



## THE CONCEPT OF SAPTA KALPANA WSR TO BRAHATRAYEE - A REVIEW ARTICLE

Reshma Asok<sup>1</sup>, Vasudev A Chate<sup>2</sup>, Shreevathsa<sup>3</sup>

<sup>1</sup>3th year MD Student Department of Ayurveda Samhitha and Siddhanta,

<sup>2</sup>Associate professor of the Department of Ayurveda Samhitha and Siddhanta,

<sup>3</sup>HOD and Professor Department of Ayurveda Samhitha and Siddhanta, Government Ayurveda Medical College Mysuru, Karnataka, India

Corresponding Author: [reshmaasok3@gmail.com](mailto:reshmaasok3@gmail.com)

<https://doi.org/10.46607/iamj3510072022>

(Published Online: July 2022)

Open Access

© International Ayurvedic Medical Journal, India 2022

Article Received: 12/06/2022 - Peer Reviewed: 01/07/2022 - Accepted for Publication: 06/07/2022



### ABSTRACT

*Ayurveda Acharyas* has come after a specific strategy in writing a treatise with respect to grammar and composition. *Tantayukti*, *Nyayas*, *Arthashraya*, *Tachilya*, and *Kalpanas* are the tools that help to realize the complicated *sutras* which have been explained in *Samhita*. *Saptakalpanas* expounded by *Acharya Arunadatta* in his *Sarvangasundara* commentary of *Astangahrudayam*. *Saptakalpanas* are having specific definitions and roles in understanding and analysing the different situations, not only in *Astanga hrudaya* but also in other *Bruhat Samhitas*. The *Saptakalpanas* elucidate by *Acharya Arunadatta* are, *Pradhanasya kalpana*, *Pradanena kalpana*, *Guna kalpana*, *Leshakalpana*, *Vidyakalpana*, *Bakshyakalpana* and *Ajnakalpana*.

**Keywords:** *Tantrayukti*, *Nyayas*, *Arthashraya*, *Tachilya*, *Sapthakalpanas*

## INTRODUCTION

Procreation of Ayurveda begins in the form of oral perception and later it transfigures into written scripts. These scripts stick to a specific strategy and adhere to grammar and composition. *Sapta kalpanas* has expounded by *Acharya Arunadatta* in his *Sarvangasundara* commentary of *Astangahrudayam*. In addition, Shankar Sharma has described seven types of Kalpanas in the textbook *Padarthavijnana*. Even though there is homogeneity in the views of both scholars they differ in naming. The word *Kalpana* has derived from “*Klapu Samarthy*”<sup>1</sup> i.e., the *Kalpana* word is formed by *Klapu dhatu* which signifies the meaning of *Samarthy* combined with *Yak+Aan+Aap Prathyaya*.<sup>2</sup> The word *Kalpana* is having many meanings, i.e., fixing, invention, imagination, composition, etc. How the Oushada dravya administered in the form of Panchavidha Kashaya Kalpana brings a better result, in the same way, application of Saptavidha kalpanas helps to understand the hidden and deep-seated meaning of Sutras mentioned in Tantra<sup>3</sup>

### Review of Literature

#### *Pradhana Kalpana*<sup>4</sup> (considering the important)

When a material or substance qualifying the capacity to carry out the goal is accepted in the device, it is known as *Pradhana Kalpana* (Considering the Important). Considering the importance (*Pradhana Kalpana*) is of two Types.

1. Consideration of important (*pradanasya Kalpana*)
2. Considering by Important (*Pradanena Kalpana*)

#### **1. Pradhanasya Kalpana (consideration of important)**

Among the substances which have a similar action or properties, importance is given to the one which is superior or has the eminent attribute. This *Kalpana* indicates the most important thing in a group. A statement like ghee causes unctuousness, milk is restorative, and Honey heals wounds, is based on the consideration of foremost drugs causing, unctuousness, restoration, healing, etc.

other materials like oil and water also have unctuous properties. But ghee is the most important among unctuous substances. Similarly, milk is considered to be the best restorative even though water is restorative. Honey has the best result in healing. This does not mean that liquorice and wax do not have healing properties, Honey is superior and hence important.<sup>5,6</sup>

