INTRODUCTION

Ayurvedic treatment has several classifications, one among them is *shodhana-shamana*. Medicines for *shodhana* can be administered both as a single drug and in a combination form. The explanation regarding formulations has been dealt in various classics. Though single drugs have been indicated in various disorders, they may fail to target every stage of disease and may therefore fail in treatment. Thus, the permutation and combination of drugs can act efficiently and target every stage of disease. In the Charaka Samhita Chikitsasthana, *shodhana* yogas are briefly described for specific ailments, however in the Kalpasthana, *dravyavikalpa* are extensively explained for *shodhana*. It is difficult to understand choice of *dravyavikalpa* as there is no direct description on mode and site of action of *yogas* mentioned. Hence there is a need for proper understanding of the mode and site of action of various *dravyavikalpa*. Understanding a specific combination and its kalpana helps one understand how medicines are targeted at vitiated doshas and sithanasamskarya. To illustrate the same, *Dravyavikalpa* for *panduraga* mentioned in *Charaka Samhita Kalpasthana* has been taken as an example. In this study an effort will be made to analyze mode and site of action of *Dravyavikalpa* mentioned in *Charaka Samhita Kalpasthana*.

Aim: To evaluate mode of action of *Dravyavikalpa* for *Panduraga* mentioned in *Charaka Samhita Kalpasthana*.

Objective: To assess the general and specific mode and site of action of *Dravyavikalpa* of *panduraga* mentioned in *Charaka Samhita Kalpa Sthana*.

MATERIALS AND METHODS:

Data is collected from *Ayurvedic* texts and commentaries on *Brihatrayee* and *Data* is analyzed and interpreted.

Review of Literature: *DRAYVA VIKALPA*
Dravyavikalpa consists of two words dravya and vikalpa. Dravya is derived by d-r+gatav which means gamana. Vikalpa is derived by vi+k+rape+gha+Y which means combination. Vi has different meanings like vishesha, visishta etc. and Kalpa has meanings like Vidhi, krama etc. Dravyavikalpa means a combination of drayyas.

Dravya vikalpa is termed as prayoga of Dravya.

Guda is prepared and filtered. A General method of preparation is as follows-

**KALYANAKA GUDA**

Method of preparation – One karsha of each of vidanga, pippalimala, haritaki, vibhitaki, amalaka, dhanyaka, citraka, marica, indra-yava, ajaï, pippali, hasti-pippali (gaaja-pippali), saindhava lavana, Samudra lavana, vid lavana, sauvarcala lavana, audhvida lavana and ajamoda should be made into powders separately and mixed. To this powder, eight pala each of tila taila and powder of trirritt should be added. By adding three prasthas of the juice of amalaki and half tula of jaggery, it should be cooked over mild fire. From this paste, pills of size of three palas should be prepared and filtered. From this paste, pills of size of three palas should be prepared and filtered. To this powder, eight pala each of tila taila and powder of trirritt should be added. By adding three prasthas of the juice of amalaki and half tula of jaggery, it should be cooked over mild fire. From this paste, pills of size of three palas should be prepared and filtered. From this paste, pills of size of three palas should be added and a thick paka of 3-4 thread consistency is prepared. Fine powder of prakshepaka drayyas should be added to this paka, mixed well, and stored in a dry, air tight glass container after complete cooling.

**MODE OF ACTION OF KALPANA VISHESHA**

Along with madana phaladi dominant drayyas suradi kalpanas are used. Suradi kalpanas enhances the action of the yoga. The action of suradi Kalpana along with yoga is compared to people following king. By this we can understand that the Kalpana vishesha is not acting individually in a yoga but it is combining with yoga and helping in its action. They are non-dominant in yoga. These drayyas are not viruddha to the guna of pradhana drayya. They do the anuvartana of pradhana drayyas.

- In Yoga both tulya and viruddha veerya suradi kalpanas are used. Tulya veerya enhances the action of the yoga. Viruddha veerya is abadhaaka to dominant drayya i.e., though being viruddha to the guna of dominant Drayya, it does not affect the action of dominant Drayva.

- Here veerya can be considered as bala. Prabhava, shakti, swakarmani swabhava, guna of the Kalpana vishesha.

