

International Research Journal of Ayurveda & Yoga

Vol. 6 (1),46-51, Jan,2023

ISSN: 2581-785X;<https://irjay.com/>

DOI: [10.47223/IRJAY.2023.6108](https://doi.org/10.47223/IRJAY.2023.6108)



A Glimpse on *Paradi Guna* and its Application in Ayurveda *Chikitsa* & *Anusandhan* - A Conceptual Study

Komal M Jadhav¹, Vyshnavi R,² Ajith Krishnan M³

1-PG Scholar, Dept Of Agada Tantra, KAHER's Shri BMK Ayurveda Mahavidyalaya Belagavi.

2-PG Scholar, Dept Of Roga Nidana, JSS Ayurveda Medical College Mysore.

3-Assistant professor, Dept of Agada Tantra, R N Kapoor Memorial Ayurveda Medical college, Indore,

Article Info

Article history:

Received on: 15-11-2022

Accepted on: 13-01-2023

Available online: 31-01-2023

Corresponding author-

Komal M Jadhav, PG Scholar, Dept Of Agada Tantra, KAHER's Shri BMK Ayurveda Mahavidyalaya Belagavi.

Email: Komalmj1234@Gmail.Com

ABSTRACT:

Ayurveda is the ancient life science, which aims at maintenance of health and elimination of diseases. One can find reference to various basic principles in *Ayurveda*. *Guna siddhanta* is one such basic principle explained by our *acharyas*. Various classifications of *guna*(characteristic feature) & its utility in *chikitsa*(treatment) are mentioned in *Ayurveda* Texts. *Guna* (characteristic feature) is one of the prime factors considered in *Ayurveda*. It means characteristic feature. *Paradi gunas* are also called as *chikitsakiya guna* as they are useful in treating the patients. It includes *Para*, *Apara*, *Yukti* etc. Research is classified into basic and applied. Basic research includes finding new things by using fundamental principles. For *Ayurveda* Scholars there is much need of application of these fundamental principles in *Chikitsa* (treatment) as well as in *anusandhan*(research). This article aims on application of *paradi gunas* in *chikitsa*(treatment) & *anusandhan* (research) aspect.

Key words: *Paradi Guna*, *Anusandhan*, *Chikitsa*, Research,

INTRODUCTION

Ayurveda aims in maintenance of health and cure from diseases¹. Practice of *Ayurveda* is based on the *Siddhanta*'s (fundamental principles) like *Guna Siddhanta*, *Panchamahabhuta Siddhanta*, *Karyakaran Siddhanta* etc which is been explained in various ayurvedic texts. *Guna Siddhanta*(fundamental principle of characteristic feature) is one such *Siddhanta*(fundamental principle). Everything in this universe is the manifestation of *guna*. *Guna* has number of meaning such as – quality, mode, property; etc. In practical sense *guna* denotes Physical & Chemical property. Any substances having *guna*(characteristic feature) and *karma*(action) in inseparable relation is called as *dravya*(substance)².

Guna will not exist independently, and the attributes of *guna* are its *karma*(action). *Guna* is one of the prime factor considered in *Ayurveda*. It classified into various categories like *Gurvadi*, *Paradi*, *Vishistha*, *Adhyatmika gunas*³. *Paradi guna* are the set of 10 *guna* namely, *Para*, *Apara*, *Yukti* etc. *Paradigunas* help to achieve success in treatment. Research means re-defining the things. *Ayurveda* is one such field which needs more research. Application of fundamental principles of *paradi gunas* in *Chikitsa* (treatment) & *Anusandhan* (Research) is the concern of the time.



MATERIALS AND METHOD:

Literature review of Ayurveda texts for understanding the paradi gunas.

Table No 1: Paradi gunas⁴

Para- Aparā

Para is the first guna which means pradhana (superior) when compared to another⁵. Aparā is just opposite to para that which means Apradhana (inferior)⁶, when compared to another. Charakacharya has given basic criteria to understand the Paraparatva namely Desha (place), Kala (time), Vaya (age), Mana (quantity), Paka (metabolism), Virya (potency), Rasa (taste) etc. Chakrapani added the Prakriti (constitution) and Bala (strength).

