

# A COMPREHENSIVE MEDICINE INDEX & CLINICAL PRACTICE BOOK OF AYURVEDA

EXCLUSIVELY DISTRIBUTED BY:

## CHAUKHAMBA PUBLISHING HOUSE

21-A, Ansari Road, Daryaganj, New Delhi-110002

Tel : 011-23286537, Mob : 9811104365

e-mail : [chaukhambasurbharatiprakashan@gmail.com](mailto:chaukhambasurbharatiprakashan@gmail.com)

website : [www.chaukhamba.co.in](http://www.chaukhamba.co.in),  
[www.chaukhambabooks.co.in](http://www.chaukhambabooks.co.in)

Website QR Code



[www.chaukhamba.co.in](http://www.chaukhamba.co.in)

FOR ORDER



Whatsapp scan



Click Here  
For Order

FINAL EDITION : 2024

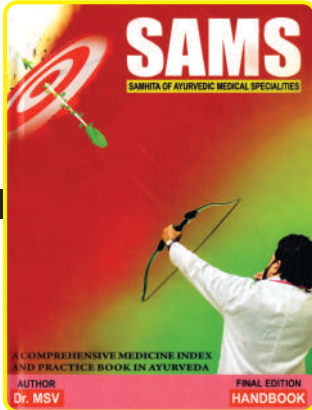
ISBN : 978-81-971973-5-2 (Set)

MRP 5500/- (Set)

# SAMS

## SAMHITA OF AYURVEDIC MEDICAL SPECIALITIES

Dr. MSV



### SAMS – A Complete Ayurveda Practice Guide

This book is the result of the unwavering dedication and solitary efforts of Dr. M.S.V., a remarkable individual with an extraordinary passion for Ayurvedic science. Though humble in nature, his relentless work ethic and deep-rooted belief in the healing power of Ayurveda set him apart.

Over the years, Dr. M.S.V. has travelled extensively, learning directly from renowned Ayurvedic practitioners, respected academicians, and reputed Ayurveda pharmacies. These experiences have helped him compile a wealth of practical knowledge, which he now applies in his own clinical practice as a sports and orthopaedic specialist in his hometown.

Responding to the growing demand from across India, Dr. M.S.V. is proud to present the fourth and final edition of SAMS, enriched with even more comprehensive, insightful, and practical content. This edition is the culmination of six years of tireless effort, research, and dedication.

We are confident that every reader will appreciate the depth of commitment and passion infused into this work, evident on every page. SAMS is not just a book—it is a legacy of authentic Ayurvedic wisdom made accessible to all.

Total-4128 pages

Complete in 04 parts including Handbook

Set Weight -07 kg

Published by : **SAMS PUBLICATION, KONDOTY P.O.-673638**

EXCLUSIVELY DISTRIBUTED BY: **CHAUKHAMBA PUBLISHING HOUSE, NEW DELHI-110002**

## HOW TO USE THIS BOOK

This book has been designed to be user-friendly and accessible for practitioners at all levels. Follow the guidelines below to effectively navigate and utilize the content:

### 1. Searching by Formulation Type and Medicine Name

- If you know the formulation type (Aushadha Kalpana) and the name of a medicine, refer to the Alphabetical Index to find detailed information.

### 2. Searching by Classical Disease

- To find medicines suitable for a particular classical disease, go to the corresponding section where the disease is described.
- Diseases are listed under each section, and a Classical Disease-wise Index is provided on Page 21.

### 3. Structure under Each Classical Disease

- For each classical disease heading:
  - Medicines are categorized under different Kalpanas (formulation types).
  - Under each Kalpana, medicines are listed in alphabetical order.

### 4. Information Provided for Each Classical Medicine

Each classical medicine entry contains the following details:

- Product name and key references.
- Phalaśruti (benefits) and clinical applications.
- Ayurvedic and modern pharmacological actions.
- Mode of administration and recommended dosage.
- Contraindications and potential side effects.
- Additional notes about the medicine.
- Composition with textual basis/references (in brackets).
- Preparation methods based on various classical texts.

### 5. Complete Listing of Medicines

- Names of almost all possible medicines that may be recommended for each disease are listed under the relevant disease heading.
- For detailed information, refer to the main disease entry or follow the page number indicated in brackets.

### 6. Searching by Modern Diagnosed Diseases

- To find suitable medicines for a modern diagnosed disease, refer to the Disease-wise Index on Pages 50–53.

### 7. Searching for Patent Medicines

- To find patent medicines for a specific disease:
  - Go to the Patent Medicine Chapter Headings on Pages 47–49.
- To find the detailed description of a particular patent medicine:
  - Refer to the Patent Medicine Index at the end of the book set (Page 3281 onwards).

### Note for Practitioners

- The choice of medicines for any particular disease may vary depending on the knowledge, logic, and clinical experience of the physician.
- All medicines and treatment modalities listed under modern diseases are already described under their corresponding classical disease headings.
- You are encouraged to select appropriate medicines and treatment protocols based on your own clinical judgment and understanding.
- You do not need to follow every listed option under each disease. Instead, analyze and personalize the approach using the comprehensive data provided in this book.

## Dr. M.S.V. - A Journey of Dedication In Ayurveda

**Dr. M.S.V.** (B.A.M.S, M.D-Dravyaguan) was born in 1985 into an economically backward family, Dr. M.S.V. had no familial roots in Ayurveda. However, his hard work and brilliance made him stand out as a disciplined and dedicated student from an early age. After Plus Two, he joined a B.Sc. Microbiology course while simultaneously preparing for the medical entrance exam. He left the course after a year upon securing a good entrance rank and was admitted to the prestigious Government Ayurveda College, Tripunithura.

From 2003 to November 2008, Dr. M.S.V. trained under respected teachers who instilled in him the foundational knowledge of Ayurveda. During his internship, he authored the first version of SAMS, which was released at the end of his house-surgery and received unexpected popularity among students and practitioners.

A pivotal moment in Dr. M.S.V.'s journey came when he had the honour of meeting the legendary Ayurvedic physician and academician, **Dr. L. Mahadevan**. Recognized as one of the foremost authorities in Ayurveda, Dr. Mahadevan's profound knowledge and wisdom inspired Dr. M.S.V. to elevate his work to new heights. Under Dr. Mahadevan's mentorship, Dr. M.S.V. meticulously crafted the two-volume third edition of SAMS in 2015—a monumental achievement that captured the essence of traditional Ayurvedic principles while offering practical, accessible therapeutic insights.

Dr. Mahadevan's endorsement and encouragement infused the work with unmatched credibility, and his name alone became a powerful beacon for Ayurvedic readers. The third edition of SAMS resonated deeply with practitioners, scholars, and students, and it quickly garnered nationwide acclaim. With its scholarly depth and practical utility, SAMS became one of the bestselling Ayurvedic books in India, revered not only for its content but also for the legacy of Dr. Mahadevan that it embodied.

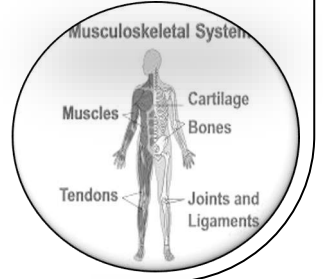
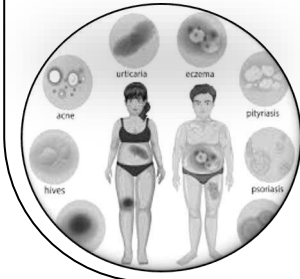
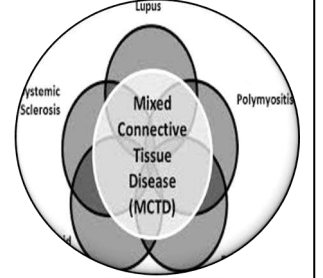
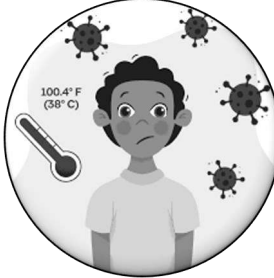
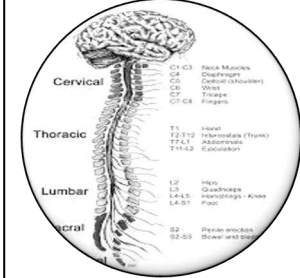
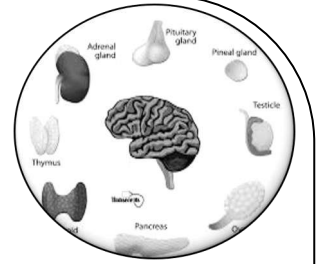
Published by : **SAMS PUBLICATION, KONDOTY P.O.-673638**

**EXCLUSIVELY DISTRIBUTED BY: CHAUKHAMBHA PUBLISHING HOUSE, NEW DELHI-110002**

# KĀYA CIKITA (काय चिकित्सा) (GENERAL MEDICINE)



कायोऽन्तराग्निरुच्यते तस्य  
चिकित्स कायचिकित्सा I  
अथवा कायो देहः तस्य  
चिकित्स कायचिकित्सा II  
(DālhaṇaSu.Sū:1/7)





# SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)

Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.



**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com

## GASTRO-INTESTINAL SYSTEM:I

# SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)

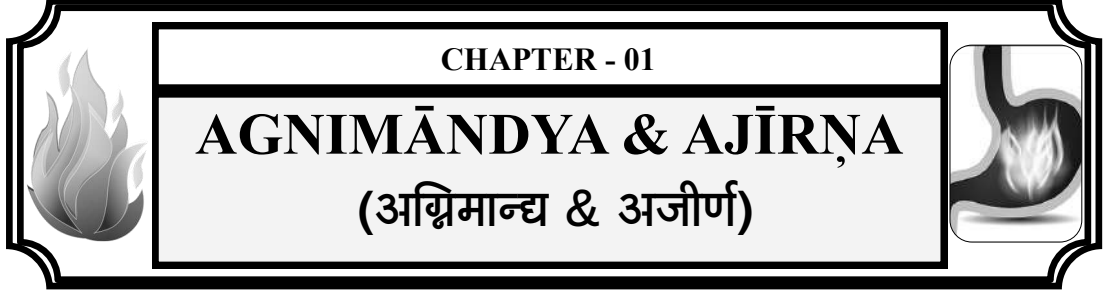
Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.



**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

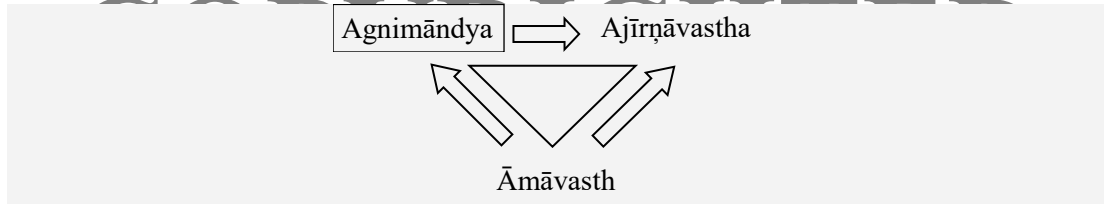
For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com



The digestive fire responsible for anna pariṇāma is called jaṭharāgni ( agni seated in jaṭhara/ kōshṭha sthāna) and is considered as supreme agni among all agnis. It is the root of all other agnis (dhātṛwāgnis and bhūtāgnis) and the proper function of all other agnis is based on the quality and quantity of jaṭharāgni. If jatharagni is deranged, eventually all other agnis become deranged. So one should correct jaṭharāgni by means of proper āhāra - vihāra - oushadhas. Because, samyak sthiti of jaṭharāgni is responsible for proper bala (strength or immunity or ojus) and even āyus/ longevity of life.

According to Ayurveda agnimāndya is the basic cause for all diseases and āma and/or ajīrṇa is one of the direct manifestations of agnimāndya. Also the triad agnimāndya, āma and ajīrṇa are paraspara nidānas (one become a cause of remaining others and vice versa) .



As we know, any physiological derangement in our body is due to the vitiation of dōshas, it is strictly applicable in the case of this triad also. Hence we should analyse the dōsha vitiation behind the agnimāndya/ āma/ ajīrṇa or any major disease behind it and medicines should be selected accordingly. Here we can select ananna (without food) or or madhyabhakta (at the middle of food intake) or after food or any suitable oushadha kālas according to the condition.

## KWĀTHA KALPANA MEDICINES

- |   |   |
|---|---|
| ☞ Amṛtōttaram kwātha (page no:906)        | ☞ Guḍūcyādi kwātha (page no:928)        |
| ☞ Bhārṅgyādi kwātha-small (page no:911)   | ☞ Indukantam kwātha (page no:1575)      |
| ☞ Bhārṅgyādi kwātha-big (page no:913)     | ☞ Kaṭukāmalakādi kwātha (page no:370)   |
| ☞ Ciruvilwādi kwātha (page no:136)        | ☞ Pācanāmṛtam kwātha (page no:935)      |
| ☞ Citrakādi kwātha (page no:1566)         | ☞ Pancakōlam kwātha (page no:303)       |
| ☞ Daśamūla pancakōlādi kwātha (pg no:432) | ☞ Pathyākāṭphalādi kwātha (page no:936) |
| ☞ Gandharvahastādi kwātha (page no:1570)  | ☞ Pippalī kwātha (page no:511)          |
| ☞ Grahaṇyāntakam kwātha (page no:252)     | ☞ Saptasāram kwātha (page no:304)       |

☞ Shadāngam kwātha (page no:939)

☞ Vidāṅgakṛshṇādi kwātha (page no:357)

☞ Varāṇādi kwātha (page no:451)

## ARISHṬA KALPANA

## MUSTĀRISHṬA (मुस्तारिष्ट)

It is one of the well-known arishṭa kalpana medicines and a commonly prescribed medicine having strong traditional background especially in bāla cikitsa (balā grahaṇi cikitsa). It is not only a bāla cikitsa medicine but also good for adults. Musta is the initial drug among the ingredients and musta is present in highest quantity in this formulation, hence the name mustārishṭa. It is a very effective medicine for acute and chronic gastrointestinal disturbances related with indigestion/ dyspepsia. It is an excellent hētu viparīta oushadha for grahaṇi vikāras and all diseases of ajīrṇa origin (ajīrṇa upadrasas).

**SYNONYMS:** mustakārisṭa, mustakādyarishṭa

**REFERENCE:** AFI/ BR- agnimāndyādhikāra, SY – arishṭa prakaraṇa.

**PHALAŚRUTI:** ajīrṇa, agnimāndya, dāruṇa vishūcika & vividha grahaṇi (BR)

Ajīrṇa & agnimāndya: an excellent hētu viparīta oushadha for agnimāndya – āma – ajīrṇa traid. Through its pācana – dīpana property, it can enhance pācaka pitta functions and improves secretion of gastric juice, hence supports better digestion and improves digestive fire. It is a very good curative and preventive medicine for āmajīrṇa and related diseases if we recommend this medicine on pūrva rūpāvastha itself.

Vishūcika: vishūcika is also a ajīrṇajanya disease where agnimāndya and āma plays a main role in samprāpti. Here mustārishṭa acts as an excellent hētu viparīta oushadha for vishūcika.

Vividha grahaṇi vikāras: grahaṇi is a disease basically caused by weakness of grahaṇi avaya-va (an organ responsible for agni secretion) and agnimāndya is the main outcome of grahaṇi disease. By the grahi – pācana, dīpana properties of mustārishṭa, it can strengthen grahaṇi organ, digest the undigested food materials and improve agni. Here also mustārishṭa act as an excellent hētu viparīta oushadha. By its grahaṇi balya guṇa, this medicine acts as a vyādhi viparīta oushadha for grahaṇi rōga also. Even though vividha grahaṇi is mentioned in its phalaśruti, mustārishṭa is effective for kaphādhika and pittānubandha kaphādhika type of samsarggaja grahaṇi.

Kaphaja āmāvastha: excellent pācana and kapha hara oushadha.

Kaphaja ajīrṇa/ āmajīrṇa: excellent pācana, dīpana and kapha hara oushadha.

Pittānubandha kaphādhika ajīrṇa/ āmāvastha: it can decrease atidrasatva of prakupita pitta, means it can be effective if āmāvastha due to provoked drava part of pitta (kapha prakōpa-janya pitta vitiation).

Alasaka: as ajīrṇa and āmāvastha is the basic cause of these diseases, mustārishṭa act as a good hētu viparīta medicine here.

Vishūcika: as ajīrṇa and āmāvastha are the basic cause of these diseases, this medicine by its grahi, pācana and dīpana properties acts as an excellent hētu viparīta medicine.

Pravāhika: through its, grahi, pācana and dīpana properties it acts as an excellent hētu viparīta medicine against pravāhika.

Vishāma condition: even though vishāma is told as asādyā condition, we can recommend this as a supportive medicine since āma and ajīrṇa are the root cause of this diseases. It can act as a good hētu viparīta medicine here.

Rasaśēsha ajīrṇa: as this act as an excellent pācana and rasa prasādana medicine, it can act be recommended as a śamana oushadha in rasaśēsha ajīrṇa.

Recovery phase of vidagdājīrṇa: as it is an arishṭa kalpana and not much effective for

## SŪTASĒKHARA RASA (सूतशेखर रस)

It is one of the well-known kharalīya rasāyana kalpana medicines (herbo-mineral formulations) and a most commonly prescribed medicine in North Indian practice having strong traditional background. It is renowned for its excellent multi-systemic utility in pitta pradhāna/ pittādhika samsarggaja/ sannipātika rōgas. The word sūta means pārada (mercury) and sēkhara means herbs - this medicine is a wonderful combination of pārada (with some other mineral drugs) along with some herbal drugs – hence the name sūtasēkhara rasa. A very important medicine in current health scenario having promising clinical application form pitta pradhāna GIT diseases to neurological diseases. It has good application in somatic, psychological and psychosomatic disorders.

**REFERENCE:** AFI/ YR: amlapitta cikitsa, BBR: 5/ 8261

**PHALAŚRUTI:** amlapitta, vānti/ charddi, śūla, panca gulma, panca kāsa, grahaṇi, tridōshaja atisāra, śwāsa, mandāgni, ugrahikka, udāvartta, yāpyarōgas, yakshma (YR).

⇒ **Amlapitta:** an excellent hētu viparīta and vyādhi viparīta oushadha in amlapitta. It is very useful in sāmāvastha of amlapitta with burning sensation in chest, sour vomitus, headache, giddiness etc.

**OTHER CLASSICAL INDICATIONS:** pitta pradhāna vyādhis, jīrṇa pittavāta vyādhis etc. ♦ Amlapitta along with charddi/ udara śūla, śīraśūla associated with amlapitta, bhrama associated with amlapitta etc. ♦ Parīṇāma śūla, pittaja grahaṇi, pittātisāra, raktātisāra, vishūcika, hṛllāsa, udaradāha, aruci etc. ♦ Pittaja śwāsa, śushka kāsa with śwāsa, urōdāha, hṛtsūla, paittika jwara/ pittānubandha samsarggaja jwara, āntrika sannipāta jwara, dāha/ santāpa, paittika śōpha, pittānubandha vātarōgas, ākshēpa rōgas, paittikōnmāda, bhrama, mūrcha, paittika śīraśūla etc.

**CLINICAL APPLICATIONS:** APD/ GERD, hyperacidity etc, APD related with stress, esophageal ulceration, ulcer dyspepsia, epigastric tenderness/ pain, peptic ulcer etc. ♦ Headache or giddiness due to hyperacidity/ APD etc. ♦ Vomiting due to acidity, nausea, sour vomitus, motion sickness etc. ♦ Bloating, gastric irritation, gastro-enteritis, splenic enlargement, acute pancreatitis, cholecystitis pain, hepatitis, splenomegaly etc. ♦ Cancer spectrum of GIT, CA pancreas, hepato-cellular carcinoma etc. ♦ Diarrhoea with burning sensation in stomach, dysentery, IBS, UC etc. ♦ Stomatitis, mouth ulcer, esophagitis, pharyngitis, inflammatory phase of sinusitis, migraine etc ♦ Burning sensation and other symptoms due to excessive pitta prakōpa/ burning sensation over throat, chest, eyes, extremities etc, hyperhidrosis, bad body odor, bad breath etc. ♦ Mental disorders – characterized by restlessness, shivering, insomnia, excessive talk, excessive sweating, reeling sensation etc. ♦ Hyperactive mental disorders, restlessness, impatience, stress, schizophrenia, anxiety, insomnia, sleep talking, disturbed dreams etc. ♦ Tachycardia, hemorrhage, vertigo, dizziness, excessive sweating etc. ♦ Urticaria, skin allergy, burning skin diseases etc. ♦ Spasmodic dysmenorrhea, PMS etc. ♦ Burning neuralgia, diabetic burning neuropathy etc. ♦ Thyroiditis, Hashimoto's thyroiditis, hyperthyroidism, thyroiditis due to GERD etc. ♦ Bleeding disorders, epistaxis, bleeding gums, blisters in the mouth etc

**DŌSHA KARMA:** tridōsha śamana, mainly pitta śamana, pittādhika tridōsha śamana, vātanulōmana, sāmāpitta hara, it reduce provoked sara, amla and tikshṇa guṇas of pitta dōsha etc.

**DHĀTU KARMA:** it is rakta prasādana,

rasāyana guṇa.

**AGNI KARMA:** it has pācana and agni-prasādana.

**MALA KARMA:** sangrāhi.

**SRŌTŌ KARMA:** atipravartti hara, vāta vāhinī nāḍī kshōbha hara/ śāmaka effect on

vātavāhinī nāḍīs & raktavāhinī srōtas.

**RŌGA KARMA:** sarvarōga hara!, yāpya rōga hara (YR/ BBR), amlapitta hara, yakshma hara, ākshēpa hara etc

**LĀKSHANĪKA KARMA:** śūla hara, dāha praśamana, rucyam, bhrama hara etc.

**AVAYAVA KARMA:** it is yakṛttuttējaka, hṛdyam, kōshṭha balya, mastishka balya etc

**STHĀNIKA KARMA:** whole body action, special action on āmāśaya, pakwāśaya (āntra

& grahaṇi), yakṛt, plīha, hṛdaya, phutphusa, sweat glands and even mastishka (brain and mental level). Specificity towards madhyama kōshṭha level.

**OTHER PROPERTIES:** jantūghna, pāka hara/ dhātupāka hara, visha hara, śōtha hara, ūshma hara, yōgavāhi etc

**RASA PANCAKA:** it has samudāya prabhāva karma.

**MODERN PHARMACOLOGY:** antacid, anodyne, antiemetic, anti-diaphoretic, anti-toxin, anti-ulcerogenic, antispasmodic, anti-inflammatory, anti-oxidant, anticonvulsant, anti-depressant, cardio protective, detoxifier, hematinic, liver protective, neuroprotective, tonic (GIT tonic) etc. ⇒ Mind calming effect ⇒ Improves the desire to eat. ⇒ It maintains and restores the natural balance of acid secretion and reduces gastric irritation. ⇒ It modulates the gastric secretion and likely to reduces the hypersensitivity of the gastric mucosa. ⇒ It helps to control the over activated heart and reduces it's over load. ⇒ It helps to get sound sleep by reducing pitta and heat in the body.

**MA:** internal administration only. Its dose is 2 guṇjā mātra with ghee & honey (YR) (unequal quantity). **PD:** 125-250 mg (1-2 tablets), 2-3 times per day with textual adjuvant or with other suitable adjuvant honey/ milk/ āmalaki swarasa/ bhṅgarāja swarasa/ guḍūci satwa etc or with suitable combination medicines.

- ♦ Sūtaśēkhara rasa + milk/ milk & sugar - for paittika vikāra/ pitta pradhāna conditions.
- ♦ Sūtaśēkhara rasa + ghṛta & madhu/ honey - for pitta pradhāna tridāshaja vikāras
- ♦ Sūtaśēkhara rasa + ārdra swarasa & honey - for kaphānubandha conditions.
- ♦ Sūtaśēkhara rasa + ghṛta & sita/ sugar - for vātānubandha conditions.
- ♦ Sūtaśēkhara rasa + honey + suitable ghṛta oushadha - for udara vraṇa/ UC, peptic ulcer.

**DA:** मण्डलाब्रत सन्देहः सर्वरोगहरः परः (YR) = one maṇḍala kālā (40-48 days) administration is indicated in the reference. In practice, 1-2 month use can be preferable.

**CLINICAL COMBINATIONS:** many clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per logic. Examples are..

- ◇ Sūtaśēkhara rasa + swarṇamākshika bhasma – for headache due to pitta prakōpa.
- ◇ Sūtaśēkhara rasa + kāmādudha rasa – for pitta pradhāna or pittavāta pradhāna or raktapitta pradhāna (GIT diseases, mental diseases etc), bleeding diseases etc.
- ◇ Sūtaśēkhara rasa + muktā pishti or pravāla pishti or yashtyādi cūrṇa (yashti, śatāvari, guḍūci & pravāla pishti) – for kēvala paittika vikāras/ ugra pitta vyādhis.
- ◇ Sūtaśēkhara rasa + sitōpalādi cūrṇa – for dry cough.
- ◇ Sūtaśēkhara rasa + patthyāśhaḍangam kwātha – for headache associated with GERD.
- ◇ Sūtaśēkhara rasa + drākshādi kwātha – for dizziness, vertigo, bleeding diseases, ITP etc.
- ◇ Sūtaśēkhara rasa + kalyāṇakam ghṛta – psychosomatic diseases (eg: IBS)
- ◇ Sūtaśēkhara rasa + mahātiktakam ghṛta + honey – UC, IBS etc.

**CONTRAINDICATIONS:** during first trimester of pregnancy, breast feeding ladies, patients having kidney diseases. Less result in for kaphāmaja or kaphajājirṇa/ kapha pradhāna/ kaphavātaja conditions.

**SIDE EFFECTS:** this medicine has fewer side effects. But over dose, long-term use or improper śōdhana & mārāṇa of ingredients may cause side effects.

**ADDITIONAL NOTES:** it has been a part of many Indian households as per traditions



## PATENT MEDICINES FOR HYPERACIDITY

<b>Acidex Powder</b> <span style="float: right;"><b>Everest</b></span> <b>Indications:</b> Ideal for gas trouble, hyperacidity, flatulence and indigestion. Good result in all the related complaints of the digestive system <b>Dose:</b> 3-5 gm twice or thrice daily mixed with hot water before meals.	<b>Alcer Syrup</b> <span style="float: right;"><b>Trio healthcare</b></span> Refer page no: 1234.
<b>Acidinol Syrup</b> <span style="float: right;"><b>Ban labs</b></span> <b>Indications:</b> acidity and for dyspepsia. <b>Dose:</b> : adults: 5 to 10 ml three-four times a day.	<b>Alcin Tablet</b> <span style="float: right;"><b>BIPHA</b></span> <b>Indications &amp; properties:</b> helps to treat acidity and peptic ulcer, relieves worm infestations and indigestion, supports in curing abdominal tumours, aids in treating hyperchlorhydria and colic, fights inflammation and heartburn etc. <b>Dose:</b> two tablets thrice a day before food.
<b>Acidinol Tablet</b> <span style="float: right;"><b>Ban labs</b></span> <b>Indications:</b> Hyperacidity and heart burn <b>Dose:</b> children: One tablet three times a day; adults: Two to three tablets three times a day.	<b>Aloe vera ras</b> <span style="float: right;"><b>Kashmir</b></span> <b>Indications:</b> hyperacidity, general debility, abdominal disorders. <b>Dose:</b> 10-15 ml 2-3 times a day as such or with water.
<b>Acidnok Concentrate</b> <span style="float: right;"><b>Kashmir</b></span> <b>Indications:</b> hyperacidity, peptic ulcer, gas trouble, indigestion, vomiting, amoebiasis etc <b>Properties:</b> an antacid concentrate, normalise digestive fire and restores required pH. <b>Dose:</b> 2 ml diluted with 30 ml of boiled cooled water.	<b>Alsarex Tablet</b> <span style="float: right;"><b>Charak</b></span> <b>Indications &amp; properties:</b> for the herbal management of acid peptic disorders, hyperacidity, indigestion, heart burn, indigestion, gases, burping and bloating. Helps relieve epigastric pain, helps reduce hypersecretion of stomach acid, helps prevent indigestion, helps relieve nausea and vomiting etc. <b>Dose:</b> 1-2 tablets twice daily
<b>Acilans Capsule</b> <span style="float: right;"><b>Atrimed</b></span> <b>Indications:</b> Gastritis, peptic ulcer and gastro-esophageal reflux disease (GERD). <b>Dose:</b> 1 t.i.d. in chronic gastritis, 2 t.i.d. in acute gastritis, peptic ulcer and GERD.	<b>Amlapitta mishran suspension</b> <b>Shree Dhootapapeshwar Ltd</b> <b>Indications:</b> amlapitta, hrullasa, charddi, shirashoola, udarashoola etc. <b>Properties:</b> a proven remedy for amlapitta, pitta shamak, effective in agnimandya and aruchi by regularizing pitta secretion and enhancing action of agni. It reduces nausea, heartburn and epigastric pain. It strengthens annavaha srotas by re-establishing metabolic activity. <b>Dose:</b> 1-2 teaspoon 2-3 times per day, preferably before food.
<b>Active antacid Syrup</b> <span style="float: right;"><b>DABUR</b></span> Quick relief from acidity and gas. <b>Indications:</b> hyperacidity, indigestion, gastritis etc. Provides quick and effective relief, lasting relief from acidity, improve overall digestion, eases the release of gas etc. <b>Properties:</b> nisoth & yashtimadhu -regulate acid secretion, guduci –antispasmodic & anti-inflammatory, bhringaraja-hepatoprotective etc. <b>Dose:</b> 2 to 3 teaspoonful (10 to 15 ml), 2-3 times a day.	<b>Amrita bindu Liquid</b> <span style="float: right;"><b>Shankar</b></span> <b>Indications:</b> acidity, gastritis, gas trouble, belching, sour eructation, APD, IBS etc. <b>Properties:</b> helps to heal the lacerations, erosions etc in the intestinal and gastric mucosa, regulates the secretion of acid in the stomach and gives a soothing action to the mucosal membrane. It also decrease the irritability of the nerves which also helps in controlling the over secretion of digestive
<b>Ajcid Capsule &amp; Syrup</b> <span style="float: right;"><b>Ajmera</b></span> For hyperacidity, flatulence, dyspepsia and gastric ulcer. <b>Indentions:</b> hyper-acidity, heartburn, dyspepsia, flatulence, gastric ulcer. <b>Dose:</b> 1-2 capsules 2 times a day with water. <u>Syrup:</u> 1-2 teaspoonful three times a day.	



## CHAPTER - 03

# ARŚAS & GUDARŌGAS

## (अर्शस् & गुदरोग)



## KWĀTHA KALPANA MEDICINES

## CIRUVILWĀDI KWĀTHA (चिरुविल्वादि क्वाथ)

It is one of the most important kwātha kalpana medicines and a most commonly prescribed Ayurvedic medicine having strong traditional background. Ciruvilwa is the initial drug among the ingredients - hence the name ciruvilwādi kwātha. It is one of the best medicines for ano-rectal diseases especially piles. It has wide application in current health scenario and can be considered as an icon of all medicines. It has good clinical application and promising result in all life style disorders of GIT origin. It is renowned for its excellent therapeutic utility among gulma spectrum diseases affecting almost all gulma sthānas. Interestingly it has good clinical application in some other systemic diseases too.

**REFERENCE:** SY- arśas prakaraṇa

**PHALAŚRUTI:** gudakīla, bhagandara, gulma, jaṭharāgni vivarḍdana (SY).

◊**Gudakīla:** it is the synonym of arśas in ano-rectal region. As per Ayurveda, agnimāndya, mala-sanjaya and apāna vaiguṇya are the basic cause of arśas and kīla formation is the main structural cause of arśas. This medicine has a very good hētu viparīta (dīpana, malānulōmana and apānānulōmana) and vyādhi viparīta (kīla hara) properties against arśas/ gudaja vyadhis. It gives best result in śushkāśas (arśas with gāḍa varccas). In effect, it helps to reduce the size of hemorrhoidal mass, pain, irritation, discomfort and constipation associated with it.

⇒ Constipation which causes repeated strain during defecation in turn increases the pressure in the veins and thereby cause prolapse of pile mass. This medicine is mild laxative and reduces constipation, which further reduces pressure on rectal tissues and reduces the size of the hemorrhoidal mass. It also effective to increase the secretion of digestive juices and bile salts, which helps to improve digestion and reduces the habit of constipation (makes the defecation effortless). It is highly beneficial when the patient has non-bleeding piles and hemorrhoids are in the initial stage. It may not help people with fourth-degree hemorrhoids which requires surgical treatment. It is very useful in cases of first-degree and second degree hemorrhoids. For third and fourth-degree hemorrhoids – it acts as supportive medicine.

◊**Bhagandara:** a good preventive & supportive medicine in bhagandara rōga. It helps to prevent recurrence of bhagandara after kshāra sūtra therapy.

◊**Gulma:** it has vyādhi viparīta and hētu viparīta property against gulma spectrum of diseases associated with gulma sthānas.

◊**Jaṭharāgni vivarḍdana:** it improves kōshthāgni by improving pācaka pitta.

**CLASSICAL APPLICATIONS:** kaphānubandha vāta conditions in kōshṭha, kaphā- varaṇa apāna vātarogas, kaphāvaraṇa samāna vātarōgas, rasa-māmsa-mēdō vikāras, arbuda spectrum in GIT especially apāna areas, all udāvarttajanya rōgas, krōshṭukaśirsha etc.

⇒Agnimāndya, ādhmāna, agnimāndyajanya malabandha, baddhōdara, udara śūla, vasti rōgas, vṛkka rōgas, sirāgranthi/ granthi, māmsānkuras, arbuda etc. ⇒Udāvarṭta, udāvarṭta-janya hṛdrōga, udāvarṭta janya śira:śūla etc. ⇒Strīrōgas – ārttavavaha/ śuklavaha srōtō vikāras, anārttava, anapatyata etc. ⇒Carmma kīla – external arśas etc.

**CLINICAL APPLICATIONS:** hemorrhoids/ non bleeding piles, fistula-in-ano, anal canal stenosis, fissure-in-ano etc. ♦Non ulcer dyspepsia, poor appetite, abdominal colic, gas trouble, abdominal lumps, abdominal distension or heaviness, abdominal discomfort due to intestinal gas, flatulence, CD (initial stage), UC (initial stage) etc. ♦Constipation associated with indigestion, constipation etc. ♦Fatty liver, early stage of liver cirrhosis, external granulations (associated with or without liver diseases) etc. ♦Venous congestion, varicosity in legs, pedal oedema due to varicosity, atherosclerosis etc. ♦BPH, prostate cancer, atonic / neurological bladder, renal calculi, polycystic kidney diseases, urinary obstruction due to neurological reasons etc. ♦Scrotal varicosity, varicocele, varicocele related infertility, oligospermia, azoospermia etc. ♦Amenorrhoea/ secondary amenorrhoea, oligomenorrhoea, irregular menstruation, cervical erosion, PCOS, non bleeding uterine fibroid, nabothian cyst etc. ♦Hypothyroidism, Low BP etc. ♦LBA, IVDP/ cord compression, LBA with canal stenosis, bacterial synovitis etc.

**DŌSHA KARMA:** mainly vātakapha śama na, kaphāvaraṇa vāta śamana, vatānulōmana (apāna vāta, samāna vāta), pittakṛt, kapha - śōshaṇa etc.

**DHĀTU KARMA:** corrects dhātu pariṇā - ma, some durnēdō hara guṇa etc. Special action on rasa-māmsa-mēdō dhātu pariṇāma,

**AGNI KARMA:** dīpana (sudden agni varddhana/ जटराग्नि विवर्द्धनमाशु नृणाम् -SY)

**MALA KARMA:** malānulōmana/ correct - mala pravartti.

**SRŌTŌ KARMA:** vibandha hara/ srōtō - sanga hara, srōtōśōdhana, sūkshma srōtōgāmi, sirāgranthi hara, remove kaphāvaraṇa in apāna vāta and samāna vāta. Action on annavaha, malavaha and śuklavaha srōtases.

**RŌGA KARMA:** arśōghna/ māmsānkura hara/ gudakīla viśēshatwam, gulma hara/ gulma viśēshatwam, granthi hara, udāvarṭta hara

property etc.

**LAKSHANĪKA KARMA:** gulmaśūla hara, atiklēda hara, śōpha hara etc.

**AVAYAVA KARMA:** abhyantara rōga-mārgga viśēshatwam, apāna and samāna sthāna viśēshatwam, guda prasādana etc.

⇒Action on stomach, liver, intestine, ano-rectal tissue, macro & micro channels of (vascular) of internal organs etc.

**STHĀNIKA KARMA:** pacyamānāśaya & pakwāśaya viśēshatwam, gulma sthāna (gulma areas) viśēshatwam etc

**OTHER PROPERTIES:** slightly vidāhi, māmsa-mēdānkura hara, kilahara viśēshatwam, karśana etc

**RASA PANCAKA:** combination of kaṭu tikta kashāya rasa, laghu, rūksha, tīkshṇa, ushṇa vīrya & kaṭu vipāka.

**MODERN PHARMACOLOGY:** anti- flatulent, carminative, cholagogue, digestive stimulant, mild laxative, intestinal detoxifier etc ⇒Improve digestion, metabolic rate and improve bowel movement ⇒It helps to reduce gas formation and accumulation in the intestine.

**MA:** internal administration only as per general kwātha kalpana dose. No adjuvant is mentioned in the reference. Since saindhava is not a kwātha yōni, it can be taken as adjuvant (SY). With saindhava as adjuvant, its malānulōmana & dīpana properties can be increased.

**PD:** 50 ml dose kwātha two times per day with suitable adjuvant or with suitable combination medicines.

**CLASSICAL/ TRADITIONAL APPLICATIONS:** Bhagandara cikitsa: morning time – kalyāṇagulam & ciruvilwādi kwātha (first kalyāṇagula followed by ciruvilwādi kwātha) + evening time - guggulupancapala cūrṇa + madhu & ciruvilwādi kwātha.

## PATENT MEDICINES PILES AND RELATED AILMENTS

### Arsha hita Ointment

**Shree Dhootapapeshwar Ltd**

**Indications:** soothing ointment for the complaints of piles and fissure. Reduces pain, burning sensation of piles and related diseases.

**Properties:** sarja rasa stop bleeding and reduces itching of piles & fissures, karpura acts as pain killer by relaxing smooth muscles of guda pradesha, tila taila and madhucccchishta helps to reduce pricking pain and provide lubrication.

**Dose:** local application before and after evacuation.

### Arsha hita Tablet

**Shree Dhootapapeshwar Ltd**

**Indications:** sarakta and sushka arshas, abhyantara and bhaya arshas, inflamed piles, parikarttika, sashoola mala visarjjana etc.

**Properties:** reduce bleeding and itching in piles by stambhana and kandughna action, reduces pain with anti-inflammatory action, helps healing of piles by vrapa ropaka action. Soorana – known as arshoghna is a wonderful adgni deepak, pācak & ruci varddhak.

**Dose:** 2-3 tablets 2-3 times per day with Myrolax forte, triphala choorna, abhyarishta, lukewarm water etc.

### Arshen tablet

**Ajmera**

An effective remedy for piles (hemorrhoids)

**Indications:** hemorrhoids (external-internal piles) with or without blood, anal fissures, rectal inflammations.

**Dose:** 1-2 tablets twice a day with water.

### Arshkeyt Cream

**Solumiks**

**Indications:** Soothes the anal region, reduces anal itching, discomfort and pain.

**Dose:** To be applied at least twice a day and after each act of defecation.

### Arshkeyt Powder

**Solumiks**

**Indications:** Softens the stools & overcomes constipation. : For relief in constipation associated with external and internal haemorrhoids.

**Dose:** One sachet to be taken at bed time with sufficient water.

### Arshkeyt Tablet

**Solumiks**

**Indications:** For relief in symptoms (pain & bleeding) associated with external and internal haemorrhoids. Controls bleeding, reduces inflammation and pain. **Dose:** 2 tablets thrice a day with sufficient water.

### Arshowin capsule

**Sahasrayogam**

**Indications:** bleeding & non bleeding piles, fissure, fistula & other anorectal problems

**Dosage:** 2 caps twice a day after food along with buttermilk or water.

### Arsohun (Lehyam)

**Everest**

**Indications:** Good result in all types of piles. Ideal for bleeding piles. Good result in anal fissures, flatulence and constipation. Ideal for indigestion. **Dose:** 10-25 gm twice daily after meals.

### Arsol Caplet

**Ban labs**

**Indications:** For anal & rectal disorders (Piles), bleeding and Pain.

**Dose:** 1 caplet three times a day.

### Arsol Ointment

**Ban labs**

**Indications:** for anal & rectal disorders (piles), bleeding and pain.

**MA:** apply before & after defecation.

### Arsolax liquid (kwath) & Tablet

**Visesh**

**Indications:** Arshas (piles)

**Properties:** by correcting digestion and improving laxation, Arsolax acts against the root cause of piles. It stays as the fundamental approach to shrink pile mass and gets rid of irritation and inflammation. By setting right the metabolic process it prevents recurrence of disease.

**Dose:** 10-15ml diluted with two times boiled warm water twice daily before food or as directed by the physician.

### Brupill Tablet

**Brutec**

**Indications:** bleeding piles, non-bleeding piles, habitual constipation, anal fissure, fistula etc.

**Properties:** anti-haemorrhoid action, effectively reduce constipation, regenerates the process of healing & controlling the onslaught of piles / -



haemorrhoids, softens the formation of hardened stool etc. **Dose:** 2 tablets 3 times first 15 days daily after food, 2 tablets 2 times next 15 days daily after food

#### **Drift Capsules & Ointment      Trio healthcare**

**Indications:** Piles, fissure, proctitis etc.  
**Dose:** Capsule (1-2 cps twice). Ointment (local application)

#### **Hemheal Ointment      IMIS Pharma**

**Indications:** painful hemorrhoid conditions. It has both lubricating and healing ingredients which help soothen the pile mass and also help in easy evacuation.

**Dose:** For external application only. Apply before and after evacuation for prolonged exposure and faster healing.

#### **Hemheal Ointment      IMIS Pharma**

**Indications:** constipation and piles. Stimulates bowel movement, loosens stools and helps smooth evacuation of faeces.

**Dose:** two to three tablets with butter milk twice or thrice a day.

#### **Kulon Ointment      VASU**

**Indications:** ano-rectal inflammation, pain and bleeding, fissures etc.

**Properties:** relieves pain & arrest bleeding, anti-inflammatory property, induces fast wound healing, shrinks pile mass, provides soothing effect etc. **Dose:** apply before & after each evacuation or 2-3 times a day with an applicator

#### **Kultab Tablet      VASU**

**Indications:** haemorrhoids, irritable bowel syndrome, habitual constipation etc.

**Properties:** checks bleeding piles, constricts blood vessels of rectum & controls inflammation, helps shrink pile masses, facilitates healing of ruptured tissues, mild laxative properties etc.

**Dose:** 2 tablets twice a day.

#### **Lipes Capsule      Tristar**

**Indications:** The powerful herbal preparation to treat haemorrhoids. Useful in acute and chronic case of bleeding and non-bleeding haemorrhoids.

**Properties:** Helps to shrink the pile mass with its anti-inflammatory, anti-infective and anti-haemorrhoids properties. Controls bleeding and fasten the healing process in the inflamed -

skin and mucous membrane. Corrects chronic constipation associated with haemorrhoids. Safe in pregnancy. **Dose:** 1 - 2 capsules 3 times a day.

#### **Munipile leha      Muniyal**

**Indications:** haemorrhoids, fissure in ano, constipation, skin diseases etc. **Dose:** 1 tea-spoonful at bed time with warm milk or water.

#### **Munipile Oil      Muniyal**

**Indications:** stops bleeding from piles, heals fissure & fistula quickly, relieves pain etc.

**Dose:** for external application, before and after a bowel movement.

#### **Munipile Tablet      Muniyal**

**Indications:** piles, fistula, constipation etc.

**Properties:** relieves constipation and gaseous distension of abdomen, improves digestion, reduces pile mass, heals fistula etc.

**Dose:** 2 tablets twice daily.

#### **NormEntero lehyam      Ilaj herbals**

**Indications:** piles and constipation.

**Dose:** one tsp BD.

#### **Pilarsh Tablets & Tel      Ayurchem**

**Indications:** piles. **Properties:** exerts analgesic & anti-inflammatory actions, relieves pain and itching, arrests bleeding & checks infections, shrinks pile mass.

**Dose:** Tablet: two tablets two times a day, Gel: apply after evacuation morning & bedtime.

#### **Pile abhaya Tablet      SDM**

**Indications & properties:** arshas, mala-vibandha, vatarakta, nasarsha etc. Piles, varicose veins, varicose ulcers. Useful as haemostatic agent. **Dose:** 1-2 tablets 2-3 times in a day depending on severity.

#### **Pilease Tablet      Kashmir**

**Indications:** bleeding and dry piles, fissure, inflammation and prolapse of rectum.

**Properties:** reduces the anal irritation and inflammation, eases the passage of stool, helps the fissure and shrinks the pile mass.

**Dose:** 2 tablets 2-3 times a day.

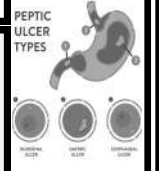
#### **Pilend Capsule      Kashmir**

**Indications & properties:** checks bleeding, relieves anal swelling, reduces itching and pain of -

## CHAPTER - 10

# ŚŪLA & PARIṆĀMA ŚŪLA

## (शूल & परिणाम शूल)



## KWĀTHA KALPANA MEDICINES

## BALĀPUNARNNAVĀDI KWĀTHA (बलापुनर्नवादि काथ)

It is one of the important kwātha kalpana medicines and a commonly prescribed Ayurvedic medicine having strong traditional background. Bala and punarnava are the initial drugs among the ingredients – hence the name balāpunarnnavādi kwātha. It is renowned for its excellent clinical utility in colic associated with many systemic causes.

**REFERENCE:** SY- śūla prakaraṇa

**PHALAŚRUTI:** सद्योवातरुजापहं (SY).

**OTHER CLASSICAL INDICATIONS:** pariṇāma śūla, udara vraṇa, vātarōgas, gulma, mūtrakṣhṛa, āsmari, āmavāta etc

**CLINICAL APPLICATIONS:** abdominal colic, anorexia, painful peptic ulcer, chronic GERD, constipation, hernia pain etc. ♦Renal stone pain, urinary stone associated with pain and mild hydronephrosis, dysuria etc. ♦LBA with edema, rheumatoid arthritis, gout/ hyperuricemia etc. ♦Angina pectoris/ chest pain etc. ♦Endometriosis, uterine colic, etc. ♦GIT pain due to non-structural obstructive cause etc. ♦Costochondritis associated with severe cough etc

**DŌSHA KARMA:** tridōsha hara, mainly vāta śamana, vātanulōmana etc.

**DHĀTU KARMA:** rasa-rakta prasādana, mild bṛmhaṇa & balyam effect.

**AGNI KARMA:** dīpana.

**MALA KARMA:** mūtrala, mild malānulōmana guṇa ?

**SRŌTŌ KARMA:** srōtō śōdhana, srōtōsanga hara guṇa etc.

**RŌGA KARMA:** āsmari hara etc. It is a very good symptomatic medicine in various śūla viśēshas associated with internal organs.

**LĀKSHAṆIKA KARMA:** it is śūla hara/

kōshṭha śūla viśēshatwam, āsmari śūla viśēshatwam. śōpha hara etc.

**AVAYAVA KARMA:** vasti śōdhana.

**STHĀNIKA KARMA:** sarvadēha action, -apāna sthāna/ mūtravaha srōtō viśēshatwam. ⇒Special action on urogenital system, lumbar and pelvic internal organs etc

**OTHER PROPERTIES:** nādī kshōbha hara guṇa etc.

**RASA PANCAKA:** combination of madhura tikta kaṭu rasa, little guru, snigdha-rūksha, soumya & śītōshṇa vīrya oushadha.

**MODERN PHARMACOLOGY:** anti-inflammatory, analgesic, antioxidant, anti-spasmodic, anti-rheumatic, anti-gout etc.

**MA:** recommended for internal use only. Its anupāna is hingu & lavaṇa (SY). Lavaṇa & hingu – first fried and then powdered. **PD:** 50-60 ml dose kwātha two times per day with textual adjuvant or with other suitable adjuvant or with suitable combination medicines.

**CLINICAL COMBINATIONS:** some clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per your logic. Examples are...

- ◇ Balāpunnarnavādi kwātha + gōkshurādi guggulu
- ◇ Balāpunnarnavādi kwātha + candraprabha vaṭi
- ◇ Balāpunnarnavādi kwātha + hinguvacādi gulika
- ◇ Balāpunnarnavādi kwātha + hingutriguṇam taila

**CONTRAINDICATIONS:** better don't recommend this medicine for continuous long term use. Avoid use of hingu and lavaṇa in pittānubandha conditions.

**SIDE EFFECTS:** over dose and long-term use may cause side effects. However, this medicine has minimum side effects. Side effects include nausea, gastric disturbances, polyuria etc

**ADDITIONAL NOTES:** this medicine contain some drugs of laghu and madhyama pan-camūla. This medicine has special affinity towards urogenital system.

**MANUFACTURER:** AVS – KOTTAKKAL, AVP, SITARAM (SY), VISWAKEERTHY.

**COMPOSITION:** SY- śūla prakaraṇa

Bala/ *Sida cordifolia* (rt) - 1 part

Punarnava/ *Boerhavia diffusa* (rt) - 1 part

Ēraṇḍa/ *Ricinus communis* (rt) - 1 part

Bṛhati/ *Solanum anguivi* (rt) - 1 part

Kaṇṭakāri/ *Solanum virginianum* (rt) - 1 part

Gōkshura\*/ *Tribulus terrestris* (fr) - 1 part

**REFERENCE:** SY- śūla prakaraṇa

बलापुनर्नवैरण्डबृहतीद्वय गोक्षुरैः

सहिङ्गु लवणं पीतं सद्योवातरुजापहं

**PREPARATION:** take 1 part each of all the raw drugs, crush them well (or prepare their coarse cūrṇa) and add their 16 times water. Now boil

the mixture over mandāgni and reduced to 1/8<sup>th</sup> part as kwātha or prepare kwātha as per general kwātha kalpana method. For more details, refer kwātha kalpana preparation - page no:3035.

**EXAMPLE:** take 8.33 gm each of all ingredients + 800 ml water – boil the mixture over mandāgni and reduced to 100 ml kwātha.

- ☞ Āragwadhāmṛtādi kwātha (page no:1263)
- ☞ Bhārṅgyādi kwātha (page no:911, 913)
- ☞ Citrakagranthikādi kwātha (page no:302)
- ☞ Daśamūla kaṭutrayādi kwātha (pg no:558)
- ☞ Daśamūlam kwātha (page no:560)
- ☞ Daśamūla pancakōlādi kwātha (pg no:432)
- ☞ Guggulutiktakam kwātha (page no:1573)
- ☞ Laśunairāṇḍādi kwātha (page no:462)
- ☞ Mustākaranjādi kwātha (page no:207)
- ☞ Nāḍī kashāya (page no:1870)
- ☞ Nirguṇḍyādi kwātha (page no:355)
- ☞ Pancakōlam kwātha (page no:303)
- ☞ Vatsakādi kwātha (page no:210)
- ☞ Yavādi kwātha (page no:110)

## ARISHṬA KALPANA

- ☞ Abhayārishṭa (page no:142, 147)
- ☞ Dantārishṭa (page no:148)
- ☞ Durālabhārishṭa (page no:150)
- ☞ Sudarśanārishṭa (page no:952)

## ĀSAVA KALPANA

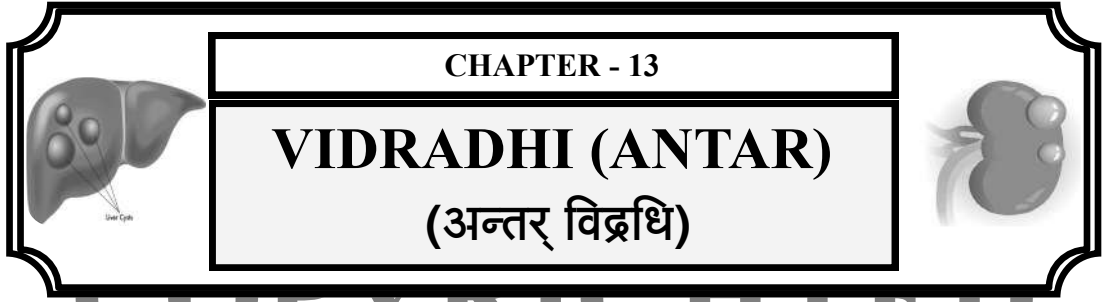
### KUMĀRYĀSAVA-1 (कुमार्यासव-1)/ KUMĀRYĀSAVA-NO:1

It is one of the well-known āsava kalpana medicines and a commonly prescribed Ayurvedic medicine having strong traditional background. Kumāri is the initial drug among the ingredients and is present in high amount which is supposed to provide maximum therapeutic effects - hence the name kumāryāsava.

**REFERENCE:** AFI/ YR-gulma cikitsa.

**PHALAŚRUTI:** panca kāsa, śwāsa, dāruṇa kshaya rōga, aṣṭa udara, śaṭ arśas, vātavyādhi, apasmāra, dāruṇa anya rōgas, kōshṭha śūla, aṣṭa gulma & nashṭapushpa (YR)

⇒An important therapeutic action is also mention in the phalaśruti as जाठरं कुरुते दीप्तं (YR)/



## KWĀTHA KALPANA MEDICINES

## VARAṆĀDI KWĀTHA (वरणादि काथ)

It is one of the well-known kwātha kalpana medicines and a most commonly prescribed Ayurveda medicine having strong classical & traditional back ground. Varaṇa is the first drug among the ingredients and is a gaṇa oushadha - hence the name varaṇādi kwātha or varaṇādi gaṇa kwātha. It is renowned for its targeted action on different dhātawāgnis and multi system applications. It has wide application in current health scenario especially in life style diseases and even in cancer spectrum.

**SYNONYM:** Varaṇādi gaṇa kwātha (वरणादि गण काथ)

**REFERENCE:** AH-Sū: śōdhanādi gaṇa sangrahaṇiyam-21. SY – vidradhi cikitsa

**PHALAŚRUTI:** mandāgni, ādhyavāta/ ūrustambha, śīraśūla, gulma & antar vidradhi (AH)

⇒ It has vyādhi pratyanika property against antar vidradhi and gulma rōga.

⇒ Śīraśūla is a viśēsha phalaśruti of this medicine.

**OTHER CLASSICAL INDICATIONS:** kapha-mēdō dushṭi vikāras, gulma spectrum, granthi-arbuda spectrum, apakwa antar vidradhi/ antar vidradhi spectrum, kaphādhika or kaphāvaraṇa vātarōgas, sthoulya and sthoulya upadravas etc. ♦ Chronic gulma, antar vidradi without any paittika updravas, dhātawāgni māndyajanya vikāras (rasa, māmsa, mēdas), kaphaja/ kaphavāta śīraśūla, etc. ♦ As snāyu is an upadhātu of mēdas - this medicine can be recommended for all snāyugata rōgas (vāta rōgas) also.

**CLASSICAL/ TRADITIONAL APPLICATION:** examples are...

- ♦ Varaṇādi gaṇa kwātha + ūshakādi gaṇa cūrṇa (internal use) – for apakwa antarvidradhi (AH-vidradhi vṛddhi cikitsa: 8).
- ♦ Ghṛta prepared by varaṇādi gaṇa & ushakādi gaṇa (internal use) – for apakwa antar vidradhi (AH-vidradhi vṛddhi cikitsa: 8).
- ♦ Varaṇādi gaṇa + ūshakādi gaṇa kashāya vasti, varaṇādi gaṇa + ūshakādi gaṇa (taila prepared by two gaṇas) anuvāsana vasti - for apakwa antarvidradhi (AH-vidradhi vṛddhi cikitsa: 8).
- ♦ So for apakwa antar vidradhi – we can use varaṇādi gaṇa kwātha, varaṇādi gaṇa ghṛta, varaṇādi gaṇa kashāya vasti, varaṇādi gaṇa taila anuvāsana vasti etc - logical explanation.
- ♦ If antarvidradhi is burst and pus fail to ooze out completely, then drink varaṇādi gaṇa cūrṇa with lukewarm water (असम्यग्गृह्णति क्लेदे वरणादिं सुखोभसा..... AH-vidradhi vṛddhi cikitsa: 22).
- ♦ Varaṇādi gaṇa dravya siddha lēpa – for kapahaja visarpa (AH:U-visarppa cikitsa:15).
- ♦ Ghṛta prepared by varaṇādi gaṇa along with some other drugs (internal use) – kaphaja āsmari cikitsa prakaraṇa (वरणादि समीरघ्नौ गणा...AH-mūtrāghāta cikitsa-25).

**CLINICAL APPLICATIONS:** non-ulcer dyspepsia, anorexia, flatulence, abdominal disten-



sion, helminthiasis, non-bleeding piles etc. ♦ Abdominal lump, pancreatic stone, fatty liver, cholelithiasis, intra peritoneal abscess, hernia etc. ♦ Any non-structural blocks in the tubal organs or in other internal viscera etc. ♦ Type 2 DM, thyroid dysfunction, hypothyroidism etc. ♦ Atherosclerosis, hypercholesterolemia, dyslipidemia, angina, CAD etc. ♦ Obesity (central obesity or excess belly fat), obesity/ metabolic syndrome X and related ailments, obesity with diabetes etc. ♦ Breathing troubles in obese people, hypoventilation syndrome or asthma or chest congestion in obese persons, asthma with congestion and excess mucus production etc. ♦ External abscess and internal abscess, fibroids, tumors, hypertrophies, cysts etc. ♦ Tumor of benign or carcinogenic origin/ all cancers (except blood cancer) etc. ♦ Lymphadenopathy, nonstructural blocks in the lymphatic channels etc. ♦ Cervical & lumbar IVDP, spondylosis with IVDP, cauda equine syndrome, muscular hypertrophy etc. ♦ Rheumatoid arthritis (kaphaja), chronic arthritis/ knee arthritis with stiffness & edema, frozen shoulder, OA with obesity and swelling etc. ♦ Bell's palsy, infarction stroke, trigeminal neuralgia, sciatica, normal pressure hydrocephalus etc. ♦ Entrapment neuropathies (eg: CTS, TTS) etc. ♦ Urinary calculi, dysuria, BPH etc. ♦ PCOD, uterine fibroid – non bleeding phase, cysts, amenorrhea, cervical erosion, bulky uterus, endometriosis, adenomyosis, endometrial adhesions, PID, genital warts/ abscesses etc. ♦ Carbuncles, acne, warts, cysts, abscess, fungal infections, chronic itching, weeping eczema/ kapha pradhāna etc. ♦ Aching and throbbing types of headaches, headache with a dull ache & heaviness in head, sinus headache, trigeminal neuralgia, chronic headache etc. ♦ Sinusitis, rhinitis, nasal polyp, nasal block due to any growth etc. ♦ Ear discharge, chronic otitis media, open angle glaucoma etc. ♦ Excessive daytime sleepiness, lassitude etc.

**DŌSHA KARMA:** it is kaphavāta śamana, - kapha hara guṇa.

**DHĀTU KARMA:** durmēdō hara, atimāmsa hara guṇa etc.

**AGNI KARMA:** it is dīpana, slightly pācana, dhātvaṅni viśēshatwam (dīpana)/ corrects dhātvaṅnimāndya.

**MALA KARMA:** mūtrala.

**SRŌTŌ KARMA:** srŏtōśōdhana, srŏtōsanga hara, sukshma srŏtōgāmi etc.

**RŌGA KARMA:** it is antar vidradhi hara,

gulma hara, granthi hara, arbuda hara, kṛmi ghna, śōpha hara, āsmari pātana etc.

**LĀKSHANĪKA KARMA:** śūla praśamana  
**STHANĪKA KARMA:** it has ūrddwajatra viśēshatwam, śirō viśēshatwam & gulma sthāna viśēshatwam also.

**OTHER PROPERTIES:** ābhyantara rōga - mārḡga viśēshatwam, lēkhana, chēdana etc

**RASA PANCAKA:** a combination of kaṭu - tikta kashāya rasa, laghu, rūksha, ushṇa vīrya & kaṭu vipāka etc.

**MODERN PHARMACOLOGY:** appetizer, anti-atherogenic, antimicrobial, antibacterial, anti-viral, anti-carcinogenic, anti-inflammatory, anti-lithogenic, anti-obesity, antipruritic, antioxidant, carminative, hypoglycemic, lipolytic, slightly diuretic etc.

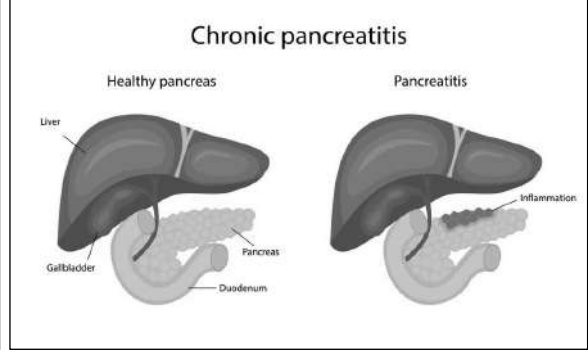
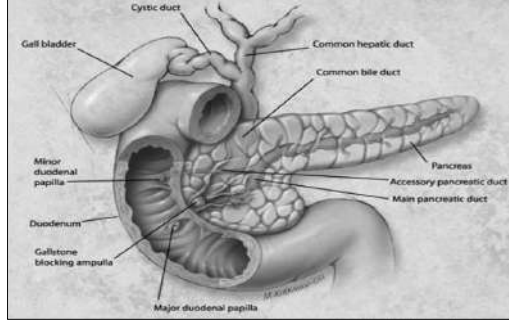
⇒ It improves metabolic activities in the body and corrects cellular energy. ⇒ It increases metabolic rate and helps burning fat fast. ⇒ It reduces cholesterol and triglycerides and prevent the development of atherosclerosis. ⇒ It enhances liver and fat metabolism. It also improves the breakdown and assimilation of food in the body and corrects the cellular energy levels. ⇒ It brings the normalcy of the thyroid secretions. ⇒ It reduces mucus formulation/ reduces phlegm, dilates the bronchioles, and soothes the respiratory tract in the lungs.

**MA:** for internal use only as per general kwātha kalpana dose. No anupāna is mentioned in the reference ślōka. **PD:** 50-60 ml dose kwātha two times per day as medicine alone or with suitable adjuvants or with suitable combination medicines.

