

APPLIED ASPECTS OF PARADI GUNA

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ABSTRACT

Ayurveda is an ancient and very vast science. It is full of basic fundamental principles. In the present scenario, there is a very strong need for the practical applicability of these fundamental principles. As per Ayurveda, everything is described in *Shad padarth i.e., Samanya, Vishesh, Dravya, Guna, Karma, and Samvaya*. Among these *Guna* has been accepted as the basic entity of *Srushti* by Ayurveda. In Ayurveda *gunas*, are described as the methods of presentation of action without which *karma* can't take place. Ayurveda has provided significance to every *guna* so that they become useful in clinical practice. There is a total of 41 *gunas* as told by our ancient *samhitas*. These 41 *gunas* are 6 *Aadhyatmik guna*, 5 *Vaisheshik guna*, 20 *Gurvadi guna*, and 10 *Paradi guna*. These *Paradi guna* have a very important clinical significance. In *charak Samhita*, *Paradi guna* are told as *Chikitsa siddhi upaya* i.e., way of successful treatment. *Paradi guna* is like miscellaneous properties which are needed to be used by physicians, researchers as well as pharmacists. This literary review is an attempt to understand the practical applicability of *paradi guna*.

Keywords: *Ayurveda, Guna, Paradi guna, Chikitsa*

INTRODUCTION

Ayurveda has a Philosophical background. Ayurveda is a very ancient science and this whole science is described in *Shad padarth i.e., samanya, vishesh,*

guna, dravya, karma, samvaya. *Guna* is the basic entity of the *Sristhi*. Every aspect of the disease, its causative factors, sign and symptoms, their treatment,

the drug to be used in treatment, and therapeutic effects of drugs has been explained on the basis of gunas. *Guna* is that identity, character, or idea which is required for the description of an object or substance and without which the substance has no existence. *Paradi guna* is one of the important groupings of *gunas*, which are essential for getting success in the treatment of patients.

Derivation of *Guna* is: -

“*Gunyate aamantrayate lok anen iti gunah*”¹

Means *guna* attracts people towards itself. A drug can perform its work only when it is occupied with its perfect characteristics. Specific actions of a drug are produced because of these characteristics called *guna*.

Signs of *Guna* are:

“*Samvayee tu nishcheshta karanam gunam*”²

Dravya possesses *karma* i.e., action, whereas *guna* stays in *dravya* in the form of *Niscesta* i.e., in a passive or inactive state. This state is called *Samvayi sambandh* i.e., coherent cause. This coherent factor is a characteristic feature of *guna* because of which, a *dravya* has to perform a definite function or action, a definite property.

The difference between *guna* & *karma* is that *dravya* possess it, *guna*, *karma*, while *guna* does not depends on its properties & actions of it.

Number of *guna*: In Charak Samhita, total number of *guna* are 41. These are:

“*Sartha gurvadayo buddhi prayatnanta paradaya gunah prokta*”³

5 *vaisheshik guna*- *Shabda, sparsh, rupa, rasa, gandha*

20 *gurvadi guna*

10 *paradi guna*

6 *buddhi aadi guna*- *sukh, dukh, ichchha, dvesh, prayatna, buddhi*

Paradi guna:

They are commonly applied in daily practice. They are ten in number.

“*Par apartve yuktishch sankhya samyog eva cha.*

Vibhagshch prithakktvam cha parimanmathaapi cha.

Sanskaro abhyaas ityete guna gyeyah paradayah.

Siddhi upayashchikitsaya lakshanestan prachakshmahe”⁴

1-2. *Paratva- Aparatva guna- tachcha paratvam pradhantvam. Aparatvam apradhantvam.*⁴

It means the superior quality or predominant character. There may be a group of drugs having similar quality, but each of them is considered superior depending upon their quality. The substance having the best quality is known as *Para*. The same feature is applied while treatment.

