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A Concept of *Paradi Guna (Samyoga)* and its Clinical Utility

Monalisa Hansdah¹, Arun Kumar Das,² Manoj Kumar Sahoo³, Bhagya Ranjan Dash⁴

1. PG Scholar-, PG department of Samhita & Siddhanta, GAC & H, Balangir, Odisha .
2. Guide, Principal, GAC & H Balangir, Odisha.
3. Co-Guide, Prof. & HOD, PG Department of Samhita & Siddhanta, GAC & H, Balangir, Odisha .
4. Lecturer, PG Department of Roganidan, GAC & H, Balangir, Odisha.

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Corresponding author-

Monalisa Hansdah .P.G Scholar
P.G Dept. of Ayurveda Samhita &
Siddhanta, GAC&H, Balangir,
Odisha.

Email-

hansdah07monu@gmail.com.

ABSTRACT:

In the present day scenario prime need of Ayurveda is practical applicability of Ayurvedic fundamental principles and research should be more focused on all aspects where scientific inputs should confirm Ayurveda's principle and philosophy. Ayurveda describes all the substances in terms of five elements, i.e. *Rasa, Guna, Virya, Vipaka, Prabhav*. Among these *guna* has been accepted as the basic entity of *Srushiti* by Ayurveda as well as Philosophy. Ayurveda has provided significance to all *Gunas* so that they become useful in clinical practice. Though there are many factors on which accomplishment of treatment depends, among these Charaka has given principle importance of *Paradi gunas*. *Paradi gunas* can also be termed as miscellaneous properties which are needed to be present in pharmacists, physicians and researchers. Acharya Charaka says that "*Sidhyupaya chikista*" i.e successful management of disease is not possible without the knowledge of *Paradi Gunas*. *Paradi gunas* play an important role in selection, adaption, manifestation of drug as per condition of the Diseases and the patient, in particular *Desha and Kala*. *Paradi guna* are 10 in number. Out of these *Samyoga Guna* is one of them. No karma can occur without *Samyoga*. *This Samyoga* used by physicians and pharmacists in formulating different yogas. One can further understand the importance of *Samyoga Guna* by using *Anupana with Ahara* and *Aushadha* e.g *Haritaki churna* mixed with *Gavya ghrita* for *Vibandha*. Thus the literary review of *Paradi Gunas* serves to explore the subject of the clinical practice.

Key words: *Guna, Paradi guna, Samyoga guna, Vibandha*

INTRODUCTION

In Ayurveda, every fundamental principle has its practical utility and most of the concepts are expressed with *Gunas*. *Gunas* have a variety of meanings and literary aspects. In Ayurveda, *Gunas* described have been divided in to various categories like *Adhyatmika gunas, Gurvadi Gunas, Paradi*

gunas, Vaishesika gunas¹ etc. Among these *Gunas* for the success and accomplishment of treatment, *Paradi gunas* are the most important factor. They are ten in number belonging to the category beginning with Para etc and all these are useful for getting success in the treatment.



AIMS AND OBJECTIVES

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

MATERIALS & METHODS

The article material is collected from Ancient books like Charak Samhita, Sushruta Samhita, Astanga Hridaya and Various articles, web, authentic books, about papers.

Literature Review

Paratva & Aparatva

Paratva means superiority or predominance and *Aparatva* means inferiority. It is Comparative to another factor. This *Paratva and Aparatva* are mainly affected by the following factors i.e *Desa, Kala, Vaya, Mana, Paka, Veerya and Rasa* etc

Utility in *chikitsa*: In the maintenance of health by procedures of *Dinacharya & Ritucharya*, as well as when deciding for a *chikitsopakrama* or preparing a formulation, the physician or pharmacist has to decide between the *Para and Aparatva*.

The concept of *Para-Aparatva* is explained in *Hitatama and Ahitatama dravyas*.² Table 1

Yukti: The word of *Yukti* is derived from *Yuj Dhatu* which means logical reasoning.

Utility in *chikitsa*: The whole research field is based on *Yukti*. The hypothesis made for research work is based on *Yukti* as the final conclusion is only assumed and not proved as yet. Again the result is based on various factors which come in play during the research work. Especially in clinical research the selection of topic, selection of drug, assessment of the of the patient, disease and the drug is based on *Yukti*. As the same drug can be used in various formulations in different disease as well as patient as well as more than one drug can be used in one patient. The *Matra and Kala* of administration also depend upon the *Yukti*.

