ABSTRACT

Ayurveda is such a knowledge that indicate the appropriate and inappropriate, happy or sorrowful conditions of living beings, what is auspicious or inauspicious for longevity as well as good measures of life itself. On the concept of cause of the universe Acarya Caraka describes six Karanas i.e. Samanya Visesa, Guna, Dravya, Karma and Samavaya which is also described by different Darsanas and termed as Padartha i.e. Dravya, Guna, Karma, Samanya, Visesa and Samavaya. Among these, Guna is one by which any person accepts a drug or any matter. Each and every Dravya present in this universe have some specific properties by which their recognition by nomenclature and function with characteristics are determined. In clinical practice or in medical field the Guna which are to be with Bhisak they are mainly Paradi Guna which can also be called as Miscellaneous Gunas. As rightly quoted by Acharya Charaka, for getting success in the treatment purpose Paradi Guna are the best one. The Sutra quotes "Sidhyupaya Chikitsayam" means mainly with the help of Paradi Guna Chikitsa will be done i.e. Dhatusamya.

KEYWORDS: karana dravya, guna, dhatusamya, drug.

INTRODUCTION

Āyurveda as well as Philosophers accepted the Guṇa as the basic entity of the Srstī. Description of object or substance requires some characters, some idea, some identity etc., without which the substance has no existence, which can be termed as Guṇa. So Guṇa distinguishes the characteristics of any substance and gives the existence also. The Mahā
Guṇa i.e Sattva, Rāja and Tāma are the prime energy, from where the universe evolves, along with this human being. Dravya and Guṇa both have a Samavāyī relationship in which Guṇa reside in Dravya and have secondary place to it. Guṇa are devoid of action and are non inheriting causes for the Kārya of Dravya.

**ETYMOLOGY**
The word Guṇa is derived from the root Guṇa which means to invite. It means the feature of Dravya by which one gets attracted or invited towards it, is the etymology of word Guṇa.

Vācaspatyam describes, the Guṇa is used in the meaning of invitation. In other words the Dravya is attracting to others for its property. Guṇa śabda as the reference to the context has been used in several Darśan as well as the Loukika Vyabastha in many of the aspects which are described as follows.

While describing the Guṇa the Śabdastomo Mahānīdhi describes it as Guṇa always remain or get shelter in the Dravya but it could not be separated from Dravya, It has not a lonely self production capacity but whatever action is seen in Adhikaraṇa at the place that the effect is the Dravya due to its property.

**AIMS AND OBJECTIVES**
1. To study the concept of Paradi Guna in Ayurvedic and allied literature along with fundamental aspect.
2. To explore the utility of Paradi Guna in Ayurveda Medical Sciences.

**Paradi Guna and Its Utility In Medical Science**
Ayurveda and Nyaya Darsana describe these Gunas. They are ten in number belonging to the category beginning with Para etc. and all these are useful for getting success in the treatment. The following attributes are included in Paradi group of qualities:-
1. *Para* (Primary / Superiority)
2. *Apara* (Secondary / Inferiority)
3. *Yukti* (Technique / Scientific method)
4. *Samkhya* (Calculation / Number)
5. *Samyoga* (Combination or Conjunction)
6. *Vibhaga* (Disjunction / Division)
7. *Prthaktva* (Differentiation / Separation)
8. Parimana (Amount / Measurement)  
9. Samskara (Processing / Transformation)  
10. Abhyasa (Repetition)  

1) & 2. PARATVA AND APARATVA (Superiority & inferiority)  
Paratva means superiority or predominance and Aparatva means inferiority. It is comparative to another factor. This Paratva and Aparatva are affected by the following factors i.e Desa, Kala, Vaya, Mana, Paka, Veerya and Rasa etc. Commentator Chakrapanidutta has described it as; That which is chief or superior that is called Paratva That which is inferior is called as Aparatva For example, The desert is superior to marshy land. The Visarga Kala is superior to Adana Kala. Young age is superior to old age. Magadha Mana is superior to Kalinga Mana.  

The wholesome Vipaka, Veerya and Rasa are superior to unwholesome ones. Desha- one has to consider Desha or Sthana for the purpose of action or application as that place which is superior or Para for the action. eg. for the maintenance of health Maru Desha is Pradhana; whereas Anupa Desha is Apradhana (Apara).  

