2. Concept of Paradi Gunas

*Paradi gunas* are a group of properties which have their specific role in clinical practice. Clinical practice is a continuous process including a series of events which need to be performed in a sequential manner. *Charaka* has enlisted this process in a much elaborated manner in eighth *adhyaya* of *Vimana sthana* in the context of *dashavidha parikshya bhavas*.

Though there are many factors on which the accomplishment of treatment depends, among these *Charaka* has given principal importance to *paradi gunas*. *Matra* and *kala* play a greater role in *chikitsa* as quoted

\[
\text{मात्राकालाशयोऽयुक्तिः, सिद्धियुक्तीत्त्रतिष्ठति। लिङ्गनिर्माणस्त्र्युक्तिमिद्रय्याक्षाङ्काणि सदां।}
\]

* Siddhi (success) of *chikitsa* depends upon *matra* and *kala* of a *dravya* used by a *yuktijna vaidya* (one who possess knowledge of *yukti*) and he always will be more successful when compared to a *vaidya* who possess knowledge of *dravyas* but is unaware of *yukti*.

**Figure Showing Relation between Matra, Kala, Siddhi and Yukti**

After the description of the *vishesha gunas*, *gurvadi* and *atma gunas* other essential class of *gunas* termed as *Paradi Gunas* is explained. These *gunas* may also be termed as miscellaneous properties which are useful in pharmaceuticals and clinics; so needed to be present in pharmacist and physician. There is a large scope for application of *paradi gunas* in clinical field. *Charaka* has claimed that without the knowledge of the *paradi gunas chikitsa siddhi* i.e. successful management of diseases is not possible. These *gunas* are enlisted in a way which begin with *para* and *apara*,

*Concept of Paradi Gunas*
hence the list is called as Paradi Gunas. Without comprehensive knowledge of paradi gunas chikitsa karma cannot be done in an appropriate way.

In this chapter concept of paradi gunas is being discussed in detail. Darshana shastras which are contemporary branches of Indian science to Ayurveda also have incorporated few of these gunas. These contemporary branches of sciences have positively influenced each other and mutual exchange of knowledge is evident among them. In order to understand this; contemporary darshana views, specifically Vaisheshika and Nyaya darshana are incorporated in this chapter. This chapter is aimed to review paradi gunas with studying similarity and difference of darshana and Ayurveda concepts related to paradi gunas. In order to fulfil this, relevant portion of darshana texts are integrated in this chapter. This chapter is not at all designed to present a systematic comprehensive review of darshana texts related to these concepts.

Though individual descriptions of these gunas are present in many darshana disciplines in different contexts howsoever collectively concept of gunas in Vaisheshika-Nyaya and Ayurveda is very much analogous. Description of guna as padartha and its types are elaborately available in Vaisheshika doctrine. Among Nyaya-Vaisheshika; Vaisheshika emphasize on padartha whereas Nyaya on pramana. In later period Nyaya-Vaisheshika are associated in few texts such as Tarkasangraha. Such texts are mostly compilations and nearly are deficient in novel contributions. Among Vaisheshikas there are two sectors which are identified as prachina and navya. Prachina discipline considers Vaisheshika sutra of Kanada as its authentic primer. Navya discipline considers Padartha Dharma Sangraha of Prashastapada as its authentic transcript. Considering this background among the darshana texts Padartha Dharma Sangraha and Tarkasangraha are selected hereby for reviewing Vaisheshika notion of Paradi gunas. Before individual description of these gunas an overall comparison of these gunas enlisted by various authors is being done here.

Order of description of paradi gunas in these texts is a point to be considered. Charaka has explained these gunas in the order of para, apara, yuki, samkhya, samyoga, vibhaga, prithaktva, parimana, samskara and abhyasa. Prashastapada has narrated these gunas as samkhya, parimana, prithaktva, samyoga, vibhaga, paratva, aparatva and lastly samskara. Tarkasangraha has followed the order of
Prashastapada. As far as order of Charaka Samhita is considered it initiates with para and apara. Reason behind this is para and apara are the properties which offer a pedestal for discrimination amid all other entities including remaining eight properties of this group. Agratva in vyakhyana is indicative of its importance in the group as in tridosha; Charaka starts with vata which is superior/ pradhana to pitta and kapha. Similarly para apara are considered to be important most in this group hence they are explained with priority. At the same time it is to be remembered that these properties are exceedingly inter related to each other. In most of the conditions they are used cohesively and they are mutually supporting. In this chapter Charaka’s order has been followed for explanation. Samskara guna is not explained in this chapter as it will be dealt precisely in separate chapter dedicated for it.

Table showing Description of Paradi Gunas by Different Texts

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name of guna</th>
<th>Vaisheshika Sutra</th>
<th>Prashastapada</th>
<th>Charaka Samhita</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Para</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>2. Apara</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>3. Yukti</td>
<td>_</td>
<td>_</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>4. Samkhya</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>5. Samyoga</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>6. Vibhaga</td>
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<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>7. Prithaktva</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>8. Parimana</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>9. Samskara</td>
<td>_</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>10. Abhyasa</td>
<td>_</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>07</strong></td>
<td><strong>08</strong></td>
<td></td>
<td><strong>10</strong></td>
</tr>
</tbody>
</table>

After observing this order it is evident that yukti and abhyasa emerge clearly as Charaka’s contribution to this group. Remaining eight gunas may resemble in their nomenclature with darshana texts but application and utility of these gunas in Ayurveda is entirely different from that of Darshana. For understanding this in detail each guna is described below. In case of couple of gunas they are dealt in concert to avoid repetition.
1. Para – Apara

The property of Para indicates the superiority, nearness, importance, similarity or first, that is why it has been put in the context of desha, kala, mana, vaya, paka, virya, rasa, etc. In the pharmaceutical field for a pharmacist it is needed to prepare a medicine of superior qualities in the aspect of its matra, paka, Virya, rasa etc. In the aspect of causes or karanata, that which is the nearer cause and in the aspect of utility which is much important or near one is para. Apara is opposite to the para guna, hence symbolizes inferiority, farther, secondary, different, etc. It comes alongside with the para, as when one object is termed as para in relationship to the other, the other object automatically becomes apara.

Darshana Aspect:

Prashastapada has explained paratva and aparatva as the karana/cause for vyavahara about the differences among padarthas as para and apara. It is of two subtypes.

Dikkrita - It is used for descrimination of objects on basis of disha as para and apara.

Kalakrita - It is used for descrimination of objects on basis of kala as para and apara.

Asadharana karana for differentiation/vyavahara of paratva and aparatva amid all the substances is called as paratva and aparatva. These gunas reside in prithvi, jala, agni, vayu and manas and each of these has two types.

