

Rashtriya Ayurveda In Rasa Shastra And Bhaishajya Kalpana**Dr.Ravneet Kaur Chahal****Lecturer****Department Of Rasashastra & Bhaishajya Kalpana****Government Ayurvedic College****Patiala****Punjab****(Received:25December2022/Revised:31December2022/Accepted:15January2023/Published:21January2023)****Abstract**

The important branch of Ayurveda known as Bhaishajya Kalpana primarily focuses on the preparation of various Ayurvedic formulations. The acceptance of alternative medicines, particularly herbal formulations, has now emerged as a pressing need. In order to comprehend the perspective behind the formulations described in ancient Ayurvedic Samhitas, the fundamental principles of Bhaishajya Kalpana (Ayurvedic pharmaceuticals) have been taken into consideration in this article. Paribhasha, Mana, Panchavidha kashaya kalpana, Rasa-Guna-Veery-Vipaka, Anukta or Visheshokta Grahan, etc. are the fundamental principles of ayurvedic drug formulation and pharmaceuticals.

Keywords: Ayurvedic Pharmaceuticals, Fundamental Principles, Bhaishajya Kalpana**Introduction**

Out of these Ashadha (medicine), the Trisutras (Hetu, Linga, and Aushadha) are the foundation of the science of Ayurveda, whose preparation is crucial. A subfield of Ayurveda known as Bhashajya Kalpana focuses primarily on the preparation of therapeutic formulations. The word "Bhaishajya" in Bhaishajya Kalpana means "Aushadha," which means "drug," and "Kalpana" means "Yojana," which means "planning," which refers to the idea of using various drugs. In ancient ayurvedic texts, it is mentioned that when making medicinal preparations, certain actions must be taken and certain rules must be followed. If you follow these rules, you get a standard formula. The medication used to treat a disease must be of standard quality for it to be effective. If the fundamental principles of Bhaishajya Kalpana are followed, it is possible to create medicines of this standard quality. Ayurvedic pharmacy and pharmaceuticals are the primary fundamental principles of Bhaishajya kalpana. The term "the art of drug formulations" also

applies to it. Drugs and the processes used to make them are the focus of pharmaceutical science. Using these processing techniques, various formulations of raw drugs are created. Bhaishajya kalpana contains principles regarding drug collection and storage, their weights and measures, their processing, and the factors that influence their potency preservation.

Goals And Intentions

1. To comprehend the basic tenets of the Bhaishajya kalpana.
2. To understand the significance of the basic tenets of the Bhaishajya kalpana.

Materials: Samhitas, Various Database Journals, Articles, Textbooks were searched for in the study.

Observation

The review of classical texts showed that following concepts are the fundamental principles of Bhaishajya kalpana (Ayurvedic Pharmaceutics):

Paribhasha's (Terminology) Concept

Bhaishajya kalpana's first fundamental principle is this. There are a lot of fundamentals in Ayurveda that are either unclear, not described, or only briefly explained. If these fundamentals are properly organized and comprehended, they will greatly assist us in comprehending Ayurveda's fundamentals. Paribhasha, in Ayurveda, refers to any lengthy sentence or vocabulary that is briefly listed. For eg. Panchakola, Triphala, Dashamoola, and so on. Triphala here refers to the combination of three fruits. Dashamoola is the root combination of ten drugs. Panchakola refers to the combination of five drugs equal to one kola.

Measurement As A Maana Concept

Maana is a measurement. When creating Aushadha Kalpana, scholars of Ayurveda have given the Maana (measurements) the utmost importance. The formulae can't be made without Mana's help. During drug formulations, the quantity of the drug to be consumed, the quantity of water to be added, the measurement of the remaining Prakshepa Dravyas to be added, and the drug dosage Maana all play a significant role. If a drug has negative effects or is useless, it should only be used in a specific mana. Magadha Maana and Kalinga Maana are the two primary types of Maana that are discussed in Ayurveda.

The Five Fundamental Dosage Forms Of Panchavidha Kashaya Kalpana Are As Follows

The essential fundamental principle of drug formulation is this. There are numerous meanings for the word Kashaya, such as Raaga, Ranga, Krodha, Rakta, Lepa, and so on. The process of

transforming a substance into a variety of medicinal forms is known as kalpana. Any drug that is intended for use as a medicine cannot be consumed raw; rather, it must be transformed into a form that is suitable for use in a therapeutic setting and should be palatable and well-tuned. These are the kashaya kalpanas of Panchavidha:

1. Swaras (juice),
2. Kalka (paste),
3. Kwatha (decoction),
4. Hima (cold infusion), and
5. Phanta (hot infusion) are the five types of infusion.

