

**CONCEPTUAL FRAMEWORK OF *DRAVYAGUNA* AND ITS IMPLICATIONS IN  
PHARMACODYNAMICS****Dr. Ashwini Gajanan Wahile<sup>1\*</sup>, Dr. Suryakant Chandrashekhar Jaju<sup>2</sup>, Dr. Anuja Annasaheb Herwade<sup>3</sup>**<sup>1</sup>Associate Professor, Dept. of *Dravyaguna*, Dr. VJD GAM Patur, Maharashtra, India.<sup>2</sup>Reader, Dept. of *Kayachikitsa*, S.R.C. Ayurved Mahavidyalaya, Chikhali, Maharashtra, India.<sup>3</sup>Assistant Professor, Dept. of *Samhita Siddhant*, Dr. Rajendra Gode Ayurved College, Amravati, Maharashtra, India.**\*Corresponding Author: Dr. Ashwini Gajanan Wahile**Associate Professor, Dept. of *Dravyaguna*, Dr. VJD GAM Patur, Maharashtra, India.DOI: <https://doi.org/10.5281/zenodo.18874811>**How to cite this Article:** Dr. Ashwini Gajanan Wahile<sup>1\*</sup>, Dr. Suryakant Chandrashekhar Jaju<sup>2</sup>, Dr. Anuja Annasaheb Herwade<sup>3</sup> (2026). Conceptual Framework Of *Dravyaguna* And Its Implications In Pharmacodynamics. World Journal of Pharmaceutical and Medical Research, 12(3), 522–524.

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**ABSTRACT**

*Dravyaguna*, is the stream of Ayurveda that examines the nature, function and pharmacological properties of all known forms of plant, animal and mineral based substances used in traditional medicinal system. *Dravyaguna* refers to inherent qualities of medicinal substances. The characteristics of drug used in *Dravyaguna* include various inherent qualities of substances such as *Rasa*, *Guna*, *Virya*, *Vipaka* and *Prabhava*. Collectively, these characteristics determine the therapeutic effectiveness of drug substances. Within the scope of integrative medicine, the integration of the principles of *Dravyaguna* with current pharmacological sciences provides new opportunities for developing more focus healthcare systems or medicines. The concept of individualization based on *Prakriti* closely parallels the current advancements in precision and personalized medicine, thus increasing the significance of Ayurvedic pharmacology in modern healthcare. This article explains conceptual framework of *Dravyaguna* and its implications in Pharmacodynamics.

**KEYWORDS:** *Ayurveda*, *Dravyaguna*, *Pharmacodynamics*, *Rasa*, *Virya*, *Vipaka*.**INTRODUCTION**

The *Dravyaguna Vijnana* branch of Ayurveda systematically investigates medicines with their *Guna* and *Karma*. *Dravyaguna* supplies the scientific framework for predicting the effects of all types of medicines using their properties, the forms of energy they emit, and how they will affect the body after they've been digested. The theory behind *Dravyaguna* relies on the five key ideas referred to as *Rasa Panchaka* that determine the *Karma* of any substance.<sup>[1-3]</sup>

In accordance with *Loka-Purusha Samya Siddhanta*, a drug taken from the external world can produce an effect on the human body by virtue of their basic principles. Similarities between the two cause an increase in the state of health, while differences between the two cause a decrease in health or, in some cases, an increase in the ability of a drug to no longer produce an increased or healthy state. This theory regarding the direction and action of the drug is the basis for the understanding of pharmacodynamics in Ayurveda.