**T.A:** before food or after food or at niśi/ night or as per your logic considering OK.

## PANCREATITIS - CHRONIC

### PANCREATITIS (ACUTE & CHRONIC)



Acute pancreatitis especially obstructive type is very difficult to manage by Ayurveda - better to refer the patient nearby Modern hospital. Chronic pancreatitis we can manage by our system.

**BACK GROUND CLASSIC DISEASES:** ⇒Grahaṇi cikitsa ⇒Kaphaja/ Kaphavātaja grahaṇi cikitsa, ⇒Kaphavātaja antar vidradhi concept ⇒Jwaranubandha rōga ⇒Kōshṭānga śūla concept .

**AYURVEDIC CONCEPTS:** ⇒Kaphavāta prakōpa at pitta sthāna concept ⇒Grahaṇi balakshaya concept. ⇒Āmānubandha and ajīrṇa concept.

**TREATMENT PRINCIPLES:** ⇒Evaluate the cause and treat accordingly. ⇒Grahaṇi balya oushadhas. ⇒Agni dīpana with out provoking much pitta. ⇒Āma pācana oushadhas/ pācana - dīpana oushadhas. ⇒Grāhi oushadhas. ⇒Prevention of occurrence of DM.

### INTERNAL MEDICINES

Guḍūcyādi kwātha  
Kaidaryādi kwātha  
Kālaśakādi kwātha  
Mustākaranjādi kwātha  
Punarṇavādi kwātha  
Trāyantyādi kwātha  
Varaṇādi kwātha

Pūtikaranjāsava  
Madhukāsava  
Pancakōlāsava  
Pippalyāsava  
Sudarśanāsava

Bṛhat tiphala cūrṇa  
Ḍāḍimāshtaka cūrṇa  
Triphalā cūrṇa  
Vilwādi cūrṇa

Bhuktānjari gulika  
Hinguvacādi gulika  
Kaidaryādi vati  
Paṭupancakādi gulika  
Tripha guggulu  
Vilwādi gulika

Ḍāḍimāvalēha

Vilwādi lēhya

Ajīrṇakāṇṭaka rasa  
Ārōgyavarddhinī vaṭi  
Kraavyāda rasa  
Nṛpativallabha rasa  
Pīyushavallī rasa  
Śankha vaṭi  
Sūtaśekhara rasa

Pancāmṛta parpaṭi  
Rasa parpaṭi

**OTHER INTERNAL USE MEDICINES:** Takram without butter/ Kaidarya cūrṇa etc.

⇒Better avoid arishṭa and āsava in the initial phase.

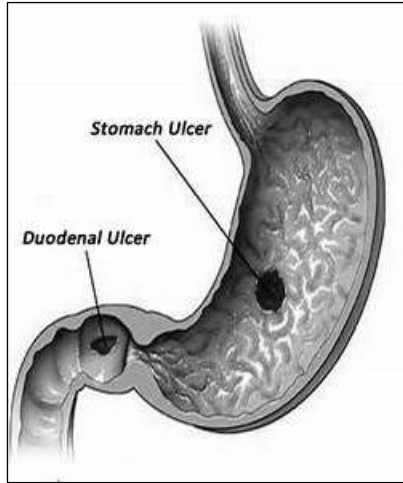
### PROCEDURES

**Virēcana:** vidngataṇḍulādi cūrṇa/ avipatti cūrṇa etc.

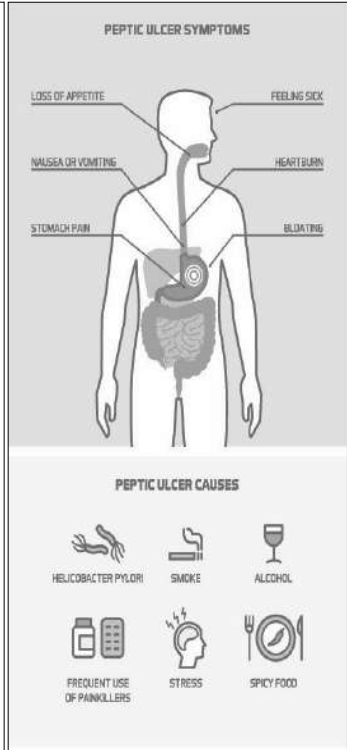
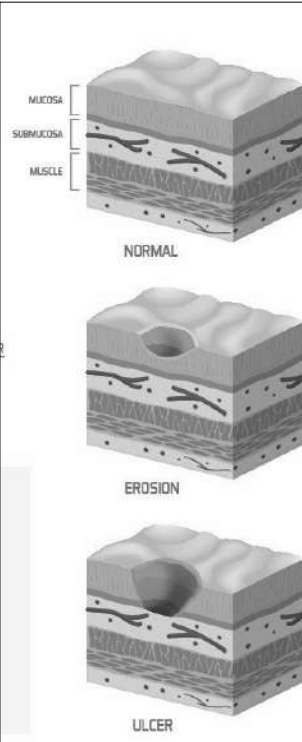
# SAMS SCHOOL OF AYURVEDA



## PEPTIC ULCER



They are open sores that develop on the inside lining of your stomach and the upper portion of the small intestine. The most common symptom of a peptic ulcer is stomach pain. The general term applied to all ulcers of the stomach is peptic ulcer. The ulcer in the duodenal is termed as duodenum ulcer.



**BACK GROUND CLASSICAL DISEASES:** ⇒Pariṇāma śūla concept ⇒Annadrava śūla concept ⇒Vraṇa/ vraṇa śōpha concept ⇒Mānasika dōsha concept etc.

**AYURVEDIC CONCEPTS:** ⇒Āmāśaya vraṇa concept ⇒Pitta prakōpa in kapha & pitta sthāna ⇒Pāka and śōpha concept ⇒Āmāśaya and pacyamānāśaya adhishṭhāna ⇒Mānasika balya oushadhas etc.

⇒**Peptic ulcer** – pāka and vraṇa in āmāśaya (seat of kapha).

⇒**Duodenal ulcer** – pāka and vraṇa in pittāśaya/ grahaṇi (seat of pitta)

**TREATMENT PRINCIPLES:** ⇒Nidāna parivarjjana ⇒Pitta-kapha śamana oushadhas ⇒Vraṇa rōpaṇa oushadhas ⇒Jantūghna oushadhas ⇒Vātānulōmana oushadhas ⇒Reduce tīkshṇata and dravatwa of pitta ⇒Śūla hara- dāha hara oushadhas ⇒Tikta rasa pradhāna-rūksha oushadhas (first line) ⇒Tikta madhura rasa pradhāna oushadhas & kshīra kwātha (second line treatment) ⇒Madhura tikta rasa pradhāna kshīra kwātha (last phase) ⇒Mana: prasādana oushadhas.

### INTERNAL MEDICINES

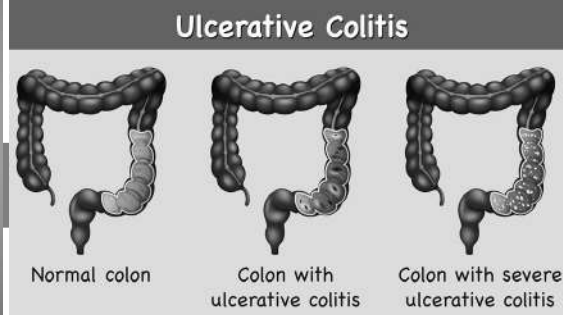
Amṛtāshadāngam kwātha  
Drākshādi kwātha  
Gandharvahastādi kwātha  
Guḍūcyadi kwātha  
Indukāntam kwātha  
Kaidaryādi kwātha  
Kālasākādi kwātha  
Kalyāṇakam kwātha

Mahātiktakam kwātha  
Nayōpāyam kwātha  
Saptasāram kwātha  
Tiktakam kshīra kwātha  
Tiktakm kwātha  
Vidāryādi kwātha  
Guḍūcyadi kwātha kshīra

Kalyāṇakam kshīra kwātha  
Pancatiktakam kshīra kwātha

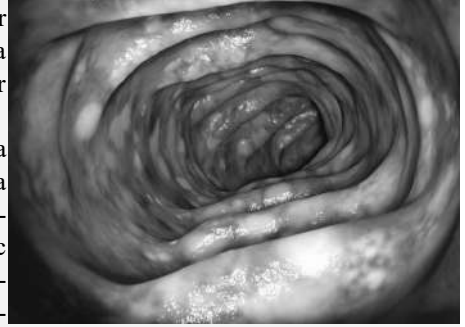
Aśwagandhādi cūrṇa  
Avipatti cūrṇa  
Avipattikara cūrṇa  
Hinguvacādi cūrṇa  
Intuppukāṇam cūrṇa

## ULCERATIVE COLITIS



**BACKGROUND CLASSICAL DISEASES:** ⇒Pitta or rakta atisāra concept ⇒Pitta grahaṇi concept ⇒Jīrṇa pravāhika concept ⇒Adhōgata raktapitta concept ⇒Antar vidradhi concept ⇒Vraṇa śōpha concept etc.

**AYURVEDIC CONCEPTS:** ⇒Pitta-rakta dushṭi in apāna sthāna ⇒Pākāvastha in pakwāsaya concept ⇒Pittānubandha pakwāsaya- gata vāta prakōpa concept ⇒Malātīpravartti concept (raktapicha guda srāva) ⇒Dhātukshaya concept (chronic stage) ⇒Vātapitta prakōpa and kapha kshaya (chronic) concept ⇒Rakta kshaya & ōjakshaya concept ⇒Rasa-rakta-māmsa & annavaha srōtō dushti concept ⇒Upadrava lakshaṇa (raktasāra hīnata, kārsyata etc).



**TREATMENT PRINCIPLES:** ⇒Pittakapha śamana oushadhas (initial phase) ⇒Raktadōsha śamana oushadhas ⇒Pittavāta śamana oushadhas (last phase) ⇒Pāka hara & śōpha hara oushadhas ⇒Āmapācana-dīpana oushdhas ⇒Rōpaṇa oushadhas ⇒Tikta kashāya madhura rasa oushadhas ⇒Kshīra kwātha prayōga ⇒Grāhi and mala stambhana oushadhas ⇒Rakta stambhana oushadhas ⇒Jantūghna oushadhas ⇒Pāṇḍu śamana oushadhas etc.

## INTERNAL MEDICINES

Drākshādi kwātha  
Dusparśakādi kwātha  
Guḍūcyādi gaṇa tōya  
Guḍūcyādi kshīra kwātha  
Guḍūcyādi kwātha  
Jīvanīya gaṇa kshīra kwātha  
Kaidaryādi kwātha  
Mahātiktakam kwātha  
Mustādi gaṇa kwātha  
Mustākaranjādi kwātha  
Pāthākaranjādi kwātha  
Śatavarīgōpakanyādi kwātha  
Tiktakam kshīra kwātha  
Vāśaguḍūcyādi kwātha

Jīrakārishṭa

Kharjjūrāsava  
Kuṭajārishṭa  
Lōdhrāsava  
Madhukāsava  
Mustārishṭa

Ḍādimāshṭakam cūrṇa  
Gangādhara cūrṇa  
Guggulupancapalam cūrṇa  
Jātīphālādi cūrṇa  
Kapitthāshṭakam cūrṇa  
Lāksha cūrṇa with honey  
Pushyānuga cūrṇa  
Rajanyādi cūrṇa  
Ulpala cūrṇa with kshīra

Ashtākshari gulika  
Chārṅgēryādi gulika  
Jātīphālādi gulika  
Kuṭajaphāṇitam gulika  
Pushyānugam gulika  
Sētubandham gulika  
Suvarṇamuktādi gulika  
Vilwādi gulika

Chārṅgēryādi ghṛta  
Mahātiktakam ghṛta  
Patthyāpāda ghṛta  
Tiktakam ghṛta  
Śatavarī ghṛta  
Vīsha ghṛta  
Durvā ghṛta



# SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)



Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.

**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com

## GIT:II LIVER & SPLEEN DISEASES

# SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)

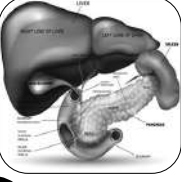


Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.

**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com



## CHAPTER - 01

# YAKRT-PLĪHA RŌGAS (यकृत-प्लीह रोग)



## KWĀTHA KALPANA MEDICINES

## NIMBATWAGĀDI KWĀTHA (निम्बत्वगादि काथ)

It is one of the important kwātha kalpana medicines and a commonly prescribed Ayurveda medicine having strong traditional background. Nimbatwak is the initial drug among the ingredients – hence the name nimbatwagādi kwātha. It is renowned for its excellent clinical utility in liver pathologies. It is a highly potent medicine and has good clinical utility in various systemic diseases (especially raktadūshyajanya/ raktavaha srōtō dushṭijanya vikāras)

**REFERENCE:** SY - kāmālādhikāra

**PHALAŚRUTI:** kumbha kāmala, halīmaka (SY).

⇒प्रशमयेत् भिन्नान्दिनैः पञ्चषैः (SY) = this can cure kumbha kāmala & halīmaka within 5 days. As we know, these are kṛchrasādhya rōgas and hence this phalaśruti indicates high potency of this medicine. ⇒It has good samprāpti vighaṭṭana property in phalaśruti diseases.

**OTHER CLASSICAL INDICATIONS:** yakṛt rōgajanya twak rōgas, rakta dūshyajanya-rōgas, pāṇḍujanya kāmala, pittakaphaja jwara, visarpa, vidradhi (bahir & antar vidradhi) etc.

**CLINICAL APPLICATIONS:** jaundice, hemolytic jaundice, hepatitis spectrum, hepatitis B, amoebic liver abscess, fatty liver, liver cirrhosis, HCC etc. ♦PUO, viral fevers, fever due to liver diseases, leptospirosis, dengue fever, H1N1, STD, AIDS etc. ♦Skin diseases in diabetes patients, diabetic carbuncles, allergic skin diseases, urticaria etc. ♦Skin eruption with fever, hyper sensitive reaction etc.

**DŌSHA KARMA:** mainly pittakapha śamana, pācaka pitta prasādana.

**DHĀTU KARMA:** rasa-rakta śuddhīkara, rakta dōsha hara etc.

**AGNI KARMA:** agni prasādana.

**MALA KARMA:** malānulōmana.

**SRŌTŌ KARMA:** srōtōsanga hara.

**RŌGA KARMA:** kāmala hara, jwara haram/ vishama jwara hara, kushṭhaghna, visarpa hara, vidradhi hara, visha hara etc.

**LĀKSHAṆIKA KARMA:** it has varṇa prasādana guṇa.

**AVAYAVA KARMA:** yakṛt & plīha prasādana, yakṛt balyam.

**OTHER PROPERTIES:** jantūghna, śōtha - hara, pāka hara, dhātupāka hara, atiklēda hara/ rasa-rakta klēda hara, arbuda hara etc.

**RASA PANCAKA:** tikta kashāya rasa pradhāna, anushṇa śīta & samudāya prabhāva karma oushadha.

**MODERN PHARMACOLOGY:** anti-infective, antibiotic, anti-allergic, liver protective etc.

**MA:** internal administration only as per general kwātha kalpana dose. Its adjuvant is madhu, pippali & girijatu = kanmada (SY). **PD:** 50-60 ml dose kwātha two times per day with textual adjuvant or with other suitable adjuvant or with suitable combination medicines.

**CLINICAL COMBINATIONS:** some clinical combinations can be done with this medicine

considering basic dravyaguṇa concepts, posology and as per your logic. Examples are...

- ◊ Nimbatwagādi kwātha + sudarśanam gulika
- ◊ Nimbatwagādi kwātha + ārogyavarddhinī vaṭi – for fatty liver.
- ◊ Nimbatwagādi kwātha + annabhēdi sindūra
- ◊ Nimbatwagādi kwātha + kanmada bhasma – for kumbhakāmala.
- ◊ Nimbatwagādi kwātha + yakṛdāri louha
- ◊ Nimbatwagādi kwātha + dhātṛi louha

**CONTRAINDICATIONS:** less result in vāta pradhāna conditions.

**SIDE EFFECTS:** over dose or long term use may cause side effects. Side effects arises due to vāta prakopa in kōshṭha or rasa kshaya. Side effects include gastric irritation, nausea, abdominal pain, hypoglycemia, dizziness etc.

**ADDITIONAL NOTES:** this is very potent medicine and is highly liver corrective medicine. This medicine has raktavaha srōtō viśēshatvam – it has raktadūshya hara property and yakṛt prasādana property also. So it is effective for both rakta dhātu dusṭijanya vikāras and its srōtōmūla vikāras (yakṛt and plīha vikāras). It helps to prevent hemorrhage during dengue fever. It is a very good preventive and curative medicine against fatty liver.

**MANUFACTURER:** DHANWANTHARI VAIDYASALA (SY)

**COMPOSITION:** SY - kāmālādhikāra

Nimba twak/ *Azadirachta indica* (st.bk) – 1 part  
 Triphala/ 3 drugs – each drug 1 part  
 Paṭōla/ *Trichosanthes cucumerina* (st) – 1 part  
 Rajani/ *haridra/ Curcuma longa* (rz) – 1 part  
 Vāśa\*/ *Justicia adhatoda* (rt) – 1 part  
 Amṛta/ *Tinospora cordifolia* (st) – 1 part  
 Śāriḃa/ *Hemidesmus indicus* (rt) – 1 part  
 Śyāma\*/ *Operculina turpethum* (black var.rt) – 1 part  
 Tāmalaki/ *Phyllanthus amarus* (pl) – 1 part  
 Palankasha\*/ *guggulu/ Commiphora mukul* (śōdhita g.r) – 1 part  
 Bala/ *Sida cordifolia* (rt) – 1 part  
 Nīli/ *Indigofera tinctoria* (rt) – 1 part  
 Sthira\*/ *Pseudarthria viscida* (rt) – 1 part  
 Yasṭi/ *Glycyrrhiza glabra* (rt) – 1 part.

**REFERENCE:** SY - kāmālādhikāra

निंबत्वग्रिफला पटोलरजनी वाशामृता शारिबा-  
 श्यामातामलीपलंकषबलानीली स्थिरायष्टिभिः  
 सिद्धो माक्षिकपिप्पलीगिरिजतु प्रक्षेपणाल्संस्कृतः  
 क्वाथं कुंभहलीमकं प्रशमयेत् भिन्नान्दिनैः पञ्चषैः

**PREPARATION:** take 1 part each of all the raw drugs, crush them well (or prepare their coarse cūrṇa) and add their 16 times water. Now boil the mixture over mandāgni and reduced to 1/8<sup>th</sup> part as kwātha OR prepare medicine as per general kwātha kalpana method. For more details, refer kwātha kalpana preparation - page no: 3035.

**EXAMPLE:** take 3.13 gm each of all ingredients + 800 ml water – boil the mixture over

mandāgni and reduced to 100 ml kwātha.

### PHALATRIKĀDI KWĀTHA (फलत्रिकादि क्वाथ)

It is one of the important kwātha kalpana medicines in North Indian Ayurveda practice having strong traditional background. Phalatrika is the initial drug (group) among the ingredients – hence the name phalatrikādi kwātha. This is same formulation as that of a very popular kwātha oushadha in Kerala tradition called vāśāguḍūcyadi kwātha.

**REFERENCE:** Śār.S – kwātha prakaraṇa, , SY/ CD - pāṇḍu prakaraṇa

**PHALĀŚRUTI:** kāmala, pāṇḍu (Śār.S)

**OTHER CLASSICAL INDICATIONS:** kōshṭhāśrita and śākhāśrita kāmala, halīmaka, amla-pitta, jwara, charddi etc.

**DESCRIPTION:** this medicine contains all ingredients of vāśāguḍūcyadi kwātha – means it is actually vāśāguḍūcyadi kwātha itself. For properties, clinical applications and more details, refer vāśāguḍūcyadi kwātha, page no:802.

**MA:** internal administration only as per general kwātha kalpana dose. Its adjuvant is told as

## PATENT MEDICINES LIVER AND RELATED AILMENTS

<b>Agasthyakalpam Syrup</b>	<b>Jayabharatham</b>	SGOT, SGPT, and alkaline phosphatase. Improves Liver functions. Protects liver against alcohol & drug induced hepato toxins. Stimulates appetite and digestion. <b>Dose:</b> 10-15 ml twice daily
<b>Ayuliv Syrups &amp; Tablet</b>	<b>Ayulabs</b>	<b>Indications:</b> viral hepatitis, alcoholic liver disease, anorexia, adjuvant to hepatotoxic drugs like antitubercular drug, statins, chemotherapeutic agents and antiretroviral. <b>Dose:</b> children - 1 tablet twice daily, adults: 2 tablets twice daily. Syrup: for children, 1teaspoonful TID and for adults: 2 teaspoonful TID.
<b>Budhhaatri Syrup</b>	<b>SNA</b>	<b>Indications:</b> jaundice, liver complaints, anaemia etc. <b>Dose:</b> 5-10 ml 3 times daily.
<b>Bruliv Tablet</b>	<b>Brutec pharma</b>	<b>Indications:</b> hepatitis, viral hepatitis, liver cirrhosis, alcohol induced liver damage etc. <b>Properties:</b> provide complete liver protection, rejuvenating damaged liver cells, correct liver dysfunction and liver disorders, improve appetite. <b>Dose:</b> 1 tablet twice daily.
<b>Caproliv Syrup</b>	<b>Capro labs</b>	<b>Indications:</b> yakrut and pleeha rogas, pandu (anemia). Extremely beneficial in Alcohol induced liver damage and drug induced liver toxicity. <b>Properties:</b> corrects, regenerates and protects liver against hepato-toxins due to alcohol or drugs and chronic hepatitis with or without jaundice. Improves appetite, digestion and promotes growth. <b>Dose:</b> two teaspoonful thrice daily.
<b>Cir-Hep Tablet</b>	<b>Bipha</b>	<b>Indications &amp; properties:</b> helps treat liver disorders, relieves symptoms of hepatitis, supports in curing liver and spleen enlargement, fights alcoholic and sluggish liver. <b>Dose:</b> two tablets twice daily before food.
<b>Cosliv Tablet &amp; Syrup</b>	<b>Cosmo vision</b>	<b>Indications:</b> hepatomegaly, jaundice, acute & chronic viral hepatitis, alcohol induced liver disorders, general liver protective. <b>Properties:</b> Lower levels of serum bilirubin,
<b>Cytozen Capsule &amp; syrup</b>	<b>Charak</b>	<b>Indications:</b> chronic hepatitis, alcoholic induced liver diseases, fatty liver, cholestasis etc. <b>Properties:</b> helps improve liver functions, helps relieve nausea, vomiting and fatigue, helps improve appetite, helps maintain liver health. Helps reduce harmful effect of diseases and alcohol on liver <b>Dose:</b> <u>Capsule:</u> 1 capsule twice a day before meals with warm water for 1-2 months. <u>Syrup:</u> 1-2 tsp 2-3 times per day.
<b>Cytozen forte Syrup</b>	<b>Charak</b>	<b>Indications:</b> The natural liver protector. <b>Properties:</b> Helps improve liver functions. Helps minimize liver damage caused by diseases, alcohol and medications. Helps boost appetite. Helps relieve nausea and vomiting. Helps offer antioxidant support. Enhances overall health. <b>Dose:</b> 5-10 ml twice daily.
<b>Dasma rasayana Capsule</b>	<b>Ayurved rasayani</b>	<b>Indications &amp; properties:</b> A reliable liver tonic that primarily addresses rakta dhatu quality and liver function. Regeneration of liver cells, all types of liver disorders like alcoholic and non-alcoholic cirrhosis, all hepatitis, disorders of the liver, gall bladder, pancreas, cancers, anti-ageing, cardiac disorders, effusion at any part of the body, ascites, non-healing wounds, oozing ulcers, skin disorders, used as best lekhana rasayan etc. <b>Dose:</b> 1 capsule one or twice a day with honey or as per physician's advice.
<b>Fibrohep Tablet</b>	<b>AARUX</b>	<b>Indications:</b> NAFLD, NASH, hepatitis, cirrhosis, fat loss with TYPE 2D FIT <b>Properties:</b> Enhance liver function by promoting vasodilation and improving blood circulation. Hepatoprotective agent ameliorates NAFLD by-



regulating energy metabolism and improving liver histology. Inhibit inflammation in NAFLD prevent fibrosis. **Dose:** 1 or 2 tablets BID

#### Forliv Tablet & Syrup

Ayurchem

**Indications:** fatty liver, jaundice, loss of appetite, hepatitis, drug induced hepatotoxicity.

**Properties:** improves tissue oxidation & restores liver function, stimulates hepatocellular regeneration, detoxify metabolic toxins, prevents drug induce toxicities.

**Dose:** Tablet: one tablet three times a day, Syrup - adult: two teaspoonful three times a day, children: one teaspoonful three times a day.

#### Hepacap Capsule

Capro labs

**Indications:** kamala, yakrut vikara, mada-tyaya (alcoholism), yakrut shota and pitaashmari (biliary calculi).

**Properties:** corrects improper liver functions, improves appetite and digestion, neutralizes harmful effects of diseases, drug, alcohol and toxins, treats constipation etc.

**Dose:** Two capsules twice daily.

#### Hepalive Capsule & Syrup

Trio lifescience

**Indications:** hepatitis, sluggish liver, anorexia, jaundice, loss of appetite, restricted growth, alcoholic liver disorder, drug induced hepato-toxicity and as adjuvant therapy in Hepatitis B.

#### Hepano Tablet & Syrup

DABUR

Natural protection for liver.

**Indications:** liver disorders, abnormal liver function etc. **Properties:** scientifically tested hepato-protective, protects liver from damage caused by hepatotoxins, shows reduction in SGOT, SGPT, albumin level etc, control bilirubin level etc.

**Dose:** Tablet: 1-2 tablet, two times daily. Syrup: 1 to 2 teaspoonful (5 to 10 ml) twice a day.

#### Heposem Tablet & Syrup

Kerala Ayurveda ltd

**Indications:** viral hepatitis, infective hepatitis, loss of appetite, improved liver functions etc.

**Properties:** Effective liver tonic for children & adults. Consumer friendly palatable dosage form. Rectifies the impaired liver function. Detoxifies the metabolic products and hepato-toxins etc.

**Dose:** Tablet: 2 tablets twice or thrice daily.

Syrup: 1-2 teaspoonful twice daily.

#### Hepro Capsule

AVVVS

**Indications:** herbal hepato-protective for liver disease management and prevention. Rehabilitation of hepatitis A and B, fatty liver, cirrhosis of liver.

**Dose:** 1-2 capsule thrice daily.

#### Hepta-10 Tablet & Syrup

Kashmir

**Indications:** jaundice, anemia, infective hepatitis, other liver disorders.

**Properties:** liver protective and stimulant, normalizes liver activity and correct chronic hepatic disorders. It also accelerates diuretic activity.

**Dose:** TABLET: 2 tablets 2-3 times a day with water. SYRUP: in adults 5-10 ml 3-4 times a day, in children: 1 teaspoon 3-4 times per day.

#### Heptowin Tablet

SKM

**Indications:** Jaundice, hepato-splenomegaly, renopathic conditions

**Properties:** Stimulate and restores liver function effectively. Excellent hepato protective and rasāyana. Protect liver from toxins and chemicals. Improve appetite and digestion. Facilitates regeneration of liver cells.

**Dose:** 2 tablets with water twice a day after food.

#### Herbitars Tablet & Syrup

J & J DeChane

**Indications & properties:** Hepatic disorders, indigestion, flatulent dyspepsia, loss of appetite, constipation, catarrhal jaundice, disorders of bile flow, early cirrhosis of liver. Hepatic damage due to antibiotics, oral contraceptives or other drugs.

**Dose:** Tablet: Adults: In the first week, 2 to 3 tablets before meals. In 2nd and 3rd week, 1 tablet before principal meals thrice daily. Children: Tablets: Half the adult dose. Syrup: 1 to 2 teaspoons full two to three times a day.

#### Janduna Capsule

Ajmera

Detoxifies liver, promotes the flow of bile, treats jaundice. **Indications:** Jaundice, hepatitis.

**Dose:** 1 to 2 capsules 3 times a day with water.

#### Kynotomine Tablet & Syrup

J & J DeChane

**Indications:** catarrhal jaundice, it exerts a mild antiseptic action in the biliary tract. Clears jaundice within a few days.

**Dose:** Adults: 1 to 2 tablets, 3 times a day. Children: 1/2 tablet 3 times a day or 1 to 2 teaspoonfuls 2 to 3 times a day.

#### Liv- 333 capsule & syrup

Rajasthan

**Indications:** non-alcoholic fatty liver, liver cirrhosis,

## INTERNAL MEDICINES

Amṛtōttaram kwātha	Paṭōla rasa	Trivṛt lēhya
Drākshādi kwātha	Drākshāriṣṭha	
Kaidaryādi kwātha		Punarnava maṇḍūra
Nimbatwagādi kwātha	Avipatti cūrṇa	Maṇḍūra vaṭaka
Paṭōlādi gaṇa kwātha	Sudarsanam cūrṇa	
Phalatrikādi kwātha	if jwara present)	Ārōgyavarddhini vaṭi
Vāśaguḍūcyādi kwātha		Pittāntaka rasa
	Kalyāṇa ghṛta	

## EXTERNAL MEDICINES &amp; PROCEDURES

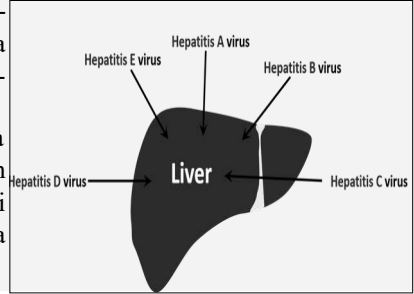
**Virēcana:** avipatti cūrṇa/ trivṛt lēhya etc.

**Abhyānga:** ārukālādi taila/ tungadrumādi taila etc (on recovery phase)

## HEPATITIS (ACUTE)

**BACKGROUND CLASSICAL DISEASES:** Kāmala concept (Hepatic jaundice/ Infective jaundice). ♦Śākhāśrita kamala concept. ♦Yakṛt śōpha concept. ♦Āgantū jwara/ sannipāta jwara concept. ♦Kṛmi concept. ♦Yakṛt-pliḥa vṛddhi concept etc.

**AYURVEDIC PRINCIPLES:** Pitta prakōpa in pitta sthāna ♦Āgantū samprāpti concept. ♦Klēda prakōpa and jantu visha in rakta dhātu ♦Raktavaha srōtō dushṭi. ♦Raktaja sūkshma kṛmi concept. ♦Raktasāra hīnata concept. ♦Rakta dushṭi + vishāma swabhāva concept. ♦Vyāna vāta vaiguṇya concept etc.



**TREATMENT PRINCIPLES:** Pitta śamana oushadhas. ♦Tikta rasa pradhāna oushadhas. ♦Jantūghna/ sūkshma kṛmighna oushadhas. ♦Rakta śuddhīkaraṇa oushadhas. ♦Pāka hara/ dhātupāka hara oushadhas. ♦Yakṛt viśēsha oushadhas ♦Vyāna vātānulōmana oushadhas ⇒Jwaraghna oushadhas etc. ⇒Arishṭa & āsava kalpana - on recovery phase only. Snēha kalpana - contraindicated.

## INTERNAL MEDICINES

Nimbatriphalādi kwātha	Tiktakam kwātha	Bṛhat yakṛdāri louha
Nimbatwagādi kwātha	Vāśaguḍūcyādi kwātha	Dhātṛi louha
Paṭōlādi gaṇa kwātha		Yakṛdāri louha
Paṭōlamūlādi kwātha	Drākshāriṣṭha	
Phalatrikādi kwātha	Parppaṭakāriṣṭha	Pittāntaka rasa
Trāyantyādi kwātha	Rōhītakāriṣṭha	

**OTHER INTERNAL USE MEDICINES:** Bhūnimba + nimba cūrṇa/ Harītaki + nimbatwak kwātha/ Pippali + śilājatu (for liver failure) etc.

**PATHYĀPATHYA:** Avoid lavaṇa, kaṭu, amla rasa and snēha oushadhas and āhāra.

## PROCEDURES &amp; EXTERNAL MEDICINES

**Virēcana:** avipatti cūrṇa/ trivṛt lēhya etc.

**Abhyānga:** ārukālādi taila/ tungadrumādi taila etc (on recovery phase).

⇒Snēhapāna is strictly contraindicated.

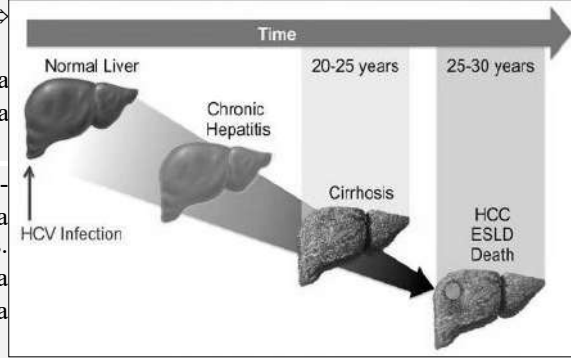
## HEPATITIS - CHRONIC

**BACKGROUND CLASSICAL DISEASES:** ⇒ Kāmala concept. ♦Halīmaka cikitsa etc.

**AYURVEDIC PRINCIPLES:** ♦Pittavāta prakōpa in pitta sthāna ♦Raktaja kṛmi concept. ♦Dhātupāka concept etc.

**TREATMENT PRINCIPLES:** ⇒Pittavāta śa-mana oushadhas ⇒Rakta śuddhīkarāṇa oushadhas Pāka hara/ dhātupāka hara oushadhas. ♦Yakṛt viśēsha oushadhas. ⇒Agni samīkarāṇa oushadhas ⇒Jantūghna/ sūkshma kṛmighna oushadhas ⇒Rasāyana oushadhas etc.

⇒Suitable medicines from acute hepatitis are also applicable here.



### INTERNAL MEDICINES

Amrtāshāṇḡam kwātha  
Drākshādi kwātha  
Mahāmanjishṭhādi kwātha  
Mṛdwikādi kwātha  
Drākshārishṭa

Rōhītākārishṭa  
Kalyāṇakam ghṛta  
Drākshādi lēhya  
Kalyāṇa gula

Kouṭajatriphala lēhya

Pittāntaka rasa  
Sūtaśēkhara rasa

**OTHER INTERNAL USE MEDICINES:** Bhṅgarāja cūrṇa (on recovery)/ Dhātri swarasa etc.  
⇒Pathyāpatthya is very important.

### EXTERNAL MEDICINES & PROCEDURES

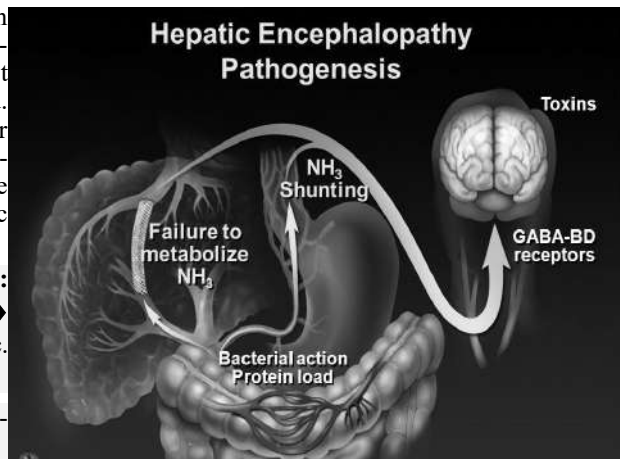
**Virēcana/ rūksha virēcana:** Trivṛt cūrṇa with dhātrī swarasa etc.  
Better don't perform snēhapāna, which may worsen the condition.

## HEPATIC ENCEPHALOPATHY

Hepatic encephalopathy is a decline in brain function that occurs as a result of severe liver disease. In this condition, your liver can't adequately remove toxins from your blood. This causes a buildup of toxins in your bloodstream, which can lead to brain damage. It is a neuropsychiatric syndrome caused by acute or chronic advanced hepatic insufficiency.

**BACKGROUND CLASSICAL DISEASES:** Kāmala concept. ♦Yakṛt vṛddhi concept. ♦Kumbha kāmala concept. ♦Śōpha concept etc. ♦Kṛchrasāḍya or asāḍya rōga etc.

**TREATMENT PRINCIPLES:** Very difficult to manage by Ayurveda.



## CHAPTER - 02

# KĀSA & ŚWĀSA RŌGA

## (कास & श्वास रोग)



## KWĀTHA KALPANA MEDICINES

## BALĀJĪRAKĀDI KWĀTHA (बलाजीरकादि काथ)

It is one of the important kwātha kalpana medicines and a commonly prescribed Ayurvedic medicine having strong traditional background. Bala and jīraka are the initial drugs among the ingredients - hence the name balājīrakādi kwātha. It is renowned for its excellent therapeutic utility in various respiratory system diseases.

**REFERENCE:** SY- śwāsakāsa prakaraṇa

**PHALAŚRUTI:** śwāsa, kāsa (SY).

⇒ It has good vyādhi viparīta and some hētu viparīta property in respiratory diseases.

**CLINICAL APPLICATIONS:** Bronchial asthma/ chronic asthma, breathing difficulties, exertional dyspnea, chronic dry cough, dry allergic cough, bronchiectasis etc. ♦ Recurrent chest pain, cardiac congestion, palpitation, cardiac asthma etc. ♦ Pulmonary TB, pulmonary cancer, pneumonia recovery etc. ♦ Chronic tonsillitis, chronic laryngitis, chronic adenoids etc. ♦ Chronic flatulence.

**DŌSHA KARMA:** tridōsha śamana, vātānu-lōmana (udāna & vyāna).

**DHĀTU KARMA:** rasa prasādana.

**AGNI KARMA:** dīpana.

**MALA KARMA:** ????

**SRŌTŌ KARMA:** srŏtō sankōja hara, srŏtō vivaraṇa ETC.

**RŌGA KARMA:** śwāsa hara, kāsa hara etc

**LĀKSHAṆIKA KARMA:**

**AVAYAVA KARMA:** hṛdyam, phutphusa

balya. ⇒ It has action on āmāśaya/ kōshṭha and phutphusa/ lungs & heart.

**STHĀNIKA KARMA:** It has more respiratory system affinity.

**OTHER PROPERTIES:** phutphusa and-hṛdaya nāḍī balyam.

**RASA PANCAKA:** combination of kaṭu tikta & kinjit madhura kashāya rasa, not guru & ushṇāśīta vīrya.

**MODERN PHARMACOLOGY:** antitussive, anti-inflammatory, bronchodilator, cardiac tonic, detoxifier, febrifuge, respiratory tonic etc.

**MA:** internal administration only as per general kwātha kalpana dose. No adjuvant is mentioned in the reference. **PD:** 50-60 ml dose kwātha two times per day with suitable adjuvant like fried jīraka cūrṇa or with suitable combination medicines.

**T.A:** it can be taken as muhurmuḥu or after food twice a day (oushadha kāla for prāṇa & udāna vāta prakōpa can consider here).

**CLINICAL COMBINATIONS:** many clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per logic. Examples are...

♦ Balājīrakādi kwātha + kastūryādi gulika/ vāyu gulika

♦ Balājīrakādi kwātha + dhānwantaram gulika

- ◇ Balājīrakādi kwātha + sudarśanam gulika – for chronic bronchitis
- ◇ Balājīrakādi kwātha + arddhaviḷwam cūrṇa – for cardiac congestive asthma.
- ◇ Balājīrakādi kwātha + dhānwantaram gulika + vidāryādi ghṛta/ balā taila – for chronic dry cough, chronic recurrent cough etc.

**CONTRAINDICATIONS:** kēvala paittika conditions, raktānubandha conditions/ bleeding-conditions, during first trimester of pregnancy period etc. If conditions demands only, you can recommend this medicine during second and third trimester of pregnancy.

**SIDE EFFECTS:** over dose and long term use may causes some side effects. However side effects are minimum. Side effects include gastric disturbances, nausea etc.

**ADDITIONAL NOTES:** it is very effective in vāta pradhāna or kaphānubandha vātika kāsa or śwāsa spectrum and rājanyakshama.

**MANUFACTURER:** AVS – KOTTAKKAL, ASOKA, AVN, AVP, CHANGAMPALLY, ETM, EVEREST, KERALA AYURVEDA, OUSHADHI, SITARAM, SKM, SNA, VAIDYARATNAM, VI-JAYA (SY). AMRUTHANJALI, AVVVS, DESEEYA, KACS, PADIYATH, PAM LABS, RAJAH, VISWAKEERTHY.

**COMPOSITION:** SY- śwāsakāsa prakaraṇa

Bala/ *Sida cordifolia* (rt) – 1 part

Jiraka\*/ *Cuminum cyminum* (fr) – 1 part

Vilwa/ *Aegle marmelos* (rt) – 1 part

Abda/ musta/ *Cyperus rotundus* (rt.tr) – 1 part

Vṛsha/ vāśa/ *Justicia beddomei* (rt) – 1 part

Viśwa/ nāgara/ *Zingiber officinale* (rz) – 1 part

Suradruma/ dēvadāru/ *Cedrus deodara* (ht.wd) – 1 part

Guha\*/ śālāparṇi/ *Pseuderthria viscida* (rt) – 1 part

Ikshu/ *Saccharum officinarum* (st/ rt) – 1 part

Lāja/ *Oryza sativa* (sd) – 1 part

**REF:** SY- śwāsa kāsa prakaraṇa.

बलाजीरकविल्वाब्दवृषविश्वसुरद्रमैः

गुहेक्षुलाजसहितैः निष्काथः श्वासकासहा

**PREPARATION:** take 1 part each of all the raw drugs, crush them well (or prepare their coarse cūrṇa) and add their 16 times water. Now boil the mixture over mild fire and reduced to 1/8<sup>th</sup> part as kwātha OR prepare kwātha as per general kwātha kalpana method. For more details, refer kwātha kal-

pana preparation - page no:3035. **EXAMPLE:** take 5 gm each of all ingredients + 800 ml water – boil the mixture over mandāgni and reduced to 100 ml kwātha.

◆Guha = some vaidyas use śālāparṇi, others use pṛshniparṇi. ◆For cardiac asthma, śālāparṇi is best.

### DAŚAMŪLA KAṬUTRAYĀDI KWĀTHA (दशमूल कटुत्रयादि काथ)

It is one of the well-known kwātha kalpana medicines and a most commonly prescribed Ayurvedic medicine having strong traditional background. It is renowned for its excellent clinical utility in various respiratory system diseases. Daśamūla and kaṭutraya are the initial drugs (group of drugs) among the ingredients - hence the name daśamūla kaṭutrayādi kwātha. Interestingly it has good clinical application in some other systemic conditions too.

**SYNONYM:** daśamūlakaṭutrayam kwātha

**REFERENCE:** SY - śwāsa kāsa prakaraṇa

**PHALAŚRUTI:** śwasana (śwāsa rōga), anila (vāta kshōbha), kāsa, pārśwaruk, pṛshṭharuja, trikaruja, mūrddharuja, amsaruja (SY).

⇒A very good samprāpti vighaṭṭana & vyādhi pratyanika medicine in kāsa & śwāsa rōga.

**OTHER CLASSICAL INDICATIONS:** yakshmōpadravas, śwāsa or kāsa associated with vātakapha jwara, kaṇṭhāvarōdha, hṛdayāvarōdha, hṛdaya vyadha, udaraśūla, udaravāta prakōpa, kaphābhishyanda, kaphaja śira:śūla, pratiśyāya/ pīnasa, kaṭīgraha, gr̥dhrasi, gr̥tva-graha, prasūti vaishamya, sūikā jwara etc.

**CLINICAL APPLICATIONS:** upper and lower respiratory tract infections, COPD, acute & chronic bronchitis, acute & chronic cough, productive cough, wheezing, bronchial asthma, seasonal asthma, dyspnea with excess mucus production, bronchiectasis, pleurisy, pneumo-



## LOUHA KALPANA

☞ Śilajatwādi louha (refer page no:735)

## KHARALĪYA RASĀYANA KALPANA

## ĀNANDABHAIRAVA RASA-1 (आनन्दभैरव रस-1)

It is one of the important kharalīya rasāyana kalpana medicines (herbo-mineral formulations) and a commonly prescribed Ayurveda medicine in North Indian practice having strong traditional background. It is renowned for its excellent clinical utility in various kapha pradhāna respiratory system pathologies and kapha pradhāna jwara spectrum. Interestingly it has good clinical application in some other systemic diseases too.

**REFERENCE:** BBR: 1/ 440/ ASS/ RRāS (kāsa-śwāsa rōga)

**PHALAŚRUTI:** kāsa, śwāsa, atisāra, grahaṇi, sannipāta, apasmāra, anila vyādhi (vāta rōgas), mēha, ajīrṇa, agnimāndya etc (BBR). Kāsa, śwāsa, kshaya, gulma, grahaṇi, sannipāti-ka (jwara), mahāghōra apasmāra etc (ASS/ RRS)

**OTHER CLASSICAL INDICATIONS:** kaphaja jwara, jwara associated with pratiśyāya/ śirō gourava/ aruci/ gala śōtha etc, pratiśyāyajanya jwara, udara śūla, śiraśūla, dantōtभवजान्या rōga in bāla etc.

**CLINICAL APPLICATIONS:** fever associated with RT infections, fever with body pain, febrile seizures, influenza etc. ♦URT infection, common cold, flue, productive cough, bronchitis, excessive phlegm etc. ♦Fever with indigestion/ dyspepsia and anorexia etc. ♦Teething disorders in small children like fever, diarrhea, cough etc.

**DŌSHA KARMA:** mainly kapha śamana, - kapha śōshaṇa, pittakara etc

**DHĀTU KARMA:** rasāyana ?????

**AGNI KARMA:** dīpana, pācana etc.

**MALA KARMA:** NSA??

**SRŌTŌ KARMA:** srōtōsanga hara.

**RŌGA KARMA:** kāsa hara, śwāsa hara, jwa-

raghna, pratiśyāya hara etc.

**OTHER PROPERTIES:** śōtha hara, śūla hara, swēdalam, kaphābhishyanda hara etc

**RASA PANCAKA:** combination of kaṭu tikta and madhura rasa, rūksha, tīkshṇa, sūkshma, -pramāthi, vyavāyi, kaṭu vipāka (?) & ushṇa vīrya oushadha etc.

**MODERN PHARMACOLOGY:** anti-pyretic, antimicrobial, anti-inflammatory, astringent carminative, diaphoretic, digestive, mucolytic etc.

**MA:** internal administration only. Its dose is 1 gunja mātra (BBR). **PD:** 125 mg twice, 2-3 times per day with suitable adjuvant like ādraka swarasa/ honey etc or with suitable combination medicines.

**T.A:** after food or as per your logic considering OK.

**CLINICAL COMBINATIONS:** your suggestion please....

**CONTRAINDICATIONS:** during kēvala paittika/ severe pitta pradhāna conditions, high pitta prakṛti patients, hypertensive patients, first trimester of pregnancies, infants, people with ulcer dyspepsia, heartburn, acute gastritis, gastric ulcer, severe GIT inflammations, UC, bleeding piles, bleeding disorders, hypoglycemia, excessive thirst, HT, CVD, very weak people/ exhausted people, patients having infertility treatment etc. If condition demand only, we can recommend to post-partum ladies. As it is rūksha, tīkshṇa, vyavāyi and ushṇa vīrya medicine, better don't recommend for long term use.

**SIDE EFFECTS:** over dose/ long-term usage/ improper śōdhana of hingula and vatsanābha may cause side effects. Side effects arise due to pitta prakōpa or kaphakshaya in kōshṭha &

rasa dhātu. Side effects such as thirst, gastric irritation, burning sensation in stomach, gastritis, sour belching, over sweating, dizziness, hypoglycemia, bradycardia, numbness and tingling sensation of palm and sole, weakness, restlessness, headache etc.

**ADDITIONAL NOTES:** there are two famous of ānandabhairava rasa formulations available in our market.

1. Ānandabhairava rasa (1) – for kāsa & śwāsa
2. Ānandabhairava rasa (2) – for jwara (refer page no:1013)

**MANUFACTURER:** SHREE DHOOTAPAPESHWAR LTD (BBR: 1/ 439)

**COMPOSITION:** BBR: 1/ 439

Hingula (śōdhita) - 1 part.

Visha/ vatsanābha/ *Aconitum ferox* (śōdhita rt) - 1 part.

Ṭankaṇa (śōdhita) - 1 part.

Vyōsha/ trikaṭu/ 3 drugs - 1 part.

Gandhaka (śōdhita) - 1 part.

Bhāvana drava - jambīra swarasa/ *Citrus limon* (fr) – q.s

**PREPARATION:** take 1 part each of all other ingredients in a vessel and mix them well. Now triturate this whole mixture with jambīra swarasa for a definite period of time (1 yāma mātra time bhāvana – BBR). The resultant semisolid form is made in to gulikas/ vaṭis of suitable size (1 gunja mātra size – BBR) using tablet punching

machine. For more details, refer kharaliya rasāyana kalpana preparation - page no:3072.

**COMPOSITION:** ASS/ RRāS (kāsa-śwāsa rōgādhikāra)

Pārada (śōdhita) – 1 part

Gandhaka (śōdhita) – 1 part

Bhāvana drava: bhṅgarāja swarasa

Hingula (śōdhita) – 1 part

Visha/ vatsanābha/ *Aconitum ferox* (śōdhita rt) - 1 part

Vyōsha/ trikaṭu/ 3 drugs – 1 part

Ṭankaṇa (śōdhita) – 1 part

Māgadha/ pippali/ *Piper longum* (fr) - 1 part

Bhāvana drava: mātulunga swarasa

**PREPARATION:** take 1 part each śōdhita pārada and gandhaka and blended them to form a kajjali. Now triturate this kajjali with bhṅgarāja swarasa for a definite period of time. Then add 1 part each of all other ingredients to this bhāvita kajjali and mix them well. Now triturate this whole mixture with mātulunga swarasa for a definite period of time. The resultant semisolid form is made in to gulikas/ vaṭis of suitable size using tablet punching machine. For more details, refer kharaliya rasāyana kalpana preparation - page no:3072.

**REFERENCE:** BBR: 1/ 439

हिङ्गुलञ्च विषं व्योषं टङ्कणं गन्धकं समं

जंबीररससंयुक्तं मर्दयेद्याममात्रकं

कासश्वासातिसारेषु ग्रहण्यां सन्निपातिके

अपस्मारे/निले मेह/प्यजिर्णं वह्निमान्द्यके

गुञ्जमात्रः प्रदातव्यो रसोद्धानन्दभैरवः

**REF:** BBR: 1/ 440/ ASS/ RRāS (kāsa-śwāsa rōga)

पारदं गन्धकं चैव भृङ्गराजेन मर्दयेत्

हिङ्गुलं च विषं व्योषं टङ्कणं मागधा समम्

मातुलुङ्गरसैर्मर्दय्य रसमानन्दभैरवं

कासे श्वासे क्षये गुल्मे ग्रहण्यां सन्निपातिके

अपस्मारे महाघोरे शस्तमानन्दभैरवं

### AŚWAKANCUKĪ RASA (अशकञ्चुकी रस)

It is one of the important kharaliya rasāyana kalpana medicines (herbo-mineral formulations) and a commonly prescribed medicine in North Indian practice having strong traditional background.

**SYNONYMS (Hindi):** Aśwacōli (अश्वचोली), ghōḍācōli (घोडाचोली)

**REFERENCE:** AFI-I/ RYS:1/ 266

**PHALAŚRUTI:** śwāsa, kāsa, jwara (RYS). यथारोगानुपानेन सर्वत्र विजयप्रदा (RYS) = with suitable adjuvant, this medicine can defeat any diseases.

**OTHER CLASSICAL APPLICATIONS:** ajīrṇa, udara/ kōshṭha sūla, arśas, kṛmi, kaphaja śwāsa, vibandha, malasanga, pāṇḍu, udara/ jalōdara, yakṛt vṛddhi, plīha vṛddhi, gulma, śīta jwara, kaphaja jwara, kapha srāva, dhanurvāta, apātānaka, āyāma rōga, sandhi sūla, āmavāta etc.

⇒A good hētu prayanika or samprāpti vighaṭṭana medicine in śwāsa & kāsa.

पाण्डूदरश्वासकासप्रमेहश्वयथुप्रणुत्  
देहदाढ्यकरञ्जैव समाख्यातं विशेषतः

REFERENCE: AP: 5/ 167, RRT

वैक्रान्तस्तु त्रिदोषघ्नं षड्रसो देहदाढ्यकृत्  
पाण्डूदरज्वरश्वासकासक्षयप्रमेहनुत्

### VAIKRĀNTA RASĀYANA-1

REFERENCE: RRS: 2/72.

**INDICATIONS:** rājyakshma, jara, pāṇḍu, gudaja/ arśas, śwāsa, kāsa, duṣṭa grahaṇi, urakshata etc.

**INGREDIENTS:** vaikrānta bhasma – 1 part, swarṇa bhasma – ¼ part, pippali cūrṇa + vidāṅga cūrṇa + ghr̥ta. All these ingredients should be mixed well and is taken in a dose of 1 ratti mātra (125 mg).

### MĀṆIKYA BHASMA (माणिक्य भस्म)

It is one of the important bhasma kalpana medicines in Ayurveda rasasāra having strong traditional background. It is prepared by bhasmakīraṇa process of the first and a highly precious drug in ranta varṅga called māṇikya - hence the name māṇikya bhasma. It is highly expensive medicine having excellent clinical utility in various systemic diseases.

REFERENCE: RRS-4/12, RT:23/ 57

**PHALAŚRUTI:** kshaya, bhūtavētalajanya rōgas, karmaja vyādhi etc (RRS).

**OTHER CLASSICAL INDICATIONS:** yakshma, hṛdroga, napumsakata, dhātu kshīṇa, graha dōsha, bhūtabādha, bhūtōnmāda, pāpajanya vyādhis, smṛtikshaya, nidrānāsa, mastishka ushṇata etc.

**CLINICAL APPLICATIONS:** dry cough, tuberculosis etc. ♦ Impotence, loss of libido, oligospermia etc. ♦ Cardiac ailments, haemorrhages, menorrhagia etc. ♦ Skin diseases (topical application), leprosy etc. ♦ Rheumatism, cancers etc. ♦ Psychosis, mania etc. ♦ Polyuria etc.

**DŌSHA KARMA:** vātapitta hara (RT), kaphavāta hara (RRS), tridosha hara, vāta śama-na oushadha.

**DHĀTU KARMA:** rasāyana (RT), vṛshyam (RRS, RT), dhātu balyam, etc.

**AGNI KARMA:** dīpana (RRS, RT)

**MALA KARMA:** ?????

**SRŌTŌ KARMA:** ?????

**RŌGA KARMA:** karmaja vyādhi hara, pāpa

janya vyādhi hara, kshaya hara, grahapīda hara  
**AVAYAVA KARMA:** mēdhyam (RT), mastishka balya, hṛdaya balya

**OTHER PROPERTIES:** āyushyam (RT), pāpa haram, jantū ghna, vātanaḍī balya, vīrya varddaka, rakta visha hara etc.

**RASA PANCAKA:** madhura (RT), rūksha, snigdha, śīta vīrya? & prabhāva guṇa.

**MODERN PHARMACOLOGY:** anti-cancerous, anti-ageing, appetizer, brain tonic, cardiac tonic, immunity booster, increasing sperm count, improve vigor, vitality, improves circulation, memory enhancer, nervine tonic, promotes intellect, provide smoother complexion etc.

⇒ Gives positive effects on mental health. ⇒ It helps to remove toxins from the body.

**MA:** internal administration only. Its dose is ¼ - ½ gunja mātra (RT). PD: 30-100 mg 2-3 times per day with suitable adjuvant like honey/ sugar candy/ butter/ milk etc or with suitable combination medicines.

**CLINICAL COMBINATIONS:** your suggestions please...

**CONTRA INDICATIONS:** better don't recommend during pregnancy period??.

**SIDE EFFECTS:** your suggestions please...

**ADDITIONAL NOTES:** māṇikya / ruby is one of the precious gems described in Ayurveda texts comprising of Aluminum oxide, chromium, titanium etc. It is having innovative action on various hormonal, enzymatic, immunological pathways. We need further clinical researches to understand exact therapeutic actions and applications of this medicine.

**MANUFACTURER:** Please contact author.

**COMPOSITION & PREPARATION:** māṇikya + śōdhana & mārāṇa dravyas.

**MĀRĀṆA:** RT – 23/ 50  
Māṇikya (śōdhita) – 1 part  
Manaśśīla (śōdhita) – 1 part  
Haritāla (śōdhita) – 1 part  
Gandhaka (śōdhita) – 1 part  
Bhāvana drava  
Nimbu/ jambīra swarasa – q.s

**ŚŌDHANA** (RT - 23/ 46): māṇikya is subjected to swēdana process for 1 yāma mātra time (3 hours time) using nimbu swarasa (jambīra swarasa) as per dōlāyantra vidhi.

**MĀRĀṆA** (RT – 23/ 50): take 1 part each of all ingredients in a khalwa yantra (in powder form) and triturated with nimbu swarasa for a definite period of time (do 7 days bhāvana). The resultant mixture is made in to cakrikas, place in śarāva sampuṭa and then subjected to 8 gajapuṭa - we get final bhasma product.

**MĀRĀṆA** (RRS – 4/ 63): take 1 part each of all ingredients in a khalwa yantra (in powder form) and triturated with lakuca swarasa/ *Artocarpus hirsutus* (fr) for a definite period of time (do 7 days bhāvana). After that, the resultant mixture is made in to cakrikas, place in a śarāva sampuṭa and is then subjected to 8 gajapuṭa - we get final bhasma product.

**MĀRĀṆA:** RRS – 4/ 63  
Māṇikya (śōdhita) – 1 part  
Manaśśīla (śōdhita) – 1 part  
Haritāla (śōdhita) – 1 part

Gandhaka (śōdhita) – 1 part  
Bhāvana drava  
Lakuca swarasa/ *Artocarpus hirsutus* (fr) – q.s

**REFERENCE:** RSS:4/12

माणिक्यं दीपनं वृष्यं कफवातक्षयार्तिनुत्  
भूतवेतालपापघ्नं कर्मजव्याधिनाशनम्

**REFERENCE:** RT:23/ 57

माणिक्यं सुमृतं मेध्यं मधुरं तु रसायनम्

दीपनं वृष्यमायुष्यं वातपित्तहरं परं

**REFERENCE:** AP:5/100

माणिक्यं मधुरं स्निग्धं वातपित्तविनाशनम्

.....रसायनकरं परम्

### RAJATA BHASMA (रजत भस्म)

It is one of the important bhasma kalpana medicines and a commonly prescribed Ayurvedic medicine having strong traditional background. It is prepared by bhasmīkaraṇa process of one of the important dravya in dhātu varagga (of rasaśāstra) known as rajata – hence the name rajata bhasma.

**SYNONYM:** roupya bhasma, chandi bhasma, velli bhasma (ରୂପ୍ୟଭସ୍ମ ଚଣ୍ଡି ଭସ୍ମ)

**CHEMICAL NAME:** calcined silver ash.

**REFERENCE:** AFI/ RT, RSS, AP, RRT, AVAY.

**PHALAŚRUTI:** रसायन विधानेन सर्वरोगापहारकम् (RRS). ♦Dāha, tṛshṇa, śōsha, bhrama, pittāmaya/ pitta rōgas, pramēha, viṣṭābhdhājīrṇa, madātyaya, agnimāndya, visha, jwara, plīhōdara, kshaya, nādīśūla, apasmṛti, jāṭharāmaya etc (RT). ♦Raktapitta, kshaya, kāsa & pramēha (AVAY). Gulma, pramēha, śwasana, kāsa, plīha rōga, kshaya, kshīṇa, yakṛt rōga, visha, valī, palita, pāṇḍu, śōpha etc (RRT). ♦Sarva pitta dōsha harāṇānam (Rasavāghbaṭa).

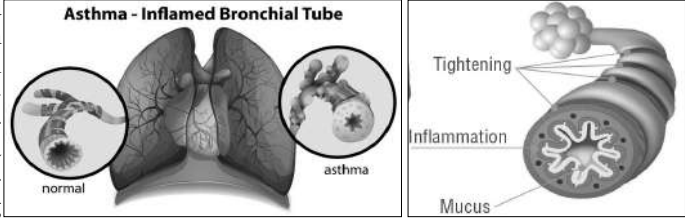
**OTHER CLASSICAL INDICATIONS:** yakshma, dhātu kshīṇata, pitta pradhāna kāsa, grah-aṇi, atisāra, rakta charddi, śūla, plīha/ yakṛt vṛddhi, amlapitta, jīrṇa pramēha, jīrṇa kalāya khanja, pakshāghāta, āntarāyama, bahirāyāma, khalli, koubjyam, mastishka nādī rōgas/ mastishka vikāras, snāyurōgas, antar vṛṇa, asṛgdhara, amitārttava, apasmāra, unmāda, mūtrāsaya nādī vikāras, kshīṇa śukla/ śukla kshayajanya rōgas, śuklamēha, śukladōsha, ōja- kshaya, pūyamēha, napumsa-katwa, upadamśa, vīrya dōsha, nētra rōga, śīraśūla etc.

**CLINICAL APPLICATIONS:** chronic bronchitis, non-productive & persistent cough, chronic cough, cough with yellowish or greenish sputum, COPD, smokers cough and its complications, chest infection, pulmonary TB etc. ♦Chronic geneto-urinary tract infection, burning micturition, BPH with burning urination/ prostatitis, UTI, albuminuria etc. ♦Male infertility, impotence, pus cells in semen, oligospermia etc. ♦Mental diseases like mania (pittānubandha), violent mental

## RESPIRATORY SYSTEM-MODERN DISEASES

### ASTHMA (BRONCHIAL ASTHMA)

Asthma is a major non-communicable disease affecting both children and adults. It is the most common chronic disease among children. Asthma is a condition in which airways narrow and swell and may produce extra mucus. This can make breathing difficult and trigger coughing, a whistling sound (wheezing) when breathe out and shortness of breath.



**BACKGROUND CLASSICAL DISEASES:** ♦Śwāsa rōga concept. ♦Tamaka śwāsa concept. ♦Kṛchra - sādyā rōga or yāpyā rōgāvastha. ♦Vēgāvastha and vāgalīna avastha.

**AYURVEDIC PRINCIPLES:** ♦Prāṇavaha srōtō vikṛti. ♦Srōtō sankōja avastha and srōrōdha avastha. ♦Vātakpha prakōpa pathology. ♦Vāta vaiguṇya avastha. ♦Vāta balakshaya. ♦Snigdha, gugu and śīta guṇa vṛddhi. ♦Calaguṇa kshaya ♦Rūksha vṛddhi and cala kshaya in occupational asthma. ♦Prāṇa kshaya, ōja kshayāvastha. ♦Phutphusa balakshaya. ♦Dūshīvisha concept.

