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### Review Article

## CONCEPTUAL REVIEW OF ABHYASA IN THE CONTEXT OF PARADI GUNAS AND ITS CLINICAL IMPORTANCE IN VARIOUS ASPECTS OF TREATMENT FROM CLASSICAL AYURVEDA TEXTS AND RASASHASTRA TEXTS.

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### ABSTRACT

**Introduction:** Ayurveda has uniqueness in its basic principles such as *Tridosha*, *Saptadhatus*, *Panchamahabhutas* etc. *Shatpadarthas* are described among these basic entities which highlights the path of therapeutics in Ayurveda. *Dravya* being a tool in the treatment of any disease carry an important entity associated with it called as *Guna*. *Paradi Gunas* among these provides basic guidelines leading to the treatment of disease. *Abhyasa* is one among these *Paradi Gunas* reflects in various therapeutic protocols of maintaining good health as well as treatment of the disease. Ayurveda and *Rasashastra* texts have admirably made use of *Abhyasa* in different aspects of treatment. **Materials :** The classical texts of Ayurveda - *Charaka Samhita*, *Sushrut Samhita*, *Ashtanga Hridaya* and *Rasashastra* texts – *Rasaratnasamuchchaya*, *Rasatarangini*, *Bhaishajya Ratnavali* etc. **Methodology:** A review of *Paradi Gunas*, specifically *Abhyasa* was taken from Ayurveda Classical texts, *Rasashastra* texts. Some of the dissertations shows the study of *Paradi Gunas* were taken for the review of *Abhyasa*. **Discussion:** *Paradi Gunas* acts as basic principles in the

selection of tools for the treatment of any disease. They provide a necessary pathway towards the achievement of health. *Abhyasa* is an essential entity in many aspects to manage a good health. It provides the guidelines in the lifestyle management as well as in the use of medicine to cure disorder. **Result:** *Abhyasa* not only provide the method of using a medicine but it leads to the proper way of execution of treatment in many aspects.

**KEYWORDS:** *Paradi Guna, Abhyasa, Shatpadartha, Guna, Rasayana*

## INTRODUCTION

*Ayurveda* being a science of life provides the basic principles to manage the good health through "स्वस्थस्य स्वास्थ्यरक्षणं आतुरस्य वकारप्रशमनं" i.e. protection of the wellbeing of a healthy person and treatment of the illness of diseased person. *Ayurveda* is a *Shastra* having its own basic principles such as 3 *Dosha*, 5 *Mahabhoota* and 6 *Padarthas* etc. Among the 6 *Padarthas*, *Gunas* which are adhered to the *Dravya* plays an important part in the selection of *Dravya* for *Chikitsa* of any Disease. *Guna* means a quality of property of a *Dravya*. It has certain types mentioned in classical *Ayurveda* texts viz. *Gurvadi Guna, Paradi Guna, Atma Guna* etc.

*Gurvadi Guna* being directly associated with *Dravya* plays a key role in the treatment part of any disease. The *Paradi Gunas* have good therapeutic values in *Chikitsa*. *Paradi Guna* though not directly associated with *Dravya* leads a *Vaidya* to the path of *Chikitsa*. A thorough study of *Paradi Gunas* surely enhances the quality of *Chikitsa*<sup>7</sup> "सद्ध्युपायाश्चि कत्सायाः"

*Abhyasa*<sup>1</sup> amongst the 10 *Paradi Gunas*<sup>6</sup> has its own importance in the various aspects of treatment as *Ahara, Vihara* and *Aushadha*. *Abhyasa* is explained as a habitual action, repetition practice of specific things on regular basis.

भावभ्यसनमभ्यासः शीलनं सतत क्रया || Cha.su.26/34

*Abhyasa* is enumerated as an attribute by *Acharya Charaka* only. *Nyaya* and *Vaisheshika Darshanas* have not accepted it as an attribute. The classical texts of *Ayurveda* and *Rasashastra* also used the principal of *Abhyasa* in various contexts such as *Nitya sevaniya Ahara, Vihara, Satmya, Rasayana* treatment, etc. This purpose of this article is to take review of *Abhyasa* in the purview of *Paradi Gunas* and their clinical significance.

