4. Concept of Samskara in Ayurveda

In Ayurveda word samskara has been used in various aspects with different meanings as per the context. Samskara is included under paradi gunas. Samskara is also enumerated under the ashtau ahara vidhi vishesha ayatanas.

Charaka has defined samskara as karana. Karana has different meanings which are explained below.

Karana

1. Karana as Indriya:

2. Karana as Bheshaja:

Bheshaja is called as karana. Word karana has been used for bheshaja mainly in Charaka Samhita.

Karana is the word used for that tool which is of special importance for vaidya who is trying to establish dhatusamya (swastha state). Literal meaning of this word is a tool.
Everything which helps the *karta* to perform his *karma* is called as *karana*.

**Definition of Samskara**

*Samskara* is defined as *antara adhana* of *gunas* which has been discussed already.

--- *karana* गुणान्तराधायकत्वं संस्करणभिमृत्यः; --- | चक्रपाणि टिका च. सं. २६/२४

Chakrapani while commenting on the word *karana* uses three words which are

1. *Guna* - properties
2. *Antara* – in between, inside, middle amongst
3. *Adhana* - putting upon, placing imparting, infusing

Thus addition (placement) or imparting of newer *gunas* in between *gunas* which are already present is called as *samskara*.

--- *karana* पूज्य: स्वाभाविकानां द्रव्याणाभिमृत्युसंस्कारः | च.सं.वि.१/२२

*Karana* is defined as *abhi samskara* of *swabhavika gunas* of *dravyas*. Chakrapani has commented on word *swabhavika* as the *gunas* which are originated with *dravya* at the time of its creation and which undergo changes.

--- *द्रव्यांतरसंयोगजनितः गुणान्तरे-संस्कारः* | अरुणादत्त टिका अ.ह.सू.५/५६

Arunadatta while commenting on word *samskara* says that it is a *gunantarana* i.e. transformation of *gunas* which is caused because of *samyoga* in *dravyas*.

--- *द्रव्यांतरसंयोगजनितः गुणान्तरे-संस्कारः* | अरुणादत्त टिका अ.ह.सू.५/५६

Arunadatta while commenting on word *samskara* says that it is a *gunantarana* i.e. transformation of *gunas* which is caused because of *samyoga* in *dravyas*.

--- *द्रव्यांतरसंयोगजनितः गुणान्तरे-संस्कारः* | अरुणादत्त टिका अ.ह.सू.५/५६

Arunadatta while commenting on word *samskara* says that it is a *gunantarana* i.e. transformation of *gunas* which is caused because of *samyoga* in *dravyas*.

--- *द्रव्यांतरसंयोगजनितः गुणान्तरे-संस्कारः* | अरुणादत्त टिका अ.ह.सू.५/५६

Arunadatta while commenting on word *samskara* says that it is a *gunantarana* i.e. transformation of *gunas* which is caused because of *samyoga* in *dravyas*.

--- *द्रव्यांतरसंयोगजनितः गुणान्तरे-संस्कारः* | अरुणादत्त टिका अ.ह.सू.५/५६

Arunadatta while commenting on word *samskara* says that it is a *gunantarana* i.e. transformation of *gunas* which is caused because of *samyoga* in *dravyas*.

--- *द्रव्यांतरसंयोगजनितः गुणान्तरे-संस्कारः* | अरुणादत्त टिका अ.ह.सू.५/५६

Arunadatta while commenting on word *samskara* says that it is a *gunantarana* i.e. transformation of *gunas* which is caused because of *samyoga* in *dravyas*.
Gunas which are incorporated in a dravya by samskara come from the dravya used for samskara and this process is carried out by means of upamardana of swabhavika guans of dravya.

Guru guna present in tandula is changed by toya and agni sannikarsha which makes the cooked rice laghu. Chakrapani has given examples of all the processes explained by Charaka which are discussed at a later point.

Samskara is change of Swabhavika Guna or swabhava?

Chakrapani himself raises a question and answers it. If samskara changes the swabhavika gunas of a dravya then it is contradictory with the statement that swabhava is immutable.

Answer to this question is by altering gunas in a padartha, one cannot change the gunas present in that jati. A certain set of gunas present in dravyas cannot be altered which stay unchanged until the dravya exists. These gunas are termed as dravyabhavi gunas. Examples are heat in fire, unctuousness in oils etc.

Other subsets of gunas which can change are also present in dravya which can change and are called as na dravya bhavi gunas(naimittika).

Types of Guna transformation:

1. By destruction of a dravya or conversion in another dravya
2. By change in gunas of a dravya.
Types of samskara

तेगुणातस्तोयाविधिस्थिकषिणाःसमन्धनदेशकालवासनभावादिभिःकालप्रकर्षमाजनादिभिषधार्यान्ते।

च.सं.वि.१/२२

Similar quotations are also seen in Indu tika of Ashtanga Sangrha (As.San.Su.10/6) and Arunadatta tika on Ashtanga Hridaya (A.H.Su8/55) which are not included to avoid repetition.

These gunas are incorporated in the dravyas by virtue of processing them with

1. Toya sannikarsha – Proximity (processing) with water
2. Agni sannikarsha- Processing with fire
3. Shaucha- Cleaning
4. Manthana- Churning
5. Desha- Processing with help of desha
6. Kala- Processing by time
7. Vasana- Processing with proximity
8. Bhavana- Trituration
9. Kalaparakarsha- Processing with specific time exposure
10. Bhajana - Processing with specific utensils

Various processes included under samskara:

The changes in gunas can be made in different ways.