Dikkrita: In case of disha, object/s which is located distant is called as para and those comparatively closer are called apara.

Kalakrita: In case of kala object/s which are elder, called as para and those relatively younger are called apara.

Ayurveda Aspect:

Paradi gunas are explained in the context of rasa guna nirupana. Ayurveda has accepted rasa as one among main karanas accountable for actions shown by a drug. Vaidya is believed to use these drugs on the foundation of rasa as and when
required. To discriminate between six *rasas* and a single particular drug among a group of *dravyas* having similar *rasa* is a key assignment to be accomplished by *vaidya*. Without selection of suitable medicine or food it is impossible to treat the patient with best possible choice offered. Here *paradi gunas* play an important role in selection, adaptation and if needed modification of the drug so as to suit it to the condition of disease and patient in that particular *kala* and *desha*. Thus to accomplish this aim a physician should be well versed with *paradi gunas* hence these are explained in the context of *rasas*. Further this *adhyaya* comes under *annapana chatushka* which deals with information about *gunakarmas* of *anna* and *pana*. After knowing these *guna karmas* *vaidya* has to calculate compatibility of these in a particular individual which is impossible unless a *vaidya* is well versed with *paradi gunas*. Same has been quoted by Chakrapani as

**Definition of para and apara** is not given by Charaka which has been provided by commentators.

_tadbhavata padaapadha samuddhah paraapadaapanaaprayatnaa dushkaranam satharthvamopadhyayantah_ - परेत्यादिँ चक्रपाणि

Chakrapani has defined *para* as *pradhana* and *apara* as *apradhana*.

Gangadhara has defined *paratva* as *prathama*first in relation to others and *apara* as vice versa. He has tried to explain the concept of relativity of this pair. *Para* word/adjective does not state that the drug or object is supreme among the class but states that in comparison to others which are inferior to it, this one is better.

**E.g.** Let us consider an example of marks scored by students in a school. A school has many divisions in one standard. A student who is topper in a division will be *para* to others compared in the same division but necessarily will not be *para* in complete standard as there may be students in other divisions having scored more marks than him. Again consider a student, who has scored highest marks in standard, someone might have scored more marks in a different school than him. Thus *para* and *apara* are subjected to a relative group which should be always remembered in background. *Para* does not signify as the best of the all.
Yogindranatha Sen has defined paratva as nearness and utility wise supremacy and aparatva as farness and lesser utility as compared to para.

**Criteria for of Paratva/Aparatva:**

In this context Charaka has given many criteria’s for classification of objects on basis of which these can be understood as para and apara. These are as follows

- **a. Desha**
- **b. Kala**
- **c. Vaya**
- **d. Mana**
- **e. Paka**
- **f. Virya**
- **g. Rasa** etc.

Chakrapani has tried to describe these various criteria’s narrated by Charaka with examples which are as follows.

**a. Desha** –

Among the three deshas jangala, anupa and sadharana, marudesha which is a part of jangala desha is para and anupa desha is apara. Jangala desha is alpa rogakara and bala of purusha will be uttama hence it is called as shreshtha desha. Same has been explained by Charaka in agrya sangraha as

**b. Kala** –

Among the two ayanas, dakshinayana is called as visargakala and uttarayana is called as adanakala. Visargakala will give bala to purusha whereas adana kala will consume bala of purusha so in case of kala, visarga kala has been quoted as para and adana as apara. Same has been quoted by Charaka as
c. Vaya –

- 

Among the three vaya avasithas balya, tarunya and vardhakya; tarunya is rated as para because it has sampurnata of dhatus. Bala of purusha is best in this age and remaining two stages of age balya and vardhakya are considered as apara in relation to tarunya. Same has been quoted by Charaka as

- 

d. Mana –

- 

Description pertaining to mana of various sharira avayavas has been explained in texts, if a purusha possess avayavas of desired mana/quantum then he has para mana of these avayavas. These pramanas are mentioned in Charaka Samhita and having proper pramanas is prakriti/normalcy and deviation from these pramanas is considered as vikriti / abnormality. E.g. Pramana of rasa dhatu is nine anjali, if a person has nine anjali rasa dhatu then it is called as para pramana and all other pramanas may be more or less to nine anjali are considered as apara.

e.f.g.Paka & Virya - Rasa -

- 

For vipaka, virya and rasa as per the prakriti of purusha those which are beneficial are called as para and others are called as apara.

h. Aadi

Chakrapani has added following criteria by word adi prakriti, bala etc are to be considered.

- 

In case of sharaira prakriti, samadhatu prakriti is para and all other six types are apara. In three types of bala pravara bala is para whereas avara and madhyama are apara. Gangadhara further divided desha in bhumi desha and sharira desha.
2. Yukti:

It is a property which is being applied either by the physician or by the pharmacist to get success in the treatment and formulations. *Yukti* is the base for understanding need or requirement on basis of *desha, kala, vaya* and *avastha/stage* not only for the present time, but also in past as well as future. In other words it can be said that this is such a property by virtue of it, one can achieve a new approach of understanding examination, process, technology, methodology. It is very much useful for research and also in invention. This is the reason why *yukti* is an obligation for a physician and pharmacist. It is high caliber of *yukti* that a physician or the pharmacist can postulate or fabricate numerous newer aspects, fields, substances, methods, etc. as per need and requirements, which may not be quoted or advised in the text. *Yukti* is the knowledge to use or apply all the types of the definite and indefinite *gunas*. It is the solitary property by which all other *gunas* can be applied in different ways. Without *yukti* the validation of other *gunas* and *karmas* may not be possible. This property is also helpful in getting certainty of result in the context of *pariksha*.

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Yukti has been quoted as a specialised plan of operation devised for a specific condition.

For any *karya* to happen many *karanas* are needed, similarly to achieve perfection in a *karya* care should be taken that all contributing *karanas* should be optimally devised for paramount results. Mechanism of providing premier results by altering *karans* to their state of excellence is called as *yukti*.

Chakrapani has commented on it as *yukti* is apt usage of medicine/ *bhesaja* on the basis of *dosha, dushyadi* factors. The dosage which is pertinent for a specific condition will be called as *yukta* in that condition. One which does not suit will be called as *ayukta*. Further opinion of inclusion of *yukti* under *samyoga, parimana* and *samskara* etc *gunas* is quoted and condemned because of its ultimate utility in *chikitsa* for which it has been separately mentioned.
Gangadhara condemns Chakrapani’s opinion that yukti can be included under samyoga and parimana rather he states that which dravyas are to be combined (samyoga) and in which matra (parimana) depends on yukti. Prithaktva and samavaya also are different from yukti. Tarka is common factor in both yukti pramana as well as guna. When tarka leads to buddhi it is called as pramana whereas when it leads to an action for a desired effect is called as yukti guna.