- Tulya Veerya drayyas when combined with dominant drayya, they enhance the action of that yoga i.e bala of yoga is increased in terms of action of that yoga. For example: madanaphala pippali churna along with kritisvedhana kwatha, vamaka action is increased. Ganas of madanaphala pippali churna and kritisvedhana kwatha are tulya in nature. Hence there is increase in vamaka action of the yoga.

- Combination of these drugs having opposite virya i.e bala or guna should not affect the effects of the principal ingredient.

Example: Dantis of ugra guna but when mamasa rasa adi drayya is used along with danti, ugrata of danti decreases. Ela is Hridya and when it is used along with vamaka drayya, vamaka Prabhava decreases.

- Hence, we can understand that Kalpana is used to modify the action of yoga. Tulya in veerya is not mandatory for Kalpana vishesha. Based on method of preparation of yogas can be categorised under samyoga and samskara.

**SAMYOGA**

A combination of yoga with Kalpana vishesha is made only by mixing drugs with any suitable Kalpana vishesha.

**DOSHANUSARA SAHAPANA**

Doshanusara Sahapana - It can be applied to understand the samyoga of Kalpana vishesha and kalpa. This helps in understanding the choice of Kalpana vishesha based on dosha vikruti.

**Table 1: Tabular Representation of Kalpana vishesha Based on Dosha of Vikruti**

<table>
<thead>
<tr>
<th>Vata vikruti</th>
<th>Pitta vikruti</th>
<th>Kapha vikruti</th>
</tr>
</thead>
<tbody>
<tr>
<td>sura</td>
<td>mridvika amalaka</td>
<td>madhu</td>
</tr>
<tr>
<td>sauviraka</td>
<td>madhuka</td>
<td>mutra</td>
</tr>
<tr>
<td>tushodakha</td>
<td>parushaka</td>
<td>kashaya</td>
</tr>
<tr>
<td>maireya</td>
<td>phaanita</td>
<td></td>
</tr>
<tr>
<td>medaka</td>
<td>ksheera</td>
<td></td>
</tr>
<tr>
<td>dhanyamala-kanji</td>
<td></td>
<td></td>
</tr>
<tr>
<td>phalamla-dadinadi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rasa dadiyamala</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Samskara**

Certain Kalpana Vishesha is combined with the help of different samskaras. The bala of dominant drug increases when Churna of Vamaka and Virechaka drayyas is given bhavana with swarasa.
of the same dravya and administered for shodhana. Here we can observe guna vridhi of dominant drug, hence less quantity of medicine can be sufficient for the administration of shodhana.\textsuperscript{15}

**SAMANYA SAMPRAPTI OF PANDU ROGA**\textsuperscript{17}

Tridoshas gets aggravated with predominance of pitta dosha and do the vitiation of dhatus causing dhatu shaitihyata and gouravata. Here, bahavachana rupa is used to refer all three dhas i.e., vata, pitta and kapha involvement. Pitta gets aggravated predominantly along with vata and kapha doshas. The person experiences loss of varna, bala, Sneha and excessive diminution of other ojo gunas. Oja guna refers to rakta dhatu rupa oja guna or the ten gunas which are like ksheera gunas. Oja kshaya itself indicates snehakshaya but Snehakshaya refers to specific vitiation of Sneha. In pandu rogi doshas do intense vitiation of dhatus causing nihsara of all dhatus i.e., the person becomes devoid of ashta sara lakshanas.

Due to dhatu kshaya, rakta, meda and oja in the person reduces. It produces shithilendriya and causes vikruti of varna. Shithilata and durbalata of indriyas is seen. Due to excess mitigation of other gunas of ojas like Madhura rasa, laja samana gandha etc. pandu rogi becomes alpa raktavan causing pandu varna. In pandu rogi dhatus become nihsara hence the person loses the ability to do work and become gourava. Here gourava refers to person becoming immobile and having jadyata in body.

Rakta and pitta are of same source as they are formed from teja. Aggravation of pitta should lead to aggravation of rakta but in pandu roga though there is aggravation of pitta, mitigation of rakta happens. This is because rakta poshaka rasa bhaga is not produced causing rakta kshaya. Pitta being tejo rupa is said to be varnotpadaka. Here due to vikrita avastha of pitta, vivruti of varna is observed.

