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PARADI GUNA – KEY TO THE SUCCESSFUL MANAGEMENT OF DISEASE

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ABSTRACT

Aim: To acknowledge the role of *Paradi Guna* in the diagnosis & the management of diseases. **Data Source**: *Charaka Samhita* with Ayurveda *Deepika* Commentary accessed from the NIMH website. **Review Methods**: Concepts related to *Paradi Guna* are critically reviewed in perspective of its practical utility in the diagnosis & the management of diseases. **Conclusion** – *Paradi Guna* plays the crucial & indispensable role in the management of disease. One gets whole knowledge of patient & disease by contemplating the *Paradi Guna* with respect to causative factors, sign symptoms & treatment. Physician can able to treat any disorder after proper understanding the *Paradi guna.* Clinician can get thorough knowledge of *Nidan Panchak* which helps in the diagnosis & management of diseases. Curability & Prognosis of disease can be understood easily. Physician can make the appropriate selection of drugs or treatment modality to manage any type of disease by contemplating the *Paradi Guna.* To live long & healthy life and to achieve the goal of Ayurveda (*Dhatusamya*) one must know the utility of *Paradi Guna* subtly.

KEYWORDS: *Paradi Guna, Samkhya, Pruthaka, Abhyasa, Sanskara, Samyoga.*

INTRODUCTION

It is said that don't chase the success; instead, strive for excellence & mastery, success will be achieved easily. Similarly in medical science Excellency makes matter for the successful management of any disease. In any field one who wants success they should invest their intellect in the excellence. Ancient science also said that the physician who uses both (scientific knowledge and own intellect) properly, does not commit mistakes in the management of disease.[1] Past, Present & Future can be perceived by the intellect. In *Charak Samhita* it is mentioned that the *Paradi Guna* are the key tools in the successful management of disease.[2] Perfection in treatment is achieved by *Abhyasa*, one of the *Paradi Guna* by which the curable diseases can be managed successfully. A smart physician can give the blissful life to patient by treating the disease. Systematic and Scientific application of the remedies & procedures from the ancient science will give success in management of disease but it is completely dependent on the *Paradi Guna*.

Complications can be managed nicely by applying *Paradi Guna* in *Chikitsa.* An intelligent physician initially inspects the disease and manages it successfully without which it will be treated accidently. Those physicians are expert in the medical field, having sound knowledge and knows the application of *Paradi Guna* (Habitat, Time, and Dose) succeeds immediately undoubtedly.[3] In brief the treatment means avoidance of

causative factors can be achieved by advising Dos and Don'ts to patient with the help of *Paradi Guna* (*Matra, Kala, Kriya, Bhumi, Deha* & *Dosh*).[4] Better way of treating disease means systematic application of key tools (*Paradi Guna* – Habitat, Season, Dose etc.).[5] Successful management of a disease is done as per *Dosha* dominance with dose of remedy in different time period. While managing the disease one should inspect the state of disease & patient condition also.

In *Charak Samhita* it is written that the proper administration of therapies is based on suitable dosage of medicines (*Paradi guna - Parimaana*) and time, success of therapies depends upon proper administration, he who knows proper administration of therapies always stands superior to him who possesses knowledge of drug only.[6] It means the *Yuktidnya* (one who knows the *Yukti – a Paradi Guna*) Physician can be capable to manage any disease by the permutation & combination (*Paradi Guna – Samyoga*) of remedy. A physician who is well versed in *Yukti* never fails in treatment. One should modify the potency of drugs from lower to higher side & vice versa by combination (*Samyoga*), culmination, timing (Kala), processing (*Sanskara*) & method of administration.[7] Every disease is separately explained with their treatment it means it has its uniqueness (*Pruthakatva* - a *Paradi Guna*). Each entity in the universe has its uniqueness. Quality uniqueness helps physician to differentiate Causative factor (*Hetu*), Signs & Symptoms (*Linga*) & Management (*Aushadha*) of disease.