## AIM

To study the conceptual and clinical aspect of *Abhyasa* in the context of *Paradi Gunas*.

## OBJECTIVES

- To review *Abhyasa* conceptually with reference to the *Paradi Gunas*.
- To highlight the clinical importance of *Abhyasa* in different aspects of *Chikitsa*.
- To explore the use of *Abhyasa Guna* in *Rasashastra* text.

## MATERIALS AND METHODS

### ➤ MATERIALS

- **Ayurveda classical texts**
  - *Charaka Samhita*
  - *Sushruta Samhita*
  - *Ashtanga Hridaya*
- **Rasashastra texts**
  - *Rasa Ratna Samuchchaya*
  - *Rasatarangini*
  - *Rasendra chudamani*
  - *Bhaishajya Ratnavali*
  - *Ayurveda Sara Samgraha*
  - *Rasayoga Sagara*

### ➤ METHODOLOGY

#### Concept of *Gunas*

#### ❖ Etymology of *Gunas*<sup>2,3</sup>

The word *Guna* is derived from the root गुण्- उच्- घञ् वा | which means to invite. Thus, it is the feature of *Dravya* by which one gets attracted or invited towards it. Other one is having meaning, गुण्यते बध्यते अनेन इति गुणः| it is the reason for tie up.

#### ❖ Meaning of word *Guna* as per dictionary

- A quality (good or bad); merit, virtue, excellence; attribute, property in general;
- Eminence; use, advantage, good (with instrument usually);
- Effect, result, efficacy, good result; characteristic or property of all substances, one of the seven categories or *Padarthas* of the *Vaiseshikas*, (the number of these properties is 24).

#### ❖ Definition of *Guna*<sup>4</sup>

According to *Acharya Charaka* Which shelter in *Dravya* with *Samavay Sambhandha* (inseparable relation), *Nishchesta* (has no any type of activities), *Gunaheen* (propertyless) and *Asamvayi Karana* in performing any action.

#### ❖ Types of *Guna*

- **Adhyatmik: *Aatma Guna*<sup>9</sup> – 6**

- **Adhibhautik**  
**Samanya Guna - 30**  
**1. Gurvadi Guna<sup>5</sup> (Sharir Guna) – 20**  
**2. Paradi Guna<sup>6</sup> – 10**  
**Vishesh Guna - Sartha Guna<sup>8</sup> – 5**

## **PARADI GUNAS**

*Acharya Charaka* explained the concept of *Paradi Gunas* in the context of *Atreya-Bhadrapyaya Adhyaya* after the description of six *Rasa* while elaborating the various entities attributing the treatment of any disease.

*Paradi Gunas<sup>6</sup>* which are 10 in number enlisted as *Para, Aparā, Yukti, Samkhya, Samyog, Vibhag, Prithaktva, Parimana, Samskara, Abhyasa*.

### ❖ **Importance of *Paradi Gunas***

In Ayurvedic classics importance of *Paradi Gunas* have been explained from therapeutic point of view and it has been stated that these *Paradi Gunas* are cause of successful management of diseases. *Paradi Gunas* contains ten *Gunas* in general which clarify different aspects of diagnosis, drug selection and proper management of disease.

### ❖ **Significance of *Paradi Gunas***

*Paradi Gunas* are known to be *Chikitsasiddhi upayas<sup>7</sup>*. They are the key point towards successful treatment. So, the knowledge of *Paradi Gunas* is must for the physician.

### ❖ **Application of *Paradi Gunas***

*Paradi Gunas* are important from treatment point of view. Without knowledge of *Paradi Gunas*, physician will not be able to give proper treatment. They may be applied multi-dimensionally i.e. from diagnostic, pharmacological, therapeutic and technical point of view.

## **ABHYASA**

### ❖ **Definition**

- *Acharya Charaka* has explained that *Abhyasa guna* is the repeated practice or use of certain entities or actions<sup>1</sup>.
- *Acharya Chakrapani<sup>10</sup>* has commented that here these certain entities includes *Shashtika* rice, exercise etc. Their continued practice or use is known as *Abhyasa*.
- *Acharya Yogindranath Sen* has commented that *Abhyasa* is repeated practice or use of certain substances and actions.