**TREATMENT PRINCIPLES:** Śwāsa cikitsa, tamaka śwāsa cikitsa. ♦Vātakapha śamana oushadhas. ♦Ushṇa vīrya oushadhas. ♦Vātānulōmana oushadhas. ♦Prāṇavaha srōtō balyam. ♦Srōtō sankōjahara or srōtō vivaraṇa oushadhas. ♦Dūshīvisha hara oushadhas. ♦Phutphusa balyam oushadhas. ♦Rasāyana oushadhas. ♦For occupational asthma – ghṛta and lēhya oushadhas are important. ♦Respiratory rehabilitation. ♦Yōgāsana & prāṇāyāma. ♦Avoid causes, triggering factors, allergens, cold items etc. ♦Avoid all kaphakara ahara viharas especially during active disease phase.

⇒During acute attack (vēgāvastha) - treatment to relieve srōtō sankōja/ srotorodha and to relive dyspnoea.

⇒During attack free period (avēga avastha) - treatment to remove and prevent kaphavāta prakōpa.

#### INTERNAL MEDICINES

Balājirakādi kwātha	Aśwagandhādi cūrṇa	Agastya rasāyana	Vaikrānta bhasma
Bhārṅgyādi kwātha	Coushshṭa pippali cūrṇa	Cyavanaprāśam lēhya	
Daśamūlam kwātha	Ēlatwagādi cūrṇa	Dasamūla rasāyana	Aśwakancukī rasa
Ēlākaṇādi kwātha	Tālīsapatrādi cūrṇa	Harītakyaḍi rasāyana	Candrāmṛta rasa
Nayōpāyam kwātha	Āśālyādi gulika	Kaṇṭakāryavalēha	Mṛgāṅka rasa
Patthyākāṭphalādi ks	Dhānwantaram gulika	Kūsmāṇḍa rasāyana	Śṅgarābhra rasa
Vyāghryādi kwātha	Kastūryādi gulika	Mātala rasāyana	Suvarṇabhūpati rasa
	Śwāsānandam gulika	Śwāsahara lēhya	Śwāsacintāmaṇi rasa
	Vāyu gulika	Vāśāvalēha	Śwāsakāsacintāmaṇi rasa
Babbulārishṭa		Vasishṭa rasāyana	
Balārishṭa	Sahadēvyādi ēraṇḍa	Vyāghryādi lēhya	Śilajātawādi louha
Daśamūlārishṭa	Tēkarāja ēraṇḍa taila		
Harītakyaśava		Abhraka bhasma	Abhra parpati
Kanakāsava		Gōdanti bhasma	
Mṛtasanjīvanī arishṭa	Amrtaprāśa ghṛta	Mayūrapiccha bhasma	Abhragarbha pōṭali
Mṛgamadāsava	Kaṇṭakārī ghṛta	Nilamaṇi bhasma	Hēmagarbha potali
Pushkaramūlāsava	Shaṭpala ghṛta	Śṅga bhasma	
Vāśakāsava		Swarṇa bhasma	
Vāśārishṭa			



**Chronic case:** Vidāryādi kwātha, Drākshārishṭa, Kharjjūrāsava, Candrōdaya rasa etc.

**Kapha dominance stage:** Maricadi vaṭi/ Haridrāmaricādi lēhya/ Vyāghrīharītakī lēhya/ Samīra-pannaga rasa, Śilā sindūra, Kaphakētu rasa, Madhumālīnī vasanta rasa, Suvarṇa vasantamālātī rasa, Śwāsakuṭhāra rasa etc. **Rasayana oushadha** - Vardhamana pippali rasāyana.

### PROCEDURES & EXTERNAL MEDICINES

- ◆ Vamana karma. ◆ Sadyō vamaṇa . ◆ Virēcana karma. ◆ Abhyanga and mṛdu swēdana . ◆ Dhūmapāna cikitsa.
- ◆ Nebululisation (with ardṛaka arka).
- ⇒ Better, don't perform nasya karma especially in asthma attacking phase.
- ⇒ Abhyanga and swēdana: Karpūrādi taila/ Tēkarāja taila etc.
- ⇒ Śirōbhyanga: Tēkarāja taila (chronic case and non-vēga avastha).

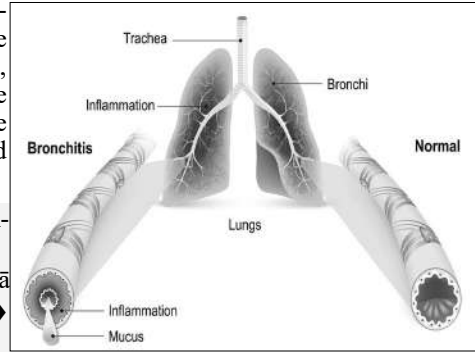
## BRONCHITIS (ACUTE)

Bronchitis is an inflammation of the lining of the bronchial tubes, which carry air to and from your lungs. People who have bronchitis often cough up thickened mucus, which can be discoloured. Bronchitis may be either acute or chronic. Viruses are the most common cause of acute bronchitis. Smoke and other irritants can cause acute and chronic bronchitis.

Acute bronchitis – comparatively easy to treat. Chronic bronchitis – more difficult to treat.

**BACKGROUND CLASSICAL DISEASES:** ◆ Kasa prdhāna rōga. ◆ Jwārānubandha and mild śwāsānubandha rōga. ◆ Kapha kāsa or kaphapitta kāsa pradhāna rōga.

**AYURVEDIC PRINCIPLES:** ◆ Kaphavāta condition. ◆ Kaphapitta pradhāna condition. ◆ Prāṇavaha srōtō vikāras. ◆ Pākāvastha in srōtas. ◆ Jantujanya vikṛti. ◆ Āmāvastha, snigdha guṇa vṛddhi and cala guṇa kshaya. ◆ Chronic case – tridōsha pradhāna, vātānubandhatvam more.



**TREATMENT PRINCIPLES:** ⇒ Kapha śamana or kaphapitta śamana oushadhas. ⇒ Vātānulōmana- (udāna & prāṇa vātānulōmana) oushadhas. ⇒ Jantūghna oushadhas. ⇒ Pāka hara and sōtha hara oushadhas. ⇒ Jwaraghna oushadhas. ⇒ Kanthyam oushadhas. ⇒ Avoid risk factors, avoid apatthyas. Avoid allergens. ⇒ Prevent occurrence of pneumonia and COPD. ⇒ Recovery phase – vyādhikshamatwakara oushadhas, ⇒ Prāṇavaha srōtō balyam oushadhas. ⇒ Avoid all kaphakara āhāra vihāras.

### INTERNAL MEDICINES

Ayush kwātha	Śītajwarāri kwātha	Vāsārishṭa	Mukkamukaṭuvādi
Bhārṅgyādi kwātha	Vyāghryādi kwātha	Ēlatwagādi cūrṇa	Samśamani vaṭi
Bhūnimbādi kwātha	Vyāghryādi kwātha	Karpurādi cūrṇa	Sudarśanam gulika
Bṛhat kaṭṭhalādi ks	Amṛtārishṭa	Lavangādi cūrṇa	Sūryaprabha gulika
Daśamūlakaṭutryam	Babbulārishṭa	Sitōpalādi cūrṇa	Veṭṭumāran gulika
Daśamūlam kwātha	Kanakāsava	Sudarśanam curna	Vyōshādi vaṭaka
Gōjihwādi kwātha	Parpaṭākārishṭa	Tālīsapatrādi cūrṇa	
Guḍūcyādi kwātha	Punarnavāsava		Daśamūla rasāyana
Indukāntam kwātha	Pushkaramūlāsava	Cukkumtippalyādi vaṭi	Haridrāmaricādi lēhya
Mustādi gaṇa kwātha	Sudarśanārishṭa	Dhānwataram gulika	Karpurādi lēhya
Nimbādi kwātha	Sudarśanāsava	Lavangādi vaṭi	Mṛdwikādi lēhya
Patthyākustumbarādi ks	Vāsākāsava		

## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)



Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.

**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com

# CARDIO-VASCULAR SYSTEM DISEASES

## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)



Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.

**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com



## CHAPTER - 01

## BHRAMA, MŪRCCHA &amp; SANYĀSA

(भ्रम, मूर्च्छ &amp; सन्यास)



## KWĀTHA KALPANA MEDICINES

- |                                       |  |
|---------------------------------------|--|
| ☞ Drākshābhayādi kwātha (page no:922) | ☞ Mṛdwikādi kwātha (page no:536)       |
| ☞ Drākshādi kwātha (page no:923)      | ☞ Samjāsthāpanam kwātha (page no:1595) |
| ☞ Jīvanīya gaṇa kwātha (page no:669)  | ☞ Tiktakam kwātha (page no:1133)       |
| ☞ Mahātiktakam kwātha (page no:1122)  | ☞ Vidāryādi kwātha (page no:671)       |

## ARISHṬA KALPANA

## AŚWAGANDHĀRISHṬA (अश्वगन्धारिष्ट)

It is one of the well-known arishṭa kalpana medicines and a commonly prescribed Ayurvedic medicine having strong traditional background. Aśwagandha is the initial drug among the ingredients and is an aśwagandha pradhāna formulation too - hence the name aśwagandhāriṣṭa. It is renowned for its multi-systemic clinical utilities.

**REFERENCE:** BR-mūrchādhikāra, SY- arishṭa prakaraṇa.

**PHALAŚRUTI:** mūrcha, apasmṛti, śōsha, dāruṇa unmāda, kārśya, arśas, agnimāndya, vātarōga (BR). ⇒ Agnimāndya – this indicates dhātu level agnimāndya than kōshṭha level.

**OTHER CLASSICAL INDICATIONS:** rasagata vāta, majjāgata vāta, arśō upadravas, napu-msakata, śuklakshaya, indriya śaithilya, bhrama, śiraśūla etc.

**CLINICAL APPLICATIONS:** recurrent fainting, vertigo, episodes of unconsciousness, vasovagal syncope, vertibulo-basilar insufficiency etc. ♦ Alcoholism and related psychic irritations, alcohol withdrawal syndrome etc. ♦ Feeling tired all time/ general weakness, weight loss, underweight, senile debility, convalescence, emaciation, malnourishment, restlessness, physical, mental and nervine debility, lethargy etc. ♦ Neuro-muscular diseases, nervine debility, MND, hemiplegia, facial nerve palsy, motor neuropathy, cerebellar ataxia, involuntary movements, Parkinsonism, tremor, post infarction stroke phase etc. ♦ Muscular weakness, wasting disorders, muscular atrophy, muscular cramps etc. ♦ Loss of memory, weak concentration, dementia, AD, brain atrophy/ degenerative disorders of brain etc. ♦ Male infertility, psychological impotency, loss of libido and vitality, erectile dysfunction, premature ejaculation, oligospermia, azoospermia etc. ♦ Female infertility, loss of libido, post-menopausal syndrome, recurrent miscarriages, uterine weakness, post-partum weakness/ mental irritations etc. ♦ Mental disorders/ mental debility, insanity, mental fatigue, depression, dullness/ sluggishness, anxiety, stress/ tension, emotional breakdown, sadness, hysteria, anxiety neurosis etc. ♦ Insomnia, sleep troubles, seizures, chronic headache or migraine etc. ♦ Weak digestion, anorexia nervosa, mal-absorption syndrome etc. ♦ Chronic arthritis, chronic RA, osteoporosis, fibromyalgia etc. ♦ Cancer spectrum, post chemotherapy weakness, adrenal fatigue

etc. ♦ Non bleeding piles, piles associated with anemia, mental irritations/ stress due to piles etc. ♦ All sensory organ dysfunction (neurological or age related) etc. ♦ All endemic/ pandemic viral diseases etc. ♦ Anemia, weakness due to anemia etc.

**DŌSHA KARMA:** tridōsha hara, vata śama na, dhātugata vāta śamana (rasa, rakta, majjā pradhāna) akaphakṛt etc.

**DHĀTU KARMA:** dhātusāra varddhana, - dhātu balya (especially rasa-rakta-śukla balya), saptadhātu pōshaka/ rasāyana, vṛshya/ śukla varddhana/ more vājīkaraṇa.

**AGNI KARMA:** dīpana (dhātwāgni level).

**MALA KARMA:** malānulōmana.

**SRŌTŌ KARMA:** srōtōśōdhana, srotosanga hara, nāḍī balyam, manōvaha srōtō viśēshatwam

**RŌGA KARMA:** mūrcccha hara, apasmāra hara, kshayaghna etc.

**OTHER PROPERTIES:** manō dourbalya-hara, ōjaskara, nāḍī- kshōbha hara etc.

**RASA PANCAKA:** a combination of tikta madhura kaṭu kashāya rasa, guru, snigdha-rūksha, ushṇa vīrya & prabhāva karma.

**MODERN PHARMACOLOGY:** adaptogen, anti-depressant, anti-arthritic, antibiotic, anti-inflammatory, antioxidant, anti-stress, anti-tumor, anxiolytic, aphrodisiac, brain tonic, cardiac tonic, digestive stimulant, energy booster, enhances metabolism, general tonic, immunomodulatory, libido booster, mild analgesic, mild sedative, mood elevator, memory booster, nervine tonic/ neurological stimulant, neuroprotective, psychotropic, reproductive tonic, spermatogenic etc. ⇒ It helps to calm down irritated nerves. ⇒ It helps in weight gain. ⇒ Improve sleep quality. ⇒ Improve strength, stamina and vitality/ reducing physical and mental debility. ⇒ Improves fertility, improves men's and women's sexual health. ⇒ Increase libido and quality of semen, increases the testosterone levels. ⇒ Athlete or sports supplement. ⇒ Improves cardiovascular health, increases cardiorespiratory endurance, prevents heart disease. ⇒ Positive impact on the functioning of the central nervous system. ⇒ Reduce stress & lethargy, strengthens digestive system etc.

**MA:** internal administration only. Its dose is ½ pala mātra for adult (BR). **PD:** 25 – 40 ml twice daily (after food) as medicine alone or with suitable combination medicines.

**T.A:** after food/ vyāna vāta OK or as per your logic considering OK.

**CLINICAL COMBINATIONS:** many clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per logic. Examples are...

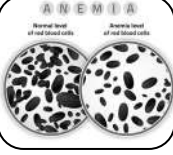
- ♦ Aśwagandhāriṣṭha + daśamūlāriṣṭha – general tonic, for chronic tinnitus, weight loss, post delivery weakness etc
- ♦ Aśwagandhāriṣṭha + siddhamakaradhwaja rasa – for infertility, hypotension etc
- ♦ Aśwagandhāriṣṭha + sārāswatāriṣṭha – for postpartum depression, mental retardation, autism, oligospermia etc
- ♦ Aśwagandhāriṣṭha + pravāla pishti + śankhapushpī curna – anxiety, anxiety neurosis etc.
- ♦ Aśwagandhāriṣṭha + vanga bhasma – for infertility in men.

**CONTRAINDICATIONS:** during first trimester of pregnancy, babies etc, pitta and rakta pradhāna conditions, kēvala paittika conditions, patients with sour throat, peptic ulcer, acidity/ GERD, hyperthyroidism etc. Better don't recommend this medicine for long term use (more than 3 months continuously). Read general contraindications of arishṭa kalpana also, page no:3043. ⇒ Aśwagandhāriṣṭha can interact with immune-suppressants, sedative medications and thyroid hormone pills. So better don't advice this medicine along with such modern medicines.

**SIDE EFFECTS:** over dose and long term use may cause side effects. Side effects include heart burn/ acidity, gastritis, stomach irritation, low BP etc. Read general side effects of arishṭa kalpana also, page no:3043.

**ADDITIONAL NOTES:** It also contains some dīpana-pācana drugs which enhance its bio

## CHAPTER - 03



# PĀṆDU SPECTRUM

## (पाण्डू रोग)



## KWĀTHA KALPANA MEDICINES

## PUNARNNAVĀDI KWĀTHA-1 (पुनर्नवादि काथ--1)

It is one of the well-known kwātha kalpana medicines and a commonly prescribed Ayurvedic medicine having strong traditional background. Punarnnava is the initial drug among the ingredients – hence the name punarnnavādi kwātha. It is renowned for its excellent multi-systemic clinical utility in various diseases where rasa-raktagata atiklēda plays important role in the samprāpti with śōpha as one of the main symptoms.

**SYNONYM:** punarnnavāshṭakam kwātha, punarnnavanimbādi kwātha.

**REFERENCE:** SY – mahōdara & pāṇḍu prakaraṇa. BR/ CM - udara rōgādhikāra, Śār.S.

**PHALAŚRUTI:** pāṇḍu associated with sarvāṅga śōpha, jwara, kāsa, śūla & śwāsa (SY-pāṇḍu). ♦Pāṇḍu associated with sarvāṅga śōpha, udara, kāsa, śūla & śwāsa (SY-mahōdara).

♦Pāṇḍu, kāsa, udara, śwāsa, śūla, sarvāṅga śōtha (Śār.S)

⇒It is a very good samprāpti vighattana oushadha for pāṇḍu rōga - very effective in pāṇḍu rōga with pāṇḍu upadravas (eg: pāṇḍu śōpha) or pāṇḍu associated with any of the phalaśruti diseases or multiple diseases, gambhīra pāṇḍu avastha etc.

⇒It is also effective for any individual disease (mentioned in the phalaśruti) associated with pāṇḍu or vyādhi sankaras among the phalaśruti diseases.

⇒Best result in rasāśrita pāṇḍu samprāpti and kaphaja pāṇḍu/ kaphapaittika pāṇḍu.

⇒It doesn't possess much vyādhi pratyanika property in iron deficiency anemia (a type of pāṇḍu)

**OTHER CLASSICAL INDICATIONS:** ciraja and pravṛddha śōpha, sarvāṅga śōpha, -ēkāṅga śōpha, upadravayukta pāṇḍu, pāṇḍu associated with any one or two or three or full of sarvāṅga śōphādi upadravas, asādyā pāṇḍu etc. ♦Pāṇḍu with kāmala, pāṇḍu associated with sarvāṅga śōpha, pāṇḍu associated with udara, pāṇḍu associated with jwara (pāṇḍujanya jwara), pāṇḍu associated with kāsa/ śwāsa, stanya dōshajanya pāṇḍu (in babies\*), garbhiṇī pāṇḍu etc. ♦Asādyā kāmala, kumbha kāmala (śōpha pradhāna rōga), śōpha (related with other systemic diseases), āgantū śōpha, vishaja śōpha kaphaja śōpha, udara śōpha, pādaśōpha in garbhiṇī, ēkāṅga śōpha, vātārōgas associated with śōpha, hṛdklēda, twak rōga with śōpha or pāṇḍu, ślīpada, śītapitta/ udarḍa, visarpa, mūtrakṛchra, mūtrāghāta etc.

**CLINICAL APPLICATIONS:** generalized body edema, dropsy, local edema, steroid induced edema, edema associated with liver disorders/ kidney diseases, pleurisy, hydrocephalous, fluid retention, anasarca etc. ♦Anemia associated with anasarca, anemia associated with fever and respiratory infections/ dyspnea etc, ♦Anemia associated with dyspnea, anemia associated with cough/ bronchitis/ chest congestion/ productive cough/ CA lungs etc. ♦Jaundice, jaundice associated with anemia, fatty liver, hepatitis A/ B/ C, liver cirrhosis, liver cyst, hepatomegaly, cirrhosis etc. ♦Indigestion due to the liver dysfunction, ascites, UC, CD,



bhāvana kwātha dravyas (kouṭaja .....nāgara), crush them well (or prepare their coarse powder) and prepare kwātha as per general bhāvana kwātha kalpana vidhi. Now triturate 8 pala mātra of powdered śilājatu using this kouṭajādi bhāvana kwātha for a definite period of time (for 10 days or 20 days or 30 days). After that, this bhāvita śilājatu is mixed with sitaśarkkara, prakshēpa cūrṇa (twakkshīri.... ....trijāta) and madhu as per above mentioned quantities and mix them well with continuous stirring till we get a homogenous compound. We can use this medicine as avalēha mode or we can prepare gulikas/ vaṭis of suitable size (1 aksha mātra size – AH) using tablet punching machine.

**PREPARATION** (practical - lēhya method/ agnipāka method): take equal part each of all bhāvana kwātha dravyas (kouṭaja.....nāgara), crush them well (or prepare their coarse powder) and prepare kwātha as per general bhāvana kwātha kalpana vidhi. Now triturate 8 pala mātra of powdered śilājatu using this kouṭajādi bhāvana kwātha for a definite period of time (for 10 days or 20 days or 30 days). After that, this bhāvita śilājatu is mixed with 8 pala mātra of sitaśarkkara (+ sufficient quantity of water) and boil the mixture over a moderate fire with continuous stirring. Once it attains proper lēhyapāka lakṣaṇas, it should be removed from the fire and add prakshēpa cūrṇa (twakkshīri.... ....trijāta) to this mixture and continue stirring till we get a homogenous lēhya compound. Once this compound attains room temperature, add 3 pala mātra of madhu to this and mix well - we get a final lēhya compound. For more details, refer lēhya kalpana preparation - page no:3063.

☞ Bāhuśāla gula (page no:180)

☞ Dantīharitākī lēhya (page no:342)

☞ Ādīmāvalēha (page no:234)

☞ Ēlājamōja rasāyana (page no:710)

☞ Gōmūtraharitākī lēhya (page no:184)

☞ Kalyāṇa gulam (page no:380)

☞ Mahāvilwādi lēhya (page no:248)

☞ Pancajīraka gula (page no:2456)

☞ Puli lēhya/ kuzhampu (page no:2458)

☞ Tālīsapatrādi lēhya (page no:283)

## BHASMA KALPANA

### KĀNTA BHASMA (कान्त भस्म)

It is one of the well-known bhasma kalpana medicines and a commonly prescribed Ayurvedic medicine in North Indian practice having strong classical & traditional background. This medicine is prepared from one of the best type of lōha dravya called kāntalōha – hence the name kānta bhasma. It is renowned for its excellent clinical utility in pāṇdu cikitsa and its superior rasāyana properties. Interestingly, it has good clinical application in many systemic diseases too.

**SYNONYM:** KĀNTA SINDŪRA, KĀNTALŌHA BHASMA.

**CHEMICAL NAME:** lode stone calx/ magnetic iron calx / iron oxide.

**REFERENCE:** BBR:4/ 6416, RT, RRS, RC-14/ 94, AVAY – bhasma prakaraṇa

**PHALAŚRUTI:** pāṇdu, yakshma, garavisha, sarva kushṭha, sarva vyādhi (RRS). ♦Śūla, āma, mūla rōga/ arśas, gulma, plīha rōga, yakṛt rōga, kshaya, pāṇdu, udara vyādhi (RRS).

♦Lōhādhika guṇam (AVAY)

**OTHER CLASSICAL INDICATIONS:** rakta kshaya, sangrahaṇi, plīha vṛddhi, yakṛt vṛddhi, kāmala, halīmaka, śōpha, pramēha, udara, rakta gulma, āmavāta, śīrōruja, amlapitta, napumsakata, ārttava śūla, jara, dhātukshīṇata etc.

**CLINICAL APPLICATIONS:** iron deficiency anemia, myelodysplastic syndrome, ALL etc.

♦Nonalcoholic steatohepatitis, hepatitis recovery, jaundice recovery, splenomegaly, hepatomegaly etc. ♦General debility, diabetes, PCOD, fibroids etc. ♦Covid disease – low oxygen saturation, tuberculosis etc. ♦Piles, chronic bleeding piles etc. ♦Muscle wasting, muscle cramp, neuralgia etc. ♦Dysmenorrhea, uterine colic, chronic DUB leading to anemia etc.

## SAMS SCHOOL OF AYURVEDA

**DŌSHA KARMA:** it is tridōsha śamana (RRS), helps in proper pitta secretion.

**DHĀTU KARMA:** śrēshṭha rasāyana/ rasāyana varam/ atirasāyana (RRS), balakṛt (RRS), vṛshyam (RRS), raktasāra pushtikara, durmēdō hara etc.

**AGNI KARMA:** agni varddhaka (mainly at dhātwāgni level)

**MALA KARMA:** grāhi.

**SRŌTŌ KARMA:** lēkhana.

**RŌGA KARMA:** sarva vyādhihara/ sarva - ārtinut (RRS), mēha hara (RRS), pāṇdu śama-na guṇa etc.

**LĀKSHANĪKA KARMA:** it is kānti janana

(RRS)/ varṇṇa prasādana, śūla hara, sankōca hara, kshīṇa hara etc.

**AVAYAVA KARMA:** cakshushyam, yakṛt prasādanam/ yakṛt viśēshatwam, sarva indriya prasādanam etc.

**OTHER PROPERTIES:** āyushprada, vāya sthāpanam, jarāmṛtyuharam, viryakṛt/ vīya varddhaka, amṛtōpamam (RRS), dhātukshīṇa hara, tējō varddaka, ōjō varddaka, prāṇa balya, vātavāhinī nāḍī sankōja hara, māmsa sankōca hara property etc.

**RASA PANCAKA:** it is tikta rasa pradhāna (RRS), ushṇa (RRS)/ ushṇa sparśa?, snigdha (RRS), hima/ śīta vīrya (RRS)

**MODERN PHARMACOLOGY:** anti spasmodic, analgesic, fat burner, haematinic, hematogenic, immune boosting effect, liver stimulant/ support liver functions etc. ⇒ It has specific action on liver/ it can increase RBC count by acting on liver.

**MA:** internal administration only. **PD:** 120 mg - 250 mg 2-3 times per day with suitable adjuvant like triphala cūrṇa/ takram/ karpūraharidra swarasa/ ginger juice/ lime juice/ ghee/ honey/ sugar etc or with suitable combination medicines.

**T.A:** after food or as per your logic considering OK.

**CLINICAL COMBINATIONS:** many clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per logic. Examples are...

◇ Kānta bhasma + nāgara cūrṇa – for śūla spectrum.

◇ Kānta bhasma + trikaṭu cūrṇa – for gulma, grahaṇi

◇ Kānta bhasma + punarṇavādi kwātha

**CONTRAINDICATIONS:** better don't recommend this medicine for long term use. Dose should be careful/ don't exceed dose. Patients with severe dehydration, diarrhea, gastritis, IBS, peptic ulcer, acute bleeding disorders etc. Better to avoid its prolonged use in hypertensive patients. If condition demands, it can be recommended during pregnancy and lactation period with suitable adjuvant for short duration (but it is always better to select maṇḍūra bhasma in garbhīṇi).

**SIDE EFFECTS:** proper śōdhana – māraṇa of kānta lōha should be done or else it may cause side effects. Over dose and long term use may cause side effects. Side effects like drowsiness, dizziness, hypotension (?) or a headache, stomach upset, constipation etc. It rarely causes tooth discoloration.

**ADDITIONAL NOTES:** color of kānta bhasma – darkish deep red or dark brown color. This medicine is prepared by one of the best type of lōha called kānta lōha (it is best type of lōha among all lōha varieties- laksham guṇapradam than other lōhas). It acts at the cellular level and its bioavailability is higher than other iron supplement. It does not disturb GIT mucosa as lōha bhasma. It can increase vitality & quality of dhātus and indriyas. This medicine is told to be good for both swastha (āyu:prada in swastha -RRS) and ātura/ rōgi.

⇒ Apatthya: kūsmaṇḍa, tila taila, māsha, madyam, amla, masūra, rājika etc (AP).

**MANUFACTURER:** AVS – KOTTAKKAL (PM/ 7 & 14), AVP (SY/ 7 & 14), CHANGAMPALLY (RRS), OUSHADHI SIDHESWARA, SKM (RT), KASHMIR (ASS), SHREE DHOOTAPAPESHWAR LTD (BBR), DESEYYA, KACS.

SAMS SCHOOL OF AYURVEDA (A school of excellence in clinical practice)

## ANGINA (CARDIAC CHEST PAIN)

<b>Stable angina</b>	Ischaemia due to fixed atheromatous stenosis of one or more coronary arteries
<b>Unstable angina</b>	Ischaemia caused by dynamic obstruction of a coronary artery due to plaque rupture or erosion with superimposed thrombosis
<b>Myocardial infarction</b>	Myocardial necrosis caused by acute occlusion of a coronary artery due to plaque rupture or erosion with superimposed thrombosis
<b>Heart failure</b>	Myocardial dysfunction due to infarction or ischaemia



Acute cardiac pain (angina due to acute coronary artery obstruction) is an emergency condition/ need critical care treatment – better to refer the patient nearby well established Modern hospital.

**BACKGROUND CLASSICAL DISEASES:** ⇒Hṛdrōga concept ⇒Vatika hṛdrōga concept ⇒Gulma concept ⇒Śūla concept ⇒Udāvartta concept etc.

**AYURVEDIC CONCEPTS:** ⇒Vāta vaiguṇya in hṛdaya ⇒Srōtōrōdha in hṛdaya sthāna ⇒Rasavaha – raktavaha srōtōsanga ⇒Prāṇavaha srōtō dusṭi ⇒Vyāna dusṭi ⇒Mēdō dusṭi etc.

**TREATMENT PRINCIPLES:** ⇒Hṛdrōga or hṛdśūla cikitsa ⇒Vātānulōmana cikitsa (prāṇa, vyāna & apāna level) ⇒Vātakapha hara oushadhas ⇒Klēda hara – śūla hara oushadhas ⇒Hṛdaya viśēsha cikitsa ⇒Gulma hara oushadhas ⇒Srōtōśōdhana oushadhas ⇒Rasa, raktavaha srōtō prasādana and sanga hara oushadhas ⇒Mēdō hara cikitsa (preventive) ⇒Better don't recommend any classical śōdhana kriyas & bṛmhāṇa oushadhas etc.

## INTERNAL MEDICINES

Arjjunādi kwātha	Hinguvacādi cūrṇa	Varaṇādi ghṛta
Bhadradārṇvādi kwātha	Karpūrādi cūrṇa (big)	
Bhadrādi kwātha	Triphala cūrṇa	Daśamūlaharītakī lēhya
Bṛhat nayōpāyam kwātha	Uttama cūrṇa	Gōmūtraharītakī lēhya
Ciruvilwādi kwātha	Vyōshādi guggulu cūrṇa	Kalyāṇa gula
Daśamūlam kwātha		Nayōpāyam lēhya
Daśmūlakaṭutrayam kwātha	Dhānwantaram gulika	
Gandharvahastādi kwātha	Guggulu pancapalam gulika	Hīraka bhasma
Guggulutiktakam kwātha	Hinguvacādi gulika	Muktā bhasma
Indukāntam kwātha	Kastūryādi gulika	Swarṇa bhasma
Laśunādi kwātha	Navāyasam gulika	Vajra bhasma
Nayōpāyam kwātha	Prabhākara vaṭi	
Saptasāram kwātha	Rasōnādi vaṭi	Caturmukha rasa
Varaṇādi kwātha	Śankara vaṭi	Cintāmani rasa
Varāsanādi kwātha (preventive)	Śiva gulika	Hṛdayārṇava rasa
	Vāyu gulika	Nāgārjunābhra rasa
Abhayāriṣṭam	Vyōshādi guggulu	Prabhākara miśraṇ
Arjjunāriṣṭam	Yōgarāja guggulu	Śankara vaṭi
Daśamūlāriṣṭam		Yākuṭī rasāyana
Nimbāmṛtāsavam	Ciruvilwādi ghṛta	
Pancakōlāsavam	Guggulutiktakam ghṛta	Siddhamakaradhwaja rasa
Ashṭa cūrṇa	Indukāntam ghṛta	

☞Laśuna kshīrapāka (don't advise during pittarakta conditions)/ Pushkaramūla cūrṇa etc.

## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)



Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.

**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com

## MULTI-SYSTEMIC DISEASES

## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)



Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.

**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com



## CHAPTER - 01

# JWARA SPECTRUM

(ज्वर रोग)



## KWĀTHA KALPANA MEDICINES

## ABHAYĀPIPPALĪMŪLĀDI KWĀTHA (अभयापिप्पलीमूलादि काथ)

It is one of the important kwātha kalpana medicines having strong classical and traditional background. Abhaya and pippali are the initial drugs among the ingredients – hence the name abhayāpippalīmūlādi kwātha. It is a good medicine for vātakapha jwara spectrum especially those associated with ruja and vibandha.

**REFERENCE:** AH- jwara cikitsa:54

**PHALAŚRUTI:** vātakapha jwara with ruja & vibandha (AH).

⇒A very good samprāpti vighaṭṭana oushadha in vātakapha jwara with ruja & vibandha.

**OTHER CLASSICAL INDICATIONS:** vātakapha jwara with malabandha, ajīrnajanya jwara, māmsagata jwara, agnimāndya, ajīrna, malabandha, ruja and vibandha in kōshṭha etc.

**CLINICAL APPLICATIONS:** fever with myalgia or fibromyalgia, chikungunya, cold with fever and body ache, fever with abdominal colic, loss of appetite and constipation, abdominal colic etc. ♦Fever associated with indigestion/ loss of appetite in children etc. ♦ Nonstructural obstructive conditions in the intestine, intestinal colic/ spastic colon, colon cancer (with pain and constipation), intestinal cancer, obstructive pile mass, early stages of fistula and fissure in ano etc. ♦Antibiotic induced dyspepsia, chronic pancreatitis etc. ♦ Generalized viral fever, post chikungunya arthritis, post viral arthralgia etc. ♦Sinus headache, pleurisy etc.

**DŌSHA KARMA:** mainly vātakapha śa-mana, vātanulōmana (mainly samāna & apāna vātanulōmana).

**DHĀTU KARMA:** NSA?

**AGNI KARMA:** dīpana, pācana.

**MALA KARMA:** malānulōmana.

**SRŌTŌ KARMA:** srōtōsanga/ vibandha - hara, srōtōśōdhana etc.

**RŌGA KARMA:** jwaraghna, ajīrṇa hara,

kṛmighna etc.

**LĀKSHANĪKA KARMA:** rujaghna.

**AVAYAVA KARMA:** kōshṭha viśēshatwa

**STHĀNIKA KARMA:**

**OTHER PROPERTIES:** śūla hara/ ruk viśēshatwam.

**RASA PANCAKA:** combination of kashāya tikta kaṭu rasa, laghu rūksha, anushṇa śīta & prabhāva karma oushadha.

**MODERN PHARMACOLOGY:** anti-pyretic, antibiotic action in GIT, appetizer, digestive, laxative etc. ⇒Improve digestive and absorptive power of GIT.

**MA:** internal administration only as per general kwātha kalpana dose. No adjuvant is mentioned in the reference. **PD:** 50-60 ml dose kwātha two times per day with suitable adjuvant or with suitable combination medicines.

**T.A:** before food (apāna vāta OK)

**CLINICAL COMBINATIONS:** some clinical combinations can be done with this med-



icine considering basic dravyaguṇa concepts, posology and as per logic. Examples are...

- ◇ Abhayāpippalīmūlādi kwātha + hinguvacādi gulika – for spastic colon.
- ◇ Abhayāpippalīmūlādi kwātha + veṭṭumārān gulika
- ◇ Abhayāpippalīmūlādi kwātha + sudarśanam gulika
- ◇ Abhayāpippalīmūlādi kwātha + gandharvēraṇḍa taila
- ◇ Abhayāpippalīmūlādi kwātha + palāṇḍavēraṇḍa taila
- ◇ Abhayāpippalīmūlādi kwātha + ḍāḍimādi ghṛta

**CONTRAINDICATIONS:** kēvala paittika conditions, raktānubandha conditions, menstruation period, first trimester of pregnancy period, babies, patients with sensitive stomach, bleeding conditions, loose motion etc. Take utmost care while prescribing to second and trimester lady (you can recommend this medicine if conditions demands only). Better don't recommend this medicine for long term use.

**SIDE EFFECTS:** over dose and long term use may cause side effects. Long term use may cause rūkshata in kōshṭha and rasa dhātu, kapha kshaya in kōshṭha etc. Side effects include gastritis, gastric disturbances/ stomach upset, loose motion etc.

**ADDITIONAL NOTES:** it is an excellent dīpana-pācana, śūla hara and vibandha hara oushadha in vātakapha jwara spectrum. It can be recommended for children also. Ruja and vibandha in kōshṭha are the main features of colon cancer, hence this medicine can be recommended in such conditions (non bleeding cases).

**MANUFACTURER:** VAIDYARATNAM OUSHADHASALA PVT LTD (AH)

**COMPOSITION:** AH- jwara cikitsa-54

Abhaya/ *Terminalia chebula* (fr.p) – 1 part  
Pippalīmūla/ *Piper longum* (wild var. rt) – 1 part  
Śamyāka/ āragwadha/ *Cassia fistula* (rt.bk/ st.bk) – 1 part  
Kaṭuka/ *Neopicrorhiza scrophulariiflora* (rz) – 1 part  
Ghana/ musta/ *Cyperus rotundus* (rt.tr) – 1 part

**REFERENCE:** AH- jwara cikitsa-54

रुग्विबन्धानिलश्लेष्मयुक्ते दीपनं पाचनं  
अभयापिप्पलीमूलशम्याककटुकाघनं

**PREPARATION:** take 1 part each of all the raw drugs, crush them well (or

prepare their coarse cūrṇa) and add their 16 times water. Now boil the mixture over mandāgni and reduced to 1/8<sup>th</sup> part as kwātha or prepare medicine as per general kwātha kalpana method. For more details, refer kwātha kalpana preparation - page no:3035.

**EXAMPLE:** take 10 gm each of all ingredients + 800 ml water – boil the mixture over mandāgni and reduced to 100 ml kwātha.

### AMṚTOTTARAM KWĀTHA (अमृतोत्तरं काथ)

It is one of the well-known kwātha kalpana medicines and a most commonly prescribed Ayurvedic medicine having strong traditional background. Amṛt is the initial drug among the ingredients and is present in higher quantity than other constituents - hence the name amṛtōttaram kwātha. It is renowned for its excellent pācana, malānulōmana and jwara hara properties. It is a very effective pācana oushadha having promising therapeutic utility in āma jwara spectrum. Interestingly it can be recommended for āmāvastha of many diseases.

**SYNONYM:** nāgarādi kwātha, amṛtādi kwātha.

**REFERENCE:** SY- jwara prakarana, CM - jwara cikitsa

**PHALAŚRUTI:** अखिल दोषज ज्वर (SY). Jwara, malasanga, śōpha & kāmala (CM)

⇒ Akhiladōshaja jwara = it is known to cure fever due to aggravation of all the three dōshas. Even though akhiladōshaja jwara is mentioned in the phalaśruti, in practice, it gives best result in āmāvastha of all such jwaras. It is also useful in nirāmā jwara, but it may not be a safe medicine in vāta dominant nirāmā jwara. For vātānubandha jwara, you should recommend proper vāta śamana adjuvant or combination medicine along with this medicine or else may

### TRIBHUVANAKĪRTI RASA (त्रिभुवनकीर्ति रस)

It is one of the important kharalīya rasāyana kalpana medicines (herbo-mineral formulations) and a most commonly prescribed medicine in North Indian practice having strong traditional background. As per Vṛddha Vaidyas – it is very effective for fever related with any pathologies of tribhuvans - means udara (alimentary canal), uras (respiratory system) & śiras (head/ ENT) – hence the name tribhuvanakīrti rasa. It is renowned for its strong antipyretic action and good clinical application in many systemic diseases also.

**REFERENCE:** BBR: 2/ 2755, AFI- Rasāmṛtam:9/ 80, YR- jwara cikitsa

**PHALAŚRUTI:** Sarva jwara (Rasāmṛtam). ♦ Sarva jwara, 13 sannipāta jwara (BBR).

**OTHER CLASSICAL INDICATIONS:** kaphaja jwara/ nava jwara, kaphavātaja jwara, kaphavāta pradhāna sannipāta jwara, vishama jwara, jwarajanya sandhi śūla, kaphaja śōpha, śiraśūla, kaṇṭha śūla, pratiśyāya etc.

**CLINICAL APPLICATIONS:** acute and relapsing fever associated with chills/ cold/ body ache/ cough etc. ♦ Viral fevers, flue, mumps, chikungunya, COVID syndrome, H1N1, influenza, malaria etc. ♦ Fever associated with URTI, productive cough, bronchitis, pleurisy, pneumonia etc. ♦ Common cold, sinusitis, sinus headache, rhinitis/ allergic rhinitis, allergic sneezing, tonsillitis, throat pain, pharyngitis laryngitis, ear pain etc. ♦ Fever in children accompanying with symptoms such as poor appetite, sore throat, cold etc. ♦ Fever with encephalopathy, GB syndrome, motor neuropathy, neuralgia etc. ♦ Demyelination diseases etc.

**DŌSHA KARMA:** mainly kapha śamana, kaphavāta śamana

**DHĀTU KARMA:** ?????

**AGNI KARMA:** dīpana, pācana.

**MALA KARMA:** swēdala, grāhi?.

**SRŌTŌ KARMA:** srōtōśōdhana, srōtōsanga hara, sūkshma srōtōgāmi etc.

**RŌGA KARMA:** jwaraghna.

**LĀKSHAṆIKA KARMA:** swēda jananam, śūla hara, angamardda praśamana etc.

**OTHER PROPERTIES:** jantūghna, āma pācana, lēkhana, pramāthi, śōpha hara etc.

**RASA PANCAKA:** laghu, rūksha, tīkshṇa, vyavāyi & ushṇa vīrya oushadha.

**MODERN PHARMACOLOGY:** antipyretic, analgesic, antiviral, antibacterial, antiparasitic, antifungal, digestive, diaphoretic etc.

**MA:** internal administration only. Its dose is 1 gunja mātra and adjuvant is ādraka swarasa (BBR/ YR)/ adjuvant should be taken as per the disease condition (Rasāmṛtam). **PD:** 125 mg -250 mg, 2-3 times per day with suitable adjuvant like ginger juice/ honey/ tulasi juice/ lukewarm water etc or with suitable combination medicines.

**CLINICAL COMBINATIONS:** some clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per your logic. Examples are...

♦ Tribhuvanakīrti rasa + daśamūlakaṭutrayam kwātha – fever with URTI or LRTI.

♦ Tribhuvanakīrti rasa + sudarśanāsava/ amṛtāriṣṭa/ sudarśanam cūrṇa etc.

**CONTRAINDICATIONS:** kēvala paittika/ severe pitta pradhāna conditions, rak-tānubandha rōgas, high pitta prakṛti patients, first trimester of pregnancy, menstruation period, infants, people with ulcer dyspepsia, APD, acute gastritis, gastric ulcer, severe GIT inflammation, IBS, UC, bleeding disorders, hypoglycemia, HT, cardiac diseases etc. As it is rūksha, tīkshṇa, vyavāyi and ushṇa vīrya medicine, better don't recommend this for long term use. If condition demand only, we can recommend this for breast feeding ladies (for minimum duration).

**SIDE EFFECTS:** over dose or long-term usage or improper śōdhana of hingula and vatsanābha may cause side effects. Side effects occur due to pitta prakōpa or kaphakshaya in kōshṭha & rasa dhātu. Side effects include thirst, dry mouth, gastric irritation, burning sensation in

## CHIKUNGUNYA



**BACK GROUND CLASSICAL DISEASES:** ⇒Jwara concept/ āgantu jwara concept. ⇒Vishama jwara/ Dhātugata jwara/ Sannipātika concept ⇒Vātarakta concept ⇒Oupasarggiga rōga concept etc.

**AYURVEDIC PRINCIPLES:** ⇒Vātakapha pradhāna jwara ⇒Jantujanya vikāra/ āgantu jwara. ⇒Jwara – ābhyantara rōgamārgga ⇒Skin rash – śākhā rōgamārgga ⇒Arthralgia – madhyama rōgamārgga. ⇒Raktadushṭi concept. ⇒Sandhigata vāta concept etc.

**TREATMENT PRINCIPLES:** ♦Symptom wise treatment should be also adopted. ♦Pācana & dīpana oushadhas. ♦Mainly kaphavāta śamana oushadhas (evaluate the dōsha predominance from symptoms) ♦Jwaraghna oushadhas. ♦Jantūghna/ rakshōghna oushdhas. ♦Śūla hara & śōpha hara oushadhas. ♦Rakta dūshya hara oushdhas. ♦Visha hara oushadhas. ♦Vyādhikshamatwakara oushadhas. ♦Twacya and some visarpa hara oushadhas. ♦Sandhaigata vāta śamana/ vātarakta saman oushadhas (especially for post-chikungunya arthralgia). ♦Preventive measures. ♦Ant- mosquito actions etc.

## INTERNAL MEDICINES

Abhayāpippalīmūlādi kwātha  
Amṛtōttaram kwātha  
Dārūnāgarādi kwātha  
Gulūciparppatakādi kwātha  
Guggulutiktakam kwātha  
Indukāntam kwātha  
Kōkilākshakam kwātha  
Mustādi gaṇa kwātha  
Punarṇavādi kwātha  
Rāsnāpancakam kwātha  
Rāsnāśuṇṭhyādi kwātha

Amṛtārisṭha  
Nimbāmṛtāsava

Punarṇavāsava  
Parppatakāriṣṭha  
Sudarśanasava  
Sudarśanāriṣṭha

Candraprabha vaṭi  
Kaiśōra guggulu  
Samsamani vaṭi  
Sudarśanam gulika  
Sarvajwarakulantaka gulika  
Sūryaprabha gulika  
Veṭṭumāran gulika  
Gōdanti bhasma  
Hingula bhasma

Kasīsa–gōdanti bhasma  
Rasasindūra

Sarvajwarahara louha

Ānandabhairava rasa  
Ārōgyavarddhinī vaṭi  
Āmavātāri rasa  
Hingulēśwara rasa  
Jayamangala rasa  
Kastūribhairava rasa  
Trailōkyacintāmaṇi rasa  
Tribhuvanakīrti rasa

⇒Śuṇṭhi, marica, laśuna, pippali & jīraka (prepare kwātha)/ Guḍūci satwa & kashāya, daśamūla ks with gōdanti bhasma or guggulu/ Shallaki capsule/ Śigru capsule etc.

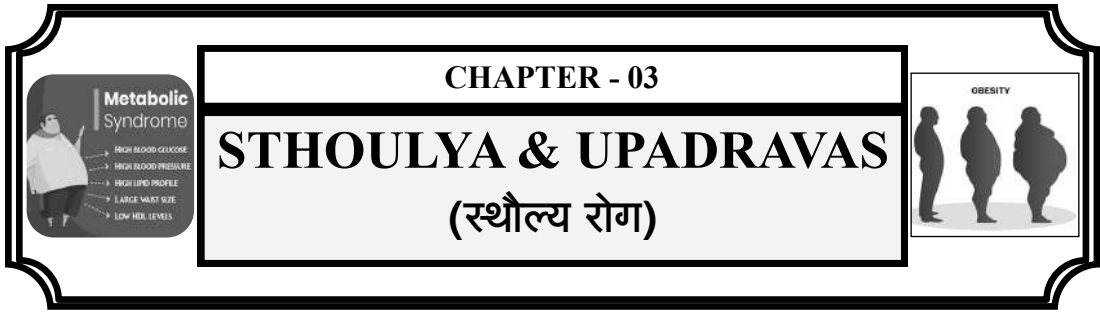
## EXTERNAL MEDICINES &amp; PROCEDURES

**Dhūpana/ room or home fumigation:** Aparacita dhūpa varti/ Guggulu, agaru, chenjilyam, vaca, sarshapa, nimba patra, saindhava + ghee - dhūpanam.

**Talam:** eg: rasnadi cūrṇa + jambira swarasa/ nimbamrtadi eranda

**Sandhi lepana:** Jadāmayādi cūrṇa. **Abhynga:** for post-chikungunya arthralgia.

**Sadyo virēcana:** Avipatti cūrṇa.



## CHAPTER - 03

# STHOULYA & UPADRAVAS

(स्थौल्य रोग)

## KWĀTHA KALPANA MEDICINES

### ASANĀDI GAṆA KWĀTHA (असनादि गण काथ)

It is one of the most important kwātha kalpana medicines and a commonly prescribed Ayurvedic medicine having strong classical and traditional background. It is actually a gaṇa oushadha where asana is the initial drug among the ingredients – hence the name asanādi kwātha or asanādi gaṇa kwātha. It is renowned for its excellent clinical utility in all diseases of kapha-mēdō origin. Interestingly this medicine has multi-systemic application.

**SYNONYM:** ASANĀDI KWĀTHA

**REFERENCE:** AH: Sū - śōdhanādi gaṇa sangrahaṇīyam – 19

**PHALAŚRUTI:** świtra, kushṭha, kapha rōga, kṛmi, pāṇḍu, pramēha, mēdō dōsha (AH-Sū). ⇒ A very good dōsha pratyanīka/ hētu pratyanīka medicine against all kaphaja or kapha-mēdaja or klēdabāhulya samprāptijanya vyādhis.

**OTHER CLASSICAL INDICATIONS:** all kapha rōgas, kapha-mēdō rōgas, rasa dhātu-gata snēha vṛddhi, durmēdas, galagaṇḍa etc.

**CLINICAL APPLICATIONS:** obesity/ metabolic syndrome X, hypercholesterolemia, dyslipidemia, atherosclerosis, infarction stroke / CVD etc. ♦ Pre-diabetic, diabetes associated with obesity/DM and obese patients, secondary complications of DM, diabetic carbuncles, diabetic retinopathy/ diabetic retinal occlusion etc. ♦ Leukoderma, oozing skin diseases/wet eczema, skin diseases in diabetic patients, psoriasis, fungal skin infections, pruritus etc. ♦ Helminthiasis, fatty liver, GIT tumours etc. ♦ Lymphadenopathy, hypothyroidism, thyroid cancer, goiter, lipoma, hirsutism etc. ♦ Leucorrhoea, UTI, vaginal infections with oozing and itching, fungal infections of genital system, gonorrhea, syphilis etc. ♦ External and internal abscess/ cysts, benign tumors etc.

**DŌSHA KARMA:** mainly kapha śamana (AH), kapha śōshaṇa.

**DHĀTU KARMA:** mēdō dōsha hara (AH)/ durmēdō hara, rasa prasādana, rasa-mēdō dhātu viśēshatwam etc.

**AGNI KARMA:** agni dīpana (especially rasa, mēdō dhātu level, more mēdō dhātwāgni viśēshatwam).

**MALA KARMA:** atiklēda hara in mūtra, - āvila mūtra hara etc.

**SRŌTŌ KARMA:** srōtōśōdhana, srōtōsanga

hara guṇa etc

**RŌGA KARMA:** more dōsha viparīta property, kushṭha hara (Su.Sū)/ kaphaja kushṭha hara, kṛmighna, pramēha hara, some świtra hara, sthoulya hara etc.

**LĀKSHAṆIKA KARMA:** it is kaṇḍu hara, srāva hara etc.

**AVAYAVA KARMA:** twak prasādana.

**OTHER PROPERTIES:** atiklēda hara (at dhātu level), atisnēha-klēda-paicchillya hara (especially in rasa and mēdō dhātu), rūkshaṇa,

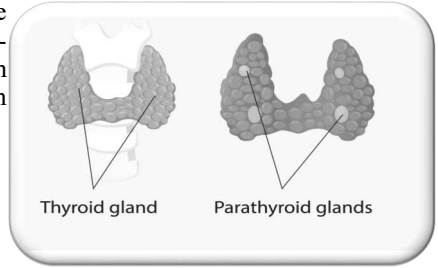
## HYPOPARATHYROIDISM

Hypoparathyroidism is decreased function of the parathyroid glands with underproduction of parathyroid hormone. The low production of PTH in hypoparathyroidism leads to abnormally low calcium levels in the blood and an increase of phosphorus in the blood.

**BACK GROUND CLASSICAL DISEASES:** Kṛchrasādhya or sometimes asādhya rōga concept. Expect your suggestions.....

**AYURVEDIC PRINCIPLES:** ⇒ Dhātawāgni and bhūtāgni - māndya and āmāvastha concept. Rasa dhātu kshaya concept.

⇒ Vyāna vāta dysfunction. ⇒ Vāta vaiguṇya in māmsa and asthi dhātu.



**TREATMENT PRINCIPLES:** ♦ Evaluate the exact cause in secondary hypoparathyroidism and treat accordingly. ♦ Dhātawāgni and bhūtāgni level agni correction. ♦ Āma pācana in kōshṭha and dhātu level. ♦ Vyāna vātānulōmana oushadhas. ♦ Rasasāra varddhana/ santarpana cikitsa - role of Ayurvedic calcium and vitamin D supplements. ♦ Ayurvedic nutraceuticals. ♦ Avoid high phosphorus containing food etc. ♦ Jīvanam and ōjaskara oushadhas. ♦ Anubandha lākṣaṇika cikitsa (symptomatic treatment). ⇒ Sometimes parathyroid hormone replacement is needed. Expect your suggestions regarding treatment and choice of ...

### INTERNAL MEDICINES

Rasnapancakam kwātha  
Cyavanaprasam kwātha  
Daśamūlam kwātha  
Dhanwantaram kwātha  
Drakshadi kwātha  
Maharasnadi kwātha  
Mahakalyanakam kwātha  
Mrdwikadi kwātha  
Naypayam kwātha

Vidaryadi kwātha  
Aswagandharishta  
Devadarvarishta  
Dasamularishta  
Balarishta  
Mrtasajivani arishta  
Dhānwantaram taila

Kshirabala taila  
Maharajaprasarani taila  
Sahacaradi taila  
Rasataila  
Pravala pishṭi  
Makaradhwaja rasa

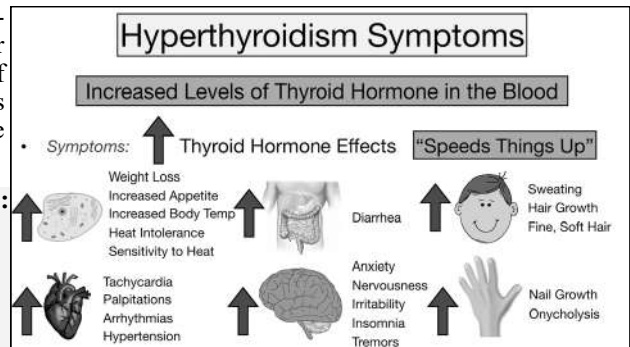
**Abhyanga, picu, external vasti and taila dhāra:** Balātaila/ balāśwagandhādi taila/ Dhānwantaram taila/ mahākukkuṭamāmsa taila/ māsha taila/ Karpūrādi taila/ Kāyatirumeni taila/ Kētakīmūlādi taila/ Mashasaindhava taila/ Rasa taila etc.

## HYPERTHYROIDISM

Hyperthyroidism, also called over-active thyroid, is a condition where your thyroid makes and releases high levels of thyroid hormone. Hyperthyroidism speeds up the body's metabolism. That can cause many multi-systemic symptoms.

**BACK GROUND CLASSIC DISEASES:** ⇒ Kṛchrasādhya rōga concept in Ayurveda.

**AYURVEDIC PRINCIPLES:** ⇒ Atyagni concept ⇒ Rasadhātu kshaya concept ⇒ Srōtō atipravartti concept ⇒ Vātapitta





## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)

Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.



**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com

# INTEGUMENTARY SYSTEM DISEASES

## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)

Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.



**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com



अष्टवैद्यन  
THAIKKATTU MOOSS  
E.T.M. OUSHADHASALA (INDIA) LTD

Velayanad-Vellangallur, Thrissur, Kerala 680 662  
Email: etm@etmoushadhasala.com  
www.etmoushadhasala.com

Contact for more details  
☎ 87146 00311 ☎ 0480 2860469

## Pioneers in Classical Ayurvedic Products

Proprietary Medicines &  
Ayurvedic Cosmetic Products



*Best Compliments from*

**E  
T  
M**

AYURVEDA  
NURSING HOME

USHADHASALA &  
HOSPITALS (P) LTD

AYURVEDA  
RESORTS



15cm x 8m (Width x stretched length)  
15cm x 4m (Width x stretched length)  
10cm x 4m (Width x stretched length)

Short Report

### Compression therapy in the management of varicose veins

Matthew Tan<sup>1</sup>\*, Tomasz Urbanek<sup>2</sup>, Eberhard Rabe<sup>3</sup>,  
Sergio Ghanesini<sup>4</sup>\*, Kurosh Parsi<sup>5</sup>\*, Alun H Davies<sup>1</sup>\* and on  
behalf of UIP

Graduated compression also has effects on microscopic changes related to CVD. Compression has been shown to reduce the levels of inflammatory markers found in the systemic circulation and plays a role in improving micro-circulation within the skin, improving tissue oxygenation, and reducing the level of several cytokines which may help with preventing skin breakdown as well as with healing of venous leg ulceration.<sup>3-6</sup> As shown in several studies, the use of compression treatment is also effective in the management of CVD symptoms including swelling.<sup>7</sup>

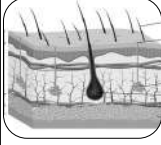
This one-page guideline from the International Union of Phlebology aims to highlight the use of compression therapy in the management of varicose veins. It summarises the indications for compression therapy and key clinical considerations that all medical professionals should remember when managing patients presenting with symptomatic CVD.

### Phlebology

Phlebology  
2024, Vol. 39(1) 278-279  
© The Author(s) 2023  
ISSN 0950-2688  
Article reuse guidelines:  
sagepub.com/journals-permissions  
DOI: 10.1177/0950268823118174  
journals.sagepub.com/home/phl

Sage

## CHAPTER - 01



# KUSHṬHA SPECTRUM

## (कुष्ठ रोग कुल)



## KWĀTHA KALPANA MEDICINES

## ĀRAGWADHĀDI KWĀTHA (आरग्वधादि काथ)

It is one of the important kwātha kalpana medicines and a commonly prescribed Ayurvedic medicine having strong classical and traditional background. It is actually a gaṇa oushadha and āragwahdha is the initial drug among ingredients - hence the name āragwadhādi gaṇa kwātha or āragwadhādi kwātha. It is renowned for its excellent clinical utility in various skin diseases. Interestingly this medicine has good clinical applications in some other systemic diseases too.

**SYNONYM:** āragwadham kwātha.

**REFERENCE:** AH-Sū: śōdhanādi gaṇa sangrahaṇīyam: 17.

**PHALAŚRUTI:** charddi, kushṭha, visha, jwara, kapha, kaṇḍu, pramēha, dushtavraṇa viśōdhana (AH). ⇒ Kushṭha: very useful for skin diseases of kaphādhika kaphapitta/ pittā nubandha kapha pradhāna skin diseases.

⇒ It is very useful for rasa-rakta dhātawāsrita kapha pradhāna rōgas.

**OTHER CLASSICAL INDICATIONS:** kapha vikāras, kaphaja vraṇa, kaphaja jwara, dushṭa vraṇa, świtra, arśas, kṛmi, durmēdas, granthi, arbuda, vidradhi, yōnirōgas, śwēta pradara with kaṇḍu & srāva, phiranga, kaphaja vidradhi etc.

**CLASSICAL/ TRADITIONAL APPLICATION:** ♦ Āragwadhādi kwātha + vatsakādi gaṇa kalkka – vasti in kaphādhikya rōgas (AH-Sū: vasti vidhi). ♦ Āragwadhādi kwātha + honey – for kaphapittaja jwara/ आरग्वधादि सक्षौद्रः कफपित्तज्वरं जयेत् (AH-jwara cikitsa).

♦ Āragwadhādi- kwātha (internal use) – for śīta jwara/ आरग्वधादि वर्गं च पानाभ्यङ्गनलेपनैः (AH-jwara cikitsa). ♦ Āragwadhādi kwātha (after self cooling) + honey – for kaphaja charddi/ आरग्वधादि निर्यूहं शीतं क्षौद्रयुतं पिबेत् (AH-charddi cikitsa). ♦ Āragwadhādi kwātha (+ āragwadhādi cūrṇa) – for udwarttanam in pramēha pitāka/ उद्वर्तनं कषायं तु वर्गणागरग्वधादिना (AH-pramēha cikitsa - 40). ♦ It is indicated in kaphaja vraṇa / आरग्वधादिः श्लेष्मघ्नः कफे । (AH-U: vraṇa cikitsa – 64). ♦ Āragwadhādi kwātha is indicated in paicchillyayukta yōnī rōga – for parishēka & kshālana/ आरग्वधादि वर्गस्य कषाय परिषेचनं (AH-U: yōnirōga cikitsa-56)

**CLINICAL APPLICATIONS:** skin diseases with oozing & itching, weeping eczema, allergic skin diseases, all types of dermatitis, psoriasis, scabies, pruritus/ intense itching/ itching with mild burning sensation, non allergic itching and allergic itching, fungal infections/ ring worm, jock itch etc. ♦ Urticaria with mild fever, hives, rosacea, impetigo, rigid and raised skin lesions, skin tumor/ CA etc. ♦ Acne/ pimples, seborrhea, diabetic carbuncles, external cysts, boils, vitiligo/ leukoderma, albinism etc. ♦ Urinary infections/ UTI, frequent

dry in sunlight and is then subjected to gajapuṭa. After gajapuṭa, collect the tālaka bhasma product and triturated well with kumārī swarasa. The resultant paste is made in to cakikas, prepare śarāva sampuṭa and again subjected to gajapuṭa. After proper puṭa, collect the final product and preserve well.

**REFERENCE:** RRS: 3/ 38

श्लेष्मरक्तविषवातभूतनुत् केवलं खलु पुष्पहृत् स्त्रियाः  
स्निग्धमुष्णकटुकं च दीपनं कुष्ठहारि हरतालमुच्यते

**REFERENCE:** RT: 11/ 55

विमलं तालकं स्निग्धं भूतज्वरविनाशकं  
त्वच्यं कुष्ठादिशमनं कथितं च रसायनम्

**REFERENCE:** AP: 2/ 163

हरितालं कटुस्निग्धं कषायोष्णं हरेत्विषं

कण्डूकुष्ठादिरोगास्रकफपित्तकचव्रणान्

**REFERENCE:** AP: 2/ 178

शोधितं हरितालन्तु कान्तिवीर्यविवर्द्धनं

कुष्ठादिपापरोगघ्नं जरामृत्युहरं परं

**REFERENCE:** AVAY– bhasma prakaraṇa

एवञ्च भसितं तालं कफपित्तहरं परं

रक्तिका मानमात्रेण वातरक्तं व्यपोहति

फिरङ्गं च विसर्पादीन् ज्वरयक्ष्मादिकांस्तथा

Annabhēdi sindūra (page no:831)

Apāmārga kshāra (page no:194)

Kāsīsa gōdanti bhasma (page no:1002)

Nilamaṇi bhasma (page no:2753)

Nilamaṇi pishṭi (page no:2754)

Piroja bhasma/ pērōja bhasma (p no:2568)

Śilājatu bhasma (page no:2609)

Tāmra bhasma (page no:2569)

## KŪPĪPAKWA RASĀYANA

### TĀLA SINDŪRA (ताल सिन्दूर)

It is one of the important kūpīpakwa rasāyana kalpana medicines in rasaśāstra having strong traditional background. It is actually a haritāla pradhāna medicine and the final product is sindūra form – hence the name tāla sindūra. It is renowned for its excellent therapeutic utility in various skin diseases. Interestingly it has good application in some other systemic diseases too. It is less tikshṇa than tāla bhasma and tāla pushpa, so it can be recommended for some tāla bhasma is contraindicated conditions too.

