



INTERRELATION OF PHARMACOLOGICAL QUALITIES VIZ; RASA- GUNA- VIRYA-VIPAKA-PRABHAVA WITH RESPECT TO THEIR STRENGTH (BALABAL NIRUPANA)

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<https://doi.org/10.46607/iamj0112092024>

(Published Online: September 2024)

Open Access

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Article Received: 08/07/2024 - Peer Reviewed: 29/07/2024 - Accepted for Publication: 14/08/2024.



ABSTRACT

Ayurveda is founded on the *Tridosha* theory. The primary objective of the mind and the body is to establish *Tridosha* balance, encompassing *Vata*, *Pitta*, and *Kapha*. When all three forms of *dravyas* (*Jangam*, *Audabhid*, and *Parthiva*), i.e., food or drug, also pass through the human body, they elicit a reaction that impacts the *Tridoshas* in either a positive or negative way. Drugs' therapeutic potential is also linked to qualities such as *Rasa*, *Guna*, *Virya*, *Vipaka*, and *Prabhava*. These qualities of medication are known as *Panchapadarthas* or *Pachagunas*. *Dravya's* biological effects are substantially influenced by its inherent features, including *Vipaka* and *Prabhava*. These pharmacological qualities contribute to the pacification of significant *Tridoshas* and restore equilibrium between *Dhatu*, *Mala*, *Srotas*, and *Agni*. Their strength determines the interrelationship of these pharmacological properties and their subsequent effect on one another is called *Balabal Nirupana*. Ancient *Ayurvedic Acharyas* and manuscripts explain some fundamental laws underlying this idea. This paper will discover how a *Dravya* operates by applying ancient *Ayurvedic* principles.

Keywords: *Tridosha*, *Ayurveda*, *Panchamahabhuta*, *Manuscripts*.

INTRODUCTION

To have a perfect understanding of the medicinal plants, it is therefore essential to be familiar with the branch of Ayurvedic Pharmacology, i.e. Dravyaguna. Which provide the Scientific knowledge of the fundamentals of Ayurvedic Pharmacology and the medicinal properties of their pharmacological action. The Sanskrit word 'dravya' is derived from 'dru- gatau' dhatu (verb) having 'yat' pratyaya (suffix). It means anything that has movement and attainment or changes to result. The term 'dravya' means matter, substance, or anything with a quality and activity.

Acharya Charaka clearly stated

tēṣāṃ ṣaṅṅāṃ rasānāṃ sōmaguṇātirēkānma-
dhurōrasaḥ, pṛthivyagnibhūyiṣṭhatvādamaḥ,
salilāgnibhūyiṣṭhatvāllavanaḥ, vāyvagnibhūyiṣṭhatvāt
kaṭukaḥ, vāyvakāśātirikatvātiktikaḥ, pa-
vanapṛthivīvyatirēkāt kaṣāya iti|ēvamēṣāṃ rasānāṃ
ṣaṭtvamupapannaṃ

nyūnātirēkaviśēṣānmaḥbhūtānāṃ bhūtānāmiva
sthāvarajaṅgamānāṃ nānāvārṇākṛtviśēṣāḥ;
ṣaḍṛtukatvācca kālasyōpapannō maḥbhūtānāṃ
nyūnātirēkaviśēṣaḥ||40||Ch.Su. 26/40

Agrē tu tāvaddravyabhēdamabhiprētya kiñcida-
bhidhāsyāmaḥ|sarvaṃ dravyaṃ pāñcabhautikamas-
minnarthē [1] ; taccētanāvadacētanāṃ ca, tasya guṇāḥ
śabdādayō gurvādayaśca dravāntāḥ, karma pañcavi-
dhamuktaṃ vamanādi||Ch.Su. 26/10

A drug consists of five Bhutas: Prithvi, apa, tejas, vayu and akasha. It is (of two types) sentient and insentient. Its properties are shabda etc. and those from guru to drava, and its action are said to be five-fold-vamana etc.”¹Dravya is an entity with an inseparable relationship (samavaya) with the attributes of quality and action. The Dravya or the drug placed in a second prime important place in the Chikitsa Chatuspada (Four limbs of treatment) in Ayurveda viz; Bhishak(Physician), Aushadha (Drug), Upasthata or Paricharaka (Nurse or attendee), Rogi (Patient). It is a cause (karana) behind the effect (Karya) as per the cause-and-effect theory (karya-karana bhava). Dravyas act with the help of their inherent qualities (Guna). According to Charaka Samhita, the Guna

(Properties) and Karma (Actions) are present in an inseparable relationship called Samavayi Karana. All the drugs in the universe are made up of five proto elements. These proto elements are called Panchamahabhuta viz: Akasha, Vayu, Agni, Aap, Prithavi. Based on these factors, the actions that take place are named Karya Dravyas.² The verse from Sushruta Samhita can clarify this i.e. the conversion of food, which is Panchabhautika in nature, undergoes digestion by the action of Agni Mahabhuta.³ The drugs emerge their actions through the Rasa, Guna, Virya, Vipaka, and Prabhava actions. The Rasa and Vipaka are the metabolic medium and metabolic process of the dravya. Therefore, a drug performs its actions, i.e. the local and systemic actions by the Guna, veerya and Prabhav. The time also plays a vital role in the drug metabolism. Rasas, or tastes, are of six types: madhura (sweet), amla (sour), lavana (saline), katu (pungent), tikta (bitter), and kashaya (astringent). Guna, or qualities, are of twenty types: guru (heavy), laghu (light), manda (dull, slow), tikshna (sharp, fast), Hima (cold), ushna (hot), snigdha (unctuous or greasy), ruksha (dry), shlakshna (smooth, slippery), khara (coarse), sandra (coagulating or solidifying), mridu (soft), kathina (hard), sthira (immobile, static), Sara (movable), sukshma (subtle), sthula (grossness), vishada (cleansing) and pichchila (sticky, gluey), and drava (liquidity). Veerya is either of two gunas (sheeta and ushna) or eight gunas:guru, snigdha, hima, mridu, laghu, ruksha, ushna, and tikshana. Vipaka is expressed in the form of either two guna (guru and laghu) i.e. Laghu and Guru Vipaka, or three rasas vipaka (madhura, amla, and katu). Prabhava determines action of drug other than rasa and vipaka in terms of guna as rasaprabhava and vipakaprabhava. It is a type of inexplicable energy; therefore, it is also termed Achintyashakti. Prabhavh is associated with specific actions and is more potent than rasa & virya. Prabhavh is responsible for actions like Samshodhana action of Madan. Rechana action of Danti, Vishaghna action of Shirish, and extraction of foreign bodies like iron are all activities also due to the Prabhavh.⁴

AIMS AND OBJECTIVES

The study is carried out to review the interrelationship of Rasa, Guna, Virya, Vipaka and Prabhav towards the management of Tridosha Imbalance.

MATERIALS AND METHODS

This study was carried out using literary reviews, modern medical databases such as PubMed, Google Scholar, Dhara, etc., and classical texts like Samhita or modern textbooks etc.

DESCRIPTION OF DRUG ACTION (HOW A DRAVYA DO ACTION)

na tu kēvalam guṇaprabhāvādēva dravyāṇi kāmukāṇi bhavanti; dravyāṇi hi dravyaprabhāvādguṇaprabhāvāddravyaguṇaprabhāvācca tasmīnstasmin kālē tattadadhikaraṇamāsādyā tām tām ca yuktimarthaṁ ca taṁ tamabhiprētya yat kurvanti, tat karma; yēna kurvanti, tadviryaṁ; yatra kurvanti, tadadhikaraṇam; yadā kurvanti, sa kālah; yathā kurvanti, sa upāyah; yat sādhayanti, tat phalam||१३|| Ch.Su. 26/13

The activity of drugs is not due to at their properties only, but their own intrinsic composition, properties and both combined together in a particular time, on reaching a specific locus, with a proper mechanism and objective are also involved in the drug's mode of action. What they

Perform is karma (Action), using which they act is veerya (potency), where they act is Adhikarana (locus of action), when they act is kala (time), how they act is Upaya (Mechanism) and what they achieve is Phalam (Result). 5In this verse, Acharya Charaka describes the factors involved in a drug mechanism. The drug should have an active component (Veerya) that binds to the proper locus (Adhikaran), where the drug passes through the proper digestion and metabolism process (Vipaka) at the proper time of drug administration(Kala).