Sankhya: The attribute which provides accurate knowledge and known by one, two, three, etc. words is number or *Sankhya*.² It is used for numbering and counting. The *Sankhya* or number attribute plays an important role in medical science as well as in Ayurveda. Some of the therapeutic preparations are also named before some numbers, for example- *Trikatu churna, Triphala Churna, Dasanga Lepa, Kantaka Panchamula, etc.*

Utility in *Chikitsa*: As it has already been told in the beginning of the *Paradi gunas*. This property are much more useful in the pharmaceutical and clinical field, *this Sankhya* property is applied when understanding the

different diseases or calculating the different *Dosha Matra and their Amshamsha Kalpana* in the *Samprapti of Vyadhi's* and in pharmaceuticals, the number of ingredients are being decided in any formulation on the basis of this property itself.

Nowadays this property is used and applied in the form of a separate science. Statistics and in ancient times the subject is denoted as Mathematics, which is divided in 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.

SAMYOGA:

Meaning:

The word *Samyoga* has number of meaning in different contexts as follow conjunction, union, combination, (*Shabda Kalpa Druma*)

Definition: Combination of the two or more substances is known as *Samyoga*.³

According to Chakrapani- *Samyoga* as the yoga or substance which is derived by the combination of two *Dravyas* is called as *Samyoga*.

Synonyms:

Sanga, Samurchhana, Samgathana, Ekatrikarana, Sambandha, Sammshrana, Sammilana

Types of *Samyoga*

Samyoga has been classified into 3 types

1. *Ekakarmaja Samyoga*
2. *Dwandakarmaja Samyoga*
3. *Sarvakarmaja Samyoga*

1. *Ekakarmaja Samyoga*: Combination of substances in which only one substance is actively participating to produce the effect. Ex. A bird sitting on a tree.

2. *Dwandakarmaja Samyoga*: Combination of two *Sakriya Paksha*. Both substances of combination is actively participating to produce effect. Ex. Combination of *Haritaki and Ghrita samana in VataDosha*.

3. *Sarvakarmaja Samyoga*: Where are more than two components are actively participating in *Samyoga* Ex. *Triphala, Sadangapaniya,*

Acharya Charaka in *Vimanasthana* has also indirectly described two types of *Samyoga*,

i) *PrakritisamaSamavaya* and ii) *Vikritivisama Samavaya*.

VIBHAGA (Division or Disjunction):-

Removal of one or more substances from combination is *Vibhaga*.⁴ *Vibhaga* also three types

1. *Eka karmaja Vibhaga*
2. *Dwanda karmaja Vibhaga*
3. *Sarva karmaja Vibhaga*

1. Eka karmaja Vibhaga-Removal of one substance from combination Ex. Removal of one drug from combination.

2. Dwanda Karmaja- Removal of two substances from the combination. Ex. Removal of two drugs from a combination

3. Sarva Karmaja Vibhaga :- Removal of more than two substances from the combination. Ex. Separation of people after completing meeting.

Importance of Samyoga Guna:

Samyoga is one of the important tools in the hands of physician, to make alterations *Panchabhautika* composition under controlled conditions, thereby forming new Dravya having expected Guna-Karmas as per need.

Utility in Samyoga and Vibhaga in Chikitsa: No Karma can occur without the Samyoga and Vibhaga⁵. Every physiological and pathological process in the body occurs due to *Samyoga and Vibhaga during the Samprapti, the Samyoga* occurs of the *Nidana, i.e. Ahara* etc. with the body after it undergoes *Vibhaga* with the external environment, after the Chaya of Doshas their *Vibhaga* from their *Sthana* and then their *Samyoga* with the *Dushya* to cause the *Vyadhi*.

The pharmacist also adds drugs to a formulation to increase the efficacy of the drug, so also he might delete a few contents from a formulation according to need. Hence the *Samyoga and Vibhaga* are also important in pharmaceuticals.

Prithakatva (Differentiation/Separation):

The differentiation between two or more things which kept together is known as *Prithakatva*⁶. Here separation means definite apprehension of grasp, having regards to certain limits.

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

1. Asamyoga (Non combination) - Difference between substances which are not related to each other.Ex. A pot is different form a flower.

2. Vailaksanya - (Having distinctness or distinguishing marks) Difference between two classes of same species. For example cows and buffaloes are separate animals.

3. Anekata (More than one or plurality) - It can help in the differential diagnosis between the different types of same disease. E.g in *Kustha*, its 18 types can be differentiated from each other by its specific symptoms.

Utility in Chikitsa: This property is being used and applied in the differential diagnosis of diseases as well it is also used in the pharmaceuticals where any particular content is being separated from the particular formulation.

PARIMANA (Measurement):

It is large or small, heavy or light, are experiences attained due to *Parimana* attribute⁸. It has four type - *Anu, Mahat, Dirgha and Hraswa*.

Parimana attribute is frequently used in medical science. Healthy person have a rational measurement of different organs and ingredients of body constituents. Too tall and too short persons are described as undesirable constitutions. The proper measurement of medicines and diet prove good health. Thus *Parimana in Paradi Guna* plays an important role in Ayurvedic medical science.

