

PARADI GUNA AND ITS UTILITY IN AYURVEDA – A REVIEW

Dr. Archana N.^{1*} and Dr. Sanjaya K. S.²

¹Pg Scholar, ²Professor, Department of Dravyaguna, A.L.N. Rao Memorial Ayurvedic Medical College, Koppa. Karnataka.

*Corresponding Author: Dr. Archana N.

Pg Scholar, Department of Dravyaguna, A.L.N. Rao Memorial Ayurvedic Medical College, Koppa. Karnataka.

Article Received on 06/08/2021

Article Revised on 27/08/2021

Article Accepted on 16/09/2021

ABSTRACT

Ayurveda has given utmost importance to fundamental principles as they are the basics which need to be understood for understanding, analyzing and differentiating the normal and abnormal conditions, may it be doshas, dhatus or qualities and actions of a dravya on body. Ayurveda described guna as that which signifies the quality of a dravya without which no karma is possible. Though many factors attribute for success of a treatment, caraka has given prime importance to paradi gunas, because even after having best of chatushpadas one cannot achieve success in therapeutics without proper implementation of paradi gunas. Proper planning at every stage leads to success of physician.

KEYWORDS: Guna, paradi guna, chikitsa, karma.

INTRODUCTION

In day to day life, the word guna is used to describe characters of a substance or person. The word guna is derived from *guna amantrane* dhatu, means the property or quality by which people are attracted towards that particular substance or person.

Guna is one among shat padarthas, ayurveda has given third place to it. The different characteristic features or property or quality of dravya & its efficacy can be understood with the help of guna. Acharya Caraka defines guna as “ guna resides in samavayi sambandha (inseparable relation) with dravya and it is not responsible for any action”.^[1] Here the samavayi sambandha applies to karana dravya but not karya dravya, like chalatva of vayu, laghutva of akasha. In karya dravyas the guna will be in inseparable relationship with dravya but as dravya changes, the guna also gets changed.

For ex: bala amra – kashaya rasa – guru ruksha guna.

Apakwa amra – amla rasa – snigdha guna.

Pakwa amra – madhura rasa – guru snigdha guna.

The guna is considered to be nishesta or nishkriya i.e., it does not produce any action. Ex: dravya which has madhura rasa, guru snigdha guna will possess vatahara action. Here dravya is the one which produces this action not guna.

Caraka gives totally 41 gunas.^[2] They are

- 1) Artha gunas : 5
- 2) Gurvadi gunas : 20
- 3) Atma gunas : 6
- 4) Paradi gunas : 10

Chakrapani classified gunas mainly into three headings.

1. Vaisheshika gunas (qualities of senses) : 5
2. Samanya gunas (qualities used in treatment)
 - a. Gurvadi gunas / shareerika gunas (physical properties) : 20
 - b. Paradi gunas / chikitsa upayogi gunas (qualities related to treatment) : 10
3. Atma gunas : 5

Both samanya and vaisheshika gunas are related to physical world and are known as adi-boutika gunas, the atma gunas are related to spiritual world. Hence they are known as adhyatmika gunas. Samanya gunas represent the general qualities of panchamahabutas, vaishesika gunas denotes the specific quality of each mahabutha. Gurvadi gunas denotes the common properties of dhauts as well as dravya. Hence they are termed as shareerika gunas. Paradi gunas are very essential during administration of treatment, hence they are named as chikitsa upayogi gunas.

Paradi guna

Paradi gunas are group of 10 gunas mentioned by caraka which are of prime need for achievement of sidhi (success) in chikitsa or treatment. These gunas are named after the first guna among them, i.e., Para. The paradi gunas mentioned by acharya caraka are.^[3]

1. Paratwa – pradhana or superior
2. Aparatwa – apradhanata or inferior
3. Yukti – yojana or planning
4. Sankhya – ganita or numerical
5. Samyoga – combination
6. Vibhaga – disintegration

7. Prutakatva – distinguishing factor
8. Parimana – measurement
9. Samskara – gunantaradaana or changing the original quality
10. Abhyasa – satata kriya or practice

1. Paratwa^[4]

The word para means pradhana or important. It indicates the superiority or priority of a substance over other innumerable substances. When there are many no. of dravyas indicated in one specific disease, picking up a drug on priority basis is known as paratwa. For ex: there are good drugs available for kasa like pushkaramula, brhati, kantakari, etc however bharngi is considered to be best for kasa on basis of paratwa. But acharya Caraka explains that the paratwa has to be considered on basis of desha, kala, vala, mana, paaka, veerya, rasadis.

