



DRAVYA VARGIKARANA AS PER BRIHATRAYEE

¹Gotru Asritha, ²K. Venkat Sivudu, ³V. Gopala Krishnaiah, ⁴Palakuru Hema Raju

¹PG Scholar, ²Associate Professor and HOD, ³Senior Lecturer, ⁴PG Scholar

¹Ayurveda Samhita and Siddhanta,

¹S.V. Ayurvedic College, Tirupati, India.

Abstract: Dravya is one of the Shatpadartha accepted by Ayurveda and Vaiseshika philosophies. The capacity to produce something out of its own rests only in the matter. Neither the qualities nor action can produce something out of their own. So the Dravya only and not the qualities or action can constitute concomitant cause. This definition of Dravya differentiates it from the other categories. Among six categories Dravya is the nodal point with which all the five are attached. There is necessity to know about the classification of Dravya. It becomes challenging to study them separately and to practice them individually. So, Dravya are classified in different ways for easy understanding of the Dravya for its application in therapeutics. Hence here an attempt made to know the Dravya classification as per Brihatrayee.

Index Terms - Dravya, Ayurveda, Classification, Importance, Brihatrayee.

INTRODUCTION:

The term Dravya means matter, substance or anything with a quality and action. Among the Shatpadarthas Dravya is essential to understand the existance of other five categories. Dravya is the basis of any clinical studies as a drug or formulation. It is a cause behind the effect as per the cause and effect theory. The properties and action have no identity or existence without the substance has no identification without the properties and action. In broad sense, any substance or mixture of substance intended to be used internally or externally for the preservation of fortification of health and for the prevention mitigation or cure of disease either man or other animal is called as Dravya.

The definition of Dravya the one which is substratum of the qualities and actions and which is the concomitant cause is the matter.

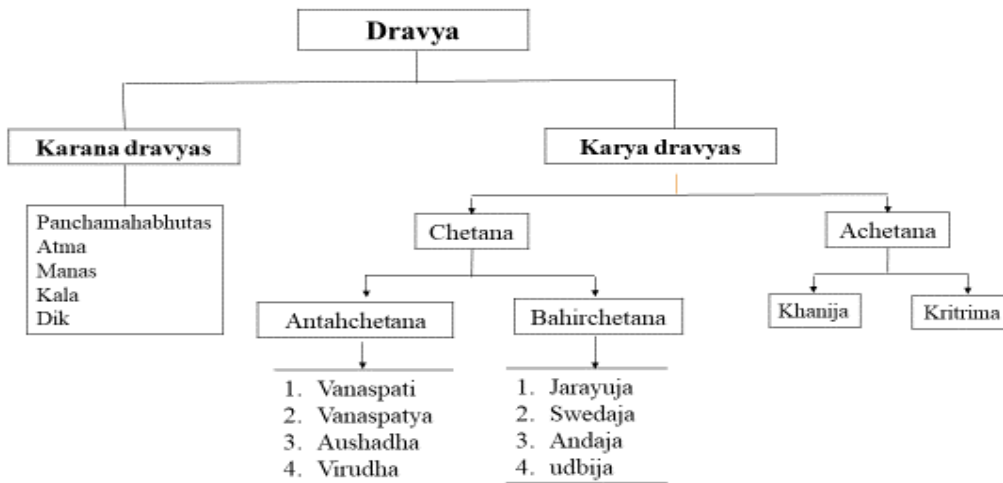
The four aspects of therapeutics are the physician, patient, medicament and attender they are responsible for the cause of disease.

According to the Charaka there is no any substance in the world which may not be used as a medicine. The drugs performs certain action in the body by virtue of its properties which exists in a state of coherence.

The universe has countless Dravya with many properties. Permutation and combination of Dravya and its properties leads to infinite numbers of effects. It becomes challenging to study them separately and to practice them individually. So, Dravya are classified in different ways for easy understanding of the Dravya for its application in therapeutics.

CLASSIFICATION OF DRAVYA**ACCORDING TO CHARAKA:****I. According to the Karana and Karya Dravyas:****a) Karana Dravya**

Akasa etc. (Prithvi, Ap, Tejas, Vayu, Akasa), Soul, Mind, Atma, Manas, Kala, Dik are the Dravyas. Dravya having Indriyas are Chetana while the one devoid of them is Achetana¹.