The *Dravyas* which are having *Samanya Guna* and *Karma* are categorised into *Mukhyam* and *Gounam*. The *Gounam* has again divided based on the *Pradhana* and *Apradhana* bheda. While narrating, the *Mukhya dravyas* are used to highlight first and *Gounam* comes thereafter.<sup>7</sup>

For example, “*Sarpi tailam vasa majja sarvasnehottama mata/ Eshu chaivottamam sarpi samskarasyanuvartnat*”. *Sarpi, Taila, Vasa,* and *Majja* are *Shreshta* among all *Sneha dravya*, and among that Because of “*Samskarasya anuvartana*”<sup>8</sup> *Guna* “*Sarpi*” is considered as more *Shreshta*. Another example for *Pradhanasya Kalpana* are, The *Jeevaneeya, Brahmaneeya, Chedaniya, Ganas* are explained in, *Shadvirechanashatashritiyam adhyayam* of *Charaka Samhita*<sup>9</sup>. The *Vamana virechana, Asthapanopaga Ganas* explained in *Shodhanadiganasamgrahaniyam adhyayam of Ashtanga Hrudaya*,<sup>10</sup>. *Agradravyas* explained by *Acharya Charaka* and *Vagbhata*, i.e., *Annam vruttikaranam, Amlam hrudhyanam, Rasna vatavikaram, Haritaki pathyanam, Amalagam vayasthapananam*<sup>11</sup> etc. Among the category of *Paradi gunas*, the principles of *Para* and *Apara guna* are explained among *Desha, kala, Vaya, Mana, Paka, Virya, and Rasa*<sup>12</sup>.

#### **2. Pradhanena Kalpana (Considering by Important)**

The substance in a group is pointed out or known based on important or *Pradhana dravya*. A group of drugs may be mentioned by the name of the most important member of the group. For example, the group of milk drugs contains not only milk. it also contains curd, buttermilk, whey, butter, ghee, and other dairy products. Yet the group is named after

milk, which is the most important among them.<sup>13</sup> All the *Dravyas* which are mentioned under the *Ksheeravarga* are the *Vikara* or *Avasthantara* of *Ksheera*. So, the *Pradhanena Kalpana* is also meant for *Vyapadesha*. If one element exists significantly in one element is called *Vyapadesha*. For example, a *Dravya* is called *Parthiva Dravya*, because of the predominance of *Prithvi mahabhoota* in that *Dravya*.<sup>14</sup> The *Tantrakaras* have done the classification of *Dravya* either based on their *Avastha vishesha* or *Samanya dharma and Karma*.<sup>15</sup> The *Vidarigandhadi, Aragvadadi, Viratarvadi Gana*, etc., are classified based on their similarity in *Guna, Karma*.<sup>16</sup>

### Guna Kalpana

The word *Guna* specifies the quality or the Attribute. Having a particular quality to perform any work is called *Guna Kalpana*. *Guna Kalpana* is explaining those attributes which are capable of doing some karma even though they are not included under *Guna*. Sometimes we find that even if some elements do not come under the category of Properties, still they are considered Properties only. For example, in the illustration of the four quadrants of treatment, the wise quantities of each of the four quadrants are mentioned as properties even though they are not set out as properties like heaviness, etc. Qualities like expertise etc are considered admirable attributes.<sup>17,18</sup> Few examples for *Guna Kalpana* are, Qualities of Tantra – *Sumahadyashasvidheerapurushasevitam, Arthabahulam, Aptajanapujitam, Trividhashishyabudhihitam, Punaruktidoshavarjitam, Arsham, Supranitasutrabhashyasangrahakramam, Shobhanabhideyam-swadaram*,<sup>19</sup> etc.

