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# A conceptual study on *Charakokta Bhaishajya Pareeksha Vidhi* and its significance

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## ABSTRACT

Ayurveda is a holistic science which explains *Karana Dravyas* and *Karya Dravyas* in its basic principles. *Dravya* (drug) one which gives shelter (*Ashraya*) to *Guna* and *Karma* in an inherent relation.<sup>[1]</sup> *Dravyaguna Shashtra* is the science which mainly deals with *Dravya*, *Guna*, *Karma*, *Rasa*, *Veerya*, *Vipaka* of drug in detail.<sup>[2]</sup> The *Prakruti* and action of *Dravya* mainly depends on its *Panchabhoutika* constituents, *Rasa*, *Guna*, *Veerya*, *Vipaka*, *Prabhava* etc. of *Dravya*. For *Dravyabhuta Chikitsa* *Dravya* should be examined for the factors like *Prakruti* (nature of *Dravya*), *Guna* (Qualities of *Dravya*), *Prabhava* (Specific actions), *Desha* (Habitant or place of growth), *Rutu* (Season of collection), *Gruhita* (mode of collection), *Nihita* (Method of preservation), *Upaskrutya* (Method of Processing), *Matra* (Dosage), *Doshaapakarshana*, *Upashamana* all these factors should be assessed properly before selecting a *Dravya* for *Chikitsa*.<sup>[3]</sup> According to Ayurveda, *Bhaishajya* or *Dravya* placed as important among *Chikitsa Chatuspada*. The *Dravya* is basic need for the *Chikitsa* without which *Chikitsa* is not possible so to have better therapeutic results in treatment *Bhaishajya Pareeksha Vidhi* plays a major role. Acharya Charaka has explained *Bhaishajya Pareeksha Vidhi* or *Dravya Pareeksha Vidhi* in detail in Charaka Vimana 8/87 which has great significance in therapeutic results by selecting drug for *Chikitsa* after considering *Charakokta Bhaishajya Pareeksha Vidhi*.

**Key words:** *Bhaishajya Pareeksha Vidhi*, *Dravya*, *Dravyabhuta Chikitsa*.

## INTRODUCTION

Ayurveda is one of the Ancient science which aims at mainly maintaining health of healthy persons and curing the diseased one i.e. "Swasthasya Swasthya Rakshanam Aaturasya Vikara Prashamanam".<sup>[4]</sup> To achieve this aim mainly *Dravya* is the basic need where Ayurveda mainly classifies innumerable classification of *Dravya* among that *Aharopayogi* and

*Aushadhopyogi Dravya* the classification which helps in achieving the aim of Ayurveda. In *Samhitas* and *Nighantus* there are inturn detail classification of *Ahara Varga Dravyas* and *Aushadha Varga Dravyas*.<sup>[5]</sup> Each and every *Dravyas* have been certain qualities, place of origin, season of growth, time of collection where at particular time they will be rich with there constituents, proper storage, dosage all these have been explained in our Ayurvedic literature by our Acharyas 1000 years ago. When *Dravya* is *Sampanna* with its all these factors then only it will helps in maintaining *Swasthyata* and for *Vyadhi Prashamana*. The definition of *Bhaishajya* states that *Bhaishajyam Yad Aarogyaya Kalpate*<sup>[6]</sup> i.e. one which attains the health. In order to achieve this perfect health, *Charakokta Bhaishajya Pareeksha Vidhi* is helpful principle which is explained by Acharya Charaka in *Vimanasthana* 8/87. Certain other factors also explained by different Acharyas in collaboration to *Charakacharyas* view. There is a need to study all

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these basic principle methods by *Dravyaguna* researchers.

### AIMS AND OBJECTIVES

1. To understand the concept of *Dravyapareeksha Vidhi*.
2. To know the significance of *Dravyapareeksha Vidhi*.

### MATERIALS

The study was carried out by searching *Samhitas Charaka Samhita, Sushruta Samhita* and various data base journals and text books.

