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## Concept and Significance of *Paradi Guṇa* in Āyurveda

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### ABSTRACT

*Āyurveda* is an ancient medical science which is known for its unique fundamental principles. It is a holistic science. It does not merely talks about the treatment of ailments but mulls over the complete health of the individual. The habitat, climate in general and *prakṛti*, *doṣa* predominance, diagnosis and differential diagnosis of the diseases, dose of drugs, combination of drugs, rules of dietetics are the main areas which should be considered while treating an individual. The line and course of treatment differ from individual to individual. All these factors are summarized under *parādi guṇa* mentioned by sage *Caraka*. These *parādi* attributes are mentioned to be means and modes of success in the management and treatment of diseases. Additionally, regular intake of balanced and wholesome diet, exercise and avoidance of unwholesome food in practice helps in maintaining the health of healthy individual.

### KEYWORDS

*Parādi guṇa*, Attributes, *Ayurveda*, *Caraka*



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## INTRODUCTION

The fundamental principles of *Āyurveda* need to be understood properly. If they are analyzed rationally, only then they can be functionalized. *Guṇa* is one of the basic principles and is very much useful in understanding properties of human body, its physiology and pathology and later on in treatment. According to *Vaiśeṣika* philosophy there are 17 attributes and according to *Nyāya*<sup>1</sup> philosophy there are 24 attributes.

*Guṇa* has been described as one of *Ṣaṭpadārtha*. *Ācārya Caraka* has mentioned *Ṣaṭpadārtha* (six matters) as *kāraṇa*<sup>2</sup> (measures) for achieving the aim of *dhātusāmya* (equilibrium of *dhātu*) which is desired for fulfillment of *kārya* (action). So, one of the basic requirement for *dhātusāmya* is *guṇa*. Literally *guṇa* means “the one which attracts the people in the selection of *dravya*”<sup>3</sup> which means that a *dravya* (substance) is taken because of the virtue of its *guṇa*.

## AIMS AND OBJECTIVES

Rational analysis of the concept of *parādi guṇa* and their practical applicability.

## MATERIALS AND METHODS

Review of classical and modern texts of *Āyurveda* followed by analysis of the concept.

## REVIEW OF PARĀDI GUṆA

*Guṇa* has been defined as *samavāyī*, *niśceṣṭa* (devoid of action) ,*kāraṇa* (cause)of *guṇa*<sup>4</sup>.The word *samavāyī* here means “which resides in *darvya* (matter)”which indicates that *guṇa* has no existence without *dravya*. The term *niśceṣṭa* here indicates that it is different from *karma* (action) as *ceṣṭā* is a feature of *karma*. The word *kāraṇa* means it is capable of producing similar *guṇa* further. It acts as *asamavāyī kāraṇa* (non-inherent cause) for production of *kārya* (action)<sup>5</sup>.

### Enumeration of *guṇa* in *Āyurveda*

*Caraka Saṃhitā* has suggested forty one attributes as per utility in anatomy, physiology, psychology and treatment. These are classified in four groups<sup>6</sup>.

1. *Vīśeṣa* (special)attributes- Five objects of sense organ viz- *Śabda* (sound), *sparsā* (touch), *rūpa* (vision), *rasa* (taste) and *gandha* (smell) are recognized as *vīśeṣa* attributes constituting the distinctive features of five basic elements viz. *ākāśa vāyu*, *agni*, *āpa* and *parthvī* respectively. Each of these is attached with a special sense and element. So they are called *vīśeṣa guṇa*<sup>7</sup>.

2. *Gurvādī* attributes- The second group of attributes is said under this heading. This group begins with *gurū* (heavy) word. So this group is called *gurvādī*. Attributes



described in this group are 20 in number. These guna are *gurū* (heaviness), *laghu* (lightness), *śīta* (coldness), *ūṣṇha* (heat), *snigdha* (unctuousness), *rūksa* (roughness), *manda* (dullness), *tikṣṇa* (sharpness), *sthira* (immobility), *sara* (mobility), *mṛdu* (softness), *kaṭhina* (hardness), *viśada* (non-sliminess), *picchila* (sliminess), *śalkṣṇa* (smoothness), *khara* (coarseness) *sthūla* (grossness), *sūkṣma* (stability), *sāndar* (density) and *darva* (liquidity)<sup>8</sup>.

