

Importance of Parade Gunas in research methodology

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Abstract

The philosophical background is like soul of Ayurveda, and it is definitely not possible to conceive the essence of Ayurveda without the aid of philosophies. 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 principles and philosophy. Ayurveda describes all the substances in terms of five elements, i. e, Rasa, Guna, R Virya, Vipak and Prabhav¹ Among these Guna has been accepted as the basic entity of srushti by Ayurveda as well as philosophy. In Ayurveda gunas are described as the way of presentation of action without which no karma can be possible² Ayurveda has provided significance to every guna so that they become useful in clinical practice. Clinical practice or research is a continuous process including a series of events which need to be performed in a sequential manner. Though there are many factors on which accomplishment of treatment depends, among these Charak has given principal importance to Paradi Gunas.³ Paradi Gunas can also be termed as miscellaneous properties which are needed to be present in pharmacists, physicians and Researchers. Charakacharya says that Chaikitsa Siddhi i.e. successful management of disease is not possible without the knowledge of Paradi Gunas.⁴ Paradi Gunas play an important role in selection, adaption, manifestation of drug as per condition of the disease and the patient, in particular Desha and Kala. The ultimate goal of any research activity is to contribute in the knowledge domain and to improve professional practice. Thus this literature review of paradi gunas serves to explore the subject of the research.

Keywords: clinical research, Paradi Gunas, Chikitsa Siddhi, Gunas.

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INTRODUCTION

In Ayurveda, every fundamental principal 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 into various categories like Adhyatmik Gunas, Gurvadi Gunas, Paradi Gunas, Vishishta Gunas etc.⁵ Among these Gunas for the success and accomplishment of treatment, Paradi Gunas are the most important factor. These

properties are very much useful in pharmaceuticals, researches and clinics. So there is a large scope for application of Paradi Gunas in research field. These are total ten in number⁶ and enlisted in a way which begin with para and apara, hence are called Paradi Gunas. Para-Sukshma,shreshth,⁷ as far/ away which is apratyksha⁸ superior,pradhantwa Apara-means inferiority, secondary, different, apradhantva.. para and apara are causes for vyvahara about the difference among padarthas as para and apara. There are two types 1) Kalkrut 2) Dikkrut⁹ According charak para and apara can be understand on the basis of Desh, Kala,Vaya, Mana, paka, Virya,and rasa.³ para and apara are used in research for the Nidan and Chikitsa. Yukti-means chikitsa prakar,Yojana for future, Yojana of drug prayojana. Yukti is used for formulation of newer thing, then it is called as yukti guna, When it is used to understand various karan of karya it will be supposed to be as pramana.¹⁰ Success of vaidya for treatment of disease depend upon yukti.¹¹ yukti is equally important in understanding ahara,aushadh and shastra. Samkhya- the guna which is useful to make

calculations, measurements or counting. Samkhya gives number or value in the form of less, medium, more etc. In Ayurveda most of the concepts are expressed in samkhya like triskandha, trividha hetu, 63 rasas, pancha karma, shadchikitsa, etc. samkhya samprapti is one of the type of samprapti which defines the types of disease.¹²

Samyog

samyog is the 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. Samyog is confluence of different dravyas which has independent existence separately before samyog. There are three types of samyog

- Antarakarmaja.
- Ubhaykarmaja
- Sarvakarmaja¹³

Vibhag

As a guna responsible for vinash of samyog, vibhag is division i.e. separation of samyog. It can be partial selection as well.

Prithkatva

prithkatva has been defined as a karna for differentiation among padarthas, according to Tarkasangraha.¹⁴ Chakar has explained prithkatva as asanyog, vilakshan, and anekta.¹⁵ Differential diagnosis of various diseases, aunsha-aunsha kalpana of doshas, various subtypes of diseases such as vidhi, balakal, sama-nirama avastha of vyadhi are nothing but the applications of vibhag guna for its better understanding and treatment. Prithkatva knowledge of sharir avyavas leads to proper knowledge of origin status of aatma and all this in turn will lead to moksha.

Parimana

Means maana, matra. Ayurveda texts have emphasized much more on the aspect of matra kaal and desha for each and every purpose. But matra or maana has its prime importance because its effect will always be on the dravya, matra and it will show its effect on the body and mind. Complete viman sthan is dedicated to this maana. Prithkatva is of four types as Anu, Mahat, Rhasva, Dirgha.