1. To increase the natural properties present in a drug
2. To add some new properties to a drug
3. To replace a property of a drug by a new one or more properties
4. To delete an undesired property and add a new desired one or more properties.

The dravya which is to be processed will be called here onwards as samskari.

The agent or condition which is used for bringing changes will be called here onwards as samskaraka. Various samskaraka dravyas are enlisted by Charaka their description and examples along with possible mode of actions are mentioned by commentators which are described below. One thing which is to be understood is; gunas which are present in samskaraka can only be added to samskari.

Toya sannikarsha –

तोयस्तत्त्वपिर्वेषेऽन कठिणकर्षणां मूदकविधिद्विधानां। गंगाधर ठीका च.सं.वि.१/२२
Kathina, khara guna pradhana dravyas when processed with samskaraka of mridu and snigdha guna (water); adhana of these gunas takes place.

E.g. – Soaking of hard dravyas in water, such as rice soaked in water becomes soft.

Agni sannikarsha -

When processed, samskaraka of mridu and snigdha guna of samskari dravyas are changed into laghu, ushna gunas because of similar gunas present in samskaraka (agni).

E.g. - Vrihi which possesses guru, kathina gunas; on roasting becomes laghu and mridu (laja).

Toyagni sannikarsha -

This is most commonly used samskara in which combined action of toya and agni on a samskari is performed.

Shaucha:

While describing the gunas of guda, dhauta guda and sharkara; Charaka states that increase in vimalata increases shita guna. This is expression of sheeta guna by shaucha samskara. Similar example is seen in case of guda and dhauta guda.

In this case there is no induction of guna but the impurities are having ushna guna which after removal help in expression of innate shita guna of sharkara.
Gangadhara quotes example of tamradi shodhana under category of shaucha. Another example given is cleansing of dravyas and vastras in order to make them pure.

Here example of tamra given by Gangadhara does not seem to fit the description of shaucha samskara as narrated by Chakrapani. Shaucha is removing the mala and not adding something. In shodhana process many times various padarthas are added also so in a generalised manner shodhana of tamradi dhatus cannot be considered as shaucha samskara. E.g. Common shodhana process for all metals is nirvapana which is not only removing doshas of tamra but up to certain amount inducing some gunas of nirvapana dravyas.

One point should be noted that Gangadhara has given two examples first is tamradi dhatu shodhana and other is cleaning of vastra, dravya. By providing these examples he has tried to explain all different versions of shaucha. It is not limited to merely washing but all different procedures used for purification of material come under this category such as dhalana, nirvapana, cleaning of dravyas, washing, filtering, evaporating, dissolving etc.

Manthana:
This illustrates the transformation of attributes by churning.
Examples:

मन्थनार्थांशान्तथा “शोधकशरे शोधकश्यपं मन्थनानां” इति। चक्रपाणि टीका च.सं.वि.१/२२

Curd by nature aggravates shopha; when churned, even with the fat content of it remaining intact, it alleviates shopha.

मन्थनवाचनं द्वातीतिः मन्थनमेऽक्तादिश्रुपेण परिणामे स्वादसुधाग्निद्रिक्तुष्णपानम्।

गंगाधर टीका च.सं.वि.२/२२

Manthana also generates gunas such as swaduta, sugandha etc. It is clear from the example dadhi is amla in rasa where as takra is having swadu anurasasa.

Desha:
Desha as samskaraka dravya can be understood as if desha has a major role in deciding gunas of a dravya. Placing a dravya in particular desha imparts specific gunas in it.
Example –

देशारं यथा “भस्मराशिभ: स्थापयेत” (चि.अ.१पा.१) इत्यत्त च चक्रपाणि टीका च.सं.वि.१/२२
While explaining preparation of *Brahma rasayana* it has been stated that this medicine after preparation is to be stored below the heap of ash. This storage increases certain guans in it.

Another aspect of *Desha* is explained by *Gangadhara* where he quotes that *kathinata, sandrata* and *tikshna* etc *bhavas* are imparted in *sharira, dravya* and *aushadha* by *desha*.

*Desha* is a very important concept in *Ayurveda* and in *dashavidha parikshya bhavas desha pariksha* has been explained with due importance. Both *atura* and *dravya/bheshaja* are influenced by *desha*. Here *desha* in relation to *dravya* is only described.

Certain *dravyas* when collected from specific *deshas* have more potent *gunas* as compared to other *deshas*. Examples are *Balhika deshastha Hingu, Chandana* from *Malaya parvata. Ushna virya aushadhis from jangala desha and shita virya aushadhis from anupa desha* are considered as *shreshtha*. *Himalaya* has been stated as supreme *desha* for collection of *aushadhis*.

**Kala/ Parinamama:**

*Kala samskara* is the *gunadhana* of newer properties in a *dravya* where *kala* itself brings changes in a *dravya*.

*Kala* has its effect on all *sthavara* and *jangama dravyas*, in a fruit; changes in its state from un-ripened to half ripened and ripened is brought by *kala*. Not only external but internal change is also carried out by *kala samskara*. *Sthavara dravays* and *jangama dravays* both invariably experience this change and is unavoidable.