3. *Adhyātmika attributes*- This group of six attributes includes knowledge or *buddhi* (intellect), *icchā* (desire), *dveṣa* (hated), *sukha* (happiness), *duḥkha* (misery) and *paryatna* (efforts)<sup>9</sup>.

4. *Parādi guṇa* - These are ten in numbers viz. *para* (predominance), *apara* (subordination), *yukti* (propriety), *saṅkhyā* (number), *saṃyoga* (combination), *vibhāga* (division), *pṛthaktva* (separation or differentiation), *parimāṇa* (measurement), *saṃskāra* (transformation) and *abhyāsa* (repetition)<sup>10</sup>.

These are ten in number belonging to the category beginning with para etc. All these are useful for accomplishment of treatment. These are general attributes of drugs used in processing and prescription of drugs. Without knowing these attributes a physician cannot do well in treatment.

### 1-2. *Paratva & Aparatva attribute*

*Paratva* means superiority or predomination and *aparatva* means inferiority. The para means better and *apara* means inferior to para. It is to be considered when there is relativity. Priority and superiority relating to the *daiśa* (place), *kāla* (time), *vaya* (age), *mana* (measurement), *vipāka* (ultimate transformation of a substance inside gastrointestinal tract), *vīrya* (potency) and *rasa* (taste) are useful in the treatment and can be applied in different manners. For example, desert land is related with less production of disease as compared to marshy land, so the desert is superior to marshy land. On the same principles young age would be superior in relation to old age. *Visarga kāla* is better than *ādān kāl*. While doing treatment the physician should consider *deśa* (habitat), *kāla* (time period), *vaya* (age) etc. The *vipāka vīrya* and *rasa* of the *auśadha* should also be pondered upon while prescribing treatment. The similar example can be seen in *Caraka sūtra* 25 chapter where best and worst *darvya* and *bhāva* are described in details. *Para* and *apara* in case of *vipāka*, *vīrya* and *rasa* is dependent on the requirement of different stages. For example, in some cases there can be requirement of *śīta vīrya* drugs and in some cases *ūṣṇa vīrya* drugs are required. Same applies to *vipāka* and *rasa* as well. Like *vasti* is best treatment for *vāta*



*doṣa*, *virecana* is best treatment for *pitta doṣa* and *vamana* for the *kapha*. Likewise *ghṛta* is best in pacification of *pitta*, oil for *vata*, honey for *kapha*<sup>11</sup>. Oil can pacify *kapha* also but it is best for *vata* only. If honey is not available for pacification of *kapha*, one should go for use of oil or hot water.

### 3. *Yukti* attribute

*Yukti* has been defined as the appropriate, planning of something. Here it is related with proper planning of treatment keeping into consideration the vitiation of *doṣa*. *Yukti* is very important factor in the diagnosis and treatment of disease. *Ācārya Caraka* has given very much emphasis to *yukti* and *yuktijñāka cikitsaka*<sup>12</sup>. He says that every *dravya* in this universe can be used as medicine but when it used according to *yukti*. This is useful in the fulfilment of three objects of human life that is virtue, wealth and desire. It implies selection of proper therapy with due regards to the nature of *doṣa* vitiated. The inappropriate selection of the therapy leads to failure in treatment.

This property is in fact not to be treated as a separate attribute, as it can be included under combination, measurement and methods of preparation etc. But as it occupies a very predominant role in therapeutics propriety especially in dose of therapy and time of the administration, it

has been given a separate place under *parādi guṇa*. Success of treatment depends upon the observation of the virtue. A physician, proficient in the principles is always superior to those who are acquainted with the drugs only. This is the most important attribute in diagnosis and treatment. For example in *Prameha*, two types of patients are seen; one is obese and strong while other is lean and weak. The *bṛmhaṇa cikitsā* for lean and thin and *śodhana cikitsā* is advised keeping into consideration *doṣa-ādhikya* and *bala-ādhikya*. Here application of *yukti* is useful at every step. The treatment differs from patient to patient depending upon the presentation of the disease, strength of the patient, availability of treatment modality etc.

### 4. *Samkhyā* attribute

The attribute which provides accurate knowledge and known by one, two, three etc. words is number or *saṁkhyā* object. It is used for numbering and counting.