Aparatva means the inferior quality or subsidiary quality. It is exactly the opposite of *para guna*. There may be a group of drugs having similar quality, but each of them is considered to have an inferior state of their quality. Therefore, they are unimportant. This principal is far from the utility.

3. *Yukti- “yuktishch yojna sa tu yujyate.”*⁵

It means tactfulness or a plan to solve a problem.

When there is vitiation of *dosa*, a plan is prepared for the diagnosis & treatment of that particular condition or disease very tactfully this action is tactfulness.

This principal is commonly applied in *Chikitsa*.

4. *Sankhya- “sankhya syad ganitam.”*⁶

The enumeration in numbers or enumeration of causes in practice is known as *Sankhya*. The *dosa*, vitiation of *dosa* & varieties of *dravya* are enumerated or counted like *tridosh, ashtjvar, triphala*, etc. for obtaining special knowledge of *Samprapti*, *Sankhya* is considered as one of the varieties. This gives accurate knowledge of *dravya*.

5. *Samyoga- “yog sah sanyog uchyate. Dravyanam.”*⁶

Mixing two or more *dravya* to form a combination is known as *Samyog*.

6. *Vibhag- “Vibhagstu vibhakti syad viyogo bhagsho graha.”*⁷

Division of a substance is *vibhag*. When in a combination or mixture of substances is separated, it is division or *vibhag*. In a tree when leaves are withering off, it becomes separated. This is *Vibhag*.

7. *Prithaktva- “vishestu prithakktvakrit.”*⁸

The qualities or properties that separate one *dravya* from another.

8. *Parimaan-* “*Pariman punarmanam.*”⁹

The process of measuring dimensions & assessing the weight of a substance like oil etc.

9. *Sanskar-* “*Sanskaro hi gunantaradhanmuchyate.*”¹⁰ “*Sanskarah karanam matam.*”⁹

A process by means of which the natural property or quality of a dravya is modified into a substance having a different quality is *Sanskar*. eg. By doing ashtvidh sanskar of parad, its toxic effects are reduced & are used in the preparation of effective medicine.

10. *Abhyasa-* “*abhyasah sheelanam satat kriya.*”⁹

Any substance taken regularly is known as abhyas or practice. Its synonyms are *Sheelan-* repeated practice, *satata-* regular practice. Dravya may be having best medicinal value, but if it is practiced regularly, it will be useful. Therefore, it is an important quality in the practice of medicine & treatment aspects.

DISCUSSION

While doing treatment of a patient, every physician applies these *Guna* knowingly or unknowingly. Without these *Guna*, treatment is not possible.

Para-apar guna

In *Charak Samhita*, *Agraya aushadh*¹¹ for many diseases are told. These drugs are superior to the other drugs irrespective of person physiology. e.g., for a *Vatarakta* patient, *guduchi* is much better for every patient. In *kasa*, *kantkari* is best as compared to any other drug. For wound healing, *triphala*, *guggulu* is best.¹²

But when a patient's physiology or *desh*, *kala*, *vaya*, *maan* are taken care of, then the choice of drugs is changed. e.g., for treating *jvar*, *kirattikta*, *guduchi*, *patole*, *karvellak* are good. But for a *vata prakriti purush*, *patol*, *sahdevi*, *guduchi* are given. If he/she is a child, *ativisha* & *guduchi* being *mridu aushadh* (Soft medicines) are good or para as compared to *patol*, *kirattikta*. In old age, *kirattikta* pacifies *vata* therefore it is a para drug. If that patient belongs to *aanup desh*, then *kapha shamak aushadh* like *karvellak*, *kirattikta* are a para drug. If that patient

comes in the rainy season, *vata vriddhi* is there, then *vatashamak aushadh* like *guduchi* is a para drug. For a weak patient, a mild drug like *guduchi* is good. & So, on.