3. Samkhya:
Samkhya is such a property by which one can make the calculation, i.e. measurement and mapana too. Mana has been given much more importance in the clinical and pharmaceutical field, which is giving the number or amount or value or quantum on the basis of samkhya itself in the form of less, medium, more, etc.

Darshana Aspect:

एकत्वादिकयवहारहेतु: संख्या । स फुनेकक्त्रया चानेकक्त्रया च ।तत्रकत्तिर्यावायः: सत्त्वादिपरसमाणुपादीनामिव नित्यानित्यातिनिष्पत्तयः । अनेकक्त्रया तु हित्त्वादिकाः परायंत्ता।

Praśastapadā

Samkhya has been defined by Prashastapada as the hetu for ekatvadī vyavahara. Samkhya resides in eka as well as aneka dravya. It is counted from one to infinite. Apeksha buddhi is accountable for samkhya jnana of ekatva and vinasha of this buddhi results in samkhya nasha. In dwitvadī samkhyas apeksha buddhi and bhavana namaka samskara are the reasons for jnana or ajnana of these samkhyas.

एकत्वादिकयवहारहेतु: संख्या । नवद्वयवृत्ति । एकत्वादिपरसार्यवृत्ति । एकत्वं नित्यातिनिष्पत्तयं च। नित्यातिनिष्पत्तम । अनित्यातिनिष्पत्तम । हित्त्वादिकं तु संवधाननिष्पत्तमेव।

Tarkasangraha opines the same and quotes that samkhya guna resides in all the nine karana dravyas. It is nitya in nitya dravyas whereas it is anitya in anitya dravyas.

Ayurveda Aspect:

---- संख्या स्वात्मिगितं, । च. सं. सू. २६/३२

Samkhya has been mentioned by Charaka as ganita i.e. counting. Gangadhara has added that all other samkhyas except one are nothing but abhyasa / gunadhikya of one/ekaka samkhya.
4. Samyoga:

Samyoga is a property which has been used by physicians and pharmacists in formulating the different yogas and on the basis of this property it is decided which substances are to be combined or mixed with other substances.

Darshana Aspect:

Prashastapada defines samyoga as hetu/cause for togetherness of dravya, guna and karmas. Dravya arambha is nirapeksha of samyoga whereas arambha of guna and karma depend on samyoga. Samyoga is different from samavaya as samavaya is togetherness in dravya and its ashrayi bhavas (guna and karma) which cannot exist separately whereas samyoga is conjugation of different dravyas which had independent existence separately before samyoga.

Types of samyoga –

It is of three types

I. Ekatara karmaja Samyoga: When two objects are combining and one of them is active and other is passive then it is called as ekatara samyoga. In this type out of two dravyas taking place in samyoga one is kriyavana whereas another is nishkriya. It can be said as samyoga of inactive with active.

E.g. A bird sitting on tree and samyoga of other dravyas with akasha.

II. Ubhaya karmaja Samyoga: When two objects are coming together and both of them are actively involved in the action then it is called as ubhaya karmaja samyoga. In this type both dravyas taking place in samyoga are sakriya and have opposite disha/direction or karma of each other. It can be said as samyoga of active with active.

E.g. Two wrestlers fighting with each other, two goats fighting with each other.
III. **Samyogaj Samyoga**: Samyoga in various dravyas which are not involved in production of it; when combined with other dravyas in vartamana kala then this samyoga is called as samyogaj samyoga. Here words karana and akarana denote samavayi and asamavayi karanas resp. It can be said as samyoga of many objects in active state.

E.g. Samyoga of tantus in a vastra and paramanus of a mahabhuta with paramanu of another mahabhuta.

Tarkasangraha defined samyoga as a guna which is cause of samyukta/combined usage of dravyas. It resides in all nine karana dravyas.

**Ayurveda Aspect:**

Yoga is word used for samyoga. Combination or conjugation of different dravyas is called as samyoga.

Samyoga is of three types depending on the types of dravyas taking part. If one dravya is sakriya/kriyavan then it is called as eka karmaja samyoga. If two dravyas are kriyavana in a samyoga then it is called as dwikarmaja samyoga. If there are more than two dravyas taking part in samyoga and all of them are sakriya then it is called as sarvakarmaja samyoga. Samyoga is always anitya.

Chakrapani comments on this as samyoga is conjugation of two or more dravyas.

Word *saha* is indicative of union of two different dravyas actively. It has been used for exclusion of akinchitkara samyoga. Examples of three types of samyoga as follows.

i. **Eka karmaja**: Samyoga between a bird and tree.

ii. **Dwandva karmaja**: Samyoga between two goats fighting with each other.

iii. **Sarvakarmaja**: Samyoga of grains of wheat kept in vessel.
Samyoga is originated from karma and hence as it is anitya.

Gangadhara has explained similarly; but changed names of types as ekadravyakarmaja, dwandvadravyakarmaja and sarvadravyakarmaja which are to clarify the Charaka’s vision that samyoga can only be actively initiated in between dravyas. Example of sarvadravyakarmaja samyoga explained by him is samyoga between tila grains with each other which are being grinded to form tila taila where all of these grains are actively participating in this samyoga.

Prakriti samasamavaya & Vikriti vishamasamavaya:

Charaka in Vimana sthana has indirectly described two more types of samyoga, which are Prakritisama Samavaya and Vikritivishama Samavaya.

Prakritisama Samavaya:

In prakritisama samavaya the final result obtained after the samyoga of two or more substances can be easily estimated on the basis of the knowledge of the individual substances participating in this combination. In this type of samyoga, there is increase in properties of the components in the final product. E.g. when a vyadhi occurs by the combination of two or three doshas, lakshanas manifested are in accordance to the characteristics of the doshas involved. E.g. Vata pittaja jwara.

Vikritivishama Samavaya:

Wherein the final result of product cannot be anticipated on the basis of the characteristics of the individual components involved. New properties are derived in this type of samyoga which were absent in the involved components. E.g. In vata kaphaja jwara atisweda pravritti is seen. Neither vata nor kapha individually is responsible for this lakshana of atisweda, which is seen in this dwandvaja vyadhi.

