is karan or transformation of quality.<sup>[13]</sup> Types of Samskara-1) Vega:-I is produced by action and remains in Prithvi, Jal, Tej, Vayu and Mana. 2) Bhavna:- In Ayurvedic refererences the term Bhavna is also used in the sense of impregnation.

3) Sthitisthapaktwa:-The attribute which ables a substance to re-establish in its previous position.<sup>[14]</sup>

Samkara is very useful in Ayurvedic medicines. Food as it is primary essentiality and most useful from the first day of life, has been given complete attention by Ayurvedic scholars. Curd by nature aggravates oedema when churned even with fat contents of it remaining in fact, it alleviates oedema.

**Abhyas(Repetition)**

Repetition of the same for many times is abhyas. It has not been included in twenty four gunas. The repeated use of useful diet and medicine is required for its complete advantage. The repeated and regular in take of Shashatik, Sali, Mudga, Rock salt, Amalki, Rain water, Sarpi, Jangal mansa, Honey having homologous qualities result in enhancement of dhatus.<sup>[15]</sup>

Sankhya, Pariman, Pruthaktwa, Samyog, Vibhag, Paratwa, Apartwa are described in Vaisheshik darshan.<sup>[16]</sup>

**MATERIALS AND METHODS**

For the present review of paradi gunas detailed literary study is performed. The detail content of and references are analysed from available texts referred are Charak Samhita, Padarth vidnyan, Vaisheshik darshan, Tarkasangrah.

**METHODS**

Descriptive and conceptual

**CONCLUSION**

After studying the all the aspect we came to conclusion that Paradi gunas plays very important role in the line of treatment

- 1) Yukti plays important role for selection of proper therapy.
- 2) Samyoga plays important role in medical and other day to day life like diet and medicines which are useful for health.
- 3) Samskara is responsible to change the property of drug.
- 4) Samkhya is useful in the numbering of bones, muscles, organs, blood vessels etc.

**ACKNOWLEDGEMENTS**

**Charak samhita:** Dr.R.K.sutrasthana-26 chapter

**Padartha vidnyan:** Prof. Dr. Yogesh Chandra Mishra- chapter 8

**REFERENCES**

1. Dr. R.K. Sharma (Reprint Ed.) Charak Samhita, Maharshi Agnivesha revised by Charak and Drudhabala text with English translation, vol I, Sutrasthan 26 chapter, Atreyabhadrakapiya, verse no.29,30, Bhagwandas Choukhambha Sanskrit series Varanasi, 459.

2. Vd. Yadavaji Trikamji,(Reprint Ed.)Charak Samhita,Maharshi Agnivesha revised by Charak and Drudhabala Sanskrit commentary Ayurved deepika of Chakrapani dutta, Sutrasthan Chapter 26, Atreyabhadrakapiya, verse no 31 to 34, Choukhambha Sanskrit Bhavan,Varanasi., 142.
3. Prof.Dr. Yogesh Chandra Mishra,(2<sup>nd</sup> Ed.) Padarth Vidnyan, English Translation, chapter 8, The Guna, Choukhambha Sanskrit Bhavan, Varanasi, 2005; 272.
4. Dr. R.K. Sharma (Reprint Ed.) Charak Samhita,Maharshi Agnivesha revised by Charak and Drudhabala text with English translation, vol I,Sutrasthan 26 chapter, Atreyabhadrakapiya, verse no.31, Bhagwandas Choukhambha Sanskrit series Varanasi, 460.
5. Dr. R.K. Sharma (Reprint Ed.) Charak Samhita, Maharshi Agnivesha revised by Charak and Drudhabala text with English translation, Sutrasthan 26 chapter, Atreyabhadrakapiya, verse no.31, Bhagwandas Choukhambha Sanskrit series Varanasi, 1: 460
6. Dr. R.K. Sharma (Reprint Ed.) Charak Samhita, Maharshi Agnivesha revised by Charak and Drudhabala text with English translation, Sutrasthan 11 chapter, Tristraishaniya verse no.25, Bhagwandas Choukhambha Sanskrit series Varanasi, 1: 213.
7. Shri. Satkarisharma Vangiya (3<sup>rd</sup> Ed.), Tarkasngrah, Shrimad Annambhatt virachit, Chaoukhamba Sanskrit Sansthan, 210.
8. Prof. Dr. Yogesh Chandra Mishra, (2<sup>nd</sup> Ed.) Padarth Vidnyan, English Translation,chapter 8,The Guna, Choukhambha Sanskrit Bhavan, Varanasi, 2005; 275.
9. Prof. Dr. Yogesh Chandra Mishra, (2<sup>nd</sup> Ed.) Padarth Vidnyan, English Translation,chapter 8,The Guna, Choukhambha Sanskrit Bhavan, Varanasi, 2005; 278.
10. Dr. R.K. Sharma (Reprint Ed.) Charak Samhita, Maharshi Agnivesha revised by Charak and Drudhabala text with English translation, vol I,Sutrasthan 26 chapter, Atreyabhadrakapiya, verse no.33, Bhagwandas Choukhambha Sanskrit series Varanasi, 461.
11. Prof.Dr. Yogesh Chandra Mishra,(2<sup>nd</sup> Ed.) Padarth Vidnyan, English Translation, chapter 8,The Guna, Choukhambha Sanskrit Bhavan, Varanasi, 2005; 281.
12. Shri.Narayan Mishra,(Ed.2<sup>nd</sup>), Maharshi Kanad virachit Vaisheshik Darshanm, 5/1/17, Choukhambha Sanskrit Sansthan.
13. Dr. R.K. Sharma (Reprint Ed.) Charak Samhita, Maharshi Agnivesha revised by Charak and Drudhabala text with English translation, vol I, Sutrasthan 26 chapter, Atreyabhadrakapiya, verse no.34, Bhagwandas Choukhambha Sanskrit series Varanasi, 461.
14. Vd. Sushilkumar Yanpallewar,(1<sup>st</sup> Ed.) Charak Samhita, Maharshi Agnivesha revised by Charak and Drudhabala text with Marathi translation, Vimansthan 1 chapter, Rasviman verse no.22, Shantanu Prakashan, Ahamadnagar, sept., 2006; 211.
15. Prof. Dr. Yogesh Chandra Mishra,(2<sup>nd</sup> Ed.)- Padarth Vidnyan, English Translation, chapter 8, The Guna, Choukhambha Sanskrit Bhavan, Varanasi, 2005; 1: 287.
16. Shri. Narayan Mishra, (2<sup>nd</sup>Ed.), Maharshi Kanad virachit Vaisheshik Darshanam, chapter 1/1/6, Choukhambha Sanskrit Sansthan, Varanasi, 1.