Qualities of *Acharya - Paryavashrutam, Paridrusta- Karmana, Daksham, Suchi, Dakshinam, Sarvendriyo-papannam, Shishyavatsalam*<sup>20</sup>, etc

Qualities of *Chikitsaka - Srutam Budhi Smruti darkshyam, Drutirhitanishevanam, Vagshudhi, Shama, Dhairyam*<sup>21</sup>

Qualities of *Apta - Rajastamobhyam nirmukta, Tapojnanabalena, Trikala and Amala jnana*.<sup>22</sup> **Lesha Kalpana**

The word *Lesha* indicates a small part of a portion or is briefly narrated. When some portion is not dealt with in detail, but just a very small portion of it is cited in the treatise, we should interpret the topic by other related topics mentioned in the text. For example, the description of timely and untimely death is not mentioned. This is to be assumed from the slight mentioned in the treatise. When time is limited life is exhausted, terminal signs appear. But these signs do not appear in accidental death. All those people who hate physicians, medicine, food, drinks, and friends are under the control of the god of death. Here reference of all those is indicated to all those with terminal conditions mentioned in the chapter. This idea is not detailed in the text, but it is to be concluded from the slight of all those. That is why it is mentioned in another treatise that only in case of timely death, do terminal signs appear and not in untimely death.<sup>23</sup> The abstractions of *Punarjanma, Karmaja vyadhi, and Daivavyapashraya chikitsa described in Astanga hrudayam* is very brief and scattered in contrast to *Charaka Samhita* and *Susruta Samhita*. A few examples where the references of *Punarjanma, Karmaja vyadhi, and Daivavyapashraya* mentioned in *Astanga hrudaya* are quoted in the table.

Table 1– Examples for Lesha Kalpana

Concept	References	Context
Punarjanmam	A.H. Ni 2/172	While explaining about Chaturthaka viparyaya jwara
Karmaja Vyadhi	A.H Su 12/59	In the context of Chikitsa for Trividhavyadhi
	A.H Chi 2/172	While explaining the treatment for -Shapajabhichara jwara management
	A.H. Chi 5/83	While explaining the conservative management for Rajayakshma.

## Vidya Kalpana

Acharyas have Compounded the knowledge of many other Shastras in the text for easy comprehension of the subject. References or citing the rules of *Vyakharana* like *Samasa*, *vibhakti-pratyaya*, etc- for the understanding Nirukti of shloka or various terminologies. Some statements in a treatise may be with reference to another branch of science. Such instance is called consideration of science. The direction that we should be kind to all living is with reference to spiritual science (*Adhyatma Sastra*). The direction that we should respect cows, gods, learned people, etc is with references to moral science (*Dharma sastra*). The explanation that poison is called *Visha* because the world becomes *Vishanna* by seeing aggressive organisms is a mythical etymological derivation. It is a reference to etymology (*nirukta*) and linguistic (*shabda vidya*). The statement that pregnant women should be admitted to the labour house on an auspicious day is with reference to astrology (*Jyotisha sastra*) Such references to non – Ayurvedic science are *Vidya Kalpana* or consideration of science.<sup>24,25</sup>

Shankar Sharmaji described it as *Ingita Kalpana*. When the subject matter described in other benevolent books and science is used for the same purpose the device is known as *Ingita Kalpana*. The references of *Yoga* and *Sadachara*, *yama* and *niyama*, etc are used in Ayurvedic literature (*Sadvrutta rasayana*), etc can be quoted as the example of this *Kalpana*.<sup>26</sup> References of *Jyothisha sastra* and *Dharmasastra* can find out many contexts in the *Brahatrasyi*. Important of considering particular Nakshatra and Tithi and performing Namaskara for Deva, Vipra, and Vaidya, before starting Adhyayana, and for Upanayana samskara is mentioned in Charaka Samhita and Susruta Samhita. The Samskaras like Namakarana samskara, *Pumsavana karma*,<sup>27</sup> is based on the *Jyothisha sastra*.

## Bakshya Kalpana (consideration of food.)

This is the unique way of expressing things giving Upama or Drustantha. Sometime non – edible substances may be mentioned as food as analogue. For example, Ayurveda is prescribed analogous to

nectar. The nectar has described in Purana as, a liquid that helps to vanish death, senility. Ayurveda is the science of life, which also helps to fade away diseases and infirmity. Due to the similarity between *Lakshana* and *Karma*, it has been taken as analogous.<sup>28</sup> Shankar Sharmaji explained it as *Bhakti Kalpana*. The *Bhakti* also denotes separation or division. If any person accepts any separates meaning of any text, it should be also admitted.<sup>29</sup> No examples are found other than the example given by *Acharya Aruna datta*.

