



CLINICAL ASPECT OF GUNA SIDDHANTA WITH SPECIAL REFERENCE TO PARADI GUNA

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Abstract-

The knowledge of structural and functional units of the body its basic components its ratio evolutionary process its relation to nature and the principles those vary the health principles etc. are known as understood with the knowledge of padartha vijana. Guna is one padartha among shat padartha. It is the asharyi of dravya. In darshanas second place and in Ayurveda third place is given to it. Guna or the attribute is the base of the selection of drug or a food item. After the dravya. It is the guna which is the most sought after padartha. Among all 41 gunas paradi guna have special importance.

Keywords: Guna, Padartha

Aims and Objective-

To study the concept of guna w. s. r. to parade guna and its significance in clinical practice.

Materials and method-

Textual reference is from ayurvedic classic text and various journals research articles and websites are referred.

INTRODUCTION

Ayurveda is the very ancient life science of India, which is being practised for attaining the complete health to achieve the four pursuits of the human Dharma, Artha, Kama, Moksha⁽¹⁾. Attaining moksha (salvation) is the ultimate goal of the human. The word Ayurveda is composed of the word Ayu and Veda. Veda means the authentic real knowledge and Ayu means life which is formed of sharir (body), Indriya (sensory organs), sattava (manas) and atma (soul) it possesses the synonyms like Dhari, Jivitam, Nityaga, Anubandha⁽²⁾. It is known as Upveda which is memorised by Bramha the creator. Ayurveda is not only curative therapy but also preventive therapy. It is aimed to prevent as well as protect against disease.

The prakriti and purusha have similarities with the living body which is known as shad-dhatwatmaka purusha (panchamahabhuta and atma). The qualitative, quantitative and functions as equilibrium of Dosha, Dhatu, Mala, Agni and pleasantness of atma, manas, indriya is known as swathya⁽³⁾.

The knowledge of structural and functional units of the body it's ration, evolution process, it's relation to nature and the principles those vary the health principles etc. are known as understood with the knowledge of padartha vijana deals with different types of padartha, karya- karana etc. Shatpadartha i.e. Dravya, Guna, karma, samanya- vishesh, samavaya . Guna is one among the shat padartha in darshanas second place and in Ayurveda third place is given to it. The different characteristics features of a dravya and the efficacy of ahara or aushadha can be understood with the help of guna only. It is the ashrayi (component) of dravya. As per Darshana, Gunas are mostly physical properties but as per Ayurveda gunas are chemical properties. In the evolution of creation first we know trigunas of avyakta (adhyatmika) then Bhautika gunas (vaisheshika) 24 and Ayurveda 41, which are described by Darshnika and Ayurveda acharyas.

Guna or the attribute is the base of the selection of drug or a food item. After the dravya. It is the guna which is the most sought after padartha. The Ayurveda principles of dietetic and treatment are dependent on gunas. Therefore, Guna assumes utmost importance in Ayurveda. The lakshanas are also relection status of gunas of bodily elements chikitsa of treatment is also administration of viprita guna. Acharya Sushruta focuses on the practice utility of gunas and Acharya Hemadri gives detail narration of gunas.

Etymology

Guna owes its origin to the "Guna Amtrane" dhatu which means to invite. Thus, guna is that which invites the world towards the dravyas, the substratum of the guna⁽⁴⁾

Definition

The gunas is that which resides in the dravyas in inherent relation, is inactive i.e. different from karmas (action) and is cause of the origin of similar attribute⁽⁵⁾.

Classification⁽⁶⁾

Darshanakara and samhitakara mentioned different of numbers of gunas. The number of 24 gunas are enumerated by Nyaya and Vaisheshik school is 41 Gunas are enumerated by Acharya Charaka. Sattva Rajas and Tamas these 3 gunas are called Mahagunas narrated by Acharya Vagbhatta. Acharya Chakradatta who is commentator of Charaka Samhita has made three groups of Gunas. 41 gunas subdivided into these 3 groups.