Table No 2: Examples for para (superior) and aparā(inferior)⁷

In Chikitsa

- While advising Therapies, Drug, formulation, Anupana(Advent) & Aushadha kala (time of administration of medicaments) to the patients.
- Helps while advising Rutu Shodhan(seasonal purification of body).
- In preparation of Aushadha kalpana(medicaments), one has to select a drug with respect to its Rasa(taste), Guna(characteristic feature), Virya(potency), Paka(digestion/metabolism), Rutu(season) etc.

In Anusandhan (Research)

- One has to start research on In-vitro anti- microbial activity in winter or summer season.
- Clinical study of Tinea infection should be done in rainy season.
- Selection of Research drug, sample and methods.

Yukti

Yukti means inferential knowledge or logical thinking⁸. It is one among the praman(tool). The one which suit is called yukta, the knowledge required to analyze it is called yukti. It gives the knowledge of Trikala - past, present, future and Trivarga – Dharma, Artha and Kam⁹. Yukti plays important role in converting medicine into poison and vice versa¹⁰.

In Chikitsa

1. In Prevention and Diagnosis of diseases.
2. It plays a major role in preparation of medicine, to check its paka, matra (dose)etc.
3. While selecting formulation & deciding matra(dose)

according to Vaya(age),Vyadhi(disease), Kala(time of administration) etc.

In Anusandhan (Research)

1. Selection of Research methodology, sample size, inclusion & exclusion criteria.
2. Selection of disease, site of research, age group, assessment criteria.
3. Selection of Drug, dose, dosage.

Sankhya

Samkhya means Ganita¹¹. Means calculation. Some examples from classical texts are Tridosha, Trimala, Saptadhatu, Panchamhabhuta, Shadrasa, Triskandha, panchashodhan, Panchavidha kashay kalpana, etc.

In Chikitsa

1. Samkhya Samprapti also helps in proper understanding of disease like Tritiyak jwara, Chaturthaka jwara¹²
2. It helps in deciding Avara(inferior), Madhyama(moderate) and Pravara(superior) shuddhi(purification) of vaman(vomiting).
3. Shad Bindu tail, Pratimarsha nasya, Hingwashtaka Choorna are the some of the examples.

In Anusandhan (Research)

Selection of sample size, age of samples, intervention for assessment.

1. Selection of dose & dosage of medicine.
2. While preparing Research drug number of drug, number of bhavana to be given.
3. Number of times of repetition of procedure.

Samyoga

Samyoga means union of two or more substances¹³. Acharya Charak classified it into 3 types- Dwandwakarmaja, Sarvakarmaja and Ekakarmaj¹⁴. Ayu(life) is the Samyoga of Sharira, Indriya, Satva and Atma¹⁵. And for obtaining knowledge Samyoga of Indriya (sense organs) and Indriya Artha (subjects of sense organs) are needed¹⁶. Samyoga viruddha (incompatibility of food because of improper combination) is well explained in texts¹⁷.

In Chikitsa

1. Samyoga(combination) of dosha and dushya causes diseases.
2. Proper combination of medicinal drugs gives better effect.
3. For successful treatment samyoga (combination) of chikitsa Chatushpada (physician, patient, medicaments & attender) is necessary.

In Anusandhan (Research)

1. Combination of research drug.
2. Selection of sample and drug.
3. It helps in giving final research outcome.

Vibhaga

Vibhaga is opposite quality of *Samyoga*¹⁸. Means Disjunction. *Anna rasa*(food) undergoes *vibhajan* (disjunction) into *sara bhaga*(essential part) and *kitt bhaga*(waste part)

In Chikitsa

1. Separation of *Nidan*(causative factor) and *purusha*(human being) helps in prevention of *roga* (disease).
2. Discontinuation of *dravya* (substance) and patient according to *avastha* (stage of disease) is very necessary to prevent further complications.
3. While preparing *sneha kalpana*(oily preparation) separation of *kalka dravya* and *sneha*(oil) indicates *samyaka* (proper)preparation.

In Anusandhan (Research)

1. Useful in deciding inclusion & exclusion criteria.
2. Discontinuation of sample from research activity.
3. Helps while grouping the samples.