Practice (*Karmabhyasa*) makes man perfect. *Karmabhyasa* is the quality of physician who is the chief in four pillars never fails while treating the disease. Physician well versed with medicinal knowledge, disease knowledge & habitat, time & dose (*Pariman* – a *Paradi Guna*) undoubtedly achieves success.[8] With the help of S*amyoga* (combination) of one or many tastes (Rasa) physician can conquer successfully on *Dosha* predominance (disease). Variations (*Vibhaga*) of diseases (*Dosha* dominance), medicinal plants, habitat, season etc. are mentioned on the basis of their unique characteristics. A smart physician initially examines the disease as curable or not and comes forward and manages successfully.[9] Therefore, it has been tried to understand the viability of *Paradi Guna* in management of disease.

AIM AND OBJECTIVES

1. To understand the role of *Paradi Guna* in the successful management of diseases.
2. To find the *Paradi Guna* as a key or trick in the diagnosis of disease.

MATERIALS AND METHODS

Concepts related to each *Paradi Guna* are analyzed in perspective of its clinical utility from *Ayurvedic* literature (*Charaka Samhita – Ayurveda Deepika* Commentary), internet source & various journals. Further understanding has been proposed in regard to title.

DISCUSSION

1. **PARA – APARA** [Superior – Inferior / Primary – secondary] – It is to be contemplated by understanding the Habitat, Time, Age, *Maan* (*Pramana* – Magnitude), *Paka, Virya Rasa* etc. Also, in *Charak Samhita* it is mentioned that while managing the disease physician initially should observe some elements like *Dosha* dominance, Medicine (Remedy), Habitat etc.[10]

A) DESHA [Habitat] – It should be contemplated by two different ways one is body (*Deha*) other will be region (*Bhumi*).

1. **Body – *Sthula* [Obese] & *Krusha* [Lean]:** Lean built is superior to fatty or obese because diseases of the obese body will be difficult to manage easily than lean. As per built physician can plan out the management [*Santarpana* – Nurturing; or *Apatarpana* – De-nourishment] of disease.[11] It helps in management like in *Prameha* primary line of management change as per the built condition. It will guide the physician in the diagnosis like in *Kushtha, Sidhma, Vicharchika, Vipadika* type of k*ushtha* have a specific/primary site of manifestation. *Vatashonita* – Hands & Legs fingers, small joints. In *Gulma* (5 sites where *gulma* manifested mostly). Physician can also execute the elimination therapy as per the predominance of dosha in its place.

2. **Habitat / Region:** Classified in three, *Jangal, Anupa* (marshy) & *Sadharana*, among that the *Jangal* Habitat [*Maru*] is superior than *Anupa* it means the food, lifestyle, medicinal herbs which grown in *Jangal* habitat are *pathyakar* [Beneficial] to human body than *Aupa*. E.g. *Jangal mansarasa* and honey are *pathyakar*, etc. can be consumed every day. For living being, *Anupa* habitat is not so good to live but *Jangal* habitat is good.[12] In pandemic condition management of disease might be opposite to habitat or change of habitat like in *Janapadodhwansa*.

B) KALA: It can be understood by disease manifestation period, Meal time [*Ahara kala*], Drug administration time etc. It denotes the life span. Physician can think about the *Saviryata Avadhi* [Expiry] of formulations like juices, powder, *tail, ghee, Asava* & *Arishta* etc.

1. **DISEASE AGGREVATION PERIOD**: in which part of the day or night symptoms aggravated or seen by which physician can judge the *dosha* dominance & accordingly management can be carried out. E.g. *Vata* disorders or symptoms aggrevate mostly in the evening or dawn time, *Pitta* disorders or symptoms in mid-day or mid night and *Kapha* disorders or symptoms in the morning or in the first part of night.