Desh

Among desha maru or jangala is considered as best as it is alpa roga kara and bala of purusha will be uttama. but it again depends on prakrti of person.

For vata prakrti individual – anupa desha is para

For pitta prakrti individual - jangala desha is para

For kapha prakrti individual – sadharana desha is para

Kaala

Though visarga kala is said to be para for all persons, paratwa changes according to prakrti of a person.

For vata prakrti individual – Sharat rutu is para

For pitta prakrti individual - hemanta rutu is para

For kapha prakrti individual – greeshma rutu is para

Vaya

Among the ages, taruna avastha is considered as para.

Maana

The maana or measurement also depends on prakrti person, severity of disease, etc

The pramanas are mentioned to dhatus of body. Measurement of rasa dhatu is nine anjalis, rakta dhatu is 8 anjalis, etc.

The mana also applies to the matra of ahara/ aushada to be taken by individual. For ex: alpamatra ahara is para in case of mandagni, ajeerna, etc.

Paaka, veerya, rasadi

The rasa, veerya, vipaka also differs in superiority according to prakrti of person.

For vata prakrti individual – madhura, amla, lavana rasa , madhura vipaka, ushna veerya is para

For pitta prakrti individual - madhura, tikta, kashaya rasa, madhura vipaka, sheeta veerya is para

For kapha prakrti individual – katu, tikta, kashaya rasa, katu vipaka, ushna veerya is para

The word aadi in rasadis refers to bala and prakrti.

Among prakrtis, sadarana prakrti is para and among bala, pravara bala is para.

2. Aparatwa^[5]

This is a quality which is exactly opposite of paratwa. Aparatwa denotes inferiority or less importance of a substance.

Unlike para, aparatwa also has to be considered on basis of desha, kala, vaya, mana, paaka, veerya, rasadis.

Desh

Among desha, anupadesha is apara but it again depends on prakrti of person.

For vata prakrti individual – jangala desha is apara

For pitta prakrti individual - jangala desha is apara

For kapha prakrti individual – anupa desha is apara

Kaala

Generally aadana kala is considered as apara as the bala of person will be less in adana kala, it again depends on prakrti of individual.

For vata prakrti individual – greeshma rutu is apara

For pitta prakrti individual - sharat rutu is apara

For kapha prakrti individual – shishira rutu is apara

Vaya

Among ages, vruddhavsta and balyavasta is apara.

Maana

Prama other than normal range is apara. For ex: pramana of rasa dhatu more than nine anjali or less than nine anjali are considered as apara.

In case of ahara, gurumatra ahara in mandagni person is apara.

Paka, veerya rasadi

For vata prakrti individual – katu, tikta, kashaya rasa, katu vipaka, sheeta veerya is apara.

For pitta prakrti individual – katu, amla lavana rasa, katu vipaka, ushna veerya is apara.

For kapha prakrti individual – madhura, amla, lavana rasa , madhura vipaka, sheeta veerya is apara.

Among bala avara bala is apara and among prakrti eka doshaja, dwi doshaja prakrti is apara.

The concept of para-apara is explained in hitatama and ahitatama dravyas.^[6]

Dravya	Hitatama	Ahitatama
Shukadhwanya	Rakta shali	Yava
Shamidhwanya	Mudga	Masha
Dugdha	Go dugdha	Avi dugdha
Matsya	Rohita	Chilichima
Pakshi mamsa	Lava	kanakapota

3. Yukti^[7]

The word yukti is derived from yuj dhatu which means logical reasoning.

Yukti is the proper planning in using a bheshaja (kalpana) in proper formulation according to need of roga and rogi. A drug must be selected in particular condition with proper planning by thorough assessment of dosa, dushya, bala, kala, prakrti etc factors. Acharya

caraka said there is no medicine without medicinal properties in the world. It depends on yukti of Vaidya to use them in treatment principles to attain success. Success depends on proper planning.

Though yukti could have included under samyoga, prinama, sanskara, etc gunas it has been told as a separate Guna as it is extensively used and very significant for successful treatment.

4. Sankhya^[8]

Sankhya means ganita i.e., counting.

It is the quality by which we are able to count doshas, rogas, dravya, etc.

when we want to have an accurate knowledge we need to express it in numbers.

In Ayurveda doshas are 3 in number, dhatus are 7 in number. In formulation of a compound, no of drugs needed, quantity of each drug is to be specific.

In treatment, administration of drugs for so many number of days, time, number of pills to be consumed and so on.

