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Research Article

Unveiling the Mode of Action of *Dravya Vikalpa*

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Abstract

Shodhana-shamana is one of the treatment classifications in *Ayurveda*. Medicines for *Shodhana* can be administered in single drug or combination form. The explanation regarding formulations has been dealt in *Ayurveda*. 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 *Kalpasthanana*, *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 *sathanasamshraya*. To illustrate the same, *Dravyavikalpa* for *panduroga* mentioned in *Charaka Samhita Kalpasthanana* 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 Kalpasthanana*.

Keywords: *Dravyavikalpa*, *kalpana vishesha*, *pandu roga*

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 *Ayurvedic* classics. Though single drugs have been indicated in various disorders, they may not be able to target every stage of disease pathogenesis and therefore fail to produce the desired effect. Drug permutations and combinations can therefore work effectively and focus on all stages of disease. The primary concern is target-orientation because it is essential to any treatment's success. The combination of drugs with its *kalpanavishesha* have a better effect on all the factors, as the *kalpanas* have their own distinctive *karma*. Understanding a specific combination and its *kalpana* helps one understand how medicines are targeted at disease pathogenesis. In the *Charaka Samhita Chikitsasthana*, *shodhana yogas* are briefly described for specific ailments, however in the *Kalpasthanana*, *dravyavikalpa* are extensively explained for *shodhana*.

Vamaka dravyas, viz., *madana phala*, *ikswaku*, *dhamargava*, *kutaja* and *kritavedhana Virecana dravyas* viz., *syama*, *trivrit*, *caturangula*, *tilvaka*, *mahavruksa*, *saptala*, *sankhini*, *danti* and *dravanti* are of different types depending upon the *desha*, *kala*, *sambhava*, *asvada*, *rasa*, *virya*, *vipaka* and *prabhava*. Patients for whom these drugs are to be used, are also different, with respect to *deha*, *doshas*, *prakriti*, *vaya*, *bala*, *agni*, *bhakti*, *satmya*, *rogavastha*, etc. and *vikalpa* become innumerable. Individual description of combinations with different permutations and combinations are impossible. Therefore, by way of illustration,

Acharya Charaka has explained 600 combinations. Though these are helpful for *shodhana*, physicians may face certain difficulties like lack of availability of drugs, low quality of drugs or loss of potency of drug due to inappropriate preservation methods. To overcome these, physician can prepare formulations based on his *yuktii*, after considering all the factors. But it is difficult to understand the choice of *dravyavikalpa* as specific description on mode and site of action of *yogas* are not mentioned directly. Hence, there is a need for the proper understanding of the mode and site of action of *dravyavikalpa*. To illustrate the same, *Dravyavikalpa* for *panduroga* mentioned in *Charaka Samhita Kalpasthanana* 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 Kalpasthanana*.

Aim: To evaluate mode of action of *dravyavikalpa* for *Panduroga* mentioned in *Charaka Samhita Kalpasthanana*.

Objective: To assess the general and specific mode and site of action of *dravyavikalpa* of *panduroga* 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:

DRAVYA VIKALPA-

Dravyavikalpa consists of two words *dravya* and *vikalpa*. *Dravya* is derived by *dru+gatau* which means *gamana*¹. *Vikalpa* is derived by *vi+krup+gha+Yn* which means combination². *Vi* has different meanings like *vishesha*, *visishta* etc. and *Kalpa* has meanings like *Vidhi*, *krama* etc³. *Dravyavikalpa* means a combination of *dravyas*.

Dravya vikalpa is termed as *prayoga* of *Dravya* ⁴.

