1. INTRODUCTION

Ayurveda is not only curative therapy but also preventive therapy. Its goals include both illness prevention and disease protection. Every fundamental principle in Ayurveda has a significant practical application and the majority of concepts are related to the Gunas. Gunas are described and have divided into various categories such as Adhyatmikagunas, Guravadigunas, Paradigunas, and Vaiseshikagunas. Among these, Paradiguna has specific importance in Ayurveda. Acharya Charaka mentioned Paradiguna as “Sidhyupaya chikitsha,”[2] that is, successful management of diseases is not possible without knowledge of Paradiguna (Acc. to Acharya Charaka, there are 10 no. of Pardiguna Among the 41 other Gunas mentioned in Table 1 below). These Paradigunas are required in pharmaceutical science, also by physician and researcher when doing research, formulating new medication formula, and treating diseases.

1.1. Aim and Objects

The objectives of the study are as follows:

- To study the concept of Paradiguna.
- For better understanding of action of drug, and important to study the Samskara Guna.

2. MATERIALS AND METHODS

The article material is collected from classical books such as Charaka Samhita, Sushruta Samhita, Astanga Hridaya and various journal, web, articles, authentic books, and related papers.

3. LITERATURE REVIEW

3.1. PARATWA and APARATWA (Primary and Secondary)

The Paratwa indicates the predominance or superior character or wholesome and Aparatwa means inferior or unwholesome. Both Paratwa and Aparatwa are affected by the following factors, that is, Desa, Kala, Vaya, Paka, Maana, Veerya, Rasa, etc (Table 2).[4]

3.1.1. Utility in Chikitsa

Physician while preparing a formulation, selection of a drug, and deciding for a Chikitsopakrama advises a patient to take samana and sodhana chikitsa, Para, and Aparu that are important. On the basis of assessment of Prakriti, Dosha, Dushya, and Desha, the Para drugs are selected. For a formulation, a raw medication with high potency and maturity is chosen.
Drugs must be harvested during the Para season, which is optimal for their efficacy. For example, if a drug is a root, it must be harvested during the Grishma ritu, a bark during the Sharada, etc. Choose the proper kala, or parakala, for your treatments, such as Vasa pakra for Vamana or Sharad ritu for Virechana. The concept of Para and Apara is described in Hitatama and Ahitatama Ahara vihar. The detailed description of Hitatama and Ahitatama Ahar vihar is given in Table 3 below.

3.2. YUKTI (Technique)

The proper planning or assessment or estimation capacity for adequate usage of Ahara, Vihara, or Ausadhi to maintain the normal condition of individual in Trikala (past, present, and future) for Trivarga apariprasartharidhi (Dharma, Artha, and Kama) is known as Yukti. Dosa, Dushya, Desha, Kala, Prakriti, Agni, AusadHAVIRYA, AusadHAKALPANA etc, and Yukti should all be taken into consideration when making plans since they play important roles. For Example - Administration of Niruvahasti acc. to age and calculation of dose 7 mentione din Table 4 below.

3.2.1. Utility in Chikitsa

The basis of the entire scientific field is Yukti. Particularly in clinical research, Yukti is used to guide topic selection, that is, hypothesis, drug selection, patient assessment, and disease diagnosis. It aids in the diagnosis and prognosis of diseases for clinical purposes. It is having great importance in the description of everything for the question of how many like numbers of Dosha, Dushya, Ausadha, duration, etc. Statistics and in ancient times, the subject is denoted as Mathematics, which is divided into three parts when in numbers, it is Arithmetic, when calculations are done with letters, it is Algebra, and when calculations are represented by figures it is Geometry.

Example – Kapinjal Na Nyaya by Maharshi Chakrapani in Grahani chikitsa, this Nyaya is explained to establish the Panchalavana pradhanyata. In the explanation of Chitrikudi gutika, it is stated as “lavanami.” So here, it can be considered two, three, or all five lavanas. On the other hand, Panchalavana pradhanyena as stated in Dirghajeevitiya adhyaya; hence, it can be considered as Panchalavana.