Example for living organisms for *kala samskara* is, the changes happening from *balya* to *vardhakya avastha* and corresponding quantitative as well as qualitative variations in human body are a *gunadhana* of newer *gunas* by *kala samskara*. 
This effect of kala samskara on dravyas is termed as parinama in Ayurveda. Kala is nitya and vibhu, all other karana as well as karya dravyas are relative with kala and hence cannot avoid its effect. Ayurveda tries to slow down, curtail and if possible modify this effect of kala which is the attempt of maintaining the yatha sthiti of a dravya. Various actions done for maintaining this state of a drug by virtue of adding certain gunas in it constitute Ayurvedic approach to sthitishapakatva.

**Vasana:**

Vasana samskara imparts gunas of samskaraka into samskari by mutual contact. This type of samskara is not mentioned in Gangadhara sammata patha.

E.g.

वासनेन गुणाधार्यान्यथा- अपामुन्यत्रदिवासनेन सगमान्यत्रकरणम्| चकपमणि टीका च. सं. वि. १/२२

If rose flowers are kept in water, after some time even if the flowers are removed, water will continue to have fragrance of rose.

Vasana samskara is nothing but association of samskaraka with samskari for a long duration of type. For vasana samskara, samskaraka must and should very prominently possess gunas to be imparted such as gandha guna of rose flowers can be imparted in water.

**Bhavana:**

Bhavana is mixing of drava with a dravya in order to impart its gunas in it. In this process samskari is solid and samskaraka is liquid. Triturating with liquids impart their gunas in it.

E.g.-

भावनया च स्वरसांदिक्तनया स्थिततयायामलकादेगुणस्वीत्त्वां भवति। चकपमणि टीका च. सं. वि. १/२२

In preparation of amalaka rasayana, Charaka has advocated bhavana of amalaka with amalaka swarasa.

इद्रव्याण्य आलोकितान्त दिवा दिवात्यपे शोषण निशिद निशिद स्थापनम् इति एवं विधानां भवनाः

गंगाधर टीका च. सं. वि. १/२२

Gangadhara explains bhavana as alodana/mixing of dravyal/solids with dravyas/liquids and its exposure to sunlight or moon light over a stipulated period of time.
Charaka in context of describing principles of pharmaceutics advocates for bhavana samskara

भूक्षेपां कलः कार्य स्वरसमाभासेः | सुभावितं द्यत्यममिद्यं द्यव्य स्वाह्तद्रक्षरंकु ||४७|| । ।
स्वरस्तुतुल्यर्विविवा तस्मादव्याणीन्भावयेत् ||च. सं. क. १२/४८

Bhavana of drugs by swarasa of same drug or drugs with similar properties is anticipated by Charaka and its uses are explained as
1. Quicker action
2. Augmented action
3. Longer action with minimal dose

Later authors have elaborated the concept of bhavana in a very practical manner. A special class of kalpas in herbo-mineral preparations which are made up of fewer ingredients and more bhavanas are a result of this. Such kalpas are having greater utility and large spectrum of action as compared to other kalpas. E.g.- Mahagandhaka rasayana, Chandrakala rasa etc.

At times bhavana is also given to reduce doshas of many dravyas. In visha varga and rasa uparasa vargas, bhavana samskara is used for their shodhana purpose.

Classical bhavana samskara explained by Charaka is of two types one which is only adding samskaraka drava (liquids) to sasmkari dravya and allowing it to dry where as other is in which; peshana is done to increase and fasten the absorption. Conventionally bhavana word is used for second type. This samskara is a combination of bhavana as well as vega samskara. The peshana brings about vega in the drug facilitating its early absorption and enhanced permeability as well as availability in human body.

Kalaprarshha:

Kala prakarsha is a samskara in a specific period of time is required for manifestation of newer gunas in samskari dravya. Here kala required for this action itself is the reason for this gunadhana and hence it is called as kala prakarsha samskara.

Example:

कालप्रकर्षणायथा “पशाजातरसं विवेत्” (चि.अ.१५३) इत्यादिः चक्रयाणि दीक्षा च.सं.चि.१२/२२
In the context of *grahani chikitsa* while explaining preparation of *duralabhasava* all contents are mixed together and are stored for fifteen days in this period the process of *sandhana* takes place which brings new *guna* in the *asava*.

If *ghee* is placed in a bronze vessel for ten days it changes its *gunas* and acquires poisonous properties. Word *marakata* here is used in a sense of agent having potential to create deadly disease. This change is not seen if kept in bronze vessel for small duration of time, so here a specific time is required to change the *gunas* of a *dravya*, which is called as *kala prakarsha samskara*.

**Bhajana:**
Placing the *samskari* in a specific container imparts new *gunas* in it, here the container itself is called as *samskaraka* and the *samskara* is called as *Bhajana*.

**Example**

While explaining preparation of *apara triphala rasayana* it is explained that *triphala lepa* is to be done on a iron vessel and kept for one day. After one day the *lepa* should be removed and consumed for *rasayana* effect. This *lepana* on iron vessel imparts new *gunas* in it.

Another example given by *Gangadhara* is *takra prayoga* where *chitraka lepa* is to be done on inner side of vessel in which curd is to be formed and this curd or butter milk is used in treatment of *udara*.

**Other Samskaras:**
These *samskaras* are enlisted by *Charaka* and at the end word *adi* has been used. Commentators opine on this as

As per *Gangadhara* other *samskaras* explained in *Samhita* such as *sthapana* in *bhumi*, *sthapana* in *bhasma rashi* are to be included in this. *Gangadhara* also adds various religious rituals like *vivaha* in this list.
Chakrapani adds various samskaras such as peshana and abhimantrana.