Vamaka dravyas, viz., *madana phala*, *ikswaku*, *dhamargava*, *kutaja*, *kritavedhana* and *Virecana dravyas* viz., *syama*, *trivrit*, *caturangula*, *tilvaka*, *mahavruksa*, *saptala*, *sankhini*, *danti* and *dravanti* are of different types depending upon the *desa*, *kala*, *sambhava*, *asvada*, *rasa*, *virya*, *vipaka* and *prabhava*. Patients for whom these drugs are to be used are also different types depending upon *deha*, *doshas*, *prakriti*, *vaya*, *bala*, *agni*, *bhakti*, *satmya*, *rogavastha*, etc. The *vikalpa* become innumerable in types based on these factors. Individual description of combinations with different permutations and combinations is impossible. Therefore, by way of illustration, *Acharya Charaka* has explained 600 combinations⁵.

Rasapanchaka of Trivrt⁶

Rasa	<i>Kashaya madura</i>
Guna	<i>ruksha</i>
Veerya	<i>Ushna</i>
Vipaka	<i>Katu</i>
Karma	<i>Rechana</i>
Doshaghnata	<i>Kapha pittahara</i>

KALYANAKA GUDA⁷

Method of preparation –One *karsha* of each of *vidanga*, *pippalimula*, *haritaki*, *vibhitaki*, *amalaka*, *dhanyaka*, *citraka*, *marica*, *indra-yava*, *ajaji*, *pippali*, *hasti-pippali* (*gaja-pippali*), *saindhava lavana*, *Samudra lavana*, *vid lavana*, *sauvarcala lavana*, *audbhida lavana* and *ajamoda* should be made into powders separately and mixed. To this powder, eight *palas* each of *tila taila* and powder of *trivrit* 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 *badara* or *udumbara* should be made. There is no restriction of food and regimen for this medicine. Intake of *Kalyanaka Guda* cures *mandagni*, *jwara*, *murccha*, *mutra-krcchra*, *arocaka*, *asvapna*, *gatra-sula*, *kasa*, *shwasa*, *bhrama*, *ksaya*, *kushta*, *arshas*, *kamala*, *meha*, *gulma*, *udara*, *bhagandara*, *grahani* and *pandu roga*.

GUDA KALPANA VISHESHA (JAGGERY PREPARATION):

Guda kalpas are the preparations with more quantity of jaggery *guda kalpas*.

General method of preparation-

A *kashaya* must be prepared with *kwatha dravyas*. To the prepared and filtered *Kashaya* specified quantity (3 or 5 parts) of *guda* should be added and a thick *paka* of 3-4 thread consistency is prepared. Fine powder of *prakshepaka dravyas* should be added to this *paka*, mixed well, and stored in a dry, air tight glass container after complete cooling⁸.

Purana guda (old jaggery)- *hridya*, *pathya*- *swastha hitah*

Nava guda (recently prepared jaggery)- produces *shleshmaagni sadana*,⁹ *Brihmana*¹⁰

Rasapanchaka of Guda (jaggery) Kalpana Vishesha¹¹

Guna- *guru*

Doshaghnata *Anilanashana*, *kaphavardhana*, *pittahara*

Shukrala, *Krimijanana*, *majjavardhana*, *raktavardhana*, *meda vardhana*, *mamsa vardhana*

MODE OF ACTION OF KALPANA VISHESHA¹²

Along with *madana phaladi* dominant *dravyas 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 *dravyas* are not *viruddha* to the *guna* of *pradhana dravya*. They do the *anuvartana* of *pradhana dravyas*.

- In *Yoga* both *tulya* and *viruddha veerya suradi kalpanas* are used. *Tulya veerya* enhances the action of the *yoga*. *Viruddha veerya* is *abadhaka* to dominant *dravya* i.e., though being *viruddha* to the *guna* of dominant *Dravya*, it does not affect the action of dominant *Dravya*¹³
- Here *veerya* can be considered as *bala*, *Prabhava*, *shakti*, *swakarmani swabhava*, *guna* of the *Kalpana vishesha*.
- *Tulya Veerya dravyas* when combined with dominant *dravya*, 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 *kritavedhana kwatha*, *vamaka* action is increased. *Gunas of madanaphala pippali churna* and *kritavedhana 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: *Danti* is of *ugra guna* but when *mamsa rasa adi dravya* is used along with *danti*, *ugrata* of *danti* decreases. *Ela* is *Hridya* and when it is used along with *vamaka dravya*, *vamaka Prabhava* decreases.