Avavaya Avayavi Sambandha:

Shivadasa Sen has added that avayava and avayavi sambandha should also be included under samyoga. Vibhu dravyas cannot undergo samyoga because if one accepts samyoga of vibhu dravya then it will be nitya and to negate this Charaka has used the word anitya. Shivadasa further defines samyoga on the parallel lines of
vibhaga by Prashastapada as Apraptasya prapti is samyoga which further tells that samyoga with vibhu dravya is not to be considered under this category.

Samyoga gives rise to vishesha i.e. new entity which is not present in two dravyas which combine.

E.g. Madhu and sarpi when mixed in equal quantity become poisonous. This poisonous nature is not present in any of these two dravyas before samyoga but it is originated by samyoga. Similarly milk and fish when consumed separately are not nidanas of kushtha but when consumed together become hetu for kushtha.

Samyoga has been explained by Charaka in detail in Vimana sthana first adhyaya while describing ahara vidhi vishesha ayatanas. Samyoga is conjugation of two or more bhavas. Samhiti is the word used by Charaka which can be translated as union. Samyoga gives rise to vishesha i.e. new entity which is not present in two dravyas which combine.

5. Vibhaga:
Darshana Aspect:

Prashastapada has defined vibhaga as hetu for division and also for manifestation of shabda. He has clearly stated that vibhaga is separation of things which had union in past, in simple words breaking of an object say stick cannot be considered as vibhaga but separation of a bird sitting on a tree can be an example of vibhaga. It is opposite action of samyoga. Vibhaga can only happen as a result of previous samyoga. Types of vibhaga are similar to that of samyoga.
संयोगाद्वारा गुणों विभाग: | सर्वद्वृत्ति: | तर्कसंग्रह गुणनिररूपण २८

*Tarkasangraha* has explained *vibhaga* as a *guna* responsible for *nasha* of *samyoja*. It resides in all nine *karana dravyas*.

**Ayurveda Aspect:**

किंतु विभागातु विभक्ति: स्थायियोऽगो भागशो ग्रहः | च. सं. सू. २६/३१

Vibhaga has been defined as separation or division. It can be partial selection as well.

विभागाधार- विभागस्वत्त्वादि विभिन्ति: विभजनम् विभक्तिमेव विभूणिति- वियोग इति; संयोगस्व विगमो वियोगः | ततु कि संयोगाभाव एवं वियोग इत्याद- भागशो ग्रह इति| - विभागाशः विभक्तिजन्य ग्रहण यतो भवतीति भावे;ः तेन विभक्तिस्या भावहुप्रा प्रतीति- न संयोगाभावाभावं भवति, किंतृवर्तेण भावहुपप्रभावगुणादुका इत्यर्थे: | चक्रपाणि दीपक

Chakrapani comments on this as vibhakti is division. Viyoga is separation of samyoja. Here one question arises as does vibhaga has separate existence than samyoja nasha? If vibhaga is samyoja abhava only; then it will be like accepting abhava as an entity which is against Ayurveda principles. Answer to this question is yes, by partial selection of samyoja; a bhava padartha is to be taken which has its existence and is not abhava rupa. It can be said as partial selection or separation.

6. Prithaktva:

**Darshana Aspect:**

पृथक्तमपादःदार्यवहारकारणम् | ततपरेकाधिभावमेकवच्च चायस्य तु मित्रिनित्यचनिष्ठप्यं साध्यां व्याख्याता: | प्रशस्तपादः

**Prashastapada** has defined it as *karana* for *apoddhara* i.e. differentiation among padarthas. It exists in one as well as every dravya. Description of dravyas on basis of numbers is because of *prithaktva*.

पृथक्त्ववहारकारण पृथक्त्वम् | सर्वद्वृत्ति: | तर्कसंग्रह गुणनिररूपण २६

*Tarkasangraha* has defined *prithaktva* as *karana* for vyavahara for understanding difference in various padarthas.

**Ayurveda Aspect:**

पृथक्त्वम् स्थायियोऽगो वैक्लःक्षण्यमकेता | च. सं. सू. २६/३१

*Prithaktva* has been explained by Charaka as
1. Asamyoga
2. Vailakshana
3. Anekata

Conceptual Study

Chakrapani has explained the logic behind three different explanations given by Charaka. Asamyuktata is between two different padarthas which can never become samyukta example Himalaya and Meru parvata. Vailakshana is differentiation between two different jati dravyas which cannot be removed even after samyoga of dravyas example samyoga between a mahisha and varaha. Third category is anekata which is differentiation in a samyukta avastha of many dravyas of same jati example in a heap of masha pulse every grain is different from another irrespective of samyoga as well as jati samanya.

Shivadasa has defined prithaktva as factor responsible for distinction as ‘this is different/distinct from that’.

7. Parimana:

While understanding a dravya, person or situation any one aspect of it is not considered. Each and every substance becomes useful perfectly on the basis of matra only. Similarly sukhakara and dukhakara dravyas are described based on their mana. Ahara or aushadha kalpana or even amsha kalpana, amshamsha kalpana of doshas if explained with precision of mana it will not serve the purpose of dhatusamya or swasthya. Ayurveda texts have emphasized much more on the aspect of matra, kala and desha for each and every purpose. But matra or mana has its prime importance.
because its effect will always be on the *dravya matra* and it will show its effect on the body and the mind.

**Darshana Aspect:**

Parimana is karana for mana vyavahara. It is of four types *anu*, *mahat*, *hraswa* and *dirgha*. It is nitya in *nitya dravyas* such as *akasha*, *atma* etc and anitya in *anitya dravyas* such as *dwayanukadi samyogas* of *paramanus*. *Hraswa* and *dirgha* are relative expressions of *anu* and *mahat* resp.

E.g. *Samidha* (small sticks used for *havana*) are *hraswa* as compared to *ikshu* and *vamsha*.

**Ayurveda Aspect:**

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*Parimana* is explained as *mana* by *Charaka*. In the context of explaining principles of pharmaceutics much importance has been given to *mana paribhasha* and has been discussed in detail which emphasises its importance.

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*Chakrapani* has explained as *adhaka*, *tula* etc tools of measurement. *Gangadhara* has explained five subtypes four similar to *Charaka* and fifth type as *parimandala* for which he quotes few references from *Vaisheshika sutra* but which can be included under *mahat*.

Not only these *manas* but *dehabala*, *satavabala*, *aushadhabala* along with *mana* of *ayu* also are given importance in *Ayurveda*. Complete vimana *sthana* is dedicated to this *mana vijnana*.
8. Abhyasa:

Abhyasa is a 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 the man perfect.”

Ayurveda Aspect:

भावाभ्यसनमन्यायः शीलन सत्तकिया || च. सं. सू. २६/१४

Satata shilana i.e. repeated and continuous administration of a particular bhava is called as abhyasa.