Shoshana samskara is also enlisted by Indu.

Enlisting all the samskara is not possible as they are infinite. All various procedures such as shodhana, marana, amritikarana, satvapatana, patana, murchana, peshana, kuttana, dhavana etc explained in Rasashastra are types of samskara only.

**Difference between Vasana and bhajana**

Vasana samskara is keeping samskari and samskaraka dravyas adhered to each other in which samskaraka dravya imparts its guna in samskari. In this samskara amount of samskaraka will be always lesser as compared to samskari.

In bhajana samskara, only samskari dravya will be actively reacting with samskaraka as later is a container. No loss of guna or karma in samskaraka is expected in bhajana whereas in vasana guna karma kshaya in samskaraka is anticipated.

**Difference between kala and kalapракarsha:**

In kala samskara a single samskari dravya is acted upon by kala which brings gunadhana of innumerable gunas in it. In case of kalapракarsha when mixture of various dravyas kept within contact for a specific time gives rise to some specific new gunas which are not present in it. It differs from vasana samskara in a way that no active samskaraka dravya is involved.

Example: Fermentation or sandhana samskara. In this process time is needed, this time factor which brings self fermentation in a mixture is an example of Kalapракarsha.

**Discussion:**

**Overview of concept of samskara:**

In Ayurveda word samskara has been used in different ways important ones among them are

1. Among Ahara vidhi vishesha ayatana for understanding gunas of a ahara dravyas to be consumed
2. As a ritual on sharira such as pusamvana
3. As a therapeutic procedure such as shodhana vamana etc karma
4. As a literary exercise for critical editing of a text
5. In Paradi guna as samskaras on physician, pharmacist, drug and patient.
6. As a procedure in pharmaceuticals

**Need of Samskara:**

**A. Samskara in Ahara kalpana:**

*Samskara* is necessary for bringing about changes in *dravyas* as and when needed. The *dravyas* may be drugs, patients, physician or in nutshell *chikitsa chatushpada*. In the previous chapter it has been elaborated that *Ayurveda* accepts *Guna* as principle *karana*. *Gunas* are the main pillar on which the epitome of *Ayurveda* treatment stands high. So an *Ayurveda* physician needs to increase, decrease or modify *gunas* as and when needed. The *ahara* which is considered as *mula for bala varna* and *prana* needs to be suitable for an individual. Depending on an individual’s *prakriti, kala, vaya, bala* and *vyadhi avastha* if any; *ahara* should possess opposite *gunas* of these so as to suit him. *Ahara gunas* need to be altered in accordance of these *gunas*. This can be achieved by virtue of *samskara*.

**B. Samskara as Sharirika karma :**

Such *samskaras* are needed on *sharira* to bring back the normal *gunas* of various *bhava padarthas* various procedures. These procedures which remove altered *gunas* and restore the normalcy or equilibrium are called as *samskaras*.

Various *karmas* included in *dinacharya, ritucharya* and *shodhana karmas* are also included in this category. Few references related to this are

अनेन विधिनाध्यार्यामांसपर्यंत्ता विशुद्धार्थार्थमांसास्त्रां विगतृत्तिकज्ञानाः स्थायते, पुनर्तर्निर्दर्शनार्थानांतः।

सु सं. शा. १०/१६

Here in the context of *sutika paricharya*, following of *sutikopakrama* is called as *samskara* of *sharira*.

उपसंस्कृत्ततर्करो विशुद्धेत:। डल्हण दीका सु. सं. चि. २७/१०

In the context of *rasayana prayoga shodhana of sharira* is called as *samskara*.

---

चण्डेनियोऽन्धकारावासस्यपर्यंत्ता: प्रवस्थितपरिकार: संस्कृतोपचारः संस्कृतकायः। तथापि यथाधिकायः

भूत: शरीरसंस्कारः करणीयः।

सर्वांसुतर्वर्णी दीका अ. ०. सू. ४/१६

Similar reference of *rasayana* and *shodhana* being quoted as *samskara* are seen.

**C. Samskara as a literary exercise for critical editing of a text :**

विस्तारयति तेश्रोंकसः संहितपत्तिविषयतः। च. सं. सि. १७/१६

संहितपत्तिविषयति विस्तरोऽकं न गृहस्त:। संहितापितरस्ती हित्वा संस्कृतोपचारिन्मादः। चक्रमणी दीका
Samskara of a tantra is necessary to keep it up-to-date. Explanations of certain references which are explained in concise form in text are to be elaborated as and when needed. Similarly reducing the elaboration of certain subject matter if needed is also to be done. This exercise is carried out to update a text.

**Need for samskara:**

संस्कृत तत्त्वसम्पूर्ण त्रिभागोनिष्कृतक्षयं । च. सं. सित्र. १२/३७

Samskara is done on a tantra for bringing tatva sampurnata in it. Tatva word here can be understood as true knowledge. So in case of medical knowledge it has to be complete, newer diseases, treatments are to be incorporated as and when needed.