**REFERENCE:** RTS - kūpīpakwa rasāyana.

**PHALAŚRUTI:** kushṭha, vātarakta, upadamśa, rakta vikāra, twakdōsha, śōpha, śwāsa, kshaya, kāsa, ura:kshata (?), jalōdara (kapha pradhāna), vishama jwara, parivartini jwara (RTS).

**OTHER CLASSICAL INDICATIONS:** kaphaja kushṭha, oupasarggiga rōga, vidradhi-, kapha sanjayajanya śōpha, vishama jwara, jīrṇa jwara, śītāti jwara, kapha sanjaya in phutphusa, ura:sthānagata kapha, sandhigata vāta etc.

**CLINICAL APPLICATIONS:** skin problems associated with itching, chronic fungal skin infections, eczema etc. ♦ Various infectious conditions, infectious fever, malaria etc. ♦ Abscess, boils, carbuncles, gonorrhoea etc.

**DŌSHA KARMA:** it is kaphavāta śamana, kapha hara.

**DHĀTU KARMA:** raktadōsha hara, durmēdō hara, rasāyana.

**AGNI KARMA:** dīpana, pācana.

**MALA KARMA:** ??????

**SRŌTŌ KARMA:** srōtōśōdhana, srōtōsanga hara guṇa etc.

**RŌGA KARMA:** kushṭha hara, jwaraghna, visha hara etc.

**LĀKSHAṆIKA KARMA:** kaṇḍūghna, vraṇa śōdhana etc.

**AVAYAVA KARMA:** yakṛt balya, phutphusa srōtōśōdhana, hṛdayōttējaka etc.

**STHĀNIKA KARMA:** ??????

**OTHER PROPERTIES:** jantūghna, rakta-ja visha hara, āma hara, śōpha hara etc.

**RASA PANCAKA:** kaṭu kashāya rasa pradhāna, ushṇa vīrya, prabhāva karma oushadha.



**MODERN PHARMACOLOGY:** antiseptic, antimicrobial, blood purifying etc.

**MA:** internal administration only. Its dose is 1-2 ratti (RTS). **PD:** 62mg-125mg twice a day with suitable adjuvant like ginger juice/ honey/ghee or with suitable combination medicines.

**T.A:** after food/ vyāna vāta OK or as per your logic considering OK.

**CLINICAL COMBINATIONS:** your suggestions please...

**CONTRAINDICATIONS & SIDE EFFECTS:** your suggestions please...

**ADDITIONAL NOTES:** like tālaka bhasma, it should be taken with minimum dose.

Apatthyam: kaṭu, amla, lavaṇa, tīkṣhṇa, kṣhāra etc.

**MANUFACTURER:** KASHMIR HERBAL REMEDIES (RTS)

**COMPOSITION:** RTS-SPS: kūṭipakwa rasāyana

Haritāla (śōdhita) - 5 tōla mātra

Pārada (śōdhita) - 10 tōla mātra

Gandhaka (śōdhita) - 10 tōla mātra

Bhāvana drava – kumārī swarasa

**PREPARATION:** initially 10 tōla mātra of śōdhita pārada and 10 tōla mātra of śōdhita gandhaka are taken in a mortar and blended them to kajjali. Now add 5 tōla mātra of śōdhita haritāla to this kajjali and grind well/ mix well. Now triturate this mixture with kumārī swarasa for a definite period of

time. Now this mixture is transferred to a kācakūpi or glass flask. The kācakūpi is layered with cloth and plastered with wet-mud. This is cooked in vālūkāyantra for 48 hours - we get final product. For more details, refer kūṭipakwa rasayana kalpana vidhi - page no: 3070.

### TĀLA SINDŪRA-2

**REFERENCE:** SBM.

रसभागो रसतः पुनरेकस्तालमल्लंश्च गन्धक सहः । कूप्यांद्रव्यं विपक्वः पवनकफौ हन्ति तालसिन्दूरः।

**COMPOSITION:** pārada (śōdhita) – 6 parts + gandhaka (śōdhita) – 1 part + haritāla (śōdhita) -1 part + malla (śōdhita) – 1 part.

☞ Rasasindūra (page no:1003)

☞ Suvarṇavanga (page no:1400)

☞ Samīrapannāga rasa (page no:632)

## LOUHA KALPANA

☞ Guḍūcyādi louha (page no:1537)

## KHARALĪYA RASĀYANA KĀLPANA

### ĀRŌGYAVARDDHINĪ RASA (आरोग्यवर्द्धिनी रस)

It is one of the well-known kharalīya rasāyana kalpana medicines (herbo-mineral formulations) and a most commonly prescribed Ayurveda medicine having strong traditional background. Proper administration of this medicine helps to improve health (ārōgya) of both diseased and healthy person – hence the name ārōgyavarddhinī rasa. It is renowned for its excellent clinical utility in various skin diseases and many other systemic diseases. This medicine is an excellent liver specific medicine which helps to purify liver and normalize the functions of liver-the raktavaha srōtōmūlam. Hence this medicine can be recommended for all diseases where it can directly or indirectly helps in samprāpti vighaṭṭana. Interestingly this medicine has multi-systemic utility and has promising therapeutic benefits in current life style diseases too. Moreover, it can be recommended for simple or even complicated diseases including cancer spectrum.

**SYNONYM:** ĀRŌGYAVARDDHINĪ VAṬI/ GULIKA, SARVARŌGA HARA VAṬI.

**REFERENCE:** AFI/ RRS- visarapādi cikitsa, BBR: 1/ 448

♦Kushṭha, vāta-pitta-kaphaja rōgas, nānāvidha jwara, sarva rōga etc (RRS, BBR).

⇒हन्ति कुष्ठान्यशेषतः= it can completely cure kushṭha roga!/ it can be recommended for any type of



## PATENT MEDICINES FOR NAIL AILMENTS

<b>Indra Taila Ointment</b>	<b>IMIS Pharma</b>	<b>ThickShoot CARE Capsule</b>	<b>AARUX</b>
<b>Indications:</b> nail fungus, warts, insect bites, eczema and skin rashes.		Refer page no: 2233.	
<b>MA:</b> apply on the affected area.			

## PATENT MEDICINES FOR SKIN DISEASE SPECTRUM

<b>Alacal lotion</b>	<b>VASU</b>	and other skin ailments. <b>MA:</b> local application.	
<b>Indications:</b> Acute & sub-acute dermatosis, eruptions of herpes zoster, lichen planus, sunburn, urticaris, poison ivy, pityriasis rosea etc.		<b>Asoria oil</b>	<b>AVP</b>
<b>Properties:</b> antibacterial, antifungal & anti-allergic properties, anti-inflammatory and antipruritic action, effective in stubborn skin diseases, promotes healing etc. <b>Dose:</b> apply enough lotion to cover affected skin area(s) and rub in gently		Heal, soothe, and nourish your skin! <b>Indications:</b> Helps reduce symptoms associated with psoriasis. Promotes natural skin repair <b>MA:</b> external usage only. For body and scalp.	
<b>Alargin tablet &amp; syrup</b>	<b>Ajmera</b>	<b>Atrisor capsule &amp; topical</b>	<b>Atrimed</b>
Refer page no:2575.		<b>Indications:</b> All types of psoriasis. <b>Dose:</b> One capsule, 2 times a day after food till the lesions disappear completely. <u>Topical:</u> external application over the lesions 2-3 times a day.	
<b>Alerwin tablet</b>	<b>SKM</b>	<b>Atrisor moisturizer</b>	<b>Atrimed</b>
<b>Indications:</b> Eczema, give complexion to skin, leukoderma etc. <b>Properties:</b> Provide natural glow to skin, protects skin from infections, improves texture of skin etc. <b>Dose:</b> 2 - 4 tablets with water twice a day after food.		<b>Indications:</b> Plaque psoriasis, palmo-plantar psoriasis and moderate to severe dryness of skin. <b>MA:</b> adequate quantity to be applied on the affected area and all over the body to keep skin soft and healthy.	
<b>Alleril capsule &amp; tablet</b>	<b>Trio healthcare</b>	<b>Blodpurwin tablet</b>	<b>SKM</b>
Refer page no: 2575.		<b>Indications:</b> blackening of skin, black spot formation in nails, all types of fungal infections. <b>Properties:</b> conditions skin and supports cell reconstruction. Has immuno-modulatory property. Good detoxifier. <b>Dose:</b> 2 tablets 2-3 times a day.	
<b>Althea lotion</b>	<b>Himalaya</b>	<b>B-purrwin tablet</b>	<b>SKM</b>
Intense moisturizer for dry skin <b>Indications:</b> xerosis of skin, senile xerosis, as a moisturizer in the treatment of xerosis associated with: atopic dermatitis (eczema), ichthyosis, psoriasis etc. <b>Properties:</b> moisturizing action, skin barrier restoration, anti-inflammatory and immuno-modulatory actions, antimicrobial action etc. <b>MA:</b> To be taken in liberal quantity and massaged gently on cleansed face and body, at least twice daily.		<b>Indications:</b> dermatological disorders, eczema, fungal infections etc. <b>Properties:</b> excellent immune-modulator, blood purifier, useful in urticaria, supportive with other skin medications. <b>Dose:</b> 2 - 4 tablets with water twice a day.	
<b>Andha karpoor ointment</b>	<b>SDM</b>	<b>Bruneem tablet</b>	<b>Brutec pharma</b>
<b>Indications:</b> kushta, dadru, pama, fungal infections		<b>Indications:</b> allergic dermatitis eczema, acne, -	

## SKIN-MODERN DISEASES

### ACNE VULGARIS



#### BACKGROUND CLASSICAL DISEASES:

Kshudra rōga - mukhadūshika or yovana piṭaka concept ♦ Bāhya vidradhi & granthi concept ♦ Kushṭha rōga concept etc.

**AYURVEDIC CONCEPTS:** ⇒ Rakta dūshya concept ⇒ Piṭaka - vidradhi concept ⇒ Kapha mēdō dushṭi ⇒ Pitta-kapha dushṭi in kapha sthāna etc.

**SIMPLE ACNE:** Kushṭha rōga concept ♦ Piṭaka concept ♦ Pitta-kapha dushṭi in vāta sthāna (twak) & kapha sthāna (face) ♦ Rasa-rakta dūshya concept ♦ Kapha mēdō dushṭi ♦

Snigdha vṛddhi in face ♦ Jantujanya śōtha concept etc

**PUSTULES:** Piṭaka concept ♦ Pāka & śōtha concept ♦ Pitta - rakta dushṭi ♦ Kapha-mēdō dushṭi etc

**PAPULES:** Piṭaka concept ♦ Kapha- mēdō dushṭi ♦ Kapha – vata-rakta dushṭi ♦ Mild granthi concept

**NODULES:** Granthi concept ♦ Piṭaka- vidradhi concept ♦ Kapha-mēdō dushṭi ♦ Kapha – vāta prakōpa in twak. **ACNE CYSTS:** Bāhya vidradhi concept ♦ Pāka & śōtha concept ♦ Pitta - rakta dushṭi ♦ Vraṇaśōtha concept.

**TREATMENT PRINCIPLES:** ♦ Nidana parivarjjanam ♦ Agni samīkarana oushadhas ♦ Malānulōmana - oushadhas ♦ Avoid atisnigdha and abhishyandi āhāras ♦ Avoid mānasika bhāvas ♦ Satwāvacayam/ counselling ♦ Proper facial hygiene. ♦ Rasa-rakta śuddhīkaraṇa oushadhas ♦ Rūksha & klēda hara oushadhas ♦ Jantūghna oushadhas ♦ Pāka hara and oushadhas ♦ Piṭaka hara & śōtha hara oushadhas ♦ Granthi hara or vidradhi hara oushadhas ♦ Durmēdō hara oushadhas (limited period).

⇒ Rūksha oushadhas in the initial phase ♦ Kaphapitta śamana oushadhas – best ♦ Tikta – kashāya rasa oushadhas – best ♦ Pitta-kapha samana oushadhas (in the pāka avastha) ♦ Pāka hara and śōpha hara oushadhas (in the pāka avastha) ♦ Tikta katu rasa oushadhas – during kapha pradhāna avastha ♦ Avoid ghrta or snēha administration in the first stage ♦ Tikta –kashaya rasa siddha ghrta prayōga– for chronic case, recurrent cases, during recovery phase etc.

## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)

Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.



**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com

## URINARY SYSTEM DISEASES

## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)

Refine and advance your clinical skills with SAMS finishing school of Ayurveda.  
Empowering young doctors for clinical success. Become a member and get regular access  
to CMEs and lectures (Online & Offline) without any further course fee.



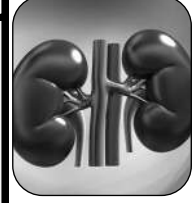
**No course fee, only a small yearly membership fee.  
Hurry up, become a member of SAMS school of Ayurveda**

For more details Ph/whatsapp 9656377234

samsayurcims@gmail.com

## CHAPTER - 01

# MŪTRAKR̥CHRA & MŪTRĀGHĀTA RŌGA (मूत्रकृच्छ्र & मूत्राघात रोग)



## KWĀTHA KALPANA MEDICINES

## BR̥HATYĀDI KWĀTHA (बृहत्यादि काथ)

It is one of the important kwātha kalpana medicine and one of the commonly prescribed Ayurvedic medicine having strong classical and traditional background. It is actually a gaṇa oushadha (called br̥hatyādi gaṇa or laghu pancamūla gaṇa) with double quantity of gōkshura. Br̥hati is the initial drug among the ingredients and br̥hati is present in excess quantity - hence the name br̥hatyādi kwātha. It is renowned for its excellent clinical utility in many uro-genital diseases. Interestingly it has good application in some other systemic diseases too.

**REFERENCE:** AH-mūtrāghāta cikitsa-35, SY-mūtrakṛcchrahikāra.

**PHALAŚRUTI:** Sarvamūtra vikāra (AH). Mūtrakṛcchra (SY)

**OTHER CLASSICAL INDICATIONS:** mūtrāghāta, vṛkkā rōga, aśmarī, mūtrādāha, vātika śōpha, vātika hṛdrōga, vātapaittika hṛdrōga etc.

⇒ Good medicine for pittānubandha/ vātapitta pradhāna mūtravaha srōtō vikāras.

**CLINICAL APPLICATIONS:** dysuria, oliguria, burning micturition, urinary calculi, uric acid stone, frequent urination, painful urination, chronic UTI, recurrent UTI, cystitis, urge incontinence, non obstructive BPH, UB cancer, renal cancer, hematuria, renal failure with oliguria etc. ♦ Edema due to various reasons - cardiac edema, nephrogenic edema, HT etc. ♦ Gouty arthritis, RA, SSA etc. ♦ Gall bladder stones, hepatitis spectrum etc. ♦ Chronic respiratory ailments, recurrent hiccough, lung cancer etc. ♦ ED, spermatorrhea, impotence etc. ♦ Gonorrhea, chlamydia etc.

**DŌSHA KARMA:** mainly vātapitta śamana, pitta śamana.

**DHĀTU KARMA:** rasayāna (to uro-genital system), vṛshya, some bṛmhaṇa guṇa.

**AGNI KARMA:** not a dīpana oushadha.

**MALA KARMA:** mūtrala, no malānulōmana guṇa etc.

**SRŌTŌ KARMA:** it is srōtōvivaraṇa, srōtō balyam, mūtravaha srōtō viśēshatvam.

**RŌGA KARMA:** mūtrakṛcchra hara (SY), aśmarighna, śōpahara etc.

**AVAYAVA KARMA:** it is vasti/ vṛkka prasādana & vasti balyam, hṛdyam, phutphusa balyam, slightly yakṛt prasādana, vasti and some aṇḍāśaya viśēshatvam etc.

**STHĀNIKA KARMA:** it has apāna sthāna viśēshatvam

**RASA PANCAKA:** combination of madhura kashāya tikta rasa, slightly guru & snigdha, soumya & little śīta vīrya/ sama śītōshṇa, madhura vipāka (?) oushdha.

**MODERN PHARMACOLOGY:** anti-inflammatory, anti-tussive, antibiotic, antispasmodic, anti-histaminic, anti-pyretic, anti-cancer, anti-hypertensive, anti-catarrhal (mild), cooling,



## LAGHU VANGĒŚWARA RASA-2

Pārada – 1 part + Gandhaka – 1 part + Vanga bhasma – 3 parts

## VASANTAKUSUMĀKARA RASA (वसन्तकुसुमाकर रस)

It is one of the well-known kharalīya rasāyana kalpana medicine (herbo-mineral formulations) and one of the most commonly prescribed medicine in North India having strong traditional background. The name ‘vasanta’ denotes spring season during which flowers (kusumam) bloom. This medicine helps to restore health, complexion & vigor of a diseased person (and strengthens his body). It is an excellent rasāyana oushadha for diabetic patients with promising result in chronic pramēha, vātādhika pramēha and various systemic complications of pramēha.

**SYNONYM:** madhumēha kusumakāra rasa

**REFERENCE:** YR- pramēha cikitsa, AFI/ RSS: rasāyana-vājikarāṇa, BBR: 4/6967

**PHALAŚRUTI:** valī-palita, pramēha, kshaya, kāsa, tṛsha/ tṛshṇa, unmāda, śwāsa, rakta-dōsha, amlapitta, śukla rōga, pāṇḍu, śūla, mūtrāghāta, āsmari etc (YR). Vimśati pramēha, valī, palita, smṛtibhramśa, ēkādaśa rūpa kshaya, sōma ruja/ sādhyāsādhyā sōmarōga (RSS).

**OTHER CLASSICAL INDICATIONS:** madhumēha upadravas, bahumūtrata, pramēhajanya vṛṇa, hṛdaya dourbalya, hṛdayastha raktavāhinī vikṛti, śwāsa, kāsa, kshaya/ yakshma, indriya śaithilya, dhātukshaya avastha, śwēta pradara, vandhyata, napumsakata, jarā nara etc.

**CLINICAL APPLICATIONS:** chronic DM and associated symptoms like polyuria, copious perspiration, excessive thirst or hunger, weakness etc. ♦Diabetic neuropathy/ diabetic sensory neuropathy, diabetic retinopathy, diabetic nephropathy, diabetic vasculopathy, general weakness due to DM, diabetic carbuncles etc. ♦Dysuria, polyuria, nocturia, albuminuria, overactive bladder, urogenital cancers etc. ♦Neurological deficit, MND, AD, motor neuropathy, tingling, numbness, loss of sensation, nerve irritability, nervous debility, peripheral neuritis, wasting disorders of neurological origin etc. ♦Diabetic reproductive dysfunction, diabetic impotency, sexual disorders in men and women, male infertility, oligospermia, azoospermia, PE, ED, sexual debility, spermatorrhoea etc. ♦Leucorrhoea, DUB, debility after excessive uterine bleeding, PMS etc. ♦Ulcerative stomatitis, chronic stomatitis, chronic peptic ulcer, chronic liver diseases, spleen enlargement etc. ♦Cardiovascular diseases, CAD, atherosclerosis, hyperlipidemia, hypertension etc. ♦Chronic breathing diseases, dry cough, asthma, pthisis/ pulmonary TB recovery etc. ♦Chronic anemia, chronic bleeding disorders etc. ♦Headache due to nerve weakness etc. ♦Old age diabetic complications, fatigue, heart diseases, general debility/ convalescence, emaciation, loss of weight, lack of energy due to chronic diseases etc. ♦A low-grade fever of unknown reason, repeated infections etc. ♦Premature wrinkles/ skin atrophy, premature graying of hair, premature hair fall etc. ♦Chronic RA, chronic OA etc. ♦Chronic gonorrhoea, AIDS etc. ♦Mental fatigue, memory loss, impairment of memory, dementia, insomnia etc.

**DŌSHA KARMA:** it is tridōsha śamana, vāta śamana oushadha.

**DHĀTU KARMA:** pushtikara (RSS) balya/ bala varddhanam, param vṛshya, rasāyana (YR), raktadōsha hara (YR), saptadhātu pushtikara, vājikarāṇa etc.

**AGNI KARMA:** dhātawāgni samīkarāṇa

**MALA KARMA:** ???????????

**SRŌTŌ KARMA:** srōtō balyam.

**RŌGA KARMA:** mēhaghna/ pramēha hara, valī-palita hara (RSS), āsmarighna, kshayaghna, pāṇḍu hara, smṛtibhramśa hara etc.

**LĀKSHANĪKA KARMA:** kāntida/ kāntiprada (RSS, YR), sōmaruja hara (RSS)

**AVAYAVA KARMA:** hrdyam, mēdhyam- (YR), smṛitipradam.



**RASĀYANA OUSHADHA:** Bhallātaka kshīra/ Śilājatu rasāyana/ Guggulu prayōga etc.

**OTHER INTERNAL USE MEDICINES:** Caṇḍamāruta sindūra/ Guḍūci satwa/ Rasagandhi mezhu-ku capsule/ Yashti cūrṇa etc. ⇒ Mahātikatakam ghṛta + triphalā cūrṇa/ Nimbādi kwātha + kaisōra gug-gulu/ Sahacarādi kwātha + Shaddharaṇam gulika etc.

### EXTERNAL MEDICINES & PROCEDURES

**KSHĀLANA:** Āragwadhādi ks/ Guḍūcyādi kwātha (guḍūci, triphala, durva, kaidarya & ārag-wadha)/ Kākōlyādi gaṇa kwātha/ Lōdhrādi kwātha/ Nālpāmarādi kwātha/ Pancavalkkala kwātha/ Triphala kwātha/ Yashtitriphala kwātha etc.

**DHŪPANA:** Guggulwādi dhūpana vartti (guggulu, sarjja rasa & haridra)/ Guggulu dhūpana etc

**LĒPANA:** Aśwagandha, bāla, tila cūrṇa with jātyādi ghṛta/ Cencillyādi gulika/ Dāruharidra rasakriya/ Jātyādi ghṛta + sōdhita tuttha + honey (as lēpa)/ Madhu & ghṛta (unequal ratio)/ Nimba kalkka lēpana/ Nimba patra + madhu + durva ghṛta application/ Nimbapatra + madhu + tila kalkka application/ Sindūrādi lēpa/ Tutthādi lepa (AFI) etc.

**VRĀṆA DHĀRA** (cotton soaked in liquid and do dhāra): daśamūla dhāra – on wound for pain/ muriveṇṇa dhāra (during nirāmāvastha)/ + above kshālana oushadhas etc.

**PICU/ VARTTI:** Durvā ghṛta with honey/ Jātyādi taila + muriveṇṇa/ Jātyādi ghṛta with honey/ Kāsīsādi taila-1/ Lōhitādi taila/ Muriveṇṇa/ Nālpāmarādi taila/ Śuddhadurvādi taila/ Vraṇarōpaṇa taila etc.

**VARTTI APPLICATION:** rōpaṇa vartti (sōmalata, guḍūci, Aśwagandha & kākōlyādi gaṇa)/ Taga-rādi vartti (tagara, haridra, dēvadāru, priyangu, lōdhra + taila) etc.

**UDWARTTANAM** (around wound area): Triphala cūrṇa etc. **BANDHANA:** for limited period.

**VIRĒCANA:** Avipatti cūrṇa/ Māṇibhadra gula etc.

**KSHĪRA VASTI:** Pancatiktakam kshīravasti/ Tiktakam kshīra vasti etc.

**JALOUKĀVACARAṆA. TOPICAL OXYGEN THERAPY.**

**OTHER EXTERNAL USE MEDICINES:** Sarjarasa malahara (lēpana)/ Yashti + tila with coco-nut oil (lēpana) etc.

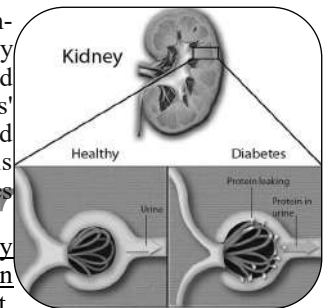
**DIABETIC FOOT CARE GUIDELINES:** Inspect your feet daily/ Bath feet in lukewarm water/ Be gentle when bathing your feet/ Moisturize your feet/ Nitya abhyanga, eg: mild foot massage with suitable taila/ Cut nails carefully/ Never treat corns or calluses yourself/ Wear clean, dry socks/ Wear socks at night/ Keep your feet warm and dry/ Never walk barefoot/ Keep your blood sugar level under control etc.

## DIABETIC NEPHROPATHY

Diabetic nephropathy/ diabetic kidney disease is a serious complication of type 1 diabetes and type 2 diabetes. It is a long-term kidney disease that can affect people with diabetes. It occurs when high blood glucose levels damage a person's kidneys function. It affects the kidneys' ability to do their usual work of removing waste products and extra fluid from your body. The best way to prevent or delay diabetic nephropathy is by maintaining a healthy lifestyle and adequately managing your diabetes and high blood pressure.

This disease may turn to be dangerous, hence very difficult to manage by Ayurveda. Most of the time, need modern medicine treatment. Only an expert Ayurvedic physician can handle this disease up to some extent.

Early stage of disease we can manage successfully. However, we can improve the general condition and quality of life in these patients.



**BACKGROUND CLASSICAL DISEASES:** ♦Vasti rōga concept. ♦Pramēha upadrava concept.

♦Śōpha concept etc. ♦Kṛchrasādyā or asādyā rōga etc.

**AYURVEDIC PRINCIPLES:** ⇒Kaphaja śōpha concept. ⇒Āmāvastha (kōshṭha & dhātu level). ⇒Klēda & mala vṛddhi in rasa-rakta dhātus and mūtravaha srōtas. ⇒Raktadūshya concept. ⇒Kapha pradhāna tridōsha prakōpa. ⇒Vāta pratilōmyata/ apāna vaiguṇya concept. ⇒Vrkka dhātunāśa/ dhātukshaya

## CHAPTER - 02

# VĀTARAKTA SPECTRUM

## (वातरक्त रोगकुल)



### KWĀTHA KALPANA MEDICINES

#### BALĀGUḌŪCYĀDI KWĀTHA (बलागुडूच्यादि काथ)

It is one of the well-known kwātha kalpana medicine and one of the commonly prescribed Ayurvedic medicine having strong traditional background. It is actually a traditional modification of a very famous taila oushadha called balāguḍūcyādi taila. Bala and guḍūci are the initial drugs among the ingredients - hence the name balāguḍūcyādi kwātha. It is renowned for its excellent clinical efficacy in vātarakta spectrum and many vātavyādhis of pitta or rakta dūshya involvement. It has excellent result in inflammatory joint diseases with pain, tenderness and burning sensation.

**TRADITIONAL NAME:** ബലാഗുളൂചുറ്റി കഷായം.

**REFERENCE:** SY- taila prakaraṇa.

**PHALAŚRUTI:** phalaśruti of balāguḍūcyādi taila - sadāha, saruja & saśōphaja raktānuga vātagata/ vātarakta (SY). ♦Dāha-śūla-jwarāpaha, raktavāta, āmavāta, sophā etc (AVAY).

⇒It is effective for vātānubandha and pitta pradhāna vātarakta spectrum & pittānubandha vātarōgas (especially rheumatological, musculoskeletal & neurological diseases).

**CLINICAL APPLICATIONS:** subacute and chronic rheumatic or arthritic spectrum with joint pain or/and edema or/ and burning sensation, inflammatory joint condition with pain or/ and burning sensation or/ and swelling etc. ♦RA with pain and burning sensation, infective arthritis, reactive arthritis, pseudo gout, gouty arthritis, acute synovitis/ bursitis of knee, traumatic inflammation, OA with inflammation, AS etc. ♦chronic tendinitis, chronic fasciitis, fibromyalgia etc. ♦Chronic fever with joint ache and swelling, chikungunya, fever with blisters, post fever arthralgia etc. ♦Burning neuropathy, peripheral neuropathy etc. ♦ Burning sensation over body, hyperuricemia etc.

**DŌSHA KARMA:** tridōsha śamana.

**DHĀTU KARMA:** rakta prasādana, some balyam action, rakta dhātawāsrita vāta specificity (some rakta āvaraṇa vāta śamana property in rakta dhātu), rakta-māmsa-asthī viśēshatwam, some rasāyana guṇa.

**AGNI KARMA:** not a good dīpana

**MALA KARMA:** no significant therapeutic action on mala.

**SRŌTŌ KARMA:** sanga hara.

**RŌGA KARMA:** it is vātādhika vātarakta

śamana, jwara hara.

**LĀKSHAṆIKA KARMA:** dāha hara and-śūla hara (AVAY), slightly śōpha hara, angamardda prasamana.

**AVAYAVA KARMA:** action on blood, bones, muscles, joints & indirectly on nerves also.

**STHĀNIKA KARMA:** has sarvadēha action, sandhi viśēshatwam.

**RASA PANCAKA:** a combination of tikta-madhura kashāya kaṭu rasa, little snigdha and sama śītōshṇa vīrya oushadha.

**MODERN PHARMACOLOGY:** immune-modulator, anti-inflammatory, analgesic, anti-rheumatic, anti-arthritis, antihyperuricemic, antioxidant, muscle relaxant, reduces burning sensation etc.⇒It improves strength of joints, muscles & ligaments of the affected joints.

**MA:** recommended for internal use only as per general kwātha kalpana dose. No adjuvant is mentioned in the reference. **PD:** 50-60 ml dose kwātha two times per day with suitable adjuvant or other combination medicines.

**T.A:** after food/ vyāna vāta OK or or as per your logic considering OK.

**CLINICAL COMBINATIONS:** some clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per logic. Examples are..

- ◇ Balāguḍūcyādi kwātha + kaiśōra guggulu -
- ◇ Balāguḍūcyādi kwātha + amrtā guggulu – for bursitis, synovitis, RA etc
- ◇ Balāguḍūcyādi kwātha + dhānwantaram taila – for chronic RA, chronic OA with some pittānubandha symptoms.
- ◇ Balāguḍūcyādi kwātha + madhuyashtyādi taila – pitta pradhāna vātarakta spectrum.
- ◇ Balāguḍūcyādi kwātha + kshīrabala taila – chronic pitta pradhāna vātarakta spectrum.
- ◇ Balāguḍūcyādi kwātha + kshīra guḍūci capsule (by SITARAM)

**CONTRAINDICATIONS:** general kwātha kalpana contraindicated conditions, during āmāvastha, kapha pradhāna vātarōgas, kaphāvaraṇa vātarōgas, during first trimester of pregnancy period, patients with sensitive stomach, bleeding conditions etc. Better don't recommend this medicine for long term use.

**SIDE EFFECTS:** over dose and long term use may cause side effects. Side effects include-gastric disturbances/ digestive disturbances, nausea etc.

**ADDITIONAL NOTES:** it is prepared from kwātha ingredients of balāguḍūcyādi taila - it contains only three drugs. Bala - vāta samana, balyam and rasāyana. Amrt - rakta prasādana, jwaraghna, rasāyana. Dēvadāru - vāta śamana, śūla hara and srōtō vibandha hara.

**MANUFACTURER:** AVS – KOTTAKKAL, ASOKA, AVN, AVP, ETM, KERALA AYURVEDA, PENTACARE, RAJAH, SITARAM, SREEDHAREEYAM, SNA (SY), KAIRALI (AFI), EVEREST (KC), AMRUTHANJALI, AVVVS, CHANGAMPALLY, DESEEYA, DR.PALIKUTTY'S, KACS, KURUNHIKKATTIL, PADIYATH, VISWAKEERTHY.

**COMPOSITION:** SY– taila prakaraṇa.

Kwātha part of balā guḍūcyādi taila - there is no quantity or ratio of ingredients mentioned in sahasrayōga reference. But according to the traditional follow-up, ingredients are taken in 6:4:2 ratio.

- ◇ Bala/ *Sida cordifolia* (rt) – 6 parts
- ◇ Guḍūci/ *Tinospora cordifolia* (st) – 4 parts
- ◇ Suradāru/ dēvadāru/ *Cedrus deodara* (st.bk) – 2 parts

**PREPARATION:** take all the raw drugs as per above mentioned quantities/ ratio, crush them well (or prepare their coarse cūrṇa) and add their 16 times water. Now boil the mixture over mild fire and reduced to 1/8<sup>th</sup> part as kwātha OR prepare kwātha as per general kwātha kalpana method. For more details, refer kwātha kalpana preparation - page no:3035.

**EXAMPLE:** bala - 24.96 gm + guḍūci -16.64 gm + suradāru - 8.32 gm + 800 ml water – boil the mixture over mandāgni and reduced to 100 ml kwātha.

**REFERENCE:** SY– taila prakaraṇa.

बलागुलूची सुरदारुपानम्

.....

एतत्सद्वाहं सरुजं सशोफम्

रक्तानुगं वातगदं निहन्ति

**REFERENCE:** AVAY – kwātha prakaraṇa

भागेकं देवदारुस्याल् द्विभागं तु गुलूचिका

बलाभागत्रयं चेति सिद्धं तैश्च कषायकं

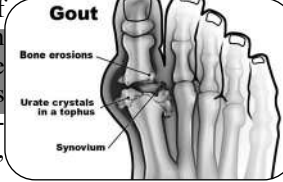
बलागुलूच्यादि नाम्ना दाहशूलज्वरापहं

रक्तवातामवातांश्च हन्ति शोफादिकानपि

## RHEUMATIC DISEASE SPECTRUM

## GOUTY ARTHRITIS

Gout is a common and complex form of arthritis that can affect anyone. Gout occurs when urate crystals accumulate in your joint, causing the inflammation and intense pain of a gout attack. It's characterized by sudden, severe attacks of pain, swelling, redness and tenderness in one or more joints, most often in the big toe.



**BACKGROUND CLASSICAL DISEASES:** ♦Vātarakta rōga concept. ♦Pitta-rakta samsarggaja vātarakta concept.

**AYURVEDIC CONCEPTS:**⇒Rakta/ pitta āvaraṇa vāta concept. ⇒Vāta prakōpa & rakta prakōpa. ⇒Pitta-rakta dushṭi concept etc.

**TREATMENT PRINCIPLES:** ♦Pittavāta śamana oushadhas. ♦Rakta prasādana oushadhas. ♦Pācana and dīpana oushadhas (tikta rasa pradhana, kōshṭha & dhātu level). ♦Mūtrala & śōpha hara oushadhas. ♦Śūlahara oushadhas. ♦Āma visha hara oushadhas. ♦Sandhi viśēsha oushadhas. ⇒This is the general treatment protocol; you must evaluate the exact dōsha vikālpa and treat accordingly.



## INTERNAL MEDICINES

Amrtāshadāngam kwātha  
Amrtōttaram kwātha  
Ardhaviḷwam kwātha  
Balāguḍūcyādi kwātha  
Balāśatāvaryādi kwātha  
Balāpunarnnavādi kwātha  
Guḍūcyadi kwātha  
Guggulutiktakam kwātha  
Kōkilākshakam kwātha  
Mahāmanjishṭhādi kwātha  
Manjishṭhādi kwātha  
Navakārshikam kwātha  
Pācanamṛtam kwātha  
Punarnnavādi kwātha  
Rasnairāṇḍādi kwātha  
Rāsnāsaptakam kwātha  
Rāsnātāmalakyādi kwātha  
Sālasārādi kashāya  
Śatāvarīchinnaruhādi kwātha  
Śatāvaryādi kwātha

Amrtārisṭha  
Guggulutiktakārishṭha  
Mahāmanjishṭhādyarishṭha

Nimbāmṛtāsava  
Punarnavāsava  
Śāribādyāsava  
Sudarśanāsava  
Ardhaviḷwa cūrṇa  
Avipatti cūrṇa  
Kōkilāksha cūrṇa  
Shaddharaṇa cūrṇa  
Triphalāyōlēpa cūrṇa  
Yashṭitriphala cūrṇa

Amrtā guggulu  
Candraprabha gulika  
Gōkshurādi guggulu  
Kaiśōra guggulu  
Pancanimbādi gulika  
Pancatikṭaka ghṛta guggulu  
Punarnnavā guggulu-2  
Rasābhra guggulu  
Samsāmani vaṭi  
Shaddharaṇa gulika  
Sudarśanam gulika  
Swarṇa guggulu

Trailōkya vijaya vaṭi  
Vishatinduka vaṭi

Dhānwantaram taila & āvartti  
Kāraskara taila & āvartti  
Kshīrabala taila  
Kshīraguḍūci āvartti  
Madhuyasṭhyādi taila  
Nimbāmṛtādi ēraṇḍa

Guggulutiktakam ghṛta  
Kāraskara ghṛta  
Mahātiktakam ghṛta  
Pancatikṭakam ghṛta  
Paṭōlādi ghṛta  
Rasnēiraṇḍādi ghṛta  
Tiktakam ghṛta

Cyavanaprāśam lēhya  
Daśamūlaharītakī lēhya  
Gulkand  
Kūshmāṇḍāvalēha  
Madhusnuhi rasāyana  
Śatāvṛī gula

## CHAPTER - 03



# VĀTAVYĀDHI SPECTRUM

## (वातव्याधि रोगकुल)



## KWĀTHA KALPANA MEDICINES

## ĀDĀRĪSAHACARĀDI KWĀTHA (आदारीसहचरादि क्वाथ)

It is one of the important kwātha kalpana medicine, which got high popularity among South Indian Ayurveda practice recently due to its promising therapeutic efficacy. It is actually a traditional modification of the very popular kwātha oushadha called sahararādi kwātha. Ādāri and saharara are the initial drugs among the ingredients, hence the name ādārīsaahacarādi kwātha. The very special ingredient in this medicine is “ādāri” which is a folklore drug in southern states of India. Ādāri is a wonderful traditional drug used by traditional Vaidyas for treating conditions like gr̥dhrasī, kaṭṭisūla, śōpha, khanja, pangu, vātaśōṇita, vātakaṇṭaka, vana, visha etc. This kwātha oushadha is renowned for its clinical application in neuro-musculo-skeletal diseases including radiculopathies and tendinopathies. Interestingly it has many more application in some other systemic conditions too.

**SYNONYM:** Ādārikādi kwātha, ādārīsaahacara kwātha.

**REFERENCE:** Cikitsākramam/ Yōgāmṛtam/ Anubhūta yōga.

**PHALAŚRUTI:** Adha:kāya vātavikāra (CK). ♦Khanja & pangu (YA & anubhūta).

⇒Khanja and pangu are viśēsha phalaśruti.

**OTHER CLASSICAL INDICATIONS:** sandhigata vāta, snāyugata vāta, kaṇḍarāgata vāta, vātakaphaja vātarakta, gr̥ddhrasi, kaṭṭigraha, āyāma, sirāgranthi, ūru stambha etc.

**CLINICAL APPLICATIONS:** neural foramen compromise conditions/ radiculopathy - LBA, IVDP, sciatica with radiculopathy, spinal canal stenosis, lumbar spondylosis etc.

♦Tendinopathies - plantar fasciitis with or without spur, Achilles tendonitis, meta-tarsalgia, chronic TE, ITBS etc. ♦Avascular arthropathy/ Perth's disease, post fracture/ traumatic avascular joint pathologies (eg: ankle arthritis), avascular necrosis of hip joint etc.

♦Chronic knee OA/ ankle arthropathy with ligament/ tendon inflammation, hip arthritis, peri-arthritis, fasciitis etc. ♦Varicocele, varicosity, varicose ulcer etc.

**DŌSHA KARMA:** it is vātakapha śamana, kaphāvaraṇa vāta śamana etc.

**DHĀTU KARMA:** upadhātu balyam/ nāḍī balyam, snāyu & kaṇḍara balyam.

**AGNI KARMA:** mild pācana and dīpana.

**MALA KARMA:** NSA?.

**SRŌTŌ KARMA:** sūkshma srōtōgāmi.

**RŌGA KARMA:** this has adha:kāya vāta-

vikāra viśēshatwam.

**LĀKSHANĪKA KARMA:** śūla hara, śōpha hara etc.

**AVAYAVA KARMA:** it has sandhi-asthi-upadhātu action

**STHĀNĪKA KARMA:** adha:kāya viśēshatwa

**OTHER PROPERTIES:** pāka hara, śōtha hara etc.



gulikas/ vaṭis of suitable size using tablet punching machine. For more details, refer kharalīya rasāyana kalpana kalpana preparation - page no:3072.

### BRĤAT VĀTACINTĀMAṆI RASA (बृहत् वातचिन्तामणि रस)

It is one of the important kharalīya rasāyana kalpana medicine (herbo-mineral formulation) and one of the most commonly prescribed Ayurvedic medicine in North India having strong classical & traditional background. Cintāmaṇi rasa = that which gives best and promising result in diseases. It is one of the supreme rasāyana oushadha and is renowned for its excellent clinical utility in various dhātukshayajanya vātarōgas. Interestingly it has multi-system utility and has good application in many systemic diseases (of vāta pradhāna rōgas).

**SYNONYM:** Trailōkyacintāmaṇi rasa

**REFERENCE:** AFI/ BR-vātavādhī cikitsa, BBR- 4/ 6985

**PHALAŚRUTI:** rōga sankula/ rōga sankara, pittakṛta vātarōga (BR)

⇒ वृद्धोपि तरुणस्कन्धो कन्दर्पसमविक्रमः (BR) = by using this medicine, an old age man become - young in look and activities (!?)

**OTHER CLASSICAL INDICATIONS:** vātapaittika vyādhis, dhātukshayaāvastha, dhātu kshayaaja vātavādhis, māmśagata vātavādhis, majjāgata vātavādhis, pakshāghāta, ēkāṅga rōga, sarvāṅga vāta, arddita, ākshēpa vyādhis, mastishka rōgas, mastishka kshōbha, dhātu kshayaaja sandhigata vāta, kampa vāta, vātarōga with hṛdaya dourbalya, dhātukshayaaja vāta-rakta, indriya dourbalya, smṛtināśa, hṛdrōga/ hṛdgata vāta, pāṇḍu, vāta prakōpajanya mūrcha, sannipātika jwara, pralāpaka jwara, bhrama, pralāpa, rajayakshma, śwāsa, hikka, vali, palita, jarājanya kshīṇa, unmāda, sūtikā vaishamya, napumsakatwa due to vātavāhinī nāḍī bala kshaya, śukrakshaya janya vikāra etc.

**CLINICAL APPLICATIONS:** degenerative neuropathy, demyelination diseases, MND, chronic neuralgia, nervous debility, post stroke paralysis, hemiplegia, monoplegia, post-polio paresis, facial palsy, essential tremor, MS etc. ♦ Brain atrophy, memory loss/ dementia spectrum, AD, hypokinetic disorders, PD etc. ♦ Cardiac weakness, valve weakness, irregular pulse/ arrhythmia, tachycardia, palpitations, angina pain, chronic CVD, HT etc. ♦ Chronic osteoarthritis, chronic RA, rheumatic pain, chronic gouty arthritis etc. ♦ Chronic LBA, chronic sciatica, LS, AS etc. ♦ Chronic CS, brachial neuralgia, frozen shoulder etc. ♦ Diabetic neuropathy, nervous exhaustion and fatigue etc. ♦ Chronic respiratory infection, TB, chronic dyspnea etc. ♦ Psychosis, mental retardation, ADHD, anxiety, stress, depression, hysteria, epilepsy, insomnia etc. ♦ Chronic recurrent fever, chronic anemia, restlessness etc. ♦ Premature ejaculation, sexual weakness, infertility etc. ♦ Debility due to chronic disease, vertigo, fainting, herpetic pain etc. ♦ Migraine, trigeminal neuralgia etc. ♦ Chronic cancer spectrum, hyperthyroidism etc.

**DŌSHA KARMA:** mainly vātapitta śamana, vāta śamana, prāṇa & vyāna vātanulōmana, prāṇa vāta balyam, dhātugata vāta śamana, im prove vāta functions etc.

**DHĀTU KARMA:** rakta pushtikara, dhātu balyam, bṛmhaṇa, highly rasāyana, vṛshya

**AGNI KARMA:** dhātwāgni prasādana.

**MALA KARMA:** NSA???????

**SRŌTŌ KARMA:** srōtō balyam, vātavaha nāḍī balyam etc.

**RŌGA KARMA:** sarva pittānubandha vāta -

rōga viśēshatwam, apasmāra hara, mānasika rōga hara etc.

**LĀKSHANĪKA KARMA:** it has śūla hara, ākshēpa hara etc.

**AVAYAVA KARMA:** it is hṛdya/ hṛdaya samrakshaka/ hṛdaya balyam, mēdhya, mastishka balya etc.

**STHĀNĪKA KARMA:** action mainly on - madhyama rōgamargga.

⇒ CNS affinity more/ specificity on nervous system / vātavaha samsthāna etc.

## PATENT MEDICINES FOR ARTHRITIS SPECTRUM

<b>Aikout Tablet</b>	<b>Bipha</b>	<b>Antanil Tablet</b>	<b>Imis Pharma</b>
<b>Indications &amp; properties:</b> for providing a natural remedy for joint pain. Helps to treat rheumatoid arthritis and osteoarthritis, relieves joint pain, back pain and skeletal muscle pain, fights gout and related symptoms. <b>Dose:</b> one tablet twice a day.		<b>Indications:</b> painful musculoskeletal conditions like lumbago, rheumatoid & osteoarthritis, sprains, cervical and lumbar spondylosis, fibrositis, contusion, muscle trauma, sciatica, stiffness, frozen shoulder and in sports injuries. <b>Dose:</b> one or two tablets twice or thrice a day after food.	
<b>Alpinia Liniment</b>	<b>Dhanwanthari</b>	<b>Argone-MR capsule</b>	<b>Trio healthcare</b>
Refer page no: 1893.		<b>Indications:</b> rheumatism, rheumatoid arthritis, joint and muscular pains, low backache, lumbago, sciatica, frozen shoulder, tennis elbow, morning stiffness, stiffness of joints, gout & gouty arthritis, osteoarthritis, osteomyelitis, osteoporosis. <b>Properties:</b> a powerful analgesic, anti-inflammatory, anti-pyretic and anti-rheumatic capsule. An ideal anti-rheumatic drug and a potent NSAID. <b>Dose:</b> 1 to 2 capsules twice in a day after meal.	
<b>Amrutha compound Capsule</b>	<b>Pam labs</b>	<b>Arjit Capsule</b>	<b>Capro labs</b>
<b>Indications:</b> Rheumatoid Arthritis, Osteoarthritis and associated complaints. <b>Dose:</b> 1 capsule twice daily. Co prescription with Amrutha compound kashayam increase efficacy.		Vataraktha (gout), astibhagna (fracture), amavatha, sandhivatha (arthritis), sandhighatavatha (osteoarthritis), greeva shoola (neck pain), kati shoola (lumbago), shotha (inflammatory conditions). <b>Properties:</b> an alternative to NSAIDs is effective anti-inflammatory, analgesic and anti-arthritic compound useful in various forms of joint disorders. <b>Dose:</b> two capsules three times a day.	
<b>Amrutha compound Kashayam</b>	<b>Pam labs</b>	<b>Arjit forte Capsule</b>	<b>Capro labs</b>
<b>Indications:</b> Rheumatoid arthritis, osteoarthritis and associated complaints. <b>Dose:</b> 15ml to be diluted with 60 ml of boiled and cooled water to be taken BD before food		<b>Indications:</b> amavatha, sandhi bhagna (joint fracture), greeva shoola (neck pain), kati shoola (lumbago), shotha (inflammatory conditions). <b>Properties:</b> anti-arthritic and anti-inflammatory. It has excellent anti-Inflammatory properties comparable to NSAIDs. In acute conditions, symptoms of pain and inflammation are relieved without side-effects such as gastric irritation immediately. <b>Dose:</b> two capsules, three times a day after food.	
<b>Anat capsule</b>	<b>Glen labs</b>	<b>Arjit Liniment</b>	<b>Capro labs</b>
<b>Indications:</b> rheumatism, arthritis, gouty arthritis, RA, inflammation and pain in joints etc. <b>Properties:</b> a reliable anti-rheumatic have no side effects, enhances metabolic functions, unique combination to remove ama by excretion, perspiration and urination, relieving pain immediately and give mobility.		<b>Indications:</b> sandhivata (arthritis), sandhigatha vata (osteoarthritis), kati shoola (lumbago), sandhi shoola (joint pain), greevashamba (cervical spondylosis), mamsagata shotha (muscular inflammation). <b>Properties:</b> provide faster relief from pain and inflammation. <b>Dose:</b> applied on the affected part, spread uniformly & rub gently.	
<b>Antanil Gold Capsules</b>	<b>Imis Pharma</b>		
<b>Indications:</b> acute and chronic rheumatoid arthritis, osteoarthritis, cervical spondylosis, lumbago, paraplegia. <b>Dose:</b> 1-2 capsules twice daily.			
<b>Antanil Oil</b>	<b>Imis Pharma</b>		
<b>Indications:</b> vatarogas, pain in joints, rheumatic pains, swelling of muscle or joints, muscular pains, arthritis and osteoarthritis. <b>Dose:</b> rub gently on affected parts.			
<b>Antanil Syrup</b>	<b>Imis Pharma</b>		
<b>Indications:</b> lumbago, rheumatoid arthritis, osteoarthritis, sprains, muscle trauma, sciatica, stiffness, frozen shoulder and in sports injuries. An adjuvant to all vāta disorders. <b>Dose:</b> take two teaspoonful with equal amount of water twice a day.			

Brahmi vaṭi	Mahālakshmīvilāsa rasa	Smṛtisāgara rasa	Vātavidhwamsana rasa
Ēkāṅgavīra rasa	Mahāvātavidhwamsana	Suvarṇabhūpati rasa	Vēdanāntaka rasa
Ēkāṅgavīra rasa	Mṛtyunjaya rasa	Vātagajāṅkusha rasa	
Hingulēśwara rasa	Rasarāja rasa	Vātāri rasa	

**RASĀYANA OUSHADHA:** Laśuna rasāyana/ Varddhamana pippalī rasāyana etc (courtesy: Dr.L. Mahadevan sir)

**OTHER INTERNAL USE MEDICINES:** Angamarḍa prasamana gaṇa ks (C.Su – mahākashaya varga)/ Lavanga cūrṇa etc.

#### EXTERNAL MEDICINES & PROCEDURES

**MILD ABHYANGA** (on body) followed by swēdana (hot water bath): Cincādi taila/ Dhānwantaram taila (+ muriveṇṇa)/ Karpūrādi taila/ Kāyatirumēni taila/ Koṭṭamcukkādi taila/ Malla taila/ Mahā vishagarbha taila/ Pancāmla taila/ Pancaguna taila/ Prabhanjanam taila/ Pancasnēham kuzhampu/ Pariṇa takērikshirādi taila/ Saptaguṇa taila/ Siddha kāyatirumēni taila/ Vātamarddanam kuzhampu/ Visha-garbha taila – laghu/ Vishatintuka taila etc.

**LĒPANA:** Koṭṭamcukkādi cūrṇa + cincāpatra swarasa/ Karutta vaṭṭu + cincāpatra swarasa/ Nāga rādi cūrṇa + cincāpatra swarasa etc.

**TAKRADHĀRA** (on śiras): Ēlādi gaṇa siddha takradhāra.

**KASHĀYA DHĀRA:** daśamūla kashāya etc. **DHĀNYĀMLA DHĀRA, CPS** (mild pressure).

**SNĒHAPĀNA** (śamana snēhapāna): Kalyāṇakam ghr̥ta etc.

**VIRĒCANA** (mṛdu virēcana): Avipatti cūrṇa/ Nimbāmṛtādi ēraṇḍa etc.

**NASYAM:** Dhānwantaram taila āvartti/ For sleep disturbances - kshirabala taila āvartti etc.

**KASHĀYA VASTI:** Dwipancamūlādi vasti/ Mustādi yāpana vasti (for chronic case)

Treatment modalities for associated symptoms like sleep disturbances, psychological stress etc can be done as per the need – eg: talam, śirō dhāra, śirō vasti, takra dhāra etc. Better to administrate all snēhana treatment with utmost care as there is a chance of increasing āmāvastha and subsequent increase in fibromyalgia.

## MUSCLE CRAMP

### BACKGROUND CLASSICAL DISEASES:

♦Vāta rōga concept. ♦Māmsagata vāta concept.

**AYURVEDIC PRINCIPLES:** ⇒Evaluate the exact cause and treat accordingly.⇒Rasa kshaya concept.⇒Vāta prakōpa in māmsa dhātu. ⇒Sometimes vāta prakōpa in rasa-rakta and māmsa dhātu.

⇒Cala guṇa vaiguṇya of vāta in māmsa dhātu.

Pindikōdwēshṭanam (a pre-symptom or symptom of arśas, purīsha vēga dhāraṇa, māmsagata jwara, pāṇḍu rōga, oushadha vyāpat etc)

**Cause of muscle cramp is very important:** ♦Over exertion cause (śrama/ kshīṇa and rasa kshaya concept). ♦Circulatory problems (decrease in blood supply/ due to various underlying diseases – rasa-raktavaha srōtōsanga concept). ♦Nerve compressive issues (vāta vaiguṇya in nādis or vātavaha srōtas/ kaphāvr̥ta vāta concept). ♦Mild reduction in electrolyte and mineral content (rasadhātu kshaya/ vāta prakōpa in rasa-rakta dhātu etc). ♦As an upadrava lakṣhaṇa of systemic diseases (eg: febrile fever).

**TREATMENT PRINCIPLES:** ⇒Vāta śamana oushadha. ⇒Vāta śamana in māmsa dhātus.⇒Mamsa viśēsha oushadha.⇒Sometimes vāta śamana in rasa-rakta-māmsa dhātu.⇒Rasa prasādana oushadhas. ⇒Jīvana and balya oushadhas. ⇒Control cala guṇa vaiguna of vāta in mamsa dhātus.⇒Guru and sthira guṇa oushadhas. ⇒Rest/ full muscle relax position. ⇒Rehydration medicines (if cause is over exertion and dehydration). **EVALUATE THE CAUSE AND TREAT ACCORDINGLY** (śrama hara/ kshīṇa hara and rasa prasādana oushadhas, srōtōsanga hara/ kaphāvr̥ta vāta śamana oushadhas, rasa bṛmhaṇa/ vāta śamana in rasa-rakta dhātus, treatment for underlying systemic cause etc).

Medicine and treatment varies as per the cause. **PLEASE REFER PAGE NO: 3303.....**



## LOW BACK ACHE



## LBA - LUMBAR STRAIN

A lumbar strain is an injury to the lower back. This results in damaged muscles and tendons that can spasm and feel sore. A sudden giving away on lifting weight – very common cause. It can happen at any age especially those have low masculine strength.

Strain – injury to muscle, sprain – injury to ligament.

⇒ It is very difficult to differentiate a simple spasm and spasm due to strain/ sprain. Massaging increases pain in sprain & strain where as massaging decreases pain in simple muscle spasm.

⇒ Spinal manipulation – a skillful technique helpful in some patients who do not have signs of nerve irritation (to relieve spasm).

Here we are discussing treatment of acute lumbar strain.

**BACKGROUND CLASSICAL DISEASES:** ♦ Abhighāta/ abhighātaja vātavayādhi concept. ♦ Kaṭi pradēśa kshata/ abhighāta.

**AYURVEDIC PRINCIPLES:** ⇒ Rakta and pitta dōsha prakōpa first, later vāta pradhāna tridōshaja avastha. ⇒ Māmsa kshata concept. ⇒ Abhighatajanya pāka and śōtha concept.

**TREATMENT PRINCIPLES:** ♦ Exact diagnosis is very important – rule out radiating pain/ systemic causes. ♦ Evaluate the severity of the condition and treat accordingly. ♦ Nidāna parivarjanam cikitsa. ♦ Sadyōbbhighāta cikitsa. ♦ Abhighāta śamana oushadhas. ♦ Pāka hara & śōpha hara oushadhas. ♦ Śūla hara cikitsa oushadhas. ♦ Kaṭi viśēsha cikitsa. ♦ Mamsa & asthi balya oushadhas (after recovery phase). ♦ For acute case - treatment principles almost same as that of integrated RICE protocol.

Internal medicines & procedures almost same as that of ACUTE ANKLE SPRAIN (refer pg no:1962).

⇒ Better don't advice snēha dravya (ghṛta oushadhas) in acute phase. ⇒ Don't do swēdana procedures in the acute and subacute cases. ⇒ Parishēka / drava swēdana with minimum temperature can be done in subacute case. ⇒ Better don't do any anuśāstra karmas in acute and subacute phase. ⇒ Immobilisation and rest are very important for proper healing of sprain/ strain. ⇒ Immobilisation: lēpana followed by lumbar bandage or simple muriveṇṇa picu with LS corset application. ⇒ Full rest – at least 1 week (with out bed/ use thick cotton mat instead of bed). ⇒ Generally, it takes 1-3 weeks for complete recovery. ⇒ Better, don't perform any samśōdhana karmas and vasti karma. If there is severe pain - mild sadyō virēcana can be done (with avipatti cūrṇa).



### EXTERNAL MEDICINES & PROCEDURES

**LĒPANA:** Nāgarādi cūrṇa/ Karutta vaṭṭu/ Manjishṭhādi lēpa/ Marma gulika – small etc.

Rasarāja rasa

Smṛtisāgara rasa

Suvarṇa vasantamālātī

Yōgēndra rasa

**RASĀYANA OUSHADHAS:** Your suggestion please....

**OTHER INTERNAL USE MEDICINES:** Ajamamsa drāvaka Bala + aśwagandha cūrṇa/ Kapikachu cūrṇa/ Kshayakulāntaka rasa/ Nāgabala siddha ghṛta/ Pōttin drāvaka etc.

## EXTERNAL MEDICINES & PROCEDURES

**UDWARTTANAM** (if necessary, first do with kōlakulatthādi cūrṇa then with jīvantyādi cūrṇa)

**ABHYANGAM/ TAILA DHĀRA:** Aśwagandha taila/ Balā taila/ Bhūnāga taila/ Balāśwagandhādi taila/ Candanabalālākshādi taila/ Dhānwantaram taila/ Gandha taila/ Lākshādi taila/ Mahākukkuṭa māmśa taila/ Mahānārāyaṇa taila/ Mahāmāsha taila/ Mahārājaprasāraṇī taila/ Māsha taila/ Pancasnēham kuzhampu/ Prabhanjanam taila/ Prasāraṇī taila-bṛhat/ Sahacarādi taila/ Śrīgōpāla taila/ Rasa taila/ Vātāsani taila etc.

**AKSHI TARPPAṆA, GAṆḌŪSHA** (taila) as per the symptoms.

**NASYAM (symptomatic treatment):** Balātaila/ Dhānwantaram taila A/ Gandha taila/ Kshīrabala A/ Mahāmāsha taila/ Mahārājaprasāraṇyādi taila/ Sahacarādi taila A/ Vātāsani taila etc.

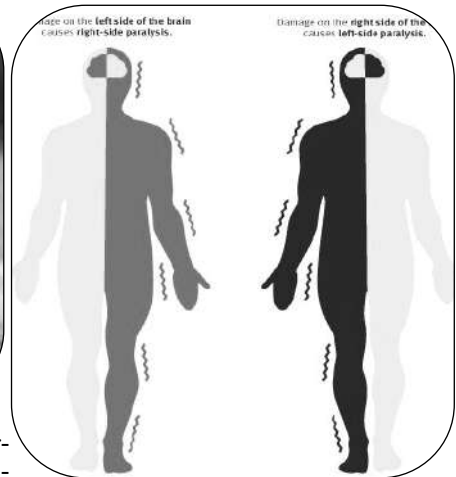
**SNĒHAPĀNA (śamana):** select suitable taila or ghṛta oushadhas form internal medicines.

**ANUVĀSANA VASTI/ MĀTRA VASTI:** Balā taila/ Dhānwantaram taila/ Kshīrabala taila/ Mahārājaprasāraṇī taila/ Prabhanjanam taila/ Sahacarādi taila/ Vātāsani taila etc.

**VASTI** (balya, bṛmhaṇa vasti): Balāmūla kashāya vasti/ Dasamula kwātha vasti (+ saharacadi taila)/ Mustādi rājayapana vasti etc.

**AṆḌAPIṆḌA SWĒDA, MĀMSAPIṆḌA SWĒDA, SPS/ SHĀSHṬIKA ANNALĒPAM** (only if condition permits, use minimum temperature, be very cautious).

## PARALYSIS (POST STROKE PARALYSIS)



**ACUTE STROKE** – mūrcca and sanyōsa rōga cikitsa.

It is very difficult to manage acute stroke condition by Ayurvedic treatment. Better, refer the patient to a modern hospital. There are few talented and experienced Ayurveda doctors, who can manage acute stroke condition by our treatment methods (along with the help of some modern equipment).

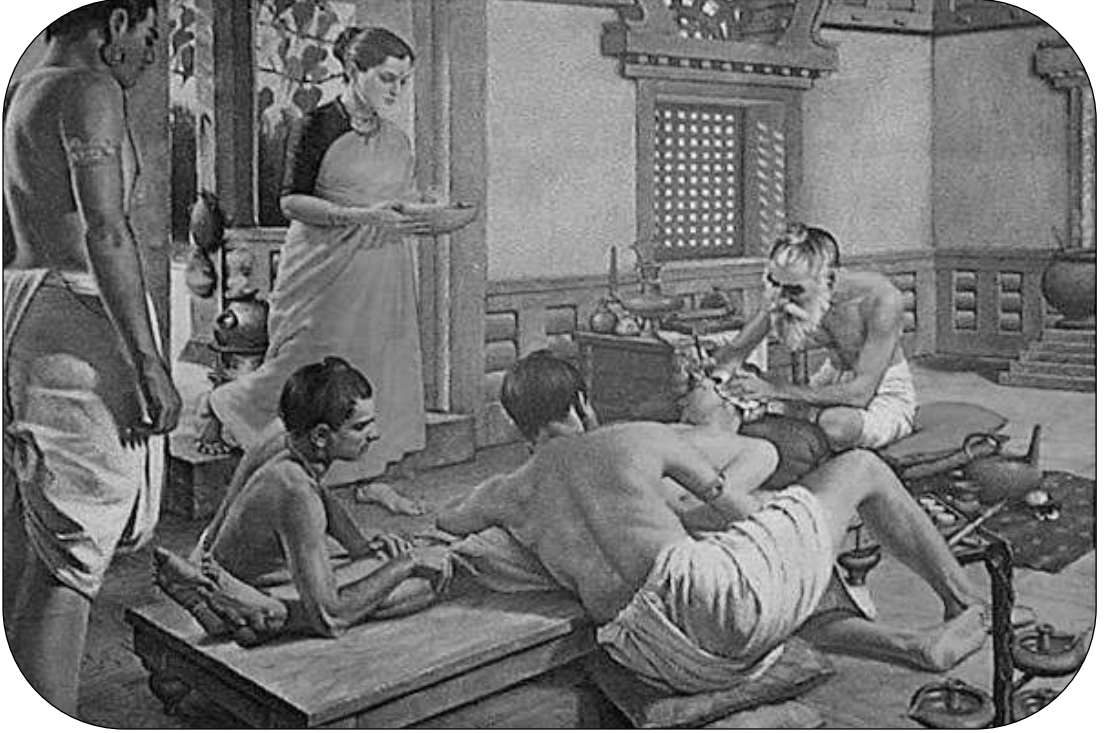
⇒ Usually we get patients in post stroke paralysis stage. We can provide maximum improvement if we get the patient in early stage. As the paralytic condition becomes chronic – treatment tends to be very difficult or aśādyā.