Parimana

Parimana means *Mana/matra*(quantity)¹⁹. *Anu*-Light, *Mahat*-Great, *Hrswa*-Small & *Dirgha*-Large are 4 types of measurements

In Chikitsa

1. *Mana of ahar* (quantity of food)is mentioned for *Swastha Purusha*.
2. For planning *Aushadha matra*(dose of medicaments).
3. While preparing any formulation *mana* plays important role.

In Anusandhan (Research)

1. Physiological & Pathological values in clinical Research.
2. Dose of medicine in Research patients.
3. Parameters for Assessment.

Prithakatwa

The uniqueness of substance by which it differentiates from others is called *Prithaktwa*²⁰. It is explained in three aspects

as *Asamyoga*, *Vailakshanya* and *Anekata* by *Acharya Charak*.

In Chikitsa

1. Helps in identifying drugs.
2. Diagnosing the diseases/*Avastha* with its unique symptoms.
3. Helps to differentiate disease, drug etc.

In Research

1. Selecting research topic, hypothesis, research question etc.
2. Selecting research drug.
3. For segregating data.

Samskara

Samskara means *imprt*²¹ which means modifies the qualities of a substance. Qualities of a substance is influenced due to various factors like *Jala*(water), *Shoucha*(cleanliness), *Agni Sannikarsha*(exposure to fire), *Manthana*, *Desha*(place), *Kala*(time), *Vasana*(place of residing), *Bhavana*(trituration), *Kalaprakarsha*, *Bbhajan*²². *Samskara viruddha*(incompatibility due to improper processing) is one among the *viruddha ahar*(incompatible food)²³.

In Chikitsa

1. If *Ahar dravya*(food substance) under goes *samyaka samskara*(proper processing) it acts as medicine.
2. *Samskarit dravya*(processed substance) potentiates its effect.
3. *Samskaran*(processing) of *Ashodhita dravya*(improper substance) makes into *shodhita* (purified)form.

In Anusandhan (Research)

1. For successful outcome.
2. To potentiate research drug.
3. Processing Research data will help in presenting better results.

Abhyasa

Regular usage of a substance/practice is called the *Abhyasa*. *Satata* and *Sheelana* are the synonym²⁴. One of the best example is *Oka satmya*.

In Chikitsa

1. For successful relief from a disease, continuous usage of

medicines and regimens are very essential.

2. One should practice *pathya Ahara* (wholesome food) & *Vihar* (regimen) to maintain *swastha avastha* (healthy condition).
3. Practice of *shastra karma* (surgery) makes physician perfect.

In Anusandhan (Research)

1. Repeatedly involving in research process makes perfection.
2. For successful completion of Research work practice of research regimen is necessary.
3. Practice of all the process of Research work helps for successful outcome.

DISCUSSION

Ayurveda works through its fundamental principles. *Dravya* (substance) is the one which is having *Guna* (characteristic feature) & *Karma* (action) in *samavayi* (inseparable) relation. It is a substance through which *karya* (action) is done. *Guna* is one among the important entity which helps in *chikitsa* (treatment). *Para-Apara gunas* helping to select superior and inferior quality of *dravya* (substance), *kala* (time), Research topic and type of sample. *Sankhya* (calculation) helps in number of ingredients in a formulation, duration of illness, in research it helps to collect data, analysis and to present results. *Samyoga* (combination) & *Vibhaga* (disjunction) are helping while giving combination of medicament, in preparation of *taila kalpana* (medicated oil), in research helps in grouping of samples. *Parimana* (quantity) helps to assess physiological and pathological values. *Prithaktwa* (uniqueness) helps to differentiate the disease and Research topic. *Samskara* (processing) helps in potentiating the drug and successful outcome in Research. *Abhyasa* (practice) helps for successful outcome in *Chikitsa* (treatment) & Research.

CONCLUSION


Though there are various references for research are available in classical texts. It is very essential for a researcher of Ayurveda to apply those fundamental principles in *chikitsa* (treatment) & *Anusandhan* (research) process.