The hridayashrita pitta becomes udeerna and with the help of balavan vayu it is expelled through dhanimis. Dashamhmanis refers to dhanimis which are in hridaya. It moves all over the body and reaches in between twak and mansanantara. This aggravated pitta in-turn aggravates kapha, vata and does vitiation of twak, mansa causing discoulouetion of skin into different colours like pandutva, haridra. If it is considered as pradushya kapha vataasrik – The vayu which is doing vikshiptata is dashita by pitta. When it is considered as kaphapittasrk- Hridayastha pitta increases and reaches different locations and does the vitiation of pitta residing in those locations. Though different types of pandu are mentioned pitta is initating factor for all types of pandu.

**DISCUSSION**

**CHART NO 1 : STAGES OF SAMANYA SAMPRAPTI OF PANDU ROGA**

- **Nidana Sevana**
- **Pitta pradhana tridosha prakopa**
- **Udirna of hridayastha pitta**
- **Balavan vayu expels this udirna pitta through dhanimis**
- **pitta pradhana tridoshas does dooshana of dhatus wherever they reach causing shithilata and gouravata**
- **moves all over the body and reaches in between twak and mansanantara**
- **Kapha vata and asrk becomes aggravated and do dooshana of twak and mansa causing vivarnata of twak**
- **The person experiences loss of varna, bala, Sneha and atyarthar kshaya of other ojo gunas**
- **This happens due to dosha dashya dooshana**
- **Due to dhatu kshaya the person becomes alpa rakta, alpa meda and alpa oja yukta**
- **It produces nihsaara, shithilendria and causes vikruti of varna.**
- **It leads to twak vivarnata of different colours like pandutva, haridra**

**PANDU ROGA**
SAMPRATI GHATAKA

Dosha
Pitta Pradhana Tridosha

Duslya
Rasa, Rakta, Twak, Mamsa

Srotas
Rasavaha, Raktavaha

Srotodusthi Prakara
Sanga

Adhisthana
Twak mamsantara

Aasya
Amarshayotha

Agni
Jhatraagni, Rasadhaatvaagni

Mandya
Vyadhi Svabhaava Chirakaari

MODE OF ACTION OF KALYANAKA GUDA

It can be understood under four headings-

Probable Mode of action of Trivrit Dravya-

Twak, rakta, mamsa and medias are the dhaatus involved in causation of udara, sotha, arsas, panduroga, kamala, vibandha rogas which are mentioned as indications of trivrit Dravya. By this it can be understood that it acts on the stage where pitta dominant tridoshas does vitiation of dhatus wherever they reach causing shithilata and gouravata.

b. Probable Mode of Action of Guda Kalpana Vishesha-

Guda kalpana increases majja, rakta, meda, mamsa, it is vata and pitthata. Hence it can be used in panduroga as it is a pitta dosha pradhana vyadhi and it acts on the stage where pitta pradhana tridoshas does vitiation of dhatus wherever they reach causing shithilata and gouravata.

c. Probable Mode of Action of Kalyanaka Guda-

When we observe indications of Kalyanaka Guda, all diseases are of rasavaha srotas, raktavaha sroto dushti involvement and agnisdhithijanya vyadhis, hence in panduroga, we can understand that it may act where doshas reach on stages of vitiation of dhatus causing shithilata and gouravata in them.

d. Specific Site of Action of Kalyanaka Guda-

As the indications mentioned have twak as sthana samshraya, we can understand that Kalyanaka Guda yoga can act on the stage of twak vivarnata in pandu roga.

CONCLUSION

Dravyavikalpa can be defined as the vikalpa in vanaka and virechaka dravaya prayoga in consideration to variability in desha etc factors of dravya and deha etc factors of patient. Stages of a disease are not only limited to kriyakata but it can be understood based on events caused in pathogenesis which helps in target-oriented treatment. The site of action of yogas of panduroga at different levels of pathogenesis can be analysed based on rogaghnata and doshaghnata of the yoga. By the application of samanya siddhanta, guna Siddhanta, karma Siddhanta general, specific site and mode of action of yogas can be understood. Kalyanaka Guda acts on the stage of pandu roga where pitta pradhana tridoshas do doshana of dhatus causing shithilata and gouravata. Twak is the site of action of kalyanaka guda.

Conflict of interest: Nil

Acknowledgements: Nil

REFERENCES