

VIPAKA DRAVYA PROPERTY IN AYURVEDA: A REVIEW**Dr. Vijay Vitthal Bhagat^{1*} and ²Dr. Rajashree Chitre**

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ABSTRACT

In ayurveda Pharmacokinetic can be defined as *Vipaka* which deals with the digestion, assimilation, metabolism, absorption and bio-transformation of ingested drug or food, it says about what body does with drugs. *Vipaka* somehow refers final outcome of the biotransformation of the *rasa* of *dravya* means bio-transformed state of metabolized *dravya* is known as *Vipaka*. It play great role towards the therapeutic or adverse effect of drugs. The physiological function of individual person also contributes significantly towards the *Vipaka*. As per ayurveda *jatharagni* refers digestion system while *bhootagni* refers *rasa, rakta, mansa, med, majja, asthi* and *shukra*. These *jatharagni* and *bhootagni* corresponds to the prime digestive fire and *pancha-*

mahabhotta respectively which overall governs bio-transformation process of *dravya* thus the understanding of *vipaka* is very essential to know the overall biotransformation process of *dravya* in body since each and every individual having unique *prakriti* of *jatharagni* and *bhootagni*; considering this fact current article deals with the concept of *vipaka* along with its role in ayurvedic science.

KEYWORDS: Vipaka, Dravya, Jatharagni and Bhootagni.

INTRODUCTION

Ayurveda is the science of life which correlates normal health with the mind and spiritual awareness. Recently the use of Ayurvedic medicines has become rational which enhances global acceptance of Ayurvedic medicines. The practice of Ayurvedic science is based on the experiential, observational and inferential knowledge. Ayurveda encompasses science of

traditional knowledge running through the anciently. There are various texts available which deals with different concept of Ayurvedic science. Recently many researchers investigated conceptual belongings of Ayurvedic system to explore rational understanding of traditional medicinal system. The focus research in the field of Ayurveda needs logical discussion of Ayurvedic concept; this article emphasizing one of such Ayurvedic concept “*Vipaka*”, here article describes modern aspect of *Vipaka* along with its role in the field of Ayurveda.

As per Ayurveda the properties of *dravya* mainly depends upon the *rasa*, *guna*, *virya*, *vipaka* and *prabhava* of the *dravya*, out of them *vipaka* contributes greatly towards the pharmacokinetic of *dravya*; which refers bio-transformed state of metabolized *dravya*, *Agni* play vital role in this process which converts food in the form of energy. *Jatharagni paka* means *avastha - paka* in Ayurveda, the process of *vipaka* starts in *grahani*.^[1-3] There are various drugs their action can be correlated with their tastes; similarly the action of many drugs may be attributed to their *vipaka*. Ayurveda suggested that some *dravayas* possess similar *vipaka* property may be substituted for each other if they act through their *vipaka*. As per ayurveda principle property of *dravya* resembles specific function with respect to drug substances like; *rasa* offers therapeutic property, *guna* represents quality of drug, *virya* resembles potency of drug, *vipaka* means resultant of metabolic process while *prabhava* denoted drug effect.



Figure 1: Principle components of *Dravya*.

Ayurveda described *vipaka* as per the *rasa* of *dravya* like; sweet and salty *rasas* generally possess sweet *vipaka*, sour *rasa* often possess sour *vipaka* while bitter *rasas* have pungent *vipaka*. The conclusively article summarizes that *katu vipaka*, offers light *guna* which aggravates *vata*, reduces semen and may cause obstruction in the excretion of stool and urine. *Madhura vipaka*, possess heavy *guna* which aggravates *kapha*, promotes semen and support

excretion of stool and urine while *amla vipaka*; aggravates *pitta* and helps in elimination of stool and urine.^[4,5]

Vipaka of particular ingested material helps to set diet regimen and drug for the patient of various disorders. Ayurveda defined *vipaka* of various *ahara dravya* along with *aushdhi*.

Table 1: *Vipaka* of Some Important Ayurvedic Herbs.