The number attribute plays a very important role in *Āyurveda* and all sciences as well. The age of an individual is counted in days, months, and years and specified by different numbers. Three *doṣa*, seven *dhātu*, three *mala* nine major orifices of the body, ten resorts of life are examples of the usefulness of *saṁkhyā* attribute. Some of the therapeutic preparations are named with



the help of numbers. *Triphalā curṇa*, *hinguvāṣṭaka chūrṇa*, *pancasakāra churna* etc are some formulations showing some number of ingredients. *Pancakarma* therapy is famous for its five type's activities done in the therapy. The *saṁkhya* attribute is important for introduction of something and better understanding and organization of the things. The *anśa-anśas kalpanā* of *doṣa* classification of disease are all based upon this.

### 5. *Saṁyoga* attribute

The *saṁyoga* has been defined as combination of two or more *dravya*. *Ācārya caraka* has classified *saṁyoga* as *davanda karmaja*, *sarva karmaja* and *eka karmaja*. *Dvandva karmaja* is the combination of two things e.g. Production of *davanaja vikara*. In this type both concerned have got equal responsibility for making a combination. *Sarva karmaja* is the combination of many things e.g. *Sannipātaja vikara eka karmaja* is a type of *saṁyoga* where action is from one side only, other side being inactive.e.g. *eka doṣaja vikara*<sup>13</sup>.

The balanced *saṁyoga* is the cause of happiness and health. Diet and medicines are useful for health with their various combinations but some combinations are harmful for health eg combination of milk and fish in diet is contra-indicated as it produces constipation and diseases relating to blood. The combination may be

wholesome and unwholesome. So it is very important to choose wholesome diet. Likewise in formulation of different medicine, appropriate combination is always given emphasis. Same principle applies to drug interaction in modern medicine.

### 6. *Vibhāga* attribute

The attribute which destroys the combination is known as *vibhāga* (division). It is contrary to *saṁyoga guṇa*. It is perishable and could be destroyed by combination. Like conjunction or combination disjunction is also produced by action of either of two things, by action of both and by disjunction. *Vibhāga* can be classified into *vibhkti*, *viyoga* and *bhagaṣogarha* *Vibhkti* means division of one substance into smaller parts; for example breaking the stem of *guṇacī* into small parts for making decoction *Āmritā kvātha*<sup>14</sup>. *Viyoga* is contrary to *saṁyoga* it is divided into *dvandva karmja*, *sarva karmja* and *eka karmja*. When two substances can be separated from each other ;for example in case of *eka-doṣaja dvi-doṣaja* or *sannipātika* diseases separation of *doṣa* and *dūṣya* in during the process of treatment of the disease. *Bhāgaṣogarha* has been defined as division of a substance into many parts; for example making the divided doses of a drug. In *Āyurveda* the disjunction attribute is somehow used as to recognize





the separate entity of a particular substance e.g. the medicine should be used in divided doses. In modern physiology 2000 to 3500 calories are required for working individual. Even then the separate division of diet as protein, carbohydrate, minerals etc. factor is also essential. This type division of diet could be considered as *vibhāga* attribute.

### 7. *Prthaktva* attribute

The attribute which differentiates one substances from the other is known as *prthaktva*. *Ācārya Caraka* has mentioned three types of separation- *Asaymyoga*, *Vailakṣaṇya* and *Anekatā*. *Asaymyoga* (Non- combinable) explains the impossibility of combination of two things ever e.g. *Himālaya* and *Sumeru* are separate mountains. They are non -combinable. *Vailakṣaṇya* (Having distinctness or distinguishing marks) is very important in the identification of *dravya*. The characteristic of one substance is different from the other substance; for example the physical characteristics of *harītikī* is different from that of *āmalakī*. This is also applicable in differential diagnosis of diseases which is based on cardinal symptoms of the disease which forms the basis of diagnosis of particular disease. *Aanekatā* (specificity amongst plurality) type of separation based on the specialty. When the substances belonging to one class

show some differentiating feature. For example the seven different types of *harītikī*<sup>15</sup>. This forms the basis of *viśeṣa sidādhānta* which is very much useful in *Āyurvedā*.

The attribute of separation is very useful in establishing the distinguished entity of different articles. While examining the patient as well as the disease, the recognition of particular disease is established through differentiate diagnosis. One medicine is also differentiated from other by separation attribute, thus it is very useful attribute for medical field.