**Methodology of samskara:**

कृत्वा वहुमौखसंबधं विशेषोषाणशिलोचयम् । च. सं. सित्र. १२/३९

- प्रभृतिपतिजनानार्के प्राणायामदीर्घं शोकान्त्य संहरणमुक्तः; -- प्रविरोध्यते तु कणिशादिरूपतया

पतितस्य चचर्य शिलः।

चक्रपाणि टीका

*Samskarta* should collect facts from various other available texts and compile them in such a way which should not disturb the original order of text. Two examples in this regard are

i. *Uncha* - This means collection of left out scattered grains in field after harvesting which are mixed with soil. (Pin point /specific selection of facts)

ii. *Shila* - This means collecting remaining unprocessed ears of grains. (In general collection of facts)

**Phala of Samskara:**

संस्कर्ताः कृत्यं तत्रं पुरुषं च पुनर्मवम् । च. सं. सित्र. १२/४१

This exercise is done for bringing newness/ up to datedness in an old tantra.

**D. Samskara in Pharmaceutics:**

Samskara is an important concept in pharmaceutics. It has vast applications which are enlisted in three subtitles as bellow

1. Collection of drugs
2. Preservation of drugs
3. Production of medicines

**a. Collection of drugs**

Many references regarding collection of drugs which impart certain specific gunas in the drugs are enlisted in Ayurveda. Few examples of this are
Conceptual Study...

i. वस्तुमृणु पुष्यां प्रदेहः स्वात सम्भवन: || च. सं. चि. १०/१८

पुष्यप्रेषणानन्त्रायोगान्तं संस्कारमुपदिशति। चक्रपाणि ठीका

In the context of apasmara chikitsa collection of dhupana dravya is to be on pushya nakshatra.

ii. पुष्याणवृत्ती तुल्याणी सम्भव्याणां नारेषये || च. सं. चि. ३०/९३

In the context of pushanuga churna the name itself is derived from the samskara necessary for imparting gunas in the medicine.

iii. महत्तपार्श्वम् कश्यपवृत्तिः शुचिः शुचियासः सम्पूर्ण देवता अभिन्नी गोमान्वितं कृतौपवासः

प्राय: आश्विन उद्ययस्विता गुड्डियात् ||

च.सं. क.२/१०

Here the samskara for collection of aushadhi is been explained by Charaka in the context of madanaphala.

iv. पुष्याध्ययनः मृगावर्गाः वा गृहीयान्मैत्रे महते ||

च.सं. क.१/१६

Important nakshatras on which medicines are to be collected are pushya, ashwini and mrugashira. Among the muhurtas maitra muhurta is shreshtha.

Collector should face towards east or north while collection of the drugs.

b. Preservation of drugs

1. शुचिः देशे सुपञ्चलं समुपस्थापन्तं दिल्लिकऽ || सू. सं. सू. ५६/४७७

In the context of ahara vidhana it has been mentioned to preserve prepared food in well hygienic condition.

2. विप्रेषार्धेः स्मृतं प्रोक्तं व्याजनोद्वे: || सिद्धेन्तर्जीत्वधिष्णि सिद्धमतः निगत्येतुः || सू. सं. सू. ५६/४७७-८

Prepared food is to be processed with mantra samskara to protect it from poisonous gunas.

3. पित्यमान इमे चार चित्रम् मधुमदीर्घे: || च. सं. ्चि. २३/९०

Mantra samskara before storing the medicine has been indicated in Mahagandhahasti agada in the context of visha chikitsa.

4. गृहीता चारुस्मृताः प्रकृति नर्त्तान्त्यामार्गर्षु आगुहार्गर्षु निवासप्रवीतेक्ष्य तथा

निन्युपत्त्वाचारयथिन्तन्मस्तु, अर्थ-सत्त्वारम्पत्वद्वा घ्राम-राज्य, अम्प-प्रत्यूतमादामनि तिमानि

स्वम्बः शास्त्रानि शास्त्रायास्य्य स्थाप्येत् ||

च. सं. क. १/१२
Medicine storage depots should be facing east or north. It should be free from direct exposure to wind but should be good ventilated. It should be preserved in such a way to protect it from direct exposure to fire, water, moisture, dust, smoke. Entry to rodents and other animals which can contaminate and destroy medicines is to be protected. Medicines should be kept in vessels having tight lids so as to avoid direct exposure to environment.

5. भाजनसम्मदमाहः - ग्रहीतेज्यादिः। अनुरूपगुणवद्धाजनस्मानीति अनुरूपगुणवत्ता च भाजनस्य 
भेषजसमानगुणवत्वीयः। स्वभावानामीति सम्यक्षयिष्ठितानि।।।

कः पाणिः। च.सं. क १/१२

Medicines should be stored in the vessels made up from material having similar gunas with that of medicine.

6. शुच्याणं नवं कल्याणं सुमुग्धावलुककरजनकमाकारं पूणित्वा स्ववच्छन्तं स्वनुपुरं शिरोपयातास्त्व 
सम्यक स्थापयेत्।।१२१।। च.सं. क १/१३ - - - वनुपुरामिति कृतस्फोटिष्ठिनम्। चक्षुपाणि

Drugs are to be preserved in dry state in new containers filling them completely in order to avoid contact with air, properly closed and kept in a safe place where repeated exposure to drug can be avoided. Rakshavidhana is also advocated for prepared medicines.

c. Preparation of medicines:

1. Role of samskara in formulations

अनुस्मरणे प्रमुखयात्यक्ष्वभवत्वात्। कुर्यात् संयोगविशेषकालसंस्कारप्रयुक्तिभि।।

च.सं. क. १२/४९

एवं संस्कारादिपि समानससमानगुणान्महत्त्वाल्मक्षमा च चुका। अनुस्मरणे महात्भावेत् यथा 
श्रेयोऽत्यत्त्वमात्रामि क्षोभं बहुदोषधरणाय भवति, तद्विपर्यायं प्रमृत्यात्यक्ष्वभवत उद्दाहरणीयं।।

चक्षुपाणि

This shloka has been explained by Charaka while describing principles of pharmaceutics. It deals with role of samyoga and samskara in pharmaceutics. Here explanations pertaining to samskara are elaborated. If samskaraka dravyas have similar gunas as that of samskari dravyas then such samskari dravyas become more potentiated to perform strong actions in alpa matra. In case of patients if samskara of sharira is done previous to pradhana karma it facilitates it.