## Ajnja Kalpana

We do not know the logic or cause behind some instructions by the authors. But we follow such instructions just because they are instructed by authentic persons. Commands such as "Do not pluck the grass" and do not draw on the floor with a big toe are examples. We are inadequate to justify the reason why such instruction is to be carried out. Following such instructions is *Ajnja Kalpana* or consideration of the injection of the authority.

## DISCUSSION

Most of the *Kalpanas* are having similarities with some *Tantrayuktis*, *Tachilya*, and *Arthashrayasa*. The *Pradhana Kalpana* has a similarity with *Bhuyastwa tachilya*, *Vidya Kalpana* is having resemblance with *Paratantra arthashraya*, *Leshakalpana* is correspondence to *Uddesha tantrayukti* and *Ajnja Kalpana* is similar to *Upadesha* and *Niyoga tantrayukti*. Understanding the minute difference between these tools is mandatory for understanding the authentic comprehensions of the treatise.

## Difference Between *Tantrayukti*, *Arthashraya*, and *Kalpana*

The *Pradhana Kalpana* is speaking about the Qualitative predominance of *Dravya* while *Bhuyastwa tachilya* is statements made according to the majority and it is more related to quantitative predominance.<sup>33</sup> The description regarding 152 *Agrya dravyas*<sup>31</sup> mentioned in Charaka Samhita was based on *Bhuyasatva Tachilya*. "Atho Bhuyaha Karmoushadhanam cha pradhanyata sanubandhani dravyani anuvyakhyasyamaha".

The concept of *Vidya Kalpana* is incorporated with knowledge of many other Sastras in the text for easy understanding of the subject, and it shows the depth of knowledge of Acharya in other subjects. At the same time, *Paratantra prathyaya* is used in situations where the author finds it difficult to cite examples from the book of Ayurveda sastra, they adopt the examples from another book.<sup>32</sup> In *Astanga hrudaya* the word *Yoga* has been used while narrating the aetiology of diseases. Here the *Lakshanas* of *Yoga* has not been stated. Without knowing the *Lakshana*, it's not able to understand *Lakshya*. And the *Yoga Lakshana* which has been told in other tantras is not suitable for this situation. So, in this context, *Buddhist treatises* were choosing to get appropriate meaning for the context. According to Ritu manifestation of Kala in the form of Shita, Ushna, Vrushti is called *Yoga*.<sup>33</sup>

The *Leshya Kalpana* is similar to *Uddesha tantrayukti*. In the text, some topics are not elaborated in detail. Such topics are inferred from the partially described thing. But in *Uddesha tantrayukti*, the author will come up with the core of the topic first, and later it will be elucidated in detail.<sup>34</sup> In *lesha Kalpana* nowhere concisely explained matters are described in detail. The *Ajnja Kalpana* is having similarities with *Upadesha* and *Niyoga tantrayukti*. The *Ajnja Kalpana* indicates the special instructions given by the authority. whereas according to *Acharya Vagbhata Upadesha* is commands provided by affirmative directions<sup>35</sup>. *Niyoga* or *Samniyoga* is an authoritative instruction of essential duties to be done.<sup>36</sup>

#### **Application of Kalpana in Chikitsa**

*Pradhana Kalpana* in the outlook of *Pradhanasya* and *Pradhanena Kalpana* is useful in the management of diseases from the angle of selection of *Para*, *Apara*, and *Agrya dravya* from the different *Ganas*, *oushada yogas*, and *Panchakarma* procedures with required consideration of *Pratipurushasidhanta*. *Guna kalpanas* help to understand the *Gunas* or another attribute other than forty-one *Gunas* described in Ayurveda. Consideration of the qualities of *Chikitsa chatushpadam* is important in accomplishing success in the management of diseases. The *Leshakalpanas*

help to analyze and interpret the knowledge of brief explained things in Samhita. The application of *Yukti* will play a major role in such conditions. *Vidyakalpanas* is the another most important Kalpana after *Pradhana Kalpana*. It explains the necessity of reading and interpreting the knowledge of other sastras for a better understanding of subjects. Application of knowledge of *Jyothishasastra* plays a role in the management of diseases, while explaining the *Sadhyasadyada* lakshana of *Vyadhi Acharya vagbhata* has told “*Graheshu Anuguneshu*”<sup>37</sup> this will also help the Vaidya where the implementation of *Daivavyapashraya chikitsa* has to be done in regulation of diseases. *Bakshyakalpana* is a way of explaining matters with the help of *Drustartha*<sup>38</sup> for a better understanding of both less and high intelligent people.