For doing *agnideepan karma* of a *vata prakriti purush*, *shunthi*, *marich*, *pippali*, *hingv* are suitable. For a child, *shunthi*, *chavya*, *jirak* are suitable or para. For an old age patient, *chavya*, *shunthi*, *jirak* are good. For a *pravara satva* patient, any herb can be given. For *avar satva* patient, *chavya*, *shunthi*, *jirak*, *hingv* are good. Similarly, *ritu*, *desha bala*, etc can be considered.

Yukti means planning. For treating a disease physician has to plan the exact treatment for its cure. e.g., a Treatment plan for *jwar is langhan*, *pachan*, *bheshaj*, or *virechan karma*. He has to take him in confidence for doing *langhan karma* because the patient has to stay without taking any food & it is very much difficult for him. Then for doing *shodhan karma* like *virechan* etc. physician has to make him understand the benefits of *virechan karma*. Then *Bheshaj karma* etc.

In *raktapitta* & *atisar* (Bleeding disorders & diarrhoea) patients, according to *Shastra*, the physician need not stop bleeding or motions until the full expulsion of *vikrita dosha* from the body.¹³ After the expulsion, these should be stopped. But the patient in the very starting is not going to understand all this. Then at that time physician need to plan all this treatment in his mind & act accordingly. Otherwise, he can't cure any disease. But if a plan proves to be a failure, then that plan is not *yukti*. When there is a successful plan then it is a *yukti*.

Sankhya means counting, plays a very big role in treatment. It may be a drug counting or disease counting like *Panchkola*, it is formed by the combination of five drugs, *dashmoola* combination of ten roots, *triphala* three fruits. They produce their effects when they are combined in their particular counting.

In disease counting, if a physician knows the exact types of a disease, then he will think in that limited area & will not get biased.

In *aamlak rasayan* 1000 *aamalak* are used¹⁴. In *chyanprash*, 500 *aamlaki* are used.¹⁵ In

vardhmann pippali rasayan, starts from ten then goes to 1000 then coming back to 10.¹⁶

Upto 7 days, *nava jwar*, from 8th day it changes into *niraaam jwar*.¹⁷ From the 8th day, treatment is given accordingly. *Ghee* consumption from the 12th day. *Jeerna jwar* from 21st day. After these particular days, sign & symptoms of the disease are changed and so the treatment has to be changed accordingly.

In *kushth*, *nasya* is done at an interval of 3 days, *vaman* is done at an interval of 7 days, *virechan* is done at an interval of 15 days, *raktamokshan* is done at an interval of 6 months.¹⁸

After *shuddhi karma*, precautions like *apathya sevan*, anger, sex, etc, should not be done for 3 days in *basti*, for 7 days in *vaman*, for one month in *raktamokshan*. In this way, this *sankhya* guna is very important.¹⁹

Samyog is mixing the different types of drugs according to the sign & symptoms of diseases. e.g., if *jwar* is associated with *kasa*, *madhu pippali* is mixed with other drugs. If shwas are also there *shtyaadi Kashaya* is given.²⁰ *Godanti*, *shring bhasma*, *sitopladi churan* are mixed.

In *gudagat raktapitta*, milk prepared with mochas is given with other formulations.²¹ In *urdhvag raktapitta*, for santarpan karma, *laja churan*, *ghee*, *honey* is mixed for drinking.

Vibhag is excluding any drug or karma or food while treating a disease or in a normal lifestyle. e.g., in *jwar*, *shadangpaniya* is prescribed, but in *raktapitta*, *shadangpaniya* is used but without *naagar*. Separating *nagar* from *shadangpaniya* is *vibhag*.²² If the *guduchi* stem is cut into small pieces, it is *vibhag*. If 1kg *avipattikar churna* is prepared in pharmacy, then divided into small doses of 5gm only and making 5gm packets, then it is *vibhag*. It is a very important drug in dose decision.