### ❖ **Meaning**

Meaning of word *Abhyasa* as per different dictionaries is given as

- Repetition in general;

- repeated practice or exercise,
- continued practice or use;

#### ❖ Synonyms

शीलन, सतत क्रिया, आवृत्तः etc are some synonyms traced from texts.

#### ❖ Applications

*Abhyasa* can be applied in broad way by Ayurveda classical texts and Rasashastra texts in various aspects. Some of them are mentioned as follows:

#### Ayurveda Classical Texts - Samhitas

##### A. Maintenance of Good Health:

- **Ahara**

1. **Food for regular consumption**<sup>11</sup> includes *Shashtika shali*, *Mudga*(Green gram), *Saindhav*(Rock salt), *Amalak*(Amla), *Yava*(Barley), *Antariksha jala*, *Sarpi*(Ghee), *Jangal Mamsa*(Meat of Jangal animals), *Madhu*(Honey). *Abhyasa*/practice of eating these food items is recommended by *Acharya Charaka*.

2. **Food which should not be consumed regularly**<sup>12</sup> includes *Vallura* (Dried meat), *Shushka Shaka* (Dried herbs), *Guru Mamsa* (Meat heavy to digest), *Koorchika*, *Kilata*(Paneer), Meats of Pig, Cow, Buffalo, *Matsya* (Fish), *Dadhi* (Curd), *Masha* (Black gram), *Yavaka* (Oats). *Abhyasa*/practice of these food items is prohibited by *Acharya Charaka*.

- **Vihara**

##### *Dinacharya*<sup>13</sup>

The activities which should be performed on daily basis and the schedule for their implementation are explained in the *Dinacharya adhyaya* of *Ashtanga Hridaya samhita*.

e.g. *Anjana*<sup>14</sup>, *Abhyanga*<sup>15</sup>.

Regular practice of these activities mentioned in *Dinacharya* can protect the human being from many lifestyle disorders.

- **AgryaSamgraha**<sup>16</sup>

*Acharya Charaka* has described set of 155 things including *ahara* and *vihara* which are individually superlative in their specific actions. These are called as *Agrya*. There are some *Agrya* in this list which highlights the importance of *Abhyasa Guna*.

1. तक्राभ्यासो ग्रहणीदोषशोफार्शोघृतव्यापत्प्रशमनानां,

2. क्रव्यान्मांसरसाभ्यासो ग्रहणीदोषशोषार्शोघ्नानां

- 3.क्षीरघृताभ्यासो रसायनानां,
- 4.समघृतसक्तुप्राशाभ्यासोवृष्योदावर्तहराणां,
- 5.तैलगण्डूषाभ्यासो दन्तबलरु चकराणां

### B. Management of diseases:

*Abhyasa/Sheelana* i.e.regular use of certain medicines for specific period of time is mentioned in the treatment of certain diseases and it gives a specified result, many references can be found in the classical texts of Ayurveda.

#### *Rasayan Chikitsa – Ashtanga Hridaya*

- *Brahmi-vachadi Rasayana*<sup>17</sup> – AH.U.39/51  
एवं वर्ष शीलयन् वपुलबुद्ध्यादिकः स्यात्| AH.U.39/51 Arundatta
- *Nagbala Rasayana*<sup>18</sup>  
एवं वर्षप्रयोगेण जीवेद्वर्षशतं बली||५५|| AH.U.39/55
- *Rason Rasayana*<sup>19</sup> – AH.U.39/113  
शीलयेल्लशुनं.....|
- *Khadiradi Rasayana*<sup>20</sup> – AH.U.39/171  
.....पलशः परिशीलयन्||१७७||
- *Achar Rasayana*<sup>21</sup> – AH.U.39/179  
शान्तं सद्वृत्तनिरतं वद्यान्नित्यरसायनम् || १७९ ||

#### *Rasashastra Texts –*

*Rasashastra* texts nicely used *Abhyasa* in the preparation as well as defining therapeutic indications of medicine.

#### ➤ Preparation of Medicine.

- *Khalviya Rasayan –*  
Repeated *Bhavana* (Trituration with certain liquid medium) of juice or decoction of specific herb enhances the properties of medicine.  
- *Chausashta Pippali*<sup>22</sup>: Trituration of *Pippali churna* with *Pippali* decoction for 64 times as per the principle of *Bhavana*.