Utility In Chikitsa: In the maintenance of health by the procedures of Dinacharya and Rtucharya, as well as when deciding for a Chikitsopakrama or preparing a formulation, the physician or pharmacist has to decide between the Para and Apara. When Shodhana is advised for a patient, eg. Vamana, its Para Kala is selected, i.e. Vasanta for Vamana. Again on the assessment of his Prakriti, Dosha, Dushya and Desha, the Para drugs are selected. The procedure is also done in the Pratah Kala which is the Para Kala for the procedure. Similarly, for the Shamana Chikitsa also though many drugs are available which act on that particular affected Srotas or Dosha, after detail assessment of the patient a few drugs are selected among them on the basis of their Paratva.  

3. YUKTI  
Charak has described Yukti as the source of knowledge too. Defining Yukti, Charak says that the intellect which perceives things as an outcome of combination of multiple causative factors, valid for the past, present and future is known as Yukti. This is useful in the fulfillment of three objects of human life that is Dharma, Artha, and Kama. As a matter of fact, though Yukti has neither been accepted as source of knowledge nor as an attribute of Dravya by other philosophers,
Utility in Chikitsa

Clinical research methods
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 as well as more than one drug can be used in one patient. The Matra and Kala of administration also depend upon the Yukti.

Drug research
The Samskara done on the drug is also 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.

4. SAMKHYA
The attribute which provides accurate knowledge and known by one, two, three, etc. words is number or Samkhya. It is used for numbering and counting. The Samkhya or number attribute plays an important role in medical science as well as in Ayurveda. Some of the therapeutic preparations are also named before some numbers, for example Trikatu churna, Triphala Churna, Dasanga Lepa, Kantaka panchamula, etc. Not only this but also the age of an individual is counted in days, months, and years and specified by different numbers. For example: 70 years old man, three months old child etc. Thus the Samkhya Guna is used frequently in philosophy and in medical science too.

Utility In Chikitsa
As it has already been told in the beginning of the Paradi Gunas that this properties are much more useful in the pharmaceutical and clinical field, this Samkhya property is applied when understanding the different diseases or calculating the different Dosha Matra and their Anshamsha Kalpana in the Samprapti of Vyadhis and in pharmaceutics, the number of ingredients are being decided in any formulation on the basis of this property. The names for several yogas are given on the base of this property itself. eg. Shadangapaniya, Trikatu, etc.
5. SAMYOGA
It is again such a property which has been used and applied by the pharmacists in formulating the different Yogas and he decides on the basis of this property, which substance is combined or mixed with other substances. Acharya Charaka has defined it is Where two or more than two substances are added or mixed together to form a Yoga it is called a Samyoga.

Types of Samyoga
Ekakarmaja: It is a one sided action though the Samyoga is happening in two substances. According to Nyaya, here one component taking part in the Samyoga is inactive whereas the action is performed by the other component only.

Dwikarmaja: It is when two components in a Samyoga are active.

Sarvakarmaja Samyoga: Where more than two components are actively participating in. Acharya Charaka in Vimanasthana has also indirectly described two types of Samyoga Samyoga, i.e. Prakritisama Samavaya and Vikritivishama Samavaya. In Prakriti Sama Samavaya the final result obtained after the Samyoga of two or more than two substances can be easily understood on the basis of the knowledge of the individual substances involved in the combination. In this type of Samyoga there is increase in properties of the components in the final product. Eg. When a Vyadhi occurs by the combination of two or three Doshas, the Lakshana seen in that Vyadhi is in accordance to the characteristics of the Doshas involved.

Vikritivishama Samavaya
Wherein the final result or product cannot be anticipated on the basis of the characteristics of the individual components involved. New properties are originated in these types of Samyoga which are not present in the involved components. Eg. In Vata Kaphaja Jwara Atisweda Pravritti is seen. Neither Vata nor Kapha individually is responsible for this Lakshana of Atisweda, which is seen in this Dvandvaja Vyadhi.

6. VIBHAGA (Division or Disjunction)
The division of an already existing Samyoga is known as Vibhaga. In the Vaisheshika Darshana it is described as While Acharya Charaka described it as; In another word we may say that the attribute which destroys the combination is known as Vibhaga. It regards the absence of combining factors and it is very contrary to Samyoga Guna. It can be destroyed by
combination. Like conjugation or combination Vibhaga is also produced by action of either of two things, or many things.