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Table 1: Table showing the *Para kala* (Primary) of *Dosha.*

DOSHA	PARA KALA [PREDOMINANCE]
Vata	Evening, Dawn time, Rainy Season Age – Old age Digestion – Last part
Pitta	Afternoon, Midnight, Autumn Season. Age – Young age Digestion – Middle part
Kapha	Morning, First Part of the Day & Night, Spring Season. Age – Childhood Digestion – First part

The *Dosha Kaal* other than *Para Kala* are *Apara* for that particular dosha.

2. **FOOD / MEAL TIME [AHARA KALA]**: It is stated that consuming food on proper time (*Kalabhojanam*) leads to healthy state and irregular food habit (*Pramitashanam*) causes disease.[13] People having wrong food habits they become sufferer always [*Sadatura*]. It also plays a role as a causative factor of many diseases. People take long period of time or less period of time to consume the food which may cause *Vishamapaka* (Irregular digestion) leads to diseases.[14]

Table 2: Table showing *Para* and *Apara Ahar Kala.*

MEAL TIME [*AHARA KALA*]	EFFECT ON BODY	GOOD [*PARA*] & BAD [*APARA*]
Kala Bhojan	Healthy	Para [Better]
Apraptakala Bhojan	Disease	Apara [Not good]
Atitakala	Disease	Apara [Not good]
Taking more time	Irregular digestion	Apara [Not good]
Taking less time	Irregular digestion	Apara [not good]

3. **DRUG ADMINISTRATION TIME**: As per the predominance of *Dosha* there is particular time period or season in which medicine should be administered like in Springe season Emesis will be the recommended primarily than purgation or medicated enema. It means the in-spring season Emesis & *Nasya* will be the primary remedy (*Para Chikitsa*) than other. *Sharada* – purgation & bloodletting. *Varsha* – *Basti*. In *Apaana Vayu* vitiation, remedy should be used before meal. In *Kapha Dosha* predominant diseases medicine should be given empty stomach etc.[15]

Table 3: Table showing *Para* and *Apara Kala* as per season.

SEASON	PRIMARY THERAPY	DOSHA AVASTHA
Varsha	*Basti* [Medicated enema]	*Vata* Aggravation
Sharad	Purgation & Blood letting	Pitta Aggravation
Vasant	Emesis & Nasal Therapy	*Kapha* Aggravation
Greeshma	Nourishment	*Vata* Accumulation & *Kapha* Alleviation
Shishira	Fasting	*Kapha* Accumulation

Treatment other than Primary are *Apara* for that particular *Dosha Avastha*

4. **STATE OF DISEASE:** Acute, chronic & severe. As per the condition of diseases management will change. In *Ayurveda* there are so many conditions of diseases like *Amavastha*, *Pachyamanavstha* & *Pakvaavastha* or *Jirnavastha*, *Lina*, *Aleena*, *chala*, *Achala*, *Kshaya*, *Vruddhi*, *Sama etc.* As per the disease condition primary management of disease may vary e.g. in *Amavastha Pachana* & *Agnideepan* will be the primary management & *Sanshodhan* will be the secondary. In *Bahudosha* state elimination therapy [*Samshodhana*] will be primary line of management than any other like in *Jeerna Jvara Ghritapan* is superior or primary line of treatment. *Vegavastha* [During Attack] state of diseases like *Shwa*s [Asthma] primary management is different. Accumulation, Aggravation, Vitiation, and Alleviation of *dosha* takes place in different season. When *dosha* predominance is in its own site, elimination therapy will be the primary line of management but when it will be present all over the body in *Aleena* state the primary management will be the alleviation.[16]

Table 4: Table showing Primary line if treatment as per *Dosha Avastha.*

STATE OF DISEASE [*Avastha*]	PRIMARY MANAGEMENT	SECONDARY MANAGEMENT
Amavastha	*Langhana*, Sudation,	Elimination Therapy
Pachymanavastha	*Pachana* & *Deepana*	Elimination Therapy