चक्रापणi has provided examples of bhavas such as shashtika shali, vyayama etc. Abhyasana has been explained by two different paryayas which are shilana and satata kriya. Abhyasa can be incorporated under samyogas which are shilana and satata karanam.

Abhyasa has been defined as an act which provides special benefits to sharira and manas by continuous practice for longer time. Same has been explained by an example as below.

As daily food consumption slowly becomes a part of sharira and gives long standing ability to body. Similarly shlokas if repeatedly recited becomes part of vani.
and manas which remain in the form of smriti. This samskara on sharira or vani is done by virtue of abhyasa and brings phala as niralata of sharira and manas.

**Importance of Paradi Gunas:**

Charaka has explained importance of paradi gunas as

\[ सिद्धधिक्षितसत्साह लक्षणस्तानु प्रक्ष्य्यः \| च। सं। स० २९/३० \]

Paradi gunas have been designated as siddhi upaya of chikitsa. Siddhi i.e. success in treatment needs usage of proper upayas, paradi gunas are these factors which decide success of treatment. Word upaya has been defined by Charaka as vidhi or methodology of chikitsa is upaya.

--- यथा कुष्टिनः स उपायः | च। सं। स० २९/३० \| इत्यादिना विधिना कुष्टिनः स उपायः \| च। कङ्गमणि टीका

In the context of dashavidha parikshya bhavas Charaka has defined upaya in context of supremacy of bhishak. Dictionary meanings of upaya are excellence, goodness, suppleness or extreme skilfulness.

--- उपायस्तु भिष्मादीनां सौधवाविभिन्यां [अभिसंघायः] च सम्यकः \| च। सं। वि। ८/४९

उपयोः पुरुषिष्ठादीनां सौधवाविभिन्यां च सम्यकः \| तत्व लक्षणः भिष्मादीनां वर्त्तकारणसात्मकादिविभिन्य सिद्धिकारणः: सम्युपायादिर्द्वयावचारणामिति \| च। सं। वि। ८/१३०

Upaya is excellence of physician and pharmacist etc. and their proper arrangement, it is characterized by (physicians etc). endowed with their respective qualities and proper application of the therapy along with (the consideration) of place, time, dose, suitability, processing etc. which are the factors leading to success.

Describing the same in detail Charaka quotes as upaya is supremacy of karta i.e. bhishak, karana i.e. aushadha and karyayoni i.e. dhatu vaishamya. A pathantara in this says that upaya is bringing /fabricating supremacy in these three bhavas which is indicated in the word abhisandhana. In other words everything which does not come under karta, karya phala and anubandha and is applied to bring supremacy in karta, karana and karyayoni is to be included under the emblem of upaya. Pravritti leads to performance of an action and thus it is said as upaya. Upaya neither has a role at the time of performance nor after the action is performed.

उपायः पुष्खाराणा कारणाधीनां सौधवाविभिन्यां च सम्यकः कार्यादिकार्याधानुवल्यायिनां,
कार्यादिमिश्रितकृत्य इत्यस्तत्त्वायः \| च। सं। वि। ८/७८
This has been quoted by Chakrapani as saushtava means altering karta, karana and karyayoni in accordance with the guna desired in karya. This can only be achieved by proper action i.e. usage of karana by karta keeping in mind the nature of karya yoni. The exercise done by karta to change karyayoni into karya with help of karana is upaya. Example of upaya is in shirovirechana upakrama preparation of dravya i.e. heating it, bringing upakarana for nasya such as pichu are called as upaya.

Utility of upaya can be summarised in the words of Chakrapani as

Thus paradi gunas are upaya of chikitsa without which pravartana of chikitsa is not possible which has been clearly mentioned by Charaka as

Thus paradi gunas are the karana for pravartana of chikitsa and important most reason for its success.

Discussion on Paradi Gunas:
Para – Apara:
In Ayurveda para word has been used in various different meanings as per context some important ones of these are enlisted below.

1. Para as sukhma / shreshtha

2. Para as far / away which is apratyaksha

3. Para as utkrishta / superior
4. Para as avyakta

All these references show different facets of para guna hence it can be understood that these are various aspects in which word para can be interpreted. Opposite or antinymous meanings of word apara can be derived from this which are sthula or kanishtha, near or pratyaksha, nikrishta or inferior and vyakta.

Need, importance & utility of para – apara gunas:

As it is well known that no solitary karana can produce a karya but a set of karanas is togetherly responsible for production of a karya. Preeminent karana among this group needs to be given more importance from others. In case of chikitsa such karans are to be dealt with priority so for finding such karanas para guna is needed.

Unless the most important/pradhanatama karana is not known it will be difficult to control the process and modify it as and when needed. Using this in field of nidana, doshas which are pardhana karana of vyadhi are given most importance. In classification of hetu such as pradhanika, para- apara, sannikrishta -viprakrishta it is based on para apratva of them in this way paratva and aparatva play an important role in understanding as well preventing a disease.

Coming to chikitsa there may be many upakramas/therapeutic procedures which can be adopted in a given disease or pathological condition. Selection of best among them by evaluating the condition of disease, patient and many other allied causes is only possible because of para guna. Such best treatment will cure disease by minimal efforts in little time which is possible only by paratva jnana of the hetu for which para guna is karana.

When Shodhana is advised for a patient, eg. vamana, its para kala is selected, i.e. vasanta ritu, further based on the assessment of patient’s prakriti, dosha and dushya involved, alongwith desha the best/para drugs are selected. During the procedure also it is done in the pratah kala which is para for the procedure. In case of shamana chikitsa also though many drugs are available which act on that particular affected srotas or dosha, after detail assessment of the patient fewer drugs are selected among them on the basis of their paratva. The administration of the selected drugs also requires an anupana and a suitable aushadha kala which are selected according to its paratva.
When selecting a raw drug for a formulation also it needs to be seen that the
drug has matured to have the highest potency. A immature or overripe drug will not
possess proper gunas and hence will not show the required effects. This drug, once
chosen needs to be picked in a season which is the best for its efficacy, i.e. its para
season, eg. if it is a root it is plucked in the grishma ritu, if a bark then in the sharada
etc. This drug when undergoes various processes it requires particular equipments and
a specific span of time to form a para formulation, i.e. of the best quality. These also
are selected according to their paratva in respect to the drug that is processed.

Selection of a bhava among a group in other words refers to rejection of
remaining bhavas which signifies aparatva jnana which is also useful because of
which a physician can neglect these aparaka ranas thus these two gunas are also
equally helpful in proper accomplishment of chikitsa.