Nyaya Darsana describes three types of Vibhaga

1. Dvanda Karmaja - Disjunction of two things where both concerns are active for it.

2. Eka Karmaja - Where only one part is responsible for disjunction. For example the crow sitting on branches flies away.

3. Sarva Karmaja Vibhaga - Where multiple individuals are responsible for disjunction, for example all the participants of a meeting disbursed when it is ended. In Ayurveda the disjunction attribute is somehow used as to recognise the separate entity of a particular substance. For example, the medicine should be used in divided doses and in 18gm of Trikatu Churna, each drug consists of 6gm as its part. The measurements or weight of each separate substance in a formulation is decided by Vibhaga attribute.

Utility of Samyoga and Vibhaga in Chikitsa

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 of the Nidana, i.e. Ahara etc. with the body after it undergoes Vibhaga with the external environment; after the Chaya of Doshas their Vibhaga from their Sthana and then their Samyoga with the Dushya to cause the Vyadhi. The Aushadha also have to undergo Samyoga with the body and the Dosha and Dushya to mitigate the Vyadhi. During this process Vibhaga also occurs parallel to the Samyoga. Eg. in the Samshodhana, the Vibhaga of the Doshas from the Shareera occurs after the Aushadha comes in Samyoga with the Shareera. The 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.

7. PRTHAKTVA (Differentiation/Separation)

The differentiation between two or more things which kept together is known as Prithakatva. Here separation means definite apprehension or grasp, having regards to certain limits. Acharya Charaka has defined this quality as; Acharya Charaka describes three types of Prithakta i.e. Asamyoga, Vailaksanya, and Anekata.

1) Asamyoga (Non combination) - Where two separate substances remain mountains. Two conditions can never occur together, like Bhasmakagni and Agnimandya when one is present
the other can never be present. It can be said to be the asamyogata between the two
conditions.

2) **Vailaksanya (Having distinctness or distinguishing marks)**- Even the conjugation may
be possible but they are separate having distinguishing marks or characteristics. For example
cows and buffaloes are separate animals. It can be used in differential diagnosis. It states that
one disease is different from the other due to a specific lakshana. e.g the disease prameha can
be differentiated from raktapitta though their purvarupa is similar but they are differentiated
by their pratyatma lakshana.

3) **Anekata (More than one or plurality)** - This type of separation is based on the specialty
and particularly of a substance, even belonging to some species. For example among all the
cows being of the some species, each cow is separate to other. It can help in the differential
diagnosis between the different types of same disease. e.g in kustha, its 18 types can be
differentiated from each other by its specific symptoms The difference in various types of
same disease on the basis of amsamsa kalpana also can be done on the basis of Anekata.

The attribute of separation is very useful in establishing the distinguishe identity of different
articles. While examining the patient as well as the disease, the recognition of particular
disease is established through differential diagnosis. One medicine is also differentiated from
other by this separation attribute, thus it is very useful attribute for medical field.

**UTILITY IN CHIKITSA**

This property is being used and applied in the differential diagnosis of diseases as well it is
also used in the pharmaceutics where any particular content is being separated from the
particular formulation. Hence it could be said that this property is being applied for specific
diagnosis, Doshika differences in the same diseases as well in the pharmaceutics to avoid the
undesired effect, the substances which give that undesired effect is deleted. For the drug
identification also the Prthakatva quality is used, wherein on the basis of characteristics one
plant is differentiated from the other. During the preparation of a formulation eg. Sneha Paka,
its Siddhi Lakshanas, the three Paka Lakashanas are also differentiated from each other due
to their specific characteristics. In Shodhana Chikitsa, also the Hina, Mithya and Atiyoga of
the Karma are differentiated on the basis of the Lakshanas seen.

8. **PARIMANA(Measurement** It is large or small, heavy or light, are experiences attained
due to parimana attribute. It has four types-

1. Anu - Light or minute
2. Mahat - Great, heavy, big
3. Dirgha - Large, long
4. Hrasva - Small, short, little

In medical science this attribute has got a special utility. In Ayurvedic literature, Magadha and Kalinga Mana were used in various aspects of measurement. In Magadha Mana Trasarenu (atom of dust which is seen moving in sun beam entering in the room through a small whole) has been established as an unit for the measurement of weight and its multiplications as Rajika (black mustard), Sarsapa (mustard), Ratti (=125mg), Masa (8rattis=1gm), etc are described. For the measurement of length, Angula, Hasta etc. and for liquid measures Anjali, Kudava etc. were used.