3.3. SANKHYA (Number)

The numbers such as 1, 2, 3, 4, and 5 are known as Sankhya. For appropriate knowledge presentation, it is of utmost importance. Example – Tridosha, Saptadhatu, Trimala, Binsatiprameha, Astavidhajwara etc. Medicine like Triphala churna, Sadanga paniya, Brihat panchamoola, Panchakola, etc.

3.3.1. Utility in Chikitsa

It is having great importance in the description of everything for the question of how many like numbers of Dosha, Dushya, Ausadha, duration, etc. Statistics and in ancient times, the subject is denoted as Mathematics, which is divided into three parts when in numbers, it is Arithmetic, when calculations are done with letters, it is Algebra, and when calculations are represented by figures it is Geometry.

Example – Kapinjal Naya by Maharshi Chakrapani in Grahani chikitsa, this Nyaya is explained to establish the Panchalavana pradhanyata. In the explanation of Chitrikudi gutika, it is stated as “lavanami.” So here, it can be considered two, three, or all five lavanas. On the other hand, Panchalavana pradhanyena as stated in Dirghajeevitiya adhyaya; hence, it can be considered as Panchalavana.

3.4. SAMYOGA (Combination)

Combination of two or more items is known as Samyoga. It persists only for some period, hence known as Anitiya. It is of three types, Eka karma, Dwandaja karma, Sarva karma.

3.5. VIBAGHA (Division)

Separation of the components of a mixture is known as Vibhaga. It is also Anitiya. It is of three types, Eka karma Vibhaga, Dwandaja karma Vibhaga, Sarva karma Vibhaga.

3.6. PRITHAKTWA (Separation)

The ability to distinguish an object from a group based on its peculiar characteristics is known as Prithakta. Acharya Charaka has explained Prithakatwa as asamyoga, vailakshan, and anekata.

3.6.1. Utility of Samyoga and Vibhaga in Chikitsa

This property can be applied in the differential diagnosis between the different types of same disease. Example, in Prameha, its 20 types can be differentiated from each other by its specific symptoms.

3.7. PARIMANNA (Measurement)

Parimana or mana is the quality by which Dravyas are measured. It is of four types Anu-Light or minute; Mahat-Great, heavy or big; Dirgha-Large or long; and Hrasva-small or short.

3.7.1. Utility in Chikitsa

Healthy person has a rational measurement of different organs and ingredients of body constituents. Too tall and too short persons are described as AstaAninditya parusha of Charak samhita.

Parimana has an important role in physiological or pathological health condition as well as clinical and research field. Proper taking of
Ahara, Vihar, and Ausadha maintains the health. Successful treatment is not possible, if the physician is unaware about state of vitiation of dosha. In pharmaceutics, the efficacy of formulation also depends on the amount of drug used. Physiological and pathological values of laboratory parameters are given by Parimana.

3.8. SAMSKRARA (Processing)

In Ayurveda, the term “Samskara” means a dravya that transforms from its initial state into a new state with increasing potency that is more potent than its initial state.

This may occur due to some procedures mentioned in Ayurveda such as Toya-sannikarsa, Agni-Sanyoga, Sodhana, Manthana, Desa, Kala, Vasana, and Bhavana acc. to Kalaprakasa and Patravishesa. 

It increases the properties of the drugs as well substance. Accordingly, the word Samskara means “Importing new properties.”

It is of three types acc. to Prasastapada—

1. Vega – Gati or Pravaha of Murta dravya. (Impulse)

This method is used to create the property for the quick action and also to induce the Agni and Vayu Mahabhuta in the substances, so the substance may become subtle Tikshna, Ashukari, Vyavayi, and Vikashi. AushadhaDravya by getting these properties shows their action quickly and this action is longstanding.

2. Bhavana – Anubhava or Smarana of only Atma. (Impression)

By this method, the substances are being treated by the specific Kalpana of the same substance in the form of Swarasa or Kwatha and also by the other substances bringing them in the liquid form. By this process, substances are being potentiated either by the same property or the other desired properties which are induced in the substance by which it is treated.