Yukti:

Various meanings of yukti word as per different contexts in Ayurveda are to be
understood for clearing ambiguity in yukti pramana and yukti guna. Here important
quotations showing yukti as guna are enlisted to through light on yukti guna.

1. Yukti as chikitsa prakara

2. Yukti as upapatti

3. Yukti as yojana for future

4. Yukti as yojana of drug

5. Yukti as prayojana
Difference between Yukti Pramana and Guna:

Yukti is pramana when it is used to understand various karanas of a karya and it is guna when it is used in production of a new karya. In other words yukti can be a guna as well as karma. When it is used for formation of newer things then it is guna whereas when it is used as pariksha then it is pramana.

Need, importance & utility of yukti guna:

Need for accepting yukti as special guna lies in pratipurusha siddhanta of Charaka Samhita.

Ayurveda belives in pratipurusha siddhanta as per which every individual is unique. This uniqueness is to be taken in consideration while understanding the karanata of any karya. These karanas are to employed in a proper way which is very necessasary for accomplishment of task for optimal benifits. In other words one can say materials alone can not bring succes but when colabarated with proper methods then only desired goals can be reached. Yukti can be considered as methods used for successful achivement of a target in case of Ayurveda it is dhatusamya. Same has been quoted by Charaka as

In very first adhyaya of samhita Charaka quotes importance of yukti over dravya and concludes as yukti can convert a poision in a good drug or vice versa.

Utility of yukti guna is well explained by Charaka at many places only one or two important ones among them are quoted bellow.

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Concept of Paradi Gunas
Importance of *yukti* is not only limited to *vyadhi nashana* but is equally applicable in *ahara* as well as *auschadha*.

**Prama:** प्रणायमूताम्मण् तद्धङ्गाय निहित्यम्मूत | विषप्रणायर्ते तथ सुकिन्युक्त स्वसायनम् || च. सं. ्चि २४/६०

Extending this to *dravya jnana* it has been said that a *vaidya* who is well versed with *yukti guna* is always superior to one who has *dravya jnana*.

**Prama:** तिन्नायुपरि युक्तिक्रो द्वायत्तान्तां सदाम् || च. सं. ्सू. २/१६

*Yukti* is also equally important in *shastra jnana* which has been quoted as if one has *yukti guna* in him and has understood one *shastra* well then he can quickly grasp other new *shastras*.

**Prama:** एकसिंहिपि द्वे शास्त्रेषु लघुशास्त्रादृशु युक्तिक्रो द्वायत्तात् प्रकृतं || च. सं. ्चि. १२ ४७/४८

The whole research field is based on *yukti*. The hypothesis made for a 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 into play during the research work. Especially in clinical research the selection of topic, selection of the drug, assessment of the patient, disease and the drug is based on *yukti*. As the same drug can be used in various formulations in different diseases as well as patients and more than one drug can be used in one patient. The *matra* and *kala* of administration also depend upon the *yukti*. In drug research the *samskara* or *samyoga* to be done on the drug is also decided by *yukti*; by which its efficacy is increased hence a less amount of drug also will show much better results. The formation of a new formulation also requires *yukti*.

Thus in short to conclude importance of *yukti* in the words of Charaka

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**Samkhya:**

Various meanings of word *samkhya* as per different contexts differ a lot. Important ones are compiled below.

1. *Samkhya* as definition

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Concept of Paradi Gunas
2. **Samkhya as samyak jnana**

3. **Samkhya as ganana**

4. **Samkhya as knowledge of sharira avayava**

**Need, importance & utility of samkhya guna**:

*Samkhya* is necessary for precise knowledge. Bringing objectivity to the available knowledge is a long cherished dream of humanity which started mechanism of enumeration. In later period it developed as a special science called mathematics which again sub divided in many sub branches. Branch of mathematics which deals with computing is called as statistics. Statistics has been accepted as gold standard measure by modern medicine to express medical knowledge. This itself signifies the need of *samkhya guna* in Ayurveda. A discipline of Indian *shastra* which accepted *samkhya* as a means/tool of gaining knowledge has achieved an immortal status and is known as *samkhya* which itself is indicative of need of *samkhya* in Ayurveda.

*Samkhya* knowledge is necessary for proper understanding of *shastra*. In *shastra* it is evident that much more importance has been given to *samkhya* such as *triskandha*, *trividha hetu* etc. Every where *samkhyas* have been mentioned which has been selected as a medium of expression because it has capacity to explain accurate, immaculate and appropriate information in fewer words as compared to literature. Sixty three *rasa bhedas*, sixty two *dosha bhedas*, twenty five *vicharanas*, sixty four *rasabhedena vicharanas* are some famous of examples of this.

In pharmaceutics, the number of ingredients is being decided in many formulations on the basis of this property. Names for several *yogas* are given on the base of this property itself. E.g. *Shadangapaniya, Trikatu, Panchasakara churna, Hingwashtaka churna* etc.

Utility of *samkhya* can be a detailed topic but here only glimpses of it are presented. Use of *samkhya* as a type of *samprapti* has been explained by *Charaka* by top priority while describing types of *samprapti*. A separate chapter dedicated to
enumerating types of diseases has been planned by Charaka in sutra sthana named as Ashtodariya. In the starting shlokas and at concluding shlokas one can find enumeration of samkhya samprapti in many adhyayas of Charaka Samhita.

Though there are infinite diseases and there can be endless subtypes of a disease still for vyavasthakarana of these diseases their samkhya samprapti has been mentioned in all chapters of nidana as well as chikitsa sthana. Same has been explained by Charaka as vyavasthakarana.

Samkhya has been given much importance in sharira jnana and hence a chapter dedicated to it has been explained in sharira sthana of all major samhitas e.g. Sharirasamkhya Sharira in Charaka Samhita. This samkhya jnana is useful for understanding sharira in a better way.

Samyoga & Vibhaga:

Samyoga has been defined as uchita/proper melana combination of different aushadha dravyas.

This quotation is from the context of explaining ahara types where it has been said that as combinations are enumerable as a result of which types of ahara are also enumerable.
In Ayu samyoga of sharira, indriya, satva and atma is present. Here phrase of words used by Chakrapani as adjective of this samyoga is samyag drishta yantrito which means articulated with a specific aim.

Need, importance & utility of samyoga & vighaba:

Existence of universe, purusha is because of samyoga, without samyoga utpatti can not take place. For a new creation; combination of some padarthas is needed. Samyoga of atma with sharira, indriya and manas is cause of Ayu. In pharmaceutics to produce newer gunas in a dravya, samyoga is needed. In samyukta yogas where many dravyas are combined together, the combination gives rise to new dravya which possess newer gunas. In case of ahara vidhana such samyogas are to be kept in mind before deciding the rashi of ahara. In viruddha ahara some such combinations give rise to gunakarmas which are hazardous to health. To note this point a special type of viruddha as samyoga viruddha has been mentioned and examples of which are explained by Acharyas.

