

Literary Review on Clinical Applications of Basic Concept of Dravyaguna

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ABSTRACT

Dravyaguna is the science of *Dravya* –Drug which deals with the *Guna* (Properties), *Karma* (Actions), and *Prayogjananam* (Therapeutic uses of dravya) which are indicated mainly as medicinal agents or dietic agents to cure disease.

Dravyaguna is the study of *Drug + Guna*. ‘Drug = Substance’ & ‘Guna = Properties and uses of that Drugs’. According to *ChakrapaniGuna* includes *Rasa* (Taste), *Vipak* (End product), *Virya* (Potency), and *Prabhav*.

Dravyaguna Shastra is an important branch of *Chikitsa Shastra*. Ayurveda advocates two principles to maintain normal health. They are *Swastha&Swaasthyaa*. *Swastha* = Maintainance of normal health by prevention, and *Swaasthyaa*= to give relief from suffering or disease condition. For all this details knowledge of *Dravyaguna* and its basic concepts or principles is of due importance and there by their application in *Chikitsa Shastra*. There are “Seven Padartha” which forms the basic concepts or principles of *Dravyaguna Shastra*. These are *Dravya*, *Ras*, *Gun*, *Virya*, *Vipak*, *Karma* and *Prabhav*.

Dravyaguna is one of the basic concepts of *Ayurveda* and hence for knowing detailed knowledge of *Ayurveda* and the principles that are hidden in *Siddhanta* of *Samhita*, one has to deal with thorough knowledge of this all basic concepts.

This review is an attempt to highlight the concept of *Dravyaguna* and its clinical application along with significance in present era.

KEYWORDS

Basic concepts, *Dravyaguna* & Clinical Application



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INTRODUCTION

Ayurveda, the science of life is as old as *Vedas*. It is the science that advocates the maintenance of health and relieves human suffering. This includes *Sharira* (Physical body), *Aatma* (Spirituality), *Indria* (Sense organ) and *Manas* (Mind). *Ayurveda* has many unique means to maintain health and relieve disease conditions like herbal medicine, mineral preparation, *Panchakarma*, *Rasayana* etc.

To understand the entire subject one must have a complete knowledge of the fundamental principles of the subject. The classical text on *Ayurveda* has divided the subject matter into eight parts or subjects, which are commonly known as *Astangaas*. In these *Eight Angaas (Branches)* the subjects of *Dravyaguna* has not been given a place but every subject of *Astangaas* deals with *Dravyaguna* and without *Dravyagunano Angaas* will be a complete subject.

द्रव्यणां गुणकर्माणि प्रयोगा विविधास्तथा । सर्वशो
यत्र वर्ण्यन्ते शास्त्रं द्रव्यगुणं हि तत् ॥

(प्रि.श.)*Dravyaguna* is the science of *Dravya* (Drug) which deals with the *Guna* (Properties), *Karma* (Actions), and *Prayogjananam* (Therapeutic uses of dravya)

which are indicated mainly as medicinal agents or dietic agents to cure disease.

Ayurvedic concepts described in the *Samhitas* seem very easy, but they are actually very difficult to understand, as the *Samhitas* described everything in a concise form. There are certain concepts which need to be explored and evaluated through their practical applicability. These are seven basic concepts of *dravyaguna*. The *Dravya*, *Ras*, *Guna*, *Virya*, *Vipak*, *Karma* & *Prabhav* form the basis of *Dravyaguna* or principles of *Dravyaguna Shastra*.

AIMS & OBJECTIVES

The study is carried out with an aim to review the recent study carried out on Basic Concepts of *Dravyagun-Shastra* & and Therapeutics.

MATERIALS AND METHODS

This study was carried out by critical reviews. Searching various medical databases like PubMed, Google scholar, Dhara, etc. and classical text like *Charak Samhita*, *Sushrut Samhita* and also Textbook like *Dravyagun-vigyana* by different authors etc. related to Basic concepts of *Dravyagun-shastra*.



❖ BASIC CONCEPTS OF DRAVYAGUNA [PADARTHA]

According to Ayurveda there are six padartha. They are Dravya, Guna, Karma, Samanya, Vishesha & samavaya. Dravyaguna is a padartha of Ayurveda. Therefore dravyaguna is one of the basic and important principles of Ayurveda¹.

There are seven padartha in dravyaguna shastra viz., Dravya, Guna, Rasa, Vipaka, Virya, Prabhav, Karma². According to bhavaprakash there are only Five padartha the are as Dravya, Guna, Rasa, Vipaka & Virya^{1,2,3}.

द्रव्ये रसो गुणो वीर्यं विपाकः पञ्चमस्तथा । षष्ठः
प्रभावः कर्मेति पदार्थाः सप्त कीर्तिताः ॥ (प्रि.श.)

द्रव्ये रसो गुणो वीर्यं विपाकः शक्तिरेव च । पदार्थाः
पञ्च तिष्ठन्ति स्वं स्वं कुर्वन्ति कर्म च ॥
(भा.प्र.पू.मि.६.१६९)

✚ DRAVYA [DRUG]

1. NIRUKTI [DERIVATION].²

1. 'द्रु गतौ'. It means speed – to leave.