E.g. : Snehana swedana before panchakarma. Vamanopaga, virechanopaga etc classes of drugs are mentioned in fifty mahakashayas for same purpose.
2. Uttama bhesjaka lakshana:

Ideal medicine should have these properties such as useful in small dosage, fast and deep penetrating in body, having potency to cure many ailments, pleasant to patients, easy to digest, should possess good taste, it should bring satisfaction/comfort to patient, able to cure disease in short time, it should not create complications, it should not bring uneasiness to patient and should have good smell, taste and colour which facilitates easy administration of drug.

Let us consider all these gunas one by one

Alpamatra:

Alpamatra – It can be understood in two different ways.

i) Gunotkarsha

ii) Gunadhikya

i) Gunotkarsha:

Gunotkarsha is potentiating the gunas which are already present in the drug. It has been previously explained that by samskara of dravyas having similar gunas, increases potency of medicines as a result of which dosage can be reduced.

E.g.- Chausashtha Praharapippai rasayana. Bhavana of amalaka swarasa to amalaka churna in amalaka rasayana.

ii) Gunadhikya:

Gunadhikya is adding gunas which are not present in the drug but can be helpful in treating the disease. When a medicine will have more than one property necessary then more number of medicines will not be required as a single medicine will serve many purposes. These will in-turn lead to reduction of total matra of drugs.
E.g.: Anupanas given in various vyadhis and avasithas are example of this. Classical example of this is Narayana churna in Udara chikitsa of Charaka Samhita.

**Mahavega:**

*Mahavega* word can be understood in two ways

i) Quick/early absorption in human body

ii) Deeper penetration in body tissues

This action can be achieved by virtue of bringing *vega* in medicine which is done by giving *bhavana* by applying mechanical force to it. The trituration done to medicines induces *vega* in it by virtue of which it becomes easily absorbable in human body. One more mechanism through which this action is achieved is *adhana* of vyavayi and vikasi gunas in *dravya* for E.g. *sandhana kalpana*.

ii) Deeper penetration in body tissues

Second action of deeper penetration in body can be achieved by virtue of bringing *sukshma guna* in the medicine. *Kuttana, mardana samskaras* reduce particle size of *dravya* which brings *sukshmatva*. *Agni* and *toya sannikarsha* brings about *mridutva* and brakes *sanghata* of *dravya* which helps in early digestion further augmenting chances of deeper penetration.

**Bahudoshahara:**

*Bahudoshahara* word can be understood in two ways, one treats *dosha* which are more in quantity or second treats more number of *doshas*. This can be stated as

i) *Matrabahulya* of a *dosha*

ii) *Sankhyabahulya* of *doshas*

i) *Matrabahulya* of a *dosha*

When potency of drug will be more it will be able to pacify grater *matra* of *doshas*. At the same time it is to be understood that *alpamatratva* is also a desired *guna* of drug. This can happen if it has *tikshna guna* present in it. Word *tikshna* is to be understood in the context of potency. This can only be done by *samskara*.

Example – In *vamana karma*, *pippali* and *madhu bhavita madanaphala churna*. Though *madanaphala churna* is given in small quantity but the *bhavanas* given to it increase its *tikshnata* and do *sanghata bhedana* of large amount of *doshas*.

ii) *Sankhyabahulya* of *doshas*

*Adhana* of new *gunas* will increase the purview of its action and it will be useful in various different conditions. New *gunas* induced if are complementary to
those which are already present will increase effect of the drug in a desired action and at the same time will also enable the drug for a newer action.

Example: *Lavanantvita ghrita* will be more potent in *vatanashana* than plain *ghrita*. Plain *ghrita* will not have *kaphanashaka* action which will be generated by *adhana* of *ushna, tikshna* and *vikasi gunas* by *samskara* of *lavana*.

**Sukham:**

Word *sukham* indicates *prakriti* here. The drug which is given should suit to *prakriti* of an individual. In this sense *Charaka* has used the word *prakritisthapana* in *bhesajama nama*. In present context it is more likely that this indicate towards *satmya* of the patient. Use of good medicine which is having all the potency to restore health but which is not *satmya* to patient is not advocated in *Ayurveda*.

Example: *Majja* and *vasa prayoga* for *snehana* is to be done in those individuals which have its *satmya*. There may be many patients which may be *yogya* for *snehana* by *vasa* but after enlisting these indications *Charaka* says that it is to be used in *vasasatmya* patients only.

**Laghupakam:**

Word *laghupaka* indicate that the drug should be easy to digest. This is very important from *Ayurvedic* perspective because *Ayurveda* believes in theory of *agni*,

It is very necessary that the given medicine should get digested in human body then and then its effects can be seen in form of *vriddhi* or *kshaya* as and when desired. This is very important reason for which *Ayurveda* advocates *langhana* as the only *chikitsa upakrama* in first *avastha* of *jwara*. Reason given for this is if the given medicine is not digested by *agni*, rather than curing the disease it may aggravate the disease or even originate a new one.