Samskar

Ayurveda describe samskar guna as a karan or transformation of quality. Ayurveda emphasized on such factors which can bring about required and useful changes in the properties of drugs and diets.

Aabhyas

Satata sheelana i.e. repeated and continuous administration of a particular bhava is called as aabhyas. Aabhyas is very essential property to be possessed by physician and pharmacist. With this property, perfectness, expertise and experience is achieved.

Gangadhar has defined aabhyas as an act which provides special benefits to shareer and manas by continuous practice for longer time.¹⁶ Daily food consumption slowly becomes a part of sharir and gives long standing ability to the body.

DISCUSSION

In Ayurveda gunas are described as the way of presentation of action without which no karma can be performed. The karanashtak and hetu, linga and aushadha skandha have also been described in terms of gunas. Though the very science keeps a similarity view on samkhya and vaishashik darshana, the description of concept of gunas differ. The concepts of Ayurveda are expressed in gunas. The classification, description and function of dravyas depends upon guna. Karma are manifested forms of guna and samvaya is the eternal intimate relation of dravya and guna. The principles like triskandha of Ayurveda are also narrated by gunas. Properties of various substances have been taken as the most important basic units for producing various effects action based on the theory of cause and effect. All these gunas maintain full calculability and objectivity in all circumstances research. For any disease a set of karnas (hetus) is responsible. To find out among these pradhanatam or important hetu is very essential to treat the disease. In chikitsa for one disease there may be many treatments, procedures or upakramas. According to condition of patient bala, desha, kala, etc., selection of the best treatment, shodhana, shaman chikitsa is possible only because of para and aparaguna. Selection of raw drugs for formulation, anupan and aushadha kaala are also selected as per paratva and aparatva. All the above knowledge is essential for researchers. The whole research work is based upon yukti. Specially in clinical research Yukti is the planning of research work, As Ayurveda mention in prati purush siddhant (individualistic approach) and explain how standard dose and diagnosis is not always same in all patients, thus planning of research work done through Yukti pramana. Selection of drug, assessment of prakruti, disease, drug is based on yukti. The matra and kaal of administration also depends upon yukti. In drug research, samskar and samyog to be done on the drug is also decided by yukti by which the efficacy is increased. The formation of new formulations also requires yukti. Samkhya may be defined as the collection, analysis, presentation, and interpretation of numerical data. Whether it is population, production, national income, births and deaths. Statistics has been accepted as gold standard measure by modern medicine to express medical knowledge. This itself signifies the need of samkhya guna in research. Samkhya is selected as a

medium of expression everywhere because it has capacity to explain accurate, immaculate and appropriate information in fewer words as compared to literature. In drug research, how many times the drug is administered is expressed in samkhya and is of prime importance. In human being any physiological or pathological process cannot be occurred without samyog and vibhaga. For new creation, combination of padrathas is needed. Ayu is defined as Samyoga of aatma with sharira, indriya and manas. In research, samyog and vibhag most important factors. Samyoga and Vibhaga is used for grouping together of patients, fulfilling the inclusion criteria and then their random division in various groups. In drug research, samyog implies what are the possible combinations with drugs while vibhaga implies what is to be avoided in combination of drug. Prithakatva indicates selection of drug in disease after differential diagnosis. Praman of aushadha to be administered depends on quantum of doshas vitiated and without this knowledge successful analysis is not possible. Maniki pariksha in panchakarma is also an application of mana guna. Praman in drug research indicates the dose to be administered. Modifying the original property of the drug is required to increase or decrease their concentration in research for better results is nothing but samskar. Aabhyas in research means the sufficient time period for which the drug is to be taken eg. 7 days, 21 days, 30days or 6 months. Rasayana and health tips which are used to maintain health are effective only due to aabhyas. The continuity required for an exploration is also a part of aabhyas.

CONCLUSION

On the basis of these description we can infer that all the physical ailments are caused by disequilibrium of gurvadi gunas and various characteristics of this disequilibrium (Qualitative and Quantitative) are to be assessed on the basis of paradi gunas. According to Indian methodology the process of ascertaining of truth depend on the correct understanding of our source of valid knowledge.

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