

## REVIEW ARTICLE

# A Literary Study on *Paradiguna (Samskara)* and its Utility in Clinical Practice

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### ABSTRACT

The foundation of *Ayurveda* is its fundamental principles, which are applicable at any time and in any condition. In *Ayurveda*, one of the Siddhanta that serves as the basis for *Dhatusatmya* is *Sadpadartha*. Among the *Shatpadhartha*, *Guna* is the most important and basic theory which is useful in clinical practice as well as in research. Among the 41 numbers of *Guna*, *Acharya Charaka* has given principle importance of *Paradi gunas* and these *Paradiguna* can also be termed as *Sidhyupaya chikitsa*, that is, successful management of disease. *Paradi gunas* play a significant role in the selection, adaptation, and manifestation of drug as per condition of the diseases and the patient, in particular *Desha* and *Kala*. There are ten numbers of *Paradi guna*. Out of these, *Samskara Guna* is one of them. By utilizing various techniques such as *Toya-sannikarsa* (adding water), *Agni-Sanyoga* (lighting a fire), *Sodhana* (purification), *Manthana* (churning), *Desa* (area), *Kala* (time/season), *Vasana* (fragrance), and *Bhavana* (trituration), among others. Physicians and pharmacists use this *Samskaraguna* to enhance the properties of the drugs.

## 1. INTRODUCTION

*Ayurveda* is not only curative therapy but also preventive therapy. Its goals include both illness prevention and disease protection.<sup>[1]</sup> 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*, *Gurvadigunas*, *Paradigunas*, and *Vaiseshikagunas*. Among these, *Paradiguna* has specific importance in *Ayurveda*. *Acharya Charaka* mentioned *Paradiguna* as "*Sidhiupaya chikitsa*,"<sup>[2]</sup> that is, successful management of diseases is not possible without knowledge of *Paradiguna* (Acc. to *Acharya Charaka*, there are 10 no. of *Paradi guna* 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*.

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- 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).<sup>[4]</sup>

#### 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 *Apara* 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 *Vasanta ritu for Vamana* or *Sharad ritu for Virechana*. The concept of Para and Aparā is described in *Hitatama* and *Ahitatama Ahara vihar*.<sup>[5]</sup> 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 *Trivargapurushartha siddhi* (*Dharma, Artha, and Kama*) is known as *Yukti*.<sup>[6]</sup> *Dosa*, *Dushya*, *Desha*, *Kala*, *Prakriti*, *Agni*, *Ausadhavirya*, *Ausadhakalpāna* etc, and *Yukti* should all be taken into consideration when making plans since they play important roles. For Example - Administration of *Niruhavasti* acc. to age and calculation of dose 7 mentioned in 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. *Yukti* is used to make the medications. *Yukti* has an impact on both the *matra* and *kala* of medication administration.

### 3.3. SANKHYA (Number)

The numbers such as 1, 2, 3, 4, and 5 are known as *Sankhya*.<sup>[8]</sup> 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 – *Kapinjala Nyaya*<sup>[9]</sup> by *Maharshi Chakrapani* in *Grahani chikitsa*, this *Nyaya* is explained to establish the *Panchalavana pradhanyata*. In the explanation of *Chitrakadi gutika*, it is stated as “*lavanani*.” So here, it can be considered two, three, or all five *lavanans*. 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 *Anitya*.<sup>[10]</sup>

- a. As per *karana*, it is of three types,
  - i. *Eka karmaja Samyoga*  
Example – A bird on a tree
  - ii. *Dwandaja karmaja Samyoga*  
Example – Fight of two buffalo
  - iii. *Sarva karmaja Samyoga*  
Example – Meeting of people in market
- b. As per *Karya*, it is of two types
  - i. *Bhautika Samyoga* (Physical combination)

- ii. *Rasayanika Samyoga* (Chemical combination)
- c. i. *Karmaja Samyoga*  
Example – A notebook in hand.
- ii. *Samyogaja Samyoga*  
Example – *Samyoga* of notebook with body.

### 3.5. VIBAGHA (Division)

Separation of the components of a mixture is known as *Vibhaga*. It is also *Anitya*.<sup>[11]</sup>

- a. It is three types
  - i. *Eka karmaja Vibhaga* – Separation of bird from the tree
  - ii. *Dwandaja karmaja Vibhaga*  
Example – Separation of two fighters.
  - iii. *Sarva karmaja Vibhaga*  
Example – separation of people after completion of meeting.
- b. i. *Karmaja Vibhaga* – Separation of book from hand  
ii. *Vibhagaja Vibhaga* – Separation of book from body.

#### 3.5.1. Utility of Samyoga and Vibhaga in Chikitsa

The pharmacist may remove some ingredients from a formulation as needed, just as he may add other medications to a formulation to boost its efficacy. The *Samyoga* and *Vibhaga* are therefore significant in the pharmaceutical industry. *Samyoga* and *vibhaga* are crucial elements in research. *Samyoga* and *Vibhaga* are used to categorize patients who meet the inclusion criteria before randomly dividing them into different groups. *Samyoga* infers what probable drug combinations there might be, whereas *Vibhaga* suggests what should be avoided when combination of drugs.

### 3.6. PRITHAKTWA (Separation)

The ability to distinguish an object from a group based on its peculiar characteristics is known as *Prithaktwa*. *Acharya Charaka* has explained *Prithakatwa* as *asamyoga*, *vailakshan*, and *anekta*.<sup>[11]</sup>

- a. *Asamyoga* – Difference between substances which are not related to each other. Example – A pot is different from a flower and *Meru from Himalay parvat*.
- b. *Vailakshana* – Difference between two classes of same species. Example – Cow, Donkey, Cat, etc.
- c. *Anekata* – It can help 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.

