

## DRAVYAGUNA BACKBONE OF CLINICAL PRACTICE IN AYURVEDA- A REVIEW

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### ABSTRACT

The being of medicine shows its prehistoric in olden days. The information regarding therapeutic value of plants has been calm in a course of several centuries. The suitability of alternatives medicine chiefly the herbal medicine has now become a serious need of time. In this articles importance of Dravyaguna (Ayurvedic Pharmacology) has been taken in accounts for clinical practice w.s.r. to these terms- Rasa (taste), Guna (Properties), Virya (active principles), Vipak (Biotransformation) and Prabhav (Specific action).

**KEYWORDS:** *Dravyaguna, Rasa, Virya, Ayurveda, medicine.*

### INTRODUCTION

The word 'Dravyaguna' means the discipline commerce with properties and actions of Ayurveda Herb. This is counterpart of modern pharmacology. It would be necessary, at first, to comprehend the basics of Ayurveda in general before one can grip the concepts of Dravyaguna.

If we see the Panchabhutas (Akasha, Vayu, Agni, Jala and Prithivi), they are stared as physico-chemical base of the material objects. When life evolved, out of these five, three came onward to control and adjust the biological functions. These three (Vata, Pitta, Kapha) are recognized as tridhatu (tridosha in pathological state) having exact functions of Vikshepa. Adana (assimilation) and Visarga (growth) correspondingly.

Primarily based on this fundamental background, the subsequent concepts were industrialized to explain the drug action.

1. Dravya (Substance-drug & diet)
2. Guna (Property)
3. Rasa (Taste)
4. Vipaka (Final transformation)
5. Virya (Potency)
6. Prabhava (Specific potency)
7. Karma (Action)

### **Dravya**

‘Dravya’ means drug in this context. It is the bedrock of properties and actions. Drug was intentional widely and in pensively in ancient times. In Rigveda, we find the ‘Oshadhisukta’ (Hymns on herbs) dealing with nature and classification of drugs. Caraka has classified drugs from various angles, e.g. according to source, effect on doshas, composition, properties, actions, etc. Marvelous piece in the Charaka-Samhita is the description of fifty groups of drugs according to their main action. Similar organization is found in the Sushruta-Samhita anywhere thirty-seven groups of drugs are defined according to their effect and therapeutic uses. In this connection, two broad propositions are established.<sup>[1]</sup>

There is no substance which cannot be used as drug.

All medications are composed of five bhutas.

### **Gunas**

Guna (quality or property) is defined as that which is integrally existent in substance and is non-inherent cause (of its effect). Gunas are fourty one in number and are classified into four groups-somatic, psychic, physical and applicatory.

### **They are further elaborated as follows**

Somatic, also known as gurvadi, are twenty in number which can be arranged in pairs one opposite to the other such as-

1. Guru – Heavy
2. Laghu – Light
3. Shita – Cold
4. Ushna – Hot
5. Snigdha – Unctuous
6. Ruksha – Rough

7. Manda – Dull
8. Tikshna – Sharp
9. Shlakshna – Smooth
10. Khara – Course
11. Sandra – Solid
12. Drava – Liquid
13. Mridu – Soft
14. Kathina – Hard
15. Sthira – Stable
16. Sara – Unstable
17. Sukshma – Minute
18. Sthula – Gross
19. Vishada – Non slimy
20. Pichhila – Slimy

Psychic qualities is: – These are six in number such as ichcha (desire), dvesha (aversion), sukha (pleasure), duhkha (pain), prayatna (will) and buddhi (determinative intellect).

Physical or material qualities: – These are five in numbers such as shabda (sound), sparsha (touch), rupa (vision), rasa (taste) and gandha (smell). They are specific objects (artha or vishaya) of five sensory organs.<sup>[2-3]</sup>

Applicatory or paradi gunas are ten such as –

- 1- Paratva
- 2- Aparatva
- 3- Yukti
- 4- Sankhya
- 5- Samyoga
- 6- Vibhaga
- 7- Prithaktva
- 8- Samskara
- 9- Abhyasa

**Paratva** is wholesomeness while aparatva is unwholesomeness.

**Yukti** is rational and effective combination of multiple factors.

**Sankhya** is accurate marking.

**Samyoga** is non-eternal combination of two or more factors.

**Vibhaga** is viyoga (disjunction), vibhakti (excision) and bhagasho graham (division).

**Prithaktva** is separateness or difference in terms of place, time, class and individuals.

**Parimana** is estimation in terms of measurement or weight.

**Samskara** is processing for refinement.

**Abhyasa** is constant use or practice.

Ayurveda described Rasa, Guna, Vipaka, Virya and Prabhava as properties or qualities of substances (Dravya) that govern pharmacokinetics and pharmacodynamics actions on biological system.