**b) Karya Dravya:**

All karya Dravya in the universe is the result of Karana Dravya².

II. According to the Dosha karma:

Drugs are of 3 categories, some alleviate dosas, some vitiate dhatus and some are good for the maintenance of good health³.

a. दोषप्रशमनं– दोषस्य दोषयोदौषणां वा प्रशमनं दोषप्राशनम् | (Chakrapani on C.S.Su-1/67)

Some drugs normalize the vitiated dosa by Samana or Shodana effect.

E.g., Samana Dravyas – Taila, Sneha, Ushna guna Subsides Vata dosha. Ghrita subsides the Pitta dosha and Madhu subsides the Kapha dosha.

Shodana Dravyas – Madanaphala, Kutaja, Trivrit, Kritavedana, Danti, Dravanti.

b. धातुप्रदूषण– धातुप्रदूषणमिति वातादीनां समत्वेन शरीरधारनात्मकानां तथा रसादीनां च दूषणं किञ्चित् | (Cakrapani on C.S.Su-1/67)

These drugs vitiate the Dosha, Dhatu and Mala in Sharira.

E.g., Yavaka, Masha, Mulaka, Sarshapa, Dadhi etc.

c. स्वस्थवृत्त– तस्य वृत्तिः स्वस्थरूपतयावर्तनं तत्र स्वस्थवृत्तौमतमभिमतं पूजितमितियावत् || (Cakrapani on C.S.Su-1/67)

Some drugs will maintain svastya of Svastha person.

E.g., Rakta Sali, Sastika, Sali, Yava, Godhuma

III. According to their Origin⁴:

Dravya is of 3 types

- a) Jangama
- b) Audbhida
- c) Sthavara

a. **Jangama**– गच्छतीति जाङ्गमम् | (Cakrapani on C.S.Su.1/68)

Jangama means Moving animals.

E.g., Different types of honey, products of cow milk, bile, fats of muscle tissue, marrow, blood flesh, faeces, urine, skin, semen, bone, ligament, horn, nail, hoof, hair, loma, rochana- these are the some of drugs of animal origin used.⁵

b. **Audbhida**– उद्भिध पृथ्वी जायत इति औद्भिदं वृक्षादि | (Cakrapani on C.S.Su.1/68)

The Dravya which emerges from ground is called Audbhida. It is of 4 types⁶

1. **Vanaspati** – फलैर्वनस्पतिः |

Having fruits without flowers. E.g., Vata, Udumbara

2. **Vanaspatya** – पुष्पैर्वनस्पत्यः फलैरपि |

Having fruits and flowers. E.g., Amra, Jambu

3. **Aushadi** - औषध्यः फलपाकान्ताः |

Plants spread on ground with branches E.g. Guduci

4. **Virudha** – प्रतानै विरुधः|

Plants vanish after fruit matures. E.g., Godhuma, Sali

E.g. The root, bark, sara, secretions, fibre, juice, tender leaves, alkali preparations, latex, fruits, flowers, ashes, oils thorns, matured leaves, adventitious roots, rhizomes sprouts- all these belong to group of vegetable origin⁷.

c. **Parthiva**– पृथ्वीविकारः पार्थिवम् | (Cakrapani on C.S.Su-1/68)

Metals including minerals which originated from underneath the ground.

E.g., सुवर्ण समलाः पञ्चलोहाः ससिक्ताः सुधाः |

मनःशिलाले मणयो लवणं गोरिकञ्चने || (C.S.Su-1/70)

IV. According to Panchamahabhuta predominance⁸:**PARTHIVA DRAVYA:**

GUNA: Guru, Khara, Katina, Manda, Sthira, Vishada, Sandra, Sthula, Gandha Guna Bahulam.

KARMA: Upachaya, Sanghata, Gourava, Sthairakara.

APYA DRAVYA:

GUNA: Drava, snigdha, sita, manda, mridu, picchala, rasa bahulam

KARMA: Upakleda, Sneha, Bandha, Vishyanda, Mardava, Prahalada.

AGNEYA DRAVYA:

GUNA: Ushna, Tiskhna, Sukshma, Laghu, Ruksha, Vishada, Rupa Guna

KARMA: Daha, Paka, Prabha, Prakasha, Varna.

VAYAVYA DRAVYA:

GUNA: Laghu, Sita, Ruksha Khara, Vishada, Sukshma, Sparsha Guna.

