



LITERARY REVIEW ON 'VIPAKAHKARMANISHTHAYA'

*¹Dr. Priyanka Namdeo, ²Prof. Makhan Lal and ³Dr. Ramanand¹M.D. Scholar Post Graduate Department of Dravyaguna State Ayurvedic College and Hospital, Lucknow.²HOD, Post Graduate Department of Dravyaguna State Ayurvedic College and Hospital, Lucknow.³Lecturer, Post Graduate Department of Dravyaguna State Ayurvedic College and Hospital, Lucknow.

*Corresponding Author: Dr. Priyanka Namdeo

M.D. Scholar Post Graduate Department of Dravyaguna State Ayurvedic College and Hospital, Lucknow.

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ABSTRACT

Vipaka is the term of Sanskrit which means specific transformation or effect after digestion of a substance. In Ayurveda pharmacology, the dravya works on their rasa, guna veerya, vipaka and prabhav. Vipaka means final outcome after jatharagni paka. Vipaka is determined by the anuman and karma on the body. Vipaka is divided into two main components i.e. Avasthapaka and Nisthapaka or Vipaka.

KEYWORDS: Vipaka Avasthapaka, Jatharagni, digestion.

INTRODUCTIONNIRUKTI

The word Vipaka is originated from word Vi and Paka, there have Vi means Vishishtha and Paka means pradurbhava.

Means "Vishishtha rasa ka pradurbhava".

The transformation of rasas after food is digested completely in the koshtang (digestive system) by the help of Jatharagni (digestive fire) is called vipaka.

विशिष्ट जरणनिष्ठाकाले द्रव्यस्य पाकः परिणतिः विपाकः।

Definition

Charak and Sushruta did not make serious attempt to define Vipaka precisely. It is Vagbhatta who exclusively defined it as the factor which is the final outcome of the bio transformation of Rasa through the action of Jatharagni.

जाठरेणाग्निना योगाद्दुदेति रसान्तरम्।

रसानां परिणामान्ते स विपाक इति स्मृतम्।। अ.ह.सू.9।20

Also Arundatta says about this

रसानां परिणामान्ते जरणनिष्ठाकाले यद् रसान्तरम्, रसविशेषः, उदेति उत्पद्यते स विपाकः। अरुणदत्त

Bhadant Nagarjuna Mentioned this transformation as the characteristics features of Vipaka.

परिणामलक्षणो विपाकः। -र.वै.सू. 1।170

Shivdas sen mentioned vipaka as a state which is different from Avasthapaka. This definition appears to be more important in the context of Dravya guna since the food metabolism and drug metabolism are different in many aspects.

अवस्थापाकापेक्षया विशिष्टः पाको विपाकः। -शिवदास सेन

Determination of Vipaka

Chakrapani- Ahara will undergo two phase of transformation inside the body. They are- Avastha paka- Inter mediary metabolism during digestion
Nishtha paka- Last metabolism

Avasthapaka

Madhura Avasthapaka - KaphaAmla Avasthapaka - Pitta
Katu Avasthapaka - Vata

Sushruta quoted that the dravyas which are made up of panchbhutas will undergo the paka with the help of respective Agni and enhance the concerned characteristics inside the body.

Avasthapaka

When the food comes into contact with jatharagni, then the process of Avasthapaka begins with Madura paka or prapaka in the Amasaya later food is ejected into pachyamanasaya, where it undergoes Amla paka and finally the food reaches the Pakwasaya where the process of digestion ends with katu vipaka

Vipaka Vada

1. Shadavidha vipakavada

a. Ras vipakavada-followed by Yogindranath sen

- b. Aniyat vipakavada- Followed by Shivdas sen
- Panchvidh vipakavada-** By Shushruta and Chakrapani
 - Trividha vipakavada-** By Atreya sampradaya, Vagbhatta, Sharangadhar
 - Dvididha vipakavad-** By Shushruta, Nagarjuna

1. Shadvidhavipaka Vada

a. Rasa vipakavada

Each rasa will have its own vipaka but Nagarjuna strongly opposed this concepts by stating that rasa and vipaka are express and act upon the body at different times.

