

CLASSIFICATION OF *DRAVYA* AND THEIR PROPERTIES OF THERAPEUTIC IMPORTANCEDr. Sonali Arvind Charjan^{*1}, Dr. Hiral Brahmbhatt², Dr. Akshay Madhav Band³¹Assistant Professor, Dravyaguna Vignyan Department, Govind Rao Wanjari Ayurved College Hospital, Salli Godhani, Nagpur, Maharashtra, India.²Professor & HOD, Department of Shalakya Tantra, Dr. Rajesh Ramdasji Kambe, Ayurvedic College & Hospital, Turkhed, Tq. Murtizapur, District Akola, Maharashtra, India.³Professor, Shalakyatantra Department, Dr Rajendra Gode Ayurved Collage, Amravati, Maharashtra, India.

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ABSTRACT

Dravyaguna is one of the most important branches of Ayurveda that deals with the scientific study of medicines. *Dravyaguna* does not concern itself only with herbal medicines but includes other things like metals, minerals as well as any substances that comes from the animal kingdom and which are used in Ayurveda. These substances are evaluated according to principles like *Rasa*, *Guna*, *Virya*, *Vipaka*, and *Prabhava*. By merging classical Ayurvedic wisdom with modern studies in pharmacology and biomedicine, it becomes possible to use herbal remedies more effectively and safely. The *Dravya* of medicinal and dietary importance are classified on various ways including classification based on *Karya* and *Karana*, classification based on source, according to their purpose, drugs classification according to taste and classification based on effect of *Dravya*. This article emphasizes classification of *Dravya* and their therapeutic properties.

KEYWORDS: *Ayurveda*, *Dravya*, *Ahara*, *Drugs*, *Guna*.**INTRODUCTION**

Dravyaguna is an essential branch of Ayurveda that is predominantly focused on the thorough study of the medicinal substances and their properties. The discipline of *Dravyaguna* is grounded on the fundamental concepts of *Tridosha* and *Triguna*, helping in acquiring the knowledge of properties, functions as well as therapeutic usefulness of the various substances. *Dravyaguna* is inclusive of not only the medicinal drugs but also the study of *Rasapanchaka* of *Dravya* along with ethnopharmacology.^[1-3] It studies the characteristics of the pharmacological activities, specificities, and actions of the substances while being used for the sake of therapy. The medicines can be used against the *Doshas* when their action is exactly opposite to the *Doshas* that are in a hyperactive state, depending on the season, time, and duration of the treatment. The areas of *Dravyaguna* are concerned with the identification, use, action, preparation and properties of the medicines. The substances are obtained from plants, water, inorganic and

organic matter, metals, and minerals. Hence depending on the characteristics and applications of the substances there can be several groups of medicines.^[2-4]

Classification of Dravyas

Ayurveda suggested various approaches for classifying *Dravya* based on various specifications as depicted in **Figure 1**.

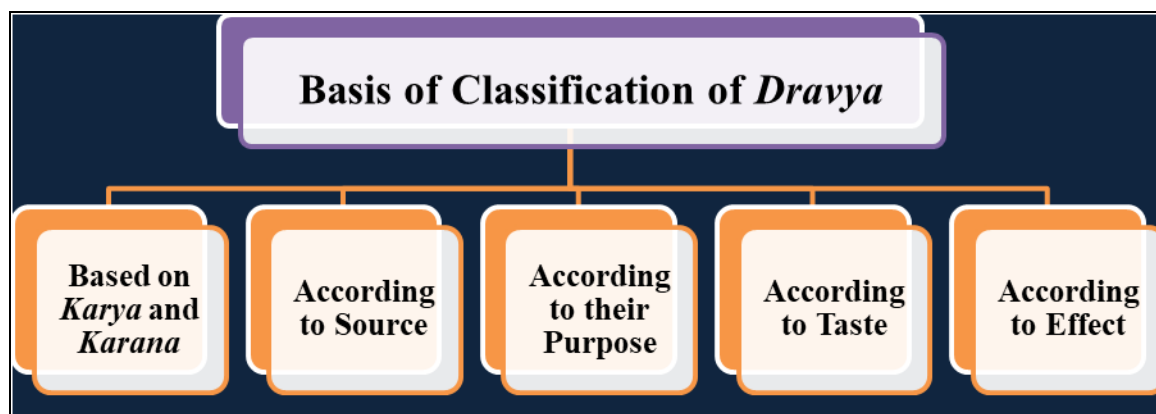


Figure 1: Major approaches of classifying *Dravya*.