Ayurvedic medicine formulations, or Bhaishajya kalpana, are largely based on these Panchavidha kashaya Kalpanas, which serve as the foundation for other formulations.

a) Swarasa (Juice)

Swarasa is extracted from fresh herbs, these Swarasa is also used for preparation of different medicinal forms such as various Asavas (fermented formulation). The fresh herb is cleaned well, pounded and the resultant paste is rolled into a bollus, squeezed through a cloth and the expressed juice is collected in a clean container. This is Swarasa.

b) Kalka (Paste)

A fresh drug or a dry drug is converted into a paste by rubbing it on a stone with little quantity of water. Fresh or dry drugs are first cleaned with water. In case of dry drug, it is powdered first and filtered with a cloth and mixed with appropriate quantity of water and then rubbed in pestle and mortar and made into a paste.

Fresh drugs are first broken up into small pieces, pounded, and macerated in a mortar and pestle until they form a fine paste. Both internally and externally, Kalka can be utilized. Different formulations, such as Vati (tablets), Varti (suppositories), and Gutika (tablets), are based on Kalka.

c) Hima, An Ice-Cold Infusion

Hima is a cold infusion of fragrant or cold-potency herbs that have been suggested to treat Pitta imbalances. Hima kalpana is described as a way to collect active ingredients in the form of cold infusions for fragrant herbs because heating or boiling them can destroy their active components. After being submerged for four to six hours in three parts water, one portion of the medication is

filtered and administered. Hima Kalpana makes use of aromatic herbs, which are also used to make Asavas.

d) Phanta

The Hot Infusion The hot infusion of herbs meant to treat Kapha and Vata imbalances is called phanta. After the vessel is removed from the fire and the water is boiled, a specific amount of the drug in the form of a coarse powder is dissolved in it. Once it reaches room temperature, it should be administered by rubbing it with one's hands and filtering it through a cloth. Various Panaka and Peyas are made with Phanta Kalpana.

e) Kwatha (a drink)

Kwatha is made by boiling one part of the herb with 16 parts of water in an open container over low heat until it is reduced to one-eighth of its original volume⁶. The portion of the plant may require four, eight, or sixteen times the amount of water. The amount of water used varies depending on the drug's hardness. For instance, it may only be four times for soft herbs (herbs whose leaves and flowers are used), eight times for medium hardness (soft barks, roots of shrubs and plants, soft roots, tubers, and medium tubers), and sixteen times for too hard plant material (hard barks, root barks, and creeper). The type of Kashaya kalpana should be chosen based on the drug composition of Panchabhoutik.

Table 1.1: Showing selection of drugs for *Kashaya kalpanas* according to its *Panchbhoutik* composition:

<i>Mahabhuta in dravya</i>	<i>Kashaya kalpana</i>
<i>Prithvi</i>	<i>Kalka</i>
<i>Jala</i>	<i>Swarasa</i>
<i>Agni</i>	<i>Kwatha</i>
<i>Vayu & Akasha</i>	<i>Hima/ Phanta</i>

The fundamental components of ayurvedic drug formulations are the aforementioned preparations. This fundamental form serves as the foundation for all subsequent formulations, including the Sneha-Sandhan kalpana. Although these Kashaya Kalpanas are useful for treatment, they may not be appropriate for all patients because some of them are strong and others are weak. For instance, Hima is more powerful than Phanta, Kwatha is more powerful than Hima, Kalka is more powerful than Kwath, and Swarasa is more powerful than Kalka. As a result, Swarasa Kalpana is the strongest Kashaya Kalpana, while Phanta is the weakest. As a result, they should only be used after taking into account Rogi's (a patient with a disease) and Roga's (a disease) bala. Ayurvedic formulations like Asava, Arishta, Taila, Gutika, and Awaleha are based on decoctions. Decoction is used for drinking, medicated enemas, and eye washing on

the outside. Pathya kalpana can also be made using only the Kwatha, Hima, or Phanta method. Therefore, we can conclude that the Panchavidha kashaya Kalpanas are the sole source of all the medicinal forms mentioned in Ayurvedic Pharmaceutics, including Churna, Vati, Guggulu, Gutika, Asava, Aaristha, Avleha, Rasakriya, Panak, Snehapak, Kawal, Gandusha, Nasya, Aschotan, Lepa, Kshara, and Sat

Dravyasthitha Rasa, Guna-Veerya Vipaka, And Prabhava's Concept

Every drug has its own unique Rasa, Guna, Veerya, Vipaka, and Prabhava, which determine how it works. a) Rasa: Rasa, which is in dravya, is the object of the gustatory sense organ. Rasa is dependent on dravya because it manifests itself through the permutation and combination of bhutas. There are six rasas, or madhura.