- Hence, we can understand that *Kalpana* is used to modify the action of *yoga*. *Tulyata* in *veerya* is not mandatory for *Kalpana vishesha*¹⁴. 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 Sahapana¹⁵:

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

<i>Vata vikruti</i>	<i>Pitta vikruti</i>	<i>Kapha vikruti</i>
<i>sura</i>	<i>mridvika amalaka</i>	<i>madhu</i>
<i>sauviraka</i>	<i>madhuka</i>	<i>mutra</i>
<i>tushodaka</i>	<i>parushaka</i>	<i>kashaya</i>
<i>maireya</i>	<i>phaanita</i>	
<i>medaka</i>	<i>ksheera</i>	
<i>dhanyamla-kanji</i>		
<i>phalamla-dadimadi</i>		
<i>rasa dadhyamla</i>		

Samskara

Certain *Kalpana Vishesha* is combined with the help of different *samskaras*. The *bala* of dominant drug increases when *Churna* of *Vamaka* and *Virechaka dravyas* is given *bhavana* with *swarasa*

of the same *dravya* and administered for *shodhana*. Here we can observe *guna vriddhi* of dominant drug, hence less quantity of medicine can be sufficient for the administration of *shodhana*.¹⁶

SAMANYA SAMPRAPTI OF PANDU ROGA¹⁷

Tridoshas gets aggravated with predominance of *pitta dosha* and do the *vitiation* of *dhatu* causing *dhatu shaithilya* and *gouravata*. Here, *bahuvachana rupa* is used to refer all three *doshas* 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 *oja 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 mitigation of *Sneha*. In *pandu rogi doshas* do *intense vitiation* of *dhatu* causing *nihsara* of all *dhatu* i.e, the person becomes devoid of *ashta sara lakshanas*.

Due to *dhatu kshaya*, *rakta*, *meda* and *oja* in the person reduces. It produces *shithilendria* 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 dhatu* become *nihsara* hence the person loses the