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Jeernavastha	*Ghrutapana & Kshirakalpana*	Elimination Therapy
Bahudoshavastha	Elimination therapy *(Samshodhana)*	Alleviation Therapy (*Samshamana*)
Aleena & Chalavastha	Elimination therapy *(Samshodhana)*	Alleviation Therapy (*Samshamana*)
Leena & Achalavastha	*Snehana, Swedana, deepana & Pachana*	Elimination therapy *(Samshodhana)*

C) AGE – Physician can manipulate or adjust the dose of remedy as per the age. Childhood age is divided into two stages [0-16, 17-30] – *Vivardhamana Dhatu*, Middle age – [31-60] – *Sampurna Dhatu*, Old age – [61-100] – *Kshiyamana Dhatu.* As per the curability, diseases in the middle age can be easily cured than childhood & old age so that middle age [young – *Dhatu sampurnata*] will come under *para* category and other two comes under *apara* category.[17]

D) *MANA (PARIMANA*) – Accuracy gives success if it is followed sincerely. Metrology is a science of measure which provides the foundation for reliable and consistent measurement across all scientific and technical fields, ensuring that measurements are accurate and comparable.[18] It is very essential quality to measure the formulations, preparations while applying towards the patients.[19] While preparing the formulations the constituents should be placed in a proper quantity e.g. while preparing medicated oil or *sneha kalpana*, decoction should be taken four times to *sneha dravya*. Food & medicines should be consumed in a proper quantity & in a proper way by which health will be maintained.[20] Everything should be adopted in a proper manner with magnitude by which goal of *Ayurveda* will be achieved it means long & healthy life. E.g. exercise, alcohol etc. It is very important quality as *Paradi guna* because treatment or any remedies should have a specific *Matra* [dose] by which it acts properly. E.g. emetic drugs should be given in the dose of *Antarnakha mushti*.[21] Dose of therapy is varied as per the habitat, time period, age, etc. Life span can be measured or judged on the basis of body constitution and *Sarata*. *Kaphaja* or *Samadoshaja prakruti* have long life span than *Vataja* & *Pittaja.*

E) *PAKA* – *Doshapaka* & *Dhatupaka*; *Doshpaka* is better because it is the primary aim to reduce the disease severity. *Dhatupaka* is a condition in which disease progression will take place. So that *Doshpaka* is good than *Dhatupaka*. Sweet *Vipaka* assist body to create *Shukra Dhatu* which helps to improve immune mechanism leads to healthiness but Pungent & Soar *Vipaka* causes deprivation of *Shukra Dhatu*. It means sweet *vipaka* is superior to pungent & soar *Vipaka*.[22]

F) *VIRYA, RASA* – Preparation of various medicinal or herbal formulations with *Dravya* having similar taste & potency, will become more potent or superior to *Dravya* having different taste & potency.

G) *PRAKRUTI* – Action defines the character; words define the wisdom but our behaviour with others defines the personality. It is understood as a psycho – somatic constitution known as *Prakruti*. There are seven *Prakruti* types like *Vatala, Pittala, Kaphaja, Vatapittaja, Pittakphaja, Kaphavataja & Samadoshaja*. Among these *Samadoshaja Prakruti* is superior than others.[23] Inherent nature of all the *Dravya* (food & medicine) has been mentioned in *Charaka Samhita* through *Gurvadi* guna e.g. Black gram & Boar *Mamsa* is heavy & Green gram & Antelope *Mamsa* is light.[24] This will be helpful to clinician while managing the diseases.

H) *SATVA* – Patient should not have fear because of low confidence may lead to causation or the progression of disease. [Low confidence – inferior].[25] Well confident patient (Abhiru) can assist to clinician in the management of disease.[26] It helps clinician to diagnose the *Guru - Laghu vyadhi*. *Chikitsa Purusha* is classified into low, middle & high strength on the basis of confidence.[27] *Purusha* having good strength may be cured easily than others.

