

**GENERAL CONCEPTS OF DRAVYA GUNA AND ITS PHARMACOLOGICAL
CORRELATIONS – A REVIEW ARTICLE****Dr. Ajit Jangonda Patil***

Associate Professor, Department of Dravyaguna, Vasantdada Patil Ayurvedic Medical College, Sangli, Maharashtra.

***Corresponding Author: Dr. Ajit Jangonda Patil**

Associate Professor, Department of Dravyaguna, Vasantdada Patil Ayurvedic Medical College, Sangli, Maharashtra.

Article Received on 24/10/2022

Article Revised on 14/11/2022

Article Accepted on 04/12/2022

ABSTRACT

Ayurveda is an alternative medicinal science, practiced since ages in India. It considers nature and plants as the main reservoir of health. According to the Dravyaguna branch of Ayurveda, natural and pure form of medicinal plants can be used as drugs for treatment of various diseases. Ayurveda treaties have mentioned various medicinal plants and their benefits in promoting health. The Ayurveda concept of Dravyaguna Vigyan deals with the general principles related to the Ayurveda pharmacognosy and pharmacology. Dravyaguna Vigyan works around Namajnana, Rupajnana, Gunajnana and Yuktijnana, etc. Literal meaning of word Dravya means material or things and Guna means properties, thus Dravyaguna Vigyan deals around properties of Dravya (drugs). Dravyaguna Vigyan relates pharmacological actions with Rasa, Guna, Virya, Vipak and Prabhav of drugs. As per Ayurveda Rasa, Guna, Virya, Vipak and Prabhav are inherent properties of Ayurveda drugs which contributes towards the therapeutic actions of drugs. This article presented general principles of Dravyaguna and contribution of properties of Dravya towards pharmacological actions.

KEYWORDS: Ayurveda, Dravyaguna, Pharmacology, Rasa, Guna, Veerya, Vipaka.**INTRODUCTION**

The word 'Dravyaguna' means the science dealing with properties and actions of drugs. This is counterpart of modern pharmacology. It would be necessary, at first, to understand the fundamentals of Ayurveda in general before one can grasp the concepts of Dravyaguna.

Panchabhutas (Akasha, Vayu, Agni, Jala and Prithivi) are regarded as physico-chemical basis of the material objects. When life evolved, out of these five, three came forward to control and regulate the biological functions. These three (Vata, Pitta, Kapha) are known as tridhatu (tridosha in pathological state) having specific functions of Vikshepa (movement), Adana (assimilation) and Visarga (growth) respectively.

Ayurveda in relation to the properties and actions of drugs described word Dravyaguna which involve scientific information on herbs & Ayurveda formulations including their nature, nomenclature, properties & pharmacological actions. This science specifically deals with pharmacognosy, pharmacology, therapeutic utility and relation between actions and properties of Ayurveda drugs. As per Ayurveda the physio-chemical properties

of Ayurveda drugs works around concepts of Panchabhutas and Tridosha. Panchabhutas; Akasha, Vayu, Agni, Jala and Prithivi governs physiological activities of body and drugs possessing specific predominance of Mahabhuta helps to manage related ailments. Similarly Tridosha (Vata, Pitta, Kapha) if remain in balance state then normal physiological functions of body observed, but imbalance amongst the Tridosha leads pathological events and specific Ayurveda drugs works on particular Doshas thus help in specific Dosh vitiation. Properties of drugs (Dravyaguna) alter vitiated state of Doshas by virtue of their Mahabhutas predominance thus exerts their actions on biological system. As per Ayurveda Rasa, Guna, Virya, Vipaka and Prabhava of drugs govern pharmacokinetics and pharmacodynamics actions of drugs. Guna described inherent properties of drug, Rasa described taste of drugs, Vipaka means metabolite of drugs, Virya referred to potency of drugs and Prabhava resembles specific potency of drugs. These all characteristics of natural drugs responsible for particular biological actions therefore offer therapeutic benefits in various types of health ailments.

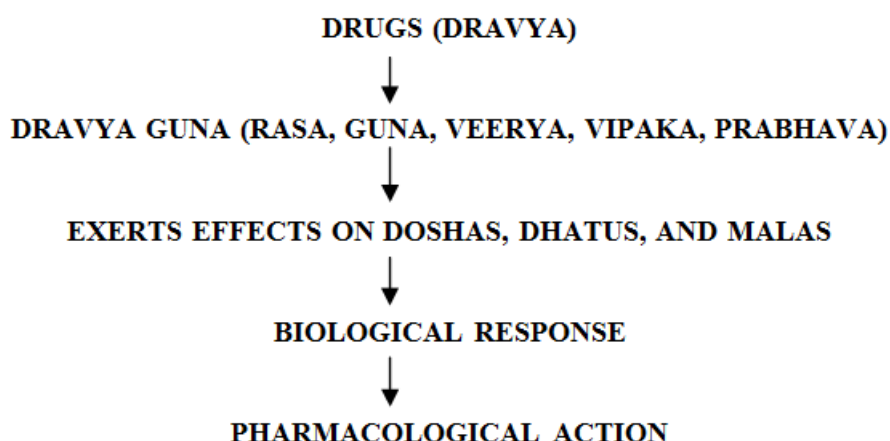


Figure 1: Depicted general path correlating therapeutic responses of drugs with their properties.