Table 1.2: Demonstrating Rasa's Presence, Mahabhuta's Influence On Tridosha

Sr. no	Rasa	Mahabhuta dominance	Effect on Tridosha
1	Madhura	Jala + Pruthvi	Vata ↓, Pitta ↓, Kapha ↑
2	Amla	Pruthvi + Agni	Vata ↓, Pitta ↑, Kapha ↑
3	Lavana	Jala + Agni	Vata ↓, Pitta ↑, Kapha ↑
4	Katu	Agni + Vayu	Vata ↑, Pitta ↑, Kapha ↓
5	Tikta	Akash + Vayu	Vata ↑, Pitta ↓, Kapha ↓
6	Kashaya	Pruthvi + Vayu	Vata ↑, Pitta ↓, Kapha ↓

Katu (pungent), tikta (bitter), lavana (salty), amla (sour), and kashaya (astringent). The six rasas of Mahabhuta have the following effects on Tridoshas:

Guna

Guna, also known as quality or property, is defined as something that is not an inherent cause (of its effect) but is inherently present in the substance. There are twenty Gurvedi Guna, which can be arranged in pairs opposite one another, such as

Table 1.3: Showing Gurvaadi Gunas:

1. Guru (Heavy)	2. Laghu (Light)
3. Shita (Cold)	4. Ushna (Hot)
5. Snigdha (Unctuous)	6. Ruksha (Rough)
7. Manda (Dull)	8. Tikshna (Sharp)
9. Shlakshna (Smooth)	10. Khara (Course)
11. Sandra (Solid)	12. Drava (Liquid)
13. Mridu (Soft)	14. Kathina (Hard)
15. Sthira (Stable)	16. Sara (Unstable)
17. Sukshma (Minute)	18. Sthula (Gross)
19. Vishada (Non-slimy)	20. Pichila (Slimy)

The Veerya

Veerya is shakti, or power or potency, which is a substance's means of action. The nature of virya and the purpose of its actions are its shakti, or power. Because of this, Acharya Charaka stated that Veerya is the drug that functions as an instrument. The Acharya Sushruta also says that virya is the most important thing because it affects how a drug works. Thus, the drug is the active ingredient, the instrument and dosha pacification, etc. action.

The Vipaka

The term "vipaka" refers to the drug's final transformed state following digestion. The majority of the time, the rasas remain the same, with no change in their nature; however, in some instances, there is a clear change that results in a different vipaka, which determines the drug's subsequent course of action. For instance, Shunthi, also known as dry ginger, has a strong flavor (katu), but its action is determined by its transformation into madhura vipaka. Acharya Charaka classifies it into three categories based on taste and impact on doshas: Madhura (sugar), Amla, or sour, and Katu (strong). It is divided into two types based on its properties, according to Acharya Sushruta: Guru, or heavy, and (Light) Laghu

The Prabhava Concept

Prabhava refers to the unique property that many drugs possess, which is derived from their Rasa, Veerya, and Vipaka. This specific power has a specific nature (the composition of the Bhautika) and performs specific actions. As a result, the fundamental principles of Bhaishajya kalpana are that every drug's Rasa, Veerya, Vipaka, and Prabhava play a significant role in ayurvedic pharmaceuticals.

The Idea of Anukta Or Visheshokta Grahan

The Paribhashas are mentioned in Ayurveda. There are numerous locations without a clear description that are not Paribhashas. When this occurs, it becomes challenging to comprehend the underlying meanings. The AnuktaVisheshokta items mentioned by Acharya Sharangdhara are extremely useful in drug formulations. The following is the list:

- a. The time of drug consumption is referred to as Prata Kala (morning) whenever the time period is not mentioned.
- b. When the dosage of a drug is not specified in a formulation, it is recommended to take each drug in the same amount.
- c. Earthen vessels should be used whenever a vessel for drug formulation is not specified in the formulation.

d. Water should be used whenever Drava (a liquid that should be used in preparation) is not mentioned in a formulation.

e. If only Lavan is mentioned in a formulation but its specific type is not mentioned, Saindhav Lavana should be used.

f. Cow's milk should be used whenever only milk is mentioned in a formulation.

g. When only urine is mentioned in a formulation, cow's urine should be used. h. Visheshokta Grahan is frequently mentioned only in that word.

For instance, Panchkola refers to Pippali, Pippalimoola, Chavya, Chitrak, and Shunthi. Each drug must be consumed in one Kola to complete the five Kola, or Panchakola.

The Vehicle Concept Of Anupana

Anupana is a substance that is consumed either before or after eating Aahara and taking oushadha. Acharya Vagbhata⁴ explains how Anupana works on the body. For example, when oil is poured into water, it quickly spreads over the water. The same way that medicine given with the right Anupana quickly spreads in the body and has an effect. According to Acharya Vagbhata, Jala (water) is the best Anupana for both healthy and ill people. Mahendra Jala (Rainwater), in Acharya Sushruta's opinion, is the best anupana of all dravyas (liquids). The idea of Anupana helps the drug work quickly and plays a very important role in the treatment of diseases. As a result, it is incorporated into the fundamental idea of the Bhaishajya kalpana.