I) STRENGTH – Before going to start medicine clinician should know the strength (Physical & Digestive) of patient & *Dosha* because treatment modality depends on the strength of both patient & *Dosha*.[28] In winter [*Hemanta – Shishira*] season is the healthy season [superior season] in which strength of body & digestive fire are so active than in summer [*Greeshma*] or rainy [*Varsha*] season.[29] Children, Senior citizen, Females, Pregnant lady & *Sootika* have low body strength so that their diseases are difficult to treat.

3. *YUKTI* – Knowledge arising from the combination of many things which the intellect understands (perceives) is known as *Yukti*. It applies to the all period of time & by which *Trivarga* are attained.[30] Success of *Chikitsa* depends upon *Matra* & *Kala* of *Dravya* used by *Yuktidnya Vaidya* and he always will be more successful when compared to *Vaidya* who possess knowledge of *Dravyas* but is unaware of *Yukt.*[31] Factors should be examined by the physician desirous of ascertaining the residual span of life of the patient by direct observation, inference & scriptural testimony.

4. *SANKHYA* – The Figures or Numbers by which we get the perfect or complete knowledge of body.[32] E.g. *Tridosha* it means not two or not four, only three *Dosha*. The deprivation or elevation of that figure is to be understood logically or

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inferentially.[33] by which evidence based clinical practice & research can be done. Measurable & Numerical data related to body can be achieved. It might be the branch of applied mathematics deals with the collection, organization, analysis, interpretation and presentation of numerical data. It can be used in medical science to show the evidence. The *Dhatu Pramana* is mentioned in terms of *Anjali Praman*. (*Udaka* 10, *Rasa* 9 etc.) The types of *Basti* are mentioned as per number (*Karma basti* 30, *Kala Basti* 16, *Yog basti* 8).

5. ***SAMYOGA*** – Aggregation of two or more *Dravya* is known as *Samyoga* [Union]. Medicines can be synergized by permutation & combinations of *Dravyas.*[34] An intelligent Physician can treat diseases by combining *Dravya* and applies it internally & externally.[35] By using this property one can prepare various food preparations for healthy life but some combinations can be the cause of disease like sour taste with milk.[36] In emergency one can use the combinations like in bleeding disorders *Mamsarasa*, *Yusha*, *Yavagu* combination. Physician should know this property by which *pathya* becomes *apathya* & vice versa e.g. honey with ghee in equal dose.[37] *Anupana* means the liquid when it is given with or after food and medicine by which the potency of medicine can be intensified, modified, changed.[38] In *Charak Samhita* it is mentioned that *Pittaja* disorders should be managed by meeting with loving friends.[39] Life exist when Body, Sense organs, Mind connects with spirit soul. When they connect properly one can get the perfect Knowledge.

6. ***VIBHAGA*** – By this property one can understand the concept of Cell division (Mitosis & Meiosis) and also knows the body parts separately (*Angavibhaga*).[40] Definitely, Physician gets the success always when he divides the diseases as per their *Sadhyasadhyata* (Cure or not) initially and begins the treatment.[41] A smart clinician always analyses the state of patient, disease & other factors before commencing the treatment.[42] Physician can able to manage the diseases easily by analysing the *Dosha, Dhatu, Upadhatu*, Mala & their sites. Those who analyses the disease with their causes, signs symptoms, site & pattern of manifestation and chronicity & curability he will become successful always.[43]

7. ***PRUTHAK*** – It can be understood by three ways separation, distinctions and diversifications.[44]

1. Separation: two or more things are never placed together or never come together. E.g. mountains; buffalo and elephant etc.

2. Distinctions: thing which can be placed together in categories it means classification can be done but contents of the class may not be same E.g. *Mansa varga*. *Kshira varga*, etc.

3. Diversification: can be placed together but carry peculiar characteristic e.g. Rice, J*aggery* etc. Diseases are manifested due to exogenous or endogenous cause with distinct pathogenesis & symptoms & depending upon the *dosha* involvement specific treatment is planned.[45] Peculiarity is marked on the basis of specialty. There are six different taste explained separately on the basis of their distinct features. Eatables are to consider light & heavy as per their conjugation, preparations & quantity. Each *Dashvidha parikshya bhava* is to be understood separately while deciding the therapeutics.[46]

8. ***PARIMANA*** – It is similar with *Mana in Para Apara* Headings.