5. Samyoga^[9]

Combination of the two or more substances is known as samyoga.

Samyoga is of 2 types nitya and anitya.

Nitya samyoga - combination of dravya and guna.

Anitya samyoga - combination of two or more dravyas.

Samyoga has been classified into 3 types

1. Ekakarmaja samyoga
2. Dwandwa karmaja samyoga
3. Sarva karmaja samyoga

1. Ekakarmaja samyoga

Also known as ekapaksha sakriya samyoga.

Combination of substances in which only one substance is actively participating to produce the effect.

Ex: combination of haritaki and water given for anulomana. Here only haritaki actively participating in producing action.

A bird sitting on a tree

2. Dwandwa karmaja samyoga

Combination of two sakriya paksha. Both substances of combination is actively participating to produce effect.

Ex: combination of haritaki and guda for vatavyadhi.

Two goats fighting with each other

3. Sarva karmaja samyoga

Combination of more than two sakriya paksha. When all the substances in combination participates actively to produce the effect.

Ex: Triphala in udavarta

Joining of people in a meeting

6. Vibhaga^[10]

Removal of one or more substances from combination is vibhaga. It is always anitya in nature. Unlike samyoga vibhaga is also three types.

1. Eka karmaja vibhaga
2. Dwandwa karmaja vibhaga
3. Sarva karmaja vibhaga

1. Eka karmaja vibhaga

Removal of one substance from combination.

Ex: removal of one drug from combination

Separation of bird from tree

2. Dwandwa karmaja vibhaga

Removal of two substances from the combination

Ex: removal of two drugs from a combination

Separation of two fighters

3. Sarva karmaja vibhaga

Removal of more than two substances from the combination

Ex: separation of people after completing meeting

Vibhaga is explained in three steps

Vibhakti- cutting a drug into small pieces to prepare kashaya

Viyoga - using brhati alone in place of brhati dwaya

Bhagasho graha - obtaining satwa from guduchi.

7. Prithakatva^[11]

It is the quality by which one substance is differentiated from other.

Ex: guduchi is different from patha.

Prithakatva is of 3 types

1. Asamyoga lakshana - difference between substances which are not related to each other.

Ex: a pot is different from a flower.

2. Vailakshanya rupa - difference between two classes of same species

Ex: cow is different from donkey

3. Aneka rupa - difference between substances belonging to same category

Ex: difference between seven types of haritaki.

8. Parimana^[12]

Parimana is the quantity by which dravyas are measured.

It is of 2 types.

1. Dairghya mana : measurement of length
2. Gurutwa mana : measurement of weight

Dairghya mana: this measurement is based on anguli, hasta, artni, etc it is nitya for nitya dravyas like paramanu and anitya for anitya dravyas like ghata, etc.

It is again of 3 types

- a. Sankhya janya- counting numbers

Ex: 1 stick, 2 sticks, etc

- b. Parimana janya – based on quantity

Ex: one pot quantity

- c. Parchaya janya – based on weight

Ex: cotton, etc

Gurutwa mana : it is measured by prastha, adhaka, etc scales with help of balances.

There are 3 types of measurements.

- Poutava – measurement of weight
- Drivaya – measurement by volume
- Payya – measurement of length

9. Samskara^[13]

Samskara is the quality by which changes are brought to the natural qualities for potentiating the effect of dravya. Some of the samskaras are – bhavana, mardana, prakshalana, agni samyoga, manthana, etc.

Bhavana (titration).

Prakshalana – Shali on washing and cooking becomes laghu in nature.

Deshha – drugs collected from different regions possess varied qualities.

Madanaphala collected from jangala desha yields better result from that of anupa desha.

Kala – some drugs changes their guna on storing for particular period of time.

Madhu which is freshly collected increases kapha where as purana madhu is kapha hara.

Navaguggulu is brmhana where as purana guggulu is medohara.

Bhajana – Triphala churna is pasted and applied over loha patra kept overnight and consumed in morning acts as rasayana.

Madayantika churna made paste and kept in iron vessel overnight and then applied over head imparts good color for hairs

10. Abhyasa^[14]

Regular practice is known as abhyasa. Regular usage of anything over a period of time is known as abhyasa. It is otherwise known as sheelana and satata kriya.

Sheelana means being habituated. By repeated usage of any bhava, person will get accustomed to it. Satata kriya i.e., by repeated continuous administration of a particular bhava is called abhyasa. Abhyasa is a act which provides special benefits to shareera and manas by continuous practice for a longer time. Ex: the food consumed everyday becomes accustomed to body. Repeated recitation of shloka remains in smriti as it becomes a part of manas and vani.