Concept Of Samanya Vishesh Sidhanta

The Principle of Samanya symbolizes objects' similarity, uniformity, and uniqueness. It is the cause of aggravation (Vruddhi) and oneness (Ekatwa kara) among many.

Based on similarities in structural (dravya), qualitative (guna), and functional (karma) aspects, Samanya represents the Jathi group of many things.

a) The Dravyasamanyatva

Drugs with similar structures are grouped together in a formulation to make a particular quality worse. For instance, churna, trikatu, musta, and chitrak are examples of gandha guna bahulya dravyas in the Navayas, as is Mandur bhasma, a mineral. Since each of these drugs comes from the Parthiva guna, it is an example of Dravyasamanyatva.

b) The Gunasamanyatva

Drugs with similar properties or qualities are grouped together in a formulation to exacerbate a particular property or quality. Tribhuvankirti rasa and Chandrakala rasa, for example

c) The Yoga Sutras

Drugs with similar functions are grouped together in a formulation to exacerbate a particular function. Mahavatvidhvansa's vaat shaman karya, for instance; Shadangodaka's Pitta shaman karya. In contrast to Samanya, Vishesha is the depletion, distinguishing, or dissimilar factor.

Utilizing Vishesha Sidhanta, it is possible to remove the drugs' undesirable or toxic properties while they are being formulated. For instance, Jaipal causes abdominal cramps and dravamal pravrutti; nimbu swarasa bhavana alleviates the abdominal cramps.

Idea Of How Virudha Veerya Dravya Can Be Used

The opposite veerya drugs are used in a formulation without affecting the prominent features. For instance, in Pravalpanchamrut, Pittashamaka and Sheet veryatmak are the most common drugs, while Pittashamaka Ushna drugs are Shankha and Kapardik. It also receives Arkaksheera's bhavana, which is ushna and teekshna. Combining these opposite drugs not only regulates Pitta dosha in its Ksheena or Prakop avastha but also acts as a Pittaghna.

The Bhavana of Samaguna Dravyas' Concept

When drugs are given as churnas, either a single or multiple bhavana of the same drug's swarasa increases its qualities. Even with a low dose, the expected effects of the drug can be achieved by administering multiple bhavanas. Giving the same veerya drugs as bhavana can also accomplish this. For instance, in Sukshma Triphala, Triphala churna receives Triphala kwath's bhavana.

Yukti Pramana's Idea

Yukti refers to sound planning, evaluation, or reasoning. Kala and Matra play a role. Yukti alone achieves success. Kala, Aushadhi matra, Anupana, and others are in Yukti Pramana's plans. Only Yukti praman is responsible for the collection, purification, and processing of medicines. As a result, Yukti Pramana's utility is very important, and the best person is thought to be the one who uses Yukti and is knowledgeable about drugs.

Discussion

The fundamental principles of drug formulation are discussed in Ayurveda. When strictly adhered to, these principles result in an efficient and standard product. It covers everything from terminology to drug formulation and administration. Paribhasha is a specific term that refers to a particular process, a particular group, or a particular idea. Maana, which means measure, is useful for both drug formulation and consumption. The five fundamental dosage forms of Panchavidha Kashaya kalpana are the basis for all other kalpanas. Each medication has its own

distinct Rasa, Guna, Veerya, Vipaka, and Prabhava, each of which plays a significant role in formulation. Anukta Visheshokta Grahan is a list of things that Acharya Sharangdhara mentioned. It can be useful in certain places where there isn't a clear description or none at all. Ayurvedic pharmaceuticals uses a variety of terms to specifically name drug formulations, each with its own significance and meaning. The different drug formulations' shelf lives are important because the drug may lose some of its potency after being stored, making it useful or even toxic at times. Anupana, or a vehicle, improves medicine digestion and absorption, increasing its potency and even speeding up its action. Ayurveda's fundamental treatment principle, Samanya and Vishesh siddhanta, is also used in drug formulations. One of the tenets of Bhaishajya kalpana is the importance that Ayurveda places on medicine's formulation and timing of administration. Because Yukti pramana is the foundation of all Ayurvedic principles and is one of the most important principles of Bhaishajya kalpana, it is essential to have knowledge of it. Understanding, research, and development of Ayurvedic pharmaceuticals all depend on having a solid understanding of the fundamental principles of the Bhaishajya kalpana. In this study, the various fundamental principles have been summarized and gathered.

Conclusion

Ayurveda relies heavily on the fundamental principles of Bhaishajya Kalpana. When developing drug formulations, it is important to keep these tenets in mind and fully implement them. When using a drug's mechanism of action, it is important to keep all of these things in mind, especially their relative strength. Even though they are simple, these principles are very important when creating a drug, determining its dosage, and administering it to a specific disease.

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