Drug responses can also be affected by several external conditions including food, external elements, circadian environments and the amount of *Prana* a person has. Each of these variances can change a person's response to a drug as well as affect therapeutic outcomes. In terms of the hierarchy of pharmacological attributes, *Rasa*, *Vipaka* and *Virya* create relationship systems. *Madhura Rasa* has *Madhura Vipaka* and *Shita Virya*; *Amla Rasa* has *Amla Vipaka* and *Ushna Virya*; *Katu Rasa* has *Katu Vipaka*; *Lavana Rasa* has *Madhura Vipaka* and *Tikta-Kashaya Rasa* have *Katu Vipaka* with *Shita Virya*. The order of influence on pharmacologic activities would be that when *Rasa*, *Vipaka*, and *Virya* are equally strong, *Vipaka* would have the most influence on *Rasa*, *Virya* would be more influential than either *Rasa* or *Vipaka*, and *Prabhava* would be the most influential of the three.<sup>[4-6]</sup>

The medicinal substances, or *Dravya*, in Ayurveda are systematically categorized into four primary branches (**Figure 1**) to provide a complete understanding of them

from their identification through their therapeutic implementation. The first branch of *Dravya* studies, called *Nama-Rupa Jnana*, is called pharmacognosy. The second branch of *Dravya*, called *Guna-Karma Jnana*, corresponds to pharmacology and pertains to the understanding of the *Guna* and *Karma* of a drug. The third branch of *Dravya* study, called *Prayoga Jnana*, corresponds to pharmacotherapeutics, which pertains to the clinical application of medicines and includes how, when, how much and to whom to administer the

medicines and contraindications to administering the medicines. The fourth study of *Dravya*, called *Sanyoga Jnana*, which is synonymous with pharmacy; it pertains to the principles governing the combination of drugs, the *Samskara* of those drugs and the preparation of dosage forms. All together, these four branches of the study of *Dravya* provide a comprehensive, scientific and holistic framework for understanding the physiological use of the medicinal substances in Ayurveda and the practical applications of those medicinal substances.<sup>[5-7]</sup>

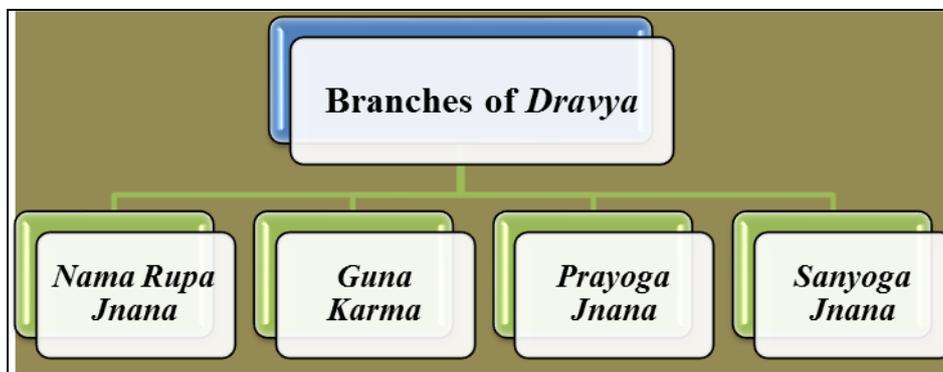


Figure 1: Systematic categorization of *Dravya* into four primary branches.

#### Relevance of *Dravyaguna* in Pharmacodynamics

The science of *Dravyaguna* serves as a predictive framework for the relationship between specific drugs and their action on the *Tridosha* and *Dhatu*s. It assists practitioners in anticipating how patients will respond therapeutically and therefore custom tailoring individual treatments based upon the predicted therapeutic action. Specific *Rasas* reveal detoxifying or anti-inflammatory properties, such as *Tikta* property. Substances with *Laghu* qualities are absorbed more rapidly, whereas the *Guru* qualities provide nourishment and build tissues. *Dravyaguna* determine an appropriate vehicle to use with a specific herb so that balance among the three *Doshas* maintained. In compound herbal remedies, the multiple *Rasa* and *Guna* profiles of each of the herbal ingredients contributes to the overall therapeutic effectiveness in a synergistic manner. Certain *Gunas* such as *Sookshma* affects membrane permeability and bioavailability; similarly *Vipaka* affects metabolic transformation. *Prabhava* can be related back to receptor specific and/or pathway specific action.<sup>[6-8]</sup>

#### *Guna* and Pharmacodynamics

Ayurveda's system classifies an ingredient's inherent qualities, which affect its specific pharmacologic effects. The classical texts describe a number of *Gunas*; *Guru*, *Laghu*, *Shita*, *Ushna*, *Snigdha*, *Ruksha*, *Tikshna*, *Sukshma* and *Pichhila*.

*Guru Guna* provides nutrition and increases body weight; therefore, it is useful in emaciation. It has a positive effect on *Kapha* since it is composed of *Prithvi Mahabhuta* and *Jala Mahabhuta*. *Laghu Guna* provides lightness to the body and increases assimilation; thus, considered beneficial in regulating *Vata*. *Shita Guna* is

used for the treatment of fever, also considered useful for diabetes and *Pitta* disorders. *Ushna Guna* increases digestion, reduces cough and increases *Pitta*. *Snigdha Guna* is beneficial for dry skin and supports health of tissue. *Ruksha Guna* reduces excess *Kapha*. *Tikshna Guna* stimulates metabolism and detoxify body.<sup>[7-9]</sup>

#### *Rasa* and Pharmacodynamics

*Rasa* refers to the perceived flavor; when the *Panchamahabhutas* of a substance predominate the *Rasa* is determined. *Madhura Rasa* increases *Kapha*; enhances nourishment, and improves tissue building process. *Amla Rasa* decreases *Vata*; stimulates *Deepana* thus improves *Pachana*. *Lavana Rasa* decreases *Vata*; enhances digestion and imparts *Vishyandana* action. *Katu Rasa* decreases *Kapha*; stimulates *Agni* and regularizes bowel movements. *Tikta Rasa* increases *Vata*; provides detoxifying effect by opening channels. *Kashaya Rasa* increases *Vata*; produces *Stambhana* effect thus considered beneficial for treating diarrhea.

#### *Vipaka* and Pharmacodynamics

*Vipaka* is defined as the final transformational effect of a drug after digestion; it indicates the metabolic effect that occurs after the food has been digested and denotes the permanent functional activity on long-term human physiology. Like the *Rasas*, *Vipaka* can also be classified into three categories, including: *Madhura*, *Amla* and *Katu*, based on the properties. *Madhura Vipaka* enhances *Kapha* and facilitates nourishment of body tissues and eliminates waste products. *Amla Vipaka* enhances *Pitta*, improves digestion and facilitates the expulsion of gas. *Katu Vipaka* enhances *Vata*, regulates metabolic processes. *Vipaka* modify effects of drugs on the *Doshas* and *Dhatu*s which will in turn determine whether the

outcome of using a drug will be wholesome or unwholesome.<sup>[8-10]</sup>

### ***Virya* and Pharmacodynamics**

*Virya* refers to the pharmacologic energy of a herb. This is the active energy that produces a clinical effect. Classical texts contain two major types of *Virya*; *Ushna* and *Shita*. The effects of drugs are largely determined by their *Virya*. A drug with weak *Virya* has limited therapeutic response; one with strong *Virya* has pronounced therapeutic effect. The *Virya* of a herb can be thought of as the functional essence of the five great elements demonstrating its effect on the intensity of metabolism.

### ***Prabhava* and Pharmacodynamics**

*Prabhava* is a unique effect produced by a substance, which cannot be attributed to *Rasa*, *Guna*, *Virya*, or *Vipaka*. *Prabhava* originates in the unique physical and chemical makeup of the substance. *Prabhava* accounts for the fact that despite being similar in *Rasa* and *Guna*, two drugs will produce different therapeutic responses. *Prabhava* will explain the specific effects of certain drugs such as *Vamana* or *Virechana* or any of the other distinct actions, in addition to their general *Virya*.<sup>[7-10]</sup>

### **CONCLUSION**

The *Dravyaguna* principles serve as a comprehensive traditional system for understanding the therapeutic action of drugs in Ayurveda. This is accomplished through a systematic assessment of five essential parameters (*Rasa*, *Guna*, *Virya*, *Vipaka*, and *Prabhava*) establishing a logical system for predicting therapeutic response. Therefore, these parameters assist not only with the rational selection of drugs but also provide predictive characteristics with regards to treatment effectiveness, safety and biological responses.

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