Importance of paradi gunas

Acharya caraka clearly explained that the siddhi (success) of treatment depends on how a physician uses these paradi gunas in therapeutics. without proper knowledge and implementation of these gunas, physician cannot perform chikitsa in desired manner.^[15]

It has been told that everything in the universe is medicinal.^[16] Therefore we have thousands of drug combinations for each disease. But the selection of best drug for that disease is through paratwa.

Paratwa or superiority can be implemented in every step of chikitsa. The knowledge of paratwa gives

identification of pradhana lakshana or primary symptoms of a disease which needs to be assessed for its nidana and samprapti and then proper treatment can be planned.

In jwara- swedavarodha and santapa are the pradhana lakshana. If physician concentrates on samprapti vighatana, if these symptoms are relieved patient will be relieved of jwara.

There are 10 fold steps told for pareeksha of rogi and by proper assessment of the prakrti of the rogi along with knowledge of desha, kala, bala of the patient, dosha dushya involved, sadyasadyata of vyadhi, only one can select proper medication to get success in treatment.

Ex: for a jwara rogi, guduchi is para (as aushada), Laghu bhojana or langhana is para(as pathya). Likewise selection of best suited medicine for the condition gives success in therapeutics.

In ayurveda, there are many therapeutic procedures which can be applicable in certain condition, selecting the best for the particular disease depend on knowledge of paratva.

Apara: knowledge of apara is needed to know the inferiority of a dravys. It gives idea about substances which are harmful for the health. In diagnosis of a disease it represents the associated complaints which are not of much importance. Ex: in jwara there will be aruchi, klama, etc symptoms which doesn't need any specific treatment, if ama and santapa are treated these symptoms will get relieved by its own.

While treating any disease it is very important to know the causative factors and triggering factors so as to avoid them. That can be done by knowledge of aparatva.

Ex: for a jwara rogi, atibhojana, diva swapna is apara. Jambu has to avoided in vata vikaras.

Yukti: Planning or yukti in each step of practice will leads to success of the physician.

In diagnosis, bhaishajya kalpana, treatment and in every part of health, proper planning is essential to get success in treatment.

Proper analysis and assessment of dosha, dushya, bala-abala of roga and rogi there by choosing the best medicine and avoiding unwholesome factors depends on yukti of the physician.

Sankhya gives idea about numbers

In physiology- tridosha, saptadhatu, tri mala

About types of a disease like ashta jwara, pancha gulma, etc.

To know number of doshas involved in manifestation of disease as in eka doshaja jwara (vataja, pittaja jwara), dwandwa doshaja jwara (vatapittaja jwara) sannipatija (al doshas involved).

To know lakshanas manifested as in tri rupa rajayakshma, saptarupa or ekadasha rupa. It signifies the severity of the disease.

In the treatment aspect, it is very important to know number and frequency of medicine to be taken. For example: yoga basti indicates total 8 bastis are to be given.^[17]

There are some special instance where number of drug is taken into consideration. Ex: vardhamana pippali rasayana where in 10 pippali is given on first day to 10th day in an increasing dosage and reduced daily to reach 10 on 19th day.^[18]

Samyoga

Samyoga gives an idea about what are the possible combinations with one drug or other drugs. Combination of drugs can enhance the quality of the dravya or the combination can result in entirely different effects which are not present in original dravyas that is why samyoga is very important.

Pippali with madhu acts as medho hara, kapha hara, vrshya and medhya whereas with guda cures jeerna jwara and agnimandya.^[19]

Haritaki with madhu is kaphahara, with sharkara acts as pittahara and with ghrta acts as vatahara.^[20]

Vibhaga

Vibhaga is the drugs which are to be avoided in specific combination of dravyas.

In triphala churna, we can reduce the amount of vibhitaki in order to reduce kashaya rasa.

In narasimha rasayana, the proportion of bhallataka can be either reduced or it can be entirely substituted with godami for pitta prakrti persons to reduce teekshnata.

Vibhaga gives us an idea about wrong combinations of ahara or aushadha. Ex: One should not take fish along with milk, as it causes obstruction to channels, produces diseases with gross symptoms and produces ama visha.^[21]

After eating raddish, garlic, sigru, tulasi, etc one should not take milk because of risk of leprosy.^[22]

Prutakatwa

Prutakatwa gives knowledge of differential diagnosis and treatment for giving distinguishing idea of planning.