⇒ Here we are discussing **POST INFARCTION PARALYSIS** treatment.

**BACKGROUND CLASSICAL DISEASES:** ♦ Vātavyādhi concept. ♦ Pakshāghāta concept. ♦ Sirāsnāyugata vātarōga concept.

**AYURVEDIC PRINCIPLES:** ⇒ Marggāvarōdhajanya vātavyādhi concept. ⇒ Kaphāvaraṇa vāta pathology. ⇒ Vatakapā prakōpa pathology. ⇒ Srōtōsanga type pathology. ⇒ Prāṇa – udāna and vyāna level





# ŚALYA TANTRA

## TABLE OF CONTENTS

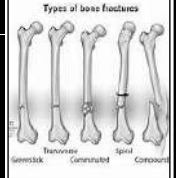
ABHIGHĀTA & BHAGNA	1867
BHAGANDARA RŌGA	1897
GRANTHI & ARBUDA	1909
ŚLĪPADA RŌGA	1917
UPADAMŚA & PHIRANGA RŌGA	1924
VRAṆA & DAGDHA VRAṆA	1929
SOME MODERN DISEASES UNDER ŚALYATANTRA	1952



## CHAPTER - 01

# ABHIGHĀTA & BHAGNA

## (अभिघात & भग्न)



### KWĀTHA KALPANA MEDICINES

#### MUSTĀDI MARMMA KWĀTHA (मुस्तादि मर्म काथ)

It is one of the well-known kwātha kalpana medicine in Kerala and one of the most commonly prescribed Ayurvedic medicines having strong traditional background. It is one of the most trustful medicine of traditional marmma Vaidyas and Kalari marmma warriors. It is renowned for its excellent clinical utility in marmma kshata vikāras and musta is the initial drug among the ingredients - hence the name mustādi marmma kwātha. It has wide application in current health scenario especially in the field of traumatic/ orthopedic injuries.

**SYNONYM:** Marma kwātha, bruhat marmma kwātha.

**REFERENCE:** anubhūta yōga/ old Sahasrayōga

**PHALAŚRUTI:** asthi bhanga, sandhi bhanga, kshtajanya vikāras, kaṭīgraha, pr̥shṭa graha, anya marmma kshōbha vikarās (anubhūta yōga).

⇒Kaṭīgraha, pr̥shṭagraha – are viśēsha phalaśruti.

⇒Pr̥shṭagraha = thoracic vertebrae/ facet injuries.

**OTHER CLASSICAL INDICATIONS:** kshata jwara, abhighāta vikāras, grdhṛasi etc.

**CLINICAL APPLICATION:** traumatic inflammation/ edema & pain, fracture and dislocations, acute sprain or strain, contusion, ligament/ tendon/ muscle injuries, acute bursitis, acute myositis etc. ♦Sports injuries/ ortho injuries, internal organ blunt injuries, vital organ injuries, nerve injuries etc. ♦Post traumatic concession/ head injury, inflamed entrapment pathologies, OA with inflammation and edema etc. ♦Osteoporotic pain/ rickets pain, inflammation and edema in vital organs/ parts etc. ♦Acute bone/ joint pain, avascular joint diseases, fever due to traumatic injuries etc. ♦Post fracture or post injury complications, repetitive motion injury etc. ♦Traumatic LBA, inflammation associated with IVDP, sacro-ilitis, sciatica, CS/ LS with inflammation and pain etc. ♦Acute tendinopathies etc.

**DŌSHA KARMA:** tridōsha śamana, vātānu lōmana etc.

**DHĀTU KARMA:** rakta prasādana, rakta dushṭi hara/ raktakōpa śamana, dhātupāka hara, balyam etc.

**AGNI KARMA:** agni prasādana

**MALA KARMA:** mūtralam (as per anubhūta yōga reference)

**SRŌTŌ KARMA:** prāṇavaha srōtōbalyam

**RŌGA KARMA:** it is marmmakshōbha hara

(anubhūta yōga)/ abhighāta/ marmmābhighāta/ sadyōbhighata viśēshatvam (samudāya prabhāva karma), kshataghna, abhighāta jwara hara etc

**LĀKSHANĪKA KARMA:** śūla hara

**AVAYAVA KARMA:** marma prasādana.

**OTHER PROPERTIES:** jwarōshma śamana, śōpha hara, pāka hara etc.

**RASA PANCAKA:** samudāya prabhāva karma oushadha.

## GHṚTA KALPANA (EXTERNAL USE)

### JĀTYĀDI GHṚTA (जात्यादि घृत)

It is one of the well-known ghṛta kalpana medicine and one of the commonly prescribed Ayurvedic medicine having strong classical & traditional background Jāti is the first drug among the ingredients – hence the name jātyādi ghṛta. It is renowned for its excellent clinical utility in various types of wound/ ulcers.

**REFERENCE:** AH-U: vraṇa pratishēdha-66

**PHALAŚRUTI:** sūkshma nāḍivraṇa, vraṇa (marmmāśrita, klēda sahita, gambhīra, saruja) (Śār.S). ♦Vraṇa (sūkshma vadana, marmmāśrita, srāvita, gambhīra, saruja, sagatika) (SY/AH).

**OTHER CLASSICAL INDICATIONS:** dagdha vraṇa, dushtha vraṇa, akshi vraṇa etc.

**CLINICAL APPLICATIONS:** all kinds of wounds and burns, acute and chronic ulcers, non-healing ulcers/ wounds, painful ulcers, deep-rooted wounds/ ulcers, necrotic ulcers, oozing/ wounds with slimy discharge/ non-responsive wounds with secretions (after drying wound), bleeding ulcers (after controlling bleeding), foul smelling wounds, fistula spectrum/ sinus wounds, diabetic and non-diabetic wound, diabetic foot ulcer, varicose ulcer, post grafting failure wound etc. ♦Fistula in ano, fistula wound, ulcerative pile mass, fissures, pilonidal sinus, post-operative ano-rectal wound, rectal solitary ulcers etc. ♦Burns, burn wound, steam burn, post snake bite wounds, post insect bite wound, chronic itching etc. ♦Hand, foot and mouth disease, eczema, skin cancer, skin tuberculosis lesions, syphilis etc.

**DŌSHA KARMA:** mainly pittakapha śama na oushadha.

**DHĀTU KARMA:** raktadōsha hara.

**SRŌTŌ KARMA:** srōtō śuddhikara.

**RŌGA KARMA:** dushta vraṇa rōpaṇa (AH)

**LĀKSHANĪKA KARMA:** mild kaṇḍūghna (?), rujaghna, vraṇa srāva hara, varṇa prasā - dana guṇa etc.

**OTHER PROPERTIES:** vraṇa śōdhana - (AH), jantūghna, pāka hara, śōtha hara, pūti hara, some klēda śōshaṇa, visha hara, lēkhana guṇa etc.

**RASA PANCAKA:** a combination of tikta kashāya rasa, laghu, rūksha-snigdha, śītōshṇa vīrya? oushadha.

**MODERN PHARMACOLOGY:** anti-ulcer, anti-septic/ anti-microbial, anti-bacterial, anti-fungal, anti-inflammatory antioxidant, non-irritant, soothing agent, wound cleansing, wound healing etc. ⇒It promotes quick recovery and faster healing of wound/ fissures/ sinuses.

**M.A:** commonly recommended for external use – abhyanga/ local application, picu, (vraṇa picu, gudapicu/ suppository), dhāra, vraṇa vartti, vraṇa vasti, vraṇa bandhana/ wound dressing, snēha vasti etc. ♦Before applying this ghṛta, it is better to perform vraṇa kshālana with suitable drava like āragwadhādi kwātha, nyagrōdhādi kwātha, haridra water, lukewarm water with one pinch of salt, triphalā kwātha, yashṭitriphala kwātha etc followed by normal saline wash to achieve local hygiene). ♦For nāḍivraṇa, it can be administrate by means of a vartti.

⇒As it contains tuttha, better to avoid its internal use. But jātyādi ghṛta preparation without tuttha can be recommended for internal use (eg: for internal ulcers like peptic ulcer, UC, GIT tumors etc.).

⇒Application on wound - usually a cotton swab, dipped in the oil is placed over the wound or blisters for about half an hour (2-3 times per day).

⇒Wound dressing: clean the wound first and apply a layer of ghṛta on it, cover with sterile gauze followed by wound bandage with cotton bandage cloth. Put it for 12-24 hour depending on causative factor, season and condition of wound.

⇒Ghṛta vartti in anus: after keeping the patient in lithotomy position, the proctoscope is

(lēpa with suitable drava dravya)/ Jaḍāmayadi cūrṇa (lēpa with suitable dravam)/ Karutta vaṭṭu/ Marma gulika – small/ Manjishṭhādi lēpa/ Upanāha cūrṇa etc.

**DHĀNYĀMLA DHĀRA** – good therapeutic procedure (protect genital organs during the procedure)

**KWĀTHA DHARA:** Kupīlu kshīra ks/ Daśamūla kwātha/ Nyagrōdhādi kwātha etc.

**AVAGĀHA:** Dasamula kwātha/ Dhānyāmla/ Vātahara patra kwātha etc.

**SWĒDANA:** Bāshpa swēda/ nāḍī swēda (daśamūla kwātha/ vātahara patra kwātha steam) etc.

**PPS, JPS** (if there is stiffness and pain more).

**BANDHANAM** (hip bandage) - Swasthika bandhanam by applying muriveṇṇa picu or suitable lēpa.

**TAILA PICU, TAILA DHARA**, if possible **EXTERNAL VASTI** (if there is pain, mild edema & stiffness): Āmavāta taila/ Aśaveṇṇa (siddha)/ Cincādi taila/ Kārppāsāsthyādi taila/ Karpūrādi taila/ Kāyatirumeni taila/ Kētakīmūlādi taila/ Koṭṭamcukkādi taila/ Mahāvishagarbha taila/ Malla taila/ Marma taila/ Māshasaindhava taila/ Muriveṇṇa/ Nimbāmṛtādi taila/ Pancaguṇa taila/ Pancāmīla taila/ Pariṇāta kērikshīrādi taila/ Saptaguṇa taila/ Siddha kāyatirumēni taila/ Śīlārāsa taila/ Vātamarddanam kuzhampu/Vishagarbha taila – laghu/ Vishatintuka taila etc.

**TAILA PICU, TAILA DHĀRA**, if possible **EXTERNAL VASTI** (after subsiding pain and to treat wasting and weakness of joint): Aśwagandha taila/ Balā taila/ Balāśwagandhādi taila/ Candanabalā lākshādi taila/ Dhānwantaram taila/ Gandha taila/ Kshīrabala taila/ Kuruntōṭṭi eṇṇa/Lākshādi taila–big/ Mahābalā taila/Mahākukkuṭamāmsa taila/Mahāmāsha taila/ Mahānārāyaṇa taila/Mahārāja prasār aṇī taila/ Māsha taila/ Pancasnēham kuzhampu/ Prabhanjanavimarddanam taila/ Prasāraṇī taila–bṛhat/ Rasa taila/ Sahacarādi taila/ Shāshṭika taila/ Śuddhabalā taila/ Vātāśani taila/ Viśṇu taila etc.

**SNĒHAPĀNA** (śōdhanaūpurava/ ghṛta oushadhas are best): Guggulutiktakam ghṛta/ Panchatik-takam ghṛta/ Rāsnādaśamūla ghṛta etc.

**VIRĒCANA:** avipatti cūrṇa/ nimbāmṛtādi ēraṇḍa/ Nirguṇḍyēraṇḍa taila etc.

**KSHĪRA VASTI:** Guggulutiktakam kshīra vasti/ Panchatikakam kshīra vasti etc.

**KASHĀYA VASTI:** Balāguḍūcyādi vast/ Guḍūcyādi yāpana vasti/ Rājayāpana vasti etc.

**MĀTRA VASTI:** Dhānwantaram taila/ Madhuyashtyādi taila/ Kārppāsāsthyādi taila/ Kētakīmūlādi taila/ Sahacarādi taila etc.

**AṆḌA SWĒDA, MĀMSA PIṆḌA SWĒDA, SHĀSHṬIKĀNNA LĒPANA** (SPS – better don't do)

**JĀLOUKĀVACHARAṆA** – on hip joint

**PHYSIOTHERAPY** (Heat pad, IR light application, TENS), Hip muscle strengthening exercises.

## BONE FRACTURE (ACUTE)

Bone fractures are a very common injury and can affect anyone at any age. A bone fracture is the medical definition for a broken bone - there is a partial or complete break in the continuity of any bone in the body. Fractures are usually caused by traumas like falls, accidents or sports injuries. But some medical conditions and repetitive forces (like running) can increase your risk for experiencing certain types of fractures. There are many different types of fractures depending on a few criteria like pattern of fracture, cause of fracture, body part affected etc.



⇒ An Ayurveda physician can manage closed fractures (non-complicated closed fractures). If you get an open fracture – better refer the patient to a Modern hospital. A fracture or dislocation associated with minor wound or aberration should be handled carefully.

**BACKGROUND CLASSICAL DISEASES:** ♦ Abhighātaja vikāra/ marmābhigāta concept. ♦ Bhagna - sandhi viślēsha concept. ♦ Sandhi/ asthigata vāta concept.

**AYURVEDIC PRINCIPLES:** ⇒ Asthi bhanga/ vraṇa concept. ⇒ Vraṇaśōpha concept. ⇒ Śōtha and śūla concept. ⇒ Rakta prakōpa (soon after injury/ acute stage). ⇒ Vāta and rakta prakōpa (sub - acute stage). ⇒

## CANCER SPECTRUM

## BREAST CANCER

Breast cancer is cancer that forms in the cells of the breasts. Breast cancer arises in the lining cells (epithelium) of the ducts (85%) or lobules (15%) in the glandular tissue of the breast. Initially, the cancerous growth is confined to the duct or lobule ("in situ") where it generally causes no symptoms and has minimal potential for spread (metastasis). Over time, these in situ (stage 0) cancers may progress and invade the surrounding breast tissue (invasive breast cancer) then spread to the nearby lymph nodes (regional metastasis) or to other organs in the body (distant metastasis). If a woman dies from breast cancer, it is because of widespread metastasis.



**Refer general Ayurvedic concepts about cancer spectrum (p:3310).**

**BACKGROUND CLASSICAL DISEASES:** ♦ Sahaca/ āgantuja sthana rōga concept. ♦ Arbuda/ stana arbuda concept. ♦ Gulma and vidradhi concept. ♦ Vraṇaśōpha concept. ♦ Kṛchrasādyā or asādyā rōga concept as per Ayurveda.

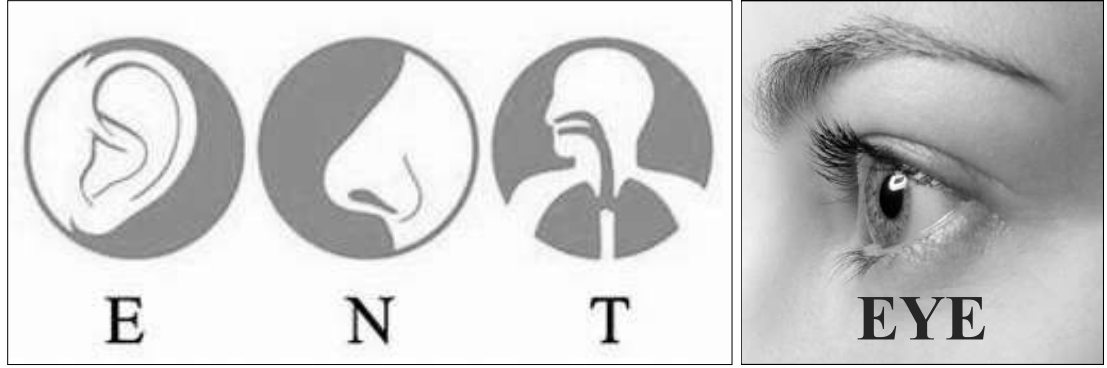
**AYURVEDIC PRINCIPLES:** ⇒ Arbuda - granthi concept. ⇒ Kapha prakōpa in kapha-pitta sthāna. ⇒ Raktadushṭi concept. ⇒ Vāta vaigunya/ vāta prasara concept. ⇒ Vyādhikshamatwa hīnāvastha concept. ⇒ Ōja kshaya & bala kshaya concept.

**TREATMENT PRINCIPLES:** ♦ Early detection (screening procedures) and there by preventing the progression of the disease. ♦ Arbuda-granthi hara oushadhas/ vyādhi viparīta oushadhas. ♦ Kaphapitta śamana oushadhas. ♦ Dhātupāka hara oushadhas. ♦ Vraṇa rōpaṇa oushadhas. ♦ Vātānulōmana oushadhas. ♦ Gatighna/ vāta prasara hara oushadhas. ♦ Tikta – kaṭu rasa (initial phase). ♦ Jantūghna oushadhas (initial phase). ♦ Klēda hara – rūksha oushadhas (initial phase). ♦ Pāka hara oushadhas (initial phase). ♦ Vyādhikshamatwakara oushadhas (supportive). ♦ Jīvana, ōjaskara, pāṇḍu hara oushadhas (supportive). ♦ Vāta pitta śamana oushadhas (recovery phase). ♦ Manōbalya/ mana:prasādana cikitsa\* (supportive).

## INTERNAL MEDICINES

Arddhaviḷwam ks	Amṛtāriṣṭha	Amṛtā guggulu	Guggulutiktakam ghṛta
Citrakādi ks	Citrakāsavam	Candraprabha gulika	Indukāntam ghṛta
Citrakagranthikādi ks	Dēvadārvarishṭha	Guggulupancapalam	Mahātiktakam ghṛta
Guḍūcyādi ks	Gaṇḍīrāsavam	gulika	Pancatiktakam ghṛta
Guggulutiktakam ks	Guggulutiktakāriṣṭha	Kaiśōra guggulu	Paṭōlādi ghṛta
Mahāmanjishṭhādi ks	Mahāman-	Kāncanāra guggulu	Sukumāram ghṛta
Mahātiktakam ks	jishṭhādyariṣṭha	Kankāyana vaṭi	Tiktakam ghṛta
Nayōpāyam ks	Nimbāmṛtāsavam	Patthyādi guggulu	Trāyantyādi ghṛta
Nimbādi ks	Parppatakāriṣṭha	Punarnavā guggulu	Varaṇādi ghṛta
Nirguṇḍyādi ks	Punarnavāsava	Saptānga guggulu	
Pācanāmṛtam ks	Varaṇāsavam	Śiva gulika	Gandhakarāja rasāyana
Punarnnavādi ks	Varaṇādyariṣṭha	Swayambhuva guggulu	Guggulutiktamahusnuhi
Śaptasāram ks		Trailōkya vijaya vaṭi	rasāyana
Śōṇitāmṛtam ks	Gōmūtraharītakī cūrṇa	Triphalā guggulu	Haridrākhaṇḍa
Tiktakam ks	Guggulupancapalam		Madhusnuhi lēhya - big
Trāyantyādi ks	Nārasimha cūrṇa	Nimbāmṛtādi ēraṇḍa	
Varaṇādi ks	Sudarśanam cūrṇa	Sahadēvyādi ēraṇḍa	Apāmārgga kshāra
	Triphala cūrṇa	Sukumārēraṇḍa taila	Palāśa kshāra
Drākshādi kwātha	Yashṭitriphala cūrṇa		
(supportive medicine)	Yōgarāja cūrṇa	Amṛtabhallātaka ghṛta	Annabhēdi sindūra





# ŚĀLĀKYA TANTRA

## (ENT & OPHTHALMOLOGY)

### TABLE OF CONTENTS

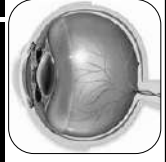
DANTA RŌGA SPECTRUM	2024
DANTA RŌGA-MODERN DISEASES	2032
KARṆA RŌGA SPECTRUM	2034
KARṆA RŌGA-MODERN DISEASES	2050
MUKHA RŌGA & KAṆṬHA RŌGA SPECTRUM	2059
MUKHA RŌGA & KAṆṬHA RŌGA-MODERN DISEASES	2083
NĀSĀ RŌGA SPECTRUM	2087
NĀSĀ RŌGA-MODERN DISEASES	2106
NĒTRA RŌGA SPECTRUM	2115
NĒTRA RŌGA-MODERN DISEASES	2159
ŚIRŌ RŌGA SPECTRUM	2178
ŚIRŌ RŌGA-MODERN DISEASES	2237

## CHAPTER - 05



# NĒTRARŌGA SPECTRUM

(नेत्ररोग कुल)



“सर्वेन्द्रियाणां नयनं प्रधानं”

‘Eye is the most precious sense organ - essential not only for survival but also for wholesome enjoyment of life’



Even though we can select a variety of suitable medicines according to the avastha viśēsha from different branches of Ayurveda, only few of them have direct action in eyes, while others may indirectly help in the samprāpti vighaṭṭana at different levels. Means, few medicines have direct vyādhi pratyanīka property while most of the medicines have hētu viparīta and lākṣaṇika śamana properties. So, by analysing dōsha-dūshyādi samprāpti ghaṭakas, we can recommend suitable medicine from other branches of Ayurveda (like kayachikitsa).

An interesting fact is that, sthānika cikitsa (local application of medicines) has major importance in Ayurvedic ophthalmology.

## KWĀTHA KALPANA MEDICINES

### BṚHAT VĀŚAKĀDI KWĀTHA (बृहत् वाशकादि काथ)

It is one of the important kwātha kalpana medicines having strong traditional background. Compared to vāśakādi kwātha, this is a bigger formulation and more therapeutic benefits.

**REFERENCE:** BR-nētrarōga cikitsa

**PHALĀŚRUTI:** timira, kaṇḍu, paṭala, arbuda, savraṇa śukla, avraṇa śukla, sarva nayana rōgas (BR)

**OTHER CLASSICAL APPLICATIONS:**

**CLINICAL APPLICATIONS:** refractive errors, computer vision syndrome, allergic eye, eye itching, conjunctivitis, uveitis, scleritis, pan-opthlmitis, conjunctiva/ corneal injuries etc. ♦ Subconjunctival hemorrhage, diabetic retinopathy, retinitis pigmentosa, retinal bleeding etc

**DŌSHA KARMA:** tridōsha śamana, mainly pittakapha śamana.

**DHĀTU KARMA:** rakta śuddhikara.

**AGNI KARMA:** agni prasādana.

**MALA KARMA:** malānulōmana.

**SRŌTŌ KARMA:** atipravartti hara etc.

**RŌGA KARMA:** akshiroga viśēshatwam, -raktapitta hara, vraṇa rōpaṇa etc.

**LĀKSHANĪKA KARMA:** kaṇḍu hara.

**AVAYAVĀ KARMA:** akshi viśēshatwam.

**OTHER PROPERTIES:** jantūghna, sōtha hara, pāka hara etc.

**RASA PANCAKA:** a combination of tikta kashāya kaṭu rasa, laghu, śītōshṇa vīrya?

**MODERN PHARMACOLOGY:** antimicrobial, anti-inflammatory, wound healing, hypoglycemic etc.

**MA:** internal administration only as per general kwātha kalpana dose. **PD:** 50-60 ml dose kwātha two times per day with suitable adjuvant or with suitable combination medicines.

**T. A:** at night (nisi OK) or twice daily after food or as per your logic from OK.

**CLINICAL COMBINATIONS:** some clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per logic. examples are...

- ♦ Bṛhat vāśakādi kwātha + sudarśanam gulika
- ♦ Bṛhat vāśakādi kwātha + yashtitriphala cūrṇa + honey
- ♦ Bṛhat vāśakādi kwātha + traiphala ghṛta
- ♦ Bṛhat vāśakādi kwātha + paṭolādi ghṛta

**CONTRAINDICATIONS:** less result in vāta pradhana conditions.

**SIDE EFFECTS:** over dose or long term use may cause side effects such as gastric irritation, hypoglycemia, dry eye etc.

**MANUFACTURER:** Please contact author.

**COMPOSITION:** BR-nētrarōga cikitsa

Vāśa\*/ *Justicia beddomei/ adhatoda vasica* (rt) – 1 part  
Ghana/ musta/ *Cyperus rotundus* (rt.tr)

Nimba/ *Azadirachta indica* (st.bk)

Paṭola patra/ *Trichosanthes cucumerina/ T. lobata* (lf)

Tikta\*/ kaṭurōhiṇi/ *Neopicrorhiza scrophulariiflora* (rz)

Amṛta/ guḍūci/ *Tinospora cordifolia* (st)

Candana/ *Santalum album* (ht.wd)

Vatsaka twak/ *Holarrhena pubescens* (st.bk)

Kalinga/ indrayava/ *Holarrhena pubescens* (sd)

Dārvi\*/ *Coscinium fenestratum* (st/ st.bk)

Dahana/ citraka\*/ *Plumbago zeylanica* (śōdhita rt)

Śuṇṭhi/ *Zingiber officinale* (rz)

Bhūnimba/ *Andrographis paniculata* (pl)

Dhātri/ *Phyllanthus emblica* (fr.p)

Abhaya/ *Terminalia chebula* (fr.p)

Vibhūtaki/ *Terminalia bellirica* (fr.p)

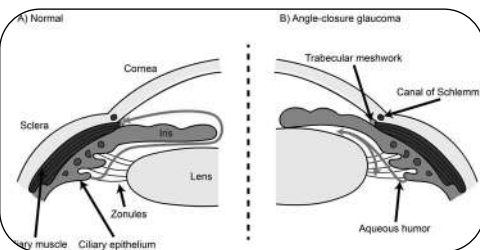
Śyāma/ *Operculina turpethum* (Black var.)

Yava/ *Hordeum vulgare* (sd)

**PREPARATION:** prepare kwātha as per general kwātha kalpana method. For more details, refer kwātha

## GLAUCOMA (ANGLE CLOSURE TYPE)

**Acute angle closure glaucoma – an emergency condition** (need emergency modern treatment). It is very difficult to manage by Ayurveda treatment (asādyā rōga). Treatments are mainly aimed to reduce IOP. Yet it is very difficult to control IOP. Treatment should be aimed to prevent the progress of the condition and to minimize the nerve damage. Treatment for vision loss should be done if vision is affected-as a preventive (prevent progression) and curative approach.



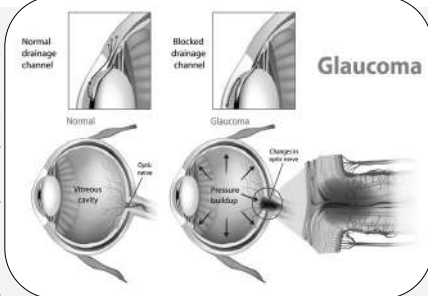
**BACKGROUND CLASSICAL DISEASES:** ♦Nētrarōga - concept. ♦Adhimantha concept. ♦Asādyā sometimes kṛchra - sādhyā rōga etc.

**AYURVEDIC CONCEPTS:** ⇒Srōtōrōdha in nētra. ⇒Vāta-vaiguṇya in nētra. ⇒Śōpha concept. ⇒Dhātukshayajanya linga nāśa concept (if complications arise).

**TREATMENT PRINCIPLES:** ♦Chronic angle-closure glaucoma – we can try to manage. ♦Kaphavāta śamana oushadhas.

♦Srōtō vivaraṇa oushadhas (better to use miotic drops along with Ayurvedic medicines). ♦Śōpha hara & mūtrala ousha dhas. ♦Vātānulōmana cikitsa. ♦Consider the involvement of pitta & rakta. ♦Nētra viśēsha cikitsa. ♦

Nētranāḍī prasādana and balyam oushadhas (if complications arise). ♦Proper counselling etc.



### INTERNAL MEDICINES

Ardhaviḷwam ks  
Pancatiktakam ks  
Pathyāpunarnnavādi ks  
Pathyāśhaḍangam ks  
Punarnnavādi kwātha

Nimbāmṛtāsava  
Punarnnavāsava  
Avipatti cūrṇa  
Triphala cūrṇa  
Nārāyaṇa cūrṇa

Punarnnavā uggulu  
Kaiśōra guggulu  
Mahātraiphala ghṛta  
Paṭlādi ghṛta  
Tiktakm ghṛta  
Traiphala ghṛta  
Varaṇādi ghṛta

Panaviralādi bhasma  
Śilājatu bhasma  
Punarnnavā maṇḍūra

Nāḍī kwātha (final line  
of treatment)

Chandraprabha gulika  
Dhānwantaram gulika

Daśamūlaharītakī lēhya

Saptāmṛta louha.  
Tāpyādi louha

Ārōgyavarddhinī vaṭi

**OTHER INTERNAL USE MEDICINES:** Triphalā rasāyana/ Takrapānam etc.

### EXTERNAL MEDICINES & PROCEDURES

**VIDĀLAKAM:** karutta vaṭṭu???

**ŚĒKAM:** Triphala kwātha.

**TALAM:** rāśnādi cūrṇa + jambīra swarasa etc

**KABALA, GAṆḌŪSHA:** Triphala kwātha/ Pancakōlam kwātha etc.

**NASYAM:** Aṇu taila/ Shadbindu taila/ Śīrōvirēcana taila etc.

**ANJANAM** (kapha hara & lēkhana anjana in the initial phase, akshi prasādana anjana during recovery phase): Candanādi vartti/ Jātīmukulādi vartti/ Pāśupata vartti etc.

**VIRĒCANA** (rūksha virēcana) Avipatti cūrṇa/ Hṛdya virēcana/ Kalyāṇa gulam etc.

**JALOUKĀVACARAṆA** – good choice of treatment.

**SIRĀVYADHA** (in acute primary angle closure glaucoma) – a good treatment method to reduce acute raise in IOP.

# SAMS SCHOOL OF AYURVEDA

# HEADACHE SPECTRUM

## HEADACHE (MIGRAINE)

**BACKGROUND CLASSICAL DISEASES:** ♦Śira:śūla concept. ♦Arddhāvabhēdaka concept. ♦Sannipātika śira:śūla concept etc.

**AYURVEDIC CONCEPTS:**⇒Vāta prakōpa in śiras.⇒Vāta visha māvastha.⇒Agni vaishamya.⇒Remission and relapse (kōshṭha to śākha gati).

**TREATMENT PRINCIPLES:**♦Evaluate the exact dōsha vikalpa samprāpti and treat accordingly. ♦Nidāna parivarjjanam is very important/ avoid causative factors/ triggering factors. ♦Vyādhi pratya nīka oushadhas in vēgāvastha. ♦Śamana oushadhas in vēgāvastha. ♦

Preventive cikitsa in a vēgāvastha. ♦Vātapitta śamana oushadhas by protecting kapha. ♦Tikta kashāya madhura rasa pradhāna oushadhas. ♦Agni samīkaraṇa oushadhas. ♦Śūla hara and śirō viśēsha oushadhas. ♦Śirō viśēsha cikitsa. ♦Niśi/ nigh OK. ♦Punarāvarttana jwara hara oushadhas. ♦Treatment for the cause/ triggering factors. ♦Ōjaskara oushadhas. ♦Proper counselling. ♦Regulate life style. ♦Avoid excess caffeine, alcohol etc.



### INTERNAL MEDICINES

Amṛtāshaḍangam ks	Punarnnavāsava	Vishnu taila	Pravāla bhasma
Amṛtōttaram ks	Sudarśanāsava		Rajata bhasma
Brhamīdrākshādi ks		Brahmī ghṛta	Śankha bhasma
Ciruvilwādi ks	Aviapatti cūrṇa	Guḍūcyadi ghṛta	Swarṇamākshika bhasma
Drākshādi kwātha	Avipattikara cūrṇa	Jīvanīya ghṛta	
Guḍūcyadi kwātha	Sudaraśanam cūrṇa	Kalyāṇakam ghṛta	Dhātṛi louha
Kalyāṇakam kwātha		Mahākalyāṇakam ghṛta	Candanādi louha
Kalyāṇakam kshīra ks	Dhānwantaram gulika	Mahat pancagavya ghṛta	
Mahākalyāṇakam ks	Gōrōcanādi vaṭi	Mahātiktakam ghṛta	Bṛhat vātacintāmaṇi rasa
Mṛdwikādi ks	Sudarśanam gulika	Rāsnādaśamūla ghṛta	Navajīvan rasa
Pācanamṛtam kwātha	Suvarṇamuktādi gulika	Tikatakam ghṛta	Nṛpatīvallabha rasa
Pathyāshaḍangam ks	Veṭṭumārān gulika	Vidāryādi ghṛta	Pittanṇjaka rasa
Vidāryādi kwātha			Suvarṇa vasantamālātī
	Kaiśōra guggulu	Cincādi lēhya- small	Suvarṇabhūpati rasa
Kalyāṇakam kshīra ks	Nimbādi guggulu	Cyavanaprāśam	Vēdanāntaka rasa
Pathyāshaḍangam kshīra ks		Drākshādi lēhya	Candrakalā rasa
	Guḍūcyādi taila	Mṛdwikādi lēhya	Kāmadudha rasa
Amṛtārishṭa	Himasāgara taila	Kūśmāṇḍa rasāyana	Lakshmīvilāsa rasa
Aśwagandhārishṭa	Mahābalā taila	Parūshakādi lēhya	Mahālakshmīvilāsa rasa
Dhātṛyārishṭa	Kshīrabala taila	Śatāvarī gula	Śiraśūlādri vajra rasa
Nimbāmṛtāsava	Nārāyaṇa taila	Gōdanti bhasma	Sūtaśekhara rasa

**OTHER INTERNAL USE MEDICINES:** Balā kshīra dhāra/ Ādima swarasa/ Dhānyaka kshīra ks/ Guḍūci + yasṭhi kwātha/ Kirātatikta + guduci + nāgara ks/ Sitādrakam/ Veṭṭumārān gulika with tender nālikēra jalam/ Yasṭhi + āmalaki cūrṇa with milk/ Yasṭhi gulika etc.

### EXTERNAL MEDICINES & PROCEDURES

**ŚIRŌBHYANGA, ŚIRŌPICU, ŚIRŌDHĀRA, ŚIRŌVASTI:** Amṛtādi taila/ Asanamanjishṭhādi taila/ Balādhātṛyādi taila/ Balāhaṭhādi taila/ Balāgulūcyādi taila/ Balāśwagandhādi taila/ Brahmī taila/ Bṛhat daśamūla taila/ Candanādi taila/ Daśamūla taila/ Dhānwantaram taila/ Guḍūcyādi taila/ Himasā





### TABLE OF CONTENTS

<b>BĀLARŌGA SPECTRUM</b>	<b>2250</b>
<b>BĀLARŌGA-MODERN DISEASES</b>	<b>2320</b>

## CHAPTER - 01



PEDIATRICS

# BĀLARŌGA SPECTRUM

## (बालरोग कुल)



PEDIATRICS

Child is usually regarded as a miniature adult, but it is not always true in the field of pediatrics. Among the pharmacological preparations, the most laghu and mṛdhu kalpanas like phāṇṭa kashāya, kashāya, kshīra kashāya etc are preferred than highly potent kalpanas like swarasa, kalkka, arishṭa & āsava kalpanas. Cūrṇa and taila preparations has also much importance in the treatment aspect. Appropriate anupāna may help in improving the assimilation rate of the drug, targets its action in specified organ or region and more over modifies the palatability of the preparation. The biliary and pancreatic immaturity retracts the use of fatty preparations in neonatal period. But the magical results of ghṛta kalpana in the child hood disorders shouldn't be forgotten. Due to the increased rate of muco-cutaneous absorption in children right from neonatal period, external application of medicaments especially in fatty media has shown high efficacy rate. The role of mūrddha taila should be stressed in the pediatric therapeutics, owing to the early assimilation of active principles across the anterior fontanellae. To sum up almost all herbal preparations (avoiding tīkshṇa, vidāhi, visha and upavisha drugs) coming under the above said kalpanas can be used in pediatrics obeying the strict rules of posology and its individual variations. Traditional pediatricians of Kerala encourage the use of karikku kashāya and takrārishṭās keeping an eye on the nutritional demand of the age.

⇒For all bālarōgas - any suitable medicine from other branches of Ayurveda (other disease headings) can be utilized according to the condition (by analysing dōsha dūshyādi samprāpti ghaṭakas, potency of the medicine and as per the strict posology). In this chapter, some specific medications for bālarōgas and some medicines from other areas which might be suitable are listed.

## KWĀTHA KALPANA MEDICINES

### CANDANĀDI KWĀTHA (चन्दनादि काथ)

It is one of the important kwātha kalpana medicines having strong traditional background and excellent therapeutic benefits. Candana is the initial drug among the ingredients - hence the name candanādi kwātha. It has very good clinical utility in in diseases of neurological origin (brain/ CNS involvement).

**REFERENCE:** BR- mastishka rōgādhikāra

**PHALAŚRUTI:** mastishka hrāsa (BR)

**CLINICAL APPLICATIONS:** age related brain atrophy/ cerebral atrophy, cerebral palsy, Parkinson's diseases, tremor etc. ♦Autism, ADHD, delayed milestones in children etc.

♦Psychic diseases, speech disorders in children, epilepsy etc.

**DŌSHA KARMA:** tridōsha śamana, mainly | pittānubandha vāta śamana, āvaraṇa vāta hara,

**Dose:** ¼ -½ gulika with breast milk and honey.  
**Manufacturer:** BIPHA, JAYABHARATHAM

**VAYAMPU MĀTRA**

**Indication & properties:** buddhimāndya, apas

mār a etc. Boost up memory power and mental health. **MA:** rub on rubbing stone and mix with honey.

**Manufacturer:** SITARAM

☞ Nellikkārishtam (page no:2626)

☞ Surasāsava (page no:368)

☞ Jivaniya vaṭi (page no:2626)

☞ Daśapushpa taila (page no:2529)

- ◇ Qualities of pediatric medicines: mṛdu potency should be maintained, minimum dose, surabhi/ pleasant smell, laghu/ easy to absorb & assimilate, should be samsamana oushadhas, does not affect dhātus badly, usually kapha mēdhara in nature (generally all are santarppañajanya rōgas).
- ◇ Hētuviparīta cikitsa is more useful, babies may not tolerate all vyādhi viparīta oushadhas.
- ◇ Ideal pediatric dosage form: oral and liquid dosage forms are most preferable, medicines should be palatable or no taste, maximum sterile medicine, dose should be uniformly distributed for easy administration, encapsulated and tablet medicaments should be dissolved in appropriate medium before administration in young babies/ small children.
- ◇ Bhēshaja kāla mentioned for children is sabhaktam (along with food).
- ◇ Continuous medication in children should be avoided. After the disease has considerably responded, try to taper the dose rather than giving full dose.
- ◇ Vyādhi avastha kāla is more important than kṣaṇādi kāla in children.
- ◇ For malaśodhana in infants - drāksha swarasa etc.
- ◇ Ativisha cūrṇa + honey- for atisāra in children.
- ◇ Trivṛt kwātha + drāksha swarasa – virēcana in children.
- ◇ For dugdha vamaṇa in infants: bṛhati & kaṇṭakāi cūrṇa + mayūrapiccha bhasma + honey.
- ◇ For bāla visarpa: ghrta oushadha prepared by pāranti swarasa & pāranti kalkka.
- ◇ For guhya vraṇa in baby: yashṭi triphala + durvā swarasa (lēpana oushadha).
- ◇ Anal itching/ due to helminthiasis in babies/ small children - saindhava heated with nālikēra kshīra and apply around anus in lukewarm temperature (apply at night before sleeping for 1-2 weeks) or apply sarshapa taila around the anus.

#### IMPORTANCE OF DIFFERENT BHESHHAJA KALPANAS IN CHILDREN

- ◆ Swarasa oushadhas: traditionally commonly practiced, but classical/ textual support is less. They are generally guru and mostly used as vyādhi viparīta oushadhas. It is difficult to keep the preparation sterile for long time. Controlled use in kshīra annāda and extensive use in annāda onwards.
- ◆ Kalkka and cūrṇa oushadhas: Kalka is the kalpana form for ādra dravya and śuśka dravyas and cūrṇa is for atyanta śuśka dravyas. Mostly in the application level, cūrṇa is also used in kalkka form. Cūrṇa is preferred in pediatric use, as it can be made sterile and keep sterile. They have controlled use from birth and extensive use from kshīra annāda (4-6 months onwards). Anupāna is a very important for cūrṇa kalpana medicines.
- ◆ Kwātha oushadhas: compared to general kwātha kalpana (śṛta kwātha), traditional karikk kashāya (coconut decoction) and kshīra kwātha are most extensively used dosage form in Koumārabhṛtya. For general kwātha kalpana, concentration and dose should be low when compared to adult. Preparation should be filtered as much as possible to avoid suspended particles. It is comparatively sterile. It can be used right from the birth, extensive use after 20 days of birth.
- ◆ Śīta kashāya: not widely practiced. Not much sterile. If condition demand only, we can recommend after 20 days of birth according to condition.
- ◆ Phāṇṭa kashāya: ideal pediatric preparation and has low concentration of medicaments. Easy to prepare and comparatively sterile. It has very low residue and suspended particles. Kwātha can be

**OTHER INTERNAL USE MEDICINES:** Āmalaki cūrṇa/ Balā kshīra kwātha/ Maṇḍūkapaṇṇi swa-rasa/ Yashṭi + candana kshīra kwātha/ Yashṭi cūrṇa etc

**PATHYĀPATHYA:** avoid ushṇa tikshṇa oushadhas & āhāras etc.

### EXTERNAL MEDICINES & PROCEDURES

Procedures should be done considering age and strength of child.

**TALAM:** Kaccūrādi vaṭṭu + balātaila/ kshīrabala 101/ Pancagandha cūrṇa with stanya/ milk etc

**TAKRADHĀRA** - good for sleep disturbances and mental calmness. Refer page no:2846.

**Kshīra dhāra** (śirōdhāra): Pancagandha kshīra ks etc.

**ŚIRŌLĒPA/ TALA POTICHIL:** kaccūrādi cūrṇa with kshīrabala/ dried dhātrīphala + must cūrṇa & takram/ refer page no:2994 and select suitable medicines.

**TALAM:** Kaccūrādi cūrṇa/ Panchagandha cūrṇa etc.

**ABHYANGA:** Amṛtādi taila/ Ārukālādi taila/ Asanamanjishṭhādi taila/ Balā taila/ Balāguḍūcyādi taila/ Balāhaṭhādi taila/ Balāśwagandhādi taila/ Candanādi taila – small & big/ Candanādi taila (big)/ Candanabalālākshādi taila/ Dhānwantaram taila/ Himasāgara taila/ Kshīrabala taila/ Lākshādi taila/ Nārāyaṇa taila/ Nīlōlpālādi eṇṇa/ Sahacarādi taila/ Śankhapushpi taila/ Tungadrumādi taila/ Vā tāśani taila/ Viṣṇu taila etc.

**ŚIRŌBHĪYANGA, ŚIRŌ PICU, ŚIRŌDHĀRA** (śirōvasti is difficult to perform): Amṛtādi taila/ Ārukālādi taila/ Asanamanjishṭhādi taila/ Balātaila/ Balāguḍūcyādi taila/ Balāhaṭhādi taila/ Balāśwagandhādi taila/ Candanabalālākshādi taila/ Dhānwantaram taila/ Himasāgara taila/ Karukāmalakādi velic-eṇṇa/ Kshīrabala taila/ Lākshādi taila/ Nārāyaṇa taila/ Nīlōlpālādi eṇṇa/ Sahacarādi taila/ Śankha-pushpi taila/ Tungadrumādi taila/ Vātāśani taila/ Viṣṇu taila etc.

**VIRECANA:** Avipatti cūrṇa/ Kalyāṇa gula etc

**NASYAM:** Brahmī ghṛta/ Ghṛtamaṇḍa/ Kshīrabala 101A etc

**MĀTRĀVASTI:** Dhānwantaram taila/ Kshīrabala taila/ Sahacarādi taila etc.

**VASTI:** your suggestions please.....

## AUTISM SPECTRUM DISEASES

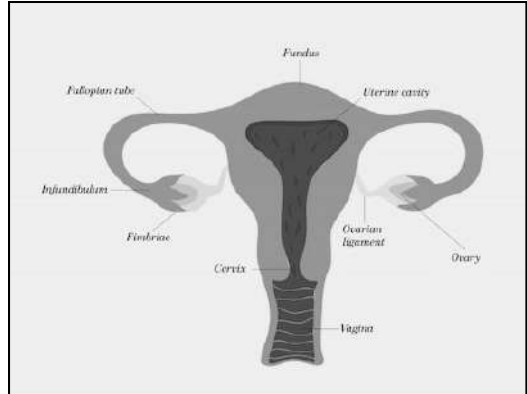
**BACKGROUND CLASSICAL DISEASES:** ♦Unmāda rōga concept. ♦Manō vaikalya concept. ♦Psychiatric condition with somatic etiopathogenesis. ♦Sometimes bhūtagraha concept.

**AYURVEDIC PRINCIPLES:** ⇒Kōshṭha dusṭi/ agni derangement/ agnimandya (kōshṭha & dhatu level).⇒Derangement in gut-mucosal environment. ⇒Āmāvastha (kōshṭha & dhātu level, āmavisha līnāvastha in dhātus).⇒Rasavaha and manōvaha srōtō dusṭi. ⇒Pancavāta involvement (especially samāna, vyāna and prāṇa vāta). ⇒Impairment of manō-śarīra coordination, improper jñānōlpatti.⇒Alpa satwa and manōbalakshaya concept. ⇒Kapha pradhāna/ kaphavāta pathology - depressive stage (most common feature). ⇒Pitta pradhāna/ pittavāta pathology - over active stage.

**TREATMENT PRINCIPLES:** ♦Evaluate somatic & psychic level clinical features and assess dōsha vikalpa. ♦Medicines

and treatment modalities should be selected as per dōsha vikalpa. ♦Avasthānūrēṇa cikitsa - anubandha dōsha pradhāna cikitsa. ♦Regaining eye-to-eye contact and social behavior of child/ patient is the goal of treatment. ♦Agni samīkaraṇa oushadhas/ agni correction/ dīpana - pācana oushadhas (as per dōsha vikalpa).♦Improve GUT mucosal functions & immunity. ♦Vātānulōmana oushadhas. ♦Vyāna and prāṇavāta viśēsha cikitsa.♦Mēdhya oushadhas (according to dōsha predominance) after proper pācana – dīpana cikitsa. ♦Vyādhikshamatwa kara oushadhas – to prevent recurrent infections. ♦Mṛḍu śōdhana cikitsa (in children) and external treatment procedures are important. ♦Kṛmi cikitsa





# STRĪRŌGA & PRASŪTI TANTRA

(GYNAECOLOGY, OBSTETRICS & POSTNATAL CARE)



## TABLE OF CONTENTS

GARBHIṆĪ RŌGA	2333
PREGNANCY DISEASES	2345
STRĪRŌGA/ YŌNĪRŌGA SPECTRUM	2351
GYNAECOLOGY - MODERN DISEASES	2413
SŪTIKĀ RŌGA & SŪTIKĀ PARCARYA	2436



## CHAPTER - 01

# GARBHINĪ RŌGA

## (गर्भिणी रोग)



It is always better to select mṛdu & soumya oushadhas for garbhinīs. Any suitable medicine from our classics can be administered in garbhinīs also. But, better don't recommend tīkshṇa oushadhas like arishṭas, āsavas, some cūrṇas, most of the herbo-mineral formulations, medicines which contains visha and upavisha dravyas, allergic ingredients etc. But if the condition demands, we can recommend such medicine with utmost care (by monitoring the patient). Don't recommend any medicine which contains high amount of abortifacient ingredients.

### KWĀTHA KALPANA MEDICINES

#### GARBHARAKSHĀ KWĀTHA (गर्भरक्षा काथ)

It is one of the well-known kwātha kalpana medicines and a commonly prescribed Ayurvedic medicine in South Indian practice having strong traditional background. As the name indicates this medicine helps to protect garbha (garbharakshā action) and prevent various ailments in garbhinī. It is a safe medicine during pregnancy period and is effective for various general complaints during pregnancy period.

**SYNONYM:** BHADRĀDI KWĀTHA (भद्रादि काथ), GARBHARAKSHINĪ KASHĀYA.

**REFERENCE:** AVAY – kwātha prakaraṇa

**PHALAŚRUTI:** sarva vātānulōmana, gulma, hṛdrōga, pāṇḍu, mutrakrechra, āntra śūla etc (AVAY). ♦गर्भरक्षणमुत्तमं (anubhūta yōga).

⇒It is an excellent pregnancy care medicine for mother.

⇒It is highly effective for all vāta vaishmyas especially occur during pregnancy time.

**OTHER CLASSICAL INDICATIONS:** śwāsa vaishmya, amlōdgāra, malabandha etc

**CLINICAL APPLICATIONS:** very useful for the complaints generally reported during pregnancy time. ♦Dyspepsia, acidity, gastritis, nausea, vomiting, abdominal colic, gas trouble, flatulence, constipation etc. ♦Respiratory distress, breathing difficulty, recurrent cough, anaemia, dysuria etc. ♦Health issues during post-natal period also.

**DŌSHA KARMA:** tridōsha śamana, mainly vāta śamana, vātānulōmana.

⇒Apāna, vyāna and prāṇa vāta viśēshatwam.

**DHĀTU KARMA:** balyam.

**AGNI KARMA:** it is not good dīpana.

**MALA KARMA:** it is mūtrala and some-malānulōmana?.

**SRŌTŌ KARMA:** srōtōsanga hara, srōtō -

balya guṇa etc.

**RŌGA KARMA:** it has garbhinī vaishmya viśēshatwam.

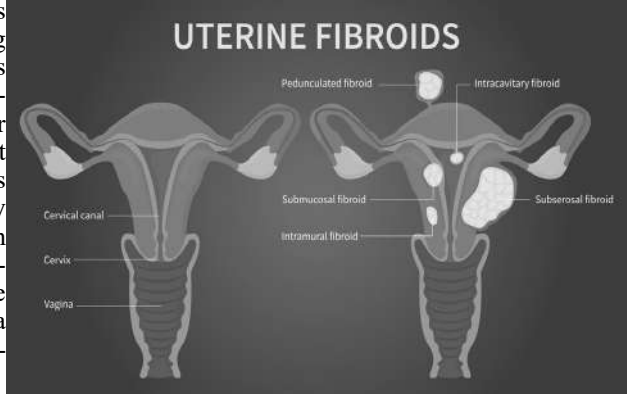
**LĀKSHANĪKA KARMA:** it is śrama hara, kshīṇa hara etc.

**STHĀNIKA KARMA:** kōshṭha and rasa dhatu viśēshatwam

**OTHER PROPERTIES:** garbhinī rakshā -

## UTERINE FIBROID

Uterine fibroids are noncancerous growths of the uterus that often appear during childbearing years. Also called leiomyomas or myomas. Uterine fibroids aren't associated with an increased risk of uterine cancer and almost never develop into cancer. Most women with fibroids have no symptoms while others may have painful or heavy periods. If large enough, they may push on the bladder, causing a frequent need to urinate. Site of the fibroid is important in the treatment aspect. Pathologically fibroid is a type of avascular necrosis – red degeneration of fibroid.



**BACKGROUND CLASSICAL DISEASES:** ♦Garbhāśaya rōga. ♦Granthi concept. ♦Yōnī granthi/ arbuda concept. ♦Gulma concept. ♦Adhōgata raktapitta concept (symptom). ♦Kṛcchrasādhya rōga concept. If size is large/ multiple fibroid – asādhya by our treatment.

**AYURVEDIC PRINCIPLES:** ⇒Sannipātika dōsha pathology. ⇒Kapha prakōpa in apāna vāta sthāna/ Kaphavāta pathology. ⇒Māmsa dushṭi concept. ⇒Granthi in māmsa dhatu. ⇒Apāna vaiguṇya concept. ⇒Rakta prakōpa and pitta prakōpa – bleeding condition.

**TREATMENT PRINCIPLES:** ♦Nidāna parivarjjanam cikitsa. ♦Avasthānausārēṇa oushada prayōga – very important. ♦Treatment protocol is based on clinical symptoms, position and number of fibroid, size of fibroid, age and health status of patient. ♦Samprāpti vighaṭṭana cikitsa: correction of dhātu pariṇāma, apanānulōmana oushadhas, srōtōśōdhana oushadhas.

⇒Generally kaphavāta hara oushadhas (dōsha pratyānīka cikitsa). ⇒Gulma hara & granthi hara oushadhas (vyādhi pratyānīka cikitsa). ⇒Lēkhana-chēdana oushadhas (vyādhi pratyānīka cikitsa). ⇒Śōpha hara oushadhas. ⇒Malānulōmana oushadhas. ⇒Rakta stambhana cikitsa – over bleeding condition (symptomatic treatment). ⇒Rasāyana prayōga (recovery stage). ⇒Satvāvajaya cikitsa/ proper counselling. ⇒Avoid vēga dhāraṇa, avoid vāta varddhana āhāras and in bleeding condition – avoid pitta varddhana āhāras.

♦Tikta kaṭu rasa pradhāna oushadhas. ♦Tikta rasa pradhāna oushadhas if associated with bleeding. ♦Kashāya rasa pradhāna oushadhas (if bleeding more). ♦Avoid too kaṭu rasa oushadhas & āhāras – which causes bleeding. ♦Ghṛta kalpana – gives proper vascularization.

**For over bleeding cases** – we can adopt treatment of DUB (refer page no:2416) & menorrhagia (page no:2425) etc. If fibroid is associated with severe bleeding – śīta rūksha, tikta kashāya rasa & antar vidradhi or granthi hara oushadhas should be adopted.

⇒Kaṭu rasa pradhana – lēkhana chēdana oushadhas & kshāra oushadhas should be given at non-bleeding conditions. Varaṇādi ghṛta (don't recommend during bleeding conditions/ paittika conditions)

### INTERNAL MEDICINES

Āragwadhādi gaṇa ks	Sukumāram ks	Dēvadārvāriṣṭa	Guggulupancapalam
Ciruvilwādi kwātha	<u>Trāyantyādi ks</u>	Gaṇḍīrāsava	Hinguvacādi cūrṇa
Citrakagranthikādi ks	Varaṇādi kwātha	Kumāryāsava	Pushyānugam cūrṇa
<u>Gandharvahastādi ks</u>		Lōdhrāsava	Shaddharaṇam cūrṇa
Guggulutiktakam ks	Abhayāriṣṭa	Nimbāmṛtāsava	
Kalyāṇakam ks	Āragwadhāriṣṭa	Patrangāsava	Ūshakādi cūrṇa
Lōdhrādi gaṇa ks	Aśōkāriṣṭa	Pippalyāsava	(without tuttha)
Saptasāram ks	Citrakāsava	Varaṇāsava	Yōgarāja cūrṇa

**COMPOSITION:** ASS/ Arōgya prakāśa - prasūta rōgādhikāra

Parada (śōdhita) - 1 part  
 Gandhaka (śōdhita) - 1 part  
 Lōha bhasma - 1 part  
 Abhra bhasma - 1 part  
 Vatsanābha/ *Aconitum ferox* (śōdhita rt) - 1 part  
 Lavanga/ *Syzigium aromaticum* (fl.bd) - 1 part  
 Trikaṭu/ 3 drugs – each drug 1 part  
 Kushṭha/ *Saussurea costus* (rt) - 1 part  
 Musta/ *Cyperus rotundus* (rt.tr) - 1 part  
 Hingu/ *Ferula assa-foetida* (exd) - 1 part  
 Ēla/ *Elettaria cardamomum* (sd) - 1 part  
 Jātiphala/ *Myristica fragrans* (fr) - 1 part

Kaṭphala\*/ *Myrica nagi* (fr) - 1 part  
 Triphala/ 3 drugs – each drug 1 part  
 Jiraka/ *Cuminum cyminum* (fr) - 1 part  
 Kṛṣṇajīraka/ *Nigella sativa* (fr) - 1 part  
 Souvarchila kshāra/ Sodii carbonas impura - 1 part  
 Yavakshāra/ Carbonate of potash - 1 part  
 Pancalavaṇa/ 5 drugs – each drug 1 part  
**Bhāvana dravas**  
 Nirguṇḍī swarasa/ *Vitex negundo* (lf/ pl)  
 Apāmmārga swarasa/ *Achyranthes aspera* (rt/ pl)  
 Ādraka swarasa/ *Zingiber officinale* (rz)  
 Tāmbūla swarasa/ *Piper betle* (lf)

**PREPARATION:** initially 1 part each of śōdhita pārada and śōdhita gandhaka are taken and blended them to form a kajjali. Now add 1 part each of other bhasmas and herbal ingredients (powder form) to this kajjali and mix then well. Now triturate this mixture with sufficient quantities of each bhāvana dravas subsequently for a definite period of time. The resultant semisolid form is made in to gulikas/ vaṭis of suitable size using tablet punching machine. For more details, refer kharalīya rasā yana kalpana preparation - page no:3072.

**SOUBHĀGYA VAṬI –2**

**REFERENCE:** BR- jwara cikitsa prakaraṇa

सौभाग्यमृतजीरपञ्चलवण व्योषाभयाक्षामला I .....

**SŪTIKĀBHARAṆA RASA (सूतिकाभरण रस)**

It is one of the important kharalīya rasāyana kalpana medicines (herbo-mineral formulations) and a commonly prescribed medicine in North Indian practice having strong traditional background. It is renowned for its excellent clinical utility in various postpartum diseases – hence the name sūtikābharaṇa rasa.

**REFERENCE:** AFI/BBR: 5/8267, BR-sūtikārōga cikitsa.

**PHALAŚRUTI:** sūtikā rōga, dhanurvāta, tridōshaja rōga, sarva rōga! (BBR/ BR).

**OTHER CLASSICAL INDICATIONS:** sūtikā jwara, sannipāta jwara, makkalla śūla, dur balata, śwēta pradara, agnimāndya, vātavyādhis etc.

**CLINICAL APPLICATIONS:** post natal conditions like LBA, uterine pain/ lower abdominal pain/ pelvic pain, foul-smelling vaginal discharge, headache etc. ♦Puerperal infections like fever, chills, feelings of discomfort or illness, tetanus, puerperal sepsis, septic ulcers in the urogenital tract, PCOS etc. ♦Loss of appetite, general debility etc.

**DŌSHA KARMA:** tridōsha śamana, vāta śamana, vikṛta kapha śamana, vāta balyam/ prāṇa balyam etc.

**DHĀTU KARMA:** dhātu balyam, highly rasāyana guṇa etc.

**AGNI KARMA:** dīpana (kōshṭha & dhātu).

**MALA KARMA:** NSA?????

**SRŌTŌ KARMA:** it has srōtōśōdhana, srōtō balya guṇa etc.

**RŌGA KARMA:** sūtikā rōga viśēshatwam, dhanurvāta viśēshatwam, jwara hara, kṛmi - ghna guṇa etc.

**LĀKSHAṆIKA KARMA:** it is śūla hara, ākshēpa hara, āyāma hara etc.

**AVAYAVA KARMA:** kōshṭha & garbhāśaya śudhīkara, garbhāśaya balyam.

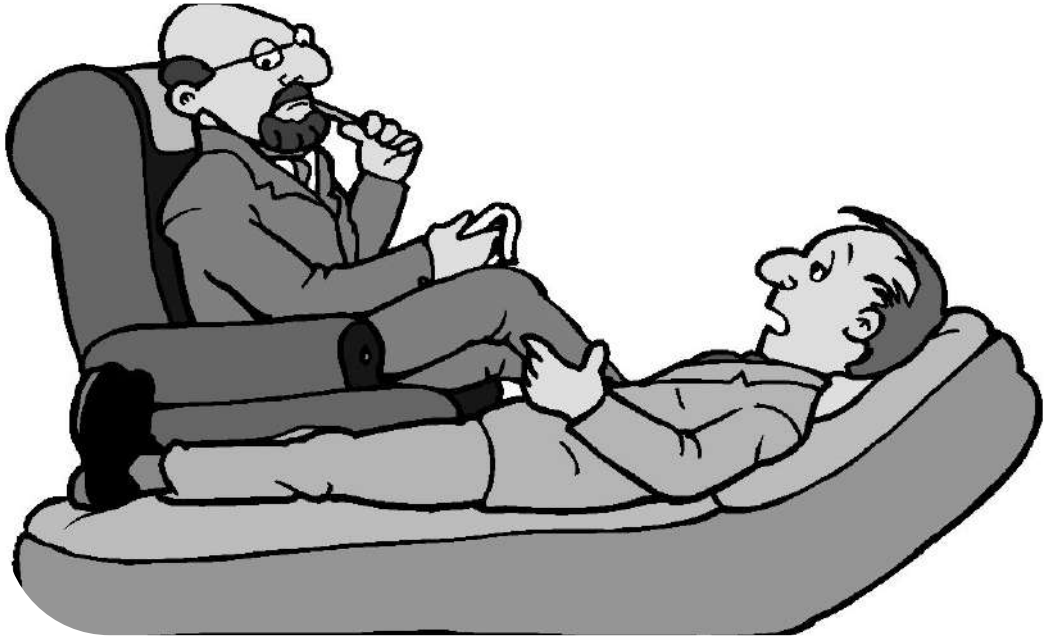
**OTHER PROPERTIES:** sūtikā vaishamya hara, visha hara, jantūghna, srāva hara, atiklēda hara, dhātupāka hara, vraṇa rōpaṇa, lēkhana, granthi-arbuda hara, vyādhikashamtwakaram, nāḍī balyam etc.