- 1) Atma Gunas
- 2) Vaishesika Gunas
- 3) Samanya Gunas which are further divided into 2 groups
 - a) Guruwadi gunas
 - b) Paradi gunas

1) Adhyatmika Gunas (6)

- i) Iccha - Desire
- ii) Dwesha - Aversion
- iii) Sukham - Happiness
- iv) Dukham- miseries
- v) prayatna- effort
- vi) Buddhi – Intellect

Chetana, Smriti, Dhriti, Ahankara are Buddhi vishesh

2) Sartha Guna /Vishesha guna / Indriyarth(5)

- i) Shabda- Sound
- ii) Sparsha - Touch
- iii) Rupa- color
- iv) Rasa – Taste
- v) Gnadha- smell

3) Samanya Guna

- a) Guruvadi gunas (20)

1. Guru (heaviness)	2. Laghu (lightness)
3. Manda (dullness)	4. Tikshana (Sharpness)
5. Hima (cold)	6. Ushana (hot)

7. Snigdha (unctuous)	8. Ruksha (dryness)
9. Shalkshana (smoothness)	10. Khara (roughness)
11. Sandra (solidity)	12. Drava (fluidity)
13. mrudu (softness)	14. kathina (hardness)
15. sthira (immobility)	16. sara (mobility)
17. Sukshama (subtleness)	18. sthula (Bulkiness)
19. Vishada (clearness)	20. Picchila (sliminess)

b) Paradi Guna (10)

1. paratwa (pradhana / superior)	2. Apartawa (Apradhana or Inferior)
3. Yukti (Yojana)	4. Sankhya (ganita or numericals)
5. Samyoga (conjunction)	6. Vibhaga (disjunction)
7. Prithaktwa (Distinguishing factor)	8. Parimana (magnitude)
9. Samskara (Gunantaradhana)	10. Abhayasa (satata kriya)

PARADI GUNA ⁽⁷⁾

The paradi guna named on the first attribute of the group para, are quoted by Charaka as those to be known mandatorily by the physician to ensure the successful treatment. A physician sans the knowledge of these ten attributes cannot practice in a proper way. These are also called as Chikitsiya gunas as per getting success in the treatment. Paradi gunas are very much useful in chikitsa, ausandhan. Paradi gunas have been designated as siddhi Upaya of chikitsa said by Acharaya Charaka. Siddhi means success in treatment which is not possible if Vaidya didn't have knowledge of paradi guna.

1. Paratva (Superiority)

The great or good or superior or elder or remote place is known as Paratwa.

In desha – Jana gala desha, remote place is Para.

In kala - Vriddha (old age)

For kapha rogi Grishma kala is para

For pitta rogi shita kala is para

In vayas – Taruna (young age)

In pramana – For Ajirna patient Alpaparimana ahara is para

In virya - For vata rogi Ushana virya ahara is Para

In rasa - For vata rogi Madhura

2. Aparatava (Inferiority)

Subordination, inferior, ill health, nearer place, less important, less potent

In desha – Anupa desha, nearer place is अपरा

In kala- Young aged (less time experienced)

For kapha rogi sheeta ritu is अपरा

For pitta rogi Ushana ritu is अपरा

In Vayas – Vriddha is अपरा (shakti hina)

In Pramana- For Ajirna patient atimatra ahara is अपरा or अपाथ्या

In rasa – For Vata rogi Katu, Tikta, Kashaya rasa is अपरा

Utility in chikitsa –

Charaka describes the condition of paratwa and aparatwa to desa (place/ habitat), kala, vaya, mana (measurement), paka (transformation), veerya (potency), and rasadi (taste).

All these conditions have to be explained before starting the treatment. For the maintenance of health also these factors have to be analysed in terms of the paratwa and aparatwa. The same has been described in terms of the beneficial (hitakara) and non-beneficial (Ahitakara). For the maintenance of health the jangala desa is superior to the anoopa while youth is superior to the old age. The concept of paratwa and apartwa is related to the dietetics and the drugs alike. The choice of the drugs and the food should be in a way that maintains and promotes health and the inferior or less should not be promoted.

3. Yukti

The proper planning or assessment or estimation capacity for adequate usage of Ahara, Vihara or Aushdhi to maintain the normal condition of individual in Trikala (past, present and future) for Tri-puru-shartha-siddhi (Dharma, Artha & Kama) is known as Yukti

Utility in chikitsa-

The yukti plays a vital role in the treatment. Ayurveda accepts each individual as a special entity and therefore advises a physician to examine each individual as a special unit and accordingly the plan has to be made. Yuktijna physician is considered to be the best as the chances of failure is minimal in such a case.

4. Sankhya

The numbers like 1,2,3,4, etc. is known as Sankhya. It is having great importance for presenting the knowledge accurately.

Ex. Tri-dosha, Ashta-jwara, tri-mala, nava-karana dravya, pancha jnanendriya etc.

Utility in chikitsa-

All the sciences including the Ayurveda depend upon on the number for the practical purpose. The facts supposed by figures becomes research. The division of the body in organs and sub-organs with their counting as well as measurments are impossible without numbers. The dose of drug particularly the mineral preparations have great importance of the numbers attribute. So, it is utilised in Ayurveda.

5. Samyoga

Combination of 2 or more items is known as samyoga. It persists only for some period hence known as anitya.

I) It is of 3 types as per Karana-

1) Eka karmaja samyoga:

Eka paksha sakriya samyoga.

Ex- A bird on a tree

2) Dwanda karmaja samyoga:

Joining of 2 Sakriya paksha

Ex. Fight of 2 sheeps.

3) Sarva karmaja samyoga:

Joining of more than 2 sakriya paksha

Ex- Joining of people in a meeting.

II) It is of two types as per karya

1) Physical combination (Bhautik samyoga)

2) chemical combination (rasayanik samyoga)

III) 1) Karmaja Samyoga: A book in hand

2) Samyogaja Samyoga: Samyoga of book with body

Utility in chikitsa-

The ayu is the combination of the sareera, indriya, sattva and atma while the sareera is the combination of the panchamahabhoota and atma. All the substances are said to be the products of panchamahabhoota.

Similarly, the formulations are prepared with the combination of various drugs in a specific proportion. Therefore, samyoga is considered an important attribute to be known by the aspiring physician.

6) Vibhaga

Decomposition or division or disjunction

Separation of the components of a mixture is known as vibhaga. It is also Anitya.

I) It is of 3 types

1) Eka Karmaja Vibhaga:

Ex. – Separation of bird from the tree

2) Dwanda Karmaja Vibhaga:

Ex.- Separation of the 2 fighters

3) Sarva Karmaja Vibhaga:

Ex. Separation of people after completing meeting

III) 1) Karmaja Vibhaga : Separation of book from hand.

2) Vibhagaja Vibhaga : Separation of book from body.

Utility in chikitsa-

During the examination of the patient, the body which is the single entity is studied in various parts which is the utility of vibhaga. The various specialities of science is also the application of vibhaga.

The amsamsa Kalpana is based on the vibhaga as the each and every attribute of dosa is studied separately with respect to the causation of the disease.

The time and direction is one but is categorised in various types which make them practically utilizable

7) Prithakatwa (Distinguishing factor)

Identifying an object from a group by a peculiar quality is known as Prithakatwa

Ex. Pot is different from cloth. A boy is different from girl.

Types of Prithaktwa-

1) Asamyoga : Distinguishing the never mixed 2 things

Ex. Meru – Himalaya Parvat

2) Vailakshaya: Prithaktwa in Vijatiya dravya

Ex.- Cow, Donkey, Goat

3) Anekata: Prithaktwa in Sajatiya dravya

Ex. Identifying different men from each other.

Utility in chikitsa-

The prithakatwa is utilized in Ayurveda under of the vishesha. It is mainly concerned with the differential diagnosis and characteristic feature of a substance wheather a medicine or a disease. In some of the disease the specific prithak cause has been mentioned under the heading of samutthana vishesha which is helpful in the nomenclature of disease.

8) Parimana (measurement)

Parimana is the quality by which dravyas are measured.

I) Parimana is of 4 types:

1) Anu 2) Mahan 3) Deergh 4) Hraswa

II) 3 Types: 1) Sankhya janya

2) Parimana janya

3) Prachaya janya

III) 2 Types: 1) Dairghyamana

2) Gurutwamana

Utility in chikitsa-

The Ayurveda per is based on mana measurement. The knowledge of measurement of useful and harmful dravyas is necessary to maintain the balance there by, the health of the body. The charaka Samhita dedicates the whole vimana sthana to specify the measurement. The mana is the mandatory attribute of physician. Sans the knowledge of measurement, the physician cannot move a single step. All the efforts of physician to mitigate a disease or maintain health dependent on the mana. The poison when used in the prescribed dose can be lifesaving while the normally safe item of food can be hazardous if consumed excessively or illogically.

9) Samskara

Samskara is the quality in which changes are brought to natural qualities for potentiating the effect of dravya Bhavana, Mardana, Prakshalana, Agni- Samyoga etc processing.

It is of 3 types:

1) Vega – It is Gati or Pravaha of Murta dravya

2) Bhavana- It is Anubhava or smarana of only Atma.

3) Shishtisthapkatwa- Elastic nature, bringing the qualities of organs to its original status.

Utility in chikitsa-

Samsakara is very important guna in the treatment. To change potential of a medicine or make it more potential, reduction of its harmful effect or certain qualities changed or making it more suitable in a disease these all things are depends on samsakara e. g. giving bhavana of shatavari swarasa to the churna of shatavari will potentiate its action, or the shodhana of visha dravyas to decrease its toxicity or making shali dhanya laghu by exposing it to Agni by Bharjana. Etc.

10) Abhyasa

Regular practice is known as Abhyasa which is also known as sheelana and satata kriya.

Utility in chikitsa-

Abhyasa is very important guna to be possessed by Vaidya. With this property perfectness, expertise and experience are achieved. Generally, the increase or decrease of the dosa /dhatu/mala in the body is not an instantaneous activity but is gradual based on the contact of the synergistic or antagonistic entities. Hence repeated use of useful ahar and aushadhi is required for its complete advantage.

DISCUSSION

Partwa gives the best choice of desha, kala, vaya, manas, paka, virya, rasa, etc for the success of treatment. Aparatwa means apradhana so far, the health these qualitative principles should be avoided. Yukti gives the idea of planning for success of treatment. In diagnosis, Bhaishajya-kalpna, treatment and in every part of health the planning is compulsory if not gives failure in treatment. Sankhya it is having great importance in the description of everything for the question of how many like number of Dosha, Dushya, Bheda, Aushadha, Duration etc. samyoga is the commonest principle for production of disease, compounding of medicine. Vibhaga separation of unwanted principles of diseased principles is known as prithaktava gives the knowledge of differential diagnosis and treatment for giving the distinguishing ideas of planning. Parimana the qualitative or quantitative measurement of vitiation and dosage of medicine is possible. Samskara helps in adding the needed requisites to the medicine by proper processing and also helpful to remove the unwanted principles. Abhyasa or satata kriya is the prime basic principle to achieve the goal of treatment like this the paradi gunas have a great role in planning of proper treatment.

CONCLUSION

It can be concluded that it is very essential for vaidyas and in anusandhana have a proper knowledge and understanding of paradi guna to perform his clinical duties i. e. chikitsa and anusandhana in desired manner.

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