Selection of one among a group can be done by understanding the differences between them. Ex: to select one of seven types of haritaki, we should know the guna karma of them.

There are four types of virechana mentioned by sharangadhara- anulomana, rechana, bhedana, sramsana. When a patient is in need of virechana, by knowing difference between how these types acts, one can suggest which of them suits best in that particular condition.

Parimana: the qualitative and quantitative measurements of vitiation and medicine is possible.

The accurate outcome of any treatment can be achieved if dosage of medicine given is proper. If medicine is given in lesser quantity leads to therapeutic failure on the other hand if given in higher quantity leads to untoward effects.

The parimana depends on.

- degree of vitiation of doshas
- nature of drugs - teekshna dravyas are given in lesser doses

Ex: dosage of arka : 500-750mg, chirtaka is 0.5-1g.

- therapeutic action needed. Vacha is given 0.5-1 g for medhya action and 3 g for vamaka action.

For basti, the quantity of lavana, madhu, kashaya, kalka dravya, sneha dravya everything must be in proper quantity. Then only it will give desired result.

Some formulations are named based on its dosage used in therapeutics. Ex: shad bindu taila, kamsa haritaki rasayana.

Samskara: helps in adding the needed requisits to medicine by proper processing and also helpful to remove unwanted qualities from dravya. Any drug cannot be taken in its raw form, hence many samskaras emerged to helpout extracting active principles from the dravya. Same drug can be used in different diseases by doing different samskaras.

To add or enhance the qualities of dravya – guduchi satva is claimed to be more potent than guduchi churna or kashaya.

To remove the undesired qualities from dravya. Ex: some drugs like ativisha, bhallataka, ahiphena etc if used without processing leads to severe side effects. Hence shodana must be done before using them in therapeutics. Some formulations are named after the samskaras done to it. Ex: shatadouta ghrta, putapakva jwarantaka rasa.

Abhyasa: is the prime principle to achieve treatment. The drug must be taken for certain period of time to get desired effects.

Samyata in shareera dosha dhatus can be achieved by abhyasa of regimens like dinacharya, rurucharya, sadvrutta, etc. abhyasa of bhavas which are similar to shareera dhatus leads to its vruddhi whereas abhyasa of bhavas which are opposite to shareera dhatus leads to its kshaya.^[23]

By repeated exposure to anything for a period of time, person gets accustomed to it. Ex: it is said curd must not be taken at night time, it causes abhisyanda. But if a person is habituated to take curd during night since childhood, then he will not get affected. This is the concept of oka satmya in ayurveda. This concept is also applied while stopping something which is habituated, it must not be stopped immediately because it leads to vitiation of doshas. Ex: if madatyaya person stops intake of alcohol at once, he will develop symptoms like tremors, etc. hence it must be stopped gradually without vitiating the doshas.

CONCLUSION

In ayurveda, every fundamental principle has its own importance in understanding the science and in practical utility. Gunas are the means by which quality of a substance can be understood. Paradi gunas are very important for achieving success in therapeutics. Paradi

gunas are the gunas which a physician need to be expertise. These properties are very much essential in pharmaceutics, therapeutics and in the field of research.

REFERENCES

1. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 1/51, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 13.
2. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 1/49, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 12.
3. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/29-30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
4. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
5. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
6. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 25/38, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 131.
7. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001, page 141
8. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
9. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
10. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001, page 141
11. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
12. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001, page 141
13. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
14. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001, page 141
15. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
16. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 141.
17. B H Paradkar, Editor, Astanga Hridaya of Vaghbhata, Sutra Sthana, 19/64, Reprint, Varanasi, Krishnadas Academy, 2000; page 282.
18. Acharya YT, Charak Samhita of Agnivesha, Rasayana adhyaya-pada 3, verse 36-40, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 385.
19. Chunekar K C, Editor, Bhavaprakasha Nighantu of Bahvamishra, Haritakyadi Varga, Ver. 57-58, Reprint, Varanasi, Chowkhamba Bharati Academy, 2013; page 15.
20. Chunekar K C, Editor, Bhavaprakasha Nighantu of Bahvamishra, Haritakyadi Varga, Ver. 34, Reprint, Varanasi, Chowkhamba Bharati Academy, 2013; page 6.
21. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/84, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 150.
22. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/84, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 150.
23. Acharya YT, Charak Samhita of Agnivesha, Sutra Sthana, 26/30, Reprint 2014, Varanasi, Chowkhamba Orientalia, 2001; page 79.