**Sukhaswadam:**

Patient should relish the taste of medicine. Medicine by its taste, during its time of action (pharmacodynamics) and after its digestion in human body should not produce any unwanted effects and it should not trouble patient.
Prinanam:

**Prinana** is a term which has been used by Ayurveda as karma of rasa dhatu. In this case word *prinana* means nourishing or bringing normalcy. Medicine should reach its desired place i.e. *dhatus, upadhatus* and *malas* of *sharira* and show its desired action by pacifying the *doshas*. One more important thing is that it should not disturb the normalcy of *dhatus* rather it should have a nourishing effect on them. Thus in short *prinana* denotes towards two things one *dosa* pacifying (*dosa shamana*) but second augmenting *dushya* (*dushya baladhana*).

This has been mentioned by Charaka as

**Vyadhinashanam:**

Ayurveda believes in the Pratipurusha siddhanta. It accepts that though a similar disease may be manifested in different individuals it will need different medications depending on the individuality of that *purusha* in terms of *dushya, desha* etc *bhavas*.

Thus a medicine which will be useful in a disease still needs minor alterations in terms of *gunas* so as to suit the individual in a perfect manner. This concept is recently being accepted in contemporary system is called as tailor made medicine. This is only possible by virtue of *samskara* on the drug to be used. This has been suggested by Charaka in the word *vyadhinashana*.

Avikari:

This is probably the *guna* which can only be achieved by *samskara* on a medicine. In the recent era this property of Ayurvedic drugs has been the prime point of attraction for people who are fading up of adverse effects of drugs in contemporary systems of medicine.

*Avikari* literally means one which does not cause any *vikara/disturbance* in homeostasis of body. A large number of *samskaras* starting from collection of drug, its preparation, storage, usage and *pathya apathy* to be followed during usage of these drugs have been carefully designed by *acharyas* of Ayurveda which has enabled this property of *avikaritva* in Ayurveda drugs.
Vyapattau na atiglanikara:

Drugs will have their effects on human body. Certain effects are needed, anticipated whereas certain are not necessary. Usage in proper dosage and in proper condition provides necessary effects but if used in cases where it is contradicted or used in excessive quantity may produce hazardous effects these are called as vyapat and such medicines are called as vyapattikara medicines. Effect of these vyapats on body is being indicated by word glani. The medicine should be carefully designed so that if by mistake its vyapat happens it should not create major problems. Such care has been taken in preparation of Ayurveda drugs.

Example: Samskara of godanti bhasma to tribhuvana kirti kalpa to avoid bhrama vyapat. Ushnata of bhallataka is needed at the level of koshtha but is to be avoided in mukha which is done by virtue of quoting the mouth by ghee before its consumption.

Ishta varna, rasa and gandha (Palatability):

Medicine should have pleasant colour, taste and odour. This helps in easy acceptation of medicine by patients especially by balaka, stree and sukumara patients. Offensive odour may produce a resistance or aversion in mind of patients about the drug. This can be achieved by various samskaras.

Samskaras and Herb mineral preparations:

In case of herbo-mineral preparations samskaras play versatile roles which include purification of impurities, removing toxic effects of drugs if any, making it easy for digestion and importantly bringing sendriyata in them by virtue of bhavanas of herbal drugs so as to enhance their acceptability in human body (bio availability).

These all requisites can be fulfilled by various samskaras, such as bhavana with peshana can bring alpa matratva and mahavega in medicine. Various different dravays when used for bhavana give rise to multiple karmas; peshana induce sukshmata and ashukarita in medicines. Toya and agni sannikarsha bring laghava to medicine. Vasana with sugandhi dravyas can help in improving the taste, odour and colour of drug. Storing in specific containers improves shelf life as well as potency of drugs. In this way samskaras play pivotal role in bhaishajya kalpana. Without samskara preparation of medicines will be virtually impossible.

Thus samskara play a pivotal role in Ayurveda pharmaceutics. Without samskara guna it will not be possible to deliver the results which are being provided since ages. Starting from panchavidha kashaya kalpanas to all the complicated procedures such as ashta or ashtadasha samskaras of parada are adopted for adhana.
of desired gunas in the drug. Thus samskara guna is atma of Ayurvediya aushadhi karana.

Ayurvedic Basis of Samskara:

According to Ayurveda all the dravyas are panchabhautika. The gunas which are expected in the samskarani are to be based on mahabhautika predominance and a samskaraka dravya possessing these gunas needs to be selected. In this case gunas of samskaraka will be karana gunas and those which are to be incorporated are karya gunas. Karana gunas can only give rise to karya gunas if they are present in samskaraka dravya as per satkaryavada. In Ayurveda the gunas present in a dravya are the indicator of its mahabhuta predominance. All the dravyas are panchabhautika in nature as per Ayurveda but vary in mahabhuta predominance which can be judged on the basis of guna karmas present in dravya. Important gunas and their karmas based on mahabhuta predominance are tabulated below.