KARMA: Roukshyam, Glani, Vichara, Vaishyadya, Laghava.

AKASHIYA DRAVYA:

GUNA: Mridu, Laghu, Sukshma, Slakshna, Sabdha Guna

KARMA: Mardava, Soushirya, Laghava.

ACCORDING TO SUSRUTA:

I. ACCORDING TO ORIGIN⁹:

Dravya is of 2 types:

1. Sthavara
2. Jangama

1. Sthavara¹⁰:

Again, Sthavara is of 4 types

- i. Vanaspati
- ii. Vriksha
- iii. Virudha
- iv. Ausadhi

i. Vanaspati– तासु अपुष्पः फलवन्तो वनस्पतयः | (S.S.Su.1/29)

Those which do not have flowers but have fruits are termed as Vanaspati.

E.g., Plaksha, Udumbara

ii. Vriksha– पुष्प फलवन्तो वृक्षाः | (S.S.Su.1/29)

Those with both fruits and flowers are termed as vriksha.

E.g., Amra, Jambu

iii. Virudha– प्रतानवत्य स्तंबिन्यस्य वीरुधः | (S.S.Su.1/29)

It includes both Pratana & Stambini.

a. Pratana- प्रतानवत्यो विस्तारवत्य | (Dalhana on S.S.Su.1/29)

Those which spreads.

b. Stambini - स्तंबिन्यस्य गुल्मिमन्यञ्च गुल्मः पुनः वर्तुलैलतासंततिवितपः तास्य विदारीकोलवल्लीशालपर्णीपृञ्जिपणां प्रभूतयः | (Dalhana on S.S.Su.1/29)

Gulma refers to shrub spreading circular like Vidari, Kolavalli, Salaparni.

iv. Ausadhi- फलपाकनिष्ठा ओषधयः | (S.S.Su.1/29) Oshadi are those which perish after their fruits ripen.

2. Jangama:

जाङ्गमाः खल्वपि चतुर्विधाः - जरायुजाण्डजस्वेदजोद्धिजाः | (S.S.Su.1/30)

Jangama are also four kinds

- a. Jarayuja

- b. Andaja
- c. Svedaja
- d. Audbhija

a. **Jarayuja** – तत्र पशुमनुष्य व्यालादयो जरायुजाः | (S.S.Su.1/30)

Animals, Human beings, Cruel Animals etc. comes under category of Jarayuja.

b. **Andaja** – खगसर्पसरोसृपप्रभृतयोण्डजाः | (S.S.Su.1/30)

Khaga (Bird), Sarpa (Snake), Sarisripa (Reptile etc).

c. **Svedaja** – कृमिकीटपिपीलिका प्रभृतयः स्वेदजाः | (S.S.Su.1/30)

Krimi, Kita, Pipilika etc comes under the category of Svedaja.

d. **Audbhija** – इन्द्रगोप मण्डूकं प्रमृतयः उद्भिजाः | (S.S.Su.1/30)

Indragopa, Manduka etc comes under the category of Audbhija.

- In Sthavara category Tvak, Patra, Puspa, Mula, Kanda, Nirayasa, Svarasa etc are useful for the purpose of treatment.
- In Jangama category Carma, Nakha, Roma, Rudhira etc are included for the purpose of treatment¹¹. (S.S.Su-1/31)
- The products which are derived from Earth like Suvarna, Rajata, Mani, Mukta, Manahsila, Mritkapala¹².

II. ACCORDING TO PANCHAMAHA BHUTA PREDOMINANCE¹³:

1. Parthiva Dravya
2. Apya Dravya
3. Tejasiya Dravya
4. Vayavya Dravya
5. Akasiya Dravya

1) Parthiva Dravya:

GUNA: Sthula, Sandra, Manda, Sthira, Khara, Guru, Katina, Gandha Guna, Slightly Kashaya, predomimant Madhura guna.

KARMA: Sthaira, bala. Gourava, Sanghata, upachaya.

2) Apya Dravya

GUNA: Snigdha, Manda, Guru, Sandra, Mridu, Picchala, Rasa Bahulam, Slightly Kashaya, Amla, Lavana, predominantly in sweet taste.

3) Tejasiya Dravya

GUNA: Ushna, Tikshna, Sukshma, Ruksha, Khara, Laghu, Vishada, Rupa Bahulam, Slightly Amla and Lavana, Predominantly Katu Rasa, Urdhvagati.