Thus Parimana attribute is frequently used in medical science. Healthy person have a rational measurement of different organs and ingredients of body constituents. Too tall and too short persons are described as undesirable constitutions. The proper measurement of medicines and diet prove good health. Thus Parimana in Paradi Guna plays an important role in Ayurvedic medical science.

Utility In Chikitsa

Whatever is being examined in the context of Swasthya and Atura everything is given values otherwise the examination has no value. In that manner the whole of the practical aspect of life and in all related fields of life and its functions, physiology, pathology, clinical field, research methodology etc. this property is supposed to be considered. This property is supposed to be possessed and understood by the physician and the pharmacist for its application.

9. SAMSKARA

The processing which is being done to create the desired, needed, specific properties though Samkara is itself a property but following the rule; This Samskara Guna is used and applied it creates or produces desired properties in the same or other substances

Utility In Chikitsa

Samskara as a quality is of manifold importance to a Chikitsaka as well as a pharmacist. The Shareera also undergoes Samskara by the various factors it is exposed to through Ahara as well as Vihara. Hence Ahara having good qualities as well the wholesome environmental
conditions the person is exposed to, will impart the same qualities to the *Dhatu* formed in the body. Thus the *Dhatu* being of the best quality will have better *Vyadhikshamatvā*. Similarly the environment also has an impact (*Samskara*) on the Manas of the person. Hence this quality of *Samkara* is of relevance both physically as well as psychologically. During treatment the medicine at times needs to be potentiated or its harmful effects decreased or its certain qualities changed, for making it more suitable in a disease condition, therefore it is subjected to *Samskara*. eg. giving *Bhavana* of *Amalaki Swarasa* to the *churna* of *Amalaki* will potentiate its action, or the *Shodhana* of the *Visha Dravyas* to decrease its toxicity, or making *Shali Dhanya Laghu* by exposing it to *Agni* by *Bharjana* etc. procedures, or preparation of *Krita Yusha* which has more *pachaka* quality as compared to the *Akrita Yusha*, etc.

**10. ABHYASA (Repetition)**

Acharya Charaka has described; The repeated administration of anything like same diet, same Ausadha, etc. Is known as Abhyasa. Acharya has included Abhyasa in Paradi Gunas, but it has not been included in 24 Vaisesika Gunas. It is an important and useful attribute in hygiene as well as in the treatment.

**Utility In Chikitsā**

The *Chikitsaka* and pharmacist after *Abhyasa* with the process and patients and the formulations respectively gain experiences to bring perfectness and expertness. In each and every field this *Abhyasa* is necessary and considered as the quality of the substance. It is the only property which when applied is asked, “How much experience do you have?” Again for complete relief the *Abhyasa* of *Pathya and Aushadha* is necessary, or remission of the *Vyadhi* is seen. Even in research the repeated examination is necessary before finalizing the hypotheses; therefore here too Abhyasa is an important cause to ascertain the results.

**DISCUSSION**

In clinical practice or in medical field the *Guna* which are to be with *Bhisak* they are mainly *Paradi Gunas* which can also be called as Miscellaneous *Gunas*. As rightly quoted by Acharya Charaka, for getting success in the treatment purpose *Paradi Guna* are the best one. The Sutra quotes "*Sidhyupaya Chikitsayam*" means mainly with the help of *Paradi Guna Chikitsa* could be done successfully i.e. Dhatusamya. The *Parādi Gun* as lie in the Physician, pharmacist and the research scholar as they are relative qualities and depend upon their usage. They can act only when they are put into application, when they take the form of
Karma, like Abhyāsa, Samyoga, etc. or Parikṣa like Yuktī, Para, Apara, etc. on which basis the other Gurvādi Gun as are adjudged. Expected success in pharmacological or pharmaceutical action can be achieved only by the proper application of the Parādi Guna.

CONCLUSION

This is concluding line of Paradi Guna Varnana here Charaka has clearly said that if one does not understand these Paradi Guna 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 Guna with Sharira is reason for Vṛiddhi of similar Guna in Sharira. This Samyak Yoga cannot happen without help of Paradi Guna. Further more it is very clear that Paradi Guna are Bhatisiddha Guna which depend on Apeksha Buddhi and do not have Satta as that of Bhautika or Gurvadi Guna.

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