S. No.	Ingredients	Vipaka
1	Bibhitki (<i>Terminalia bellerica</i>)	Madhura
2	Amalki (<i>emblica officinalis</i>)	Madhura
3	Guggul (<i>Commiphora mukul</i>)	Katu
4	Gandhak (<i>Sulphur</i>)	Katu
5	Vidanga (<i>Embelia ribes</i>)	Katu
6	Pippali (<i>piper longum</i>)	Madhura
7	Jatamansi (<i>Nardostaychys jatamansi</i>)	Katu
8	Shunthi (<i>Zingiber officinale</i>)	Madhur
9	Devadaru (<i>Cedrus devdaro</i>)	Katu

Role of *Vipaka* in *Ahara*

Agni acts on ingested food or drug and liberate substance at molecular level. As per Ayurveda there are 2 types of *dravyas*; *aahara* and *aushadhi*. *Rasa dhatu* and *dhatwagni* is mainly responsible for its functioning over *aahara dravyas* therefore; *aaharadravyas* mainly undergoes *Dhatwagnivyapara*. *Agni*; *jatharagni* and *bhootagni* bio-transformed ingested food into nutritional substances which provides energy at cellular level.

Role of *Vipaka* in *Aushadhi*

Aushadhi is also considered as *dravya* as per Ayurveda and it refers *virya* since *virya* is a *gunatmaka* and *bhutagni* helps in its functioning. *aushadhadravyas* undergoes *bhutagnivyapara* through *jatharagni paka* to the *bhutagnivyapara* in the liver which is functioning of *rasa*. After *bhutagnipaka* the process of *vipaka* starts and it ends with the bio-transformation of *rasa*.^[6]

Role of *Vipaka* Towards *Samana* and *Vicitra Pratyayarabdha Dravya*

As per Ayurveda biotransformation of substance changes its *Panchabhautika* composition, the substance which retains its *Panchabhautika* composition throughout the process of biotransformation is termed as *samana pratyayarabdhatata* and if *panchabhautika* composition of substance changed then it is termed as *vicitra pratyayarabdhatata*. In *samana pratyayarabdhatata* the *vipaka*, *virya karma* of a substance occurs in conformity with *rasa*, so

substance properties can be assessed by its *rasa*. In *samana pratyayarabdhatata* the *vipaka*, *virya*, *karma* of the substances are not found in conformity with *rasa*. The change in *panchabhautika* composition of substance observed in the form of *vipaka* or *virya*, which is not, occurs in *rasa* and hence the *karma* of substance becomes different from its *rasa*. As per Ayurveda there are various drugs which possess *samana pratyayarabdhatata* and *vicitra pratyayarabdhatata* property. The effects of such drugs can be assessed according to their *vipaka* on *koshta* especially on stool and habit of *srishtavinmutrata* or *baddhavinmutrata*. *Vipaka* exert its effect on *dosha*, *dhatu* and *malas* thus the effect of *vipaka* can be accessed by the clinical observation of the *malas*. Drugs like *nimba* and *vasa* possess *katu vipaka* while *bhumyamalaki* and *shankhapushpi* possess *madhura vipaka*. *Samana pratyayarabdhatata* drugs (*nimba* and *vasa*) possess *baddhavinmutrata* due to their *katu vipaka* while *vicitra pratyayarabdhatata* drugs possess *srishtavinmutrata* due to their *madhura vipaka* property. Due to *katu vipaka*, *samana pratyayarabdhatata* drugs (*nimba* and *vasa*) causes *baddhavinmutrata* means frequency and quantity of stool decreased along with hard consistency and painful defecation, while *vicitra pratyayarabdhatata* drugs (*bhumyamalaki* and *shankhapushpi*) causes *srishtavinmutrata* means softening and easy passing of stool due to their *madhura vipaka*. The frequency and time taken for defecation more in *samana pratyayarabdhatata* drugs due to their *ruksha guna* property which causes *baddhavitkata*.^[7]

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