By application of which the disease gets cured and patients will get relief is called as *Dravya*. This is found in two types *Aushadh* & *Aahara*. अन्नौषधात्मकं तस्माद्
द्रव्यमित्यभिधीयते ॥ (प्रि.श.)

II. 'द्रोश्च'

2. LAKSHANA [DEFINATION]^{1,2}

Acharya charaka has given the definition of *dravya* as, the substance, where in exist the properties and actions in an inseparable relationship is called *dravya*.

यत्राश्रिताः कर्मगुणाः कारणं समवायी यत् । तद्
द्रव्यम्...॥ (च. सू. १.५१)⁴

According to *Sushruta* the properties – *Guna&actions* i.e. *Karma* have no identity or existence without the substances & the substance has no cognizance or recognition without the properties & actions. This coexistence of *Dravya*, *Guna* & *Karma* is known as *Samavaya* or inseparable relationship.¹

क्रियागुणवत् समवायिकारणं द्रव्यम् । (सु. सू.
४३.३)⁵

3. CLINITIONAL APPLICATION OF DRAVYA.

I. CHIKITSA-CHATUSPADA :^{2,4}

भिषग्द्रव्याण्युपस्थाता रोगी पादचतूष्चम् । गुणवत्
कारणं ज्ञेयं विकारव्युपशान्तये ॥ (च. सू. २५.२९).

Dravya is the second most important pillars amongst the four i.e. *Bhishag* (Physician), *Dravya* (medicine), *Upasthata* (Assistant Staff) & *Rugna* (patients) without wick treatment is not possible. So this



Dravya(Medicine) has a lot of importance in *Chikitsa* (Treatment).

II. **PANCHABHAUTIKATWA** :^{2,4}

सर्वं द्रव्यं पान्चभौतिकमस्मिन्नर्थे । (च. सू. २६.१०)⁴

III. भूतेभ्यो हि परं यस्मान्नास्ति चिन्ता चिकित्सिते ।(सु.शा १.१३)⁵.

Every substance in the universe is *Panchabhautik* or every substance consists of five basic elements which are *Prithvi, Aap, Tej, Vayu, Aakash* i.e. Soil, Water, Heat, Air, Space. So from this all universe including human beings and the *dravyas* are also made up of five basic elements called *panchabhautikatwa* & acc to sushruta there is no other thought regarding treatment.

IV. **CLASSIFICATION** :^{2,4}

a. **ACCORDING TO PRAYOGA:**

Aahara (i.e. Diet) and *Aushadha* (i.e. Drug).

तावद् द्विविधं वीर्यप्रधानमौषधद्रव्यं, तथा रसप्रधानआहारद्रव्यन्च । (च.सू. २.१७ चक्र)⁴.

Hence, the *Aushadh Dravya* are used to cure disease in specific conditions with specific *Yojana* i.e. plan & *Aahar Dravya* are used to maintain the normal health & to prevent from disease condition.

तं तं युक्तिविशेषमर्थं चाभिसमीक्ष्य स्ववीर्यगुणयुक्तानि द्रवाणि कार्मुकाणि भवन्ति ।

(सु.सू.४१.५)⁵

b. **ACCORDING TO SKANDHA**

(*Cha. Vi. 8 & Su. Su. 42*) (*Table 1*)

SR. NO.	SKANDHA	EXAMPLE
01	MADHUR	Kakoli, ksheerkakoli etc.
02	AMLA	Dadim, Aamlaki etc.
03	LAVAN	Saindhav, suvarchala etc.
04	KATU	Pippali, gajapippali etc.
05	TIKTA	Chandan, nalad etc.
06	KASHAYA	Priyangu, anantamula etc.

From this it is clear that the drugs can be directly selected from different *Skandha* and can be used to cure disease e.g. in *Vata Pradhan Vyadhi* the drugs from row 1 to 3 i.e. from *Madhur, Amla* and *Lvan Skandha* can be used for treatment.

c. **ACCORDING TO VIRYA:**

Shita virya & Ushna virya.^{1,4}

SHIT VIRYA DRAVYA :

Chandana, ikshu etc. can be used in *pittaj doshaj*.

USHNA VIRYA DRAVYA:

Agaru, kustha, Tagara etc. can be used in *vata, kapha & vatkaphaj doshaj*. (cha. Chi. 3)



d. ACCORDING TO MAHAKASHAYA:

Acharya Charaka has classified drugs in 50 groups, called *PANCHASHATA-MAHAKASHAYA*. Each group containing 10 drugs called *DASHEMANI*. Acharya Charaka has given the name to Dashemani according to the Karma. i.e. the action of that group. Hence the drug from that group can be directly used for specific actions e.g. the drugs from **Kusthaghna Dashemani** used to treat Kustha i.e. leprosy or skin disease.

