

# Aushadhi Vivaran Pustika

Sharad Rшту - September - October 2012



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## Rшту Description

With the arrival of Sharad Rшту, dense rainy clouds seen in the sky during Varsha Rшту start disappearing. Unlike Varsha Rшту, Sharad Rшту is characterized by bright sunlight and few whitish clouds scattered in the sky. Earth is muddy, dry and replete with typical of ant hills and ants. The cold atmosphere of Varsha Rшту is replaced by blazing Sunrays of Sharad Rшту, leading to increase in the atmospheric temperature.

With this increased warmth in surroundings, Pitta accumulated in Varsha Rшту gets aggravated in Sharad Rшту due to the excessive heat. In Sharad Rшту, Vata Dosha is in Prashamavastha, Pitta Dosha is in Prakopavastha and Kapha Dosha is in Samyavastha. During this Rшту, the Pachan Shakti and Sharirik Bala of human beings is Madhyam, i.e. neither strong nor weak.

Due to the Ashrayashryee Bhava of Rakta and Pitta, aggravation of Pitta leads to Rakta Dushti. As a result of aggravated Pitta and vitiated Rakta, diseases like Raktapitta, Raktapradar, Mootrakrucchra, Mootradaha and skin diseases with Daha and Vivarnata like Visarpa, Kaksha etc. are commonly seen.

In Sharad Rшту, the earth looks decorated due to blossoming of trees such as Agastya, Kurantak, Saptaparna, Vijaysaar etc. Intake of Hansodak is specifically mentioned in Sharad Rшту. Hansodak is the Nirdosh Jala which is formed after coming in contact with the heat of burning sunrays and cool moonlight in Sharad Rшту.

## Chaturmukh Rasa

S.D.S. Monograph No. 0900064

चतुर्मुखेन देवेन कृष्णात्रेयस्य सूचितम्।  
जगतां च हितार्थाय चतुर्मुखमुखोदितः॥  
रसश्चतुर्मुखो नाम चतुर्मुख इवापरः॥ भै.र.

'Chaturmukh Rasa' is the medicine described by Chaturmukh Lord Brahma to Krushnatreyaji for the wellbeing of the universe and it is considered as the best for maintenance of health like Brahma, who is the guardian of this universe.

.....सर्वरोगेषु योजयेत् । भै. र.



According to the Shastra, 'Chaturmukh Rasa' is the Kalpa useful in all disorders. Practically this medicine can be successfully used in both conditions of diseases like Dhatukshayajanya Vataprakopa and Srotorodh.

**कुर्याद् ब्रह्मविनिर्मितं रसवरं यक्ष्मापहं पुष्टिदम्।  
वल्लक्षौद्रफलत्रयेण सहितं मेहाग्निमांघ्रणुत् ॥ यो. र.**

Chaturmukh Rasa is an extremely effective Balya Kalpa in Rajayakshma. It can be utilized in Jwaravastha (Febrile condition) of Rajayakshma, as it is a mild type of medicine. Suvarna Bhasma present in it is Jantughna, Kshayaghna, Balya, Rasayan and Raktaprasadak, Kajjali is Jantughna, Yogavahi and Rasayan, Abhraka Bhasma improves Dhatupariposhan Krama and is an excellent Balya for Pranavaha Srotas and Mastishka, whereas Loha Bhasma is Balya and Raktavruddhikar. Chaturmukh Rasa has been given Bhavana of Kumari Swaras, which is Agnideepan, Vikrut Kapha – Kleda – Amapachan and effective Pittasravak. Due to this Bhavana of Kumari Swaras, Chaturmukh Rasa is effective in clearing the Avarodh developed in various Srotas, thus helping in appropriate Poshan of all Dhatus.

Here Rajayakshma should not be understood only as Tuberculosis, but should be remembered as Rasadi or Shukradi Saptadhatu Kshaya.

In Rajayakshma Vyadhi, Srotorodh occurs due to Vikrut Kapha and Kleda leading to breathlessness. Similarly symptoms like pain during expectoration of Kapha, Manda or Teevra Jwara, Agnimandya, Dourbalya etc. are also seen. Chaturmukh Rasa if given alongwith Triphala Choorna and honey, in such a condition proves to be effective. Suvarna Bhasma enhances Vyadhikshamata and Abhraka Bhasma alleviates Dourbalya of Dhatus, which helps in relieving the condition of Kshaya.

Chaturmukh Rasa has its effect specifically over Amashaya and Grahani. As a result of Shaithilya of Amashaya and Grahani, conditions like Agnimandya,

improper digestion, production of inferior quality Aahar Rasa, Kshaya of Rasadi Dhatus etc. is seen. Similarly the Srava of Pachak Pitta from the Yakrut is not appropriate. Due to the contents present in Chaturmukh Rasa and Bhavana of Kumari Swaras, the flow of Pachak Pitta is corrected alongwith proper absorption of food content and production of good quality Rasa Dhatus, thus enhancing proper nourishment of the later Dhatus.

