

PARADI GUNA - ITS UTILITY IN VARIOUS ASPECTS OF CLINICAL PRACTICE AND RESEARCH

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ABSTRACT

Background: Ayurveda is an ancient system of medicine. It is the science of life which emphasizes on maintaining the health of healthy and curing the disease of diseased. The foundations of Ayurveda are its fundamental principles which are applicable at any time and in any condition. *Shatpadhartha* is one among the *siddhantas* which holds basis for *Dhatusamyata* (equilibrium in bodily humours). *Guna* (attributes) is one amongst *Shatpadhartha* explained in classical treatise. Out of various principles of Ayurveda, *Guna* is most important and basic theory which is useful in clinical practice as well as in research. **Aims and objectives:** To study concept of *Guna* w.s.r. to *Paradi guna* and its significance in clinical practice and research methodology. **Material and methods:** *Samhita*, Commentaries of

Samhita, journals and research articles from concerned subject i.e. *Paradi Guna* were studied and analyzed in perspective of its clinical and research purpose. **Conclusion:** It is very essential for a physician or a researcher of Ayurveda to have a proper understanding of *Paradi guna* to perform his clinical duties i.e. *chikitsa* and *anusandhana* in desired manner and thus to get fruitful outcome.

KEYWORDS: Ayurveda, *Shatpadhartha*, *Guna*, *Paradi Guna*, Research.

INTRODUCTION

Ayurveda has a Philosophical background. Philosophy and medicine are not separate. Every aspect of disease, its causative factors, sign and symptoms and therapeutic effects has been explained in the basis of *gunas*. *Guna* is the basic entity of the *Sristhi*. It is one among the

shadpadhartha. *Guna* is that identity, character or idea which is required for description of object or substance and without which the substance has no existence. *Guna* distinguishes the characteristics of any substance and gives it the existence. *Guna* means qualities of substances and are embedded in the *Dravya* (substances) in terms of *Samavayi* (inseparable) relationship.^[1] Ayurveda is a clinical science, and the concept described in it has their respective practical utility. Every concept of Ayurveda is molded in such a way that it also becomes useful in clinical parlance. The principle also remains true for the concept of *Guna* as well. The different characteristic features of a *dravya* and the efficacy of *aahara* and *aushada* can be understood with the help of *guna* only. Also in the *Triskandha* Ayurveda, *Hetus* are narrated in the terms of *Guna*. The *Laksanas* are the reflections in the status of *Gunas* of bodily elements *Chikitsa* too, is in the form of administration of *Viparita Gunas*. The practical utility of these *Gunas* is stressed by *Acharya Sushruta*. Commentator *Hemadri* has given the definition of *Guna* in precised form. The definition suggests that *Guna* is the potential energy of the *Dravya* which enable *Dravya* to perform action (i.e. *Karma*).^[2]

Etymology of *Guna*

The word *Guna* is derived from the root “*Guna Aamanthrane dhatu*” and “*Ach pratyaya*” which means to invite. Etymology of this word is given as the features of *Dravya* by which one gets attracted or invited towards. The word *Guna* has a number of meanings as per *nighantu*, such as quality, property, secondary strands of the rope, thread, bow string, deliberation, merit sense organ etc.

Classification of *Guna*

The number of *Gunas* also differs from *Darshanakaras* to *Samhitakaras*. The number of *Gunas* enumerated by *Nyaya* and *Vaisheshikas* schools has narrated twenty four *Gunas*. *Acharya Charaka* has enumerated 41 *Gunas*.^[3] *Acharya Vagbhaṭa* mentioned *Sattva*, *Rajasa* & *Tamas* as *Mahaguna*.^[4] The *Maha Gunas* are the prime energy, from where the universe evolves, along with this human being. Though the number of *Gunas* varies the term *Guna* always denotes a specific potentiality of the *Dravya* and because of this specific potentiality the *Dravya* becomes capable of performing a biological event.

Cakradatta, commentator of *Charaka samhita*, has sub divided the 41 *Gunas* into three groups.^[5]

1. *Atma Gunas*
2. *Vaisheshika Gunas*

3. *Samanya Gunas*: which are further divided into two groups.

A. *Gurvadi Gunas*

B. *Paradi Gunas*

1. *Adhyatmika Gunas*

➤ *Buddhi* - Intellect

➤ *Ichha* - Desire

➤ *Dvesha* - Aversion (Jealousy)

➤ *Sukha* - Pleasure

➤ *Dukkha* - Pain

➤ *Prayatna* - Effort

Since the *gunas* like *Ahankar*, *Cetana*, *Medha*, *Dhṛiti*, *Smṛti*, *Mati*, *Pratipatti* etc are attributes of *buddhi*, these are included in *buddhi* itself.

2. *Vaishesika Gunas (Vaiśeṣika: Viśiṣṭa)*.

➤ *Sabda* (Sound) - *Akash*

➤ *Sparsa* (Touch) - *Vayu*

➤ *Rupa* (Shape/Colour) - *Teja*

➤ *Rasa* (Savour/Taste) - *Jala*

➤ *Gandha* (Odour) - *Prithvi*

Sabda, *Sparsa*, *Rupa*, *Rasa* and *Gandha* are the special *Gunas* of the 5 *mahabhutas* respectively. Therefore these are called as *Vishesa gunas* or *Vaishesika gunas* (special *gunas*). *Vaishesika gunas* are specifically helpful in identification and knowledge of *dravyas*.

3. *Samanya Gunas*

The *Gurvadi* and *Paradi gunas* are normally present in the *Mahabhutas* hence these are *Samanya gunas*. These *gunas* are associated with the material world and hence also called *Adhibhautika Gunas*.

Gurvadi Gunas

<i>Guru</i> (heaviness)	<i>Laghu</i> (lightness)
<i>Manda</i> (dullness)	<i>Tikṣṇa</i> (sharpness)
<i>Hima</i> (cold)	<i>Ushna</i> (hot)
<i>Snigdha</i> (unctuous)	<i>Ruksha</i> (dryness)
<i>Slaksna</i> (smoothness)	<i>Khara</i> (roughness)

<i>Sandra</i> (solidity)	<i>Drava</i> (fluidity)
<i>Mridu</i> (softness)	<i>Kathina</i> (hardness)
<i>Sthira</i> (immobility)	<i>Sara</i> (mobility)
<i>Suksma</i> (minuteness)	<i>Sthula</i> (bulkiness)
<i>Vishada</i> (clearness)	<i>Picchila</i> (sliminess)

Paradi Gunas

<i>Para</i> (Primary / Superiority)	<i>Apara</i> (Secondary / Inferiority)
<i>Yukti</i> (Technique / Scientific method)	<i>Samkhya</i> (Calculation / Number)
<i>Samyoga</i> (Combination or Conjunction)	<i>Vibhaga</i> (Disjunction / Division)
<i>Prithakatva</i> (Differentiation / Separation)	<i>Parimaṇa</i> (Amount / Measurement)
<i>Samskara</i> (Processing / Transformation)	<i>Abhyasa</i> (Repetition)

PARADI GUNA

Ayurveda and Nyaya Darshana describe *Paradi Gunas*. *Paradi gunas* are types of general qualities (*samanya*) which fall under the category of physical qualities- *Adhibhoutika* qualities. These are also said as *Chikitskiya Gunas* as are useful for getting success in the treatment. These are total 10 in number and enlisted in a way which begin with *para* and *apara*^[6], hence are called *Paradi Gunas*. These properties are very much useful in pharmaceuticals, researches and clinics. So there is large scope for application of *paradi gunas* in research field. *Acharya Charaka* has explained importance of *Paradi Gunas* as; *Paradi Gunas* have been designated as *Siddhi Upaya* of *Chikitsa*. *Siddhi* i.e. success in treatment needs usage of proper *upayas*, *Paradi Gunas* are these factors which decide success of treatment and are equally important in *anusandhana* i.e. research.

1. **PARATVA:** *Paratva* means superiority or predomination. It indicates the best one.
2. **APARATVA:** *Aparatva* means inferiority.

The *Paratva* and *Aparatva* are affected by the following factors i.e. *Desa*, *Kala*, *Vaya*, *Mana*, *Paka*, *Veerya*, *Rasa* etc.^[7] In health point of view, the *desha* which is wholesome to an individual is *Para* and unwholesome is *Apara*. As such *Jangala desha* is *Para* and *Anupa desha* is *Apara*. For health winter season is *Para* and summer season is *Apara*. As such regarding age *Tarunaavastha* is *Para* whereas *Vridhdha awastha* is *Apara*. In *Vipakas*, *madhura vipaka* is *Para* whereas *Amla Katu vipakas* are *Apara*. As such *sheeta virya* is *Para*, while *ushna virya* is *Apara*. In the six tastes *Madhura rasa* is *Para*, whereas *katu rasa* is

Apara. In *madhuradi sadrasa* whichever is wholesome to an individual is *Para* for himself and the remaining are *Apara*.^[8]

- **Utility in *Chikitsa* and *Anusandhana***

Every step of a physician and researchers depends upon these *gunas*. While preparing a formulation, selection of a drug, deciding for a *Chikitsopakrama* and advising the therapies i.e. *samana* & *sodhana* procedure to a patient, *Paratva* and *Aparatva* are important. On the basis of assessment of *Prakriti*, *Dosha*, *Dushya* and *Desha*, the *Para* drugs are selected. The administration of the selected drugs also requires an *Anupana* and a suitable *Aushadha Kala* which is selected according to its *Paratva*. When selecting a raw drug for a formulation also it needs to be seen that the drug has matured to have the highest potency. Drugs needs to be picked in a season which is the best for its efficacy, i.e. its *Para* season, e.g. if it is a root it is plucked in the *Grishma* season, if a bark then in the *Sharada* etc. Proper *kala* for therapies i.e. *Para kala* is to be selected e.g. *vasanta ritu* for *vamana*, *sharad ritu* for *virechana* etc. All the above knowledge is essential for a physician as well as researchers. For e.g. if a researchers is conducting trial on Psoriasis, winter season is the best time to start the trial as the disease flares up more during this season. For the disease like *Dadru*, summer or rainy season can be *Para* as fungal infection is common during this period.

3. **YUKTI**

Yukti is defined as the ‘analysis’ or ‘inferential knowledge’ or ‘logical thinking’ which can be arrived at after a careful introspection of various factors.^[9] The proper planning or assessment or estimation capacity for adequate usage of *aahara*, *vihara* or *aushadhi* to maintain the normal condition of individual in *trikala* (past, present and future) for *tripurushaartha siddhi* (*dharma*, *artha* and *Kama*) is known as *yukti*.^[10]

- **Utility in *Chikitsa* and *Anusandhana***

Yukti is an attribute useful not only in clinical purpose but research as well. It helps in diagnosis and prognosis of a disease. The medicines are manufactured with *Yukti*.^[11] The *matra* and *kala* of administration also depends upon *yukti*. *Yukti* is an important *guna* as according to *Pratipurush siddhanta* explained in Ayurveda treatment selection of drug, *prakriti*, etc. differs in each individual, all these are determined based on *yukti*. Also whole research field is based on *Yukti*. Especially in clinical research the selection of topic i.e. hypothesis, selection of the drug, assessment of the patient, disease and the drug is based on

Yukti.^[12] In drug research the *Samskara* done on the drug is also by *Yukti*; by which the purification of certain drugs like *parad* is done and at the same time its efficacy is increased.

4. *SAMKHYA*^[13] (Number)

The attribute which provides accurate knowledge and is used for numbering and counting is *Samkhya*. It is such property by which one can make the calculation, i.e. measurement known by one, two, three, etc. *Samkhya* is selected as a medium of expression everywhere because it has capacity to explain accurate, immaculate and appropriate information in fewer words as compared to literature. The *Samkhya* or number attribute plays an important role in medical science as well as in Ayurveda.