KARMA: Dahana, Pachana, Dharana, Tapana, Prakasha, Prabhava, Varna.

4) Vayavya Dravya

GUNA: sukshma, Ruskha, khara, sisira, laghu, vishada, sparsha bahulam, slightly tikta and predominantly kashaya.

KARMA: vaishadya, laghava, virukshana, vicharana.

5) Akasiya Dravya

GUNA: Slakshna, Sukshma, Mridu, Vayavya, Vishada, Vivaktha, Avyaktha Rasa.

KARMA: Mardhava, Soushirya, Laghava.

ACCORDING TO ASTANGA SANGRAHA:

I. Dravya

II. Adravya

I. According to the origin¹⁴:

Dravya is of 3 types

1. Bhauma
2. Audbhida
3. Jangama

1. Bhauma (Minerals) –

तेषु वक्ष्यमाणं हेमादि लवणान्तं प्रायेण भौमम् | (A.S.Su-12/2)

Those enumerated further starting with Gold & ending with Salt are all Bhauma Dravyas.

2. Audbhida (Vegetable drugs) –

औद्भिदं पुनर्वनस्पतिवानस्पत्यवीरुदौषधिभेदेन चतुर्विधं भवति || (A.S.Su-12/2)

It is again of 4 types

- i. Vanaspati
- ii. Vanaspatya
- iii. Virudha
- iv. Osadhi

i. **Vanaspati**– तत्र फलिनो वनस्पतिः | (A.S.Su.12/2)

Those which bears fruits are vanaspati.

ii. **Vanaspatya**– पुष्पफलवान् वानस्पत्यः | (A.S.Su.12/2)

Those which bears Fruits and flowers are vanaspatya.

iii. **Virudha**– वल्ली गुल्मवीरुत | (A.S.Su.12/2)

वल्ली सन्तानवती लता गुल्मं च || (Sasileka on A.S.Su.12/2)

Creepers and bushes are Virudha.

iv. **Osadhi**– फलपाकान्तास्चौषध्य इति | (A.S.Su.12/2)

Those which perish after their fruits mature are Osadhi.

3. Jangama– जाङ्गमोद्भवं मधुघृतादि जाङ्गमद्रव्यमाहुः | (A.S.Su.12/2)

Honey, Ghee and other products of animals are Jangama.

II. Adravya¹⁵

Adravyas are Fasting, exposure to breeze, sunlight, shades, sacred spells, appeasing, charity, threatening, terrorizing, shock, creating, happiness, fermenting, laughing, sleep, avoidance of sleep, riding etc.

II. ACCORDING TO PANCHAMAHABUTA PREDOMINANCE¹⁶:

1. Parthiva Dravya
2. Apya Dravya
3. Tejasiya Dravya
4. Vayavya Dravya
5. Akasiya Dravya

1. Parthiva Dravya

Substances which are heavy, hard, non-sticky, slow, solid, massive, static & having predominance of smell are parthiva Dravyas. They are the cause for the growth, heaviness, compactness, stability of the body.

2. Apya Dravya

Substances which are liquid, moist, cold, heavy, slow, thick, mobile, soft, slimy and having predominance of taste are Audaka. They produce moistness, unctuousness, secretion in the tissues & satisfaction of the body.

3. Tejasiya Dravya

Substances which are penetrating into the tissues, hot, dry, minute, light in weight, non-sticky & possessing the predominance of Sight/vision are Agneya. They are responsible for the burning, cooking, expression of complexion & colour.

4. Vayavya Dravya

Substances which are dry, minute, light in weight, non-sticky causing looseness, spreading quickly allover cold, rough & produce possessing the predominance of touch are Vayavya. They produce dryness, lightness, absence of stickiness, weakness & looseness in the body.

5. Akasiya Dravya

Substances which are subtle, light in weight, non-sticky, smooth, spreading quickly, having empty spaces and possessing the predominance of sound are Akasiya. They cause rarefaction & lightness.

ACCORDING TO ASTANGA HRIDAYA:**I. According to the Dosha karma¹⁷**

Dravyas are three types

- a) Samana Dravyas: alleviate dosas
- b) Kopana Dravyas: vitiates dhatus
- c) Swastha hita: which maintain the normalcy

II. Dravyas are three types according to vipaka¹⁸:

- a) Madhura vipaka
- b) Katu vipaka
- c) Amla vipaka

III. According to Panchamahabhuta predominance¹⁹:**1. Parthiva Dravya:**

The drugs that are having the qualities of Guru, Sthula, Sthira and also having the predominance of gandha guna can be called as parthiva Dravyas.

Those drugs are responsible for the Upachaya, Sthairya, Sanghata, Gourava.

2. Apya Dravya:

The drugs that are having the qualities of drava, sita, guru, snigdha, manda, Sandra and having predominance of rasa guna can be called as jaliya Dravyas.

These drugs will produce snehana, vishyandana, kledana, prahaladana, banda.

3. Agneya Dravya:

The substances that are having the qualities of Ruskha, Tikshna, usna, visada, sukshma and also having the predominance of rupa guna are known as agneya Dravyas.

These are responsible for daha, Prabha, varna, prakasha, pachana.

4. Vayavya Dravya:

The drugs that are having the qualities of ruksha, vishada, laghu and also having the predominance of sparsha guna are known as vayavya Dravyas.

These drugs are responsible for rouskya, laghava, vaishyadya, vichara, glani.

5. Akasiya Dravya:

The drugs that are having the qualities of sukshma, visada, laghu and also having the dominance of sabdha sparsha are known as akasha Dravyas.

They are responsible for the soshiryam, laghava.

IV. Based on **Virya**²⁰: A.H.Su.9/17-19

1. Usna virya Dravya
2. Sita virya Dravya

DISCUSSION:

- All the karya Dravyas may be either the drugs or the constitution of human body. Therefore, the vriddhi and kshaya of tridoshas i.e., physiological and pathophysiology are under control of Dravya. An ideal must possess bahuta (should be undeniably available), yogyatwa (should be maximum utility), aneka vidha (should be made into different from), Sampath (should be possess the best quality).
- Charaka mentioned that even deadly medicine may be used as an efficient medicine or vice versa. Susruta established superiority of Dravya because Rasa and Guna etc are dependent to it, so it is very important from the stand point of treatment²¹.
- Charaka Samhita accepted Dravya as the supreme matter among Dravya, rasa, guna, etc. At later time susruta have specialty mention about the superiority of the Dravya. Dravya is important because of the following reasons²².
- **Vyavasthitatva** (constancy): Dravya is constant but not the tastes etc for eg. The tastes etc. present in the unripe fruit are not present in the ripe fruit.
- **Nityatva**: Dravya is permanent and guna are not permanent for eg. Qualities of preparations such as paste etc. will be either good or bad due to time, mode of the preparing etc.
- **Svajatyavasthana**: (stability in its own category) just as a substance of parthiva category does not change into that of a different category.
- **Panchendriya grahana**: (perceptible by the five sense organs) Dravya only is perceptible by all the five sense organs but not the tastes etc.
- **Asrayatva** : (seat) rasa, guna reside in the substance itself.
- **Arambha samarthy** (ability to start work commencement) depend upon substances only as in the statement, vidarigandha should be collected, pounded and boiled in water and such others statements, but it is not the tastes etc. that are mentioned first.
- **Sastra pramana** : (testified by scriptures) authoritatives texts have advocated the substances as the most important and not the taste etc. for eg. In the statement matuluanga, agnimanta etc. and such others in the names of medicinal formula, it is not the tastes etc.,
- **Kramapeksitatva**: (succeeding order) tastes etc., desire the order of succession for eg, in the young tastes etc. are also full grown.
- **Ekadesa sadhyatva** (efficacious even by parts) : diseases can be treated even by any one part/portion of the substance ; for eg: in the statement by the use of milkysap of mahavriksha disease can be treated.

CONCLUSION:

- The two main goals of Ayurveda are
 1. To protect the health of healthy person.
 2. To eradicate the disease.
 These two goals will be achieved with the help of Dravya.
- There is no substance on this earth, which is not a medicine and analyzing the coordinating factors, it is understood that the substances with their own potency and qualities keep acting²³.
- There can no vipaka without virya, no virya without rasa and no rasa without Dravya; hence Dravya is the most important of all²⁴.

द्रव्यमेव रसादीनां श्रेष्ठं ते हि तदाश्रयः | (A.H.Su.9/1)

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