Guna means inherent properties of substances or specific quality.

Rasa means taste of drugs.

Vipaka indicates metabolite of substances or products that forms after biotransformation.

Virya referred potency of substances or intensity to act.

Prabhava referred specific potency or contribution of drugs/substances.

The quality of Dravya helps to acquire balancing state of biological elements; drugs as Dravya pacify imbalances of Dosha, Agni, Dhatu and Mala, etc. by virtue of their Rasa, Guna, Virya and Vipaka. The Dravyaguna (properties of drugs) as stated above not always responsible for health benefits but also responsible for harmful effects in case of poisoning or overdosing or indulgence in Virudha Ahara, thus it can be stated that good or bad effects of substances can be attributed to their inherent properties (Dravyaguna). Guna and Rasa are important features of substances which affects their act significantly therefore in this article these two emphasized further.

## CONCEPT OF GUNA

Guna referred to quality or property of substances/drug (Dravya), as per Ayurveda the important Guna of substances are; Guru, Laghu, Ushna, Shita, Ruksha, Snigdha, Tikshna, Kathina, Mridu, Vishada and Sukshma Guna, etc. These Guna exerts diversified biological actions individually as well as in combination. The Guna related with specific Doshas and alter their balances as follows: Guru, Snigdha, Sheeta, Sandra, Slakshana and Manda Guna affect Kapha dosha. Vata dosha is related with Tikshna, Ushna, Sukshma and Ruksha Guna. Pitta dosha is associated with Laghu, Sheeta, Tikshna and Ushna Guna.<sup>[4-5]</sup>

## BIOLOGICAL ACTIONS OF SOME IMPORTANT RASA OF SUBSTANCES

- Madhura Rasa gives complexion, longevity and pacifies Pitta Dosha.
- Madhura Rasa is good for disorders associated with Pitta aggravation.
- Amla Rasa cure anorexia, improves appetite, relieves constipation and boost functioning of circulatory system. Amla Rasa acts as carminative, gives Dipana-pachana.
- Katu Rasa pacifies Vata, good for digestion and facilitates detoxification of toxins. → Kashaya Rasa helps in Pittaja disorders and exerts Stambhana effects. Kashaya Rasa prevents bleeding disorders and diarrhea, offers astringent properties and promotes complexion of skin.
- Tikta Rasa helps to treat digestive disorders, reduces thirst, treat infections, control nausea and vomiting. Tikta Rasa helps in Kaphaja disorders.
- Lavana Rasa gives carminative effect, acts as an appetizer, improves digestive power and maintains salt balance. Lavana Rasa helps in Vatika disorders and imparts Vishyandi effect.<sup>[6-7]</sup>

## CONCLUSION

Dravyaguna is discipline of Ayurveda that the entire thing for possessions of Dravya here. Dravya are medicines, Ahara and other matters, etc. which can exhibition some movements on biological system. Guna, Rasa, Vipak, Virya and Prabhav are characteristic properties of Dravya which are considered responsible for some biological movements when these Dravya managed inside the body. Drugs exert their actions due to their specific Guna, Rasa, Vipak, Virya and Prabhav. Guru, Laghu, Ushna, Shita, Ruksha, Snigdha, Tikshna, Kathina, Mridu, Vishada and Sukshma, etc. are Guna of Dravya, these Gunas exerts diversified biological actions and gives therapeutic responses in many pathological conditions that is why it is having good impact on diseases and clinically sound good. Similarly, Madhura, Lavana, Amla, Katu, Tikta and Kashya are different types of rasas of Dravya (drugs) which affects Doshas, Dhatus, Agni and Strotas, etc. Hence we can conclude the role of Dravyaguna in treating diseases.

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