#### Concept of *Dravyapareeksha Vidhi*

According to *Charaka Vimana 8/87, Charakaacharya* explained *Dravya Pareeksha Vidhi* where the *Dravyas* for *Dravyabhuta Chikitsa* should be examined in detail for the factors like,

- *Prakruti* (nature of *Dravya*)
- *Guna* (qualities of *Dravya*)
- *Prabhava* (specific actions)
- *Desha* (habitant or place of growth)
- *Rithu* (season of collection )
- *Grihita* (mode of collection)
- *Nihita* (method of preservation )
- *Upaskruthya* (method of processing)
- *Matra* (dosage in which employed)
- Clinical trials and results.
- Trials on healthy volunteers.
- *Doshapakarsha* and *Upashamana* (action on *Dosha, Dhatu, Mala*)

#### *Prakruti of Dravya*

Mainly *Dravya* is a substance which possess *Guna* and *Karma* with inherent relation. The *Prakruti* of *Dravya* mainly includes its *Panchabhoutikatva, Rasa, Guna, Veerya, Vipak, Karma, Namaroopa Gynana*, synonyms, botanical sources, identification etc. all these factors of drug should be assessed in detail.<sup>[7]</sup>

For eg; *Madhuraskanda Dravyas* like *Kaakoli Ksheerakaakoli* drugs which mainly predominant of *Somaguna* means *Prithvi* and *Jala Mahabhuta* possesses *Gunas* like *Drava, Snigdha, Sheeta, Manda, Mrudu, Picchila, Guru, Kathina, Sthira, Vishada, Saandra, Sthula Gunas, Madhura Skandha Dravyas* mainly having *Sheeta Virya* and *Madhura Vipaka*.<sup>[8]</sup> By accessing all these one can come to know in which all condition we can go for *Madhura Skanda Dravyas* as a drug of choice by following *Samanya Vishesha Chikitsa Siddhanta*.

#### *Guna of Dravya*

Qualities of *Dravya* plays a major role in the selection of *Dravya* for *Chikitsa* where *Charaka* explains *Dravya* should possess qualities like *Bahuta* (plenty in availability), *Yogyatva* (must be eligible for medicament), *Anekavidha Kalpana* (should available in various forms), *Sampat* (should possess all the properties and qualities).<sup>[9]</sup> *Charaka* told that the material which cures a disease or condition and provides health is called *Bhaishajya* or *Dravya*. There are various qualities for *Vamana Dravyas, Virechana Dravyas* which those qualities are responsible for that particular *Karmas* in *Chikitsa*. Hence the qualities of *Dravyas* should be assessed properly before selecting *Dravya* for *Chikitsa*.

#### *Prabhava of Dravya*

It is the property which is characterized by specific actions of substances. Mainly *Prabhava* of *Dravya* can be explained as *Dravya Prabhava* (drug action independent of constituents), *Guna Prabhava* (drug action depends upon the constituents of *Dravya*), *Dravyaguna Prabhava* (drug action depending upon *Dravya* as well as *Guna*).<sup>[10]</sup> *Prabhava* is specific action of *Dravya* for eg; *Hartaki* having *Anulomana* property which is its *Prabhava* based on this action we can go for drug of choice where *Anulomana* action needed in treatment.

#### *Desha*

Our *Acharyas* explained appropriate *Desha* or *Prashastha Desha* for collection and cultivation of drugs where habitant of drug is also influences the

qualities of drug. It is mentioned in the classics that *Dravyas* which are going to be collected should be from *Sadharana Desha* or *Jangala Desha*. *Dravyas* should have been exposed to seasonal *Shishira* (cold), *Aatapa* (sunlight), *Pavana* (wind), *Salila* (rain) properly. The plants should be grown in *Samabhumi*, *Shuchipradesh*, *Pradakshinodake* (it should be surrounded by water) are collected. The *Dravyas* which are grown in *Smashana* (crematorium), *Chaitya* (sacred tomb), *Devayajanagara* (play ground), *Sabha* (assembly ground), *Shwabhrama* (parks and pits), *Valmika Virahita* (ant hills), *Ushara Virahita* (saline soil) should not be collected they are not good.<sup>[11]</sup> All these factors should be assessed regarding *Desha* (habitant) of *Dravya* to have better therapeutic results.

#### Rhithu

Season of collection of *Dravya* also influences on qualities and chemical constituents of *Dravya* particular part of *Dravya* should be collected in particular season such as *Shakha* and *Palasha* (tender leaves) are collected in *Varsha* and *Vasanta Rhithu*, *Moola* (roots) in *Greeshma Rhithu* or late *Shishira* rhithu, *Twak-Kanda-Ksheera* in *Sharat Rhithu*, *Saara* (heart wood) in *Hemanta*, *Phala* and fruits according to season when they will grow.<sup>[12]</sup> To have better results the drugs which are going to be used for medicinal preparation should collected at particular seasons.

#### Ghrita

Process of collection of *Dravya* one should follow rituals while collecting *Dravyas* for *Dravyabhuta Chikitsa*. The person going to collect should be *Shuchi*, were clean cloth follow *Mangalachara*, *Kalyanavruta* (auspicious rites) doing *Sampoojya* to *Devata*, *Govu*, *Brahmanas* before going to collect the *Dravyas*. The person who is going to collect should do *Upavasa* (fasting) one should collect the *Dravyas* by facing towards *Poorva* or *Uttara*.<sup>[13]</sup>

#### Nihita

The process of storing the collected *Dravya*. The *Dravyas* should be stored in proper *Bheshajaagara* which having single window, door at *Poorva* or *Uttara*

*Disha*. The *Bheshajaagara* should be devoid of *Agni* (fire), *Dhooma* (fume), *Raja* (dust) and it should not be constructed in the area of *Chatuspatha* (where four roads joining). The medicinal preparations and *Bheshajaagara* should be offered by *Pushpa* everyday and *Homa-Havanta*, *Balikarma* should be carried out at *Bheshajaagra* to save rich potency in *Dravyas*.<sup>[14]</sup>

#### Upaskruttya

Processing of drugs in to different formulations like *Vati*, *Guti*, *Choorna*, *Kashaya*, *Varti*, *Takrakalpna* etc. preparations. Different *Anupana* are used based on *Dosha* predominance in *Vyadhi* eg; in *Kaphaja Vikaraas Madhu*, *Mutra*, *Kashayas* are used for *Bhavanartha* in medicinal preparations. As well as *Anupanaartha* internally for *Dosha Chedhanaartha*. By adopting various *Samskaras Dravya* made into different *Kalpnaas*. Where *Samskara* will cause *Gunaantaradhana* in *Dravya* change in the properties of *Dravya*.<sup>[15]</sup>

#### Maatra

The *Ahaara Dravya* as well as *Aoushadhi Dravya* taken following proper dosage. *Maatra* should be assessed based on *Agni*, *Vaya*, *Doshik* conditions, for eg; *Kwatha*-50-100ml, *Churna*-3-6gm etc. in case of compound formulation preparation also all the ingredients should be taken based on proper dosage to have good therapeutic results.

#### Clinical Trials

The clinical trials should be carried out in order to assess the particular action of the drug on particular disease based upon the available classical references this work should be done by doing in vitro, in-vivo drug research, animal study, clinical research and results should be assessed.

#### Trials on healthy volunteers

In order to maintain *Swastasya Swastya Rakshana* by following some *Rasayana* therapy, *Naimityika Rasayana* based on *Vaya*, *Swabhavika Vyadhis* the clinical research should be carried out on healthy volunteers and results assessed and recorded.

#### Doshapakarshana, Upashamana

Based on *Dosha* predominance the *Dravya* should be selected. In case of *Vataja Vikara* we can go for choice

of *Madhura, Amla, Lavana Rasa Pradhana Dravya* as *Vatashamanartha* similarly in *Pittaja Vikara Kashaya, Tikta, Madhura Rasa Pradhana Dravyas*, in *Kaphaja Vikaras Kashaya, Katu, Tikta Rasa Pradhana Dravyas* are used for *Kaphashamanartha*.<sup>[16]</sup> Based on *Yatha Vyadhi* and *Prakruti* of patient one should go for choice of different drugs in different conditions.

## DISCUSSION

According to modern research also the habitat, season, processing, storage all these alter the qualities as well as potency of *Dravya*. Since thousands of years ago Charaka Acharya explained detailed *Dravyapareeksha Vidhi* which is now carried by various pharmacological as well as phytochemical study of drug by modern researches.

## CONCLUSION

*Dravya* or *Bhaishajya* is one among the *Chikitsachatuspada* without which *Chikitsa* is impossible. *Hetu, Linga, Aoushadha* are the *Trisutras*<sup>[17]</sup> in the disease management. One should choose the drug based on *Guna, Desha, Kaala, Bhajana, Virya* then only it will show better results. *Chikitsa* is nothing but *Vyadhihara, Patya, Prakrutisthapana* and that which causes *Hita* to *Manas* and *Shareera*. The ultimate aim of Ayurveda is maintainance of health of healthy persons and curing the diseased one to achieve this one should follow and assess *Charakokta Bhaishajya Pareeksha Vidhi* while selecting *Dravya* for *Chikitsa*. In this conceptual study of *Bheshaja Pareeksha, Tantrayukti* also plays importance because in *Vimanasthana Sthana Charaka* explains factors to be assessed individual factors explanation given in some other chapters of *Kalpa* and *Sutrasthana*, hence one should study the basic concepts with the help of *Tantrayukti*.

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