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Scientific aspects of Saptpadarth in Dravyaguna & in Modern Pharmacology.

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ABSTRACT

Ayurveda is considered as the best of all elixirs. In this ocean of knowledge, several pearls are present in the form of treatises which enrich those who fetch them.

The concept of Saptpadarth has been elaborated in these treatises indeed. It is nothing but sapt= seven & Padarth= words denoting specific meaning. These fundamentals are eternal & therefore applicable to Modern pharmacology as well.

To study Saptpadarth, Compilation of Saptpadarth from Bhavprakash Samhita, Charak Samhita was done. Comparison tabulation of Saptpadarth in Dravyaguna & in Pharmacology has been also given.

Keywords: *Saptpadarth, Padarth, Pharmacology.*

Introduction-

Saptpadarth are the basic concepts of Dravyagunavidyan. These are a group of 7 words denoting a specific meaning. This topic has been efficiently elaborated in our treatises of Ayurved. Slowly and steadily Ayurved and its fundamentals are being propagated through various forms of mass media. Also new apps specializing in Ayurved are being devised for the public because their demand has increased too.

Recently even Hollywood actress Isabella Lucas agreed to have resorted to Ayurvedic treatment.

Supposedly this is what is globalisation of Ayurveda. Hence in today's era it is essential for us that our concept should be put forth in front of the world in a specific scientific manner.



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Aims and objectives-

Our aim is to study in detail about the Sapta padartha in ancient treatises. Also we want to garner decent information regarding the modern counterparts of Sapta padartha.

Materials and methods- The definitions and sutras of Sapta padartha mentioned in treatises namely Charak Samhita, Ashtang Hruday and Bhavprakash are compared with the textbooks of modern Pharmacology and recent researches in Modern Pharmacology. The similarities and differences are thoroughly discussed and the conclusion is derived.

Discussion-

Sapta Padartha are the basic fundamentals of Dravyaguna vigyan without which we can neither study the subject nor can we utilise the principles of treatment. Ayurvedic texts have described these concepts very elaborately as per the context. Certain differences in terminologies do exist in both streams but still the Saptapadartha are

applicable in Ayurved as well as Modern stream.

Also it is our responsibility to find out further avenues in this topic because scientific validation is a must in present era. Let us discuss these Saptapadartha in detail.

1. Dravya/Drug- A drug is any substance except food and water which when taken into the body alters the bodily functions either physically or psychologically. A drug is a chemical compound either synthesized in lab or of animal or plant origin which is intended to bring about change in normal physiological function of body.

In Ayurveda Dravya is considered as that which possesses of Guna and Karm.

Also various types of Dravya like moorta dravya & amoorta dravya have been described in Ayurved.

2.Guna/ Attributes-

The ability of a chemical compound to elicit a pharmacological or therapeutic effect is related to the influence of various physical and chemical properties of the chemical substances on the biomolecules that it



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interacts with. Physical properties are responsible for the action of the drug. Chemical properties are those which that drug reacts extracellularly according to simple chemical reaction like neutralization, chelation and oxidation. Some of the physical chemical properties are as follows.

Solubility, dissociation-

Constant, hydrogen bonding, ionization of a drug, redox potential, complex formation surface activity protein binding. drug action.

According to Ayurved , properties are which attract the people towards a particular drug.

3.Karm/Drug-activity-

It is the physiological response that a drug produces.

Action of drugs on human body is called pharmacodynamics.

Pharmacokinetics is what the body does with the drug.

According to Ayurved, karm is the basic action of a drug entitled to perform the prime function.

4.Ras/Taste indicating factor-

The sensation of flavour perceived in the mouth and throat on contact with the substance is known as the taste indicating factor.

As per Ayurved, ras is considered as that entity which makes us aware of the sense of taste of a Dravya.

5.Vipak/ Metabolite-

The reactants, products and intermediates of an enzymatic reaction are known as metabolites which are modified by a sequence of chemical reactions catalyzed by enzymes in our body. In Ayurveda vipak is that phenomena which is produced after the drug reacts with the gastric enzymes. This is nothing but a phase of biotransformation.



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6. Veerya/ Drug Potency-

A measure of drug activity expressed in terms of the amount required to produce a therapeutic effect is known as potency. In Ayurveda virya is the basic active principle without which the activity of a drug cannot take place. Also it is considered that all activities in Ayurved are carried out on the basis of potency.

7. Prabhav/ Empirical Action-

Empirical therapy is medical treatment based on experience and which is begun on the basis of an educated guess.

Prabhav in Ayurved is the unexplained factor responsible for a therapeutic effect.

Sr	Padarth	Definition	Co-relation in Pharmacology
1.	<u>Dravya</u>	It is the abode of activity & quality. Its	Drugs are administered in the form of medications.

		administration produces the desired biological effect in our body.	
2.	<u>Rasa</u>	It is the perceptive result of taste buds in our body.	It is the endproduct of activity of gustatory-receptors.
3.	<u>Guna</u>	These are the properties & attributes of a drug.	Properties viz. brittleness, permeability.
4.	<u>Veerya</u>	This is the active principle of a drug by virtue of which the activity occurs prior to metabolism.	Drugs are said work to in terms of their potency.
5.	<u>Vipak</u>	It is the effect produced in body after metabolic synthesis of a drug.	Drugs are said to produce secondary metabolites after coming in contact with mucosa of stomach.
6.	<u>Prabhav</u>	It is the empirical action of a drug which cannot be scientifically proved.	Mode of action of some anti-biotic agents is yet to be proved.
7.	<u>Karma</u>	The action produced by a drug.	Anti-pyretic, Anti-histaminic activities.

Conclusion-

In the current scenario the masses are slowly



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but steadily turning towards Ayurvedic medicine so in order to practice Ayurvedic medicine it is important that we ourselves first understand and master the basic fundamentals of Ayurvedic. These fundamentals in spite of being ancient are applicable even in present era also. It is a necessity to have knowledge regarding contemporary medicinal science and hence we have tried to strike a chord between the concepts in Ayurveda and Modern science.

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