



# A CONCEPT OF PARADI GUNA (ABHYAS) AND ITS CLINICAL UTILITY

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## ABSTRACT

Ayurveda's primary need in the modern world is for its basic principles to be practically applicable. Research should be concentrated on all areas where scientific inputs can validate Ayurveda's tenets and philosophy. All substances are explained by Ayurveda in terms of five elements: Rasa, Guna, Virya, Vipaka, and Prabhava. Among these, Ayurveda and philosophy recognize one guna as the fundamental component of Srushti. All of the gunas have been given importance by Ayurveda so that they can be used to therapeutic practice. The improvement of treatment is contingent upon numerous aspects, of which Charaka has accorded primary significance to Paradi gunas. Paradi gunas are also known as the different attributes that pharmacists, doctors, and researchers must possess. According to Acharya Charaka, understanding of Paradi Gunas is necessary for "Sidhyupaya chikitsa," or the effective management of illness. The involvement of paradigunas in the selection, adaptation, and manifestation of drugs according to the patient's and the disease's situation is significant, especially for Desha and Kala. There are ten paradi gunas. Out of these Abhyas Guna is one of them. No treatment can occur without Abhyas. This Abhyas used by physicians and pharmacists in treating disease. Importance of Abhyas Guna by using Aushadha and regular therapy e.g Regular massage of Masha Saindhav Tail and regular intake of Rasna churna can be useful in Sandhivata. One can further understand the literary review of Paradi Gunas serves to explore the subject of the clinical practice.

**KEYWORDS:** Guna, Paradi Guna, Abhyasa Guna, Sandhivat

## INTRODUCTION

Every basic premise in Ayurveda has a practical application, and the majority of the ideas are articulated through the use of gunas. Gunas is a word with several literary connotations. The root "Guna" which meaning "to invite" is whence the word "Guna" originates. It indicates that the origin of the name Guna is the characteristic of Dravya that draws people to it. Charaka-Acharya says that Guna is the cause without any action and that it has indivisible concomitance. The Gunas mentioned in Ayurveda are classified into a number of groups, including Vaishesika gunas<sup>1</sup>, Adhyatmika gunas, Gurvadi gunas, and Paradi gunas. The most crucial element among these gunas for success and improved care is Paradi gunas. They are all helpful in achieving therapeutic success and come in 10 different categories, starting with Para, etc.

## AIM AND OBJECTIVE

To study the Abhyas Guna for better understanding as well as for clinical practice.

## MATERIALS & METHODS

The article's content is gathered from old publications such as the Sushruta Samhita, Charak Samhita, and Astanga Hridaya, as well as from other articles, websites, genuine books, and papers themselves.

## LITERATURE REVIEW

### PARATVA & APARATVA

Aparatva denotes inferiority, while Paratva denotes supremacy or superiority. The following elements, among others, have an impact on the Paratva and Aparatva: Desa, Kala, Vaya, Mana, Paka, Veerya, and Rasa.

**Utility in Chikitsa:** Aparatva and Paratva must be chosen by the doctor or pharmacist when creating a formulation, choosing a chikitsopakrama, or maintaining health according to Dinacharya & Ritucharya.

Hitatama and Ahitatama dravyas reveal the Theory of Para-Aparatva (Table-1).



DRAVYA	PARA	APARA
Shukadhanya	Rakta Shali	Yava
Shamidhanya	Mudga	Masha
Dugdha	Go Dugdha	Avi Dugdha

Table-1: Concept of Para-Apara is explained in *Hitatma* and *Ahitma* Dravyas<sup>2</sup>

### YUKTI

*Yuj Dhatu*, which implies logical reasoning, is the root of the word *Yukti*.

**Utility of *Yukti* in *Chikitsa*:** *Yukti* is the foundation of the entire field of study. Since the final result is just presumed and has not yet been proven, the study project's hypothesis is based on *Yukti*. Once more, a number of variables that are present during the research process influence the outcome. *Yukti* is the foundation for many clinical research decisions, including topic choice, medication selection, patient assessment, disease diagnosis, and medication choice. As different formulations of the same medication can be used for different diseases and patients, and multiple medications can be used for a single patient. The administration's *Matra* and *Kala* rely on.