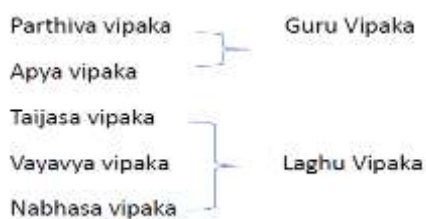
b. Aniyat vipakavada

The vipaka is finalized by the dominant rasa only. e.g. Aswagandha is tikta rasa but katu vipaka ; Many scholars do not accept this theory because indefinite approach has no value inscientific medicine.

Panchvidha Vipakavada

Susruta mentioned about the five Vipakas on the basis of Panchabhutas e.g. Akasha dravya under goes Akasha bhutagni paka etc.

The five vipakas are



Actually these five vipakas will come under two vipakas only viz Guru and Laghu vipakas.

2. Trividha Vipaka Vada

Also known as Rasa vipaka vada and Tridosha vipakavada.

Widely accepted concept of vipaka by Charak, Vagbhatta, Parashara etc The Rasa will undergo three vipakas as denoted here:

Madhura vipaka- Madhura & Lavana rasas
Amla vipaka- Amla rasa

Katu vipaka- Katu, tikta, & Kashaya rasa

But Parashara accepted three vipakas with little modification:

Madhura vipaka- Madhura, Lavana, Tikta, Kashaya rasa

Amla Vipaka - Amla rasa

Katu Vipaka - Katu rasa

Properties and Function of Vipaka

S.N.	TYPES OF VIPAKA	PROPERTIES	EFFECT ON DOSHAS	EFFECT ON DHATUS
1.	Madhura	Snigdha Guru	Enhances Kapha, decreases Vata-Pitta	Improve dhatus, Sukrala
2.	Amla	Snigdha, Laghu	Enhance, pitta subsides Vata	Sukrahara
3.	Katu	Ruksha, Laghu	Enhance vata subsides Kapha	Sukrahara

Yogindranath sen propped it as Tridosha Vipakavada since the drug which under going three vipakas will either increase or decrease the Tridoshas but many do not agree with this view because dosha alone can not determine vipaka.

3. Dwividha Vipakavada

- Sushruta mentioned vipaka as mainly two types viz. Madhura vipaka and Katu vipaka. These two are respectively known as Guru vipaka and Laghu vipaka on the basis of there predominance guna.
- Bhadant Nagarjuna proposed the concept that qualities like Sheeta, Snigdha, Guru etc are responsible factors for vipaka. He also concluded that the transformation of food or drug will and with genesis of either guru guna or laghu guna. Hence the vipakas are two only viz GURU and LAGHU vipaka.

He also condemned three vipakas by stating that vipaka of dravya is two type viz Chira kalika and Achira kalika.

- Acc. To this

A. **Madhura vipaka-** Madhura, Amla, Lavana rasa.

B. **Katu vipaka-** Katu, Tikta, Kashaya rasa

- Nagarjuna expressed his view as-

A. **Guru vipaka-** Sheeta, Snigdha, Guru, Pichhila gunas

B. **Laghu vipaka-** Laghu, Ruksha, Teekshna, Vishada gunas.

Sushruta mentioned that the Trividha vipaka vada is incorrect because Amla vipaka can neither exist by means of qualities of bhutas nor mentioned in the classical text.

- On the other hand, Pitta will have Katu rasa (normal state) and Amla rasa (vitiated state). If vidagdha avastha is also considered then one must accept Lavana vipaka (because vidagdha kapha attains Lavana rasa). Hence vipakas are considered as two.
- Madhura vipaka- Vata & pitta shamaka
Katu vipaka- Kapha shamaka

In this way all the doshas are covered in two vipakas.