- I. **Balya** Dashemani : Drugs like *kapikachhu, Shatavari, Mashaparni, Bala* etc. used for gaining strength or power.
- II. **Varnya** Dashemani : Drugs like *Chandan, Punnag, Padmaka, Yastimadhu* etc. can be used to improve fairness.
- III. **Jwarahara** Dashemani : Drugs like *Sariva, Patha, Manjistha, draksha* etc. can be used to treat the fever.⁴

e. ACCORDING TO AGRYA DRAVYA:

In *Samhita*, Acharya's has given the list of *Agrya Dravya* i.e. the drug which can be used as a first drug (Drug of choice) for the treatment of that particular condition or disease., e.g. *Mutrakruccha-Vataharanam* is *GOKSHURA*. It means in combined state of *Mutrakriccha* (Renal calculus) and

Vataharanam (to maintain the normal state of *Vitiated Vata Dosha*) the drug *Gokshur (Tribulus Terrestris)* can be used as a first drug and likewise the other *Agrya Dravya* can be used directly for treatment as like *Vrushya-Sarvadoshaharanam Is SHALIPARNI. Vayasthapananam Is AAMALAKI*^{4,6,7}.

f. ACCORDING TO GANA:

Sushruta, Vagbhata has classified drugs in different *ganas* and are useful to cure disease. In *AARAGVADHADI GANA* *Aaragvada, Madanfala* etc drugs are mentioned and are useful in *Prameha, Kustha, Jwara, Chardi, Vrana* etc.

RASA [TASTE]

1. NIRUKTI

The word *Rasa* has been given 20 different meanings in *Shabdakosha*¹. But in *Ayurveda* it has been used mainly for four meanings as *Rasa (dhatu), Rasa (Parad), Rasa (kalpana), Rasa (guna in dravyagunshastra)*².

In *dravyagunshastra* “रस्यते आस्वाद्यते (रसनेन्) इति रसः ॥” (च.सू.१). A substance which is appreciated by or perceived by *Rasanendriya*, the sense organ, which perceives taste i.e. the tongue, is known as *Rasa*. The *Rasa* like *Madhura, Amla* etc. are perceived by the *Rasanendriya* and these are known as *Rasa*¹.



2. RASA-LAKSHANA

The perception of taste by gustatory sense organ is rasa¹ i.e. रसनार्थो रसः। (च.सू.१.६४)².

The taste is basically provided by *Jala* & *Pruthvi* mahabhootas¹.

3. SANKHYA [TYPES/ NO.]

There are six rasa / taste perceived by rasanendriya, according to Ayurveda viz. *Madhur*, *Amla*, *Lavan*, *Katu*, *Tikta*, *Kashay*. In Modern sciences there are only four tastes viz. Sweet, Sour, Salt and Bitter².

4. CLINITIONAL APPLICATION OF RASA

a. Rasasevan Kram In Aahara^{2,8}

This is indicated in normal health individuals i.e. in *Swastha Purush* and taken serially or in the order as *Madhur-Amla-Lavan-Katu-Tikta-Kashay*. In disease person the *Rasa-Sevan* karma is followed serially or in the order as per *the Doshas* like,

Vat-Dosh: Lavan- Amla- Madhur.

Pitta-Dosh: Tikta- Madhur –Kashay.

Kapha-Dosh: Katu-Tikta-Kashay.

b. Rasa & its actions on Mala(excretory products):

e. Rasa-Virya-Dosh-Karma Sambandha^{2,9}. (Table no 4)

Virya	Rasa	Guna	Karma
Saumya (cold)	Madhur- Tikta-Kashay	Sheeta (cold).	Pitta-shamak.
Agneya (hot)	Katu- Amla-Lavan	Ushna (hot).	Pitta-vardhak.

Madhur-Amla-Lavan Rasa = Srusthavinmutra Marut (easy passing of flatus, urine & feces) &

Katu-Tikta-Kashay Rasa = Badhavinmutra Maruta i.e. causing retention of flatus, urine and feces) . So the respected drugs having that particular taste can be used to cure disease with above indication.

c. Rasa & Dosh Sambandha^{2,4,5}. (Table no.2)

Dosh	Shamak	Kopaka
Vata	Madhur-Amla-Lavan	Katu-Tikta-Kashay
Pitta	Kashay Madhur	Tikta- Katu- Amla-Lavan
kapha	Katu-Tikta-Kashay	Madhur-Amla- Lavan

d. Guna & Rasa Sambandha^{2,4,5}. (Table no 3)

Sr. no.	GUNA	UTTAM	MADHYAM	AWAR
01	Ruksha	Kashay	Katu	Tikta
02	Snighda	Madhur	Amla	Lavan
03	Ushna	Lavan	Amla	Katu
04	Sheeta	Madhur	Kashay	Tikta
05	Guru	Madhur	Kashay	Lavan
06	Laghu	Tikta	Katu	Amla

f. **Rasa in medicine²**

Madhur : Dayrblya, Vaat-Pittaj Vikar as a Rasayana,

Amla : For Rochan, Deepan & Pachan & In Agnimandya, e.g. Nimbu Bhavna.

Lavan : Deepan & Pachan. Bhaskarlavan in Ajirna.

Katu : For Deepan & Pachan Hinvastaka Churna Is Important

Tikta : Vidagdha pitta & Kaphaj Vikara e.g. In Amlapitta Patoladi Kwath.

Alsoin jwara,kustha, raktavikara this Rasa is useful.

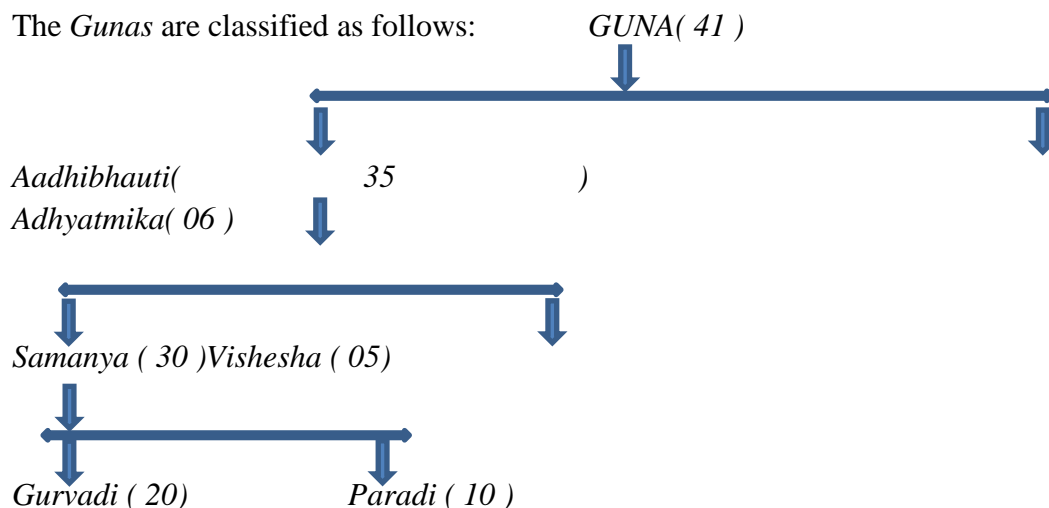
Kashay : In Atisara as a Stambhan, useful in Yonibhransha (Uterine prolaps), Gudabhramsha (Rectum prolaps) e.g. Shalmali Piccha-Basti.

g. **Rasa & Strava**

Strav-Vardhak: Katu, Amla

Strav- Shoshaka: Tikta, Kashay

The Gunas are classified as follows:



Sandrata-parivartak: Madhur, Lavan

e. Rasa & its actions on systems^{2,4,5,7}
(Table no 5)

GUNA [PROPERTIES]

1. NIRUKTI

The word *Guna* is derived from ‘*Guna Aamantrane*’ *Dhatu*². ‘गुण्यते आमन्त्रते लोक अनेन इति गुणः । The means by which persons gets attracted towards the drugs are called as *Gunas*².

2. Lakshana

समवायी तु निचेष्टः कारणः गुणः । (च.सू.१.५१)^{३,१}.

The dravya posseses *Karma* (action), whereas *Gunas* stays in the *Dravya* in the form of *Nichesta*- in a passive or inactive state. The state is called as *Samavay Sambandha* (coherent cause). Here the *Guna* is present in an inactiva state, which is known as *Guna*¹.

3. CLASSIFICATIONS



f. (Table no 5)

System	<i>Madhur Rasa</i>	<i>Amla Rasa</i>	<i>Lavan Rasa</i>	<i>Katu Rasa</i>	<i>Tikta Rasa</i>	<i>Kashay Rasa</i>
Nadi (Nervous)	<i>Alhadkar, Medhya, Tarpan</i>	<i>Mana:Prasadan, Indryasthairyakara</i>	—	<i>Sandnyasthapak, Indriyaottejak.</i>	—	—
Annava-hastrotasa (Digestive)	<i>Anuloman, Trushnanigrahan</i>	<i>Lalastravkara, Ropan, Deepan, Pachan, Anuloman</i>	<i>Kledan-Deepan-Pachan-Rocha., Lalastrav-Vardhak.</i>	<i>Mukhashodhan, Deepan-Pachan, Krimighna, Rochan, Grahi</i>	<i>Rochan, Krumighna, Deepan, Pachan, Trushna-Nigrahana, Purish-Shoshana</i>	<i>Stambhan</i>
Raktavaha-strotasa (Haematology)	<i>Sandhaniya, Hrudya</i>	<i>Raktapittakara, Hrudya</i>	<i>Raktakopak</i>	<i>Hrudayottejak, Raktastravkara</i>	<i>Raktaprasadana, Ahrudya</i>	<i>Sandhaniya, Ahrudya</i>
Pranava-hastrotasa (Respiratory)	<i>Kanthya</i>	—	<i>Chedan, Kapha: Nisaraka.</i>	<i>Kaphaghna</i>	<i>Kaphaghna</i>	<i>Kaphaghna</i>
Mutrava-hastrotasa (Excretory)	<i>Mutral</i>	<i>Mutral</i>	<i>Mutral</i>	<i>Mutra-Sangrahaniya</i>	<i>Mutra-Sangrahaniya</i>	<i>Mutra-Sangrahaniya</i>
Shukrava-hastrotasa (Reproductive)	<i>Vrushya, Garbhashtapak, Stanyajanan.</i>	<i>Shukraghna</i>	<i>Shukraghna.</i>	<i>Avrushya</i>	<i>Avrushya, Stanyashodhana</i>	<i>Avrushya</i>
Twacha (Skin)	<i>Daha Prashamana, Twachya, Keshya, Varnya.</i>	—	—	<i>Kusthaghna, Kandughna.</i>	<i>Swedan, Kandughna, Kusthaghna, Dahashamak, Shirikara</i>	<i>Peedan, Ropan, Savarnikaran</i>
Action on Dhatu	<i>Saptadhatuwardhak, Ojovardhak, Jeevaniya, Aayushya.</i>	<i>Bruhaniya, Balya, Vrushya, Jeevaniya. Shukranashan(Ch a.).</i>	<i>Dhatunashak, Balanashak, Shaithilyakara.</i>	<i>Dhatunashak, Avrushya, Lekhana.</i>	<i>Avrushya, Lekhana, Mainly Med-Lasika-Vasa-Majja Shoshaka.</i>	<i>Sarvadhata-Shoshan.</i>

4. CLINICAL APPLICATION OF GUNA

I. *Gurvadi Gunas* are called as ‘*Sharir Guna*’ because they are needed mainly for body functions such as *Vrudhi* or *Kshayas*. While *Paradi Guna* are also called as ‘*SiddhiUpaya Chikitsa Guna*’ because they are used mainly in therapeutics².

II. *Nagarjuna* has mentioned ten *Karmanya guna* i.e. drug having specific potential. The *gunas* are as *Shita-Ushna, Snigdha-Ruksha, Vishad-Picchila, Guru-Laghu, Mrudu-Tikshna*. Except *Vishad-Picchila Guna*, remaining eight *Gunas* are also called as *Viryas*^{2,9}.

**Table no 6** Classification Of *Asthavidha Guna*

Sr.no.	Guna	Dosh-prabhav	Karma (action)	Example
01	Shita (Cold)	Vata-Shleshmakara, Pittaghna,	Sthambhana.	Chandana, Durva.
02	Ushana (Hot)	Vata-Shleshmahara, Pittakara.	Swedana.	Chitraka, Hingu.
03	Guru (Heavy)	Vaathara, Kaphakara.	Bruhana.	Maash, Mushali.
04	Laghu (Light)	Vaatkara, Kaphaghna.	Langhana.	Mudga, Laja.
05	Snigdha (Unctuous)	Vaathara, Kaphakara.	Snehana.	Vatad, Tila.
06	Ruksha (Non-Unctuous)	Vaatkara, Kaphakara.	Rukshana.	Yava, Guggulu.
07	Mrudu (Soft)	Kaphakara.	Shlathana.	Draksha, Ghrut, Bhallata.
08	Tikshna (Sharp)	Kaphahara, Pittakara.	Shodhana.	Maricha.

III. *Vipak Nishpatti* is also depends on *Guna*. It means the the drug having *GuruGuna* have the *Guru Vipak* and the drugs having *Laghu Guna* have the *LaghuVipak*. So the drugs having respected *Gunas* are used accordingly².

IV. *Acharya Hemadri* has given the *Nirukti* of all *sharir-Guna* stating their direct uses in therapeutics. Few are as follows⁶:-

a. *Ruksha*=यस्य शोषणे शक्ति सः रूक्षः ।

b. *Snigdha*= यस्य क्लेदने शक्ति सः स्निग्धः ।

c. *Guru* =यस्य द्रव्यस्य बृंहणे कर्मणि शक्तिः सः गुरुः ।

d. *Laghu* = लघुने लघुः ।

e. *Ushna* = स्वेदने उष्ण ।

f. *Shita*= स्तम्भने हिमः ।

((Table no 6)

Paratva, Aparatva, Sankhya, Sanyoga etc are *Paradi Guna* and are most important in therapeutics. Without *Paradi Guna* the treatment is not possible. Hence, these *gunas* are called as '*Siddhi-Upaya-Chikitsa*'. *Paratva (superior), Aparatva (inferior)* can be selected during treatment with respect to *Desh-Kala-Vaya-Maan-Paka-Viryas-Rasa*.

V. *Yukti Guna* (rational application) has also importance in therapeutics. With rational combination of different drugs *Kalpa (Preparation)* can be prepared and will be useful to cure disease.

🌈 **VIPAKA [END PRODUCT/METABOLISM]**

1. **NIRUKTI**

The *Vipaka* is that which occurs as a transformation of *Rasa* (at the end of digestion) after the completion of digestion process of *Aahara* or ingested food due to its



association with or by the action of *Jatharagni*. Due to this mechanism a special type of *Rasa* is produced known as *Vishitha-Paka*, this product is *Vipaka*. As this product is produced at the end of digestion it is also known as *Nistha-Paka*^{1,2}.

2. LAKSHANA

जाठरेणाग्निना योगाद्दुदेति रसान्तरम् । रसानां परिणामान्ते स विपाक इति स्मृतः ॥ (अ.हृ. सू. १.२०). The *Vipaka* is that, where in the basis substance or *Dravya*, by the action or *Jatharagni*, during the process of digestion, at the end a product will be formed as a special type of *Rasa*^{1,2}.

विपाकःकर्मनिष्ठया । (च.सू. २६.६६), i.e.

According to Charaka, at the end of

(Table no 7)

Sr.No.	AVASTHAPAKA	STHANA (SITE)	DOSHA	AVASTHA AAHARA	OF
01	<i>Madhura</i>	<i>Urdhva-Amashaya</i>	<i>Kapha</i>	<i>Fenabhuta</i>	
02	<i>Amla</i>	<i>Adho-Amashaya</i>	<i>Pitta</i>	<i>Vidagdhatta</i>	
03	<i>Katu</i>	<i>Pakwashaya</i>	<i>Vata</i>	<i>Pakva, Paripindit</i>	

5. AVASTHAPAKA⁹

Madhur = Carbohydrate + Starch.

Amla = Carbohydrate + Starch + Protein.

Katu = Carbohydrate + Starch + Protein + Fats + Sugar.

6. METABOLISM

In general metabolism we consider that total energy exchange which is going in the body under varying conditions or the

AVASTHAPAKA the *Vipak* of *dravyas* takes place. This is not visible to naked eyes. It can be recognized or inferred by its action exhibited^{1,2}.

3. TYPES

There are different classifications of *Vipak* like *Dwividh*, *Trividh* etc. but the classification accepted to all is *Trividh Vipaka*. This includes *Madhura-Vipaka*, *Amla-Vipaka* and *Katu-Vipak*.

4. CONCEPTS OF AVASTHAPAKA

For digestion the food has to surpass the three stages of *Paka* and at the end of all three stages it will be available to absorption and transformation⁹. The three stages are *Madhur*, *Amla* & *Katu*.(Table 7)

sum total of chemical exchange that occurs in the living tissue (Haleberton – Hand book of physiology)⁹. Contemporary biochemistry divides the whole process of metabolism into three phases. First is the phase of Hydrolysis of larger compounds into their smaller constituent unit. This phase is completed in GI tract with the help of different digestive enzymes. Second phase is called the preparatory phase. This phase



mainly takes place in the liver. Metabolic interconversion is the major feature of this phase. This represents the intermediary metabolism. Last phase is the Krebs's TCA Cycle. This is also called the final common pathway of all metabolic processes. This phase is completed at the cellular level¹⁰.

7. CORRELATION IN METABOLISAM AND AVASTHAPAK¹⁰

First Phase = Hydrolysis
= *Jatharagni Paka*
Second Phase = Preparatory
Phase = *Bhautagni Paka*
Third Phase = Krebs's TCA
Cycle = *Dhatvagni Paka*

8. CLINITIONAL APPLICATION OF VIPAKA

a)VIPAKA& IT'S GUNA (PROPERTISE) – KARMA (ACTION)² (Table no 8)

SR. NO.	VIPAKA	GUNA	DOSHAKARMA	DHATUKARMA	MALAKARMA
01	Madhur	Snigdha, Laghu	Kaphavardhak	Shukral	Srustavinmutra
02	Amla	Snigdha, Ruksha	Pittavardhak	Shukranashan	Srustavinmutra
03	Katu	Ruksha, Laghu	Vatavardhak	Shukranashan	Badhavinmutra

(Table no 9)

SR. NO.	VIPAKA	DOSHAKARMA	MALAKARMA
01	Madhur	Kaphavardhak, Vatapittahara	Srustavinmutra
02	Katu	Vatapittavardhak, Kaphahara	Badhavinmutra

a) VIPAK&RASA SAMBANDHA

Madhur Vipaka = Madhur, Lavan Rasa.

Amla Vipaka = Amla Rasa.

Katu Vipaka = Katu, Tikta, Kashay Rasa.

b) VIPAK&RASA SAMBANDHA

- i. Madhur, Amla, Lavan = Snigdha Vipaka, it easily facilitates the excretion of Vata, Mutra, Purisha
- ii. Katu, Tikta, Kashay = Ruksha Vipak, it obstruct to the flow of Vata, Mutra, Purisha

VIRYA [POTENCY]

1. NIRUKTI

The etymology of the word *Virya* is from “*Vira Vikrantu*” *dhatu*². The strength or energy which is performed through a *dravya* is *Virya*-potency¹.

2. LAKSHANA

येन कुर्वन्ति तद् वीर्यम् । (च.सू.२६.१३; सु.सू.४१.५). The active property or potency of a *Dravya* when performed is known as *Virya*¹.



According to Modern science the *Virya* means the ‘active principle’ of the drug².

3. CLASSIFICATION

The *Virya* can be classified in different categories as *Dwividha Virya*,

AsthavidhaVirya, *Bahavidha Virya*, *Guna Viryavad* etc.