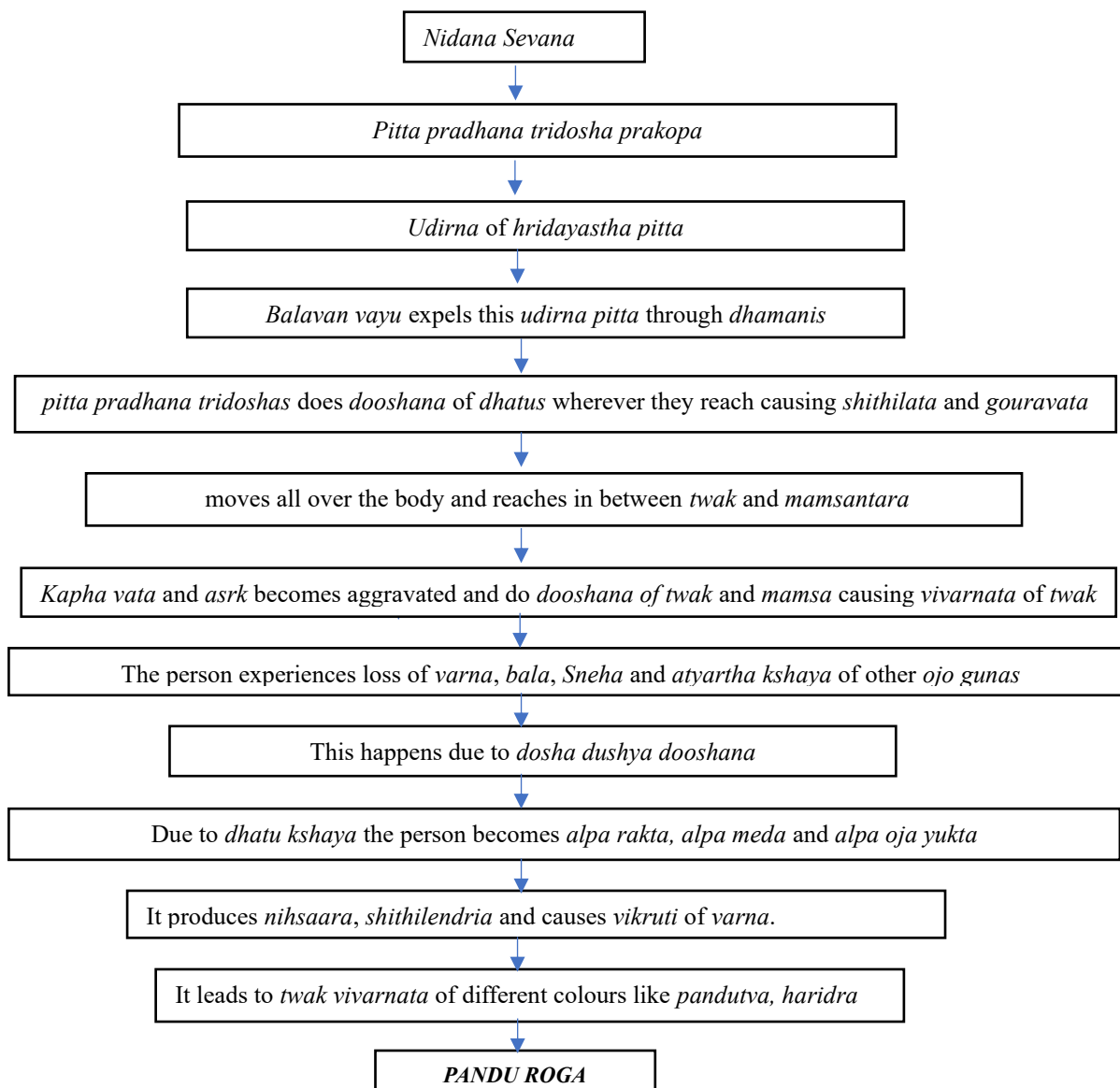
ability to do work and become *gourava*. Here *gourava* refers to person becoming immobile and having *jadyata* in body.

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*, *vikruti* of *varna* is observed.

The *hridayashrita pitta* becomes *udeerna* and with the help of *balavan vayu* it is expelled through *dhamanis*. *Dasha dhamani* refers to *dhamanis* which are in *hridaya*. It moves all over the body and reaches in between *twak* and *mamsaantara*. This aggravated *pitta* in-turn aggravates *kapha*, *vata* and does *vitiation* of *twak*, *mamsa* causing discolouration of skin into different colours like *pandutva*, *haridra*. If it is considered as *pradushya kapha vatasrik* – The *vayu* which is doing *vikshiptata* is *dushita* 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 initiating factor for all types of *pandu*.

DISCUSSION

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



SAMPRAPTI GHATAKA

Dosha	Pitta Pradhana Tridosha
Dushya	Rasa, Rakta, Twak, Mamsa
Srotas	Rasavaha, Raktavaha
Srotodusthi Prakara	Sanga
Adhithana	Twak mamsantara
Aasya	Amashayotha
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 Trivrt Dravya-

Twak, rakta, mamsa and medas are the dhatus involved in causation of udara, sotha, arsas, panduroga, kamala, vibandha rogas which are mentioned as indications of trivrt 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 pittahara. 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 agnidushtijanya 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 vikarpa in vamaka and virechaka dravya 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 kriyakala 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 rogagnata and doshagnata 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 dooshana of dhatus causing shithilata and gouravata. Twak is the site of action of kalyanaka guda.

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