- **Utility in *Chikitsa* and *Anusandhana***

Samkhya Guna is applied when understanding the different diseases or calculating the different *Dosha Matra* and their *Anshamsha Kalpana* in the *Samprapti* of *Vyadhis* and in pharmaceuticals, the numbers of ingredients are being decided in any formulation on the basis of this property. The therapeutic preparations of Ayurveda like *Trikatu Churna*, *Triphala Churna*, *Chaturbeja*, *Panchatikta Ghrita*, *Dasanga Lepa*, etc. are named before some numbers. Not only this but *Vaya vibhajana* also done based on this *guna*, the age of an individual is counted in days, months, and years. In clinical research the selection of patients on basis of age group is based on *Samkhya Guna*. Also the assessment after trial made on the basis of *Samkhya* as the before and after trial calculations are made. Both qualitative and quantitative assessment is based on *Samkhya*. The change of laboratory parameters during trial is shown by *samkhya guna*. In drug research, how many times the drug dose, its administration and duration of use is expressed in *Samkhya*. Similarly in experimental studies as well *Samkhya* is of prime importance.

5. *SAMYOGA*^[14] (Conjunction)

Samyoga is the special cause of convectional expressions of contact between two objects. *Acharya Charaka* describes that combination of two things, many things and one thing with another is called as *Samyoga*-such combinations or conjunctions are not permanent. It is three fold: *Eka Karmaja*, *Dwandwa Karmaja* and *Sarva Karmaja*.

6. *VIBHAGA*^[15] (Division or Disjunction)

The division of an already existing *Samyoga* is known as *Vibhaga*. In another word we may say that the attribute which destroys the combination is known as *Vibhaga*. It is also of 3 types like *Samyoga*, *Eka Karmaja*, *Dwandwa Karmaja* and *Sarva Karmaja*.

- **Utility in *Chikitsa* and *Anusandhana***

Every physiological and pathological process in the body occurs due to *Samyoga* and *Vibhaga*. During the *Samprapti*, the *Samyoga* of the *Nidana*, i.e. causative factor with the body occurs. *Sanchaya* of *Doshas* causes 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*. E.g. in the *Samshodhana*, the *Vibhaga* of the *Doshas* from the *Shareera* occurs after the *Aushadha* comes in *Samyoga* with the *Shareera*. *Samyoga* and *Vibhaga* are also important in drug manufacturing. Some ingredients added to a formulation to increase the efficacy of the drug. In research, *samyoga* and *vibhaga* are important factors. *Samyoga* and *Vibhaga* are used for grouping together of patients, fulfilling the inclusion criteria and then their random division in various groups. In drug research, *samyoga* implies what are the possible combinations with drugs while *vibhaga* implies what is to be avoided in combination of drug. Again to total the overall efficacy of the drug the *Samyoga Guna* is employed whereas to understand the effect of the therapy on each person the *Vibhaga Guna* is applied.

7. *PRITHAKATVA*^[16] (Differentiation / Separation)

The differentiation between two or more things which kept together is known as *Prithakatva*. Separation or segregation of the things basing on their distinct qualities is called *Prithakatva*. *Acharya Charaka* has explained *Prithakatva* as *asamyoga*, *vailakshan*, and *anekta*.

- **Utility in *Chikitsa* and *Anusandhana***

This property can be applied in the differential diagnosis of diseases. It is applied for specific diagnosis, *Doshika* differences in the same diseases as well in the pharmaceuticals to avoid the undesired effect. For the drug identification also the *Prithakatva* quality is used, wherein on the basis of characteristics one plant is differentiated from the other. During the preparation of a formulation e.g. *Sneha Paka*, its *Siddhi Lakshanas*, the three *Paka Lakshanas* 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*^[17] (Measurement)

Parimana means *maana*, *matra*. It is the measurement whether large or small / heavy or light. It is of 4 types: *Anu*-Light or minute; *Mahat*-Great, heavy or big; *Dirgha*-Large or long; *Hrasva*-small or short. Dimension is the special cause of the common usage of words pertaining to measurement.

