



## REVIEW ARTICLE

### INSIGHT OF SANDRA AND DRAVA GUNA

JYOTI DEVANGAMATH<sup>1</sup> SAPNA NARASANAGI<sup>2</sup> JAYASHREE K S<sup>3</sup> SHREEVATHSA S<sup>4</sup>

#### ABSTRACT:

Every *dravya* (substance) has some basic attributes these are called as *guna*(attributes). The efficacy of *ahara*(diet) or *aoushada*(medicine) can be understood with the help of attribute only. *Gurvadi*(heavy etc) attribute are known as *shareerika* or *karmanya guna* (attribute of body or action) because these are helpful in maintenance of *dhatu*(tissue), and also play major role in disease production as '*hetu*'(causes) of the diseases, in diagnosis as *lakshana*(signs/symptoms) and to maintain health as '*chikitsa*' (therapeutic measures/drugs). Among *vimshati*(twenty) attributes *sandra* (dense) and *drava* (liquid) is pair of attributes, opposite qualities to each other. These two attributes are having different *bhouthika* (physical) composition and their action on the body is opposite to one another. Sometimes both the attributes co-exist in a substance to perform certain actions in the body. Here effort has made to understand *sandra* and *drava* attribute as causes and their significance in management.

**Key words:** *Guna*(attribute), *Sandra* (viscid), *Drava*(liquid), *Chikitsa*

<sup>1,2</sup>P G scholar, <sup>4</sup>HOD and Professor (I/C) department of PG studies in Ayurveda Samhita and Siddhanta, Government Ayurveda Medical College, Mysore

<sup>3</sup>P G scholar, dept of Dravyaguna, Government Ayurveda Medical College, Bangalore

Corresponding Email id: [jyotidevangamath5@gmail.com](mailto:jyotidevangamath5@gmail.com)

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## INTRODUCTION:

*Ayurveda* the science of life has its own theories and concepts. Being medical science the concepts are contributing to the different aspects like health and disease. One can well verse the science only with proper understanding of the basic concepts among them attribute (*guna*) is one such. *Guna* is one among the six *padartha*, in *darshanas* second place and in *Ayurveda* third place is given to it. Effects of *ahara*, *vihara*, *dosha*(humors) etc are explained through the attributes only, the *rasa*(taste), *guna*, *veerya*(power), *vipaka*(end product) are the main axis for the action of substance in body, and these again have been described with the help of attribute only. Hence the sphere of attribute is wider than pharmacological properties. So attributes are helpful to detect which *dosha* is predominant in particular disease, and every attribute has its specific role in management. Attribute in *dosha*(humors), *dravya* and in *chikitsa*(management) conveys different aspects contextually hence; an attempt is made to understand *sandra* and *drava* as cause, symptom, their action on body and significance in management of disease.

### ***Sandra guna* (dense attribute)**

One which causes *shareera samhathi* (gives compactness to body) is known as *sandra*<sup>[1]</sup>,

Dense attribute is composed of *pruthvi*(earth) *mahabhutha* according to *Charaka*<sup>[2]</sup> and *pruthvi* and *jala* (water) *mahabhutha* according to *Sushruta*<sup>[3]</sup>. *Dalhana* and *Bhavamishra* have used the term ‘*shuska*’(dry) in the place of *sandra*<sup>[4]</sup>. Drugs and diet having *sandra* *guna* will produce massiveness, stability and compactness in *dhatu*(tissue). And responsible for increase of tissue elements of body, *kapha vruddhi*<sup>[5]</sup> and reduce wetness of the body <sup>[2]</sup>.

### ***Drava guna* (liquid attribute)**

A quality which induces wetness in the body, and has tendency to spread or moving from one place to another is called *drava guna* (attribute). It is opposite to *sandra* (dense), *shuska*(dryness) and *kathina* (hard) properties of substances<sup>[6]</sup> *Dravata* is natural property of *jala mahabhutha*, It acts as *prakledana*(create moistness), *bhinna sangata*(capacity to divide)<sup>[7]</sup>, *ardikarana* (wetting), *vilodana* (mixing), *vyapi*(spreading), helps in *rakta chalatva*(blood circulation), *rakta vilayana* (diluteness of blood), looseness and softness of joint, *jivaniya*<sup>[8]</sup>, increases the liquid tissues like blood, bone marrow etc in varying amount. By *gunaashray* (resides) it increases *pitta* and *kapha*, decreases *vata* and *agni*(digestive power).