3. Sthitishhapakatwa – Elastic nature, bringing the qualities if organs to its original state.

To keep the state of substances as it is. That is for the preservation and preventive aspect of the substances, this method is used and the property of the substances by which they may live long and may remain Vryavaya and Gunavaya, for that purpose Samskara is used.

3.8.1. Utility in Chikitsa

Samskara is importance in both Chikitsa and medicine preparation.

i. Shalishidhanva having Guru guna but when it is exposing with Toya, Agni sanyoga, and Sodhana procedures, it becomes laghuguna.[14]

ii. Agrisannikarsa – Rak thematic is having laghu guna but when it is exposing to Agni bhrijana it becomes more light in property.[14]

iii. Bhavana of Amalaka Swaras to the churna of Amalaki will potentiate its action.

iv. Manthana Dadhi is Sothakara but when it gets Manthana with Ghrita, itself became Sothanasaka.[14]

v. Sodhana of the Parada to decrease its toxicity, preparation of Krita Yasha which has more pachaka quality as compared to the Akrita Yasha, etc.

vi. Preparation methods of Amalakavaleha and Amalaki ghrita, the drugs are dipped inside the earth for 6 months, then after the medicine gets its Rasavya property.[15]

vii. Triphala is having Rasayana effect, when Triphala kalka is put on a iron vessel for whole night and then adding it with Madhu and Ghrita.[16]

3.9. ABHYASA (Repetition)

Regular administration of same Ahara, Vihar, or Ausadha is known as Abhyasa which is also known as Sheelana and Satataka.

Its full benefit requires regular usage of a healthy diet and prescription medication. One should regularly take such articles which are conductive to the maintenance of good health and are capable of preventing the attacks of disease.

3.9.1. Utility in Chikitsa

Healthy person has a rational measurement of different organs and ingredients of body constituents. Too tall and too short persons are described as Astaninditiyupursha of Charaka samhita.

Abhyasa is very essential property to be possessed by physician and researchers. With this property, perfection, expertise, and experience are achieved. In each and every field, this Abhyasa is necessary and considered as the quality of the substance.

4. DISCUSSION

Ayurveda practitioner before practicing Ayurveda, he must know about the dosha, dhatu, and mala in the body and state of Agni, prakriti, koshtha, srotas, roga, and rogi bala. Gunas has a role in clinical practice and research. Among these all Gunas, Paradigunas are needed in pharmaceutical science, also by physicians and researchers during the time of research work as well as treatment of disease and formation of new formula.

Paratwa helps to write chief complain of a disease, to choose best arogya dravya, nitya sevaniya aharaghriva, and to choose best drugs as well as helps to get success in treatment.

Aparatwa says about apathy (helps to avoid the disease), diagnosis of associate complain of a disease, and atisraviniyavariyadhadrayya in day-to-day life.

Yukti – Yukti helps in the diagnosis and prognosis of a disease. It is the ability to link various apparent separation factors. When there is a vitiation of doshas, a plan is prepared for the diagnosis and treatment of that particular disease. Planning makes a successful treatment.

Sanyoga – Preparation of ahara and ausdha, Sanyoga plays a key role in the production of disease and curing of disease, that is, Vyadhi develops from the dosha-dusya samprachana, whereas as combination of Chatuspada result in the curing of disease.

Vibhaga – Helps to remove unwanted materials.

Prithakatwa – Helps to differential diagnosis and treatment. In drug identification, the basis of characteristics on plant is different from the other. For preparation of medicine – In Snchapa, the three paka are differentiae from each other due to their specific Paka lakshyana.

Paratwa – Helps to calculate doses of the drugs, preparation of medicines, Sharira pramana and matravat, and aahara ausdadi sevaniya.

Samskara – Helps in preparation and removes unwanted particles. For better results in research, enhancing the original property of the drug is required to increase or decrease their concentration that is done by Samskara.