9. ***SANSKARA***: It is a process by which the properties of *Dravya* will modify & enhance. When the *Dravya* is processed with water, fire, etc. the properties will change e.g. Oil, Ghee etc.[47] One can modify the potency of drugs from lower to higher side & vice versa by combination, culmination, timing, processing & method of administration.[48] Whole plant cannot be used every time so that it should be processed first then use like *panchvidha kashaya kalpana*. Cultivation of good habits increases life span it means the longevity & healthiness.[49] Productive potency of the seeds can be modified by polishing or refining (*sanskara*).[50] Qualities of the *dravya* can be enhanced by *sanskar* like *sarpi* and metals etc. Heavy substances [new grains, *rakta shali*] become light & vice versa by processing and to be used in the management of diseases like obesity, emaciation etc.[51] *Asava* formulations act differently due to the conjugation, preparations, dose & time.

Everything in the universe can be used as medicine, how? If it is, then what does about incompatible food? With the help of *Paradi guna* like *Samyog*, *Sanskara*, *Parimana*, *Abhyasa* etc. incompatible things become compatible and vice versa.[52] means incompatibility of dietary products depends on the *Samyoga*, *Sanskara* etc. In emergency one can use the treatment modality with modifying the seasonal regimen artificially with great care by contemplating the measures, association & process.[53] Ghee for pitta *Dosha*, Oil for *Vata & Vassa Majja* for *Kapha* but All *Sneha Dravya* can be used in all disorders by processing, polishing & combining it.

10. ***ABHYASA***: Continuity leads to success in treatment or causation of diseases. Continuously consuming the alcohol or milk products leads to *Pittaja or Kaphaja* disorders respectively. Like in *Kushtha* elimination therapy should be adopted at a particular time period. (*Satatanusheelanam*).[54] Physician can cure the diseased person by giving medicines

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continuously. Habituation may vary as per the habitat, time period or season, disease, body constitution & nature.[55] Individual may practice the *Dravya, Guna, Karma* as per the habitat, time period or season, disease, body constitution & nature. Practice of particular type of remedies can cure the diseases like ascites [*Udara Roga*] or Jaundice [*kamala*] daily [*Nitya*] elimination of *Dosha* should be done by which a clinician can achieve success in his practice. Even though a good quality of herb used excessively may lead to bad effect or adverse effect.[56] With the help of this quality one can decide the dose of medicine and the duration of treatment like *Pippali, Lavan & Kshara* which should not be used in excess quantity.

To find out the cause Abhyasa may be useful e.g. more attachment to anything can cause disturbances in body e.g. regular taking shelter of a woman with wrong food habits might be the cause of *Kshatakshin*.[57] Regular examination of patient with their conditions is to be done for suitable remedies. If Fatal symptoms are seen frequently, it is considered that the prognosis of disease is not so good. Management of the diseases which are manifested due to consumption of incompatible food can be treated by using that food continuously from the beginning.[58]

CONCLUSION

This is concluding remark regarding to *Paradi Guna* that it will play the crucial & indispensable role in the management of disease. One gets whole knowledge of patient & disease by contemplating the *Paradi Guna* with respect to causative factors, sign symptoms & treatment. Physician is able to treat any disorder after proper understanding the *Paradi guna*. Clinician can get thorough knowledge of Nidan Panchak which helps in the diagnosis & management of diseases. Curability & prognosis of disease can be understood easily. Physician can make the appropriate selection of drugs or treatment modality to manage any type of disease by contemplating the *Paradi Guna*. To live long & healthy life and to achieve the goal of Ayurveda (*Dhatusamya*) one must know the utility of Paradi guna in detail.

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No any conflicts.

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