- I. *Dwividha Virya: Shita, Ushana.*
- II. *AsthavidhaVirya: Shita, Ushna, Snigdha, Ruksha, Guru, Laghu, Mrudu, Tikshna.*

4. CLINITIONAL APPLICATION OF VIRYA

a. Actions of *Virya*² :(Table no 10)

Sr. no.	Virya	Karma (Action)	Doshkarma
01	Shita	<i>Pralhadan, Vishyandan, Sthirikaran, Prasadana, Kledana, Jeevan, Balya, Vrushya, Guru, Stambhan.</i>	<i>Pittashamak, Kaphavatakar.</i>
02	Ushna	<i>Dahan, Pachan, Murchan, Swedan, Vaman, Virechan, Vilayan, Bhram-Trushna-Glanijanan, Laghu, Avrushya.</i>	<i>Kaphavatashaman, Pittakara.</i>
03	Snigdha	<i>Snehab, Bruhan, Santarpan, Vaajikaran, Vayasthapana.</i>	<i>Vatahara.</i>
04	Ruksha	<i>Sangrahana, Peedan, Virukshan, Uparopan.</i>	<i>Vatakara, Kaphahara.</i>
05	Guru	<i>Upalepa, Bruhana, Sanshleshana, Vaajikaran, Poorana.</i>	<i>Vatahara.</i>
06	Laghu	<i>Lekhana, Kledaachushana, Virukshana, Uparopan.</i>	<i>Kaphahara</i>
07	Mrudu	<i>Rakta-Mansa Prasadana, Susparshana.</i>	<i>Pittahara</i>
08	Tikshna	<i>Sangrahachushana, Avadaran, Stravan.</i>	<i>Kaphahara</i>

b. Acharya Nimi has mentioned 15 Viryas based on karmas i.e. actions and are as follows² –

Adhobhagahara, Urdhvabhagahara, Ubhayatobhagahara, Sangrahika, Sanshamana, Deepana, Jeevaniya, Pranaghna, Maadan, Shitikaran, Shothakara, Shothaghna, Pachana, Daran, Ropana.

PRABHAV [SPECIFIC ACTION]

1. NIRUKTI

‘प्रभवति विशिष्टकर्मसमर्थं भवति द्रव्यमनेन इति प्रभावः’¹. The drug having the potential of doing a ‘Specific Actions’ is called as *Prabhav*².

2. LAKSHANA

रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते । विशेषः कर्मणां चैव प्रभावस्तस्य स स्मृतः ॥

(च. सू. २६.६७)

Prabhav is considered as a special power or specific property of a substance, because the



Dravya having similar *Rasa*, *Virya* and *Vipaka* produce or exhibit special action. The special property or specific action of the *Dravya* is known as *Prabhav*².

3. CLINITIONAL APPLICATION OF PRABHAVA

A. *Acharya Sushruta* states that most of the actions like *Samshodhana*, *Samshana*, *Sangrahan*, *Deepana*, *Pidana*, *Lekhana*, *Bruhana*, *Rasayana*, *Vajikarana*, *Vilayana*, *Dahan*, *Daran*, *Madan*, *Pranaghna*, etc are due to *Virya*. Here the actions like *Deepana*, *Bruhana* etc are due To *Virya*, but the actions like *Samshodhana*, *Madan* etc are due To *Prabhava*. Adoring *Mani* and reciting *Mantra* will perform some actions due to *Prabhava*, and is known as *Achintya Shakti* or the power which is inferred. To understand the actions performed by *Prabhav*, it is explained with modern view as follows:

- I. *Aushadh Karma* (Pharmacological Action) – *Rechana* action of *Danti*.
- II. *Agadiya Karma* (Toxicological Action) – *Vishaghna* action of *Shirish*.
- III. *Rakshoghna Karma* (Bacteriological) – The actions of *Guggulu*, *Jatamansi*.

(c) Examples: (Table no 11)

IV. *Manas Karma* (Psychological action) – the drug action on *Manas Stotas*.

V. *Bhautik Karma* (Physical action) – Mechanical action to extract foreign bodies like iron pieces etc^{1,2}.

B. Depending on the *Panchabhautik* combination of *Dravya* the action are grouped into two principles. That is (a) *Saman Pratyayarabdha* & (b) *Vichitra Pratyayarabdha*.

(a) The *Saman Pratyayarabdha* is that in which substance, the *rasa*, *virya*, *guna* and *vipaka* are in accordance to the usual *Panchabhautika* combination and performs the function or exhibits action in accordance to their natural properties e.g. *Kshira*(Milk) having *Madhur Rasa*, *Guru Guna* & *Shita Virya* & acts as a *KaphavataVardhaka*^{1,2}.

(b) The *Vichitra Pratyayarabdha* is that in which substance may not be having the *Rasa*, *Guna*, *Virya*, & *Vipak* according to their *Panchabhautik* combination & performs the function or exhibits the action differently which is other than their usual property e.g *Matsya* (fish) is of *Madhur Rasa*, *Guru Guna* but is of having *Ushna Virya*^{1,2}.