Acknowledgments- Nil

Conflicts Of Interest- Nil

Source of finance & support – Nil

ORCID

Komal M Jadhav , <https://orcid.org/0000-0002-8993-7400>

REFERENCES:

1-Acharya YT, Agnivesha, Charaka Samhita Sutrasthana, 30th chapter, Sloka no 26, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan, Ed. reprint 2015: pg.187.

2-Acharya YT, Agnivesha, Charaka Samhita Sutrasthana, 1st chapter, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan, Ed. : Pg no 21.

3-Acharya YT Agnivesha, *Charaka Samhit*. Revised by *Charaka* and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. Reprint 2015: pg no 12.

4-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Sloka no 29, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan, Ed. reprint 2015: Pg no 141.

5-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no.31, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint, 2015; Pg no 141.

6-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no.31, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015: Pg no 141.

7-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no.30, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015: Pg no 141.

8-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 31, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of

Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015: Pg n 141.

9-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 11th chapter, Shloka no. 25, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no72.

10-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 1st chapter, Shloka no. 126, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. 2015: Pg no 23.

11-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 32, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, , Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 141.

12-Acharya YT Agnivesha, Charaka Samhita chikitsasthana, 3rd chapter, Shloka no. 66, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 404.

13-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 32, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 141.

14-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 32, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 141.

15-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 1st chapter, Shloka no.42, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 8.

16-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 8th chapter, Shloka no. 7, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary Chakrapanidatta, Varanasi Chaukhambha, Pg no 56.

17-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no.99, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of

Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 151.

18-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 33, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 141.

19-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 34, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 141.

20-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 33, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 141.

21-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 34, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 141.

22-Acharya YT Agnivesha, Charaka Samhita Vimanasthana, 1st chapter, Shloka no. 21(2), Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 235.

23-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 92, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 151.

24-Acharya YT Agnivesha, Charaka Samhita Sutrasthana, 26th chapter, Shloka no. 34, Revised by Charaka and Dridhabala with the Ayurveda dipika commentary of Chakrapanidatta, Varanasi Chaukhambha Sanskrit Sansthan. Ed. reprint 2015:Pg no 141.

How to cite this article: Jadhav KM, Vyshnavi R, Krishnan AM “A Glimpse On *Paradi Guna* And Its Application In Ayurveda *Chikitsa & Anusandhan* - A Conceptual Study ” IRJAY.[online]2023;6(1); 46-51.

Available from: <https://irjay.com>

DOI link- <https://doi.org/10.47223/IRJAY.2023.6108>

Table No 1: *Paradi gunas*⁴

<i>Para</i> (Superiority)	<i>Apara</i> (Inferiority)
<i>Yukti</i> (Scientific method)	<i>Samkhya</i> (Calculation)
<i>Samyoga</i> (Combination)	<i>Vibhaga</i> (Disjunction)
<i>Prithakatva</i> (Uniqueness)	<i>Parimana</i> (Quantity)
<i>Samskara</i> (Processing)	<i>Abhyasa</i> (Repetition)

Table No 2: Examples for *para* (superior) and *apara*(inferior)⁷

	<i>PARA</i>	<i>APARA</i>
<i>DESH</i>	<i>Jangala desha</i> (dessert area)	<i>Anupa desha</i> (Marshy land)
<i>KALA</i>	<i>Visarga kala</i>	<i>Adanakala</i>
<i>VAYA</i>	<i>Taruna avastha</i> (young age)	<i>Baala</i> and <i>vrudha avasthas</i> (childhood & old age)
<i>MANA</i>	<i>Ex: Astha Anjali of Rakta dhatu</i>	Less or more
<i>RASA, PAKA, VIRYA,</i>	Depending on <i>Dravya</i> (substance)	Depending on <i>Dravya</i> (substance)
<i>PRAKRUTI</i>	<i>Tridhoshaja prakruti</i>	<i>Ekadoshaja prakruti</i>
<i>BALA</i>	<i>Pravara Bala</i>	<i>Avara Bala</i>
Other	<i>Gokheera</i> (cow’s milk), <i>Gogrutha</i> (cow’s ghee), <i>Agryadravya</i> (superior substances),	<i>Eka rasa Abhyasa</i> (practice of single <i>rasa</i>),