**RASA PANCAKA:** a samudāya prabhāva-karma oushadha.



# BHŪTA VIDYA

## (PSYCHIATRY)



### TABLE OF CONTENTS

APASMĀRA RŌGA	2479
BHŪTAGRAHA CIKITSĀ	2492
UNMĀDA SPECTRUM	2502
PSYCHOLOGICAL DISORDERS - MODERN	2539

## CHAPTER - 02



# BHŪTAGRAHA CIKITSĀ

(भूतग्रह चिकित्सा)



## KWĀTHA KALPANA MEDICINES

- ☞ Dhānwantaram kwātha (page no:2436) ☞ Mahākalyāṇakam kwātha (page no:2503)  
 ☞ Kalyāṇakam kwātha (page no:2502) ☞ Nirguṇḍyādi kwātha (page no:355)

## ARISHṬA KALPANA

- ☞ Dhānwantarāriṣṭa (page no:2440) ☞ Sāraswatāriṣṭa (page no:2579)

## ĀSAVA KALPANA

## ARAVINDĀSAVA (अरविन्दासव)

It is, one of the well-known āsava oushadha and one of the most commonly prescribed Ayurvedic medicine in Ayurveda having strong traditional back ground. It is a renowned paediatric tonic and one of the best weapons of traditional bāla cikitsa Vaidyas. Aravinda is the first drug among the ingredients – hence the name Aravindāsava. It is considered as one of the best Ayurvedic tonic for children. Interestingly, it has multi-systemic application and can be recommended for various diseases in children.

**REFERENCE:** AFI/ BR-bhūtagraha cikitsa

**PHALAŚRUTI:** sarva bālarōga, graha dōsha (BR).

**OTHER CLASSICAL INDICATIONS:** agnimāndya in children, rasa kshaya, bāla śōsha, atisāra, bāla visarpa etc.

**CLINICAL APPLICATIONS:** psychological problems in babies like crying without reason, angry nature, laziness etc. ♦ Delayed milestones, nutritional deficiency, emaciation, poor body weight, weakness, sleep disturbance, insomnia etc. ♦ Pediatric digestive ailments, anorexia, loss of appetite, indigestion due to the chronic diseases, diarrhea/ frequent loose stools, abdominal distension, bloating, abdominal pain, flatulence etc. ♦ Contact dermatitis, napkin rashes, summer boils, folliculitis, eczema/ wet type skin diseases etc. ♦ Weakness of musculo-skeletal system, rickets, low bone mineral density etc. ♦ Recurrent infections and fever in children, post-fever weakness, recurrent skin diseases etc. ♦ Painful urination, burning micturition etc. ♦ Burning sensation in extremities/ eyes, hyperhidrosis etc. ♦ Anemia in children, epistaxis, chronic bleeding diseases etc. ♦ HT in adults etc.

**DŌSHA KARMA:** tridōsha hara, mainly pittakapha pradhāna tridōsha śamana.

**DHĀTU KARMA:** bala varddhana, pushti varddhana (BR), improve sāra-kiṭṭa vibhajana

and thereby improve dhātu pariṇāma, rakta - prasādana etc.

**AGNI KARMA:** agni varddhanam (BR) - samudāya prabhāva karma!?



**REFERENCE:** RSS: unmāda cikitsa  
 मृतसूतस्य भागौ द्वौ भागैकं हेमभस्मकं  
 शिलाकस्तूरिका तालं प्रत्येकं हेमतुल्यकं  
 सर्वं खल्लतले क्षिप्त्वा कन्यया मर्दयेद्दिनं  
 एरण्डपत्रैरावेष्ट्य धान्यगर्भं दिनत्रयं  
 संस्थाप्य च तदुद्धृत्य सर्वरोगेषु योजयेत्  
 एतद्भसायनवरं त्रिफलामधुमर्दितं  
 तद्यथाग्निबलं खादेत् वलीपलित नाशनं

अपरस्मारे ज्वरे कासे शोषे मन्दानले क्षये  
 हस्तकम्पे शिरःकम्पे गात्रकम्पे विशेषतः  
 वातपित्तसमुत्थांश्च कफजान् नाशयेद् ध्रुवं  
 सर्वौषधिप्रयोगैर्ये व्याधयो न प्रसाधिता  
 कर्मभिः पञ्चभिश्चैव मन्त्रौषधिप्रयोगतः  
 सर्वस्तान् नाशयत्याशु वृक्षमिन्द्राशनिर्यथा  
 चतुर्भुजरसो नाम महेशन प्रकाशितः

### UNMĀDAGAJAKĒSARI RASA (उन्मादगजकेसरि रस)

It is one of the important kharalīya rasāyana kalpana medicines (herbo-mineral formulations) and a commonly prescribed medicine in North Indian practice having strong traditional background. As the name indicates, it can cure even a mad elephant (elephant musth) like unmāda avastha in a person. The name itself indicates the strong potency of this medicine. It is renowned for its excellent therapeutic utility in various psychological diseases and seizures.

**REFERENCE:** AFI/ YR, BR-unmāda cikitsa, ASS- rasa rasāyana prakaraṇa/ RRS.

**PHALAŚRUTI:** unmāda, apasmāra, bhūtōnmāda, jwara (YR/ BR).

**OTHER CLASSICAL INDICATIONS:** kaphaja unmāda, anidra etc.

**CLINICAL APPLICATIONS:** psychosis/ abnormal psychological activities, exogenous psychosis, schizophrenia, anxiety disorders, depression/ major depressive disorders, hysteria etc. ♦Epilepsy, fever with psychiatric symptoms etc.

**DŌSHA KARMA:** mainly kaphavāta śama na oushadha.

**DHĀTU KARMA:** rasāyana etc.

**AGNI KARMA:** dīpana.

**MALA KARMA:** NSA??????

**SRŌTŌ KARMA:** srōtōśōdhana, srōtōsanga hara guṇa, manōvaha srōtō viśēshatvam etc.

**RŌGA KARMA:** unmāda hara/ bhūtōnmāda viśēshatvam, apasmāra hara etc

**LĀKSHAṆIKA KARMA:** ?????????

**AVAYAVĀ KARMA:** nāḍī kshōbha hara??

**RASA PANCAKA:** ushṇa vīrya & samudā ya prabhāva karma oushadha.

Your suggestions please.....

**MODERN PHARMACOLOGY:** anti-depressant, antipsychotic, hypnotic? etc.

**MA:** internal administration only. Its dose is 1 māsha mātra and anupāna is ghr̥ta (YR/ BR). **PD:** 125 mg -250 mg, 2-3 times per day with suitable adjuvant like ghee/ honey or milk or brahmī swarasa or betel leaf juice or with suitable combination medicines

**CLINICAL COMBINATIONS:** some clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per your logic. Examples are..

♦Unmādagajakēśari rasa + mahārāśnādi kwātha - for vāta pradhāna conditions.

**CONTRAINDICATIONS:** during severe pitta pradhāna, raktānubandha conditions, pregnancy period, breast feeding ladies, babies, patients with acidity, tachycardia, HT, bleeding diseases etc. Better don't recommend this medicine not more than 1 month continuous use.

**SIDE EFFECTS:** improper śōdhana – māraṇa of ingredients, over dose and long-term use may cause side effects. Side effects include burning sensation in stomach, gastric irritations, gastritis, dry mouth, excessive thirst, HT, tachycardia, giddiness, cramps etc. Over-dosage may cause sever poisonous effect.

**MANUFACTURER:** Please contact author.

SAMS SCHOOL OF AYURVEDA (A school of excellence in clinical practice)

vaca, haridra & jaṭāmānsi). Your suggestions please.....

**SNĒHAPĀNA:** select suitable ghṛta form internal medicines.

**VAMANA** (good śōdhana here): we can add some sarshapa or vaca cūrṇa along with vamaṇa dravya.

**NASYAM** (tīkshṇa nasyam): Aṇu taila nasyam/ Jyōtishmati taila/ Śīrōvirecana taila etc.

⇒ Vilwadi gulika (mix with pure water, filter well and perform nasya with that liquid, eg: 4-6 drops in each nostrils). Your suggestions please.....

**DHMĀNA NASYAM:** Nāsika cūrṇa/ Rāsnādi cūrṇa/ Sarshapa cūrṇa/ Vaca cūrṇa etc.

**MARŚA NASYAM** (śamana nasyam):

**VIRECANA** (tīkshṇa virecana): Haritakyādi cūrṇa/ Miśraka snēha/ Viṅgataṇḍulādi cūrṇa

**VASTI:** Gōmūtra vasti etc.

## INSOMNIA & SLEEP DISTURBANCES

**BACKGROUND CLASSICAL DISEASES:** ♦ Anidra or nidrānāśa/ nidrākshaya concept. ♦ Mānasika rōga concept. ♦ Evaluate the cause and treat accordingly.

**AYURVEDIC PRINCIPLES:** ⇒ Vāta prakōpa & kapha kshaya concept. ⇒ Rūksha vṛddhi concept. ⇒ Vātapitta prakōpa concept (sleep disturbance). ⇒ Rasa kshaya concept.

**TREATMENT PRINCIPLES:** ♦ Evaluate the exact underlying cause (psychological or somatic) and treat accordingly. ♦ Vāta-pitta śamana oushadhas. ♦ Kapha kara oushadhas. ♦ Guru - snigdha oushadhas. ♦ Śīta vīrya oushadha. ♦ Mana:prasādana oushadhas. ♦ Rasa prasāda na oushadhas. ♦ Kshīra kwātha or śīta vīrya oushadha sidha khīra kwātha administration. ♦ Kṛmi may be a cause of insomnia in children (so kṛmihara cikitsa can be done).



### INTERNAL MEDICINES

Brahmīdrākshādi ks	Jātīphālādi cūrṇa	Sāraswata ghṛta	Pravāla bhasma & pishṭi
Drākshādi ks	Pancāravinda cūrṇa	Vidārīkalyāṇakam ghṛta	Rajata bhasma
Jīvanīya gaṇa ks	Sarpagandhādi cūrṇa	Vidāryādi ghṛta	Sangēyaśav bhasma
Mahākalyāṇakam ks			Swarṇa bhasma
Mṛdwikādi ks	Mānasamitra vaṭaka	Aśwagandhādi lēhya	Swarṇamākshika bhasma
Vidāryādi ks	Sarpagandha mishraṇ	Drākshādi lēhya	
	Sarpagandhādi gana vaṭi	Kūshmāṇḍa rasāyana	Brahmī vaṭi
Vidāryādi kshīra ks	Trailōkya vijaya vaṭi	Kāmēshwara mōdaka	Bṛhat vātacintāmaṇi rasa
		Mahākāmēśwara mōdak	Caturmukha rasa
Ahiphēnāsava	Kshīrabala taila		Rasarāja rasa
Arjjunārishṭa	Nārayaṇa taila	Abha bhasma	Smṛtisāgara rasa
Aśwagandhārishṭa		Akīka bhasma & pishṭi	Sūtaśēkhara rasa
Drākshārishṭa	Brahmī ghṛta	Gōdanti bhasma	Vasantakusumākara rasa
Sāraswatārishṭa	Jīvanīya gaṇa ghṛta	Gōmēdamaṇi bhasma	Vēdanātaka rasa
	Kalyāṇakam ghṛta	Māṇikya bhasma	Yākuṭi rasāyana
Aśwagandha cūrṇa	Mahākalyāṇakam ghṛta	Muktā bhasma & pishṭi	Yōgēndra rasa

**OTHER INTERNAL USE MEDICINES:** Aśwagandha kshīra ks/ Aśwagandha + vidārī kshīra kwātha/ Kshīra pāna/ Jaṭāmāmsi cūrṇa/ Jaṭāmāmsi kshīra ks/ Māhisha kshīra (ati guru snigdha) pāna/ Tagara (rt) cūrṇa with milk etc. ⇒ Aśwagandha cūrṇa with kalyāṇakam ghṛta etc.

**PATHYAM:** Ikshu swarasa/ Tender coconut water.

SAMS SCHOOL OF AYURVEDA (A school of excellence in clinical practice)



# AGADA TANTRA

## (TOXICOLOGY)



### TABLE OF CONTENTS

VISHA CIKITSA	2544
ANTI-ALLERGIC PATENT MEDICINE	2575

## CHAPTER - 01

# VISHA CIKITSĀ

## (विष चिकित्सा)



### KWĀTHA KALPANA MEDICINES

#### LŌDHRĀDI KWĀTHA (लोध्रादि क्वाथ)

It is one of the important kwātha kalpana medicines and a commonly prescribed Ayurvedic medicine having strong traditional background. Lōdhra is the initial drug among the ingredients – hence the name lōdhrādi kwātha. It is renowned for its excellent clinical application in toxicology especially viper poison related ailments. Interestingly it has good application in some other systemic conditions too.

**SYNONYM:** lōdhraśītādi kwātha.

**REFERENCE:** VJ- maṇḍalī visha cikitsa.

**PHALAŚRUTI:** समेतः क्षेलाशान्तये / maṇḍali visha and other poisons (VJ).

**OTHER CLASSICAL INDICATIONS:** pittakaphaja twak rōgas, visarpa etc.

**CLINICAL APPLICATIONS:** viper poison, post viper bite ulcers, spider poison etc.

♦ Wet skin diseases, boils, abscesses, cysts etc.

**DŌSHA KARMA:** tridōsha haram, mainly pittakapha śamana.

**DHĀTU KARMA:** raktadōsha hara etc.

**AGNI KARMA:** ??????????????

**MALA KARMA:** NSA ??????????

**SRŌTŌ KARMA:** some atipravartti hara - property. Your suggestions please...

**RŌGA KARMA:** vishaghna, kushṭha hara, visarpa hara guṇa etc.

**LĀKSHANĪKA KARMA:** it has some varṇa

prasādana guṇa etc.

**AVAYAVA KARMA:** ??????????????

**OTHER PROPERTIES:** raktagata visha - hara, atiklēda hara etc.

⇒ It has raktavaha srōtō viśēshatwam etc.

**RASA PANCAKA:** kashāya tikta rasa pradhāna, rūksha, śītōshṇa vīrya and samudāya prabhāva karma oushadha.

**MA:** recommended for both internal and external purposes. Internal administration is more common (as per general kwātha kalpana dose). No adjuvant is mentioned in the reference (VJ). **PD:** 50 ml dose kwātha two times per day with suitable adjuvant or with suitable combination medicines. External use: kshālana, dhāra etc.

**CLINICAL COMBINATIONS:** some clinical combinations can be done with this medicine considering basic dravyaguṇa concepts, posology and as per your logic. Examples are...

♦ Lōdhrādi kwātha + sudarśanam gulika

♦ Lōdhrādi kwātha + gōpīcandanādi gulika – for skin eruption with fever.

**CONTRAINDICATIONS:** vāta pradhāna conditions, āmāvastha, first trimester of pregnancy etc. Take utmost care while prescribing to 2<sup>nd</sup> & 3<sup>rd</sup> trimester lady (if conditions demands only, you can recommend this medicine). Better don't recommend this for long term use.

## ANTI-ALLERGIC PATENT MEDICINES

<b>Alargin tablet &amp; syrup</b> <b>Ajmera</b> For allergic infections of skin <b>Indentions:</b> skin diseases such as rashes, contact dermatitis, boils, acne vulgaris, carbuncles and eczema, respiratory allergies, malfunctioning of liver malfunctioning of urinary system. <b>Dose:</b> Tablet: 1-2 tablets 3 times a day with water. Syrup: 1-2 teaspoonful 2-3 times a day.	<b>Eosinophal tablet</b> <b>Imis pharma</b> <b>Indications:</b> eosinophilia, cough, dyspnea, fever, rhinitis and sneezing. <b>Dose:</b> one tablet twice a day with warm water.
<b>Alargin-forte capsule</b> <b>Ajmera</b> Highly active against a broad range of allergic infections. <b>Indentions:</b> food allergy, mild urticaria and dermatographism, vasomotor rhinitis. <b>Dose:</b> 1 to 2 capsules three times a day with water	<b>Esnojith capsule</b> <b>Sreedhareeyam</b> <b>Indications:</b> eosinophilia, bronchitis, allergic rhinitis etc. <b>Properties:</b> vata- kaphagnam. <b>Dose:</b> 1-2 capsules twice daily.
<b>Allerg-g tablet</b> <b>Sitaram</b> Chewable anti-allergic tablets <b>Indications:</b> recurrent allergies & infections, urticaria, intestinal worms, chronic fatigue and malaise. <b>Properties:</b> a versatile immunity booster, anti-inflammatory & anti-histaminic action. <b>Dose:</b> Adults: 1-2 tablets twice daily after meals. Children: 1 tablet once or twice daily, dissolved in 30 ml of lukewarm water or taken as a chewable.	<b>Herbollin tablet</b> <b>Ajmera</b> An ideal anti-allergic <b>Indications:</b> upper respiratory tract infections, otorrhoea, sinusitis, tonsillitis, allergic conditions, eczema infective dermatitis, wounds & boils. <b>Dose:</b> 1-2 tablets 3 times a day.
<b>Alleril capsule &amp; tablet</b> <b>Trio healthcare</b> <b>Indications:</b> Allergic skin disorders, urticaria, itching etc. <b>Dose:</b> 1 - 2 capsules/ tablets 2-3 times	<b>Hista tablet &amp; syrup</b> <b>Tristar</b> Broad spectrum and multi-purpose herbal anti-histamine. <b>Indications:</b> Sneezing, rhinorrhoea, itching of the eyes, nose, throat and skin. <b>Properties:</b> Anti-allergic medication with multi front attack on allergy process. Builds up body's own defence mechanism. Removes allergen by purifying the blood. Most useful for acute types of allergies that symptoms of rhinitis, urticaria, conjunctivitis etc. <b>Dose:</b> Tablet - two tablets thrice daily. Syrup – for children: below 5yrs - 5ml 2 - 3 times daily.
<b>Allerin tablet</b> <b>Ban labs</b> <b>Indications:</b> For respiratory allergy, Allergic rhinitis, Allergic cough, Skin allergies <b>Dose:</b> children: one tablet three times a day ; adults: two to three tablets three times a day.	<b>Histadip capsule</b> <b>Kairali</b> Refer page no:2104.
<b>Allerkil tablet</b> <b>Dabur</b> <b>Indications:</b> for all allergic states such as hay fever, vasomotor rhinitis, urticaria, food allergy, serum reactions, allergic eczema, insect bites etc. <b>Dose:</b> 1 tablet 3 or 4 times a day.	<b>Histantin tablet</b> <b>Kerala ayurveda ltd</b> Natural non- sedative anti- allergic. <b>Indications:</b> Itching of varied etiologies including chronic urticarial, allergic dermatoses including eczema and allergic rhinitis. <b>Properties:</b> Fast relief from rhinitis, sneezing and running nose. Very effective in urticaria, ulcers and allergic disorders of unknown etiology. Non-habit forming & non-steroidal anti-allergic formulation. <b>Dose:</b> 2 tablets twice or thrice daily.
<b>Eosiinowin legiyam</b> <b>SKM</b> <b>Indications:</b> allergic rhinitis, allergic sinusitis, allergic asthma, allergic bronchitis, continuous sneezing etc. <b>Properties:</b> anti-allergic, anti-inflammatory, increase body's resistance to diseases and stress etc. <b>Dose:</b> 5-10 gm with milk after food twice a day.	<b>Histowin tablet</b> <b>SK M</b> <b>Indications:</b> all allergic skin diseases, useful in sting bite and other poison bites. <b>Properties:</b> anti-allergic, antihistaminic, restores -



# RASĀYANA CIKITSĀ

## REJUVENATION THERAPY

### BASED ON BENEFITS

- 1.Kāmya rasāyana  
(enhances normal health)
- 2.Naimittika rasāyana  
(based on disease conditions)

### BASED ON METHOD OF USE

- 1.Vātātapika rasāyana (rasāyana consumed while being in the stream of day to day life)
- 2.Kuṭiprāvēśika rasāyana (rasāyana is given with the person staying inside a closed kuṭi/ cottage) with strict procedural formalities.
- 3.Ācāra rasāyana (good code of conduct)

### MATERIAL USED

- 1.Oushadha rasayana  
(Drugs based)
- 2.Ājasrika rasayana  
(Diet based)

दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः  
प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम्  
वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात्  
लाभोपायो हि शस्तानां रसादीनां रसायनम् (च.चि. १/७)

### GENERAL PROPERTIES OF RASĀYANA MEDICINES

Anabolic  
Anti-stress  
Adaptogenic  
Immune modulators  
Cleanses micro channels  
Provides best quality to dhātūs  
Influence dōsha, agni and srōtases of body  
Improve complexion, keeping up youthful state  
Neuro endocrine regulators  
Free radical scavengers  
Neutriceutical action  
Regenerative action  
Deep dhātu action  
Prolong life span  
Antioxidants

## CHAPTER - 01

# RASĀYANA OUSHADHAS

## (रसायन औषध)



### KWĀTHA KALPANA MEDICINES

#### CYAVANAPRĀŚAM KWĀTHA (च्यवनप्राशं क्वाथ)

It is actually a kwātha kalpana modification of one of the well-known medicine in Ayurveda called cyavanaprāśam lēhya (page no:2600).

**REFERENCE:** AH-U-rasāyana cikitsa-33.

**DESCRIPTION:** it is prepared by ingredients cyavanaprāśam lēhya and hence it possesses almost all properties of same lēhya oushadha controlled by kashāya kalpana viśēsha. Since cyavanaprāśam is a rasāyana oushadha and is formulated in lēhya kalpana as per our classics, it shows its full extend of action in that particular kalpana only. As base of cyavanaprāśam lēhya is guḍa, it is not at all good for pramēha rōgi. Hence it is modulated in to kwātha kalpana where we get almost all guṇas of cyavanaprāśam lēhya in pramēha rōgi limited by kwātha kalpana viśēsha. This product is good for diabetic patients for its immunity enhancing and rejuvenative properties. It can be recommended for all cases where lēhya preparation is contraindicated (eg: pramēha rōgi).

**COMPOSITION:** drugs of cyavanaprāśam lēhya without guḍa.

**MANUFACTURER:** SITARAM AYURVEDA - C.H kwāth (AH)

☞ Jīvanīya gaṇa kwātha (page no:669)

☞ Mahātiktakam kwātha (page no:1122)

### ARISHṬA KALPANA

#### SĀRASWATĀRISHṬA (सारस्वतारिष्ट)

It is one of the well-known arishṭa kalpana medicines and a most commonly prescribed Ayurvedic medicine having strong traditional background. Saraswati is the Goddess of Learning and Wisdom. This medicine can improve learning power, memory power, wisdom in students – hence the name sārāswatārishṭa. Interestingly it has good clinical application in many systemic diseases also.

**REFERENCE:** BR-rasāyanādhikraṇa, SY – āsavārishṭa prakaraṇa

**PHALAŚRUTI:** swara kārśyam, aspashṭa bhāshaṇam, rajōdōsha, śukla dōsha, kshīṇa- due to atyaddhyana, gīta etc (SY/ BR).

⇒ Good for daily administration (sadāhita:) in bāla, yūna/ strī, vṛddha (SY/ BR).

⇒ नरनारीहितो नित्यं = good for male and female (SY/ BR).

⇒ It can cure diseases (rōgahara) - if we administered this medicine for two month, it will cure all diseases and if we administered for one year, it can provide sakala siddhis/ improve all physical and mental qualities (SY/ BR).

⇒ Instead of diseases, wide range of therapeutic properties is mentioned in phalaśruti.

**REFERENCE:** BR-vājīkaraṇādhikāra.

**PHALAŚRUTI:** valī-palita, kṛtrima visha, sthāvara visha, jangama visha, varshavāri/ dusṭa jalajanya rōgas etc (BR).

⇒ अभ्यासालसाधकः स्त्रीणां शतं जयति नित्य (BR) = by regular adminisration of this medicine, one - can sex with 100 ladies daily !!!!! Regular use of this medicine improve sexual capacity of a man and he is able to sex with multiple ladies without much exhaustion (BR).

**OTHER CLASSICAL INDICATIONS:** nampumsakata, madhumēhajanya napumsaka twam, dhvajabhanga, shaṇḍata, bija dusṭi, śukla kshaya, dhātukshaya, kārśyam, jīrṇa jwara/ cirakāla jwara, sannipāta jwara, punarāvarttana jwara, āntra śōsha, pramēha, gara visha, yakshma, dhātukshayajanya śwāsa, cirakāla kāsa, hṛdaya dourbalya, ōjakshayajanya rōgas, mano dourbalya, buddhimāndya etc.

**CLINICAL APPLICATIONS:** male infertility, all type of impotency, ED, spermatorrhea, oligospermia, azoospermia, sperms abnormalities, nocturnal emission, low testosterone level, loss of libido, sexual weakness, lack of sexual desire, stamina and energy/ male sexual debility, under development of genital organs, testicular spermatogenic failure, testicular atrophy etc. ♦ Senile debility, convalescence, sexual debility in old age etc. ♦ Physical, mental and functional debility, chronic fatigue syndrome, emaciation, underweight, all types of debilitat-ing conditions etc. ♦ Chronic type 2 diabetes, complications of DM, anemia etc. ♦ Chronic bronchitis, severe cough, chronic cough, pneumonia, asthma, breathlessness, TB, phthisis/ TB recovery, chronic lung CA etc. ♦ Chronic wasting disease, intestinal TB, serious stages of TB etc. ♦ Chronic degenerative diseases, nervous disorders, auto-immune diseases, low im-munity etc. ♦ Hypotension, bradycardia, cardiac weakness etc. ♦ Premature ageing symptoms like graying of hair, premature hair fall, dullness of skin, wrinkles and dark circles around the eyes, skin atrophy etc. ♦ Chronic fever weakness, recurrent fever, weakness due to chron-ic fever etc. ♦ Psychiatric diseases, low mental power, depression, anxiety, dementia etc.

**DŌSHA KARMA:** tridōsha hara, mainly vāta śamana, vātānulōmana (especially vyāna, udāna and prāṇa anulōmana), prāṇa balyam etc.

**DHĀTU KARMA:** dhātu balyam, saptadhātu pōshaka, vṛshya, vājīkaraṇa, rasāyana etc.

**AGNI KARMA:** agni balakrt (BR), it has dīpana and some pācana property (more action on dhātu level than kōshṭha level).

**MALA KARMA:** no significant action (expecting your valuable opinion).

**SRŌTŌ KARMA:** srōtō balyam, prāṇavaha & śuklavaha srōtō viśēshatwam etc.

It has some srōtōśōdhana property also.

**RŌGA KARMA:** it is valī-palita nāśana (BR), sarva visha hara, kshayaghna, jwaraghna, vishaghna etc. Your suggestions please.....

**LĀKSHAṆIKA KARMA:** kānti janana (BR).

**AVAYAVA KARMA:** mēdhakara/ mēdhyam (BR), indriya śaithilya haram/ indriya prasādanam etc. Your suggestions please.....

**STHĀNIKA KARMA:** sarvadēha action, śuklasthāna viśēshatwam.

⇒ Acts on both upper and lower sex centers.

**OTHER PROPERTIES:** āyushkara, kāmōddīpana, mṛtyum jayati, jarāmarāṇa nāśa na (BR), nāḍī balyam, kāmōddīpana, vyādhikshamatwakṛt, vīryakṛt, ōjakara etc.

**RASA PANCAKA:** samudāya prabhāva karma.

**MODERN PHARMACOLOGY:** antioxidant, alterative, adaptogen, anabolic, aphrodi-siac, androgenic/ improves serum testosterone level, analgesic, anti-aging, anti-stress, anti-microbial, anti inflammatory, erectogenic, cardiac stimulant/ cardiac tonic/ strengthens the heart muscles, energizer, health tonic, immunomodulatory, nourishing tonic, nerve tonic/ nerv-



## CHAPTER - 02

# MALE SEXUAL DISEASES (AYU)



For male sexual diseases - any suitable medicine from vājīkaraṇa cikitsa, guhya-rōga cikitsa other branches of Ayurveda (other disease headings) can be utilized according to the condition (by analysing dōsha dūshyādī samprāpti ghaṭakas). In this chapter, some specific medications and some medicines from other areas which might be suitable are listed.

## KWĀTHA KALPANA MEDICINES

- ☞ Cyavanaprāśam kwātha (page no:2579)
- ☞ Mahākalyāṇakam kwātha (page no:2503)
- ☞ Dwiguṇa rāsnādi kwātha (page no:1579)
- ☞ Mahāmanjishṭhādi kwātha (page no:1118)
- ☞ Jīvanīya gaṇa kwātha (page no:669)
- ☞ Sukumāram kwātha (page no:463)
- ☞ Kalyāṇakam kwātha (page no:2502)

## ARISHṬA KALPANA

- ☞ Daśamūlārishṭa (page no:2645)
- ☞ Mṛtasanjīvanī arishṭa (page no:950)

## ĀSAVA KALPANA

### CANDANĀSAVA (चन्दनासव)

It is one of the important āsava kalpana medicine and a commonly prescribed Ayurvedic medicine having strong traditional background. Candana is the initial drug among the ingredients - hence the name candanāsava. It is renowned for its excellent clinical utility genito-urinary systemic diseases. Interestingly it has good clinical application in some other systemic diseases too.

**REFERENCE:** BR-śuklamēha cikitsa

**PHALAŚRUTI:** śuklamēha (BR).

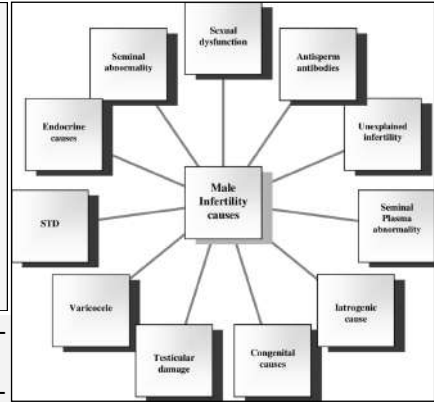
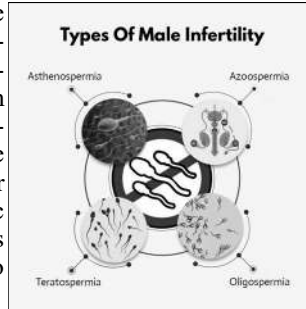
⇒ वह्निःसन्दीपनः परं (BR) = this formulation has high amount of drāksha, sugar and jaggery with less - amount of kaṭu dīpana dravyas. Yet, its phalaśruti indicates that, it an excellent dīpana ousha dha. It may be due to samudāya prabhāva karma and kalpana viśēshatwam of this medicine. Here dīpana action indicates mainly at dhātawāgni level rather than kōshṭhāgni.

**OTHER CLASSICAL INDICATIONS:** raktapitta, amlapitta, tṛshṇa, mūtradāha, mūtrās-mari, mūtrakṛcchra, aśmarījanya śūla, pūyamēha, raktapradara, śwēta pradara etc.

**CLINICAL APPLICATIONS:** acute or chronic UTI, recurrent UTI, burning micturition, cystitis, urethritis, dysuria, pyuria, urinary calculi, hyperuricemia, septic ulcers in urinary tract, foul smelly urine, micro-albuminuria, nephritis etc. ♦Emaciation, loss of appetite and debility due to kidney diseases etc. ♦Genital infections (male & female), syphilis, gonorrhea, septic ulcers in genital tract etc. ♦PID, female infertility, leucorrhoea, menorrhagia, vaginitis,

## MALE INFERTILITY

Up to half of infertile couples, male infertility plays important role nowadays. Male infertility can be caused by low sperm production, abnormal sperm function or blockages that prevent the delivery of sperm. Previous or present illnesses, injuries, chronic health problems, lifestyle choices and other factors may contribute to male infertility.



**BACKGROUND CLASSICAL DISEASES:** ♦ Anapatyata - concept. ♦ Suklagata vāta concept.

**AYURVEDIC PRINCIPLES:** ⇒ As per the cause – bījōpaghāta concept, dhajwabhangha concept, śukla kshaya concept, śukla dushṭi concept etc. ⇒ Agnimāndya concept (more on dhātu level). ⇒ Dhātu pariṇāma vaishamya concept. ⇒ Apāna vaigunya concept. ⇒ Srōtōsanga and sirāgranthi concept (cause).

**TREATMENT PRINCIPLES:** ♦ Evaluate the exact cause and treat accordingly. Treatment principles and medicine may change according to the cause of infertility. ♦ Pācana and dīpana oushadhas (kōshṭha and dhātu level) (first line of treatment). ♦ Apāna vātānulōmana oushadhas (first line of treatment). ♦ Srōtōśōdhana and sanga hara oushadhas (first line of treatment). ♦ Tikta rasa pradhāna, pāka hara and śōpha hara oushadhas (if there is infection/ pūya śukla). ♦ Pitta śamana/ tikta rasa pradhāna oushadhas (if there is auto-immune cause?/ anti-sperm antibody?). ♦ Śukla stambhanam and vṛshya oushadhas (if there is premature ejaculation cause). ♦ Kaphāvaraṇa vāta hara and vṛshya oushadhas (if there is asthenospermia cause). ♦ Vṛshyam and vājīkaraṇa oushadhas. ♦ Generally madhura rasa-snigdha- brmhaṇa osuahdas (final phase of treatment). ♦ Mana: prasādana oushadhas.

**Treatment line up:** Pācana and dīpana – srōtōśōdhana – śamana oushadhas (as per cause) - śōdhana-pūrva snēhapāna – samśōdhana – vasti – nasyam + vṛshya/ vājīkaraṇa oushadhas.

### INTERNAL MEDICINES

Ciruvilwādi ks	Aśwagandhādi cūrṇa -3	Gandharvēraṇḍa taila	Kāmēshwara mōdaka
Gandharvahaṭādi ks	Brhat vaiśwānara cūrṇa	Sukumārēraṇḍa taila	Kouch pāk
Kalyāṇakam ks	Gōkshurādi cūrṇa		Mahākāmēshwara mōdak
Mahākalyāṇakam ks	Hinguvacādi cūrṇa	Aśwagandhādi lēhya	Gōkshurādi modaka
Sukumāram ks	Musalyādi cūrṇa	Nārasimha rasāyana	
Vidāryādi kwātha	Śatāvayādi cūrṇa		Abhraka bhasma
	Vaiśwānara cūrṇa	Amṛtaprāśa ghṛta	Kukkuṭāṇḍa twak bhasm
Jīvanīya gaṇa kshīra ks		Apatyakara ghṛta	Lōha bhasma
Kalyāṇakam kshīra ks	Mānasamitra vaṭaka	Aśwagandhādi ghṛta	Māṇikya bhasma
	Śilājatwādi vaṭi	Brhat aśwagandhādi ghṛt	Naga bhasma
Aśwagandhārishṭa		Kalyāṇakam ghṛta	Nīlamanī bhasma
Bhṅgarājāsava	Aśwagandhādi yamaka	Mahākalyāṇakam ghṛta	Rajata bhasma
Candanāsava		Mahākūshmāṇḍa ghṛta	Śilājatu bhasma
Daśamūlārishṭa	Gandha taila	Phalasarpis	Swarṇa bhasma
	Kshīrabala taila	Sukumāram ghṛta	Swarṇamākshika bhasma
Kharjjūrāsava	Mahānārāyaṇa taila	Vastyāmayāntakam ghṛta	Vaikrānta bhasma
Nālikērāsava	Sahacarādi taila		Vajra bhasma
Sāraswatārishṭa	Śrīgōpāla taila	Aśwagandhādi lēhya	Vanga bhasma

SAMS SCHOOL OF AYURVEDA (A school of excellence in clinical practice)



# KRIYĀKRAMAS



## TABLE OF CONTENTS

<b>AN INTRODUCTION TO PANCAKARMA</b>	2764 - 2767
<b>RŪKSHAṆA KARMA</b>	2768 - 2771
<b>SNĒHANA KARMA (INTERNAL SNĒHANA)</b>	2772 - 2792
<b>BĀHYA SNĒHANA</b>	2793 - 2798
<b>EXTERNAL VASTI KARMAS</b>	2799 - 2806
<b>SWĒDANA KARMA</b>	2807 - 2812
<b>PIṆḌA SWĒDA</b>	2813 - 2834
<b>DHĀRA/ PARISHĒKA SWĒDA</b>	2835 - 2849
<b>OTHER SWĒDANA PROCEDURES</b>	2850 - 2856
<b>MŪRDDHA TAILAS</b>	2857 - 2865
<b>VAMANA KARMA</b>	2866 - 2874
<b>VIRĒCANA KARMA</b>	2875 - 2884
<b>SAMSARJJANA KARMA</b>	2885 - 2887
<b>NASYA KARMA</b>	2888 - 2899
<b>VASTI (NIRŪHA &amp; ANUVĀSANA VASTI)</b>	2900 - 2917
<b>IMPORTANT KASHAYA VASTI FORMULATIONS</b>	2918 - 2931
<b>KRIYAKRAMAS UNDER ŚĀLYA TANTRA</b>	2932 - 2959
<b>KRIYAKRAMAS UNDER ŚĀLĀKYA TANTRA</b>	2960 - 2995
<b>KRIYAKRAMAS UNDER STRĪ RŌGA</b>	2996 - 2999
<b>KRIYĀKRAMAS IN GARBHIṆĪ &amp; SŪTIKA</b>	3000 - 3000
<b>KRIYA KRAMAS IN KOUMĀRABHŔTYA</b>	3001 - 3005

## SNĒHANA KARMA (स्नेहन कर्म)

The word snēhana is derived from the root 'snih' with 'lyut' prataya - its literal meaning is love. Snēhana means oleation and is one among shaḍvidha upakramas by Caraka Samhita. Simply we can say it is the procedure of administration of snēha dravya (or snēha kalpana medicine) to the body either through internal or external route. Snēha guṇa is the fundamental therapeutic principle in snēhana karma.

### IMPORTANCE OF SNĒHANA KARMA

It can be grouped under both antar parimārjana & bahir parimārjana cikitsa. ◊Snēhana karma is very significant in the present era where rūksha prakōpajanya vyādhis like degenerative diseases are more prevalent. ◊It is considered as main treatment principle (pradhāna karma) of kēvala vāta prakōpajanya rōgas. ◊Snēhana is grouped under santaparna cikitsa (bṛmhāṇa measures). ◊Snēhana karma is the prerequisite of all pancakarma procedures. ◊It performs prime role in śōdhana therapy as śōdhanapūrva snēhapāna. ◊After sam śōdhana karma, snēha (in small dose) should be given to acquire proper strength (AH: Su: 18/ 55). ◊It can be utilized as pūrvakarma, pradhāna karma & even paścāt karma procedure.

- Snēhana therapy as pūrvakarma (śōdhanapūrva snēhapāna) - acchapāna, avapīḍaka snēha pāna & sadyasnēha.
- Snēhana therapy as pradhāna karma – internal use as vicāraṇa snēhapāna. External use as abhyāṅga, picu, snēha dhāra, śīrōbhyaṅga, local vastis etc.
- Snēhana therapy as paścāt karma – śamana ghṛtapāna or bṛmhāṇa ghṛtapāna or rasāyana ghṛtapāna after śōdhana therapy (after getting proper agnibala) or after swēdana karma.

### PROPERTIES OF SNĒHA & SNĒHANA KARMA

Snēha – a guṇa which produces snēhana & klēdana karma. ◊Snēha guṇa - sātmya to all people by birth. ◊Purusha is snēhasāra/ essence of life is snēha guṇa. ◊Snēha guṇa necessary for the very existence of life/ prāṇa vāyu is snēha bhūyishṭha: ◊All body functions are achieved with the help of snēha (snēha sādhyā:). ◊Snēham or snigdha guṇa is the most essential constituent of the body. ◊Both ōjas and snēha are having same qualities, ie; śīta snigdham and āgnēyam. ◊The complete health what we called as swasthyam is nothing but the combination and equilibrium of these three guṇas (śīta snigdham and āgnēyam). ◊All the dhātus (except asthi dhātu), upadhātus and mala are snēhāmāyā. ◊Snēha is the guṇa present in both kapha dōsha & pitta dōsha. ◊A snēha dravya generally having guru, śīta, snigdha, manda, sūkshma, mṛdu & drava guṇas (AH: Su: 16). ◊Snēha guṇa is opposite of rūksha guṇa and is the main treatment tool for the provoked rūksha guṇa. ◊Snēha usually possess vāta śamana, ślēshma kara, dhātu vardhana, balakṛt, mala pravarttaka, klēdana, snēhana, mārddavakara, varṇakara, vṛshyam, ōjaskara etc (some exceptions are there). ◊Snēha dravyas also possess good yōgavāhi property. ◊Snēhana is good for durbala dēha, durbalāgni, vṛddha, bāla, vyādhita persons etc. ◊Mastishka/ kapāla majja is composed of snēhabhāvas. ◊As per AH-Su:16, one who habituated by internal administration snēha will attain agnidipti, kōshṭha śuddhi, dhātu sthiratwam, good bala and varṇa, indriya dṛḍhata, mandajara (slow down aging process) & śatāyu (long life/ 100 years life span).

Water soluble substance can't cross cell membrane and blood brain barrier. Lipid and lipid soluble substance (snēha dravyas) are permeable to both these barriers. Hence

## ACCHAPĀNA (SNĒHAPĀNA PROPER)

Acchapāna is considered as śrēshṭha snēhana karma and is the most important procedures among the ābhyantara snēhapāna. It is the oral intake of snēha in required quantities for a limited time period without mixing food articles other than prakshēpa dravyas. In this procedure, snēha alone should be given in the early morning; after the digestion of snēha, use drava pradhāna āhāras only. Both mūrchita ghṛta and medicated ghṛta can be taken for snēhapāna. We can add small amount of prakshēpa dravya in the snēha during snēhapāna (eg: saindhava). It is very important to perform both external and internal rūkshaṇa karma before acchapāna. Ghṛta is best for śōdhanārttha snēhapāna purpose, where taila or other snēhas can be taken for śamana snēhapāna. It is not always necessary to use medicated ghṛtas for śōdhanapūrva snēhapāna. Mūrchita ghṛta is enough for this procedure.

In Kerala, generally medicated ghṛta is used for śōdhanapūrva snēhapāna. But the reality is, we can use non-medicated ghṛta or mūrchita ghṛta for the same purpose. For utklēśana along with rōga śamana purpose - use medicated snēha dravya. For utklēśana purpose alone - use plane or mūrchita snēha dravya.

### CLASSIFICATION OF ACCHAPĀNA

#### A) According to therapeutic aim

1. Śōdhanārttha snēhapāna
2. Śamanārttha snēhapāna

#### B) According to dose & duration of snēhapāna

1. Ārōhana achapāna
2. Sadya snēhana (not an actual acchapāna).

#### C) According to procedural peculiarity

1. Acchapāna proper
2. Avapīḍaka snēhapāna

### ŚŌDHANĀRTTHA SNĒHAPĀNA

Among acchapāna methods, śōdhanārttha snēhapāna is superior. For bahu dōshava stha – śōdhanārttha snēhapāna should be selected. It is the pūrvakarma procedure of sam śōdhana karmas where snēha alone is administered in successive dosage for a specific period of time. Acharya gives a special emphasis on the rules of acchapāna. It executes action of snēha immediately. Actual aim of śōdhanārttha snēhapāna is to make snēha asātmyata (dhātu vijātiya bhāva or utklēśa avastha). For a successful śōdhanana karma, a well-defined systematically and scientifically performed śōdhanapūrva snēhapāna is inevitable.

**Therapeutic goals of śōdhanapūrva snēhapāna:** movement and lodging of prakupita dōshas from kōshṭha to śākha (kōshṭha to śākhagati) is the cause all dhātugata rōgas. The root cause of this śākhāgati of dōshas is prakupita vāta dōsha. So the treatment is to re-transfer all prakupita dōshas from śākha to kōshṭha through snēhana – swēdana procedures and expels them out through samśōdhana karma.

Śōdhanapūrva snēhapāna produce the following effects..

- ♦ Vrddhi of dōshas - by drava and klēdana guṇa karma (klēdana – to produce moisture/ moistening & loosening of dōshas).
- ♦ Vishyandana of dōshas/ liquefies the dōshas - by drava guṇa.
- ♦ Mārdavakara/ softens the micro channels- by snigdha guṇa.
- ♦ Directs the dōshas towards the kōshṭha - by sara guṇa.

Thus acchapāna procedure helps to detach prakupita dōshas or līnadōshas (mala bhāvas) from dhātus & srōtases and helps them to reach kōshṭha. Thus snēhapāna procedure helps get proper action samśōdhana karma. At the same time, snēha by its inherent snigdha

whole scalp. Then karṇābhyanga should be done followed by palm and sole (padābhyanga) are also done prior to the main process. The lukewarm oil should be applied over the body of patient uniformly by two therapists on both sides of the dhrōṇi/ table. Start massaging over scalp, head and move down to neck, upper back, shoulders, upper arms, forearms & hands; then chest, abdomen, low back and lower limbs. Abhyanga should be done in sitting, supine, right lateral and left lateral positions. Upper back should be massaged in upward down direction. Limb joints should be massaged in circular manner and muscles in linear manner. Umbilical region should be massaged in circular manner.

Sitting position: shoulders, chest, upper back, upper limbs and lower limbs.

Supine position: upper limbs, shoulder & neck, umbilical region, lower limbs & region from sternum to flanks are more concentrated.

Lt. Lateral: left back, left lower limb and upper limb & hip are more concentrated.

Rt. Lateral: right back, right lower and upper limb and hip.

Prone position can also be adopted in the case of low back ache (mild spinal massage should be given). Avoid prone position in patients with chronic diseases of lung, heart, GIT etc.

### SEVEN POSITIONS FOR ABHYANGA

The procedure starts with therapist performing massage while the patient is seated upright on a massage table or a stool. Apply massage oil to the head, face, ear canal, the front of neck, back and feet and massage in a gentle fashion for about 10 to 15 minutes.

The patient then changes the posture to lying left sideways and perform massage in each posture for about 15 minutes. The whole process can take about 30 minute to 1 hour depending on your particular situation. Increase or decrease the treatment duration to suit the particular condition or the health of the patient.

**DOSE OF TAILA & DURATION:** this always depends upon the condition of the patient and severity of the disease. Usually 30-60 minutes, for 7-14 days.

### POST-OPERTAIVE PROCEDURE

At the end of the procedure and after 10– 15 mts, the medicine on the body should be wiped off with tissue paper / towels. Talam also taken out. Patient should take complete rest for 10-15 minutes in comfortable position. Patient can take bath in lukewarm water with suitable medicated soap or snāna cūrṇa. Rāsnādi cūrṇa should be applied on head after snāna. When the patient feels appetite, take light food according to illness, digestive power & sātmayata.

⇒If the patient is indicated for swēdana, proper swēdana should be done immediately after



Sitting

Supine

Left  
Lateral

Prone

Right  
lateral

Supine  
again

Sitting  
again

## EXTERNAL VASTI KARMAS

External vasti is one among the bahirparimāṛjana cikitsa (external therapy), a modified and applied procedure of śirōvasti. There is no direct reference for external vasti in the classical texts, but it is one of the best supportive treatment modalities. It is a type of bāhya snēhana and is a practical modification of snigdha swēda too (local snēha-swēda procedure). It can be considered as a tarppaṇa procedure also (if we use tarppaṇa tailas). This procedure involves retention of warm medicated oil over a particular body part with in a specific formed frame on this area for a prescribed period of time. Even though medicine is not introduced inside the body, this is still called as vasti because medicated oil is retained over a particular body area for a prescribed time period.

⇒ It can be done as an individual śamana cikitsa and as a pūrvakarma of pancakarma therapies. According to the site of application, it is named as jānu vasti (knee joint region), grīva vasti (over cervical vertebrae) etc.

⇒ It is mainly aimed to treat diseases affecting on a particular region. It is a safe procedure and gives considerable quick relief to the patient. It acts effectively as it is applied at the site of lesion. It has effect of both snēhana and swēdana at a time. Warm oil provides snēhana & swēdana effect and the herbal ingredients provide therapeutic effect.

Some common external vasti procedures are.....

Jānu vasti

Kaṭī vasti

Urō vasti

Grīva vasti

Prshṭha vasti

Vraṇa vasti etc.

### JĀNU VASTI (जानु वस्ति)

The term jānu vasti comprises of two - words. Jānu= knee or knee joint region. Vasti = to hold medicine/ a pouch like arrangement. It is a type of external vasti which involves retention of warm medicated oil over jānu / knee joint region. It is also known as janu tarppaṇam. It is a procedure of applying heat in the form of snidha – swēdana to the jānu/ knee joint region by retaining warm medicated taila with in a specific formed frame on this area for a prescribed period.

It has effect of both snēhana and swēdana at a time. It is mainly aimed to treat diseases of jānu / knee joint region.

**BENEFITS OF JĀNU VASTI:** it is a very safe and cost effective procedure. ◇It can be done in an outpatient set up also. ◇Improves/ maintains normal structure and functions of knee joint. ◇Nourishes the muscles, bones and nerves. ◇Strengthen the muscles, bones and connective tissue. ◇Removes the muscle spasm and rigidity. ◇Slows down/ inhibit degeneration of knee joint. ◇Improves circulation in knee joint. ◇Lubricates the knee joint and promotes their flexi-





# SWĒDANA KARMA (स्वेदन कर्म)

Induction of sweating for therapeutic purpose is referred as swēdana. As per the our classics, the process which relieves stiffness, heaviness, coldness is called swēdana (स्तम्भगौरवशीतघ्नं स्वेदनं स्वेदकारकं) It is one of the treatment modalities of śaṭupakramas by Carakam. Swēdana is applied as a part of therapy in variable conditions with its broad local and systemic actions. Swēdana should apply judiciously according to the disease condition; then only it gives excellent therapeutic benefits. Swēdana karma can be done as -

- ♦ As a pūrvakarma procedure as in in pancakarma or other procedures: talam, abhyangam, ushṇa jala snāna etc.
- ♦ As a pradhāna karma procedure (śamana purpose): rūksha swēda (in sāma conditions eg: vāluka swēda in āmavāta). Snigdha swēda (during nirāmaja conditions, eg: taila parishēka for kēvala vātavyādhi). Other examples are CPS, PPS, SPS, JPS etc.
- ♦ As a paścāt karma procedure: in the case of snēhapāna procedure (after completion of snēhapāna), it can be done as a paścāt karma.

Swēda is mala of mēdō dhātu and swēdana is the process in which the excessive swēda is produced. Swēda secretion is continuous and constant process throughout the life, which takes a major role in homeostasis of internal environment. Swēdana is applied as a part of therapy in variable conditions with its broad local and systemic actions. Swēdana therapy utilizes optimal heat as the stimulus to induce perspiration and there by to restore flexibility, permeability and vitality by relieving stiffness, heaviness & frostiness using diverse techniques and wide range of media. Swēdana depends upon the duration of heat applied, medium of heat transfer - heat retaining ability of materials like sand, leaves etc. Effect of heat may be superficial or deep depending upon the type of sudation. Selection of proper swēdana procedure is based on your knowledge and clinical intelligence (yukti).

⇒ Guṇas of swēdana dravyas are guru, ruksha, tīkshṇa & ushṇa which are opposite guṇas of snēha dravyas. Other guṇas are - sūkshma, sthira, drava, sara, snigdha etc.

⇒ Importance of swēdana: as the dry pieces of wood can be bent easily after anointing them with oil and giving sudation, the body becomes capable of performing all types movements without any difficulty after the proper administration of swēdana (AH: vātavyādhi cikitsa:5)

## BENEFITS OF SWĒDANA

- ⇒ Dōsha dravata, vāta niyamana, gātra vinamana/ increase mobility (C.Sū 14/4).
- ⇒ Agni dīpana, twak mārddava, twak prasādana, bhaktaśraddha/ improves taste sensation, srōtō nirmmalata (srōtōśudhi), nidrā hara, tandra hara, sandhi stabdha hara (Su.Ci: 32/22).
- ⇒ It can relieve srōtōsanga and remove obstruction to gati of vāta.
- ⇒ Vāta śamana, vātakapha śamana/ very effective in vātika & vātakaphaja conditions.
- ⇒ Swēda kāraka, śūla hara, śītaghna, mārđavakṛt, angamārđda hara, srōtōśōdhana etc.
- ⇒ Relieves harsha, tōda, ruk, āyāma, śōpha, stambha, gourava and graha. The body part bedome mārddva by swēdana karma (AH: vātavyādhi cikitsa:6).
- ⇒ After snēhapāna and before samśōdhana karma - swēdana liquefies the snēhakilnna doshas (oily dōshas) and makes easy movement of the dravita dōshas towards the kōshṭha or the nearest root through which dōshas being evacuated.
- ⇒ Through promoting perspiration, it eliminates metabolic wastes. Promotes vasodilatation



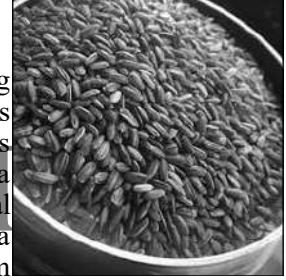
## SHĀSHŢIKA PIṆḌA SWĒDA (षाष्टिक पिण्ड स्वेद)



**English name:** RICE POUCH FOMENTATION.

**Local name:** NJAVARAKKIZHI/നെവരക്കിഴി.

The word “shashṭika” means a type of dhānya. SPS is coming under dhānya piṇḍa swēda where shashṭika is used as dhānya. SPS is one among ūshma swēda by AH and sankara swēda (by Caraka). It is a kind of sudation performed by hot pōṭalis made by shashṭika dhānya (which is boiled in kshīra or kshīra kwātha). It is one among traditional modification of swēdana karma/ Keralēeya Cikitsa Kramas. It is a unique treatment procedure, regarded as the traditional treatment form of Aṣṭavaidyas that is widely practiced in Kerala. Usually the whole body below the neck is subjected to do this procedure.



⇒ It is combination of massage, fomentation, soothing and nourishment. SPS gives the benefits of both swēdana and abhyanga. It is a type of mṛdu snigdha piṇḍa swēda. It is practiced as pradhāna karma rather than pūrvakarma of śōdhana karma.

**PROPERTIES & MODE OF ACTION:** ◇ Shashṭika - a type of vṛīhi dhānya which is snigdha, sthira, śīta guṇa, brmhaṇa, sthairyakṛt and tridōsha hara. ◇ Balā kwātha - guru, snigdha, śīta guṇa, balya and vātapitta śamana. ◇ Kshīra - guru, snigdha, mṛdu, śīta guṇa, balya and vātapitta śamana. ◇ SPS – mṛdu swēdana, snigdha swēdana, rūksha hara, khara hara, vāta śamana, sankoja hara etc. It is a suitable swēdana procedure in dhātu kshayajanya vātarōgas and pittānubandha vātarōgas (after subsiding pitta symptoms). ◇ It can be done for some swēda contra-indicated conditions also. ◇ It is done periodically for rejuvenation purpose also.

⇒ The drugs in this procedure regulate the heat to a gentle one and modulate it to unctuous and soft fomentation. This soft heating and massaging facilitate the nutrition from within, without injuring the tissues. It also provides a controlled heat to soft tissues. Its action is indirect and may not be due to absorption of the micronutrients through the very resistant route (the skin). However a little amount absorption of medicaments may occur. It also helps to stimulate micro channels without causing injury to soft tissues. Thus it provides a indirect nutrition effect to emaciated and weak tissues.

**BENEFITS OF SPS:** SPS is a deeply refreshing and revitalizing massage that is practiced as rejuvenation therapy in order to alleviate the body/ joint stiffness due to vāta. ◇ Rice is cooked with milk and is also added with different herbal products, which would add up therapeutic value for the treatment. ◇ SPS treatment is also an exceptional rejuvenating therapy to keep the body young and healthy. ◇ It will increase the tone and strength of muscle/ nourish and reduce emaciation of the muscles and improves muscle tone and strength. ◇ It can remove joint stiffness, reduces the stress, slow down aging process. ◇ This treatment helps to restore health and prevent premature ageing/ it helps to slow down aging and aging symptoms like wrinkles, skin atrophy etc ◇ It helps in making the mind calm/ mental relaxation and promotes sound sleep. ◇ It also boosts immune system, enhances body nourishment and rejuvenates. ◇ Improves luster and texture of the skin. ◇ Strengthens, stimulates and nourishes the peripheral nervous system. ◇ It improves the general circulation and thus nourishes the tissue. ◇ It promotes the peripheral vascular circulation. ◇ It helps to dilate the constricted srōtases and promotes the passage of the nutritive materials and there by improves the power of dhātus. ◇ By increasing peripheral circulation, it also helps to remove accumulated waste products in the outer dhātus. It helps to loosen, even cure abnormal tissue thickening, adhesions, keratinization etc.

## OTHER SWĒDANA KARMAS

### KSHĪRADHŪMA (क्षीरधूम)

Kshīradhūma is a practical modification under ūshma swēda (by AH). It is a type of snigdha swēda and is a type of nāḍī swēda done in localized lesions. In nāḍī swēda, a tube of appropriate length attached to an apparatus containing drava dravya is used to direct the steam appropriately to the area which is to be sudated.

⇒ In kshīradhūma, steam is generated by boiling kshīra kwātha (prepared by different drug/ drugs taken as per the disease condition). It is actually a mṛdu - snigdha type swēda, done in vātakapha sthāna where swēdana is restricted (courtesy: Dr.L.Mahadevan sir) due to sthāna viśēsha or samprāpti ghaṭakas.

**BENEFITS:** body temperature in a particular area increase, there by elimination of toxins occurs. Regulation and modulation of heat to gentle areas. A little absorption of medicaments occur. The therapeutic efficacy of kshīradhūma varies according to the medicines used.

**INDICATIONS:** vātavyādhis like arddita, jihvāstambha, hanustambha, swara bhanga, kaṭī graha, krōshṭuka śīrsha etc. ⇒ Vāta affecting the supraclavicular region, Bells' palsy, bulbar palsy, trigeminal neuralgia, seizure diseases, unilateral ptosis, vāta pradhāna ENT conditions, tempero mandibular joint problems/ jaw stiffness, DNS (without much oozing and sneezing) etc.

**CONTRAINDICATIONS:** āmāvastha, kapha pradhāna conditions etc. ⇒ Hypertension, bleeding conditions, retinal hemorrhage etc.

#### MATERIALS REQUIRED

Milk -500 ml  
Balā kwātha/ other drugs - 500 ml  
Oil for abhyanga- 50 ml  
Oil for talam (optional) - 10 ml (navanīta + balā cūrṇa or other oils)  
Rāsnādi cūrṇa for talam - 5 g  
Nāḍī swēda apparatus-1 OR  
Pressure cooker 2-3 liter

Rubber tube – 2 meter.  
Gauze piece at end of mouth of tube to - avoid spilling.  
Lotus petals-Q.S, Blanket-1, Cotton towel-1  
Pad of cotton to cover the eyes.  
One thick blanket to cover the person.  
Cloth for wrapping eyes -1  
Chair-1, Therapist, Ayu.Physician.

**PRE-OPERATIVE PROCEDURE:** Preparation of the patient - patient should be seated in a chair and talam should be applied with suitable medicine. Abhyanga should be done over face, fore head, neck, shoulder & chest. The eyes should be covered with cotton cloth after placing lotus petals over both lids. The head and neck portion is covered from the back with a blanket.

Preparation balā kshīra kwātha: 500 gm of crushed balā-mūla is boiled with 2 liters of water & 500 ml of milk and reduced to 500 ml. (this kshīra kwātha is used to generate steam for the therapy).

**PROCEDURE:** patient should sit comfortably for the procedure. Then steam from the apparatus is directed (through pipe) over face, neck, chest & shoulder. Special care should be taken to avoid burns and to get uniform steam. Move the pipe of swēdana apparatus frequently



## ŚIRŌDHĀRA (शिरोधार)

The word śirōdhāra is derived from Sanskrit language śirō (head) + dhāra (to flow). Śirōdhāra is coming under muddha taila procedures is a type of drava swēda/ parishēka swēda also. It is a procedure in which various liquids are continuously poured over forehead (and allowing to flow over the scalp) from a specific height for specified period of time. It is a user-friendly procedure with both preventive and curative action. It can be used for treating various śirōrōgas and even some systemic diseases. If we use taila or taila kalpana for śirōdhāra purpose, then it gives both snēhana and swēdana



effect. The selection of the drug and duration depends upon various factors including characteristics of disease, chronicity, involvement of dōsha, patient's prakṛti and environmental condition. This procedure can be done as pūrvakarma to main pancakarma procedures or a pradhāna karma depending upon the condition of the patient.

Vāta pradhāna condition – generally snēha dhāra/ taila dhāra is used.

Pitta pradhāna conditions – generally kshīra dhāra/ kshīra kwātha dhāra is used.

Kapha pradhāna conditions – generally takra dhāra is used.

**EFFECTS OF ŚIRŌDHĀRA:** ♦Prolonged pressure on forehead/ stapani marma leads to secretion of endorphin (a hormone which helps to relieve stress and pain) and is released into the brain. ♦This procedure controls the vāta which leads to the reduction of specific and nonspecific pain and stabilizing the psychological factors. ♦Warm liquids lead to vasodilation/ srōtō vivaraṇa action. ♦Absorption - peripherally leads to capillary filtration, some medicaments absorbed through skin. ♦Initiation of parasympathetic nervous system occurs.

⇒Nourishes the brain tissues and to improve memory & power of sense organs. ⇒Stimulate brain functions. ⇒Enhances ōjus and vitality. ⇒Improve the function of sense organs. ⇒Stabilizes mental function. ⇒Prevent premature greying of hairs.⇒Reduces fatigue.

**INDICATIONS:** according to the properties of medicated liquid used for śirōdhāra, its indications and applications may change. ♦Arūmshika, śirastōda, śirōdāha, pāka & vraṇa (AH:Su:22/25). ♦Vātavyādhis especially of brain origin/ head origin, mānasika rōga, ni-drānāśa, bhrama, ardhāvabhēda etc. ♦Diseases of head and eyes, chronic cold and pīnasa/ sinusitis, karṇarōga, mukharōga, vāta vyādhis (paralysis, hemiplegia, facial palsy etc) etc. ♦Neurological diseases (of brain origin), PD, dementia spectrum, AD etc. ♦Insomnia, anxiety disorders, schizophrenia, phobia, depression, insanity, mental exhaustion, epilepsy etc. ♦Mental retardation, autism, CP, ADHD, neurobehavioral disorders etc. ♦Psychosomatic disorders (IBS, CD, peptic ulcer etc). ♦Allergic dermatitis, psoriasis/ skin disorders, diabetic neuritis, essential hypertension, migraine etc.

**CONTRAINDICATIONS:** āmāvastha of diseases, ajīrṇa, nava pratiśyāya/ pīnasa, jwara etc. ♦Acute inflammatory or infective condition, space occupying lesion of brain, glaucoma, fever, conjunctivitis, inflammatory conditions of head, acute respiratory diseases etc.