#### **CONCLUSION**

*Kalpanas* are useful for interpreting and understanding the slokas of Samhita and other tantras. They act as the tool for *Adhyayana* of many literary works. Even though *Tantrayukti* will help for understanding and interpreting the meaning of verses *Kalpana* are also needed for the studying of tantra by their specific way of explanation and description. Only the difference that can make out is the *Tantrayukti* demands intellectual thinking in understanding the tantra and *kalpanas* are direct the application. As the *kalpanas* are not explained in original Samhitas and explained by Acharya *Arunadatta*, they can be considered under the umbrella of *Tantrayukti*.

#### **REFERENCES**

1. Dr. P. K Narayanasharma, Dr P. Unnikrishnan, *Tantrayuktivicharam*, first edition, Vaidyaratnam P. S varier Aryavaidyashala, Kottakkal, 2018. P 367
2. Dr. P. K Narayanasharma, Dr P. Unnikrishnan, *Tantrayuktivicharam*, first edition, Vaidyaratnam P. S varier Aryavaidyashala, Kottakkal, 2018. P 368
3. P. K Narayanasharma, Dr P. Unnikrishnan, *Tantrayuktivicharam*, first edition, Vaidyaratnam P. S varier Aryavaidyashala, Kottakkal, 2018. P 368

4. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P. 950
5. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P. 950
6. Prof. C.R Agnivesha, Ayurvedeeya Padartha Vijnjanam, 2<sup>nd</sup> edition, Harishree hospital, Mannuthy Thrissur, 2017, P. 487,488
7. Dr. P. K Narayanasharma, Dr P. Unnikrishnan, Tantrayuktivicharam, first edition, Vaidyaratnam P. S varier Aryavaidyashala, Kottakkal, 2018. P 369
8. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P.82
9. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P.61
10. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Sutrasthana, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P. 231
11. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P.131,132
12. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P.141
13. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P.950
14. Dr. P. K Narayanasharma, Dr P. Unnikrishnan, Tantrayuktivicharam, first edition, Vaidyaratnam P. S varier Aryavaidyashala, Kottakkal, 2018. P 369.370
15. Dr. P. K Narayanasharma, Dr P. Unnikrishnan, Tantrayuktivicharam, first edition, Vaidyaratnam P. S varier Aryavaidyashala, Kottakkal, 2018. P 370, 371
16. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P.
17. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P. 950
18. Prof. C.R Agnivesha, Ayurvedeeya Padartha Vijnjanam, 2<sup>nd</sup> edition, Harishree hospital, Mannuthy Thrissur, 2017, P. 487,488
19. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P.261
20. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P. 262
21. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P. 63
22. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P.80
23. Prof. C.R Agnivesha, Ayurvedeeya Padartha Vijnjanam, 2<sup>nd</sup> edition, Harishree hospital, Mannuthy Thrissur, 2017, P. 489
24. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P.951
25. Prof. C.R Agnivesha, Ayurvedeeya Padartha Vijnjanam, 2<sup>nd</sup> edition, Harishree hospital, Mannuthy Thrissur, 2017, P. 490
26. Prof. Y.C Mishra, Textbook of Padartha vijnjana, Edition, Reprint, Varanasi Chaukhambha Sanskrit sansthan, 2012, P 590
27. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Shana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P. 343
28. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P.951
29. Shankar Sharma, Textbook of Padartha vijnjana
30. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P
31. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra,

- 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P 951
32. Agnivesha, Charaka, Charaka Samhita, Edited by Vaidya Jadvji Trikamji Acharya, Sutra Sthana, edition, reprint, Varanasi, Chaukhambha Orientalia, 2019. P.131.132
33. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P 951
34. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P 951
35. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P 947
36. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P 947
37. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P 947
38. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttarantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019. P 18

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Reshma Ashok et al: The concept of Sapta kalpana WSR to Brihatrayee – A Review Article. International Ayurvedic Medical Journal {online} 2022 {cited July 2022} Available from: [http://www.iamj.in/posts/images/upload/1843\\_1849.pdf](http://www.iamj.in/posts/images/upload/1843_1849.pdf)