**Table no 1. *Adhishtana* of *Sandra* and *Drava guna* <sup>[9]</sup>:**

<i>Adhishtana(location)</i>	<i>Sandra(dense)</i>	<i>Drava(liquid)</i>
<i>Dosha (humors)</i>	<i>Kapha</i>	<i>Pitta</i>
<i>Dhatu (tissue)</i>	<i>Rasa, Rakta, Mamsa, Asthi, Meda,</i>	<i>Rasa, Rakta, Meda, Majja, Shukra.</i>

	<i>Majja and Shukra.</i>	
<i>Mala</i> (waste product of metabolism)	Purisha, Mutra, Sweda	<i>Mutra, sweda</i>
<i>Dravya</i> (substances)	<i>Parthiva dravya</i>	<i>Apya dravya</i>
<i>Rasa</i> (taste)	<i>Madhura, Amla, Lavana</i>	<i>Madhura, Amla, Lavana</i>
<i>Guna</i> (attribute)	<i>Manda, Guru, Sara, Snigdha, Sthula, Picchila, Sthira [due to ekartha samavaya sambandha]</i>	<i>Snigdha, Mrudu, Shlakshna, Sheeta, Picchila, Sara [due to ekartha samavaya sambandha]</i>
<i>Virya</i> (power)	<i>Sheeta Virya</i>	<i>Ushna and Sheeta</i> [because of <i>ardrata</i> , and <i>klinnatha</i> ]
<i>Vipaka</i> (metabolic end product)	<i>Madhura Vipaka</i>	<i>Madhura, Amla</i>
<i>Karma</i> (action)	<i>Bruhmana- shareera vrudhi &amp; pusti</i> <i>Upachaya- shareera samhathi</i> <i>Prasadana- Prasannata</i>	<i>Prakledana-klinnatha</i> <i>Vilodana-dravya mishrana</i> <i>Vyapthi -Prasaranashilata</i>

### ***Sandra and drava guna in different context***

***Sandra guna***: found in different concepts like one of the attribute in kapha dosha<sup>[10]</sup>, in *prameha* as *kaphaja*, *sandra* and *sandra prasada meha*<sup>[11]</sup>

***Drava guna***: any liquid element in the body which moves or flows can be treated as *drava rasa* (plasma)<sup>[7]</sup>, *rakta* (blood)<sup>[12]</sup>. Acharya *charaka* mentioned measurements for liquid substances in body<sup>[13]</sup>, *drava guna* acts as cause in many diseases e.g. *kusta* (skin disease)<sup>[14]</sup>, *jalodara* (ascites)<sup>[15]</sup>, *urusthambha* (thigh stiffness)<sup>[16]</sup>, *amlapitta* (hyperacidity)<sup>[17]</sup>, *prameha* (urinary disorders)<sup>[18]</sup>, *chardi* (vomiting)<sup>[19]</sup>, *krimi* (intestinal worms)<sup>[20]</sup> etc

**Role of Sandra and Drava guna in Dhatu Nirmana:**

During the process of food conversion, the attribute of food which are in the process of conversion get incorporate to the body attribute which are homologous and not contrary in nature. E.g. – *Sandra* (dense) attribute food provides nourishment to *parthiva* ingredients and respective attributes of tissue elements like *mamsa* (muscle tissue), and *drava* attribute food provides nourishment to liquid tissues like blood, bone marrow, semen etc<sup>[21]</sup>. *Drava* attribute also plays important role in *rasa-rakta Samvahana* (plasma and blood circulation). Both *sandra* and *drava* attribute play major role in *dhatu nirmana* (construction of tissues). All *dhatu poshakarasa* is *drava* in nature helps to form the next *dhatu*<sup>[22]</sup>. E.g. *Rakta* is liquid by nature and how does the compact *mamsa* come out of *rakta* and how is *meda* which is

liquid/semidense in nature produced out of compact *mamsa*? *Rakta* again accompanied by *vayu*, *jala*, *tejas* and *ushma* (heat) attains compactness and gets transformed into *mamsa*. That *mamsa* cooked by its own *ushma*, gets transformed into *meda* (fat tissue), in this way both the attributes are necessary for *dhatu nirmana*, and in correct proportion gives stability and compactness to body, but improper proportion leads to morbidity in *dhatu*. Eg. *Drava* attribute of *kledaka kapha* (type of kapha present in stomach) helps in digestion, if it increases pathologically; it produces *Utklesha*(nausea), *Tandra*(drowsiness) etc symptoms.

#### **Role of Sandra and Drava guna in manifestation of lakshana:**

Here some examples are given to understand *sandra* and *drava* attribute as symptoms in disease.

**Sandra guna:** *Sandra mutra* in *mutrauksada*(urinary tract disorder)<sup>[23]</sup>, *ashmari*(calculi)<sup>[24]</sup> and as *arista lakshana* of *kasa*(cough) and *jvara*(fever)<sup>[25]</sup>, *Sandra srava* in *mamsagata*<sup>[26]</sup> and *kaphaja vrana*(ulcer)<sup>[27]</sup> and so on

**Drava guna:** loose stools in *purishavaha srotodusti* <sup>[28]</sup>, *pittaja grahani*(sprue syndrome)<sup>[29]</sup>, *vataja atisara*(diarrhea)<sup>[30]</sup>,

*jvaramoksha*(relieving fever)<sup>[31]</sup> and so on. Likewise *sandra* and *drava* attribute acts as important tools to diagnose disease.