• Utility in *Chikitsa* and *Anushandhana*

Parimana is to be considered in all aspect of life i.e. physiology, pathology, etc. It is equally important in clinical field and research methodology etc. Whatever is being examined in the context of *Swasthya* and *Atura* everything is given values. *Praman* of *aushadha* to be administrated depends on state of *doshas* vitiated and without this knowledge successful analysis is not possible. *Maniki pariksha* in *panchakarma* is also an application of *mana guna*. Measurements of various *dravyas*, in medicinal preparation (manufacturing of medicine) is essential while preparing any drug for clinical or research purpose. *Praman* in drug research indicates the dose to be administrated. *Praman* is also essential to make the diagnosis, as all the physiological and pathological values of laboratory parameters are given by *Praman*.

9. *SAMSKARA*^[18] (Transformation)

Transformation of the natural attributes of *dravyas* by various processing or methods is called *Samskara*. It creates or produces desired properties in the same or other substances.

• Utility in *Chikitsa* and *Anushandhana*

Samskara as a quality is of manifold importance to a clinician. 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*. E.g. 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. Modifying the original property of the drug is required to increase or decrease their concentration in research for better results are nothing but *samskara*.

10. ABHYASA^[19] (Repetition)

Abhyasa has been defined as an act which provides special benefits to *Sharira* and *Manas* by continuous practice for longer time. The repeated administration of anything, same activity, same diet, same *Ausadha*, etc. is *Abhyasa*. *Seelana* and *Satata Kriya* are the synonyms of *Abhyasa*. Repetition of same activity repeatedly keeping an aim and in view is called *Satata Kriya* and consumption or usage of the same things repeatedly is known as *Seelana*.

- **Utility in *Chikitsa* and *Anushandhana***

Abhyasa is very essential property to be possessed by physician and researchers. With this property, perfectness, expertise and experience are achieved. It is an important and useful attribute in hygiene as well as in the treatment. The repeated use of useful diet and medicine is required for its complete advantage. One should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing the attacks of disease. The repeated and regular intake of *Sasthika*, *Sali*, *Mudga*, rock salt, *Amalaki*, rain water, ghee, honey and habitual use of substances having homologous qualities result in enhancement of *Dhatus*. *Abhyasa* attribute has got very important utility in treatment. For remission of the *Vyadhi* and complete relief the *Abhyasa* of *Pathya* and *Aushadha* is necessary. Even in research the repeated examination of hypothesis is necessary before finalizing and proving it as theory or *Siddhanta*. *Abhyasa* is an important cause to ascertain the results.

DISCUSSION

Ayurveda being the medical science need to know the variations of *dosha dhatu* and *mala* in the body and state of *Agni*, *kostha*, *srotas*, *roga* & *rogi bala*, etc. All these can be expressed based on *guna* and the treatment is also planned as per the qualitative assessment. All the *Gunas* have prime role in clinical practice and research. There is a large scope for application of *paradi gunas*. Without comprehensive knowledge of *paradi gunas chikitsa karma* and *anusandhana* cannot be done in an appropriate way. *Para* and *Apara guna* helps from diagnosis of the disease i.e. chief and associated complaints, to its treatment by helping to choose the best drug. Whole research field is based on *Yukti*, from the selection of topic i.e. hypothesis, selection of the drug, assessment of the patient, disease and the drug everything is based on *Yukti*. Data analysis i.e. Statistics is major part of any research where *Sankhya guna* is utmost. *Samyoga* and *Vibhaga* help in grouping of patients in a trial. *Prithaktva* is useful in differential diagnosis of closely resembling disease. *Parman* helps to know normal

hematological and biochemical values during diagnosis and also for the appropriate dose calculation. For better results in research modifying the original property of the drug is required to increase or decrease their concentration that is done by *Samskara*. *Abhyasa* in research means the sufficient time period for which the drug is to be taken.

CONCLUSION

It can be concluded that it is very essential for a physician or a researcher of Ayurveda to have a proper understanding of *Paradi guna* to perform his clinical duties i.e. *chikitsa* and *anusandhana* in desired manner and thus to get fruitful outcome.

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