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 between nidana, i.e. ahara etc. with the body after it undergoes vibhaga with the external environment. This leads to chaya of doshas and vibhaga from their sthanas and then samyoga with the dushya to cause the vyadhi. Aushadha also have to undergo samyoga with the sharira and then agni, dosha and dushya to alleviate the vyadhi. During this process vibhaga also occurs parallel to the samyoga.

Eg. In samshodhana, the vibhaga of the doshas from the sharira occurs after the aushadha comes in samyoga with the sharira.

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 is also important in pharmaceuticals. All samyukta kalpas of Ayurveda are based on samyoga guna.

In research too the samyoga and vibhaga are of utmost important. For the grouping together of the patients fulfilling the inclusion criteria and then their random division in various groups samyoga and vibhaga is applied. Again to total the overall efficacy of the drug the samyoga guna is employed whereas to understand the effect of the therapy on each person the vibhaga guna is applied.
Samyoga of indriya with vishaya in presence of manas is reason for jnana to atma. This samyoga is responsible for karma, vedana as well as jnana.

- संयोगज कर्म वेदना बुधिरेष्व च । १३. सं. शा. १/५९

Samyoga of indriya with its vishaya is responsible for all sorts of sukha and dukha. If this yoga is sama then it leads to sukha if it is vishama then it is karana for dukha.

हेतुत्तु सुक्तःस्वर्ययोगो दृष्ट्यहुः । १३. सं. शा. १/१२०

Charaka has very clearly stated that loka exists as long as samyoga of atma with manas persist and loss of this samyoga is moksha.

संयोगादायतने सत्त तमूयते नासित किष्ठन । १३. सं. शा. १/५७

Utility of samyoga in pharmaceutics:

समानविर्यद्राव्यस्मृत्यसंयोगामित कर्मान्यक्षत्रम्। १३. सं. शा. २२/४९

तत्रतत्त्वस्मृत्यसांभावनामहार्यःवभति, तथा हिरौद्विर्यसंयोगामित कर्मान्यक्षत्रमर्यायत्तकार्यम्। कर्त्यवः। १३. सं. शा. २२/४९

By doing samyoga of samanavirya dravya small matra of aushadha can be used to achieve many karmas. Contrary to this samyoga of viruddhavirya drugs will reduce effectiveness and more dosage will manifest little action. All the various combinations such as dashemani ganas of Charaka, mishraka ganas such as triphala, trikatu, panchakola are examples of such samyoga.

Various samyogas give rise to different guna karmas in asava arishtas.

ध्रुप् संयोगास्मति स्तत्त्वतः संयोगास्मतिस्तत्त्वतः ब्राह्मण:। १३. सं. सू. २२/४९

अहंकाराधिकारस्मति संयोगास्मति सात्त्विकाधिकारस्मति श्रवण:। १३. सं. सू. ३०/७-८

Vibhaga

साध्यात्मकभागभोजानन्तः चिकित्सक:। १३. सं. सू. २२/४९

और्जविधायशोहानयूपकथ्यदीपसत्तः। १३. सं. सू. ३०/७-८

Vibhaga is differentiation between diverse objects. If a vaidyঃ knows correct differentiation between sadhya and asadhyঃ he can be successfull in treating sadhya.
vyadhis on contrary one who does not know will suffer consequences such as financial loss, and loss of fame.

Charaka has advocated three vibhagas of kukshi for three different purposes as

Description of one by one topics of a big group or list is called as vibhagasha jnana one example of this is
dोषाद्वारं तृ प्रभावमेव हैतुमतः | हानात सम्यक्षिमानानि निरूहानि विभागश: | || च. सं. वि. ८/१७

Prithaktva:

Prithaktva is reason for vishesha which has been quoted by Charaka as

Prithaktva is reason for vishesha which has been quoted by Charaka as

In the context of rasa lakshanas same word has been used by Charaka

Differential diagnosis of various diseases, amsha amsha kalpana of doshas, various subtypes of diseases, such as vidhi, bala, kala bhedas of samprapti, sama nirama avastha of vyadhi are nothing but application of vibhaga guna for its better understanding and treatment.

Prithaktvena jnana of sharira avavayas leads to proper knowledge of original status of atma and after recognising that atma is not sharira new karmas will not be formed and this in turn will lead to moksha.

Parimana:

Whatever is being examined in the context of swastha and atura everything is given values, and if not then 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 must to be considered. This property is supposed to be possessed by the physician and the pharmacist for its application. Word mana means true knowledge.

Parimana has been regarded as one of most important properties in the field of pharmaceutics. Pramana of aushadha to be administered depends on quantum of doshas vitiated and without this knowledge successful treatment is not possible. Charaka has given this fact as one of most important factors in chikitsa and has dedicated a whole sthana for this which has its name derived from this guna i.e. Vimana sthana.

Matra is another important aspect which is derived from parimana. Matra of ahara to be consumed by a swastha as well as atura along with matra of aushadha to be taken are important concepts in Ayurveda. One can not really think of treatment without matra. To explain importance of matra Charaka has explained two chapters namely Matrashitiya in Sutra sthana and Trividha kukshvimanai in Vimana sthana. Matra word is used for not only ahara matra but also bheshaja matra, vyayama, nidra matra also are given importance.

Maniki pariksha in panchakarma is also application of mana guna. Proper knowlege of mana is important for a chikitsaka for success in treatment. Sharangadhara samhita which is an important most textbook of pharmaceutics has given due importance to mana and explained it in detail in its first chapter.
Abhyasa:

*Abhyasa guna* is enlisted in eight *karanas* responsible for *smriti* of an individual. Here also *abhyasa* means repeated exposure or act. This has been quoted by Charaka as

वक्ष्यन्ते कारणान्यान्य स्मृतिःहृत्याधियायते |
सत्तनुवम्याद्वित्यासाज्ञानयोगातः पुनः श्रुतात् |
च. सं. शा. १/१७९ |
अभ्यासादित्रित अभ्यस्तम्यासायामवशदेव स्मरिति। चकपाणिः टीका

*Abhyasa* word has been used in the sense of practice by Charaka and given due importance in *vaidya guna* as

विष्णु मतः कर्मदिधिरेखाः: सिद्धिराधायः: |
वैश्वाद्यात्मित्यतस्तत्त्वमेककस्मयतः: |
| च. सं. सू. ५/२२ |
- अभ्यासः कर्मभायः: चकपाणिः टीका

This practice when comes to treatment aspect is used in the sense of continuous intake of medicine for a longer time period which is evident in many places one of them is

पद्धकाच्याहितमुदांथ संयंवामतः कथान |
आन्वलीकं पप: सर्वराज्यसंह मधु चाभंसतु। |
| च. सं. सू. ५/२२ |

Concept of *satmya* and specifically *oka satmya* is applied aspect of *abhyasa guna*. *Oka satmya* and its consideration during treatment, its habit to patient are to be taken into account. Slow and systematic removal of these *bhavas* in a way which should not disturb health of patient is advocated and described in detail by Charaka. Another word used for *abhyasa* in *samhitas* is *oka*.