### SANKHYA

*Sankhya*<sup>2</sup>, or number, is the attribute that gives precise knowledge and is recognized by one, two, three, etc. words. It has two uses: counting and numbering. In both Ayurveda and medical science, the *Sankhya*, or number attribute, is significant. A few medicinal preparations have names that come before numbers as well; such examples include *Trikatu Churna*, *Triphala Churna*, *Dasanga Lepa*, *Kantaka Panchamula*, etc.

**Utility of *Sankhya* in *Chikitsa*:** As was previously mentioned in the *Paradi gunas*' introduction, the *Sankhya* property is much more helpful in the pharmaceutical and clinical fields. It is used to comprehend various diseases and determine the various *Dosha Matra* and their *Amshamsha Kalpana* in the *Samprapti* of *Vyadhis*. In the pharmaceuticals industry, the number of ingredients in any formulation is determined based solely on this property.

These days, this characteristic is employed and applied as a distinct science. Statistics is a branch of mathematics, which was once known as arithmetic. Algebra is the term for calculations performed with letters; arithmetic is the term for calculations performed with figures.

### SAMYOGA

Words like "conjunction," "union," "combination," and have many meanings depending on the context (*Shabda Kalpa Druma*)<sup>7</sup>. *Samyoga*<sup>3</sup> refers to the combination of two or more materials.

The *yoga* or substance that results from the union of two *Dravyas* is referred to as *Samyoga*, according to *Chakrapani*. Alternative names for this phrase are *Samurchhana*, *Samgathana*, *Ekatrikarana*, *Sambandha*, *Samshrana*, and *Sammilana*.

### Types of *Samyoga*

*Samyoga* has been classified into 3 types: *Ekakarmaja Samyoga*, *Dwandakarmaja Samyoga* and *Sarvakarmaja Samyoga*.

- 1. *Ekakarmaja Samyoga*:** It is combination of drugs where the impact is produced by only one drug acting as an active ingredient. Example: An bird perched on a tree.
- 2. *Dwandakarmaja Samyoga*:** It is fusion of two *Sakriya Pakshas*. The combination's two ingredients are actively working to produce an impact. For instance, combining *Ghrita* and *Haritaki samana* in *Vata Dosha*.
- 3. *Sarvakarmaja Samyoga*:** Where more than two participants actively engage in *Samyoga*. For example, *Triphala*, *Sadangapaniya*, and Acharya Charaka in *Vimanasthana* have also mentioned two kinds of *Samyoga* inferentially. i) *Prakritisama Samavaya* and ii) *Vikritivisama Samavaya*.

### VIBHAGA (Division or Disjunction)

Removal of one or more substances from combination is

*Vibhaga*<sup>4</sup>. *Vibhaga* is also of three types:

*Eka karmaja Vibhaga*, *Dwanda karmaja Vibhaga* and *Sarva karmaja Vibhaga*

- 1. *Eka karmaja Vibhaga*-** Eliminating a single ingredient from a mixture for example, taking one medicine out of a combo.
- 2. *Dwanda Karmaja*-** Two things are taken out of the mixture. Ex: Eliminating two medications from a combo.
- 3. *Sarva Karmaja Vibhaga* :-** Elimination of more than two ingredients from the mixture. Participants once the meeting is over.

**Utility of *Samyoga Vibhaga* in *Chikitsa*:** Without *Samyoga* and *Vibhaga*, *Karma* cannot happen<sup>5</sup>. After the body undergoes *Vibhaga* with the external environment—that is, after the *Chaya of Doshas*, their *Vibhaga* from their *Sthana*, and then their *Samyoga* with the *Dushya* to cause the *Vyadhi*—all physiological and pathological processes in the body arise as a result of *Samyoga* and *Vibhaga* during the *Samprapti*.