Acharya Charaka also stated that the food consumed in high amounts is basically rasa pradhan and the drug is veerya pradhan. It means process of food and medicine which is obtained from the sources are similar) but their veerya and prabhav action potency is different. i.e. Janagam (Animal product like Meat, Milk, Urine , Fat, Agnijar,Couch Shell, Praval,

Mukta, Shankha etc.) , Audbhida (Plant products like Brihi, Shukadhanya, Shamidhanya , Godhuma , Arjun Bark, Punarnava, Haridra etc.) and Parthiva (Metals and Minerals like Swarna, Rajat, Pancha Loha, Gairik, Mrida etc.

DISCUSSION

RULES OF INTERRELATION OF PHARMACOLOGICAL QUALITIES (RASAPANCHAKA'S INTERRELATIONSHIPS)

Characteristics of Rasa, Veerya and Vipaka rasō nipātē dravyāṇām, vipākaḥ karmaniṣṭhayā| viryaṁ yāvadadhivāsānnipātāccōpalabhyatē||Ch.Su. 26/66

Rasa is perceived by its contact with the body (particularly tongue). Vipaka is perceived by (observing) the final effect (on body) and veerya is comprehended (by the action exerted) during the period from administration till excretion (of the drug).6

GENERAL RULE

Rasa and Guna are basically two types: external and internal. Externally Dravya has Particular Rasa i.e. Madhuradi rasa and particular Guna i.e. Laghu-Guru-Snigdha-Tikshna-Ushna etc., Vipaka is resulting Internal rasa i.e. Madhuradi Vipaka demonstrating the essential concept of Ayurveda, Lok- Pusrusha Samya. Veerya and Prabhav; Both are basically molecular biotransformation products which appeared in Karma.

FIRST RULE: Rasabaladhikya or Predominance of Taste

tēsām ṣaṇṇām rasānām sōmaguṇātirēkānma-
dhurōrasaḥ, pṛthivyagnibhūyīṣṭhatvādamaḥ,
salilāgnibhūyīṣṭhatvāllavaṇaḥ, vāyvagnibhūyīṣṭhatvat
kaṭukaḥ, vāyvākāśātirikatavāttikṭaḥ, pa-
vanapṛthivīvyatirēkāt kaṣāya iti|ēvamēsām rasānām
ṣaṭtvamupapannaṁ
nyūnātirēkaviśēṣānmahābhūtānām bhūtānāmiva
sthāvarajaṅgamānām nānāvārṇākṛtiviśēṣāḥ;
ṣaḍṛtukatvācca kālasyōpapannō mahābhūtānām
nyūnātirēkaviśēṣaḥ||१४|| Ch.Su. 26/40

Madhura rasa is created by the preponderance of soma (apa), amla by Prithvi and Agni, lavana by Apa and Agni, katu by Vayu and Agni, tikta by Vayu and

Akasha, and kashaya by Vayu and Prithvi. Thus, the six rasa manifestations occur as a result of Mahabhuta deficits and excesses, similar to the distinct appearances and forms of plants and animals. The fact that Kala (the time component) has six seasons makes Mahabhuta both limited and abundant.⁷

Bhavanti cātra-
śītam vīryēṇa yaddravyaṁ madhuraṁ rasapākayōḥ|
tayōramlaṁ yaduṣṇaṁ ca yaddravyaṁ kaṭukaṁ
tayōḥ||45||tēṣāṁ rasōpadēśēna nirdēśyō guṇasaṅgra-
haḥ| vīryatō'viparītānāṁ pākataścōpadēkṣyatē||46||
yathā payō yathā sarpiyathā vā cavyacitrakau|
ēvamādīni cānyāni nirdiśēdrasatō bhiṣak|| Ch.Su.
26/45-47

The substance (drug or diet) which is Madhura in Rasa and Vipaka (biotransformation) is Sheeta (cold) in Veerya (potency). Likewise, the substance, amla (or katu) in Rasa and Vipaka, is Ushna (hot) in Veerya. In cases where Veerya and Vipaka are in conformity with rasa, the properties are known by the rasa itself as in cases of Milk, Ghee, (Madhura-Sheeta) and Chavya- Chitraka (Katu- Ushna). In such other cases too, the physician should know the properties on the basis of rasa. ⁸

Rasa or taste or flavor of a substance is primarily universal. Flavor is a combination of aroma and taste sensations. Conjugation of sugars, acids, phenolics, tannins and hundreds of volatile compounds contribute to the flavor.

SECOND RULE: Saman Bala Sambandha or Natural Relative Degree of Strength
balasāmyē rasādīnāmiti naisargikaṁ balam|73||
Ch.Su. 26/73

These (Rasadi) are the natural relative degree of strength. ⁹

This is the most effective guideline for understanding how a Dravya reflects its activity in the body in terms of Dosha, Dhatu, and Mala vardhan or kshaya. For example, if a substance is Madhura in rasa, Veerya is sheeta, Guna is Mridu and Snigdha, and Vipaka is Guru, then the substance is following the natural degree of equality to enhance kapha dosha, nourish the body's dhatus, and create a large volume of excreta. If this is a food item, the impact is immediate, however

if it is a medicine, the same effect is achieved with a smaller amount of material. Examples include milk, masha, shatavari, and ghrita.

THIRD RULE: Vishama Bala Samabandha or Opposite Force Interaction

kiñcidrasēna kurutē karma vīryēṇa cāparam||71||
dravyaṁ guṇēna pākēna prabhāvēṇa ca kiñcana|
rasaṁ vipākastau vīryaṁ prab-
hāvastānapōhati||72||Ch.Su.26/71-72

Some drug acts by (means of) rasa, other by veerya and other by Guna, Vipaka or Prabhava. In case of equality of strength, Vipaka subdues Rasa, Veerya subdues both, and Prabhava all these three.¹⁰

This rule states that matter is created by micro Mahabhutas that interact with one another in complex manners. This complex event generates a variety of chemical forms. Herbal drugs/food (Dravya) are converted into rasa (biochemical medium) and go through the digestion process i.e. Vipaka (Raw Biochemical resultant). During the Vipaka process, various types of complex chemical molecules of dravyas i.e. veerya (molecular biotransformation) reach the proper locus and show action by characteristic of Guna (Dravya properties). Some Dravyas take remarkable actions that go beyond this combined process, or they manifest karma in unexpected ways. This combined procedure resulted in an enormous portion of Dravya's karma, and at times in cases of equal strength, Vipaka subdues Rasa, Veerya subdues both, and Prabhava all these three.

FOURTH RULE: Each Quantifier or every component work

Each component of Dravya, namely Rasa, Guna, Veerya, Vipaka, and Prabhava, exists together but does not interact with one another. Examples include Guduchi, Nimba, and Anupa mamsa. Another example is Hingu and Brihatpachamool, which are Katu tikta in Rasa, Katu in Vipaka, and Ushna in Veerya. Katu Rasa and Katu Vipaka both increase vata, despite Ushna Veerya Pacify the Vata dosha. As a result, Veerya gradually dominates other components in order to perform their Action.¹¹ (Ch.Su. 26)

CONCLUSION

The interrelationship of pharmacological qualities viz; namely *Rasa-Guna-Virya-Vipaka- Prabhava*, in terms of strength (*Balabal Nirupana*), is a complicated process. Classical *Ayurvedic* documents reveal certain hidden guidelines for managing *Dosha* imbalances based on *Rasapanchaka*. This review explains those rules.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Deepak Verma et al: Interrelation of pharmacological qualities viz; rasa- guna-virya-vipaka-prabhava with respect to their strength (balabal nirupana). *International Ayurvedic Medical Journal* {online} 2024 {cited September 2024} Available from: http://www.iamj.in/posts/images/upload/1623_1627.pdf