Classification on the Basis of *Karya* and *Karana*

As per the *Karya-Karana* theory, *Dravyas* are classified as *Karya Dravyas* (*Anitya* i.e. non-permanent) and *Karana Dravyas* (*Nitya* i.e. eternal). Under the category of *Karya Dravyas*, there are the types of conscious (*Chetana*) and non-conscious (*Achetana*) substances. The *Chetana Dravyas* are those that possess some form of life or awareness and encompass creatures such as plants, animals, and human beings. The former is further subdivided into *Antahschetana* or *Sthavara*, which signifies a type of life that is inherent but does not have an external manifestation, and *Bahirantashchetana* or *Jangama*, which is the kind of life that can be expressed externally.^[4-6]

The *Antahschetana Dravyas* can be further divided into the following categories.

- ✓ *Vanaspati*: Plants that hide their flowers, such as *Vata* but are not shy about showing their fruits.
- ✓ *Vaanaspasi*: Plants that have both visible flowers and seeds, such as *Amra* and *Guava*.
- ✓ *Aushadha*: Plants that die after they have produced seeds, like *Godhuma*.
- ✓ *Virudha*: Plants that have crawling or climbing species, like *Guduchi*.

Bahirantashchetana pertains to the classification of *Jangama Dravyas* based on how they are born. It has four types as depicted in **Table 1**.

Table 1: *Bahirantashchetana* classification of *Jangama Dravyas*.

Type	Description	Examples
<i>Jarayuja</i>	Animals born through the placenta	Humans, cow, goat, lion, tiger
<i>Andaja</i>	Animals that develop and hatch from eggs	Birds, snakes, fishes
<i>Swedaja</i>	Organisms believed to arise from sweat, moisture, or contaminated water	Insects, mosquitoes, ants, worms
<i>Udbhija</i>	Organisms believed to originate from the earth or mud.	Frogs, Indragopa

Achetana Karya Dravyas is another kind of *Dravyas* consisted of non-living substances devoid of any sense organs or life. *Swarna*, *Rajata* and *Mukta* are examples of this category.

On the other hand *Karana Dravyas* fall into the definition of *Dravyas* called eternal (*Nitya*) causative substances. They fall into nine categories of *Akasha*, *Vayu*, *Agni*, *Jala*, *Prithwi*, *Atma*, *Manas*, *Kala* and *Dik*. The above four elements are responsible for *Karya Dravyas*. The first four elements remain as non-eternal in the manifest body but eternal at atomic levels whereas the last five elements are said to be eternal.^[5-7]

Classification of *Dravyas* According to Source

Dravyas can be classified according to the source of their origin into three main groups known as *Jangama*, *Bhauma* or *Parthiva* and *Audbhida*.

- ✓ The term *Jangama Dravyas* refers to substances that are derived from animals. They can be further divided into *Jarayuja*, *Andaja*, *Swedaja*, and *Udbhija* depending on how they are derived.

- ✓ *Bhauma* or *Parthiva Dravyas* materials are obtained from the earth and consist of metals like gold, silver, copper, and iron.
- ✓ *Audbhida Dravyas* consist of materials from the plant kingdom and can further be classified among *Vanaspati*, *Vaanaspasi*, *Aushadha*, and *Virudha* based on their characteristics and stage of growth.