The existence of medicine shows its prehistoric antiquity. The knowledge regarding medicinal value of plants has been collected in a course of several centuries. The acceptability of alternatives medicine particularly the herbal medicine has now become a critical need of time. In this articles fundamental of Dravyaguna (Ayurvedic Pharmacology) has been taken in accounts so that one can understand the action of various drugs properly. It is the time when Ayurvedic concept should be proved on modern parameters. Ayurvedic pharmacology is being dealt with these terms- Rasa (taste), Guna (Properties), Virya (active principles), Vipak (Biotransformation) and Prabhav (Specific action).

Concept of Guna and Its Pharmacological Correlations

Guna means quality or property of drug, the classical texts described various types of Guna of Ayurveda drugs including; Guru, Laghu, Shita, Ushna, Snigdha, Ruksha, Tikshna, Mridu, Kathina, Sukshma, Vishada and Pichhila Guna, etc. Guru Guna quality contributes towards the weight gain capacity and helps in emaciated person, these drugs increases Kapha and predominant to earth and water elements. Drug possessing Laghu Guna imparts lightness in body and such drugs reaches site of action easily thus helps to clear minute channels also. These drugs regulate circulatory process and control Vata Dosha inside body. Sheeta Guna contributes to pacify fever in body, imparts coldness therefore such drug helps in inflammatory conditions and cures excessive functioning of digestive fire in disease like diabetes. Drugs possess Ushna Guna imparts hot potency thus helps in cold and cough, these drugs enhances Pitta and improves digestions thus helps to regulate metabolic activities. Singdha Guna drugs contributes to eliminate dryness of body, these drugs pacify excessive dryness of the body. These drugs help in skin disorders and maintain water element of body. Ruksha Guna contributes towards dryness and these drugs helps to counteract excessive unctuousness of the body. Teekshna Guna imparts sharpness in body, substance with

Teekshna Guna pacify dullness thus and improves process of detoxification; clears toxins from body.

Concept of Rasa and Its Pharmacological Correlations

Rasa means taste of drugs. Rasa depends upon combination of Bhutas in Dravya. Rasa are various types such as; Madhura, Amla, Lavana, Katu, Tikta and Kashaya. These Rasa offers particular biological actions therefore imparts desirable therapeutic responses. Madhura Rasa pacifies Pitta and enhances Kapha therefore promotes strength and helps aggravation of Pitta and related disorders. Dravya having Amla Rasa promote Kapha & Pitta while such compounds pacify Vata Dosha thus acts as carminative, appetite stimulant and helps in digestive disorders. Drugs predominate with Amla Rasa imparts Dipana-pachana effects thus boost Agni. Dravya possess Lavana Rasa increases Pitta and pacifies Vata Dosha therefore promote digestive system and helps in anorexia and digestive disorders, since it pacify Vata thus helps in Vatika disorders, such compounds also exerts Vishyandi (moistening) effects. Ayurveda drugs having Katu Rasa enhances Vata and decreases Kapha therefore control movements of stool and urine. Katu Rasa helps in disorders arises due to the Kapha aggravation. The igneous nature of drugs having Katu Rasa stimulates digestive fire. Tikta Rasa compounds pacify Kapha and increases Vata Dosha. These drugs acts as absorbent and helps to clear obstruction of minute channels of body. These compounds help in Kaphaja disorders regulates circulatory functioning of body. Kashaya Rasa pacifies Pitta Dosha and increases Vata Dosha, drugs possess Kashaya Rasa control digestive fire, drug with Kashaya Rasa helps in Pittaja disorders. These drugs exert Stambhana effects thus helpful in condition like diarrhoea and also cure bleeding problems.

Concept of Vipaka and Its Pharmacological Correlations

Vipaka referred to the final metabolite of drugs which produced after digestion process. This biological transformation alter action of drug, means if Katu drug

transformed in Madhura vipaka then definitely its biological action get changed. Vipaka may be Madhura, Amla and Katu on the basis of taste and on the basis of properties it may be Guru and Laghu. Drugs having Madhura vipaka increases Kapha Dosha and facilitate process of excretions. Amla vipaka increases Pitta thus these compounds acts as carminative and improves digestion. Compounds having Katu vipaka increases Vata thus helps to regulates circulatory functioning of body. Vipaka alter effects of Dosha, Dhatu and Mala thus Vipaka contributes significantly towards the wholesome or unwholesome effect of drugs on body.

Concept of Virya and Its Pharmacological Correlations

Virya means Shakti or power or potency of drugs, this means intensity of drug action towards therapeutic response. As per Charaka drug acts as instrument by virtue of its Virya. Drug action greatly depends upon its Virya, it is stated that if Virya is low then drug not exerts optimum pharmacological actions and vice-versa. It is also stated that Virya is essence of five Bhutas which govern therapeutic potency of drug substance.

Concept of Prabhava and Its Pharmacological Correlations

Prabhava is specific power depends upon particular nature (Bhautika composition) and therefore responsible for specific pharmacological action. Prabhava means nature of specific actions like emesis and purgation, etc. It differs from Virya since Virya referred for general power while Prabhava resembles definite actions. It is stated that drugs possessing similar Rasa and Guna but differing in pharmacological action due to their Prabhava.

Inter-Relation of Basic Principles of Dravyaguna in Mode Of Drug Action

Before intering the drug action following points must be kept in mind because they are basic fundaments

- Concept of Loka-purusha-samya (macrocosm-microcosma-continuum)
- Properties are similar in substances and the body and as such normally, increase and decrease in the body are caused by substances.
- The internal prana strength of the person combined with the qualities of external prama sustains by non-antagonism the body made of five bhutas.
- External prana – diet, agneya, saumya, vayavya, dravyas, day, night, air, sound, touch, sight, taste and smell.

Following Principles Affect the Drug Action

In general drug possessing madhura rasa, will have madhura vipaka and shita virya. Similarly amla rasa will have amla vipaka, ushna virya and katurasa will have katu vipaka and ushna virya. Drug possessing lavana rasa, will have madhuara vipaka and usna virya. But drugs containing tikta and kashaya rasa possess katu vipaka and shita virya. Naturally when rasa etc. are of in

equal strength, rasa is subdued by vipaka, both by virya and all by prabhava. In case the rasa etc. are of unequal strength, the potent overcomes the weaker one, which is governed by the rule of nature as the stronger overpowers the weaker in case of incompatible combination. Even in case of inequality of strength rasa etc. performs their own action due to their inherent property.

CONCLUSION

Dravyaguna means properties of Dravya and ayurveda described specific properties of Dravya like; Rasa, Guna, Virya, Vipak and Prabhav. As per Ayurveda Rasa, Guna, Virya, Vipak and Prabhav are inherent properties of Ayurveda drugs which works towards therapeutic actions of drugs. Ayurveda concepts believed that natural drugs exert their actions by virtue of their Rasa, Guna, Virya, Vipak and Prabhav. This concept elaborates pharmacological significance of taste, properties, active metabolite, potency and specific actions of drug substances.

REFERENCES

1. Charaka Samhita Vol. VI Edited and Published by Dr. Ram Karan Sarma and Vaidya Bhagwan Dash, Chaukhambha Sanskrit Series Office, Varanasi, Reprint. Kalpastana, Madanakalpa, Sloka, 2008; 19(20).
2. Shailaja Srivastava, Sarangadhara Samhitha of Sharangadhar acharya Chaukhamba Orientalia, Varanasi, Madhyamakanda, Avalehakalpana, 2013; 208(1).
3. Sharma S.P. Ashtanga Samgraha of Vrddha Vagbhata, (with Sasilekha' commentary by Indu), Chowkhanmba Sanskrit Series Office, Varanasi, 2006.
4. Charaka Samhita Vol. III Edited and Published by Dr. Ram Karan Sarma and Vaidya Bhagwan Dash, Chaukhambha Sanskrit Series Office, Varanasi, Reprint. Cikitsasatha, Rasayanaadhya 3 pada, Sloka, 2008; 36-40,47.
5. Paradakar H.S., Astanga hridayam of Vagbhats, (with commentaries 'Sarvangasundard' of Arunadatta & 'Ayurvedarasayana' of Hemadri), Chaukhamba Orientalia, Varanasi, 2005.
6. Charaka Samhita Vol. I Edited and Published by Dr. Ram Karan Sarma and Vaidya Bhagwan Dash, Chaukhambha Sanskrit Series Office, Varanasi, Reprint. Sutrastana, Apamargatanduliya, Sloka, 2008; 18-33: 69,70.
7. Charaka Samhita Vol. I Edited and Published by Dr. Ram Karan Sarma and Vaidya Bhagwan Dash, Chaukhambha Sanskrit Series Office, Varanasi, Reprint. Sutrastana, Tasyasitiya, Sloka, 2008; 34: 460.
8. Acharya J.T., Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2000.

9. Charaka Samhita Vol. I Edited and Published by Dr. Ram Karan Sarma and Vaidya Bhagwan Dash, Chaukhambha Sanskrit Series Office, Varanasi, Reprint. Sutrastana, Annapanavidhi, Sloka, 2008; 326: 558.
10. Acharya J.T. & Acharya N.R. Sushruta Samhita of Sushruta (with) 'Nibandhasangraha' commentary by Dalhana), Chaukhamba Surbharati Prakashan, Varanasi, 2003.