In Pandu Vyadhi, vitiation of Yakrut and Pleeha i.e. Raktavaha Srotas Moolasthanas occurs leading to Ksheenata of Rakta Dhatus or decreased number of RBC's in blood. It can be easily detected by symptoms like रक्तेऽम्लशिशिरप्रीति सिराशैथिल्य रुक्षता etc. Chaturmukh Rasa with contents like Abhraka Bhasma, Loha Bhasma and Kumari Swaras Bhavana helps in pacifying the Dushti of Yakrut and Pleeha, thus enhancing the number of RBC's in blood. Alongwith this, Suvarna Bhasma with Raktaprasadak properties, helps in production of good quality Rakta Dhatus in Pandu Vyadhi.



Being an excellent Dhatukshayanashak and Srotorodhanashak, Chaturmukh Rasa is extremely effective in disorders of Brain and nervous system like Unmad, Akshepak and Vataprakopajanya Moorcha. With ingredients like Suvarna, Abhraka and Loha, Chaturmukh Rasa functions as an excellent Shamak and Balya Kalpa on Brain and nervous system. In such a condition, combined use of Chaturmukh Rasa and Saraswatarishta is beneficial.

Chaturmukh Rasa is extremely useful in Samavastha of Vatavyadhi, Amavata and Sama Sandhigata Vata for the purpose of eradicating Srotorodh or Margavarodh and is equally effective in Jeernavastha of the above said disorders for the purpose of reducing Dhatukshaya. In these disorders, Chaturmukh Rasa provides good results when given alongwith Maharasnadi Kadha or Dashamoolarishta.

## Jayamangal Rasa

S.D.S. Monograph No. 0900074

निखिलं ज्वरनामानं हन्ति श्रीशिवनिर्मितः ।

जयमङ्गलनामाऽयं रसः बलपुष्टिकरश्चैव सर्वरोगनिबर्हणः ॥ भै.र.

Jayamangal Rasa was prepared first by Lord Shiva. This Kalpa is extremely beneficial in all types of Fever and being Saptadhatuposhak, is useful in all types of disorders.

'Jayamangal Rasa' is especially effective in Jeerna Jwara, Dhatugata Jwara and Vishama Jwara for the purpose of eradicating Srotorodh and facilitating Vatashaman. By its use, accumulated Dosha in Sookshma Srotas get eradicated and improvement is seen in Dhatupariposhan Krama from Rasa Dhatu to Shukra Dhatu. Jayamangal Rasa is effective in Dhatugata Jwara, more specifically Mansagata, Medogata, Asthigata and Majjagata Jwara. In such conditions, Jayamangal Rasa if used alongwith Sanshamani Vati and Amrutarishta proves to be more beneficial.



Suvarna Bhasma present in Jayamangal Rasa is Hrudyā, Raktaprasadan, Balya and Ojovardhan, Rajata Bhasma is Majjavardhak and Vatavaha Nadisansthan Shamak, Kantaloha Bhasma is excellent Raktavardhak, Balya and Rasayan, Tamra Bhasma is Yakrutottejak, Vishanashak and Balya, Vanga Bhasma is Shukradhatuwardhak, Rasayan and Balya, Suvarnamakshik Bhasma is Pittashamak, Raktaprasadak, Balya and Hrudyā, Kajjali is Yogavahi and Rasayan, Marich is Agnideepan, Vatakaphaghna, Amapachak and Pramathi. Dhaturpatra Swaras present in Jayamangal Rasa is Jwaraghna, Krumighna and Agnideepan, Parijatakaptra Swaras is Pittanashak and especially useful in Vishama Jwara and Sheetapoorvak Jwara, Dashamool Kwath is Vatanashak and Kiratatikta Kwath is Dahashamak, Krumighna, Jwaraghna and Sarak.

Jayamangal Rasa can be ideally



used in Vishama Jwara with symptoms like Yakrut Pleeha Vruddhi, Dourbalya and Agnimandya, due to its Jwaraghna, Vishaghna and Raktavardhak property. The complications developed due to Vishama Jwara or Jeerna Jwara can be very well treated with Jayamangal Rasa by improving Dhatupariposhan Krama, alleviating Dhatukshaya and enhancing strength of Saptadhatu.

Due to presence of Suvarna, Kantaloha and Suvarnamakshik, Jayamangal Rasa is Raktaprasadak and has Shamak effect over organs like heart, brain and lungs. Similarly due to presence of Tamra Bhasma and Kiratatikta, Pachan of Yakrutastha Sama Pitta occurs leading to Doshavirahit Rakta Dhatu Vruddhi, which helps in correcting Jeerna Pandu Vyadhi. Thus Jayamangal Rasa provides strength to the cardiac muscles and improves Rasa Raktavikshepan, thereby providing appropriate quantity of blood to all the organs.