This principle is also used in the *shodhana* process of some Minerals and metals where certain procedure is repeated multiple times to reduce the unwanted and harmful factors from that mineral/metal.

- In the *Samanya Shodhana*<sup>23</sup> of *Dhatu* includes heating of metal to the red and quenching it in different liquids. The procedure is repeated for 35 times to made the metal *Shuddha* as per the principles of *Rasashastra* texts.
- **Bhasma preparation**<sup>24</sup>:  
The preparation of *Bhasma* as per *Rasashastra* text involves the process of incineration of minerals and metals defined as *Putra* repeated for multiple times from 1 to 1000 to enhance its therapeutic properties.
- *Abhrak Bhasma* preparation<sup>25</sup> involves 20 to 1000 *Putas* to make it fine and to increase its *Rasayana* effect.
- **Therapeutic indications**
  - *Abhra Rasayanam*<sup>26</sup>  
सतताभ्यासयोगेन वलीप लतवर्जितः ॥...*Rasendrakalpadruma*
  - *Shree Siddha Modaka*<sup>27</sup>  
प्रत्यहं प्रातरेवैतत्पानीयेनैव भक्षयेत् ॥ ४८ ॥  
एवं निरन्तरं कार्यं संवत्सरमतन्द्रितः ।...*Bh.Ra. Vajikarana Adhyaya*
  - *Laksmivilas Rasa*<sup>28</sup>  
अभ्यासाद् यस्य भगवान् लक्षनारीषु वल्लभः ॥..*Bh.Ra. Rasayana Adhyaya*
  - *Bruhat Purnachandra Rasa*<sup>29</sup>  
अभ्यासेन निहन्ति मृत्युप लतं सर्वामयध्वंसकः।..*Bh.Ra. Vajikarana Adhyaya*
  - *Makardhwaja*<sup>30</sup> - 1  
अभ्यासात्साधकः स्त्रीणां शतं जयति नित्यशः ।..*Bh.Ra. Vajikarana Adhyaya*

## DISCUSSION

- Basic tool for the treatment of any disease according to *Ayurveda* classical text is *Dravya* which is one of the entities in Six *Padarthas*. *Guna* is an entity closely associated with *Dravya* which acts as a key factor in the principles of *Ayurveda* treatment.
- *Paradi Gunas* provides a pathway leading towards the treatment of any disease. They help a *Vaidya* for decision and execution of treatment protocol of a disease.
- *Abhyasa* among the *Paradi Gunas* is used to inculcate certain things in the maintenance of physical and mental health. The primary mode of execution of *Rasayan Chikitsa* is regular practice of certain food, medicine and lifestyle methods which is the best example of *Abhyas Guna*.
- *Abhyasa* also reflects in the daily food habits mentioned in *Ayurveda* classical texts as do's and don'ts.

- The *Dinacharya* (Day-to-day lifestyle) protocol described in the classical *Ayurveda* texts also highlights the importance of *Abhyasa* in human life.
- *Abhyasa* reflects in regular following of moral habits defined as *Acharya Rasayana*<sup>21</sup> by *Acharya Vagbhata* in *Ashtanga Hridaya*.
- *Acharya Charaka* explained the concept of *Satmya*<sup>31</sup> which is based on the principle of *Abhyasa* as stated by *Acharya Chakrapani*.
- *Rasashastra* texts admirably used *Abhyasa* in the use of many medicinal preparations.

## CONCLUSION

- After reviewing the *Abhyasa* in the context of *Paradi Gunas* and with reference to its therapeutic values, it can be concluded that *Abhyasa* not only reflects in therapeutics but in day-to-day lifestyle protocols also.
- One can achieve and maintain good health by proper use of *Abhyasa*.
- The proper understanding of *Abhyasa* and *Paradi Gunas* surely leads to achieve the perfection in the treatment of any disease.
- *Ayurveda* classical texts provide the basis of *Paradi Gunas* and *Rasashastra* texts admirably used these principles in the preparation as well as therapeutic part of the medicine.

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