#### **Sandra and Drava guna as samprapti ghataka:**

In *samprapti*(pathogenesis) classification, *vikalpa samprapti* is important with respect to attribute. *Vikalpa* means variation in strength of each fraction of *dosha*. Eg.1. *Pitta* is similar to *agni*(digestive fire), but increase in *dravansha* (liquid level) of *pitta* causes *agnimandya*(decreased digestive fire).  
2. In *prameha samprapti* vitiated *vatadi dosha* along with *meda* comes to *bastimukha*, and attains more liquidity, the *dushyas* involved in *prameha* get uniformly mixed leading to increased urine output, here *sandra roopa dushya*(dense) turns into *dravarooopa*(liquid)<sup>[32]</sup>.  
3. *Ashmari samprapti*- vitiated *tridosha* transform the retained urine in the bladder into stone (*ashmari*), here *dravarooopa* turns into *sandra roopa* <sup>[33]</sup>. Here due to changes in *mahabhoutika* composition of the substances, change in physical attributes takes place, and this gives an idea to *samprapti vighatana*(breakdown of pathogenesis) in reverse manner.

**Table no 2: Sandra guna indicated in chikitsa(treatment):**

CONTEXT	REFERENCE
<i>Kapha kshaya</i>	<i>Cha. sha</i> - 6/11.
Increases respective <i>dhatu</i> s (in <i>ksheena dhatu</i> )	<i>Cha. sha</i> - 6/10.

<i>Sandra guna</i> in <i>Ksheera</i> acts as <i>vrushya</i> (aphrodisiac).	<i>Cha. chi</i> - 2/3/4.
<i>Sandra guna</i> in <i>takra</i> (butter milk) in <i>Udara</i> (ascites).	<i>Cha. chi</i> - 13/101.
<i>Sandra guna</i> of <i>takra</i> decreases <i>vataja grahani</i> (sprue).	<i>Cha. chi</i> - 15/119.

**Table no 3: *Drava guna* indicated in *chikitsa*(treament):**

Context	Reference
<i>Ksheena drava dhatu conditions</i>	<i>Cha, sha</i> -6/9
<i>Mutra kshaya</i> (in decreased urine output)	<i>Cha, sha</i> -6/11
<i>Trushna</i> (thirst)	<i>Cha, chi</i> -22/7
<i>Snehana</i> (oleation), <i>Swedana</i> (fomentation)	<i>Cha, su</i> -22/15-17
<i>Vata Gulma</i> (tumour)	<i>Cha, chi</i> - 5/11
Before surgery of <i>Baddhagudodara</i> (tympanites)	<i>Su,chi</i> -14/7
<i>Rakta Vilayana Karma</i> (to dilute the blood)	<i>Su, Su</i> - 14/30
<i>Drava as Anupana</i> (along with medicine)	<i>Su, Su</i> - 46/420
To remove foreign body	<i>Su, Su</i> - 27/19
<i>Swedana Therapy</i>	<i>Su,chi</i> -32/3
<i>Shuddha Vrana</i> (ulcer)	<i>Su,ut</i> -64/61
Before <i>Arsha</i> (hemorrhoid) surgery	<i>A,S ,Chi</i> - 10
<i>Garbhini Ksheera Vardhanartha</i> (to increase breast milk)	<i>Ka, Su</i> -19
<i>Rakta Gulma</i>	<i>Ka,khi</i> -9/67

Understanding of proper *amashamsha vikalpa* of each attribute is necessary to undertake proper management. Eg- if *drava vruddi* in hyperacidity (*amlapitta*) and diarrhea, *ushna grahi* and *sheeta grahi*(*sthambana* i.e treatment which prevents flow or mobility) is used respectively, if *drava vruddhi* in *pitta* and *kapha anashana* is best, *sheeta* attribute substances can be used in *drava guna kshaya* of *rakta*<sup>[34]</sup> In *malabaddata drava* diet has to be given, in ascites *sandra guna pradhana aoushada* (predominantly dense substances) has to be preferred.

Acharyas mentioned *Nidana Parivarjana* (prevention of causes) as first line of treatment for every disease and the administration of *Viparita guna dravyas* (opposite attribute substances) according to the “*samanya vishesha Siddhanta*” (principle of similarities and dissimilarities). At few occasions *vyatyasata chikitsa*(different treatment modalities) has been used which also can be explained in the form attributes. E.g. *Sheeta* (cold) *Guna Dravyas* can be used in *Drava Guna Kshaya* of *Rakta*<sup>[38]</sup>. By above discussion regarding *Sandra* and *drava* mentioned as pair

of attributes, *Sandra* represents more structural facet and *Drava* performs more functional aspects. These attributes plays major role in formation of disease as well as in treatment. And *dhatu samyatha* (maintenance of tissue) is depends on the attribute of substances.

### Conclusion:

- *Dosha* produces different symptoms with different attributes according to *dushya*(vitiated factors/tissues) involvement.
- It can be inferred that *sandra* and *drava* attribute produce different symptoms and different actions according to *dosha-dushya Ashraya*.
- The substances having *sandra* and *drava* attribute does not show their actions always, because the net action depends on *Guna Samudaya* (group of attribute) and dominant *guna*. When *Sandra* and *Drava guna* becomes dominant, its actions appear predominantly.
- The administration of *Viparita guna dravya* (substance with opposite quality) acts as prevention and part of treatment.

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