**Table showing gunakarmas of panchmahabhutas**

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Mahabhuta Pradhanya</th>
<th>Guna</th>
<th>Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>पार्थिव</td>
<td>कठिन</td>
<td>उपचय</td>
</tr>
<tr>
<td></td>
<td></td>
<td>मन्द</td>
<td>सहात/ कठिन्य</td>
</tr>
<tr>
<td></td>
<td></td>
<td>स्थिर</td>
<td>काठिन्य</td>
</tr>
<tr>
<td></td>
<td></td>
<td>विशाद</td>
<td>सान्त्र</td>
</tr>
<tr>
<td></td>
<td></td>
<td>सान्त्र</td>
<td>स्थूल</td>
</tr>
<tr>
<td></td>
<td></td>
<td>स्थूल</td>
<td>मन्द</td>
</tr>
<tr>
<td></td>
<td></td>
<td>मन्द</td>
<td>सन्ध्यमुणवहुल</td>
</tr>
</tbody>
</table>

| 2.    | आच्छ | द्रव | उपक्रेद | |
|       |      | स्निध | वेश | |
|       |      | नित्र | वन्ध/ परस्परोजन | |
|       |      | नीत | बंत्र/ विषण्ड | |
|       |      | मन्द | माऐंव | |
|       |      | मुट्ट | प्रहाू | |
|       |      | मुट्ट | प्रहाद/ शारिरितियतपाणम | |
|       |      | मुट्ट | प्रहाद | |
|       |      | मुट्ट | प्रहाद/ शारिरितियतपाणम | |
The *karma* which is expected by *samskari* should be first decided and the *guna* responsible for it is to be induced in it. Once the *guna/s* which is needed is identified, a *samskaraka dravya* having these *gunas* can be selected. This is the basis of utilization of *samskara* in *Ayurveda* to induce certain desired qualities in *samskari* *dravya*.

The *karmas* and *gunas* which are to be induced are infinite. More to add in this situation in a patient/condition, more than one *karmas* may be needed thus a *dravya* may need one or more *samskaras* to be *sadhakatama* or the best suitable *sadhana* for fighting a disease condition. Again to add further complexity to this system many a times *tara tama bhava* of these *gunas* is also to be taken into consideration depending
on bhavas such as desha, kala and others. This is also necessary to be taken into account for selection of samskara and samskaraka both.

**Bhavana Samskara in Ayurveda:**

Bhavana is defined as an impression made on atma by perception of vishayas. Ayurveda accepts six atma gunas and accepts that atma is nirvikara and hence formation of such samskaras on atma is not accepted in Ayurveda. Howsoever various samskaras are explained in Ayurveda which are in concordance with the religious rituals in Vedic literature, these are supposed to act in pacifying the doshas of manas. Ayurveda rejects the samskara as impression on atma but at the same time accepts the concept of karma and karmaja vyadhis as a result of previous deeds. A discussion is elaborated in Charaka Samhita Sharira sthana first adhyaya which emphasises that bhutatma experience the phala of karma. But this bhutatma is nirvikara so these all sukha dukha are experienced by bhutatma in a particular state when he is combined with manas and indriyas which is stated by Charaka as

Thus the complex of manas, bhutatma and indriyas is responsible for all karmas and it experiences all impressions; these are incorporated under satvadi three gunas of manas. Thus bhavana is accepted under gunas of manas which decide its nature of satva, raja or tamapradhanya.

**Vega Samskara in Ayurveda:**

In case of living organisms vega has been accepted in Ayurveda as a urge. These vegas are explained as dharaniya and adharaniya. Further they are classified as sharirika and manasika. Various movements in the body are attributed as functions of vata. In case of non living things movements present in them can be considered as vega. In case of drugs penetration power can be considered as vega. In shodhana aushadhis induction of upwards or downwards movement of sharira doshas can be considered as karma of vega guna.

In context to pharmaceutics samskaras such as peshana, mardana induce vega samskara into particles of drugs which along with vega acquire sukshmata, ashukarita, vikasita and vyavayita etc. properties. Direction of peshana such as
circular, uni-directional, to and fro are to be studied in detail. Further subtypes such as clockwise, anticlockwise of circular movement need to be studied for their specific actions on vega of drug.

**Sthitisthapakatva Samskara in Ayurveda:**

In a broader sense total science of Ayurveda is aimed to cure if not prolong the signs of morbidity and mortality. Avatarana and development of Ayurveda has been guided by a zeal of mankind to have a longer healthy and happy life i.e. dirgha hitakara and sukakara Ayu. Thus everything explained in Ayurveda is an effort towards maintaining homeostasis i.e. dhatusamya or prakriti. In short Ayurveda aims at sthitisthapana of life. In other words Ayurveda itself is can be called as an attempt of sthitisthapana of life.

In the case of Ayu it is called as vaya sthapana. Rasayana chikitsa, svastha vritta, sad vritta, dinacharya, ritucharya are the tools used by Ayurveda to counter act the changes in Ayu. This is first and foremost task of a chikitsaka as explained by Charaka. This is reason for which medicine is called as prakriti sthapana.

In the context of sthitisthapakatva it can be said that the desired qualities in samskari are

1. Gurutva
2. Kathinya
3. Sthiratva
4. Bandhana and
5. Vishyandana.

These gunas will be resisting the increase of vayu and agni mahabhuta in the samskari dravya and controlling the decay/decomposition initiated by these mahabhutas by virtue of maintaining predominance of prithvi and jala mahabhuta in it. As already explained the quality of sthirata present in shringa, teeth are indicative of the sthitisthapakatva.

Application of this sthitisthapakatva in Ayurvedic drugs and formulations is discussed in next chapter.

**References :**


2 Ibid 80