

Basic Concept of Dravyaguna

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 Chakrapani Guna includes Rasa (Taste), Vipak (End product), Virya (Potency), and Prabhav which are indicated mainly as medicinal agents or dietic agents to cure disease

DRAVYA [DRUG]

1. NIRUKTI [DERIVATION]

‘द्रु गतौ. It means speed – to leave. By application of which the disease gets cured and patients will get relief is called a Dravya. This is found in two types Aushadh & Aahara.

2. LAKSHANA [DEFINITION]

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 यद् | तत् द्रव्यम् ||

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.

क्रियागुणवत् समवायिकारणम् द्रव्यम् ||

3. CLINICAL APPLICATION OF DRAVYA.

I. CHIKITSA-CHATUSPADA :

भिषग्द्रव्याण्युपस्थता रोगी पादचतूष्टयम् | गुणवत् कारणं ज्ञेयम् विकारव्युपशान्तये ||

Dravya is the second most important pillars amongst the four i.e. Bhishag (Physician), Dravya (medicine), Upasthata (Assistant Staff) & Rugna (patients) without which treatment is not possible. So this Dravya(Medicine) has a lot of importance in Chikitsa (Treatment).

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 panchabhautikata & according to sushruta there is no other thought regarding treatment.

II. CLASSIFICATION

a .Chethana and Achethana

Chethana

The substances which possess athma and manah. That means live things.

Achethana

The substances which are non living.

b .Yoni bheda

In this method drugs are classified according to the source of origin.

1 .Audbhida

Plant products.

- *Vanaspathi
(Plants having fruits but no distinct flowers)
- *Vanaspatya
(Plants having both flowers and fruits)
- *Virud(Shrubs and weak plants)
- *Oshadhi(Small plants in size)

2. Jangama

Animal products.

- *Jrayuja(Birds, Mammals)
- * Andaja(Birds,Fish,Reptiles)
- *Swedaja(Insects)
- *Udbhijjs(Frogs,Earthworms)

3. Parthiva

Minerals.

- *Natural (gold,silver)
- *Synthetic (salt)

c. ACCORDING TO PRAYOGA:

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

तावद् द्विविधं वीर्यप्रधानौषध द्रव्यं ,तथा रसप्रधानआहार द्रव्यन्च ॥

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

d. ACCORDING TO VIRYA:

Shita virya & Ushna virya.

SHITA 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.

e .According to Therapeutic Application

Drugs are classified according to their use in treatment of diseases.

They are of 2 types.

- Sanshamana dravya
- Sanshodhana dravya

Sanshodhana dravya are of 5 types as below.

1. Vamana dravya
2. Virechana dravya
3. Anuvasana dravya
4. Asthapana dravya
5. Siro virechana dravya

f. ACCORDING TO MAHAKASHAYA:

Acharya Charak 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.

g. 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. Mutrakriccha-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.

h. ACCORDING TO GANA:

Sushruta, vagbhata has classified drugs in different ganas and are useful to cure disease. In AARAGVADHADI GANA Aaragvadhya, 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. But in *Ayurveda* it has been used mainly for four meanings as Rasa (dhatu), Rasa (Parad), Rasa (kalpana), Rasa (guna in dravyagunshastra). In dravyagunshastra “रस्यते आस्वद्यते इति रसः ||”.

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.

2. RASA-LAKSHANA

The perception of taste by gustatory sense organ is rasa i.e. रसनार्थो रसः। .

The taste is basically provided by Jala & Pruthvi mahabhootas.

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 Bitter.

4. CLINICAL APPLICATION OF RASA

a. Rasa sevan Kram(sequence) In Ahara.

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):

Madhur-Amla-Lavan Rasa = Sruthavinmutra 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(relation)

Dosh	Shamak	Kopaka
<i>Vata</i>	<i>Madhur-Amla-Lavan</i>	<i>Katu-Tikta-Kashay</i>
<i>Pitta</i>	<i>Kashay Tikta-Madhur</i>	<i>Katu- Amla-Lavan</i>
<i>kapha</i>	<i>Katu-Tikta-Kashay</i>	<i>Madhur-Amla-</i>

d. Guna & Rasa Sambandha (relation)

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

e. Rasa Virya-Dosh-Karma Sambandh (relation)

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

f. Rasa in medicine

Madhur : weakness, Vaat-Pittaj disease as a Rasayana,

Amla : For appitizer, Deepan & Pachan & In Agnimandya(low metabolism), e.g. Nimbu Bhavna.

Lavan : Deepan & Pachan. Bhaskarlavan in indigestion.

Katu : For Deepan & Pachan Hinvastaka Churna Is Important

Tikta : Vidagdha pitta & Kaphaj disease e.g. In hyperacidity Patoladi Kwath. Also in fever, skin disease, blood disorder 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 & (strav) Secretion

Strav-Vardhak: Katu, Amla

Strav- Shoshaka: Tikta, Kashay

Sandrata-parivartak: Madhur, Lavan

(About guna please see in guna pdf, also about vipak see in ahar pachan pdf)

VIRYA [POTENCY]

1. NIRUKTI

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

2. LAKSHANA

येन कुर्वन्ति तद् वीर्यम् ॥

The active property or potency of a Dravya when performed is known as Virya.

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

3. CLASSIFICATION

The Virya can be classified in different categories as Dwividha Virya, AsthavidhaVirya, Bahavidha Virya, Guna Viryavad etc.

I. Dwividha Virya: Shita(cold), Ushana(hot).

II. AsthavidhaVirya: Shita, Ushna, Snigdha, Ruksha, Guru, Laghu, Mrudu, Tikshna.

4. CLINICAL APPLICATION OF VIRYA

Sr. no.	Virya	Doshkarma
01	Shita	Pittashamak, Kaphavatakar.
02	Ushna	Kaphavatashaman, Pittakara.
03	Snigdha	Vatahara.
04	Ruksha	Vatakara, Kaphahara.
05	Guru	Vatahara.
06	Laghu	Kaphahara
07	Mrudu	Pittahara
08	Tikshna	Kaphahara

PRABHAV [SPECIFIC ACTION]

1. NIRUKTI

प्रभवति विशिष्टकर्मसमर्थ भवति द्रव्यमनेन इति प्रभावः।

The drug having the potential of doing a 'Specific Actions' is called as Prabhav.

2. LAKSHANA

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

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.

3. CLINICAL 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(purgation) action of Danti.

II. Agadiya Karma (Toxicological Action) – Vishaghna(poison) action of Shirish.

III. Rakshoghna Karma (Bacteriological) – The actions of Guggulu, Jatamansi.

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.

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 Kaphavata Vardhaka.

(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.

KARMA [ACTION]

1. NIRUKTI

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

क्रियते इति कर्म ||

2. LAKSHANA

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

3. CLINICAL 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. These Dravyas will increase the food consumption, but they will not have the action of Pachana (digestion).

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

III. SAMSHODHANA : (Purification)

The Dravya that relieves the vitiated Dosha through the Urdhvabhaga i.e. MukhaMarga (mouth) or through Adhobhaga i.e. Guda (rectal opening) is known as Samshodhana Karma. Example: Devadali .

IV. DIPANA & PACHAN:

The Drugs having both the actions like Dipan & Pachan are called Dipan-Pachan. Example: Chitraka.

V. SAMSHAMANA : (Maintaining Normal state)

The Dravya which expel the Aggravated Dosha 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.

VI. ANULOMANA: (Carminative)

The Dravya which expels Malabhuta Vayu from the Amashaya is known as Anolomana Karma. Example: Haritaki

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

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.