The pharmacist may remove some ingredients from a formulation based on necessity, just as he may add medications to a formulation to boost its efficacy. Thus, in the field of pharmaceuticals, *Samyoga* and *Vibhaga* hold great significance.

### PRITHAKATVA (Differentiation/Separation)

*Prithakatva*<sup>6</sup> is the distinction between two or more objects that have remained together. In this context, separation refers to a clear grasp with respect to boundaries.

Acharya Charaka describes three types of *Prithaktva* i.e *Asamyoga*, *Vailaksanya* & *Anekata*<sup>7</sup>.



1. **Asamyoga** (Non combination) - It is distinctions between substances that are unrelated to one another. For example, a Pot differs from a flower.

2. **Vailaksanya** -It is difference between two classes of the same species that is characterized by distinctness or identifying marks. Bears and buffaloes, for instance, are two different species.

3. **Anekata** (More than one or plurality) -It can assist in differentiating between several forms of the same illness. For instance, *Kustha's* eighteen varieties can be distinguished from one another by means of distinctive symptoms.

**Utility in Chikitsa:** This characteristic finds application in both the differential diagnosis of illnesses and the pharmaceuticals industry, where it is utilized to extract specific contents from specific formulations.

#### **PARIMANA (Measurement)**

The experiences that are obtained because of the Parimana attribute<sup>8</sup> are big or tiny, weighty or light. Hraswa, Mahat, Anu, and Dirgha are its four types.

The medical sciences regularly employ the Parimana characteristic. The many organs and components of the body are measured rationally in healthy individuals. A person's constitution is said to be undesirable if they are too tall or short. Adequate dosage and food planning demonstrate optimal health. So, in *Ayurvedic* medicine, Parimana in Paradi Guna is significant.

**Utility in Chikitsa:** Everything that is studied in relation to *Swasthya* and *Atura* is given significance; otherwise, the investigation is worthless. This quality should thus be taken into account in all aspects of life that are practical, as well as in all domains that are related to life and its activities, such as physiology, pathology, clinical practice, research methods, etc.

#### **SAMSKARA**

When this *Samskara Guna* is utilized and applied, it gives the same or different substances the desired qualities. This attribute was described by Acharya Charaka as being specifically in the aspects of *Aushadha* and *Aahara*. Three strategies—*Vega*, *Bhavana*, and *Sthitisthapakatvam*—have been identified for *Samskara*; these approaches are also employed in the *Ayurvedic Bhaishajya Kalpana* and the *Ahara Kalpana*.

**Utility in Chikitsa:** *Samskara* is a quality that is highly valued by both pharmacists and *Chikitsakas*. The different elements that the *Sharira* is exposed to through both *Vihara* and *Ahara* cause it to undergo *Samskara* as well. As a result, both *Ahara's* positive traits and the healthy surroundings to which she is exposed exist. The *Dhatu*s that is generated within the body will receive the same attributes from us. As a result, the highest-quality *Dhatu*s will have superior *Vyadhikshamatva*.

Giving *Bhavana* of *Amalaka Swarasa* to the churna of *Amalaki* will potentiate its action. Similarly, during treatment, the medicine may need to have its harmful effects reduced or certain qualities altered to make it more suitable for a disease condition.

#### **ABHYASA**

According to *Acharya Charaka*, *Abhyasa*<sup>9</sup> refers to the repeated administration of anything, such as the same diet or *Aushadha*. It is a crucial and practical quality for both treatment and hygiene. For full benefit, consistent usage of a helpful diet and medication is necessary. Such items, which support the preservation of health and can stop illness outbreaks, ought to be taken on a regular basis. Enhancement of *Dhatu*s is the consequence of regular and repeated use of *Shasthika*, *Sali*, *Mudga*, *rock salt*, *Amalaki*, *rainwater*, *ghee*, and honey, as well as the habitual usage of substances with similar properties. As a result, the *Abhyasa* characteristic is particularly valuable in therapy, and understanding the *Paradi Gunas* is beneficial because a doctor cannot treat a patient without doing so

**Utility in Chikitsa:** We shall learn about the significance of *Abhyas* in *Chikitsa* here. Anything that is administered repeatedly is called an *abhyas*, and through constant practice, it offers unique benefits to both *Sharira* and *Manas*. Two synonyms for *Abhyas* are *Sheelan* and *Satatkriya*. My goal in this research is to examine the therapeutic and clinical significance of *Abhyas*. *Sandhigata vata* has been interpreted in this situation to demonstrate the curative impact of *Abhyas* on it. Growing cases of *Sandhigata Vata* have been observed in the modern era as a result of unhealthy lifestyle choices, inadequate nutrition, and age-related changes in weight-bearing joints (such as the knee joint). All of the *Samhitas* describe *Sandhigata Vata*, according to *Ayurveda*. *Vatapurna Dhrti Sparsha Shotha Sandhigate Anile Prasaran Akunchanayo pravarati-sch svedna*, as described by *Acharya Charak*, indicates that the primary phenomenon in *samprapti* of *Sandhigata Vata* that causes pain during joint contraction and extension is swelling in *Sandhis* brought on by *Prakupita Vata*. *Bahya* (external) and *Abhyantar* (internal) *Snehan* has been described as the best treatment for *Sandhigata Vata* and *Asthigata Vata* in *Charak Samhita*. For the *Vata Dosha* to be balanced, *Taila Snehan* is highly important. In the *Sushruta Samhita*, remedies for *Snayu*, *Sandhi*, and *Ashtigata Vata* include *Sneha*, *Upnaha*, *Agnikarma*, *Bandhan*, and *Mardan Mash* and *Saindhav Sadhit taila'* regular *abhyanga* is beneficial for treating *Vata Vyadhi*, according to a passage in *AstangHridya* attributed to *Tailam Sankuchite Abhyange Mash Saindhav Sadhitam*

Following *Abhyasa*, the *Chikitsaka* and pharmacist develop experience in bringing perfection and expertise through the method, patients, and formulations, respectively. This *Abhyasa* is seen essential in all fields and is regarded as the substance's quality. When applying, it is the sole attribute where the question "how much experience do you have" is asked.

#### **DISCUSSION**

Being a medical discipline, *Ayurveda* must be aware of the two different forms of *Dosha*, *Dhatu*, and *Mala* in the body as well as the conditions of *Agni*, *Kostha*, *Srotas*, *Roga*, and *Rogi bala*, among other states. In clinical practice and research, all of the *gunas* play important roles. The use of *Paradigunas* is very broad. *Anusandhana* and *Chikitsa Karma* cannot be performed



in a suitable manner without a thorough understanding of *Paradi gunas*.

*Para* and *Apara guna* aid in the diagnosis of disease as well as in the selection of the most effective medication for treatment. The entire field of research is founded on *Yukti*; everything is based on this, including the choice of topic (hypothesis), treatment, patient, and disease assessment. An essential part of any research where *Sankhya guna* is essential in data analysis, or statistics. *Samyoga* and *Vibhaga* assist in organizing patients into groups for the trail. In the differential diagnosis of diseases that are strikingly similar, *prthakatva* can be helpful. In addition to aiding in the proper dosage calculation, *parimana* is useful in diagnosing conditions involving normal hematological and biochemical levels. *Samskara* modifies the drug's original properties to enhance or reduce its concentration in order to improve study outcomes. In research, *Abhyasa* refers to the appropriate duration for which a medicine should be given.

## CONCLUSION

Each of *Ayurveda*'s basic principles has a specific significance for comprehending the discipline and for its application in daily life. In order to succeed in therapeutics, *paradi gunas* are crucial. These are the *paradi gunas* in which a doctor must be skilled. *Abhyasa guna* is used in treating a disease. these attributes are crucial in the fields of pharmaceuticals, treatments, and research, these attributes are crucial

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