

JANUARY - FEBRUARY-2017

VOLUME 1

ISSUE 3

ISSN-2456-4354



PIJAR

PARYESHANA

INTERNATIONAL JOURNAL OF
AYURVEDIC RESEARCH

www.pijar.org

CONCEPTS OF BHAISHAJYA KALPANA IN CHARAKA SAMHITA**Patil Suma¹, Chate Vasudev², Katti Anand³, Shreevathsa⁴**¹PG Scholar, ² Assistant professor, ³ Assistant Registrar (RGUHS B'lore), ⁴ Professor and HOD Dept of PG studies in Ayurveda Samhita and Siddhanta, Government Ayurveda Medical College Mysore.**Abstract:**

As it is said "charakastuchikitsite" means Charaka samhita is the great treatise for the medicine. In Charaka samhita, Ayurvedic therapeutics like drug therapy is given prime importance. There is well developed sub-discipline entirely devoted to drug formulations known as Bhaishajya kalpana. Considering its importance, different aspect of this discipline has been presented in this review to familiarize the scope of Bhaishajya kalpana in Charaka samhita. With the concepts of Ayurvedic pharmaceuticals, the different samskaras, selection of drugs, naming the formulations, changing the potency of drugs, modification of effect of drug, preparations, formulations and the use have been discussed.

Key words: Charaka samhita, Bhaishajya kalpana, panchavidha kashaya kalpana, Ayurvedic pharmaceuticals, Ayurvedic formulations

INTRODUCTION

Under the four pillars of successful treatment (chikitsa chatushpada) drug occupied important second position. Drug is a tool of physician. Appropriate drug can only serve the problem. Hence Bhaishajya kalpana subject was developed. According to Ayurveda, there is no material in universe which cannot be used as medicine (naanausadhibhutam jagati kinchid dravyamupalabhyate tam tam yuktimarham cha tam tambhipretya.¹) But it should be in appropriate situation and with proper yukti. Applying the yukti ayurvedic physician can become able to transform natural materials into easily administrable pharmaceutical preparations. Ultimately a whole new branch of Ayurveda emerged by the name of Bhaishajya kalpana. Hence in this article

an attempt is made to review the concept of Bhaishajya kalpana.

Review of literature**Concept of panchavidha kashaya kalpana**

Five pharmaceutical processes are swarasa, kalka, shrita, sheeta, and phanta. Mechanically expressed juice of a plant is called the swarasa. Jaliyamsa and parthivamsa predominant drugs are preferred for the preparation of swarasa. It is most potent and guru among the five kashaya kalpanas. The soft mass of the drug prepared by pounding it in khalva yantra is called as kalka. It can be prepared from both wet and dry drugs. Liquid boiled over agni is shruta or kwatha. Hima kalpana is a simple preparation where the drugs in coarse powder form are kept soaked in water for a stipulated time period to facilitate

CONCEPTS OF BHAISHAJYA KALPANA IN CHARAKA SAMHITA

the transfer of water soluble active principles from drug to the liquid media. In phanta preparation also the water soluble extractives are brought into the liquid media and the liquid is used as medicament².

Concept of samskara

Karana means the processing of the substances. Processing results in the transformation of inherent attributes of substances. Transformation of the attributes is effected by toya (dilution), agni sannikarsha (application of heat), shoucha (cleansing), manthana (churning), desha (storing), kala (maturing), vaasana (flavoring), bhavana (impregnation), kala prakarsha (preservation), bhajana (container) etc³.

Naming the yoga or yoga samjna (Recapitulation)

The recipes are invariably named after the principal (most active) drugs used in their composition. Alcohol, etc., used along with the principal ingredients like madanaphala, etc., play a secondary role. Their effects follow the attributes of the principal ingredients used in the recipe as the attendants follow the king⁴.

Similarity or dissimilarity of potency

Sometimes the drugs of secondary nature have antagonistic potency. Even then they do not contradict the effects of the principal drug. If these drugs of secondary nature are similar in potency as that of the principal drugs, then the recipe becomes all the more effective therapeutically⁵.

Different pharmaceutical preparation mentioned in charaka samhita.

Systematic and scientific descriptions of many pharmaceutical preparations are mentioned in the charaka samhita.