उपशोधी वत्तिचित्तज्ञः सात्म्यं तदुच्चते |
| च. सं. सू. ६/५९ |
- ओचित्तात्म अभ्यासादित्यतः; 
अप्यमित हि नित्तराभ्यासादित्यमित्यवियविषयः नोपाधारकं भवतीति भावः। |
| चकपाणिः टीका

| ओकः अभ्यासः चकपाणिः टीका च. सं. सू. १३/२८ |

*Abhyasa* of *sharira dhatu vriddhikara bhavas* is advocated for *dhatus vriddhi* whereas *abhyasa* of opposite *gunakarmas* is advocated for treatment of *vriddha doshas*.

समानमुण्यायां हि धातुतां बुद्धिकारणामिति।
| च. सं. सू.१२/५ अभ्यासमानेनिति अस्त्यस्यपुरूषः। | चकपाणिः |
In case of durbala rugna has bhuri i.e. balavana dosha which needs balavana bheshaja but as bala of patient is not good so such strong medicine cannot be administered. In this case abhyasa of small dosage of medicine is done which over a period of time can be gradually increased which after attaining large dosage so as to pacify increased dosha. Same has been explained as

\[\text{तेन चिद दुर्बले महादोषः} \quad \text{स च \ भूरिमाओभेजनसाधस्यस्थासिंहि} \quad \text{तदात्वयांतितिभवायः} \quad \text{सहस्र भेषजमूर्त्त्वं} \quad \text{कर्त्तव्यं,} \quad \text{किन्तुतृतीयमथास्वशास्त्रभेत्य} \quad \text{भेषजमूर्त्त्वं} \quad \text{कर्त्तव्यिति} \quad -| \text{चक्रमाणि टीका} \quad \text{च.सं.वि.} \quad 1/94\]

**Sahastra bhallataka prayoga, vardhamana pippali rasayana in Rasayana adhyaya** are good examples of this concept. No patient can have tolerance for forty Bhallataka on first day of administration but over a period of time by abhyasa slowly his capacity is increased and then he becomes able to consume forty bhallatakas on a single day.

**विष्णु पुराण: पुरुषोधिवेदग्राहक्षप्रमणि समुद्रीर्षि: समुद्रीर्षि: इति।**| \text{चक्रमाणि टीका} \quad \text{च.सं.चि.} \quad 10/229-310

*Samsarjana krama* after shodhana karma is also a classical example of kramena/ abhyasena agni dipana.

In preventive aspects of Ayurveda indulging in good habits such as dinacharya, ritucharya, sadvritta, kale shodhana and rasayana sevana are applicability of abhyasa guna which has been quoted as shreshtha marga for swastha anuvartana.

**विष्णु पुराण: पुरुषोधिवेदग्राहक्षप्रमणि समुद्रीर्षि: समुद्रीर्षि: इति।**| \text{चक्रमाणि टीका} \quad \text{च.सं. सू.} \quad 16/16

Importance of abhyasa can be summarised by this shloka of Ashtanga Hridaya

**विष्णु पुराण: पुरुषोधिवेदग्राहक्षप्रमणि समुद्रीर्षि: समुद्रीर्षि: इति।**| \text{चक्रमाणि टीका} \quad \text{अ.सं.} \quad 12./56

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**विष्णु पुराण: पुरुषोधिवेदग्राहक्षप्रमणि समुद्रीर्षि: समुद्रीर्षि: इति।**| \text{चक्रमाणि टीका} \quad \text{अ.सं.} \quad 12./56

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**विष्णु पुराण: पुरुषोधिवेदग्राहक्षप्रमणि समुद्रीर्षि: समुद्रीर्षि: इति।**| \text{चक्रमाणि टीका} \quad \text{अ.सं.} \quad 12./56
Chakrapani Datta on Importance of paradi gunas:

Chakrapani on two different occasions has opined that Paradi gunas are inferior to gurvadi gunas. These references are

न वधायत व्रततं ईति वचनं शब्दादिति च गुर्वादिति च, परादीनामानाधात्यं सूचयति।
कारकावणि दीक्षा ३.सं.सू. २६/३५

This is concluding line of paradi guna varnana here Charaka has clearly said that if one does not understand these paradi gunas in a proper way then he can not perform chikitsa in desired manner. Nowhere in this context other gunas are quoted or no comparison is done by Charaka. Chakrapani has just gave this as passing remark which is neither described in detail nor suooorted by any logic.

Another reference is

परादस्तु यद्यषि शारीराद्धातुगुणा भवति, तथापि ते वृद्धि हस्ते च प्रद्यन्तिप्रयोजनन्त्वादिहतुनुत्का।
कारकावणि दीक्षा ३. सं. शा. ६/१०

In the context of samya vaishamya siddhanta in sharira sthana sixth adhyaya Charaka has quoted gurvadi gunas as samkhya samarthyaakara. Chakrapani comments that though paradi gunas reside in sharira but they are not responsible for kshya or vridhdi of sharira dhatu and hence are not expalined in this context.

Chakrapani's version in this context seems to be little away from the truth as Charaka has said that samyak yoga of these gurvadi gunas with sharira is reason for vridhdi of similar gunas in sharira. This samyak yoga can not happen without help of paradi gunas. Further more it is very clear that paradi gunas are bhatisidhha gunas which depend on apeksha buddhi and do not have satta as that of bhautika or gurvadi gunas.

Thus application of them for increase or decrease of paratvadi gunas in sharira is not possible and hence Charaka has said that only gurvadi gunas have samkhya samarthyakarita. This in no sense reduces the applicability of paradi gunas. In fact as chikitsa constitutes of four padas similarly concept of gunas resides on four padas of adhyatmika, vaisheshika, gurvadi and paradi gunas. All of these gunas when synergistically applied by karta then become karana for dhatusamya none of these gunas can independently be held responsible for any aciton on Ayu.