Abhyasa – For the full relief of vyadhi, abhyasa of pathya and hita aahara sevaniya are required to achieve the purpose of treatment. Abhyasa is very essential property to be possessed by physician and pharmacist, with this property perfection, expertise, and experience is achieved as a common saying states “Practice makes man perfect.”
5. CONCLUSION

In Ayurveda, every fundamental principle has its own importance in understanding the science Paradiga and in practical utility. This is concluding line of description, Acharya Charaka has clearly said that if one does not understand these Paradiga in proper way then he cannot perform Chikitsa in desire manner. For successful treatment of the disease, Paradiga are very important. Paradiga are the one in which a physician need to be expertise.

6. ACKNOWLEDGMENTS

None.

7. AUTHORS’ CONTRIBUTIONS

All authors give equal contribution in writing the manuscript.

8. FUNDING

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9. ETHICAL APPROVALS

This study not require ethical clearance from ethical committee.

10. CONFLICTS OF INTEREST

None.

11. DATA AVAILABILITY

This is an original manuscript and all data are available for only review purposes from principal investigators.

12. PUBLISHERS NOTE

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REFERENCES


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Table 1: Acc. to Acharya Charaka, there are 10 no. of Paradi guna Among the 41 other Gunas\(^{[3]}\)

<table>
<thead>
<tr>
<th>Paratwa (Superior/Primary)</th>
<th>Apara (Inferior/Secondary)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yukti (Technique/Scientific method)</td>
<td>Sankhya (Number/Calculation)</td>
</tr>
<tr>
<td>Samyoga (Conjunction/Combination)</td>
<td>Vibhaga (Disjunction/Division)</td>
</tr>
<tr>
<td>Prithakatwa (Separation/Differentiation)</td>
<td>Parimana (Measurement/Amount)</td>
</tr>
<tr>
<td>Samskara (Processing/Transformation)</td>
<td>Abhyasa (Repetition)</td>
</tr>
</tbody>
</table>

Table 2: \textit{Paratwa} and \textit{Aparatwa}

<table>
<thead>
<tr>
<th>Factor</th>
<th>Para</th>
<th>Apara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Desha</td>
<td>Jungala</td>
<td>Anupa</td>
</tr>
<tr>
<td>Kala</td>
<td>Seeta</td>
<td>Grishma</td>
</tr>
<tr>
<td>Vaya</td>
<td>Taruna</td>
<td>Vridhha</td>
</tr>
<tr>
<td>Paka</td>
<td>Madhura</td>
<td>Amla, Katu</td>
</tr>
<tr>
<td>Veerya</td>
<td>Seeta</td>
<td>Usna</td>
</tr>
<tr>
<td>Rasa</td>
<td>Madhura</td>
<td>Katu</td>
</tr>
</tbody>
</table>

Table 3: \textit{Hitatama and Ahitatama Ahara}

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Hitatama</th>
<th>Ahitatama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sakadhanya</td>
<td>Lohitashali</td>
<td>Yavaka</td>
</tr>
<tr>
<td>Saka</td>
<td>Jivanti</td>
<td>Sarnapa</td>
</tr>
<tr>
<td>Phala</td>
<td>Mridvika</td>
<td>Lakucha</td>
</tr>
<tr>
<td>Mrigamamsa</td>
<td>Enaya</td>
<td>Gomansa</td>
</tr>
<tr>
<td>Kanda</td>
<td>Srungavera</td>
<td>Aluka</td>
</tr>
</tbody>
</table>

Table 4: Administration of \textit{Niruhavasti} acc. to age and calculation of dose\(^{[7]}\)

<table>
<thead>
<tr>
<th>Age</th>
<th>Matra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 year</td>
<td>½ Prasruta</td>
</tr>
<tr>
<td>12 years</td>
<td>6 Prasruta</td>
</tr>
<tr>
<td>18 years</td>
<td>12 Prasruta</td>
</tr>
<tr>
<td>19–70 years</td>
<td>12 Prasruta</td>
</tr>
<tr>
<td>≥70 years</td>
<td>10 Prasruta</td>
</tr>
</tbody>
</table>