Need for using drugs of viruddha veerya:

Drugs of antagonistic potency are added to a recipe in order to impart desirable color, taste, touch and smell. Such addition also helps to effectively cure the diseases⁶.

Need of bhavana samskara

In addition to adding to the potency of the recipe, it is necessary to impregnate the ingredient of a recipe with the juice or decoction of other drugs. When properly impregnated, even a small quantity of the drug becomes exceedingly effective. Therefore, ingredients of a recipe should be impregnated with the juice or decoction of other ingredients having identical potency⁷.

Modification of effects of yogas

By virtue of appropriate samyoga (addition of ingredients), vishlesha (elimination of ingredients), kala (appropriate time of administration) and samskara (processing) even small quantity of a drug may produce more powerful effects, and otherwise even a recipe in large quantity may produce very mild effects⁸.

Innumerability of kashaya yogas

600 recipes described for emesis and purgation are only a fraction of the total number of such recipes. The physician according to his own wisdom may prepare thousands and billions of such recipes because the permutation and combination of ingredients are innumerable. Therefore there is no limit to these recipes⁹.

Pharmaceutical preparations	Reference
Panchavidha kashaya kalpana	Cha su. 4
Varti kalpana	Cha.su 5
Phanita, sidhu, sura, souvira, tushodaka, dhanyamla etc.	Cha.su 15
Asava, arishta	Cha.su 25
Manda,peya,vilepi etc.	Cha.su 27
Taila paka-including tests and standards of taila paka	Cha.vi 7
Rasayana kalpas and their different pharmaceutical forms such as choorna, avaleha, aushadha siddha ghruth, kshira, kshoudra, guda, yush, taila , ayaskriti etc	Cha.chi 1
Vajikarana kalpanas	Cha.chi 2
Aushadha siddha jala, ushnambu, dhupana, anjana, ghruta paka, kshirapaka, sahastradhota ghruth etc	Cha .chi 3
Nasya, dhumapana, kshara kalpana	Cha .chi 4
Ghrutha kalpana	Cha .chi 11
Arishta kalpana	Cha .chi 12
Mandura vataka kalpana	Cha .chi 16
Piccha basti kalpana	Cha .chi 19
Agada kalpana	Cha .chi 23
Vamana kalpanas	Cha.ka 1-6
Virechana kalpanas	Cha.ka 7-11
Sneha paka kalpanas	Cha.ka 12

DISCUSSION

Every science will have its own set of basic principles. They are the set of beliefs or doctrines which guide us as the advance with the science. They are the base for the further theories in it. Significant basic principles of bhaishajya kalpana will be listed out and discussed as below; dravya sangrahana and samskarana, rasa panchaka(rasa, guna ,virya ,vipaka, prabhava),pancha vidha kasaya kalpana, anukta and visheshokta grahana, aushadha namakarana, aushadha sevana kala, mana

paribhasha,aushadha matra,and anupana.

The pancha vidha kashaya kalpana are the basic preparations of bhaishajya kalpana which are scientifically accepted and followed. Guruta and viryata descend the order of pancha vidha kasaya kalpana i.e. swarasa is most potent and guru but phanta is least potent and laghu. This order charaka might have explained based on the agni bala and vyadhi bala. Eg.In kaphaja jwara, vamana kalpana is supposed to be given. While doing vamanakarma patient's agni should be saved by administrating swarasa like

kalpana. Here selectively choosing of swarasa kalpana in the form of vamana kalpa for particular condition can be considered as one of the bhaishajya kalpana principle.

The doubt of only five accepted and followed pancha vidha kasaya kalpana can be clarified taking into consideration as per the reference of charaka samhita. Madhura, amla, katu, tikta and kashaya rasas are having plenty of kashaya yoni and are readily available. Only lavana kasaya doesn't have kashaya yoni and it is not possible to bring it to any of the pancha vidha kasaya forms. So the concept of five kashaya kalpana is justified with the above concept of charaka.

Role of paratva and aparatva

Based on the principles of para and apara, the acharyas have mentioned different yogas. For vamana, pradhana dravya like madanaphala and for virechana, trivrit will be selected. To these pradhana dravya secondary ingredients like madya, madhu, ghrita, dugda etc. will be added. The pradhana dravya in yoga is the one that acts potentially among the rest in the yoga, other dravyas in the yoga, help the main ingredient perform its

function or follow the main ingredient. By the name of a yoga, main ingredient also could be known. Here intention of taking pradhana dravya is to indicate the name of the yoga and acts potentially as a main ingredient and then secondary ingredients will follow the secondary therapeutic value.