### 8. *Parimāṇa* attribute

*Parimāṇa* means measurement. It has four types-*Aṇu* means light or minute; *mahta* means great, heavy; *hṛasva* means small, short, little; *Dīrgha* means large or long. It is found in all the substances<sup>16</sup>. In medical science, this got a special utility. In *āyurvediya* literature, *Magadha* and *Kalinga māna* were used in various respects of measurement<sup>17</sup>.

*Parimāṇa* attribute is used frequently in medical system. Healthy persons have a rational measurement of different organs. Too tall and too short persons are described as (undesirable) *nindītiya* constitutions. The proper measurement of medicines and diet prove goods health. *Māna* is famous for its minuteness attribute. In medical science it is important to know



specific measurement of *doṣa* and *auśadha*. Strength of a disease depends upon the measurement of *doṣa*; for example production of 13 types of *sannipātja javra* by *tri-doṣa* in different *māna*. Likewise dose of the medicine is dependent upon *doṣa*, *dūṣya*, *bala*, *agni*, *vaya*, *sātmaya* and *satva* etc.

### 9. *Saṁskāra* attribute

*Āyurveda* describes *saṁskāra* attribute as *karaṇa* which means transformation in qualities. The transformation in the *guṇa* of *dravya* is carried out by use of water and *agni*(cooking), *sauca* (purification), *mamthana* (churning), *deśa*, *kāla* (particular place ,time in regard to storage), *vāsanā*, *bhājana*( storage in particular type of containers) and *bhāvanā* (processing with different juices or other liquid substances )<sup>18</sup>. The process of *saṁskara* can be made out by one two or many methods. For example when rice is processed with water and cooked on with help of *agni* the *gurūtā* of rice is destroyed. Curd when churned leads to property of *śodhghan*. *Ghī* is *śaleṣmā-varadhaka* but it is uses in *kaphaja jvara* when processed with different medicinal plants.*ch.ni*.1/37.in the same manner *viṣa* lethal in nature but when purified with *go-mūtra* it becomes a precious medicine.

The drugs and dietary articles though having the qualities, but are processed to

make them palatable and pleasant for use e.g. Wheat and paddy etc. are processed in various methods before they are sold. Afterwards also they are cooked in different ways to get different benefits. Storage of different substances in different places, different kind of jars or containers lead to different changes in substances. Even time period can also make changes in properties of substances; for example the raw fruits have different nutritional properties and taste as compared to fully grown fruits. It is applicable in treatment mainly in dietetics. Different kind of preparation can be made with particular ingredients.it includes the methods of cooking, preservation etc.

### 10. *Abhyāsa* attribute

It is also called as *bhavabhyasana*, *śīlana* and *sattakriyā*. This shows the continuity of use of beneficial substances leading to breach in the *dhātuvaiṣamya* which ultimately results into *sāmya-aavasthā*. Regular use of substances which are similar to *dhātu* leads to nourishment of the *dhātu* and regular use of *viparīta dravya* which are dissimilar to body tissues cause the depletion<sup>19</sup>. Habitual intake of *ṣaṣṭika* type of rice, *āmla*, *mūṅga* pulse and rock salt should be in practice for remaining healthy. It is important in preservation of health when beneficial substances like *ṣaṣṭika śālī*, *mudga*, *shaindhava*, *āmalaka*, *yava*, *ghṛita* and honey, *jāngala mānśa* in proper amount





are taken in routine and *śuṣka,śāka,śālukī,ānūpa māṣa* are not used in routine<sup>20</sup>. The *darvya* which pacify *vāta, pitta* and *kapha* also act on the principle of *abhyāsa*<sup>21</sup>.

It is an important and useful attribute in hygiene as well as in the treatment. The repeated use of useful diet and medicine is required for its complete advantage. One should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing the attacks of disease. It has got utility in treatment too.

## CONCLUSION

The principles mentioned under the heading of *parādi guṇa* are very significant in therapeutics. These are not only applicable in practice of *Āyurveda* medicine but also in other sciences including modern medical science. Superiority verses inferiority; appropriate planning; numbering and classification; proper combination of things; proper division of things; differentiation from one from another; proper measurement; factors determining transformation in properties of substances and regular practice are basically key elements of any science. The proper understanding and application of these in

treatment leads to accomplishment and success of the same.



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