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

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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 Srushti 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 gunas 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 Aparatwa means inferiority. It is Comparative to another factor. This Paratva and Aparatwa 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 Apara.
The concept of Para-Apara 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. 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 pharmaceutics, 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.
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, Samagathan, Ekatrikarana, Sambandha, Samshhrana, 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, Sadangapantiya, 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. Vibhaga also three types
1. Eka karmaja Vibhaga
2. Dwanda karmaja Vibhaga
3. Sarva karmaja Vibhaga

146
2. Dwanda Karma-Removal of two substances from the combination. Ex. Removal of two drugs from a combination
3. Sarva Karma 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 Panchabhatika 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 Vibhaga. 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. Here separation means definite apprehension of grasp, having regards to certain limits.

Acharya Charaka describes three types of Prithakatva i.e Asamyoga, Vailaksanya & Anekata. 

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 pharmaceutics 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 attribute. 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 constituents. 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, Sthitishapatvatvam 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 Dhatu formed in the body. Thus the Dhatu being of the best quality will have better Vyadhi shakam.

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.

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147
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 conductive 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 homological qualities result in enhancement of Dhatus. 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 substance\(^{10}\). 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 Dosha, 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 Apara 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 Sanskara. 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 pharmaceutics, therapeutics and in the field of research.

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**REFERENCES**


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

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<tr>
<th>Dravya</th>
<th>Hitatama(para)</th>
<th>Ahitatama(apara)</th>
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<tbody>
<tr>
<td>Shukadhanya</td>
<td>Rakta shali</td>
<td>Yava</td>
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<td>Mudga</td>
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