Bhadant Nagarjuna also condemned trividha vipakas by giving three reasons-

कालतो गुणतो रसताश्चानुपपत्तिः त्रित्वस्य । (र.वै.सू.1)

- Kalatah – Chira kalika & Achira kalika
- Gunatah - Guru & Laghu vipakas
- Rasatah – Katu, Tikta, Kashaya rasa=Laghu vipaka
Madhura, Amla, Lavana rasa=Guru vipaka

Similarly, Susruta and Bhadant Nagarjuna have explained qualities and effects of Guru and Laghu vipakas. But they did not mention about the effect on

Shukra dhatu by the two vipakas. The properties are tabulated.

S.N.	Types of Vipaka	Bhuta Predominance	Effect on Doshas	Effect on Malas.
1.	Guru (Madhura)	Prithvi & Aap	Kapha Vardhaka & Vata pitta hara	Srishta vit Mutra (increase in quantity of stools and ur
2.	Laghu(Katu)	Vayu, Agni, Akasha	Kapha hara and Vata-pitta vardhaka	Baddha vit-mutra (decrease in quantity of stools and

Degree of Variation for Vipaka

Before the effects of vipaka are concluded, it is important to know about the degree of variation (Tara-Tama bheda) of vipaka.

- विपाकलक्षणस्याल्पमध्यभूयिष्ठतां प्रति ।

द्रव्याणां गुणवैशेष्यात् तत्रोपलक्षयेत् ॥

According to Charaka there are three degrees of variation for vipaka –Uttama (superior)

Madhyam (Average)Alpa (Inferior)

Gangadhara also mentioned that gunas like snigdha, ruksha, etc will decide the degree of variation for vipaka.

S.N.	VIPAKA	SUPERIOR	AVERAGE	INFERIOR
1	MADHURA	Madhura	Amla	Lavana
2	KATU	Kashaya	Katu	Tikta

Vipaka Upalabdhi

Vipaka is assessed finally after the complete metabolization of the drug and through the final effect of the drug. That means the end phase of biotransformation resulting in ultimate therapeutic effect is the source to assess vipaka (Vipaka Upalabdhi Hetu).

Vipaka cannot be perceived directly. It can be assessed with the help of Anumana (inference). Chakrapani is of the opinion that vipaka shall be assessed even in the absence of pratyakshatwa.

Superiority of Vipaka

It is explained on the basis of 4 points by Bhadant Nagarjuna

Nimittatwa (Responsible factor) –Dosh vridhhi or kshaya is under the control of vipaka.

Dhatupdehat (Tissue construction)-Dhatu kshaya vridhhi is possible through digestion or metabolism.

Vipakapekshatwa (Dependency for therapeutic effects)

– All the food and drug material will depend upon proper and improper Vipaka to exhibit either good effects or ill effects.

Hence vipaka is important.

Sastra Pramanya (Emphasis by classics)- Classical texts quote vipaka as an important entity of dravya. Hence it is superior.

CONCLUSION

Before more description is made on vipaka, it appears that the concept of vipaka mentioned by Charaka (Trividha) is mainly aimed at Ahara and concept of vipaka by Sushruta (Dwividha) reflects the drug metabolism.

- Shadvidh vipakavada indicates towards the chemical changes during digestion and absorption of dravya in its theory of Yatharasa vipakavada (For example, even after continuous paka of Ksheera, Madhura rasa of Ksheera will still remain same as before which suggests yatharasa vipakavada) and Aniyata vipakavada (For example Brihi is Madhura Rasa and Amla Vipaka).
- Panchvidha vipakavada in its theory shows the biotransformation changes of dravya with the impact of Bhutagni through all its level to form Dhatus whereas Trividha
- vipakavada indicates towards Physico-chemical changes in proceeding with Avasthapaka which ultimately affects Dosha, Dhatu and mala.
- Dwividha Vipakavada theory indicates towards therapeutic changes on Dhatu level.
- So, in the end we can conclude that the main concept proposed by Charak i.e. Vipakah Karma Nishthya is same as the concept of above mentioned different vipakavada in direct or indirect way.

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