### CLASSIFICATION OF ŚIRŌDHĀRA

#### A) ACCORDING TO THE DRAVYA USED

Taila dhāra

Kshīra dhāra

Kwātha dhāra

Kshīra kwātha dhāra

Takra dhāra

Jala dhāra



## VAMANA (वमन कर्म)



The word वम = udgāra/ charddana. Vamana means a procedure of inducing therapeutic emesis (ūrdhwa śōdhana). “मुखेन पीतं मुखेन दोषहरणं” - it is the expulsion of aggravated dōshas from the body through the upper route (mouth), preceded by administration of vamana ousha dhas. Vamana karma is main śōdhana karma of vitiated kapha dōsha. Vamana karma is not merely a gastric lavage as done to empty the content of stomach, but it is a complete management of systemic diseases caused by kapha pradhāna dōsha. Classical vamana procedure is preceded by snēhana and swēdana procedures. Planning or conduction of procedure requires proper understanding of pathology, indications and contra-indication. This special treatment modality is not only suited in the treatment of disorders but also for preventing the kaphaja disorders if administered during vasantha ṛtu.



Āmāśaya particularly ūrdhva āmāśaya is the seat of kapha. Main affinity of vama-na karma is ūrdhva āmāśaya and by the pūrvakarma procedures kapha pradhāna dōshas will reach at this place and are expelled out through mouth. Vamana is indicated in aggravation of kapha in its own sites and kapha predominant vyādhis.

**SPECIALITIES:** ♦Vamana (sadyō vamana) can be done in āmāvastha also. ♦It is specially indicated for pediatric conditions. ♦This procedure has no śamana, bṛmhaṇa like divisions. ♦It can be done as a pradhāna karma and sometimes as pūrvakarma too (a pūrvakarma of rasāyana). ♦Oushadha in apakwāvastha causes vamana and oushadha in pakwāvastha causes virēcana. ♦Even though it is one of the pancakarma procedure and having excellent therapeutic efficacy, unlike other four procedures in pancakarma, vamana is less commonly practiced nowadays (may be because, fear of complications in doctors or fear of the patient). ♦Actually, vamana is easy to perform and has promising clinical utility. If whole procedure is properly planned then vamana can be safely executed and best results will be obtained. ♦Vamana karma induces significant strain to the body as it belongs to the category of apatarpaṇa treatment. ♦Vamana karma become dangerous if complications arises only - as there is chance of hematemesis during the procedure which is difficult to manage. It is better to take endoscopy in suspected patients before doing the vamana procedure in order to rule out the chance of GI bleeding while vamana kriya.

**PRACTICAL OBSTACLES:** it is very difficult to perform vamana karma in patients having alpa sattvam or anavasthita citta (fear of vomiting or fluctuating mind), patients with apasmāra, suicidal tendency, maniac patients, patients with cardiac pacemaker, high BP patients, glaucoma patients, esophageal varices etc.

**EFFECT OF VAMANA:** kapha dōsha śōdhana and there by prakupita kapha śamana, srōtōśōdhana, kōshṭha śuddhi, agnidīpti, dhātu śudhi etc. ⇒Antimicrobial/ expulsion of unwanted microbes, anti poisonous/ expulsion of unwanted food debris and post digestive wastes, poisonous substances if any. ⇒Bio-purification of GIT system, thereby improving its efficacy. ⇒Systematic therapeutic emesis has beyond GIT action, means: it has other sys-





## VASTI KARMA (वस्ति कर्म)



The procedure in which medicine (liquid form) is introduced through the anus (anal route) or urethra or vagina with the help of special instrument called vastiyantra. It is actually a mode of therapeutic enema. वस् - निवासे = means to reside, वस्-आच्छादने = to retain or to cover = by this procedure medicine can retain inside the body (inside the rectum or urinary bladder or vaginal-uterine tract) for sometimes - hence this procedure is called vasti. Vasti has another meaning as urinary bladder. वस्तिभिर्दीयते यस्मात् तस्मात् वस्तिरिति स्मृतः (Śār.S)"/ वस्तिन दीयते इति वस्ति = a special therapeutic procedure performed with the help of a bladder. Here urinary bladder (called vasti) of animals is used to inject the drugs into the rectum in olden days - hence the procedure is known as vasti karma. It is also said that the medicines administered through the vasti yantra first reaches the lower abdominal area which contains the organ called vasti. In utara basti the medicine reaches the urinary bladder, with the above reasons the term vasti is given. नाभिप्रदेशं कटिपार्श्वकुक्षिं गत्वा शकुत् दोषचयं विलोड्य सस्त्रेह कायं सपुरीष दोषः सम्यक् सुखेनैति च यः स वस्ति (च.सि:1/40) = Caraka Samhita defined vasti as - a procedure in which the drug prepared according to classical reference is administered through rectal canal reaches up to the nābhi pradēśa, kaṭi, pārśwa and kukshi, churns the accumulated dōsha and purīsha, spreads the potency of the drugs all over the body & easily comes out along with the purīsha and dōshas.

⇒Actually, this procedure is termed as internal vasti procedure. There is another medicine retaining procedure where medicines can retain outside the body (or body parts) for a prescribed period of time - such procedures are also called as vasti, but they are external vasti. For example - in kaṭi vasti, the medicine is made to retain over the kaṭi pradēśa/ lumbo-sacral area for a prescribed time.

⇒It is the superior treatment methodology in Ayurveda. Pitta and kapha are dependent on vāta as it governs their functions. Vasti is not only best for vāta disorders but also equally effective in correcting the morbid pitta, kapha, and rakta. It is also called arddha cikitsa and as per some scholars it is considered as the total management for all the ailments. It is the best śōdhana therapy for prakupita vāta dōsha (diseases of vāta predominance). It is beneficial in chronic diseases ranging from life style diseases to life-threatening deep-rooted diseases.

⇒Sometimes vasti karma is wrongly considered as enema (retention) therapy. Actually, it is fundamentally and therapeutically different from simple enema. Vasti karma has some procedural similarity with simple enema therapy and both procedures have a common outcome as mala śōdhana. But classical vasti karma is something beyond a simple enema procedure with multi-systemic therapeutic benefits. Vasti karma cures all the diseases related to śākha, kōshṭha, marma, asthi, sandhi etc. It cures all kinds of diseases, due to its varied pharmacodynamics and various kinds of drugs used in vasti oushadha preparation. It can be administered for old as well as young patients. There is no serious hazards in this therapy.

### MERITS OF RECTAL ROUTE OF DRUG ADMINISTRATION

It can provide immediate/ quick therapeutic effect. ◊It is convenient method of route of administration for unconscious patients, pediatric and non-cooperative patients. ◊It is convenient method for the patients who have nauseating / vomiting sensation towards oral medi-

**Vomiting:** usually subsides without specific management. Drugs like lājasiddha jalam, dhān wantharam gulika, drākshādi kashāya, mayūrapichā bhasma etc can be given.

**Anaphylactic reaction:** skin eruptions, itching, urticaria, dyspnoea etc. Careful history taking to identify known allergens before the vasti procedure to avoid such problems.

Haridrākhaṇḍa, trikaṭu cūrṇa with sugar, candanāsava, drākshārishṭa etc can be given.

**Stupor & coma:** rest- ventilation/ ABC of resuscitation/ monitor pulse and BP/ better to refer the patient to a higher centers.

## MĀTRĀVASTI (मात्रावस्ति)

It is a miniature form of snēha vasti. Generally this is performed with taila or taila oushadhas. Here dose of vasti dravya is very small (usually 60 ml - 90 ml). Its actual dose is mentioned as ‘that much quantity of hr̥swa mātṛa of snēhapāna’ (AH). Mātṛa vasti is one of the safest and uncomplicated procedure amongst all the vastis. It can be done daily without any side effects. It can be done at any time; even at night. It has no strict pathyāpathyas.

**EFFECTS OF MĀTRĀVASTI:** dōsha śamana especially vāta śamana, balyam, sṛṣṭa mala: and malānulōmana, sukha:pradam, smoothen malāśaya, regulate peristalsis etc.

⇒The beauty of mātṛa vasti has been defined in such a way that it improves the general body health (balyam), nourishes as whole (bṛmhaṇam), normalizes the function of vāta and regularize the natural urges like urination & defecation in diseased conditions.

**INDICATIONS OF MĀTRĀVASTI:** for bāla, vṛddha, addhwa (long walking persons), bhāra (heavy loading), person who does more vyavāya (sexual acts) or vyāyāma (exercises), āsakta cintaka: (over thinking), vāta prakōpa, bhagna, sandhigata vāta, alpa bala, alpāgni, nṛ-pēśwara (king or lord), sukhātma: (person with a luxurious life) etc. ♦ All snēha vasti indicated conditions, especially patients with chronic constipations. It can be done regularly in patient with paralysis in order to prevent vāta kōpa in kōshṭha and to remove constipation.

**CONTRAINDICATIONS OF MĀTRĀ VASTI:** āmāvastha, agnimāndya avastha etc.

**MEDICINES FOR MĀTRĀ VASTI:** medicines used for snēha vasti, especially tailas are also applicable for mātṛa vasti (medicated ghṛtas also can be used during specific condition).

### MATERIALS REQUIRED

100 ml of metal or plastic syringe.  
Rubber catheter – according to age.  
Mātṛavasti medicine: 60-90 ml per day.



### PRE-OPERATIVE PROCEDURE

Patient advised to pass their natural urges prior to administration of mātṛavasti. Patient was advised to have a light meal on the day of treatment. Before administration of vasti, abhyana-ga (massage) with tilataila was done of the back and lower abdomen. Thereafter, nāḍī swēda (sudation) was performed.

### PRADHĀNA KARMA

Patient was asked to lie down in the left lateral position with the left lower extremity extended and the right lower extremity flexed at the knees and hips. It is better to perform this procedure in lukewarm temperature. After this 60 ml of lukewarm oil was loaded in an enema syringe. A rubber catheter oiled with oil was attached to the enema syringe. After any air in the enema syringe had been expelled, the rubber catheter was passed through the anus of the patient up to a length of 4 inches and the drug was administered. Mātṛavasti oil is

eating and jolty conveyances during the course of these enemas.

**EXAMPLES OF SOME YĀPANA VASTI:** Mustādi yāpana vasti, śālaparṇyādi yāpana vasti, sahararādi yāpana vasti, balādi yāpana vasti, bṛhatyādi yāpana vasti, hupushādi yāpana vasti, pancamūlādi yāpana vasti, dwipancamūlādi yāpana vasti etc.

**Anuvāsana vastis explained under yāpana vasti:** śatāvaryādi snēha vasti, balādi snēha vasti, sahararādi snēha vasti.

**Yāpana vastis having meat soup/ māmsa rasa of different animals and birds along with other ingredients:** dvipancamūlādyā yāpana vasti, mayūrādyā yāpana vasti, kūrṁādyā yāpana vasti, gōdhādyā yāpana vasti etc

**RĀJAYĀPANA VASTI:** It is superior among yāpana vasti. It is considered as the king of yāpana vasti and is the best rasāyana. Vāgbhaṭa specifies the vātaraktādhi nāśaka yāpana vasti as rājayāpana i.e; king of all yāpana vastis. Please refer mustādi rājayāpana vasti.

### BALĀDI YĀPANA VASTI

**Background reference:** C.Si:12/ 33.

**Ingredients:** mākshikam - 200 ml, lavaṇam - 15 gm, snēham - 200 ml (100 ml each of taila & ghrta), kalkka - 30 gm, kashāya - 450 ml.

**Kwātha:** bala, atibala, ātmagupta, apāmārga & yavam (their kshīra kashāya).

**Kalkka:** yashtimadhu kalkka.

**Snēha:** kshīrabala taila & kalyāṇaka ghrta.

**Total quantity:** around 850 ml or 900 ml.

**Properties:** vāta śamana, especially vātapitta śamana, balyam, bṛmhaṇa, śrama hara, vṛshyam, rasayāna etc.

**Indications:** sthavira/ vṛddha/ aged people, durbala, kshīṇaśukla, kshīṇa rudhira/ rakta kshaya etc (Ca.Si:12/33), maidhuna kshīṇa, śrama etc. ⇒Chronic fatigue syndrome, emaciation, muscle wasting/ atrophy, oligospermia, ED, loss of libido etc.

### BṚHATYĀDI YĀPANA VASTI

**Background reference:** C.Si:12/ 29.

**Ingredients:** mākshikam - 200ml, lavaṇam - 15gm, snēham - 200 ml (100 ml each of taila & ghrta), kalkka - 30 gm, kashāya - 450 ml.

**Kwātha:** bṛhati, kaṇṭakāri, śatāvari & guḍūci (their kshīra kashāya)

**Kalkka:** yashti, madana & pippali

**Snēha:** madhuyashtyādi taila & sukumāra ghrtam.

**Total quantity:** around 850 ml or 900 ml.

**Indications:** kāsa, jwara, gulma, plīha, arddita, strīśēvajanya kshīṇa, madyasēvajanya kshīṇa etc (C.Si:12/ 29), vātarakta, vandhyata etc.

**Properties:** sadyō bala janana, rasāyana (C.Si:12/ 29), kshīṇa hara, rakta prasādana, pitta pradhāna vātarakta hara etc

**Indications:** over sexual indulgence, chronic fatigue syndrome, female infertility (anovulation), chronic RA, gouty arthritis etc.

# SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLENCE IN CLINICAL PRACTICE)



## KRIYĀKRAMAS UNDER ŚĀLYA TANTRA



### AGNIKARMA (अग्निकर्म)



Agnikarma is an ancient medical technique derived from the Indian System of Medicines (Ayurveda). Agni means fire and karma means a procedure. Agni karma = dahana karma or dagdha karma = therapeutic cauterization. It is a para-surgical procedure where actual heat is transmitted in to a particular tissue to nullify the diseases pathology. It means intentional and therapeutic application of heat over a diseased area. It is a procedure which involves transmission of therapeutic dose of heat. Thus the procedure which is performed with the help of agni for treating the disease is called as agnikarma.

It involves a procedure whereby heat is transferred to the affected parts by using different dravyas (eg: metal śālāka) in an aseptic manner. It is the application of agni or heat directly or indirectly to the affected part with the help of different materials to cure the disease. It involves the application of heat on the affected area, enough to cause therapeutic burns, but not enough to scald the skin or cause discomfort (without producing any untoward complications). This application of heat, results in coagulative necrosis of tissues. It is effective in various vātakaphaja conditions and contraindicated in pitta-rakta conditions.

**IMPORTANCE OF AGNIKARMA:** ♦ It is simple, fast, economical (cost-effective) and effective technique that gives immediate result. ♦ It is an ambulatory treatment modality and affordable to the common man with minimum expense. ♦ Its procedures are simple and almost have no medicines for internal and external use. ♦ It has less chance of bleeding & infections. ♦ It has minimum side effects or secondary complication if done properly. ♦ Less chance of recurrence of diseases, if done properly. ♦ Agnikarma is superior to kshāra karma as its healing property is concerned. ♦ It is a sterile process and is considered to be superior among other managements like oushadha cikitsa, kshāra karma & śāstra cikitsa. ♦ It can be applicable in emergency conditions. ♦ Patient feels only a slight pain during this procedure. ♦ It has an effective anti-inflammatory action. ♦ It an excellent pain specialist procedure in Ayurveda. ♦ In the field of pain management & cosmetic therapy, it can be done very effectively and safely. ♦ It has proved its efficiency in various musculo-skeleton disorders.

⇒ It is a day-care procedure - no hospital stay. ♦ It is a non-pharmacological procedure. ♦ It can be done in OP level also. ♦ Require minimum equipment/ drugless therapy (without medicines). ♦ No side effects if performed skilfully and technically. ♦ Suits for muscle/ tendon/ ligament/ joint/ bone pain conditions (musculoskeletal pain). ♦ Effective results in 2-4 weeks on an average of 1 sitting per week.

⇒ The modern science takes agnikarma into practice by advocating cauterization in almost every surgical procedures to ensure sterilization and asepsis. Agnikarma procedure needed to have more scientific studies and evaluation. Many research studies claimed and proved effi-

⇒The surgeon should be very carefully and patiently do the procedure without any tension.

**APPLICATION & DURATION OF AGNIKARMA:** it depends up on site & disease.

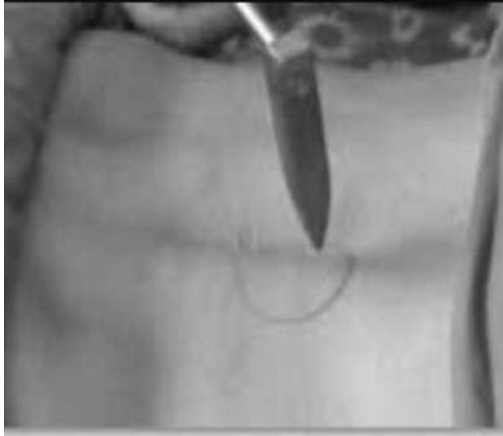
Usually 2 to 5 seconds of application (eg: 5 seconds in corn, callosity etc.....). The procedure will be done intermittently for 7 days or as per your logic considering rōgāvastha.

**SAMYAK DAGDHA LAKSHAṆAS:** superficial distribution of dagdha vraṇa on dermis, epidermis and fascia (anavagādhām) with darkish brown discolouration etc + samyak dagdha lakshaṇas.

### POST-OPERATIVE PROCEDURE

Soon after agnikarma, apply kumārī swarasa on the dagdha vraṇas followed by bandage with gauze soaked in jātyādi taila/ jātyādi ghr̥ta/ madhu+ ghee/ murivenṇa (it relieves burning sensation and other complications). Take rest for at least 45 mts. Usually no need to take internal medicine for the dagdha vraṇa.

⇒Application of kumārī swarasa soon after agnikarma is actually not mandatory. Due to its śīta sparśa nature, it may reduce the proper effect of therapeutic cauterization. But if you suspect some more burning on the affected site (slightly atidagdha lakshaṇas) - you should apply kumārī swarasa or śatadhouta ghr̥ta etc in order to prevent further complications.



**SAMS SCHOOL OF AYURVEDA**  
(A school of excellence in clinical practice)





## KSHĀRA KARMA (क्षारकर्म)



क्षरणात् क्षारः (that which disintegrates/ necrotise tissues)/ क्षणनात् क्षारः (that which brings death to the tissues). Kshāarakarma is one of the important treatment modalities in the field of Salyatantra which is included under para-surgical methods. It is a technique of chemical cauterisation.

**IMPORTANCE & BENEFITS:** ♦It is curative technique & not mean for palliative and preventive purpose. ♦Diseases treated with kshāra having less chance of recurrence. ♦No unsightly scar occurs due to the procedure. ♦It can be done as an O.P. procedure; patient can do his routine works after the procedure. ♦It is economical and convenient to the patient. ♦Less chance for bleeding by this procedure. ♦No major clinical setup and emergency equipment's needed. ♦It is effective than oushadha cikitsa but less effective than agni karma. ♦It can replace surgery & agnikarma. ♦In many instances, it is the only safe procedure in high level fistula – others cause fecal incontinence.

⇒Kshāra is not an alkali, but it is alkaline in nature. ♦Kshāras act as corrosive poisons when administered in concentrated dose, but act as irritant in mild dose. ♦Kshāra corrodes or kills - this itself is the therapeutic action, but in a milder form. ♦Ushṇa, tīkshṇa guṇas aid in the different karmas of kshāra. ♦To induce srōtōśōdhana or rūkshata in the body, pāniya kshāra could be a drug of choice. ♦Therapeutic action of kshāra also depends on the raw drugs used for preparation. ♦Main ingredients of plant kshāra are sodium carbonate, potassium carbonate, calcium oxide, magnesium oxide, silica etc.

⇒They are used in pārada samskāras because, pārada is a drug having maximum impurities or dōshas which requires a powerful detergent like action, it is achieved by using kshāras with amla dravyas. ♦Kshāras are used in satva pātana because they act as slag remover as explained in modern metallurgy. ♦Kshāras are considered as garavisha and sthāvara visha nāśaka, hence along with vatsasnābha, ṭankaṇa is mentioned. ♦Kshāra is having adhōgamana property. ♦It is not considered as among shaḍ-rasa, it is prepared with different ingredients so it attains different tastes but dominant with kaṭu and lavaṇa rasa etc. ♦Since most of the kshāras are hygroscopic in nature, they have to be preserved in the air tight containers. ♦Earthen vessel is used in preparation of kshāras in order to avoid reaction of kshāras with the metals.

⇒Kshāras as apathya: during abhraka bhasma sēvana - kshāras, amla dravya etc are contra-indicated, and also during gandhaka and gandhaka rasāyana sēvana.

⇒Kshāras can be the nidāna of some diseases (pitta raktaja diseases).

**PROPERTIES OF KSHĀRA:** tridōsha hara (due to multiple ingredients), śukla in colour, soumya: but dahana & pācana, dāraṇa (burst open wounds/ skin), kaṭu rasa, ushṇa & tīkshṇa (due to āgnēya guṇa oushadhas), pācana, vilayana, śōdhana, rōpaṇa, soshana, stambhana, lēkhana, hanti pumstwa (avṛshyam) (Su.Sū:11/5), dīpana-pācana, āśukāri, chēdana, bhēdana etc.

**REFERENCE:** RT: 14/ 63

क्षारस्तीक्ष्णा महोष्णाश्च दाहकर्मकराः परं  
गुल्मार्शोग्रहणीप्लीहमूत्रकुच्छ्राशमरीहराः

कुमिष्टाः पाचनश्चैव दारणाश्च विसर्पिणाः  
शोधना रोपणश्चैव मूललक्ष प्रकीर्तिता

Pratisāraṇīya kshāra: dehydration action, saponification of the fat, anti-infective action etc.

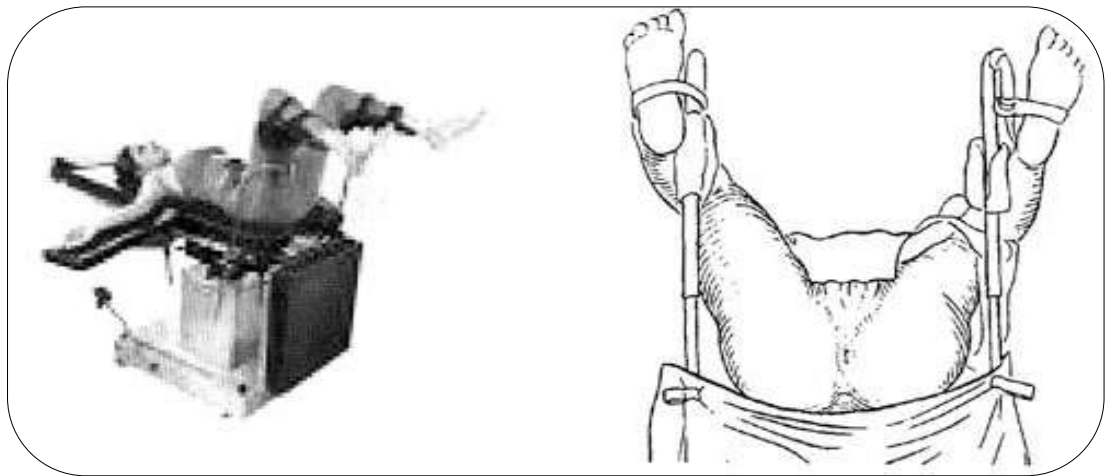
Kshārasūtra: śōdhana action (cleansing), anti-microbial, anti-inflammatory, anti-slough action, rōpaṇa action (wound healing).

⇒Ie, First 11 coatings (11 days) - with snuhi kshīra alone, the second 7 coatings (7 days) - with snuhi kshīra and apamārgga kshāra, remaining 3 days coatings (3 days) - with snuhi kshīra and haridra cūrṇa.

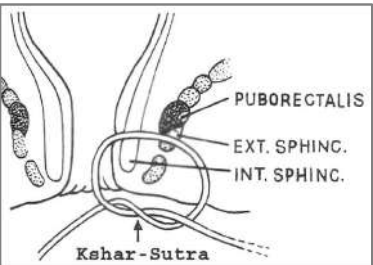
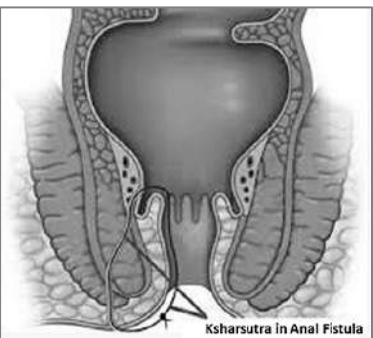
### KSHĀRASŪTRA THERAPY IN BHAGANDARA (FISTULA-IN-ANO)

**Basic requirements:** preparation room, OT room, basic minor OT requirements, fumigation/ sterilization instruments, kshārasūtra, supportive medicines & emergency medicines, doctor/ surgeon, nurses etc.

**Patient preparation:** pre procedural investigations, written consent, prepare patient and prepare the affected part. Before kshārasūtra application, whole procedure should be explained to the patient and consent is taken. He is advised to take laxative on previous days for regularizing movement of bowel. Take tetanus toxoid injection 1 amp.1 / M stat. Local anaesthesia can be given on anal region.



**Operative procedure:** the patient is made to lie in lithotomy position comfortably. The perianal area is cleaned with an anti-septic solution. A sterile cut sheet leaving anal area open, covers the extra anal area should be placed on anal area. The patient is instructed to flex his thighs over his abdomen and relax it in order to relax the sphincter muscles (if necessary, further relaxation of the sphincters is accomplished by providing hot fomentation to the part with the help of nāḍi swēda yantra). Gloved, lubricated index finger of the surgeon is inserted into patient's anal canal and the findings where rechecked. A suitable probe is selected and introduced into external opening of the fistula track and carefully advanced along the path with least resistance. The finger in anal canal supported the advancement of the probe towards the internal opening. The probe is advanced, brought out of the internal opening and then carefully manipulated to come outside the anal canal. (Probing also helps to find out track length, depth & direction / level of fistula - low, mid or high). Initially a suitable length of plain thread is placed at the eye of the probe and then the probe is pulled out in order to position the





Raktamōksha = bloodletting is considered as one of panca śōdhana karmas. According to Suśruta, it is considered as one among the Pancakarma. According to Suśruta, raktamōksha alone is equal to all measures described in the treatment of diseases caused by rakta dushti. According to Him, it is also considered as arddha-cikitsa. It is an ideal treatment for pittaja & raktaja vikāras. Here, therapeutically letting out of a vitiated dhātu occur without the involvement of a natural outlet (instead an artificial outlet is created). It should be done when the seat of dōsha dushti is at dhātu/ śākha level.

**IMPORTANCE & BENEFITS:** Rakta is an important dhātu and is considered as 'jīva or jīvana' and is one among prāṇāyatanas. It is also seat of pitta dōsha. Vitiated rakta is root cause of various diseases called Raktapradōshaja vikāras. Raktamōksha is the best treatment choice in such diseases. It exerts its therapeutic effects quickly (āśukriya). It has preventive & curative aspects. Raktamōksha helps in swāsthya samrakshaṇa, rōga praśamana & rōgāpunarbhava (prevent recurrence). Raktamōksha is advised as a ṛtucarya in śarat ṛtu.

⇒ If the diseases are not cured by pancakarma therapy & śamana therapy or when all treatment fails - raktamōksha is the best choice. But in vātaśōṇita cikitsa, raktamōksha got first priority in the treatment aspects (AH - vātaśōṇita cikitsa starts from raktamōksha treatment).

⇒ Raktamōksha therapy is exceptionally beneficial for patients suffering from chronic skin and soft-tissue ailments providing immediate and long-term relief in majority of cases.

⇒ It is a very simple procedure in most instances, patient-friendly and cost-effective.

⇒ Hopefully raktamōksha will be accepted as the treatment of choice in many more disease in the years to come. It can be done with multiple modes.

⇒ It does not depend upon medicines.

⇒ Here multiple sites can be selected.

⇒ Any dōshas also can be managed by different raktamōksha techniques.

⇒ Nothing is absorbed, hence a perfect śōdhana kriya.

**MODE OF ACTION:** dushta rakta śōdhana, rakta dōsha hara, pitta - rakta prasādanam, vātānulōmana, purifies even māmsa, mēdas, asthi & majja etc. ⇒ Normalizing twak sara and raktasara, preventing śākhagati of dōshas, bhrājaka pitta prasādana, klēdaharāṇa etc. ⇒ Checks the inflammation, improves circulation, cures venous diseases and thrombosis, eliminates metabolic wastes, prevents iron overload, decreases oxidative stress etc.

**INDICATIONS:** all rakta prakōpajanya rōgas - those sādhyā rōgas which are not responded by śīta or ushṇa, snigdha or rūksha etc type viparīta guṇa treatments (AH).

⇒ Rakta dushti, pitta-rakta prakōpa, ushtha, vatarakta, visarpa, vidradhi, plīha roga, gulma, granthi, arbuda, kshudra rōgas, ślīpada, upadamśa, krōshṭuka śīrsha, visha, mukarōga, nētra rōga, śīrōrōga, indralupta etc.

⇒ Chronic skin diseases, polyarthritis, hypertension, rheumatic fever, herpes, ulcers, gout, abscess, piles, leukoderma, poisonous bite etc. Localized inflammatory lesions of skin, acne, gangrene, tumours etc. For more indications, refer different raktamōksha techniques.

**CONTRAINDICATIONS:** sarvāṅga śōpha, kshīṇa due to amla bhōjana, pāṇḍu, arsas, mahōdara, śōsha, garbhiṇi śōpha etc (Su.Sū:14).

⇒ Bleeding disorders, anaemia, chronic jaundice, paralysis, impotency, patients with history of neurogenic shock, patients using blood thinning medications etc.

**PROCEDURE OF JALOUKĀVACARAṆA**

For details of procedure - refer jaloukāvacaraṇa in nētra (page no:2988).

Amount of taken out by this procedure: about 50 ml-100 ml.

In samyakyōga - śatadhouta ghṛta abhyanga and śatadhouta picu dhāraṇa.

In ayōga- application of madhu & squeezed the part to let out some more blood.

In atiyōga- śītōdaka parishēcana/ rakta stambhana procedures, bandhana/ bandage etc.

For more details- refer jaloukāvacaraṇa in nētra (page no:2988).



**PRECAUTIONS:** jalouka taken for one person should not be used for other person. The needle used for pricking should be sterile. There may be prolonged bleeding from the site of application of leech due to presence of anticoagulant in saliva of leech, so proper bandage should be applied. Some persons are frightened by seeing leech, eyes should be closed in such persons during the procedure.

**PROPOSED MODIFICATION:** no technique modification is necessary.

Leech farms can be set up for easy availability of good quality leeches.



## SIRĀVĒDHA / VENESECTION

Sirāvēdha is one among the raktamōksha karma and is a supreme procedure among them. It is the major operation when compared with the other raktamōksha techniques. Here the blood is let out from circulating venous blood. Results are immediate and long lasting. Classical method of siravēdha was not popularized because of the rough nature of the procedure and chance of complications. Now a day's modified siravēdha with scalp vein set (bloodletting by venous puncture) has got much popularity.

⇒For more classical explanations and details regarding raktamōksha/ sarvadēha, refer AH-Sū and Su:Sū corresponding chapters. .

**AIM:** letting off blood which is put under pressure by a tourniquet.

⇒This technique needs proper care and attention. Also requires proper knowledge of vascular system and the distribution of blood vessels in our body. Care should be taken to prevent excess bleeding. Emergency setup should be made ready to meet shock & other complications. ⇒Sirāvēdha is preferred in physically strong as well as courageous people.

### EFFECTS AND IMPORTANCE

⇒Sudden pain relieving effect. ◇Anti-inflammatory effect. ◇Reduce venous congestion.

⇒Act as preventive and curative treatment modality. ◇Very helpful to treat some chronic disease conditions which are not cured by pancakarma procedures and śamana oushadhas. It is highly effective in ātyayika vyādhi - used as an emergency treatment modality in some particular disease condition like snake bite, increased IOP etc.

⇒Sirāvēdha cures all diseases from their roots just like rice & other crops in the field die out completely by cutting the water supplying channels to the field (AS-Sū:36).

⇒Sirāvēdha is considered as half treatment or even full treatment in śalyatantra, just as vasti is described for all diseases in kāyacikitsa.

### INDICATIONS OF SIRĀVĒDHA

Refer indications of raktamōksha - page no:2945. ◇Rakta prakōpajanya vyādhis.

◇Indicated in diseases due to sarvāṅga vyāpi rakta dushti (AH-Sū:26)/ when morbidity of rakta dhatu when generalized or multi system conditions or deeply seated conditions.

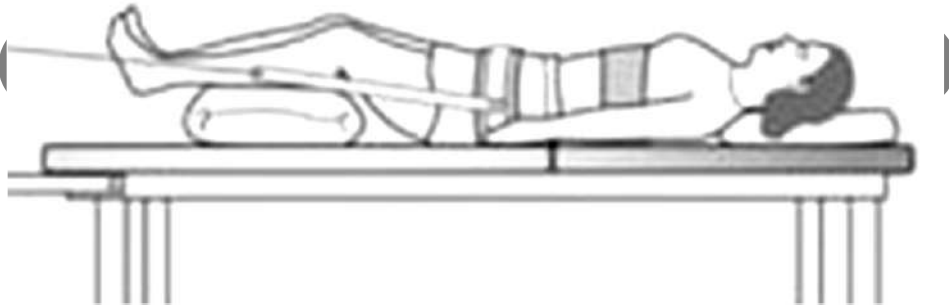
⇒Generalized skin diseases like psoriasis, eczema etc, chronic whole-body itching, allergic skin rashes, cutaneous vasculitis, recurrent abscesses etc. ◇chronic headache, vascular head ache, scleritis etc. ◇Hypertension, varicose vein, chronic varicose ulcer, chronic non healing ulcers etc. ◇Some psychiatric diseases. ◇Aching pain, radiculopathy, frozen shoulder, sciatica, RA, post chikungunya arthritis etc.◇In emergencies like in vishōpasarga conditions sirāvēdha is indicated.

### CONTRAINDICATIONS OF SIRĀVĒDHA

Below 16 years old, above 70 years old, garbhiṇī & sūtika. ◇Person having raktasruti rōgas (bleeding diseases), vāta rōgi, asnigdha, aswēdita, swēda atiyōga avastha, snēhapīta (at the time of snēhapāna), during pancakarma procedure etc. ◇Diseases like ajīrṇa, raktapitta, śwāsa, kāsa, atisara, udara/ mahodara, charddi, pāṇḍu, sarvāṅga śōpha etc (AH-Sū:27). ⇒Don't perform sirāvēdha in a day with ati śīta climate, atyushṇa climate, ati-vāta/ heavy wind, atimēgha/ cloudy day (AH-Sū:27). ⇒Bāla, sthavira, rūksha, kshata-kshīṇa, bhīru, pari śrānta, madyapa (alcoholic), addhwa (after long walking), strī karśita (person having over sexual act), vamita (soon after vamaṇa karma), virikta (soon after virēcana karma), āsthāpita (soon after āsthāpana karma), upavās, pipāsa, mūrcha pīḍita, anuvāsita, jāgarita, klība, kṛśa, garbhiṇī, kāsa, śwāsa, śōsha, pravṛddha jwara, ākshēpaka, pakshāghāta etc. ⇒Vātādhika con-



## SPINAL TRACTION



Traction is the process of applying a stretching force to the spinal vertebrae through body weight, external weights, and/or pulleys to distract individual joints of the spinal vertebrae. Principal aim of spinal traction is pain relief. Several theories have been proposed to explain the possible clinical benefit of traction therapy. It is a controversial area about the actual weight required to create a mechanical negative pressure on prolapsed disc. Some researches show that a traction force of 26% of the patient's body weight is required to overcome the friction and anatomical bond of vertebrae. However, in our clinical practice, we use a less force, which is found to be effective. While practicing traction, it is better to use split table to eliminate friction between body and bed elements.

### BENEFITS OF SPINAL TRACTION

Increase the space between vertebrae/ increases separation between joint surfaces. ◇Increase height of the intervertebral discs. ◇Removes the pressure over injured tissues. ◇Reduce muscle spasm. ◇Lengthen straight muscles and allows better blood circulation. ◇Increases peripheral circulation. ◇Flattening abnormal lumbar curve. ◇Decompress articular cartilages, allowing synovial fluid exchange to nourish the cartilage. ◇Increases spinal movements, overall and in between vertebrae. ◇Create ligament deformation, thereby increasing movements and decreasing impingement problems. ◇Create suction force to draw protruded discs towards the centre – encourage nucleolus pulposus to return to normal position. ◇Create mechanical tension on all spinal ligaments (especially posterior LL) – helps to push nucleolus pulposus back to original position. ◇Widening of the intervertebral foramina (nerve opening) up to 28%. ◇Facet joints are separated releasing impinged structures. ◇Decreases compression force on spinal nerves. ◇May decrease pain perception. ◇May decrease degenerative changes.

**INDICATIONS OF SPINAL TRACTION:** slipped disc/ disc bulge/ protrusion, compression of nerve roots/ pinched nerves, foraminal stenosis, joint hypo-mobility, adhesions/ FA, muscle spasm, curvature problems, disc degeneration, lumbar spondylosis, apophysial joint impingement etc.

**CONTRAINDICATIONS OF SPINAL TRACTION:** when traction increase radicular pain, acute neck/ back spine injury, spinal cord compression/ CC stenosis, hypermobile vertebrae/ listhesis, spinal instability, malignant conditions/ spinal tumors, infectious diseases of spine – eg: TB, rheumatoid conditions/ RA, severe osteoporosis, spinal fractures, post-surgery hardware such as screws in your neck, spinal vascular problem etc.

# KRIYĀKRAMAS UNDER ŚĀLĀKYA TANTRA

## KARṆA KRIYĀKRAMAS

As karṇa is the seat of vāta dōsha – vāta śamana treatment modalities has very importance in many ear related ailments. We can adopt various suitable treatment modalities as per the dōsha predominance and other samprāpti ghaṭakas.

### EXTERNAL THERAPY IN KARṆA RŌGAS

According to the disease condition, many local therapies (bahir parimāṛjjana cikitsa) can be done for ear diseases and they have promising clinical utilities.

- ◆ Swēdana: nādi swēda or piṇḍa swēda with suitable medicines.
- ◆ Karṇa abhyanga with medicated taila.
- ◆ Karṇa prakshālana – ear wash or syringing.
- ◆ Karṇa pramāṛjjana - dry mopping with cotton tipped stick or probe.
- ◆ Karṇa avacūrṇana - dusting the medicated fine powder in to the external auditory canal.
- ◆ Karṇamala nirharana - removing wax, foreign bodies, waste materials from ear canal.
- ◆ Karṇa pūrana - filling or dropping the medicines into external ear canal.
- ◆ Karṇa picu vartti - application of picu vartti through the external auditory canal.
- ◆ Karṇa lēpana - karṇa lēpana with medicated drugs (eg: for vidārika).
- ◆ Karṇa dhūpana - fumigation of external ear with medicated smoke.

### KARṆA ABHYANGA

Regular abhyanga on ear pinna and around ear pinna is very important for swāsthya samrakshaṇa. Karṇa abhyanga - along with pādābhyanga also helps to provide good sleep. Abhyanga also act as a curative procedure in some karṇapālī rōgas. We can select suitable medicated taila according to the dōsha predominance. Common tailas used are balātaila, daśamūla taila, dhānwantaram taila, gandha taila, māsha taila, mahamāsha taila etc.



## SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLANCE IN CLINICAL PRACTICE)

Refine and advance your clinical skills with SAMS finishing school of Ayurveda. Empowering young doctors for clinical success. Become a member and get regular access to CMEs and lectures (Online & Offline) without any further course fee.



## ĀSYA & MUKHA KRIYĀKRAMAS

### ĀSYA PRATISĀRAṆA

Pratisāraṇa refers to “application of medicine with the tip of finger” over a body part for a particular time. Here medicine is applied on any structures of mouth. Medicine in the form of kalkka or cūrṇa or rasakriyā can be utilised for this procedure.

Therapeutic benefits: āsya śōdhana, kshālana, jantūghna, pāka hara, śōtha hara, lēkhana etc.

Procedure: cūrṇa oushadha should be taken in 1-2 g quantity and mixed with very little amount of lukewarm water/ suitable drava dravya (make a paste form). It should be taken on tip of the index finger and applied all over gingiva or tongue or inner cheek smoothly with gentle pressure for 3-5 min in clockwise, round direction. Finally with slight pressure massage toward the gingival margin (or medicine applied area) should be done and drug should remain on gingiva for 20-30 min. After that proper rinsing was advised with lukewarm water.

Number of procedures per day – commonly we can recommend 2 times per day - morning and evening after proper cleaning of mouth.

Examples: daśanasamskāra cūrṇa (for gingivitis), ṭankaṇa bhasma pratisāraṇa for chronic tonsillitis, lāksha cūrṇa with madhu (for dental calculus), khadirādi vaṭi with honey etc.

### GAṆDŪSHA

Gaṇdūsha is a simple and cost-effective therapeutic procedure. It is a procedure of holding the medicine (liquid form) in the oral cavity for a certain period of time without gargling (hold the liquid without allowing the movement of liquid inside the mouth). It should be noted that, a mouthful quantity (large quantity of medicine) of medicine should be taken. Gaṇdūsha can be advocated after the age of five years. Gaṇdūsha is useful as preventive aspect as well as curative aspect. It can be done in both healthy and diseased persons. In a healthy person it can be done as a regular practice/ dinacarya (using tilataila). In diseases person, the medicine should be select according to the condition.

⇒ This procedure is helpful in disease affecting oral cavity including dental diseases and throat diseases.

⇒ Actually gaṇdūsha is a retention procedure where medicine is retained in mouth for a specific time.

Oushadha kalpana used are kwātha kalpana, kshīra kwātha kalpana, taila kalpana, ghṛta kalpana, arishṭa kalpana, arkka kalpana, māmsa rasa, kshīra, madhu, ushṇa jala, śīta jala etc.

**MODE OF ACTION/ EFFECTS OF GAṆDŪSHA:** This procedure produces local effect and systemic effect. It is used for the diseases of oral mucosa, gum, tongue, teeth etc (local effect). ♦At the same time, it can produce some systemic effect as the medicines can absorbed by oral mucosa and the medicinal actions can directly enter in to systemic circulation more rapidly, but the quantity of absorption is less compared to the intestinal mucosa.

⇒ Gaṇdūsha improve strength of manyā, hanu etc, nourishes the mouth, improve voice, it -



## MUKHALĒPA

Topical application of the medicinal paste/ lēpa on face keeping it undisturbed for a particular time is called mukhalēpa.

**IMPORTANCE & BENEFITS:** provide drshti dṛdhata = stable and clear eye sight, pleasant facial expressions, kōmala vadana = soften the facial skin/ increase complexion, visha hara, varṇa kara, dāha praśamana, dōsha śamana etc (based on AH-Sū:22/23).

**INDICATIONS:** premature greying of hair, blackish or bluish hyper-pigmentations on face (vyanga / nīlika), timira/ blurred vision, acne vulgaris, wrinkles on face etc (based on AH-Sū:22/18).

**CONTRAINDICATIONS:** pīnasa, ajīrṇa, immediately after nasya karma, hanugraha, arōcaka, jāgarita (person didn't sleep properly in previous night) (AH-Sū:22/18).



## CLASSIFICATION OF MUKHA LĒPA

⇒According to the therapeutic action - three types (base on AH-Sū:22/15).

1. Dōshaghna mukhalēpa - clearing the vitiated dōhas in the face. Eg: daśāṅga lēpa, jadāmayādi lēpa cūrṇa etc
2. Vishaghna mukhalēpa - eliminate the accumulated visha in the face. Eg: nimbaharidra lēpa, vilwādi gulika lēpa etc.
3. Varṇakara mukhalēpa - for improving the color and complexion of the face. Eg: rak-tacandana lēpa, manjishṭa lēpa etc.

⇒According to the temperature of lēpana oushadha - two types (base on AH-Sū:22/15).

1. Warm lēpa - for vāta, kapha and vātakapha pradhāna conditions.
2. Cold lēpa - for pitta pradhāna conditions, raktadōha, raktapitta, visha etc

**MATERIALS REQUIRED:** table, lēpa cūrṇa with suitable drava (to make it paste) or prepared lēpana oushadhā, spatula, water bath, attendants etc.

**PRE-OPERATIVE PROCEDURE:** can be perform at any time (morning time) before bath - better don't do at night. Patient is allowed to lie on the table in supine position.

The head may elevate a little by a pillow, the body below the neck is covered with a cloth.

**PROCEDURE:** smear the warm or cold medicinal paste (as per dōsha predominance) all over the face except the eyes, nostrils and lips with the help of spatula / fingers. The eyes may be covered with petals of lotus / slices of cucumber.

**Thickness of paste:** As per textual reference, the thickness of lēpa are 1/4 angula mātra for dōshaghna lēpa, 1/3 angula mātra for vihaghna lēpa and 1/2 angula mātra for varṇakara lēpa. This textual reference is a matter of controversy (Sār.S - U 11/2).

Refer lēpana vidhi also for more details - page no:3158.

**In practice,** thin - 0.5 mm, moderate - 0.7 mm, thick - 1.1 mm.

**Duration of the procedure:** the paste should be removed before it gets dried off.

**POST-OPERATIVE PROCEDURE:** remove the paste after appropriate time with the help of spatula (by scraping) and then wiped off with a cloth. After that, it is better to do mukhā bhyanga. After sometime, wash the face with cold / warm water as per the condition.

**POINTS TO BE NOTED:** the paste shouldn't allow to dry on the face, if it happens so, it will cause harm to the skin complexion. Better don't scrap the lēpana oushadha, instead just make it wet by suitable drava dravya and then remove it carefully. After the procedure, patient should avoid exposure to sun light, sitting beside fire, day sleep, exercise, anger, sorrow etc (based on AH-Sū:22/16).

⇒For more details, refer lēpana vidhi - page no:3158.



## ĀSCŌTANAM

Āscōtanam is one of the prime treatment modality in Ayurvedic ophthalmology. In this procedure suitable medicine is instilled as drops in the open eyes, from a height of 2 angulas. It can be applied before akshi śōdhana therapy. It is indicated as a first line of treatment for all akshi rōgas especially all ocular diseases of inflammatory origin. Some medicaments are directly absorbed in to the eye vascular system and 80% of each drop instantaneously drains through the lacrimal duct. Medicines poured in the eye reached to the nose & mouth and minimum quantity of medicaments absorbed through the mucus in to the bloodstream. This procedure has short tissue contact time hence this procedure has less bioavailability. But during inflammatory conditions, absorption rate is maximum due to increased corneal permeability and vascularity.



This procedure has short tissue contact time hence this procedure has less bioavailability. But during inflammatory conditions, absorption rate is maximum due to increased corneal permeability and vascularity.

**INDICATIONS:** it is indicated in the initial stage of nētra rōgas, also in rūpāvastha.

सर्वेषामक्षिरोगाणामादावाश्च्योतनं हितम् (AH-Su:23/ 1). It is indicated in conditions like ruk, tōda, kaṇḍu, gharsha, āsru, nētra dāha, raga etc (AH-Su:23/ 1). Usually done in pittakapha pradhāna nētra rōgas, abhishyanda, upanāha, savraṇa śukla etc. It is a first line of treatment modality in all ocular inflammatory conditions. Signs: redness, congestion of vessels, watering/ excessive lacrimation etc. Symptoms: mild pain, pricking pain, foreign body sensation, itching, irritation, burning sensation in eyes etc. Examples: conjunctivitis, scleritis, uveitis, eye strain etc.

**CLASSIFICATION OF ĀSCŌTANAM:** classified in to three..

1. Lēkhanam- for kapha vikāra (itching, irritation etc)
2. Snēhanam - for vāta vikāra (pain, pricking pain etc)
3. Rōpaṇam - for pitta-rakta vikāras (burning sensation, redness etc)

⇒Snēhanāscōtanam (āscōtanam with ghṛta) can be considered as a mini tarpaṇa to whom tarpaṇa is contraindicated & the disease is in milder form.

**MEDICINES USED:** kwātha oushadhas, kshīra kwātha, swarasa, kshīra, stanya, ghṛta, honey, rarely tailas etc

⇒According to the type of āscōtanam, medicinal properties vary as..

- ◇ Lēkhana āscōtanam - tikta rasa, ushṇa vīrya (may or may not), rūksha guṇa etc.
- ◇ Snēhana āscōtanam - tikta rasa, snigdha guṇa, some ushṇa vīrya etc.
- ◇ Rōpaṇa āscōtanam - madhura rasa, śīta vīrya etc

**PRE-OPERATIVE PROCEDURE:** eye should be cleansed by a hygienic soft cloth, no need of eye wash. If the patient is coming from dusty surroundings, then eyes should be washed. The procedure should be performed in a room devoid of wind.

⇒Immediately after washing, āscōtana is not much effective, better to do after 5 minutes.

**PROCEDURE:** at first, the patient is made to lie in supine position. He/ she is asked to open both eyes. The medicine is instilled through a picu vartti either in kanīnaka sandhi or in dṛk madhyam (corner of eyes is safer area). Medicine poured through a picu vartti drop by drop at a height of 2 angulas (4-5 cm height). Eye should be in open position while doing the procedure. Keep a vessel / kidney tray at the lateral side of the eye/ near the lateral canthus to collect the medicine.

⇒Nowadays a dropper is used instead of a cotton swab for this procedure.

**Different opinions:** pour the medicine at the center of the eye (medicine will spread all over the eye ball, but may cause more discomfort in painful conditions). Pour the medicine at the medial canthus (less discomfort and safe area).



**MODE OF ACTION:** a power booster for ocular functions. ◇Nutritive and biochemical requirements of the entire eyes are established. ◇Also the process supplements the drainage of the anterior chamber and even strengthens the posterior aspect of eye. ◇ The circulatory levels of the entire eye tissue are activated. ◇Refractivity of the lens nucleus is improved a lot. ◇It supports the easy movement of the eyeball due to increased nutrition of the ocular musculature. ◇It can sensitize the receptivity of the nervous coat of the eye ball by which the retina with rods & cones function with a new zeal. ◇It can tones up the eyes and a boon for visual defect correction.

**INDICATIONS:** vāta predominant conditions of eye, vātapitta predominant conditions of eye, nayana tām̐yata/ eye weakness due to over activity, sun exposure etc, rūkshata in eyes, śushkata in eyes, nayana stabdha avastha & jihma avastha (eg: ptosis, pthysis bulbi etc), nētra rūkshata (eg: xerophthalmia), nētra abhig̐hāta/ traumatic exposure of eyes, śīrṇa pakshma (loss of eye lashes), āvila nētra/ decreased vision/ visual acuity problems, kṛchhrōnmīla/ difficulty in eye blinking, sirāharsha, sirōlpāta, timira, arjjuna, syanda/ abhishyanda, mantha/ adhi-mantha, anyatōvāta, vātaparyaya, śukla rōga etc (AH-Su: 24/1).

⇒Optic atrophies, macular degeneration/ ARMD, degenerative optic nerve diseases, retinitis pigmentosa, nerve palsy, drooping of eye lids/ ptosis, facial palsy, squint, visual defects such as progressive myopia, restricted movements of the eyes, chronic ocular injury, chronic diseases of eye lashes etc.

⇒Computer vision syndrome, eye strain, weakness, tiredness, dry eye syndrome etc.

⇒**Signs:** shrinking, palsies/ ptosis etc.

⇒**Symptoms:** pain, eye strain, visual defects, decrease in vision etc.

⇒Indicated in both anterior and posterior segment disorders in eye.

⇒Preventive and curative treatment for retinal detachment.

⇒An ideal approach for ocular stress and strain.

⇒It is very much economical and trust worthy in treating progressive myopia in the age group of 8-16 years where the improvement is promising.

⇒Nētra tarppana should be administered only after the severity of symptoms such as redness, lacrimation, pain, foreign body sensation, exudative discharge are reduced in the eyes (AH-Su: 24/1) (this very important criteria).

**CONTRAINDICATIONS:** kapha pradhāna nētra vikāras, āmāvastha of disease, those who are nasya and swēdana anarha, cinta/ āyāsa/ bhaya/ śōkapīḍita rōgis etc.

⇒Very cold or hot season, cloudy days, infective eye diseases.

**OU SHADHA KALPANA** - commonly ghṛta kalpana is used.

**PŪRVA KARMA:** room should be devoid of wind, dust, smoke and bright light. Process of purification of body such as vamana, virēcana, vasti, raktamōksha, nasya etc are to be done (according to the need only) prior to tarppana karma. Procedure should be done only after proper digestion of previous day food. Sponge bath should be done on the closed eyes with lukewarm water/ local snēhana over eye lids with suitable vātahara taila followed by mild fomentation with cotton dipped in hot water is done over the closed eyes (not necessary always). Patient is allowed to lie on his back/ in supine position.

⇒Powder of yava & māsha or māsha alone is made into a paste. An herbal paste boundary of 2 inches height is fixed around the eyes (like thick dough around eyes) to keep the medicine/ a rim of



## ŚIRŌLĒPA (തല പൊതിച്ചിൽ)

Śirō lēpa/ tala dhāraṇa/ tala poticcil is type of bāhya kriya and is a śamana cikitsa also. Application of paste of medicines (lēpa) on the vertex or whole head followed by bandaging and allow to keep as such for a specific period of time. It can be done as an individual therapeutic procedure or as a pūrvakarma of other bāhya kriyas. Extensively used in traditional bāla cikitsa and gives Best result in pediatric diseases.

**BENEFITS/ INDICATIONS:** it cures pitta- raktaja rōgas of head, paittika rōgas of mind, chronic diseases & other diseases of pitta/ rakta involvement. ⇒Head ache of various origin, hypertension, insomnia, premature greying of hair, beneficial for pitta- rakta pradhāna eye diseases like diabetic retinopathy, retinal bleeding, retinal detachment & sometimes dhātu kshayja nētra rōgas like optic atrophy etc.

⇒Anxiety, mania/ other psychological diseases, ADHD, sleeplessness etc.

⇒Provide coolness to head, calms the mind, relief from chronic diseases, psychological diseases etc. Recommended for arddita, apabāhuka, pakshākhāta, unmāda, apasmāra etc.

**CONTRA INDICATIONS:** āmāvastha, jwara, pratiśyāya etc.

### MATERIALS REQUIRED

Drugs for making paste  
(powder and liquid) - Q.S

Suitable medicated oil for śirōbhyanga - Q.S

Suitable medicated oil  
(for filling the depression) - Q.S

Petals of lotus flower/ nirguṇḍī leaves: 1-2.

Cotton ribbon (2 feet X 3 inch): 1-2

Cotton thread: 1-2

Attendants: 1

**PRE-OPERATIVE PROCEDURE:** time is usually morning time 8 – 10 am. After bowel and bladder evacuation before the breakfast. Better to shave head before this procedure to get maximum result. Presence of hairs may render proper therapeutic effect/ absorption of medicine. Body abhyanga and śirō abhyanga with suitable oil can be done (not mandatory always). The patient should be seated on a knee-high chair.

**PROCEDURE:** apply the lēpa/ paste of medicine on the vertex (approximately 3-4 inch wide circular area) with a thickness of 1/3 of an inch. Now make a shallow depression using the thumb at the center of the paste, so that it can hold about 5-10 ml taila (taila should be selected according to the disease condition). Fill the depression using suitable taila and the depression is closed using the petals of lotus flower/ nirguṇḍī leaves. A sufficiently big plantain leaf is made plaint by holding it on flame, and is then placed over the whole medicinal paste without shaking the head. Then it



is tied with cotton thread just around the medicinal paste. Keep the patient undisturbed in that position for about 30-60 mts/ before the paste gets dried up. If the process is done as pūrvakarma of any swēdana modalities, it should remove after the swēdana process is over.

**Duration of procedure:** 20-40 minutes.

salvon, artery forceps, sponge holding forceps, kidney tray etc.

**Time of administration:** 9.30 am- 1 pm.

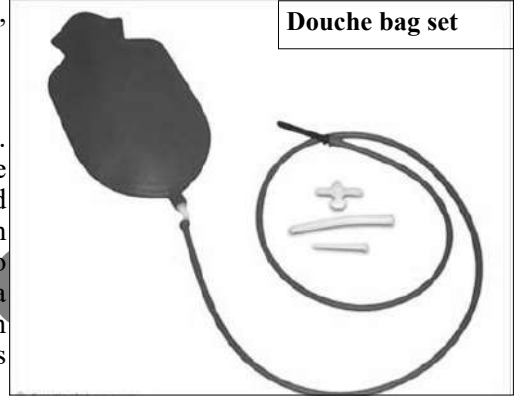
**Dose of medicine:** up to 1500 ml

**Procedure:** kashāya is prepared and cooled. Patient is kept in lithotomy position. Sterile nistle with connector is connected to a tube with gloved hands. Kashāya is poured in to the enema can under aseptic conditions, nistle is introduced into the vagina and vagina is irrigated with kashāya for few minutes. After that, nistle is withdrawn and vagina is wiped with sterile cotton. Patient is asked to stay in dorsal position for some time.

**Examples:** douche in endometritis - in acute phase nālpāmarādi kwātha and in chronic condition triphalā kwātha / āragwadhādi kwātha etc.

For yōnīsūla: kwātha prepared by guduci, triphala & danti (AH-U:34/32).

For yōnī dourgandha: kwātha prepared by gandha dravyas (AH-U:34/58).



Douche bag set

### YŌNĪ PICU

Picu application over the yōnī bhaga/ inside the yōnī.

**Indications:** in conditions like yōnīsūla, yōnīpāka, yōnī paichilya, yōnīkanda, yōnī bramśa, yōnī kshata, yōnī bhēda, vipluta, upapluta etc.

**Contraindications:** āmāvastha etc.

**Materials required:** piece of cloth/ picu ball, luke warm medicated oil, sterilized pair of gloves. Medicines used are: mūshika taila picu (for yōnībramśa), balā taila in vātika predominance, murivenṇa, dhānwantaram taila etc.

Nataavārtākinyādi picu dhāraṇa (AH-U:34/33).

Dhātakyādi taila in kaphaja vikāras (AH-U:34/50).

⇒Tila oushadhas should be selected according to the condition),

**Procedure:** prior to the procedure, routine yōnī kshālanam is to be done. Vaginal canal is wiped with dry cotton. Picu ball soaked in medicated lukewarm oil is inserted in to the vaginal canal. Patient should be advised to retain the picu for 30-45 mts. After the procedure, picu is removed, yōnī kshālana can be done again.

### YŌNĪPŪRAṆA/ VAGINAL PACKING

Means filling something in the yoni - it may be kalkka, cūrṇa, vēshavāra, piṇḍa etc. It helps to convey medication to the vagina and cervix.

**Indications:** vaginal discharge, post operative vaginal or cervix discharge, secondary post-operative hemorrhage from the vaginal walls and the cervix, uterovaginal prolapse complicated by decubital ulceration etc.

# SAMS SCHOOL OF AYURVEDA

(A SCHOOL OF EXCELLENCE IN CLINICAL PRACTICE)





The existing Pancakarma principles are laid down mainly for clinical practice of Pancakarma in adults. The available references in classics and tradition for pediatric Pancakarma practice are very scattered and incomplete. Many Pancakarmas due to their drastic nature are not readily advisable in children. Considering the differences between the children and adults, it becomes necessary to modify the treatment modalities for their effective use in children. It becomes very essential to reschedule the dosage, drugs, mode of administration, time and frequency of administration according to respective conditions and age of the baby. We must apply logic in to consideration along with the textual reference while performing treatment modalities in bāla as they are different from an adult in many aspects like aparipa kwa dhātu/ fragile structural, dōsha-dūshya-mala alpata, alpa kāya (less body mass index, more ECF), sukumāra kāya (unable to bear drastic drugs/ procedures), sarva anna anupasēvata (difficult to apply pathyāpathya), aniyata agni (weak digestive power) & vākcēshta asāmarthya (difficult to communicate). Thus they should be treated with mṛdu oushadhas & kriyākrmas

Apart from this fact, they have dōshas, dūshyas, diseases everything similar to that of adults. Hence the medication mentioned for adults can be made use even in children but in a smaller dosage to reduce its tikshnata to compensate the delicacy and small size of the body with modified dietetic habit.

**MAJOR INDICATIONS FOR APPLICATION OF PANCAKARMA:** ♦Vyādhija phakka rōga involving different kinds of neurological diseases and other developmental disorders. ♦Sahaja/ bīja dōshaja vikāra like Down's syndrome, Fragile X syndrome etc. ♦Metabolic errors like phenyl ketonuria etc. ♦Asthi vikāras like osteogenesis imperfecta, Perthes' disease, rickets etc. ♦Seizure disorders & developmental abnormalities. ♦Behavioural and psychological disorders. ♦Some of the general conditions like URTI, helminthiasis, chronic constipation, various dermatological disorders etc.

**Here some of the practically applied kriyākramas in kōumāra bhŕtya are described.....**

### KRIYĀKRAMAS THAT CAN BE DONE RIGHT FROM BIRTH

Mṛdu abhyanga, picu, anjana, lēpana, snāna & mṛdu vamaṇa.

### RŪKSHAṆA KARMA

Strictly avoid all rūkshaṇa procedures in babies. But in children, rūkshaṇa karma in the form of udwarttanam can be planned according to the need and nature of the patient. For eg: in an obese child with a kapha predominant disorder, udvartana and udgharśana can be done. If the child is emaciated (needs bṛmhaṇa only), utsādana can be done and that may provide controlled rūkshaṇa)

### SNĒHANA KARMA

For kshīrāda & kshīrānnāda - use of milk & ghee or ghee along with annam. For annāda up to 5 yrs - sadya snēhapāna. For bāla 5- 10 yrs - sadya snēhana/ vicāraṇa snēhapāna/ bṛmhaṇa

# APPENDIX

## TABLE OF CONTENTS

MEDICATED FOOD SUBSTANCES	3007
CRITICAL ANALYSIS OF DIFFERENCES BETWEEN SOME CLASSICAL MEDICINES	3010
DIFFERENT OUSHADHA KALPANAS AVAILABLE IN THE MARKET	3035
NEW PHARMACEUTICAL FORMS AVAILABLE IN THE MARKET	3079
DŌSHA & GUṆA BASED CLASSIFICATION OF CLASSICAL MEDICINES	3089
VARIOUS ARTICLES (BY AYURVEDA EXPERTS & MANUFACTURERS)	3117
EXPIRY DATE FOR AYURVEDIC PRODUCTS	3137
LIST OF POISONOUS DRUGS	3138
SOME MODERN DIAGNOSED DISEASES AND THEIR TREATMENT	3143
SOME COMMERCIAL CLASSICAL MEDICINES (CONTINUATION)	3151
SOME MODERN DIAGNOSED DISEASES & TREATMENT (CONTINUATION)	3155
LĒPANA KARMA (EXTERNAL PROCEDURE)	3158
SIDDHA CLASSICAL MEDICINES (SKM SIDDHA & AYURVEDA)	3162
RAW DRUG INDEX	3194
RAW DRUG GROUP INDEX	3269
SOME SPECIAL PŌṬALI SWEDAS (CONTINUATION)	3275
KSHĀRASŪTRA KARMA (CONTINUATION)	3277
DŌSHA & GUṆA BASED CLASSIFICATION OF CLASSICAL MEDICINES (CONTINUATION)	3278
PATENT MEDICINE INDEX	3281
APASMARA/ EPILEPSY (CONTINUATION)	3304
SOME MODERN DIAGNOSED DISEASES & TREATMENT (CONTINUATION)	3305
SŪTIKĀ PARICARYA (CONTINUATION)	3326

# SAMS SCHOOL OF AYURVEDA



# MEDICATED FOOD SUBSTANCES

Food items processed with some therapeutically active medicines. Here consumer gets both the effects of food item (nutritive & therapeutic) and the medicines (therapeutic).