Role of samyoga and vibhaga

As it is said in the tarka sangrha that "samyukta vyavahara hetuhu gunaha samyoga" means one which is responsible for the combination is known as samyoga and separation of the components of mixture vibhaga. For any disease, after understanding the dosha vikalpa, it is essential to know the combination of dravya, rasa, guna, veerya and vipaka. Samana dravya samyoga will cause the vriddhi and vishesha dravya will cause the hrasa. These two concepts are helpful in increasing and decreasing the potency of the pharmaceutical preparations. To modify the therapeutic effect of the drug, the samskara is also having the major role. Based on the samyoga and vibhaga concepts, physician can use the same svarasa as a bhavanartha for respective dravya for the preparation

of yoga and thereby potency of the drug will be enhanced. To reduce the potency of a yoga vibhaga concept is used. Physician can prepare innumerable number of the pharmaceutical preparation based on the permutation and combination of dravya, rasa, guna, veerya vipaka and taratama bhava of each. In charaka samhita all the pharmaceutical preparations like churna, vati, varti, netra, basti, avaleha kalapana etc are explained. In these preparations some are plane herbal preparations, some are herbo-mineral preparations and mineral preparations. Hence the significance of bhaisajya kalpana can be observed in charaka samhita; medicine more palatable, rich with potency, safer, with more efficacy and improve self-life.

Conclusion

The charaka samhita is not only the text of medicine (charakastu chikitsite), but it also provides many fundamental principles to various branches of ayurveda. Among those branches, Bhaishajya kalpana is one and its subjects matter can be found in charaka samhita. The principles behind the explanation of panchavidha kashaya kalpana, different samskaras,

bhavana, samyoga – vislesha, therapeutic effect modification, palatability etc. have to be well understood and adopted properly. Here following of yukti pramana by physician plays major role. Thus it can be said that in charaka samhita all the important aspects of Bhaishajya kalpana are explained.

References

1. Acharya Yadavji Trikamji (editor), Agnivesha, Charaka samhita, Chaukhamba Sanskrit Sansthan, Varanasi, Reprint 2009 Cha su 26/12 p no 138
2. Acharya Yadavji Trikamji (editor), Agnivesha, Charaka samhita, Chaukhamba Sanskrit Sansthan, Varanasi, Reprint 2009 p no 31
3. Acharya Yadavji Trikamji (editor), Agnivesha, Charaka samhita, Chaukhamba Sanskrit Sansthan, Varanasi, Reprint 2009 p no 235
4. Acharya Yadavji Trikamji (editor), Agnivesha, Charaka samhita, Chaukhamba Sanskrit Sansthan, Varanasi, Reprint 2009 p no 672
5. Acharya Yadavji Trikamji (editor), Agnivesha, Charaka samhita, Chaukhamba Sanskrit Sansthan, Varanasi, Reprint 2009 p no 672

CONCEPTS OF BHAISHAJYA KALPANA IN CHARAKA SAMHITA

6. Acharya Yadavji Trikamji (editor),
Agnivesha, Charaka samhita,
Chaukhamba Sanskrit Sansthan,
Varanasi, Reprint 2009 p no 672

7. Acharya Yadavji Trikamji (editor),
Agnivesha, Charaka samhita,
Chaukhamba Sanskrit Sansthan,
Varanasi, Reprint 2009 p no 672

8. Acharya Yadavji Trikamji (editor),
Agnivesha, Charaka samhita,
Chaukhamba Sanskrit Sansthan,
Varanasi, Reprint 2009 p no 672

9. Acharya Yadavji Trikamji (editor),
Agnivesha, Charaka samhita,
Chaukhamba Sanskrit Sansthan,
Varanasi, Reprint 2009 p no 672

Source of Support: NIL
Conflict of Interest : None declared

Corresponding Author**Dr.Suma Patil**

PG Scholar

Dept of Samhita and Siddhanta

Government Ayurveda Medical

College Mysore.

dr.sumapatil@gmail.com