#### 3.6.1. Utility in Chikitsa

This property can be applied in the differential diagnosis of diseases. In *vyadhi avasta*, different *dosa* involvement in a same *vyadhi*. In pharmaceuticals, identification of drug one from another is due to its peculiar quality. During the preparation of a formulation, for example, *Avaleha Paka*, its *Siddhi Lakshanas*, and the *Paka Lakshanas* are also differentiated from each other due to their specific characteristics.

### 3.7. PARIMANA (Measurement)

*Parimana* or *mana* is the quality by which *Dravyas* are measured.<sup>[12]</sup> 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 *Astaninditiya purusha 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 pharmaceuticals, 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. SAMSKARA (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*.<sup>[13]</sup> 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. *Sthitisthapakatwa – 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 Viryavana and Gunavana, for that purpose Samskara is used.

#### 3.8.1. Utility in Chikitsa

*Samskara* is importance in both Chikitsa and medicine preparation.

- i. *Shalidhanya* having *Guru guna* but when it is exposing with *Toya*, *Agni sanyoga*, and *Sodhana* procedures, it becomes *laghuguna*.<sup>[14]</sup>
- ii. *Agnisannikarsa – Raktashali* is having *laghu guna* but when it is exposing to *Agni bhrjana* it becomes more light in property.<sup>[14]</sup>
- iii. *Bhavana* of *Amalaka Swarasa* to the *churna* of *Amalaki* will potentiate its action.
- iv. *Manthana Dadhi is Sothakaraka* but when it gets *Manthana with Ghrita*, itself became *Sothanasaka*.<sup>[14]</sup>
- v. *Sodhana* of the *Parada* to decrease its toxicity, preparation of *Krita Yusha* which has more *pachaka* quality as compared to the *Akrita Yusha*, 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 *Rasayana* property.<sup>[15]</sup>
- 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*.<sup>[16]</sup>

### 3.9. ABHYASA (Repetition)

Regular administration of same Ahara, Vihar, or Ausadha is known as *Abhyasa* which is also known as *Sheelana* and *Satatakriya*.<sup>[17]</sup> Its

full benefit requires regular usage of a healthy diet and prescription medication. One should regularly take such articles which are conducive 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 *Astaninditiya purusha of Charaka samhita*.

*Abhyasa* is very essential property to be possessed by physician and researchers. With this property, perfectness, 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*, *kostha*, *srotas*, *roga*, and *rogi bala*. *Guna* has a prime role in clinical practice and research. Among these all *Guna*, *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 aharavihara*, and to choose best drugs as well as helps to get success in treatment.

*Aparatwa* says about *apathya* (helps to avoid the disease), diagnosis of associate complain of a disease, and *atisevaniya varjya dravya* 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*, *Samyoga* plays a key role in the production of disease and curing of disease, that is, *Vyadhi* develops from the *dosha-dushya sammurchana*, where 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 *Snehapaka*, the three *paka* are differentiae from each other due to their specific *Paka lakshyana*.

*Parimana – Helps to calculate doses of the drugs*, preparation of medicines, *Sharira pramana* and *matravat*, and *aahara ausadhi sevana*.

*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 sevana* are required to achieve the purpose of treatment. *Abhyasa* is very essential property to be possessed by physician and pharmacist, with this property perfectness, 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 *Paradi guna* and in practical utility. This is concluding line of description, Acharya Charaka has clearly said that if one does not understand these *Paradi guna* in proper way then he cannot perform *Chikitsa* in desire manner. For successful treatment of the disease, *Paradi gunas* are very important. *Paradi gunas* are the one in which a physician need to be expertise.

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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.

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**Table 1:** Acc. to Acharya Charaka, there are 10 no. of Paradi guna Among the 41 other Gunas<sup>[3]</sup>

<i>Para</i> (Superior/Primary)	<i>Apara</i> (Inferior/Secondary)
<i>Yukti</i> (Technique/Scientific method)	<i>Sankhya</i> (Number/Calculation)
<i>Samyoga</i> (Conjunction/Combination)	<i>Vibhaga</i> (Disjunction/Division)
<i>Prithakatwa</i> (Separation/Differentiation)	<i>Parimana</i> (Measurement/Amount)
<i>Samskara</i> (Processing/Transformation)	<i>Abhyasa</i> (Repetition)

**Table 2:** PARATWA and APARATWA

Factor	Para	Apara
<i>Desha</i>	<i>Jangala</i>	<i>Anupa</i>
<i>Kala</i>	<i>Seeta</i>	<i>Grishma</i>
<i>Vaya</i>	<i>Taruna</i>	<i>Vridhdha</i>
<i>Paka</i>	<i>Madhura</i>	<i>Amla, Katu</i>
<i>Veerya</i>	<i>Seeta</i>	<i>Usna</i>
<i>Rasa</i>	<i>Madhura</i>	<i>Katu</i>

**Table 3:** Hitatama and Ahitatama Ahara

Ahara	Hitatama	Ahitatama
<i>Sukadhanya</i>	<i>Lohitashali</i>	<i>Yavaka</i>
<i>Saka</i>	<i>Jivanti</i>	<i>Sarsapa</i>
<i>Phala</i>	<i>Mridvika</i>	<i>Lakucha</i>
<i>Mrigamamsa</i>	<i>Enaya</i>	<i>Gomansa</i>
<i>Kanda</i>	<i>Srungavera</i>	<i>Aluka</i>

**Table 4:** Administration of Niruhavasti acc. to age and calculation of dose<sup>[7]</sup>

Age	Matra
1 year	½ Prasruta
12 years	6 Prasruta
18 years	12 Prasruta
19–70 years	12 Prasruta
≥70 years	10 Prasruta