Dravyas Classification According to their Purpose

Based on their purpose, *Dravyas* can be classified into *Aushadha Dravyas* and *Ahara Dravyas*. *Aushadha Dravyas* are those materials that are primarily used to treat diseases due to their medicinal properties (*Virya Pradhana*) while *Ahara Dravyas* are consumed for nourishing the seven *Dhatus* due to their *Rasa Pradhana* characteristic.^[6-8]

Classification of *Drugs* According to Taste

Drugs are classified in accordance with the six tastes, which include *Madhura*, *Amla*, *Lavana*, *Katu*, *Tikta* and *Kashaya*. Some examples of substances classified under these categories are as follows.

✓ Madhura	Yashtimadhu, Shatavari
✓ Amla	Amalaki, Dadima
✓ Lavana	Saindhava Lavana
✓ Katu	Pippali
✓ Tikta	Nimba, Haridra
✓ Kashaya	Khadira, Arjuna.

Classification of Dravyas by Effect

According to their effect or *Prabhava*, drugs are classified as *Dosha Shamaka*, *Dosha Prakopaka* and *Swasthyakara* drugs. *Dosha Shamaka* drugs reduce aggravation of *Doshas*, while *Dosha Prakopaka* drugs aggravate *Doshas*. *Swasthyakara* drugs are drugs that are supportive in maintaining health.

Drugs that are *Vata Shamaka* usually possess *Madhura*, *Amla* or *Lavana* rasa along with *Ushna* and *Snigdha guna*, *Ushna virya* and mostly *Madhura* or *Guru vipaka*. Substances known as *Pitta Shamaka Dravyas* have *Madhura*, *Tikta*, and *Kashaya* Rasa and *Sheeta*, *Mridu*, and *Picchila Guna*. Examples of such substances are *Ushira*, *Manjistha* and *Murva*, etc. The substances known as *Kapha Shamaka Dravyas* contain *Katu*, *Tikta* and *Kashaya* Rasa and *Ushna* and *Ruksha Guna* and *Ushna Virya*. Examples of such substances are *Agaru*, *Langali*, *Rasna* and *Haridra*. *Dosha Prakopaka Dravyas* refer to substances that cause aggravation to the respective *Doshas*. Examples mentioned in this source include some dry food and pulses for *Vata*, sesame oil, mustard, and fish in the case of *Pitta*, and foods like *Masha*, *Godhuma*, *Dadhi*, and *Dugdha* for *Kapha*. *Swasthyakara Dravyas* refer to substances that help in maintaining health and preventing diseases. Some examples of *Swasthyakara Dravyas* are *Rasayanas* and *Vajikaranas* and some dietary and medicinal plants like *Jivanti*, *Saindhava*, *Goghrita*, *Amalaki* and *Dadima*.^[8-10]

Therapeutic Importance of Properties of Dravya

According to Ayurvedic pharmacology, the term *Dravya* means the substance through which *Guna* and *Karma* are conveyed. By virtue of this property of *Dravya*, any medicinal agent can be obtained in various dosage forms such as *Swarasa*, *Kalka*, *Kwathaa* and *Churna*, etc. Thus, knowledge of *Dravya* also implies familiarity with *Rasa Panchaka* and is important for choosing a proper substance and thereby making predictions about its therapeutic action. In the Ayurvedic tradition, *Dravya* is understood as a substance that has *Guna* and *Karma*. It is the basis for both *Ahara* and *Aushadha*. The therapeutic action of *Dravya* is known through *Rasa Panchaka* which includes five main components, namely *Rasa*, *Guna*, *Virya*, *Vipaka* and *Prabhava*, which help to understand how this substance acts on the body and *Doshas*.^[7-10]

CONCLUSION

Dravyaguna is an essential field of Ayurveda, which involves recognizing, categorizing, exploring the qualities and properties of *Dravyas*. Classification of *Dravya* becomes possible based on various aspects such

as form, purpose, taste, effect, and *Karya-Karana*, etc. The principles of *Rasa Panchaka*, which include *Rasa*, *Guna*, *Virya*, *Vipaka* and *Prabhava* allow predicting the impact of *Dravyas* on *Doshas* and the correct use of *Dravyas* for therapeutic purposes. Therefore, understanding *Dravyaguna* is crucial for the proper use of medicine for health maintenance and disease management.

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