Jayamangal Rasa is a very important Kalpa in the treatment of Dhatukshaya developed due to chronic ailment or post fever. Jayamangal Rasa provides strength and alleviates condition of Dhatukshaya.

Due to the properties of its ingredients, Jayamangal Rasa is an extremely effective Suvarnakalpa in the treatment of diseases with Nava and Jeerna Avastha, Sama and Nirama Avastha and conditions of Margavarodh and Dhatukshaya.

Jayamangal Rasa is beneficial in Rajayakshma with Avarodhatmak Samprapti. Due to presence of Pramathi Dravya like Marich, this Kaphavataghna Kalpa eradicates the Avarodh present in Sookshma Srotas and alleviates Dhatukshaya by improving Dhatuposhan.

## Kaishor Guggul

S.D.S. Monograph No. – 0400014

'Kaishor Guggul' prepared from its main content 'Amruta' or Guduchi and Amruta Vishesh Shodhit Guggul is the most important Guggul Kalpa of Vatarakta Vyadhi.

'अमृता..श्लेष्मशोणितविबंधं प्रशामनानां श्रेष्ठः।' चरक सूत्रस्थान

Amruta is the best Dravya for Raktatagat Doshapachan

and Vatahar Karya. In Vatarakta Vyadhi, Rakta Dooshti due to Swatantra Hetu and Vata Prakopa due to Margavarodh, are the main Samprapti Ghatak. Vatarakta Vyadhi affects small joints of the body, characterized by Parvasandhi Shool, numbness at the area of small joints, skin discolouration, localized swelling and excruciating pain. At times the pain is so intense, that severe tenderness is experienced. In such a condition, if swelling is excessive or wounds have occurred due to trauma, then Kaishor Guggul is the best medicine.



Kaishor Guggul improves blood circulation by clearing the Avarodh of the Sanchit Dosha in Parvasandhi seen in Vatarakta Vyadhi. Guduchi and other ingredients correct Raktadushti and Guggul being excellent Vatahar Dravya, reduces Vata Prakopa. Due to this, the Shotha and Shool experienced in Vatarakta is taken care. Kaishor Guggul proves beneficial in Vatarakta by facilitating Raktaprasadan, Shotha and Vedana Shaman. Kaishor Guggul if given with Amrutarishta in Vatarakta, proves to be even more effective.

If Parvasandhi Shool is excessive, then the use of Kaishor Guggul in combination with Vatavidhwansa Rasa and Maharasnadi Kadha is very useful.

Kaishor Guggul provides good results in Pittaj and Vataj Twacha Vikar. Due to Kaishor Guggul, Shaman of Ushna and Teekshna Guna of Pitta present in Rakta Dhatu is seen leading to Raktaprasadan and reduction in symptoms of Daha, Araktavarna, Kandu, Shotha etc.

If Pitta Prakopak Aahar Vihar are the causative factors for Pandu Vyadhi, then use of Kaishor Guggul is beneficial. Kaishor Guggul contains Amruta with Pittashaman and Raktaprasadan properties, which improves the functioning of liver and spleen.

Arunshika or Seborrhagic dermatitis can be very well



treated with Kaishor Guggul. Vidang present in Kaishor Guggul is Krumighna, Triphala and Trivrutta are Pitta Anulomak and Amruta or Guduchi is Rasa and Raktaprasadak. The combined use of Kaishor Guggul and Mahamanjishthadi Kadha is effective in treatment of Arunshika.

Kaishor Guggul is extremely useful in treatment of Vrana or wounds especially Sravee Vrana caused due to Vikrut Pitta and Kapha for the purpose of Raktaprasadan and Shaman of Vikrut Pitta and Kapha. Kaishor Guggul when given alongwith

Yashada Bhasma for treating Vrana, proves to be effective. Similarly Vrana Dhavan with Triphala Kwath or Panchavalkal Kwath is also beneficial.

## Panchatikta Ghruta Guggul

S.D.S. Monograph No. – 0400104

Prepared from the five Tiktarasatmak Dravya (Panchatikta) like Neem, Guduchi, Vasa, Patol, Kantakari alongwith the presence of Ghee, this Guggul Kalpa is known as Panchatikta Ghruta Guggul.

Panchatikta Ghruta Guggul is the Guggul Kalpa of choice of many Vaidyas for the treatment of Kushtha or skin disorders. Especially it is used in the treatment of dry type of skin diseases like Ekakushtha, Vicharchika, Vipadika etc. This formulation is a renowned Tikta Rasa Pradhan Kalpa. Panchatikta, Triphala, Haridra, Kushtha etc. are excellent Raktaprasadak, Twak Doshahar and Kandughna, Vidanga is excellent Krumighna, Vacha, Shunthi, Shatapushpa, Jeerak, Chitrak, Marich are potent Agnideepan, Amapachak, