

## FUNDAMENTAL PRINCIPLES OF BHAISHAJYA KALPANA

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### ABSTRACT

*Bhaishajya Kalpana* is an important branch of Ayurveda which mainly deals with the preparation of various Ayurvedic formulations. The acceptability of alternative medicines particularly the herbal medicinal formulations has now become a critical need of time. In this article the fundamental principles of *Bhaishajya Kalpana* (Ayurvedic pharmaceuticals) has been taken into account so that one can understand the perspective behind the formulations describe in ancient Ayurved *Samhitas*. The basic principles of ayurvedic drug formulations and pharmaceuticals are basically *Paribhasha*, *Mana*, *Panchavidha kashaya kalpana*, *Rasa-Guna-Veery-Vipaka*, *Anukta* or *Visheshokta Grahan* etc.

**Keywords:** *Bhaishajya Kalpana*, Ayurvedic pharmaceuticals, Fundamental principles.

### INTRODUCTION

The science of Ayurveda has been framed upon *Trisutras* (*Hetu*, *Linga* and *Aushadha*) out of these *Aushadha* (Medicine) and its preparation is very important. *Bhashajya Kalpana* is a branch of Ayurveda that basically deals with the preparation of medicinal

formulations. In *Bhaishajya Kalpana* the word *Bhaishajya* means *Aushadha* (drug) means and *Kalpana* means *Yojana* (planning) i.e. the ideology of making use of different drugs. There are specific things to be executed, certain principles to be followed

while preparation of medicinal formulations mentioned in ancient ayurvedic texts. These principles when followed gives you a standard formulation. For a disease to be cured, it is important that the medicine used should be of standard quality. Such standard quality medicines can be formulated if the fundamental principles of *Bhaishajya Kalpana* are followed. Fundamental principles of *Bhaishajya kalpana* are mainly the principles of Ayurvedic pharmacy and pharmaceuticals. It is also known as the art of drug formulations. Pharmaceutical science deals with the drugs and their processing methods. Raw drugs are transformed into various formulations using this processing methods. Principles regarding collection and storage of drugs, their weights and measures, their processing and the influencing factors for preservation of their potency are included in *Bhaishajya kalpana*.

#### **Aim & Objectives:**

1. To understand the fundamental principles of *Bhaishajya kalpana*.
2. To know the significance of fundamental principles of *Bhaishajya kalpana*.

**Materials:** The study was carried out by searching *Samhitas* and various data base journals, articles and textbooks.

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

**1] Concept of Paribhasha (Terminology):** This is the first fundamental principle of *Bhaishajya kalpana*. In Ayurveda, there are many fundamentals that are unclear or undescribed or explained in a very short manner. These fundamentals if organized or understood properly they will be very helpful to us in understanding the basics of Ayurveda. In Ayurveda, any long sentence or vocabulary enlisted briefly is called as Paribhasha. For eg. *Triphala*, *Dashamoola*, *Panchakola* etc.

Here, *Triphala* means three fruits taken together. *Dashamoola* means roots of ten drugs taken together. *Panchakola* means five drugs of measure one *kola* each taken together.

**2] Concept of Maana (Measure):** *Maana* means measure. Scholars of Ayurveda have given utmost

importance to the *Maana* (measurements) for making *Aushadha Kalpana*. Without the help of *Maana* the formulae cannot be designed. During drug formulations, quantity of drug to be taken, amount of water to be added, measurement of rest *Prakshepa Dravyas* to be added, as well as drug dosage *Maana* has got its importance. Specific drugs should be consumed in specific *mana* only, or else it shows adverse effects or is useless. In Ayurveda, mainly two types of *Maana* is described that are *Magadha Maana* and *Kalinga Maana*.

**3] Concept of Panchavidha kashaya kalpana (Basic five dosage forms):** This is the important fundamental principle of drug formulation. The word *Kashaya* has many meanings such as *Raaga*, *Ranga*, *Krodha*, *Rakta*, *Lepa* etc. *Kalpana* is a method or procedure through which a substance is transformed into a range of medicine forms. Any drug to be used as medicine cannot be taken in raw form, it has to be converted into that form which would be therapeutically fit for it, also the converted form should be attuned and palatable. The *Panchavidha kashaya kalpanas* are:

1) *Swaras* (Juice), 2) *Kalka* (Paste), 3) *Kwatha* (Decoction), 4) *Hima* (Cold Infusion), 5) *Phanta* (Hot Infusion). These *Panchavidha kashaya Kalpanas* are mainly the basic formulations from which the other formulations arise & thus they form the basis of Ayurvedic medicine formulations / *Bhaishajya kalpana*.

**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 ball, 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.

In case of fresh drugs, they are first chopped into fine pieces, pounded and macerated in mortar and pestle until the paste becomes fine. *Kalka* can be used both internally and externally. *Kalka* form a base of various formulations like *Vati* (tablets), *Varti* (suppositories), *Gutika* (tablets) etc.

- c) Hima (Cold Infusion):** *Hima* is the cold infusion of fragrant or cold potency herbs which are proposed to be used for *Pitta* disorders. Fragrant herbs may lose their active components by heating or boiling, hence for such drugs, *Hima kalpana* is described, by which active ingredients can be collected in cold infusion form. 1 part of the drug is immersed in 3 parts of water for 4 –6 hours and then filtered and administered. Aromatic herbs are used in *Hima Kalpana* which are also used in preparation of *Asavas*.
- d) Phanta (Hot Infusion):** *Phanta* is the hot infusion of those herbs which are intended to be used for *Kapha* and *Vata* disorders. Water has to be boiled first and then particular measure of drug in coarse powder form is immersed in it and the vessel is

removed from fire. When it cools down to room temperature, then it should be rubbed with hands and filtered with cloth and administered. *Phanta Kalpana* is used in preparation of various *Panaka* and *Peyas*.

- e) Kwatha (Decoction):** *Kwatha* is prepared by boiling 1 part of herb with 16 parts of water in an open vessel on mild fire till it reduces to one-eighth of the original quantity<sup>6</sup>. The quantity of water may be four times, eight times or sixteen times the quantity of the part of the plant. This variation in the amount of water depends on the hardness of the drug used. Like, it may be simply four times in soft herbs (herbs whose leaves and flowers are used), eight times for medium hardness (includes soft barks of plants, roots of shrubs and plants, soft roots, tubers and medium tubers), while sixteen times in case where the plant material to be used for preparing decoction is too hard (Hard barks of trees, root bark of trees and creeper). Depending upon *Panchabhoutik* composition of drugs, type of *Kashaya kalpana* should be decided.

**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 &amp; Akasha</i>	<i>Hima/ Phanta</i>

The above-mentioned preparations form the basics of ayurvedic drug formulations. All the other formulations such as *Sneha-Sandhan kalpana* have their origins in this basic form. These *Kashaya Kalpanas* are helpful in treatment purpose, perhaps it can't be used in the same manner for all the patients because few of these *Kashaya kalpanas* are strong while few are weak. Such as- *Hima* is stronger than *Phanta*, *Kwatha* is stronger than *Hima*, *Kalka* is stronger than *Kwath*, *Swarasa* is stronger than *Kalka*. Hence, *Swarasa Kalpana* is *Guru* (strongest) while *Phanta* is *Laghu* (weakest) among the *Kashaya Kalpanas*. Therefore, they should be applied only after taking into consideration *Rogi* (diseased patient) and *Roga's* (disease)

*bala*.<sup>7</sup> Decoctions form a base of various Ayurvedic formulations like *Asava*, *Arishta*, *Taila*, *Gutika*, *Awaleha*, etc. Decoction is used internally for drinking or for medicated enemas or externally for eye wash. *Pathya kalpana* is also prepared from *Kwatha/ Hima/ Phanta* procedure only. Thus, we may conclude that all the medicinal forms mentioned in Ayurvedic Pharmaceutics such as *Churna*, *Vati*, *Guggulu*, *Gutika*, *Asava*, *Aaristha*, *Avleha*, *Rasakriya*, *Panak*, *Snehapak*, *Kawal*, *Gandusha*, *Nasya*, *Aschotan*, *Lepa*, *Kshara*, *Satva* are basically derived from *Panchavidha kashaya Kalpanas* only.

- 4) Concept of Dravyasthitha Rasa - Guna-Veerya – Vipaka & Prabhava:** Each and every drug has got its

own specific *Rasa*, *Guna*, *Veerya*, *Vipaka* & *Prabhava* by virtue of which its action is seen.

a) **Rasa:** Rasa is the object of gustatory sense organ and is located in *dravya*. Rasa is manifested by permutation and combination of *bhutas* in *dravya*

and as such is dependent on it. *Rasas* are six in number – *madhura*

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 ↓

b) (sweet), *amla* (sour), *lavana* (salty), *katu* (pungent), *tikta* (bitter) and *kashaya* (astringent). *Mahabhuta* present in six *rasas* and their effects on *Tridoshas* are as follows

**Table 1.2:** Showing *Rasa*, *Mahabhuta* present and its effect on *Tridosha*:

b) **Guna:** *Guna* (quality or property) is defined as that which is inherently existent in substance and is non-inherent cause (of its effect). *Gurvadi Guna*, are twenty in number which can be arranged in pairs one opposite to the other such as-

**Table 1.3:** Showing *Gurvaadi Gunas*:

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

c) **Veerya:** *Veerya* is shakti (power or potency) which is the means of action (of a substance). *Shakti* (power or potency) is nature of *virya* and means of action its purpose. That is why *Acharya charak* has said – *Veerya* is that by which drug acts as instrument. *Acharya Sushruta* also says – *virya* is chief as drug action depends thereon. Thus, drug is the active agent, *virya* is the instrument and pacification of *dosha* etc. action.

d) **Vipaka:** *Vipaka* is the term for final transformed state of drugs after digestion. In most cases, the *rasas* pass on as such and there is no change in their nature

but in certain cases there is a definite change with consequent different *vipaka* which determines the future course and action of the drug. For instance, *Shunthi* (dry ginger) is pungent (*katu*) in taste but is transformed in *madhura vipaka* which determines its action on that basis. According to *Acharya Charaka*, it is of three types according to taste and effect on *doshas* – 1. *Madhura* (sweet), 2. *Amla* (sour) and 3. *Katu* (pungent). According to *Acharya Sushruta*, it is of two types according to properties- 1. *Guru* (heavy) and 2. *Laghu* (light).

e) **Concept of Prabhava:** Many drugs act uniquely from their *Rasa, Veerya, Vipaka* and this unique property of drugs is known as *Prabhava*. This specific power is based on the specific nature (*bhautika* composition) and exerts specific action. Thus, every drug's *Rasa, Veerya, Vipaka, Prabhava* plays a prominent role, in ayurvedic pharmaceuticals and therefore are basic principles of *Bhaishajya kalpana*.

5) **Concept of Anukta or Visheshokta Grahan**<sup>3</sup>- In Ayurveda, *Paribhashas* are mentioned. Instead of *Paribhashas*, there are many places where clear description is not given. At such times it becomes difficult to understand the underlying meanings. *Acharya Sharangdhara* has mentioned the list of such *Anukta-Visheshokta* things, which proves very helpful in drug formulations. The list is as follows:

- Wherever the period of drug consumption is not mentioned, the period for drug consumption to be considered as *Prata Kala* (Morning).
- Wherever in a formulation, quantity of drugs to be taken is not mentioned, it is advised to take every drug in equal quantity.
- Wherever in a formulation, vessel to be used for drug formulation is not mentioned, it is advised to use Earthen vessel.
- Wherever in a formulation, *Drava* (liquid) to be used in preparation is not mentioned, it is advised to use Water.
- Wherever in a formulation, only *Lavan* is mentioned its specific type is not mention, it is advised to use *Saindhav Lavana*.
- Wherever in a formulation, only milk is mentioned, it is advised to use Cow's milk.
- Wherever in a formulation, only urine is mentioned, it is advised to use Cow's urine
- Visheshokta Grahan* is many times mentioned in that particular word only.

For e.g. - *Panchkola* means *Pippali, Pippalimoola, Chavya, Chitrak & Shunthi* every drug should be taken in 1 Kola which completes 5 Kola i.e., *Panchakola*.

6] **Concept of Aushadhi Yog Namkaran (Naming of Drug Formulations)**<sup>11</sup>: After completion of preparation of drug formulations it is very essential to name them. Thus, the name of a particular medicinal formu-

lations is also important and hence it is also a fundamental principle in *Bhaishajya kalpana*. *Aushadhi Yog Namkaran* i.e. Naming of drug formulations is done on the basis of following:

a) **On the basis of first drug's name** - Naming of drug is done on the basis of name of first drug of formulation.

For example – *Punarnavadi kwath, Chitrakadi Vati*.

b) **On the basis of Rogaghanta (disease on which it acts)** - Naming of drug is done on the basis of name of specific disease on which the formulation acts.

For example - *Shwaskuthar Rasa, Grahanigajendra Rasa, Pramehantak Vati*.

c) **On the basis of name of person who formulated the medicine:** Naming of the drug is done on the basis of the name of *Acharya*, formulated the medicine

For example - *Agastya Haritaki, Lavanbhaskar Churna*.

d) **On the basis of the medicines Guna (quality) and Prabhava (specific action):** Naming of the drug is done on the basis of the prepared medicines quality and specific action.

**For example:** *Chandraprabha Vati, Arogyavardhini Vati*.

e) **On the basis of the Kala (time) and Ritu (period):** Naming of the drug is done on the basis of the *Kala* and *Ritu* when the medicine is formulated.

**For example:** *Pushyanug Churna*.

f) **On the basis of Matra (quantity) of drugs in that formulation:** Naming of the drug is done on the basis of Quantity of drugs in that formulation.

**For example:** *Ksheershatpal Ghruta, Shadbindu Taila*.

g) **On the basis of specific action of formulation:** Naming of the drug is done on the basis of specific action of formulation.

For example: *Kravyad Rasa* (Raw meat is also digested).

7] **Concept of Saveeryata Avadhi (Shelf-life):** In Ayurvedic Pharmaceuticals, Shelf-life of the drug formulation also plays an important role because if consumed after the expiry, the formulation may not be useful or may produce adverse effects. Thus, *Saveeryata Avadhi*, is included in the basic principles



of *Bhaishajya kalpana*. *Saveeryata Avadhi* was first mentioned by *Acharya Sharangdhara*, Prior to him no *acharyas* mentioned *Saveeryata Avadhi*. Nowadays,

preservatives are added to the formulations, which results in rise of their shelf life.

**Table 1.4:** *Saveeryata Avadhi* of different dosage forms as per classics:

Dosage forms	<i>Saveeryata Avadhi</i>	
	According to <i>Sharangdhara</i> <sup>3</sup>	According to <i>Yogratnakar</i> <sup>2</sup>
<i>Kwatha</i> (Decoction)	-	03 hours
<i>Kalka</i> (paste)	-	03 hours
<i>Swarasa</i> (Juice)	-	03 hours
<i>Anjana</i> (Collyrium)	-	03 months
<i>Churna</i> (Powder)	02 months	03 months
<i>Vati</i> (pills)	12 months	-
<i>Guda/ Avleha</i>	12 months	06 months
<i>Ghrita &amp; Taila</i>	16 months	12 months
<i>Asava</i> (Alcoholic preparation)	Long term stability	-
<i>Dhatu</i> (Metallic preparation)	Long term stability	-
<i>Rasa</i> (Mercurial preparation)	Long term stability	-

**8] Concept of Anupana (Vehicle):** *Anupana* is a substance which is taken along with or after the intake of *Aahara* (food) and *oushadha* (drug). The mode of action of *Anupana* on the body is explained by *Acharya Vagbhata*<sup>4</sup> i.e. When a Oil drop is pour on water it spreads over the water soon, the same way medicine given with the proper *Anupana* spreads in the body and soon produces its effects on the body. The best *Anupana* as per *Acharya Vagbhata* is *Jala* (water) for both healthy and diseased persons. According to *Acharya Sushruta*<sup>5</sup> *Mahendra Jala* (Rainwater) is considered as best *anupana* in all type of *dravya* (liquid). The concept of *Anupana* plays a very significant role in treating the diseases and also helps the drug to act quickly. Thus, it is included in fundamental principle of *Bhaishajya kalpana*.

**9] Concept of Samanya Vishesh Sidhanta**

The Principle *Samanya* represents the similarity, the uniformity, the uniqueness of the objects. It is the cause of oneness (*Ekatwa kara*) among many and it is the cause of aggravation (*Vruddhi*).<sup>8</sup> *Samanya* represents the group (*Jathi*) of many things based on similarity in structural (*dravya*), qualitative (*guna*) and functional (*karma*) aspects.

a) **Dravyasamanyatva:** Those drugs that possess similar structures, such drugs are grouped together

in a formulation so that a particular quality aggravates.

E.g. In *Navayas churna, trikatu, musta, chitrak* are *gandha guna bahulya dravyas*, and *Mandur bhasma* that is a mineral. These all drugs are of *Parthiva guna* thus it's a example of *Dravyasamanyatva*.

b) **Gunasamanyatva:** Those drugs that possess similar qualities or properties, such drugs are grouped together in a formulation so that a particular quality or property aggravates.

E.g. *Tribhuvankirti rasa, Chandrakala rasa*.

c) **Karyasamanyatva:** Those drugs that possess similar functions, such drugs are grouped together in a formulation so that a particular function aggravates.

E.g. The *vaat shaman karya* of *Mahavatvidhvansa*; *Pitta shaman karya* of *Shadangodaka*.

*Vishesha* is opposite to *Samanya*, it is the depletion factor, distinguishing factor or dissimilar factor.<sup>8</sup> While formulating a formulation, depleting the unwanted or toxic properties of the drugs becomes essential is can be done by the virtue of *Vishesha Sidhanta*. E.g. *Jaipal* leads to *dravamal pravrutti* along with abdomen cramps, the abdomen cramps due to *Jaipal* is reduced by *nimbu swarasa bhavana* given to it.

**10] Concept of appropriate knowledge of drug:**

Poison, Weapon, Fire and *Vajra* are dangerous to life, similarly inappropriate knowledge of a drug used in a formulation proves fatal.<sup>9</sup> On the other hand drug that is used with appropriate knowledge proves much efficient. Thus, it is essential to have appropriate and

overall knowledge of a drug prior to its use in a formulation.

**11] Concept of *Aushadha sevan kala* (Dosage timings):** Timing of the medicine given is equivalent to what medicine is given. All the classical books have explained the importance of dosage things and their benefits. Below are the references:

**i) According to Acharya Charaka<sup>10</sup>:**

Ten *Aushadha sevan kala* are mentioned.

1.	<i>Bhaktadau</i>	Early morning on empty stomach
2.	<i>Bhaktadau</i>	Before food
3.	<i>Madhye</i>	In between a single meal
4.	<i>Paschat</i>	After morning food
5.	<i>Paschat</i>	After evening food
6.	<i>Muhurmuhuh</i>	Frequently
7.	<i>Samudga</i>	Before and after food
8.	<i>Bhaktasamyukta</i>	Along with food
9.	<i>Grasa</i>	Along with each bolus of the food
10.	<i>Grasantara</i>	In between two boluses

**ii) According to Acharya Sushruta<sup>11</sup>:** Ten *Aushadha sevan kala* are mentioned.

<i>Abhakta</i>	Without food
<i>Pragbhakta</i>	Before food
<i>Madhyabhakta</i>	In between a meal
<i>Adhobhakta</i>	After food
<i>Sabhakta</i>	Mixed along with the food
<i>Antarabhakta</i>	In between two meals
<i>Samudga</i>	Before and after food
<i>Muhurmuhuh</i>	Again, and again
<i>Sagrasa</i>	Along with each bolus of the food
<i>Grasantara</i>	In between two boluses

**iii) According to Acharya Vagbhata<sup>12</sup>:**

Eleven *Aushadha sevan kala* are mentioned.

<i>Abhakta</i>	Without food
<i>Pragbhakta</i>	Before food
<i>Madhyabhakta</i>	In between a meal
<i>Adhobhakta</i>	After food
<i>Sabhakta</i>	Mixed along with the food
<i>Antarabhakta</i>	In between two meals
<i>Samudga</i>	Before and after food
<i>Muhurmuhuh</i>	Again and again
<i>Sagrasa</i>	Along with each bolus of the food
<i>Grasantara</i>	In between two boluses
<i>Nishi</i>	Night at bedtime

iv) According to Acharya Sharangdhara<sup>13</sup>: Five *Aushadha sevan kala* are mentioned.

<i>Suryodaya</i>	At sun rise time
<i>Divasabhojana</i>	During day meals
<i>Sayantara</i>	Evening times
<i>Muhurmuhuh</i>	Repeatedly
<i>Nishi</i>	At bedtime

#### 12] Concept of use of *Virudha veerya dravya*<sup>14</sup>:

Without hampering the prominent features, the use of opposite *veerya* drugs is done in a formulation. For E.g. In *Pravalpanchamrut*, the prominent drug i.e. *Praval* is *Sheet veryatmak* and *Pittashamaka*, While *Shankha*, *Kapardik* are *Pittashamaka Ushna* drugs. Also, the *bhavana* of *Arkaksheera* is given to it which is *teekshna & ushna*. After including such opposite featured drugs together not only acts as *Pittaghna* but it also regulates *Pitta dosha* in its *Ksheena* or *Prakop avastha*.

#### 13] Concept of *Bhavana of Samaguna dravyas*<sup>15</sup>:

*Churnas* of drugs are given single or multiple *bhavana* of the same drug's *swarasa* leads to an increase in its qualities. By giving multiple *bhavanas*, the expected properties of the drug are achieved even by imposing a minimum quantity of dose. This can also be achieved by giving *bhavana* of same *veerya* drugs. For e.g. In *Sukshma Triphala*, *Triphala churna* is given *bhavana* of *Triphala kwath*.

**14] Concept of *Yukti Pramana*:** *Yukti* means proper planning or assessment or reasoning. It depends on *Matra* and *kala*.<sup>16</sup> Success is achieved by *Yukti* only. *Aushadhi matra*, *Kala*, *Anupana* etc. are planned by *Yukti Pramana*. Collection of medicines, purifications, processing are done by virtue of *Yukti praman* only. Thus, utility of *Yukti Pramana* is very important and the one who uses *Yukti* along with the knowledge of drugs is considered best.

## DISCUSSION

In Ayurveda there is explanation of basic principles of drug formulation. Those principles when followed thoroughly leads to a standard and effective final product. It includes principles right from terminology, formulation to the consumption of medicine. *Paribha-*

*sha* is a specific term, terminology for a particular process, for a group or for a special concept. *Maana* means measure, it is helpful not only in formulation but also in consumption of a drug. *Panchavidha Kashaya kalpanas* are the five basic dosage forms, all other *kalpanas* originates from them. Every drug has a unique *Rasa*, *Guna*, *Veerya*, *Vipaka* and *Prabhava* that plays an important role in formulations. *Anukta Visheshokta Grahan* is a list of things mentioned by Acharya Sharangdhara, useful in specific places where clear or no description is given. Naming of drug formulations of Ayurvedic pharmaceuticals is specifically done on the basis of various terms and has its own significance and meaning. Shelf -life of different drug formulations is important as the drug may lose its potency after its shelf life and may prove useful or even toxic sometimes. *Anupana* (vehicle) helps in better digestion and absorption of medicine increasing its potency and even helps it to act quickly. *Samanya* and *Vishesha siddhanta* is the basic treatment principle in Ayurveda and it is also applied in drug formulations. Along with the formulations of a medicine, its dosage timing has given importance in Ayurveda, and thus is considered as one of the principles of *Bhaishajya kalpana*. Knowledge of *Yukti pramana* is necessary, it's the base of every aspect of Ayurveda principles hence it is also one of important principle of *Bhaishajya kalpana*.

It is clear that knowledge of fundamental principles of *Bhaishajya kalpana* is essential for understanding, research, and development of Ayurvedic pharmaceuticals. In present study the scattered fundamental principles have been gathered reviewed in brief.



## CONCLUSION

The fundamental principles of *Bhaishajya Kalpana* plays an important role in Ayurveda. These principles should be kept in mind and executed thoroughly in drug formulations. While exploiting the mode of action of a medicinal formulation one has to keep in mind all these factors considering their relative strength. In spite being basic these principles are very essential from designing a drug formulation to deciding its dosage until its consumption in a particular disease condition.

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