## MEDICATED KSHĪRA

Different types of milk are processed with suitable drugs and administered in specific quantity for specific period. KshĪra pāka/ kshĪra kwātha vidhi is taken to prepare this, where water & milk are together taken with specific drug and reduced after boiling or drug is mixed with boiled/ fresh milk. The former is more effective.

Dose is determined after assessing the digestive power of the patient.

**Benefits:** milk is generally pitta-rakta śamana, pittavāta śamana & śīta vīrya, checks inflammation, helps in reducing bleeding and promotes healing of ulcers, regulates the gastro intestinal movements + additional therapeutic effects of medicines.

**Indications:** diseases with pitta-rakta domination, raktapitta/ bleeding disorders, diseases of lower GIT with an inflammatory background, dhātukshaya avastha, in convalescent periods, neuro-muscular diseases, asthikshayajanya vikāras. garbhiṇī, bāla, sukumāra etc

**Some examples of medicated kshĪra:**

- ◊ Ulcerative colitis - kshĪra processed with musta.
- ◊ Urinary tract infection - milk is processed with bṛhathyādi gaṇa drugs or kōkilāksha.
- ◊ Hematuria- kshĪra processed with gōkshura or śatāvārī.
- ◊ Rectal bleeding – kshĪra processed with vaṭa śṅga.
- ◊ Atherosclerosis and hypertension – kshĪra processed with laṣuna.
- ◊ Asthikshayajanya vikāras - kshĪra processed with lakṣa & asthiśṅga/ pancatiktakam ks powder (tikta rasasiddha kshĪra ks).
- ◊ Stanya kshaya: kshĪra processed with vidārī or vidāryādi kshĪra ks.
- ◊ Ōjakshaya and balakshaya: kshĪra processed with jīvanīya gaṇa dravyas.

## MEDICATED TAKRA

Fresh buttermilk is mixed with powders of specific drugs and administered internally in selected clinical conditions.

**Properties:** takra is generally vāta kapha hara, dīpana (can enhancement of digestive power), srōtōśōdhana (clearing the metabolic channels), it can also increase the absorptive capacity of intestine + therapeutic benefits of medicines.

Cultured buttermilk is lower in fat and calories than regular milk.

**Indications:** grahaṇī, arśas, udara, plīha/ yakṛt vṛddhi, dhamanī praticaya, sthoulya etc.

**Some examples of medicated takram:**

- ◊ Udara - takra with trikaṭu.
- ◊ Plīha vṛddhi – takra with pippalī.
- ◊ Arśas – takra with hinguvacādi cūrṇa.
- ◊ Grahaṇī – takra is administered with cārṅgērī.
- ◊ Fresh takra administered with kaidārya kalka can be given in hyperlipidemia.
- ◊ Takrārishiṭa - a modified form of this kalpana (refer page no: 152 & 158)

## A CRITICAL ANALYSIS OF THERAPEUTIC DIFFERENCES BETWEEN SOME MEDICINES

### AMRTĀSHADANGAM KS & SHADANGAM KS

Both medicines have āma pācana, pittakapha śamana, santāpa hara and jwarahara properties.

AMRTĀSHADANGAM KS	SHADANGAM KS
<p>It has comparatively less pācana guṇa.</p> <p>It has pittakapha śamanatwam, with more pitta haratwam and rasa rakta prasādana properties.</p> <p>Comparatively more soumya oushadha.</p> <p>It has more śākha viśēshatwam. It has more action in the śākha level than kōshṭha.</p> <p>It is more effective in rakta dūshṭi janya vikāras.</p> <p>It has more dhātupāka hara property.</p> <p>It has more vātarakta viśēshatwam.</p> <p>Better to use as kashāya kalpanas.</p>	<p>It has comparatively more pācana guṇa.</p> <p>It has pittakapha śamanatwam with comparatively less pitta haratwa and rakta prasādana guṇas.</p> <p>Comparatively less soumya oushadha.</p> <p>It has more kōshṭha viśēshatwam. It has more action in the kōshṭha level than śākha.</p> <p>Comparatively less effective.</p> <p>Comparatively less dhātupāka hara property.</p> <p>It has more jwara viśēshatwam.</p> <p>Better to use as tōya kalpana.</p>

### AMRTĪTTARAM KS & PĀCANĀMRTAM KS

Both medicines have āma pācana and jwarahara properties.

AMRTĪTTARAM KS	PĀCANĀMRTAM KS
<p>It is tikta katu pācana oushadha.</p> <p>It has tridoṣha haratwam (with textual adjuvants) with more kaphapitta śamana property.</p> <p>It has more action in kōshṭha level and action up to rasa dhātu level.</p> <p>Comparatively less effective in dhātugata jwara.</p> <p>It is very effective in all disease where kaphapitta āmavastha plays important role in samprapti.</p> <p>Comparatively less systemic action.</p> <p>It is ushṇa vīrya pradhāna medicine.</p> <p>It has malānulōmana and śōdhana property.</p> <p>Comparatively less such effects.</p> <p>.....</p> <p>Comparatively more śōpha hara property and no dāha hara property.</p>	<p>It is has more tikta pācana guṇa.</p> <p>It has pittakapha śamana guṇa and best result in pittādihika pittakapha conditions.</p> <p>It has action on both kōshṭha and śākha level. (deeper dhatu level especially rasa-rakta dhātus).</p> <p>More effective in dhātugata jwara spectrum.</p> <p>It is effective in all disease where paittika or pitta kaphaja āma plays important role in samprapti.</p> <p>Comparatively more systemic action.</p> <p>It has slight śīta vīrya guṇa.</p> <p>Comparatively less such effect.</p> <p>It has dhātupāka hara and rasa-rakta visha hara properties.</p> <p>It has dāha hara property and comparatively less śōpha hara property.</p>

### ARDHWAVILWAM KS & PUNARNNAVĀDI KS

Both medicines have śōpha hara and mūtrala properties.

ARDHWAVILWAM KS	PUNARNNAVĀDI KS
<p>Comparatively less range of therapeutic properties.</p> <p>It has śōpha viśēshatwam.</p> <p>Applicable to general śōpha rōga.</p> <p>It has no pāṇḍu śōpha viśēshatwam.</p> <p>It has some vyādhi pratyanika property against - śōpha rōga.</p>	<p>It has wide range of therapeutic actions.</p> <p>Comparatively less śōpha hara guṇa.</p> <p>Applicable to pāṇḍu śōpha condition.</p> <p>It has pāṇḍu śōpha viśēshatwam.</p> <p>It has samprāpti vighaṭṭana or hētu pratyanika guṇa against pāṇḍu śōpha/ other śōpha conditions.</p>

## DIFFERENT OUSHADHA KALPANAS AVAILABLE IN THE MARKET

### KWĀTHA KALPANA (काथ कल्पन)

**SYNONYM:** kwātha, śṛta, niryūha, kashāya (Kerala).

**कथनात् काथः** = that which boiled out with the help of fire. Kwātha kalpana is the primary oushadha kalpana and one of the pancavidha kalpanas of Ayurveda. Kwātha is acknowledged as one of the most important oushadha kalpana by all the seers of Ayurveda, who advocate it for diverse purpose. In South India, especially in Kerala, kwātha kalpana is usually known as 'kashāya kalpana' or simply 'kashāya'. It is actually a supreme dosage form especially in Kerala traditional Ayurvedic practice. A major part of therapeutic preparations mentioned in the ancient traditional texts of Kerala are in the form of kwāthas which are very useful in daily practice. As per Kerala tradition, kwāthas are one of the most commonly used dosage form for initiating a treatment. This oushadha kalpana itself has kashāya rasatvam. But according to the properties of ingredients and their synergism, it may possess different rasa or rasa pancake (rasa & guṇas). However, most of them are having bitter and astringent tastes.

⇒ According to Kāśyapa samhita, a mere mixing of drugs in water causes difficulty in digestion and its further action in the body. So, one must give enough heat to them (along with water) and reduce them to 1/4<sup>th</sup> part. Then only it should be applied to guru vyādhis according to age and strength of patient.

⇒ It is a herbal combination in the form of decoction derived after several hours of boiling raw drugs at specific heat. It can be prepared by using single herb to combination of many drugs. It is a water based medicinal preparation. It retains many of the water-soluble portions (medicaments) present in the raw materials. It contains mostly herbal components but sometimes organo-metallic components also used for preparing kwātha (eg: vyōshādi kwātha). Each type of kwātha has different healing properties and therapeutic benefits depending on their ingredients and their synergism.

⇒ Kwātha means decoction according to modern pharmacology. Decoction is a method of extraction by boiling herbal materials (leaves, stems, roots, bark etc) to dissolve its phyto-chemicals in water.

⇒ Usually, kwātha is prepared based on the formula given in Ayurvedic books. They are designed by scholars based on so many parameters like mutual compatibility, synergism and collective effectiveness over a particular disease, one herb masking the side effect of the other etc and also from their successful clinical practice. According to yukti based on deep knowledge on dravyaguṇa śāstra, anyone can formulate new kwātha yōga. Seeking expert advice makes better sense when compared to self-trials. An unhealthy self-combination may lead to serious adverse effects.

### PROPERTIES & PECULIARITIES OF KWĀTHA KALPANA

Preparation of kwātha is very easy and economical. ◇It requires fewer instruments and is not a complicated procedure. ◇Patient/ bystander can prepare kwātha kalpana at home. ◇Swarasa is more powerful and phāṇṭa is less powerful among pancavidha kashāya kalpanas. Among them kwātha kalpana is a madhyama bala kalpana. Due to its madhyama bala, it can be considered as sāmānya kalpana or common kalpana. ◇It is a laghu kalpana, got laghutvam by agni samyōga - hence no need of good agnibala for its intake (some kwāthas are guru due to dravya viśēsha- eg: vidāryādi kwātha). ◇It can be easily digested and absorbed in to the body. ◇Its potency can be increased by adding suitable gulika, cūrṇa etc as adjuvants or combinations. ◇We can decrease its potency by changing the oushadha yōga in to tōya kalpana. ◇Except some drugs any dravya can be formulated in to kwātha kalpana. ◇Most of the kwāthas are contraindicated in kēvala vāta vikāras (exceptions are there - eg: vidāryādi kwātha).

## LAVAṆA KALPANA (लवण कल्पन)

The pharmaceutical preparation in which lavaṇa along with some other dravyas are heated together in a closed sampuṭa to obtain a bhasma like final medicinal product is called lavaṇa kalpana. It is lavaṇa rasa pradhāna oushadha kalpana. Inherent properties of lavaṇa are best utilized for therapeutic benefits through a specialized pharmaceutical procedure called lavaṇa kalpana. This kalpana procedure enriches the product with the therapeutic properties of both lavaṇa and other medicinal drugs added. Through this formulation, we can incorporate properties of lavaṇa like tīkṣhṇa, sūkhama srōtōgāmi, dīpana, rucyam, vāta śamana etc to this oushadha kalpana. Compared with metal and mineral bhasma, lavaṇa kalpana has inferior in potency.

**PREPARATION:** generally, two methods of preparation are followed.

**Putapāka vidhi:** all raw drugs along with lavaṇa mentioned in the reference are mixed (in powder form) and filled in a śarāva/ vessel. Now take another śarāva/ vessel and a śarāva sampuṭa is made by covering the joints (of both śarāva) by clay cloth as 3-7 layers. It is then dried in sun light and then after subjected to puṭa with 10-20 cow dung cakes. When it attains proper puṭa lakṣaṇas, allow the sampuṭa apparatus to cool. After that, break the śarāva sampuṭa and collect the bhasma like medicinal product from it. Now store the product in air tight bottles for dispensing (since this product is hygroscopic, packing should be careful). Eg: arka lavaṇa, nālikēra lavaṇa etc.

**Another vidhi:** prepare kwātha or swarasa with corresponding dravyas as per general kwātha vidhi (if kwātha or swarasa is mentioned in the reference). Now add lavaṇa to this drava dravya and mix them well. Now heat the mixture with continuous stirring till we get a highly viscous liquid form (dārvī pralēpa lakṣaṇa). Now add prakṣhēpa cūrṇa to this and mix them well, we get a final highly concentrated product. Ex: abhayā lavaṇa (both procedures involved).

**DOSE & ADJUVANT:** minimum dose if preferred. As per BR - 2 māsha mātra is the dose and **PD:** 1-2 gm 1-2 times per day with suitable textual adjuvant or other suitable adjuvants as per clinical condition. In practice we can use madhu/ honey, ghr̥ta/ ghee, mastu/ takra/ lukewarm water suitable swarasa etc or suitable combination medicine like kwātha, arishta/ āsava, arka etc.

## BHASMA KALPANA (भस्म कल्पन)

**SYNONYM:** sindūra, cendūra, kshāra etc.

Bhasma means 'ash' which has a unique place in Ayurvedic therapeutics. Bhasma kalpana is a very important oushadha kalpana in the field of rasaśāstra. Bhasmas are powder of a substance obtained by calcination (incineration) method. These are called bhasma as processing converts metal substances to a form which cannot be reverted to its original form. Bhasma can be defined as powder of a substance obtained after various samskāras (processing) such as śōdhana (purification), jāraṇa (roasting), māraṇa (incineration), amṛtikaraṇa etc. The end product so obtained is subjected to various standardization experiments and procedures.

In practice, bhasmas are prepared from mainly dhātu and jāngama dravya origin. For plant origin dravyas, the term kshāra is used and for dhātu (metals and minerals) dravyas, the term bhasma is used. Here metals and minerals are incinerated, by special processes in closed crucibles and with cow dung cakes (puṭa). While preparing bhasma, various physico-chemical changes takes place.

⇒ During bhasma preparation, herbs are also used along with metals/ minerals as a supportive drugs to make the final bhasma more absorbable in human body and to remove their toxicity.

⇒ In fact, it is the basic ingredient of different herbo-mineral preparations that are used by the Ayurvedic physicians in day-to-day practice. Now a days bhasmas are marketed in capsule form also.

⇒ Bhasma product is hygroscopic in nature, hence it should be preserved in airtight glass or earthen containers to get maximum shelf life.

**GENERAL PROPERTIES:** ♦ Bhasmas are basically made from metals and minerals. ♦ The process of bhasmīkaraṇa is used to transform them in to bhasmas/ oxide form. ♦ It is a residual substance, in the form of a fine powder, that is left when a metal or mineral combusts or is calcinated due to heat, especially of a metal, now known as an oxide. ♦ They are safe when prepared and administered properly. ♦

## PŌṬṬALI KALPANA (पोट्टलि कल्पन)

Pōṭṭali = concise; minimize; compact; the word pōṭali means to minimize, to concise and to make compact. Otherwise, the kalpana or the processing which give compactness to scattered materials. पोटेन संक्षेपेण लीयते इति पोट्टलिका (शब्दकल्पद्रुम)/ पोट्टल इति गृहणाति पोटली.

Pōṭṭali in colloquial language means a roundish substance prepared by collecting scattered material in to a compact comprehensive size. Pōṭṭali kalpana is a consolidated form of mercurial preparation which incorporates the pōṭa bandha of pāraḍa (pāraḍa mūrchanā). Mūrchanā is a procedure in which mercury is ground thoroughly with other herbo-mineral drugs to make it therapeutically efficient. It is a unique pharmaceutical preparation to achieve the better therapeutic efficacy by its special method of preparation which potentiate and stabilize the bonding between its ingredients. The peculiarity of pōṭṭali lies in its typical shape, form and preparatory methods. More than 70 pōṭṭali kalpanas can be seen in different classics with variation in their form, appearance, method of preparation, ingredients, therapeutic indications etc.

All the inventions in each and every field of science are the solutions for the previous problems. Similarly certain points may be taken into consideration for the origin and development of pōṭṭali kalpana. They can be categorized as 1) Convenience 2) Enhancement of properties.

Enhancement of properties of the Parada will occur, while pōṭṭali is preparing, ie, it combines with other ingredients of that pōṭṭali and properties of these drugs mixes with the pāraḍa and there will be enhancement of properties of pāraḍa.

⇒As per some experts, any kharālīya rasāyana kalpana or swarṇa kalpana can be prepared by potali kalpana method (eg: ānandabhairava pōṭṭali, sūtaśēkhara pōṭṭali, jayamangala pōṭṭali etc). Expecting your opinion in this subject.....

**GENERAL PROPERTIES:** ♦Pōṭṭali is a highly potent medicine. ♦Here concise form of medicament (compact size) which depicts maximum potency in low dosage form. ♦It is very compact in structure and quick acting due to its high potency. ♦Pōṭṭali medicines are easy to use and given in small doses to treat acute and chronic diseases. ♦Multi-systemic applications. ♦The main property of these medicine is minimization of dose but at the same time maximizing the effect. ♦In the preparation of pōṭṭali, temperature plays an important role as proper temperature modifies kajjali to pōṭa bandha which change the guru property to laghu property. ♦Easy to preserve, easy transportation, easy to administer and maximum shelf life. ♦It is very useful as emergency medicine/ useful in critical care/ life saving remedy. ♦It helps to tackle the acute condition. ♦Drug is administered by rubbing medicine in suitable media - this makes more fine particles and drug started absorption from tongue itself. ♦Overall, the pōṭṭali is proved to be very costly due to its costly ingredients like gold, silver etc.

**SHAPE OF PŌṬṬALI OUSHADHA:** pūgāphala shape/ śikharākāra/ vartti shape.

Generally, pōṭṭali resembles - base being wide with narrowly pointed towards the top resembling the shape of a pyramid, but here different forms of medicines are explained under the heading of pōṭṭali kalpana, still there is a controversy regarding which one we should take under the heading pōṭṭali kalpana.

**CLASSIFICATION:** classified based on many criteria...

**A) As per the form of final product.**

Conical solid form, bhasma/ powder form.

**B) As per the presence of pāraḍa as ingredient.**

Pōṭṭali medicine with pāraḍa

Pōṭṭali medicine without pāraḍa

**C) As per agni samskāra.**

Pōṭṭali preparation without agni samskāra.

Pōṭṭali preparation with agni samskāra.

**D) As per different method of preparation**

Putapāka method (incineration method), gandhaka dravapāka method (boiling a midst of liquefied sulphur), bhāvana vidhi method (trituration method) & varāṭika pūraṇa method. In all four methods final product differs in shape, consistency etc. but they all are included in pōṭṭali kalpana. Maximum number of references found in classics belongs to putapāka method but even than gandhaka dravapāka



## NEW PHARMACEUTICAL FORMS AVAILABLE IN THE MARKET

### KWĀTHA TABLET/ KASHĀYAM TABLET

Amṛtottaram ks tablet	AVS – KOTTAKKAL, AVN, AVP, COSMO VISION, ETM, KAL, KAIRALI, OUSHADHI, SITARAM, SKM, SNA, VAIDYA RATNAM. BIPHA (kashaya caplet)
Āragwadhādi ks tablet	AVN, AVS – KOTTAKKAL, ETM, SKM
Ashṭavargam ks tablet	AVN, AVS – KOTTAKKAL, AVP, ETM, KAL, SITARAM, SKM, VAIDYARATNAM.
Balāgulūcyādi ks tablet	AVS – KOTTAKKAL, AVN, AVP, SITARAM.
Bal jīrakādi ks tablet	AVS – KOTTAKKAL, ETM, SKM
Bhadrādārvādi ks tablet	SKM
Bhārṅgyādi ks (big) tablet	AVP
Bhārṅgīparppaṭakādi tablet	BIPHA
Bṛhatyādi ks tablet	AVS – KOTTAKKAL, AVN, ETM, SITARAM, SKM
Bṛhat manjishṭādi ks tablet	KAIRALI,
Ciruvilwādi ks tablet	AVS – KOTTAKKAL, AVN, AVP, COSMOVISION, ETM, KAL, SITARAM, SKM, VAIDYARATNAM. BIPHA (kashaya caplet)
Citrakadi ks tablet	SNA
Cyavanaprāśam ks tablet	SITARAM,
Daśamūlam ks tablet	AVN, ETM, KAIRALI, SITARAM, SKM
Daśamūlakaṭutrayam ks tablet	AVN, AVS – KOTTAKKAL, AVP, BIPHA, ETM, KAL, KAIRALI, OUSHADHI, SITARAM, SKM, SNA, VAIDYARATNAM. BIPHA (kashaya caplet)
Daśamūlārāśnādi ks tablet	VAIDYARATNAM.
Dhanadanayanādi ks tablet	AVN, ETM, SKM
Dhānwantaram ks tablet	AVN, AVS – KOTTAKKAL, AVP, ETM, KAIRALI, KAL, SITARAM, SKM, SNA, VAIDYARATNAM. BIPHA (kashaya caplet)
Drākshādi ks tablet	AVS – KOTTAKKAL, AVN, ETM, AVS – KOTTAKKAL, SITARAM, SKM.
Dusparśakādi ks tablet	AVS – KOTTAKKAL, ETM
Ēlākaṇādi ks tablet	ETM, SKM
Garbharaksha ks tablet	AVS – KOTTAKKAL

## DŌSHA KARMA & GUṆA BASED CLASSIFICATION OF CLASSICAL MEDICINES

### KWĀTHA KALPANA MEDICINES

#### VĀTA ŚĀMANA

Arjjunādi ks  
Balāgōdhūmādi ks  
Balāpunarnavādi ks  
Balāsairēyakādi ks  
Balāśatāvaryādi ks  
Bhadradārvādi ks  
Dhānwantaram ks  
Dwiguṇarāsnādi ks  
Gandharvahastādi ks  
Garbharakshā ks  
Mahākalyāṇakam ks  
Mahārāsnādi ks  
Māshabalādi ks  
Nādi kwātha  
Nayōpayam ks  
Prasāraṇyādi ks  
Rāsnāśunṭhyādi ks  
Śahacarabalādi ks  
Śatāvaryādi ks  
Sunṭhībalādi ks  
Vīratarādi ks

#### KAPHA ŚĀMANA

Āragwadhādi ks  
Asanādi gaṇa ks  
Gāyatrīyādi ks  
Kaidaryādi ks  
Lōdhrādi gaṇa ks  
Mūlakādi ks  
Nimbādi ks – 1  
Pancakōlam ks  
Patthyākāṭṭhalādi ks  
Śītajwarāri ks  
Varaṇādi ks  
Varāsanādi ks

#### PITTA ŚĀMANA

Amṛtāśhaṇḍam ks  
Candanōśīrādi ks  
Jīvantiyādi ks  
Lōdhrasēvyādi ks  
Mahātiktakam ks  
Mṛdwikādi ks  
Pancavalkkala ks  
Śatāvarīgōpakanyādi ks  
Tiktakam ks

Tiktakam ks  
Trīṇa pancamūlam ks  
Vasaguducyādi ks

#### TRIDŌSHA ŚĀMANA

Balāgudūcyādi ks  
Balājīrakādi ks  
Balāsairēyakādi ks  
Balāśatāvaryādi ks  
Bhadradārvādi ks  
Bhārṅgyādi ks-big?  
Brahmīdrākshādi ks (V)  
Brhat vāsakādi ks  
Candanādi ks  
Daśamūlam ks  
Dwiguṇarāsnādi ks  
Garbharakshā ks  
Gōjīhwādi ks  
Gōkshurādi ks  
Guḍūcīparppaṭakādi ks?  
Hamsapādyādi ks  
Jīvantiyādi ks  
Kalyāṇakam ks  
Kaṭukāmalakādi ks  
Mahākalyāṇakam ks  
Mahamanjishṭhādi ks  
Mahātiktakam ks  
Makkippūvādi ks  
Mṛdwikādi ks  
Mūlakādi ks  
Mustādi marma ks  
Nayōpāyam ks  
Nisākatakādi ks\*  
Rāsnairāṇḍādi ks  
Rāsnātāmalakyādi ks (V)  
Sahacarabalādi ks  
Śōṇitamṛtam ks  
Sunṭhībalādi ks  
Varinellutippalyādi ks  
Vilwādi ks

#### SAMUDĀYA PRABHĀVA OR SAMUDĀYA KARMA

Abhayāpippalīmūlādi ks  
Bhārṅgyādi ks – big  
Bhārṅgyādi ks - small  
Brahmīdrākshādi ks

Candanādi ks  
Dārunāgarādi ks  
Daśamūlam ks  
Dhānwantaram ks  
Gōpīcandanādi ks  
Hamsapādyādi ks  
Kaidaryādi ks  
Kalyāṇakam ks  
Lōdhrādi gaṇa ks  
Lōdhrādi ks  
Mahākalyāṇakam ks  
Mahāmñjishṭhādi ks  
Mahārāsnādi ks  
Mūlakādi ks  
Musalīkhadirādi ks  
Musatādi marma ks  
Mustāmṛtādi ks  
Nayōpāyam ks  
Nīlīmūlādi ks  
Nīlitulasyādi ks  
Nimbatwagādi ks  
Nirguṇḍyādi ks  
Pathyāśhaṇḍam ks  
Rāsnairāṇḍādi ks  
Rāsnātāmalakyādi ks  
Sālasarādi ks

#### VĀTĀNULŌMANA

Balājīrakādi ks  
Balāpunarnavādi ks  
Balāśatāvaryādi ks  
Bhārṅgyādi ks – small  
Brahmīdrākshādi ks  
Cīruvilwādi ks  
Citrakagranthikādi ks  
Dārunāgarādi ks  
Daśamūlam ks  
Daśamūlakaṭutryādi ks  
Daśamūlārāsnādi ks  
Dusparśakādi ks  
Dwiguṇarāsnādi ks  
Ēlākaṇādi ks  
Gandharvahastādi ks  
Garbharakshā ks  
Gōjīhwādi ks  
Grahāṇyāntakam ks  
Indukāntam ks

<p>Dhānwantaram ks Katakakhadirādi ks Kaṭukāmalakādi ks Nādi kwātha Nimbādi ks Nimbatwagādi ks Paṭōlamulādi ks Punarnavādi ks Vajrakam ks Yavādi ks</p> <p><b>USHṆA-ŚĪTA VĪRYA (USHṆA&gt; ŚĪTA)</b></p> <p>Balājīrakādi ks Ēlākanādi ks Makkippūvādi ks</p>	<p>Nayopāyam ks Pathanāgarādi ks Vatsakādi ks Vilwādi ks</p> <p><b>ŚĪTOSHṆA VĪRYA (ŚĪTA&gt;USHṆA)</b></p> <p>Balāpūrnādi ks Balāsāryādi ks Bhūnimbādi ks Brhat vasakādi ks Gōjihwādi ks Gōpīcananādi ks Guḍūcīparppaṭakādi ks Karappan ks Khadirādi ks</p>	<p>Kulakādi ks Lōdhradi gaṇa ks Lōdhrādi ks Manjishthādi ks Mustādi marma ks Nimbādi ks-2 Nisōttamādi ks Nisākatakādi ks Pātādi ks Pātīlāshāngam ks Satāvaryādi ks Sunthībalādi ks Trāyantyādi ks Vidāryādi ks?</p>
<p><b>ĀŚUKĀRI GUṆA</b></p> <p>Ciruvilwādi ks Gandharvahastādi ks?</p> <p><b>GURU RŪKSHA</b></p> <p>Āragwadhādi ks Lōdhradi gaṇa ks Pancamūlkalādi ks</p> <p><b>GURU SNIGDHA</b></p> <p>Dhānwantaram ks Kokilākshakam ks Mahākalyāṇakam ks Māshabalādi ks Prasāraṇyādi ks Satāvarichinnaruhādi ks Tila kwātha</p> <p><b>SLIGHTLY GURU</b></p> <p>Balāpunarnnavādi ks Brhatyādi ks Mahārāsnādi ks Māshabalādi ks Sunthībalādi ks</p> <p><b>GURU SNIGDHA SOURYA</b></p> <p>Drākshādi ks Jivaniya gaṇa ks Satāvarīgōpakanyādi ks Vidāryādi ks</p> <p><b>GURU GUṆA</b></p> <p>All above guru medicines + Musalīkhadirādi ks</p> <p><b>LAGHU RŪKSHA</b></p> <p>Abhayāpippalīmūladi ks</p>	<p>Amṛtāshaḍangam ks Amṛtāvṛshapaṭōlādi ks Asanādi gaṇa ks Bhārgyādi ks – big Bhārṅgyādi ks – small Bhūnimbādi ks Brhat kaṭaphalādi ks Candāsūdi ks Citrakādi ks Daśamūlapāṇṭhyam ks Daśamūlapancakōlādi ks Daśamūlarasnādi ks Gandharvahastādi ks Gāyatrīyādi ks Gōpīcandanādi ks Grahāṇyāntakam ks Guḍūcyādi ks Kaidaryādi ks Kālaśākādi ks Katakakhadirādi ks Khadirādi ks Mahāmanjishthādi ks Mūlakādi ks Mustādi marma ks Nīlimādi ks Nīlituṣyādi ks Nimbādi ks-1 Nimbādi ks-2 Nirguṇḍyādi ks Nisōttamādi ks Pancatiktakam ks Pāthādi ks Pāthānāgarādi ks Paṭōlādi ks Paṭōlakaturohinyādi ks Paṭōlamūlādi ks Patthyākathphalādi ks Patthyākustumbarādi ks Patthyāpunarnnavādi ks-1</p>	<p>Punarnavādi ks Rāsnāpancakam ks Sahacarādi ks Saptasāram ks Shaḍangam ks Śitajwarāri ks Sunthībalādi ks Trāyantyādi ks Trijāṭakādi ks Vajrakam ks Varaṇādi ks Varāsanādi ks Vāsāgudūcyādi ks Vatsakādi ks Viḍangakṛshṇādi ks Vyaghryādi ks Vyōshādi ks</p> <p><b>LAGHU-RŪKSHA AND TĪKSHṆA GUṆA</b></p> <p>Ciruvilwādi ks Citragagrathikādi ks Dhandanayanādi ks Indurintan ks Vyōśacitrakādi ks</p> <p><b>LAGHU &amp; ALPA RŪKSHA</b></p> <p>Ādārīśahacarādi ks</p> <p><b>LAGHU GUṆA</b></p> <p>All above laghu medicines + Amṛtōttaram ks Brhat vāsakādi ks Daśamūlam ks Nisākatakādi ks Pācanamṛtam ks Sōnitāmṛtam ks Vilwādi ks</p>

## CŪRṆA KALPANA MEDICINES

## VĀTA ŚĀMANA

Aśwagandhādi cūrṇa -1\*  
Aśwagandhādi cūrṇa -3\*  
Dhātupushtīka cūrṇa  
Nārasimha cūrṇa  
Śatāvayādi cūrṇa -1  
Upanāha cūrṇa\*

## KAPHA ŚĀMANA

Agnimukha cūrṇa\*  
Bālacaturbhadra cūrṇa\*  
Citrakatriphalādi cūrṇa  
Coushashṭa pippali cūrṇa  
Cūrṇarājan\*  
Daśanakānti cūrṇa  
Daśanasamskara cūrṇa  
Ēlādi cūrṇa  
Gōmūtraharītakī cūrṇa  
Hutabhugādi cūrṇa  
Jātiphalādi cūrṇa  
Kālaka cūrṇa  
Kṛmighṇa cūrṇa -2  
Mṛdwādi cūrṇa  
Nāsika cūrṇa  
Nimbaharidrādi cūrṇa  
Nimbapatrādi cūrṇa  
Pancakōla cūrṇa  
Patthyādi cūrṇa-2  
Pītaka cūrṇa  
Rajanyādi cūrṇa\*  
Sarshapādi cūrṇa  
Siddhārtthaka snāna cūrṇa  
Trikaṭu cūrṇa  
Viḍangādi cūrṇa-2

## PITTA ŚĀMANA

Avipatti cūrṇa  
Avipattikara cūrṇa  
Guḍūcī patrādi cūrṇa  
Pancāvinda cūrṇa  
Sārasijīdi cūrṇa

## TRIDŌSHA ŚĀMANA

Amṛtādi cūrṇa  
Amṛtamēhāri cūrṇa  
Aviapttikara cūrṇa  
Br̥hat gangādhara cūrṇa  
Ďādimāshṭakam cūrṇa  
Ēlālavangādi cūrṇa  
Ēlātwaḡādi cūrṇa  
Ellumnīsādi cūrṇa  
Jadāmayādi cūrṇa  
Kaccūrādi cūrṇa (P)  
Koṭṭamramaccādi cūrṇa

Lavangādi cūrṇa  
Nāgarādi cūrṇa  
Nārasimha cūrṇa  
Nimbaharidrādi cūrṇa (K)  
Rajanyādi cūrṇa (P)  
Samaśarkkara cūrṇa  
Siddhārtthaka snāna cūrṇa (P)  
Ulpala cūrṇa  
Vṛkshādanyadi cūrṇa

SAMUDĀYA PRABHĀVA  
OR SAMUDĀYA KARMA

Ajamōdādi cūrṇa  
Aśwagandhādi cūrṇa-1  
Ellumnīsādi cūrṇa  
Jadāmayādi cūrṇa  
Jātiphalādi cūrṇa  
Kaccūrādi cūrṇa  
Nāgarādi cūrṇa  
Nārasimha cūrṇa  
Nāsika cūrṇa  
Pancagandha cūrṇa  
Pancāmūlādi cūrṇa  
Pītaka cūrṇa?  
Pushyānuḡa cūrṇa  
Samaśarkkara cūrṇa  
Sāraswata cūrṇa-1  
Shaddharaṇa cūrṇa  
Sigrupunarṇavādi cūrṇa  
Sudarśana cūrṇa  
Triphalayōlēpa cūrṇa  
Upanāha cūrṇa  
Uttama cūrṇa

## VĀTĀNULŌMANA

Bhāskara lavaṇa cūrṇa  
Br̥hat vaiśwānara cūrṇa  
Hinguvādi cūrṇa  
Hutabhugādi cūrṇa  
Induppukānam cūrṇa  
Jātīlavangādi cūrṇa  
Kalyāṇavāha cūrṇa  
Kapūrādi cūrṇa-smalla  
Nārasimha cūrṇa?  
Nārāyaṇa cūrṇa  
Pancasakāra cūrṇa  
Patthyādi cūrṇa-2  
Rajanyādi cūrṇa  
Sāraswata cūrṇa-1  
Shaddharaṇa cūrṇa  
Sitōpaladi cūrṇa  
Śivakshāra pācana cūrṇa  
Śṛṅgyādi cūrṇa  
Sunṭhibalādi cūrṇa  
Taktārīshṭa cūrṇa

Tālisapatrādi cūrṇa  
Uttama cūrṇa?  
Vaiśwānara cūrṇa

## VĀTA KARMA ŚĀMANA

Agnimukha cūrṇa  
Ashī cūrṇa  
Aśwagandhādi cūrṇa-1  
Aśwagandhādi cūrṇa-3  
Bhāskara lavaṇa cūrṇa  
Br̥hat vaiśwānara cūrṇa  
Ēlādi cūrṇa  
Hinguvacādi cūrṇa  
Induppukānam cūrṇa  
Jātiphalādi cūrṇa  
Karpūrādi cūrṇa-S  
Nārasimha cūrṇa\*  
Pancasakāra cūrṇa  
Pulikuzhampu cūrṇa  
Samaśarkkara cūrṇa  
Sunṭhibalādi cūrṇa (V)  
Tālisapatrādi cūrṇa  
Triphalayōlēpa cūrṇa?  
Twaḡādi cūrṇa  
Vaiśwānara cūrṇa  
Yavānyādi cūrṇa

## VĀTAPITTA ŚĀMANA

Dhātupushtīkara cūrṇa (V)  
Gōkshurādi cūrṇa  
Kōkilākshakam cūrṇa  
Musalyādi cūrṇa  
Rasāyana cūrṇa  
Śatāvayādi cūrṇa  
Vidāryādi cūrṇa

## PITTAVĀTA ŚĀMANA

Drākshādi cūrṇa

## KAPHA LAVATA ŚĀMANA

Ajamōdādi cūrṇa  
Ashtanga lavaṇa cūrṇa  
Avalgujabijādi cūrṇa  
AYUSH kwātha cūrṇa  
Bālacaturbhadra cūrṇa  
Cōpcinyādi cūrṇa  
Coushashṭa pippali cūrṇa  
Cūrṇarājan  
Dīpyakādi cūrṇa  
Dwiruttaram cūrṇa  
Gōmūtraharītakī cūrṇa  
Grhadhumādi cūrṇa  
Guggulupancapalm cūrṇa  
Guggulwādi cūrṇa  
Haimavati vaca cūrṇa

**AYURVEDIC DRUG DRAFTING AN ALCHEMICAL PROCESS****Professor & Dr. Sasikumar Nechiyl B.A.M.S, M.D.**

Guru, Rashtriya Ayurveda Vidyapeeth, NewDelhi.

CEO, Sidheswara Drugs &amp; Nechiyl Ayurveda Nursing Home.

Karalmanna.P.O, Cherpulassery, Palakkad (Dt) - 679506, snechiyl@gmail.com

Ayurvedic medicines are only a modified food. They were in search of techniques to transfer all stuffs into a form of food. The difference that from food to drug is the requirement of potency which can heal the disease and drag the body into its former vitality.

Alcohol is a variety of food but it should be conceived in minimum quantity and a special method, why? Because it is potent than the normal food. So there is a need of safer methodology when we consume drug to check the possible trouble to the body that may arise due to high potency.

Starting from normal food stuffs highly toxic materials are being used as medicine in Ayurveda. It contain herbal, animal and mineral sources. Ayurveda accept the concept that it is virtually impossible to pinpoint a material which can't be used as medicine. In other words all materials are medicines which are necessary to heal different phases of diseases some or other way. But it should pass through a good advice from a doctor, processed by an expert pharmacist, dispensed by and eminent compounder or nurse, strictly following the suggestions of the doctor. The cored selection of the raw drugs, clear pharmaceutical process, optimum dose with suitable adjuvant and timing make a drug very safe and effective one. Thus the drug drafting and administration method of Ayurveda is very much individual and is capable to administrate highly poisonous raw materials with out unwanted drug reactions. Ayurveda also concern that some time it may arise some flaws during the process and can create hypersensitivity of drug. In such conditions the use of antidotes are also found out to serve the patient from the ill effects.

Ayurvedic drug drafting should be studied with deep insight. As told earlier Ayurvedic pharmaceutical steps convert food into drug by elevating the potency. It found to be used very basic food items which are consumed frequently as the foundation of drug formulations. Water, milk, ghee, edible oils and Jaggary are some of them. Kashayam and Arishtam are the examples for water based drugs. The oils advised by Ayurveda for internal and external use are made from edible oils like sesame and coconut oils etc. Ghee is another base used to prepare medicines which give lengthy shelf-life comparatively. Ghee itself got very long shelf-life so as the drugs formed from that. Milk used to prepare medicines which enrich body speedily. Another form of drugs are made from jaggery base which are just like jams technically called Avaleha. One- angle it's a clear food and another angle, it is potent as it include potent herbs. The base of the drug form like water and jaggery is helping for easy absorption and assimilation.

These concepts are okay when the herbs are used as ingredients but Ayurveda also use metals and minerals as the ingredients of the drug formulations. How Ayurveda try to synthesize the heavy materials which are normally not absorbable into the body? Here, Ayurveda take help from the ancient alchemy. Alchemy is a technique by which we can change one form of materials into another form. The observation of nature and miming the same offered concepts to the man- made techniques. In the nature, it is obvious that the plant



**YOGA PROTOCOL FOR VARIOUS DISEASES****Dr Vijay B Negalur**

Prof. and HOD, Dept of post graduate studies in swasthavritta and Yoga  
 Sri Dharmasthala manjunatheshwara college of Ayurveda kuthpady udipi  
 7892618108, 9480046879, drvijaynegalur@gmail.com

**YOGA PROTOCOL FOR ARTHRITIS**

Sl.No.	PRACTICE	DURATION
1.	<b>SITHILAKARANA VYAYAMA</b>	
	Passive rotation of toes	10 rounds
	Toe Bending	10 rounds
	Ankle Rotation	10 rounds
	Knee Bending	10 rounds
	Knee Rotation	10 rounds
	Knee Cap Tightening	25 rounds
	Half Butterfly	10 rounds
	Full Butterfly	10 rounds
	Waist Rotation	10 rounds
	Shoulder Rotation	10 rounds
	Neck Bending	10 rounds
	Neck Rotation	10 rounds
02.	<b>SHAKTI VIKASAKA SUKSHMA VYAYAMA</b>	<b>DURATION</b>
	For wrists-Mani bandha sakti vikasaka	10 rounds
	For palms-Kara tala sakti vikasaka	10 rounds
	For fingers-Anguli sakti vikasaka	10 rounds
	For Elbows-Khaponi sakti vikasaka	20 rounds
	For Arms-Bhuja bandha sakti vikasaka	20 rounds
	For Back-Kati sakti vikasaka	10 rounds
	For Thighs-Jangha sakti vikasaka	5 rounds
	For Calf muscles-Pindali sakti vikasaka	5 rounds
03.	<b>YOGASANAS</b>	<b>DURATION</b>
	Ardhakati Cakrasana	30 sec



## SIDDHA CLASSICAL MEDICINES

### (SKM SIDDHA & AYURVEDA COMPANY)

#### CHOORNAM

##### AMIRTHATHI SANJEEVI CHOORNAM

**Reference:** Siddha Formulary of India: Part-I

**Indications:** achamari (urolithiasis or renal stones), siruneer pathai errichal, moothira kricha ram (burning micturition), siruneer pathai thapitham (inflammation of the urinary tract), neera-daippu (strangury).

**Dose:** 1 to 2 gms with sugar cane juice before food twice a day (or) orange plant juice (or).

##### AMUKKARA CHOORNAM

**Reference:** Agaththiyar Vaidhya Raththina - Churukkam-360

**Indications:** all kinds of megarogangal such as asthisuram, asthivettai, vettai, (gonorrhoea) iraippu (wheezing/ spasm), eelai (pneumonitis), ooral (severe itching), mega pandu (anaemia), idappattu eeral veekkam (splenomegaly).

Induces sleeping.

**Dose:** 1-2 grams with honey, milk or ghee 2-3 times a day before (or) after food.

##### AMUKKARA KIZHANGU CHOORNAM

**Reference:** Siddha Formulary of India: Part-I, Gunapadam - Mooligai vaguppu: Part - I

**Indications:** vali keelvayu, azhal keelvayu, valiazhal keelvayu, vatha noigal (rheumatic disorders), veekkam (inflammation), vali (pain), too-kaminmai (insomnia), increases the quantity and quality of the sperm.

**Dose:** 1-2 gms with milk or ghee twice a day or as directed by the physician.

##### ASHTA VARGA CHOORNAM

**Reference:** Siddha Formulary of India: Part - 1.

**Indications:** seriyaamai (indigestion), pasiyin-mai (loss of appetite), vatha gunmam (type of acid peptic disorder).

**Dose:** 1 to 3 gms with ghee, butter milk or hot water twice or thrice daily either half an hour before food or half an hour after food.

##### ASOKA PATTAI CHOORANAM

**Reference:** Siddha Formulary of India: Part - 1.

**Indications:** soothaga soolai (dysmenorrhoea), soothaga kattu (amenorrhoea), perumpaadu (metro rrhagia & menorrhagia), vellaipokku (leucorrhoea), metropathy (ie., uterine disorders) (karuppai kolaru-gal), seetharaththa bedhi (dysentery), raththa moolam (bleeding piles), raththa piththam (any other internal haemorrhages) etc. Also given in conditions like seriyamai (indigestion), kaichchal (fever), thaagam (cousia), kaatha burning sensation, soola (colic), pugala (ileus), karukal (pimples) and visceromegaly (abnormal enlargement of internal organs).

**Dose:** 1-2 gms with hot water after food 2-3 times a day.

##### ATHIMATHURA CHOORANAM

**Reference:** Siddha Formulary of India: Part-I, Gunapadam - Mooligai vaguppu, Part-I

**Indications:** saruma vedippu (skin fissures), twak udhiral (scaly and exudative skin), mega pudaigal (venereal rashes), thole thadippu/ thole kandukandaka thadiththal (rashes), neenga thi-navu (acute itching), kanakkadi/ poochchikadi/ vandu kadi (wasp sting/ insect bite) and araikka-duvan. **Dose:** 1-2 gms with water after food 2-3 times a day.

##### CHUNDAL VATTAL CHOORANAM

**Reference:** Siddha Vaidhiya Thirattu

**Indications:** agnimaandham (indigestion), kazhichchal/ bedhi (diarrhoea), moolam (piles), porumal (flatulence), and various types of diarrhoea of sprue syndrome such as perungkazhichchal and ninakazhichchal etc., easily digests the oil foods. **Dose:** 1 -2 gms twice a day with buffalo milk curd after food.

##### ELADHI CHOORANAM

**Reference:** Agaththiyar Vaidhya Raththina - Churukkam-360

**Indications:** excessive piththam (biliousness), moothira choodu (scalding of urine), moothira -



## RAW DRUG INDEX

(RAW DRUGS MENTIONED IN THIS BOOK)



RAW DRUG	LOCAL NAME & SANSKRIT NAME	BOTANICAL NAME	PART
Abda	മുത്തങ്ങ, Musta	<i>Cyperus rotundus</i> CV: <i>Plectranthus vettiveroides</i>	Rt, tr
Abhaya	കടുക്ക, Haritaki	<i>Terminalia chebula</i>	Fr, p
Abhīru	ശതാവരിക്കിഴങ്ങ്, Śatāviri	<i>Asparagus racemosus</i>	Rt
Abhra/Abhraka	അഭ്രം, Abhraka	Mica (bhasma)	Bhasma
Adrija*	ഗോമൂത്ര ശിലാജതു/ Gōmūtra śilājatu	Asphaltum	Śōdhita
Adrikarṇṇi*	ശംഖുപുഷ്പം വേര്, Aparājita	<i>Clitorea ternatea</i>	Rt
Agada	കൊട്ടം, Kushṭha	<i>Saussurea costus</i>	Rt
Agaru	അകിൽ, കാരകിൽ, Agaru	<i>Aquilaria agallocha</i>	Ht, wd
Agastya	അകത്തിക്കുരു, Agastya	<i>Sesbania grandiflora</i>	Sd/ lf
Aghōri	അഘോരി വേര്, Aghōri	<i>Flacourtia indica</i> (rt)	Rt
Agni/Agnika	കൊടുവേലി/ Citraka	<i>Plumbago zeylanica</i>	Śōdhita rt
Agnijāra	മീനമ്പര, Ambara:/ matyāmbara:	<i>Ambra grisea/ Ambergris</i>	Śōdhita
Agnimantha Agnika	മുഞ്ഞ/ Agnimantha	<i>Clerodendron phlomoides</i> CV: <i>P. corymbosa/</i> <i>P. integrifolia/ P. mucronata.</i>	Rt
Agragrāhi*	അക്രാവ്/ അക്കിക്കറുക	<i>Anacyclus pyrethrum</i> (rt)	Rt
Ahi bhasma	Nāga bhasma	Lead	Bhasma
Ahiphēna	അഫീൻ/ Ahiphēna	<i>Papaver somniferum</i>	Opium
Ailēya/ Ailēyaka*	മുക്കാൽപ്പിരം വേര്/ Trikōśakī CV: Ēlāvāluka	<i>Mukia maderaspatana</i> (rt) CV: <i>Prunus cerasus, Amor- phophallus campanulatu</i>	Rt
Aindri	കാട്ടുവെള്ളരി/ Indravārūṇi	<i>Cucumis melo</i>	Rt
Ajādadhi	ആട്ടിൻമൈര്, Ajādadhi	Curd (from goat milk)	Curd
Ajagandha	ആടുനാരിവേള/ Paśugandha	<i>Cleome viscosa</i> (rt/ pl)	Pl
Ajāji	അയമോദകം/ Ajamōja.	<i>Trachyspermum roxburghianum</i> CV: <i>Nigella sativa/ Cuminum cyminum/ Lepidium sativum</i>	Fr
Ajākshīra/Ajāpaya:	ആട്ടിൻ പാൽ, Ajākshīra	Goat milk	Milk
Ajamāmsa rasa	Ajamāmsa rasa	Goat's meat soup	
Ajamōda/ ajamōja	അയമോദകം, ഓമം	<i>Trachyspermum roxburghianum/</i> <i>Trachyspermum ammi.</i>	Fr

RAW DRUG	LOCAL NAME & SANSKRIT NAME	BOTANICAL NAME	PART
Ajjaṭa	കിഴാൻമെല്ലി/ Tāmalaki	<i>Phyllanthus amarus</i>	Pl
Akārakarā	അക്കരിക്കറുക/ Ākārakarabha	<i>Anacyclus pyrethrum</i> (rt)	Rt
Akhila	ചുക്ക്, Nāgara	<i>Zingiber officinale</i>	Rz
Akil	അകിൽ/ Agarū	<i>Aquilaria agallocha</i>	Ht.wd
Akilkkara (Mal)	അകിൽക്കര/ Agarū niryāsa	<i>Aquilaria agallocha</i>	Resin
Aklāri	അക്കുളാരിത്തേങ്ങ/ Arkkarāga:	<i>Lodoicea maldivica</i>	Enm.
Akrāvu	അക്കരിക്കറുക/ Akārakarā	<i>Anacyclus pyrethrum</i>	Rt
Akrōṭṭ paripp	അക്രോട്ട് പരിപ്പ്/ Akshōṭa:	<i>Juglans regia</i> (?)	Fr
Aksha bīja/ Akshaka/ Aksha/ Aksha phala/	താൻനിക്കുരു, താൻനിക്കുരുപ്പരിപ്പ് Vibhītaki	<i>Terminalia bellirica</i>	Sd
Akshōṭa	അക്രോട്ട് പരിപ്പ്/ Akshōṭa:	<i>Juglans regia</i> (?)	Fr
Ala	അരിതാരം, Haritāla	Orpiment	Śōdhita
Alābuki	ചുര, പേച്ചുര, Alābu/ Kaṭutumbhi	<i>Lagenaria siceraria</i>	Pl
Ali	കയ്യൊന്നി, Bhṛngarāja	<i>Eclipta alba</i>	Pl
Amalapāshāṇa	വെളുത്തപ്പാഷാണം	Arsenic	Śōdhita
Amaṇḍaka	ആവണക്കി/ Ēraṇḍa/Śvēta ēraṇḍa	<i>Ricinus communis</i>	Rt/ Lf
Amarā	കരിമ്പൊച്ചി, Sinduvāra	<i>Vitex negundo</i>	Rt
Amaradāru/ Amaratāru	ദേവതാരം, Dēvadāru	<i>Cedrus deodara</i>	Ht.wd
Amarāhwa	ദേവതാരം, Dēvadāru	<i>Cedrus deodara</i>	Ht.wd
Amarakāshṭha	ദേവതാരം, Dēvadāru	<i>Cedrus deodara</i>	Ht.wd
Amarīpatra	നീലമരിയില, Nīlinī	<i>Indigofera tinctoria</i>	Lf
Ambara	മീനമ്പർ, Ambara:/ matyāmbara:	<i>Ambra grisea/ Ambergris</i>	Śōdhita
Ambashṭha	അമ്പഴം, അമ്പാഴം, Āmrātaka:	<i>Spondias pinnata. CV: Hibiscus cannabinus/ Tamarix troupii/ Spondias pinnata</i>	Fr/ St.bk
Ambashṭha mukula	അമ്പാഴമൊട്ട്, Ambashṭha mukulā	<i>Spondias pinnata</i>	Fl.bd
Ambashṭhaki	പാടക്കിഴങ്ങ്, Pāṭha	<i>Cissampelos pareria</i> CV: <i>Cyclea peltata</i>	Rt
Ambha:/ Ambhasa	ഇരുവേലി/ Hribēra	<i>Plectranthus vettiveroids</i>	Pl
Ambhōda/ ambhōdhara	മുത്തങ്ങ/ Musta	<i>Cyperus rotundus</i>	Rt.tr
Ambhu	ഇരുവേലി/ Hribēra	<i>Plectranthus vettiveroides</i>	Pl
Ambuda	മുത്തങ്ങ/ Musta	<i>Cyperus rotundus</i>	Rt.tr
Ambuja	താമരക്കിഴങ്ങ്/ താമരവളയം, kamala kanda	<i>Nelumbo nucifera</i>	Rz/ rt
Amla/ Āmla (Hindi)	നെല്ലിക്ക, Āmalaki	<i>Embllica officinalis</i>	Fr.p
Amla drava	അമ്ലകാഞ്ചിക/ Amlakānjika	Sour gruel	—



## RAW DRUG GROUP INDEX

(RAW DRUG GROUPS MENTIONED IN THIS BOOK)



GROUP NAME	INGREDIENTS
Ajājīdwaya	Jīraka & kṛṣṇa jīraka
Akshōtādi phala dravyas	Refer amṛtaprāśam ghrta (page no:599).
Amla vargga	Chārṅgēri, likuca, amlavēṭasa, jambīra, bījapūraka, nāranga, phala shādava, piṇḍāmla?, vṛkshāmla, ambashṭha, karamardda & nimbu-ka (RN).
Amṛta dwidaya	Guḍūci & āmalaki.
Amśumatī dwaya/ Amśumatou	Śālaparṇi & pṛshniparṇi.
Anjana dwaya	Souvīrānjana & rasānjana.
Ashṭavarga	Meda, mahameda, jivaka, rshabhaka, kakoli, kshira kakloi, rddhi & vrddhi. Another ashṭavargga – see ashṭavarggam kwātha.
Atibala dwaya	Atibala & Nāgabala.
Balā dwaya	Bala & Atibala.
Balatraya	Bala, atibala & mahābala.
Bhṛṅga dwaya	Bhṛṅgarāja/ <i>E prostrata</i> & pītabhṛṅga/ <i>Wedelia calendulacea</i> (pl)
Bṛhat pancamūla	Vilwa, kāśmarya/ gambhāri, tarkkāri/ agnimantha, pāṭala, ḍuṇḍuka/ śyōnāka.
Bṛhatī dwaya/ dwibṛhati	Bṛhati & kaṇṭakāri.
Candana dwaya	Śwēta candana & raktacandana
Caturjājāta	Ēla, twak, patra & nāgakūsara.
Catursnēhas	Taila, ghrta, vasa & majja.
Catūsparṇi/ Catsraparṇi/ parṇi catuṣṭaya.	Śālaparṇi, pṛshniparṇi, mudgaparṇi & māshaparṇi.
Cōrayugma	Śaṭhi/ <i>Hedychium spicatum</i> & kaccūra/ <i>Kaempferia galanga</i> OR Cōraka/ <i>Angelica glauca</i> & Śaṭhi/ <i>Kaempferia galanga</i> OR Śaṭhi and caṇḍa.
Darbha dwaya	Darbha & kuśa.
Daśamūla/ daśamghri	Refer daśamūlam kwātha (page no:560).
Dēvadwaya	Bala & atibala.
Dhāvanyou	Bṛhati & kaṇṭakāri.
Dīpyaka dwaya/ dīpyakou.	Dīpyaka/ <i>Foeniculum vulgare</i> & ajamōda/ <i>T roxburghii</i> OR Dīpyaka/ <i>Trachyspermum ammi</i> ajamōda/ <i>T roxburghii</i> .



## SŪTIKĀ PARICARYA/ POST-NATAL CARE

(CONTINUATION FROM PAGE NO: 2474)

**SŪTIKĀ VIHĀRAS:** udara vēshṭanam, sūtikā abhyanga, sūtikā snāna (vētu kuli), mukha lēpa, pelvic floor strengthening exercises, yoga and meditation etc. Parishēka & avagāha can also be done as per the need.

**UDARA VĒSHṬANAM (abdominal bandage):** better to use an abdomen belt in sūtika. First apply a yamaka sneha (eg: dhānwantaram kuzhambu) over the abdomen followed by wrapping a cloth or abdomen belt around the abdomen. As the uterus reduces in size, there will be a chance of hollow space formation which can cause vāta prakōpa. This procedure helps to prevent such problems. Abdominal bandage also supports lumbar spinal muscles. We can recommend abdominal belt also instead of this bandage.

**SŪTIKĀ ABHYANGA:** better to start abhyanga after 3-5 days of delivery. Don't apply taila over episiotomy wound or cesarean wound. Suitable abhighata hara and vāta hara taila oushadhas can be taken, but it is always better to select suitable taila oushadhas as per the prakṛti and avastha of sūtika. Some common abhyanga tailas are dhānwantaram taila, dhānwantaram kuzhamp, balātaila, balāśwagandhādi kuzhamp, lākshādi kuzhamp etc.

If she is pitta prakṛti or having pitta dominant bosi symptoms – we can select piṇḍa taila, kshīrabala etc. We should be very careful while selecting śirōbhyanga tailas – it is always better to use sātmya tailas or select suitable tailas as per the avastha of sūtika.

**ABHYANGA:** the strenuous efforts during labor produce vāta prakōpa particularly apāna vāta. So the immediate need after delivery is to ensure the apāna vātanulōmana and vāta śamana. Balā taila/ dhānwantaram taila abhyanga can be adopted for this particular purpose. Some vātahara kashāyas also can be administered (eg:- dhānwantaram kwātha, nāḍī kwātha etc).

**SŪTIKĀ SNĀNA:** better to start sūtikā snāna after 3-5 days of delivery.

For cesarean delivery – better to start sūtikā snāna after one week or we should carefully protect cesarean wound. It is better to use medicated water (in lukewarm temperature) for body both. Don't use warm water for headbath (use normal room temperature water).

**Medicated snāna jālam:** Daśamūla cūrṇa siddha water/ nālpāmara cūrṇa siddha water/ saḥacara + ēraṇḍa patra + cinca patra siddha water/ traditional vētukuli mixture etc.

### SŪTIKĀ PARICARYA – PRACTICAL APPLICATIONS

- ⇒ First 1-2 weeks: pācana, dīpana, vātanulōmana, śūla hara, kōshṭha śuddhikara and garbhā śaya śuddhikara and abhighāta hara oushadhas.
- ⇒ Third – four weeks: vāta śamana, abhighāta hara/ marma raksha, vyādhikshamatwakara, balya and brmhāna oushadhas.
- ⇒ Suitable cūrṇas and arishṭas can be given from 1<sup>st</sup> week itself for attaining agnibala and providing jīvana & ōjaskara effect (up to 7<sup>th</sup> or 10<sup>th</sup> day).
- ⇒ Cūrṇa prayōga at prasavōttara kāla (after deliver): for dīpana, atklēda haraṇa, garbhāśaya śōdhana, rujaghna etc. eg: pancakōla cūrṇa, pulikuzhampu cūrṇa, dīpyakādi cūrṇa, ariyārujīrakam cūrṇa etc. Up to 3-5 days, we can administrate such medicines.
- ⇒ Daśamūlārishṭa, jīrakārishṭa and dhānwantarārishṭa are traditional triad of arishṭa kalpana medicines used to prescribe for sūtika paricarya.
- ⇒ Yavāgu prepared with mēthika (fenugreek seeds) can be given for sūtikā and it act as vāta kapha hara, dīpana, balyam, śūla praśamana, garbhāśaya sankōjaka etc.
- ⇒ Dhānwantaram kwātha/ nāḍī kwātha with mahādhānwantaram gulika/ dhānwantaram 101/ kshīrabala 101 etc can be given from 2<sup>nd</sup> week onwards (up to 14<sup>th</sup> days or 21<sup>st</sup> day)
- ⇒ After getting proper agnibala, suitable lēhyas/ ghṛtas/ māmsa rasa (goat meat soup) can be

# PATENT MEDICINE INDEX

6-X Tablet	2715	ADO <sub>3</sub>	1894	Alleril capsule & tablet	2575
A Flu-O-Cil Forte Tab	1054	Afrodet Plus Capsule	2715	Allerin tablet	2575
A Flu-O-Cil Tablet	1054	Afrol Plus Capsule with GOLD	2715	Allerkil tablet	2575
A.B.C. Granules	390	Agastha vyoshadi Lehyam	660	Aloe vera amla mix ras	2737
Aactaril soap	1281	Agasthyakalpam syrup	531	Aloe vera ras	132
Aafresh Capsule	390	Agniwin Tablet	660	Alpinia Liniment	1784
Aafresh churna	390	AIA	1054	Alpinia Liniment	1893
Aafresh Syrup	390	Aikout Tablet	1784	Alsarex Tablet	132
Aama clear capsule	2634	Ajax Capsule	2715	Altarin Tablet	1352
Aamrid Tablet	1056	Ajicid Capsule & Syrup	132	Althea lotion	1284
Aarevat kalpa capsule	390	A-KOF Syrup	656	Amalaki Himalaya (tablet)	2634
Abala sudha	2403	Akof Tablet	660	Amla shampoo	2227
Abalasudha tablet	2737	Akshabeejadi capsule	2157	Amla tulsi ras	660
Abana Tablet	794	Alacal lotion	1284	Amlaki Choornam	2634
Abcap capsule	2737	Alargin tablet & syrup	2575	Amlapitta mishran suspension	132
Abhay M capsule	2535	Alargin-forte capsule	2575	Amorex Capsule	2403
Abhaya kashaya - choorna	484	Albo sang Tablet	2634	Amrita bindu Liquid	132
Abhaya massage Oil	2745	Albo-sang powder	2316	Amrutha compound Capsule	1784
Abhraloha tablet	2737	Albovit powder	2634	Amrutha compound Kashayam	1784
Ablari Liquid	2403	Alcer Syrup	430	AMV-600 Tablet	1054
Acidex Powder	132	Alcin Tablet	432	Anat capsule	1784
Acidinol Syrup	132	Alert capsule	2536	Anethforte Capsule	2403
Acidinol Tablet	132	Alerwin tablet	1284	Anjal Syrup	1054
Acidnok Concentrate	132	Alka-5 Syrup	1352	Anjal Tablet	1054
Acilans Capsule	132	AlkaGene Syrup	1352	Anjal-S Capsule	1054
Aclear capsule	1279	Allayu tablet	2535	Ankush rasayana cap	2737
Aclear topical	1279	Allayu tablet	2536	Antanil Gold Capsules	1784
Acnovin cream	1279	Aller-g tablet	2575		
Active antacid Syrup	132				