Utility in Chikitsa: Whatever is being examined in the context of *Swasthya and Atura* everything is given values otherwise the examination has no value. In that manner the whole of the practical aspect of life and in all related fields of life and its functions, physiology, pathology, clinical field, research methodology etc. this property is supposed to be considered.

Samskara:

This Samskara Guna is used and applied it creates or produces desired properties in the same or other substances Acharya Charaka defined this property as Particularly in the aspect of *Aahara and Aushadha*. *Samskara* has been classified into three methods i.e *Vega, Bhavana, Sthitisthapakatvam* which are also used and applied in the Ayurvedic *Bhaishajya Kalpana* and the *Ahara Kalpana*.

Utility in Chikitsa: Samskara as a quality is of manifold, importance to a *Chikitsaka* as well as a pharmacist. The *Shareera* also undergoes Samskara by the various factors it is exposed to through *Ahara* as well as *Vihara*. Hence *Ahara* having good qualities as well the wholesome environmental conditions the person is exposed to. We will impart the same qualities to the Dhatus formed in the body. Thus the Dhatus being of the best quality will have better *Vyadhikshamatva*.

During treatment the medicine at times needs to be potentiated or its harmful effects decreased or its certain qualities changed, for making it more suitable a disease condition, therefore it is subjected to Samskara e.g. giving *Bhavana* of *Amalaka Swarasa* to the *churna of Amalaki* will potentiate its action, or the *Sodhana of the Visha Dravyas* to decrease its toxicity, or making *Shali Dhanya Laghu* by exposing it to *Agni* by *Bharjana* etc procedures, or preparation of *Krita Yusha* which has more *pachaka* quality as compared to the *Akrita Yusha*, etc.

Abhyasa

Acharya Charaka has described- The repeated administrations of anything like same diet, same *Aushadha*, etc. is known as *Abhyasa*⁹.

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. The repeated and regular intake of *Shasthika, Sali, Mudga*, rock salt, *Amalaki*, rain water, ghee, honey and habitual use of substances having homologous qualities result in enhancement of *Dhatu*.

Thus *Abhyasa* attribute has got very important utility in treatment and knowledge of *Paradi Gunas* is very useful as without knowing them a physician cannot do well in treatment.

Utility in Chikitsa: The *Chikitsaka* and pharmacist after *Abhyasa* with the process and patients and the formulations respectively gain experiences to bring perfectness and expertness.

In each and every field this *Abhyasa* is necessary and considered as the quality of the substance¹⁰. It is the only property which when applied is asked, “how much experience do you have”.

DISCUSSION

Ayurveda being the medical science need to know the variations of Dosh, Dhatu and Mala in the body and state of Agni, *Kostha, Srotas, Roga and Rogi bala* etc. All the *Gunas* have prime role in clinical practice and research. There is a large scope for application of *Paradigunas*. Without Comprehensive knowledge of *Paradi gunas chikitsa karma and Anusandhana* cannot be done in an appropriate way.

Para and Apari guna helps from diagnosis of the disease i.e chief and associated complaints, to its treatment by helping to choose the best drug. Whole research field is based on *Yukti*, from the selection of topic i.e hypothesis, selection of the drug, assessment of the patient, disease and the drug everything is based on *Yukti*. Data analysis i.e statistics is major part of any research where *Sankhya guna is utmost. Samyoga and Vibhaga* help in grouping of patients in a trail. *Prithakatva* is useful in differential diagnosis of closely resembling disease. *Parimana* helps to know normal hematological and biochemical values during diagnosis and also for the appropriate dose calculation. For better results in research modifying the original property of the drug is required to increase or decrease their concentration that is done by *Samskara*. *Abhyasa* in research means the sufficient time period for which the drug to be taken.

CONCLUSION

In Ayurveda, every fundamental principle has its own importance in understanding the science and in practical utility. *Paradi gunas* are very important for achieving success in therapeutics. *Paradi gunas* are the one in which a physician need to be expertise. Application of *Samyoga guna* for preparation of medicine and applied in some *lakhshyanika* diseases. These properties are very much essential in pharmaceuticals, therapeutics and in the field of research.

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ORCID

Monalisa Hansdah^{ID}, <https://orcid.org/0000-0002-3679-0425>

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Table 1 :The concept of *Para-Apara* is explained in *Hitatama and Ahitatama dravyas*.²

<i>Dravya</i>	<i>Hitatama(para)</i>	<i>Ahitatama(apara)</i>
<i>Shukadhanya</i>	<i>Rakta shali</i>	<i>Yava</i>
<i>Shamidhanya</i>	<i>Mudga</i>	<i>Masha</i>
<i>Dugdha</i>	<i>Go dugdha</i>	<i>Avi dugdha</i>