Prithakkatva means separation between the two similar-looking subjects.

e.g., separation of drug & its substitute or its adulterant based on its characteristics morphological or chemical. e.g., differentiation of *shigru* & *madhu shigru*, differentiation of different species of *Vidang* (*E. ribes* or *E. robusta*)

Differential diagnosis of almost similar signs & symptoms of diseases. like

Granthi, *gulma* & *arbuda*: they all are lumps or swelling in the abdomen but have different symptoms due to which exact disease is identified. In *granthi*, there is acute pain, pin pricking-like sensations, *paka*, burning, excessive itching is there. In *arbud*, there is slow pain, mildly increasing size, without any itching & burning, but sometimes bleeding is there. *Gulma* is a lump in between heart & urinary bladder, with or without motion, rounded, size sometimes increasing or sometimes decreasing. These symptoms separate them.²³

Acute bacillary dysentery & acute amoebiasis: common symptom is diarrhoea. But their sign & symptoms are different which makes them separated.

Sign & symptoms of bacillary dysentery: pain in abdomen, odourless & alkaline stool, nausea, diarrhoea with blood, tenesmus, fever, generalised tenderness, bowel sounds & tachycardia.

Sign & symptoms of amoebiasis: grapping pain, no nausea, no fever, tenesmus may be present, offensive & acidic stools, diarrhoea with streaks of dark blood & mucous, tenderness in right & left iliac fossa, no tachycardia presence of bowl sounds.²⁴

Parimaan: means measurement, plays a very big role in treatment. Drug dosage, levels of purification are decided with this. In *Sharangdhar Samhita*, every preparation has a different dose. e.g., *vati*, *churna* dose- 1 *karsha*, *aasav arishta*, *avleha*- 1 *pala* etc.²⁵ In *panchkarma*, the extent of purification caused due to *vaman* is in *parimaan*- 2 *prastha*, 1 1/2 *prastha*, 1 *prastha*, etc.²⁶

Sanskar: making a drug consumable & able to produce good effects. e.g., *Parada* is made consumable & able to treat diseases by doing *ashata sanskar*. *Bhallatak*, if consumed as such, is just like a poison & produce skin disease, therefore it is purified in brick powder. In *pippali rasayan*, *pippali* is first roasted in *ghee*. After extraction of butter, the curd is shothnashak. *Laja* prepared from rice is *laghu*. These are all *sanskar*.

Abhyaas: means practice. The practice of a balanced food daily not only maintains health but also prevent

daily diseases. According to *Vagbhata*, one should not leave *assatmya* drugs immediately, but he should practice it by leaving 1/16th part every day.²⁷ *Sadya santarpan karma* should not be done in very weak patient but there should be *abhyaas tarpan*. Like in the obese patient, for losing weight, heavy exercises should not be done from the very first day. One should start for light exercises and then practice exercises & meditation daily. The practice of a drug for a particular disease for a particular period gives desired effects.

CONCLUSION

Everywhere while doing treatment, a physician applies *Paradi guna* to get effective results. But there is a controversy in comparison of efficacy of *Paradi* & *Gurvadi guna*. Most of the people feel *Gurvadi guna* or *sharir guna* are basically required for treatment efficacy. As per my view, *Gurvadi guna* have a direct effect on treatment but *Paradi guna* are just like a controller or have control over their work. Their work can be understood by daily examples. E.g., a building is constructed by labour & mistry, but they work as per instructions of the engineer & architect. Similarly, the municipal council appoints sweepers to clean a city, but above them, it also appoints sanitary inspectors to inspect their work, to give them instructions on what & how to do it. Same happens in the case of these *guna*. *Gurvadi guna* is just like labours & to have an eye on their work, *Paradi guna* is there. In this way, we can say that *Paradi guna* is very much important for treatment. In *Charak Samhita*, they are the ways to get success in treating a disease or *chikitsa siddhi* & it is true. Without the application of this *guna*, treatment is not possible. A physician can't get success in curing a patient. Hence *Paradi guna* is very very much important & even play a key role to get successful treatment.

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