SR.NO	DRAVYA	TYPES	GUNA	ACTION
01	<i>Dugdha</i>	<i>Saman Pratyayarabdha</i>	<i>Madhur, Guru</i>	<i>Shitaviryā</i>
	<i>Matsya</i>	<i>Vichitra Pratyayarabdha</i>	<i>Madhur, Guru</i>	<i>Ushnaviryā</i>
02	<i>Dhataki Pushpa</i>	<i>Saman Pratyayarabdha</i>	<i>Kashay Rasa</i>	<i>Shitaviryā, Grahi.</i>
	<i>Haritaki</i>	<i>Vichitra Pratyayarabdha</i>	<i>Kashay Rasa</i>	<i>Ushnaviryā, Rechan</i>
03	<i>Shukar</i>	<i>Saman Pratyayarabdha</i>	<i>Madhur, Guru</i>	<i>Madhur Vipaka</i>
	<i>Simha</i>	<i>Vichitra Pratyayarabdha</i>	<i>Madhur, Guru</i>	<i>Katu Vipak</i>

KARMA [ACTION]

1. NIRUKTI

The etymology of the word karma is that which is done or performed¹.

क्रियते इति कर्म ।

2. LAKSHANA

The dravyagata padartha which produces effects on the body is known as karma¹.

3. CLINITIONAL APPLICATION OF KARMA

The karma are classified in different ways like drugs acting on various system, *Dhatu, Mala, Dosha* etc. the few examples are given below which have basic and important therapeutic use. *Acharya Sharangadhara* has given the following basic *Karma* in his *Samhita*, like *Deepan, Pachan, Anulomana, Samshodhana, Sanshamana, Sansrana, Bhedana, Rechana, Vaman, Virechana, Lekhan, Rsayana, Vaajikarana* etc. Few are as follows:

I. DIPANA :

The *Dravya* which increase the *Agni-Jatharagni* is known as *Dipana*. दीपनाय वन्देर्दिपनाय हितम् ।¹. These *Dravyas* will increase the food consumption, but they will not have the action of *Pachna*(digestion). पचेन्नामं वन्दिकृच्च दीपनं तदथा मिशिः ॥^{1,2,11}.

II. PACHANA :(Digestive)

The substance which increases the secretion in stomach and digest the food material are known as *Pachana Karma*. Here *Digestion* of food is carried out but may not stimulate appetite or *Agni*. Example: *Nagakeshara*^{1,2,11}.

III. SAMSHODHANA : (Purification)

The *Dravya* that relieves the vitiated *Dosha* through the *Urdhvbhaga* i.e. *MukhaMarga*(mouth) or through *Adhobhaga* i.e. *Guda* (rectal opening) is



known as *Samshodhana Karma*. Example: *Devadali*^{1,2,11}.

IV. *DIPANA & PACHAN*:

The *Drugs* having both the actions like *Dipan&Pachan* are called *Dipan-Pachan*. Example: *Chitraka*^{11,2}.

V. *SAMSHAMANA* : (Maintaining Normal state)

The *Dravya* which expel the *Aggrivated Dosh* without interfering with the normal state of *Dosha* and maintaining the balance among *Dosha* by changing or adjusting the *Guna* internally are known as *samshamana*. Example: *Guduchi*^{1, 2, 11}.

VI. *ANULOMANA*: (Carminative)

The *Dravya* which expels *Malabhuta Vayu* from the *Amashaya* is known as *Anolomana Karma*. Example: *Haritaki*^{2, 11}.

CONCLUSION

1. *DRAVYAGUNA* is one of the basic concepts of *Ayurveda*, and for thorough knowledge of *Ayurveda* one has to know the all details about the basic concepts of *Dravyaguna-shastra*.

2. As *Ayurveda* explained all in concise form and hence there is need to elaborate all these concepts both theoretically and as well practically.

3. For this along with the basic concepts of *Dravyaguna-Shastra* there is also need of knowledge of *Nighantu* because *Narhari Pandit* in *Raj-Nighantu* states that Physician does not know about the *Nighantu*, becomes a laughing stock.

निघण्टुना विना वैदो विद्वान व्याकरणं विना ।
अभ्यासेन च धानुष्कस्त्रयो हास्यस्य भाजनम् ॥

4. मात्राकालाश्रया युक्तिः, सिद्धिर्युक्तो प्रतिष्ठिता ।
तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा ॥

For physician along with dose, time, preparations knowledge of drugs is of most importance and there by the basic principles of *Dravyagun-Shastra* in therapeutic.

5. As stated each and every basic concepts has ability to perform its actions with their potential like-

द्रव्ये रसो गुणो वीर्यं विपाकः शक्तिरेव च ।

पदार्थाः पञ्च तिष्ठन्ति स्वं स्वं कुर्वन्ति कर्म च ॥
भा. प्र.

6. किञ्चिद् रसेन कुरुते कर्म वीर्येण चापरम् ।
द्रव्यं गुणेन पाकेन प्रभावेण च किञ्चन ॥

च.सू.२६.७१ Few drugs act by *Rasa*, few by *Veerya*, few by *Vipaka*& few by *Prabhava*. Hence for this the thorough knowledge of basic concepts of *Dravyaguna shastra* is required while using *Dravya* in therapeutic.



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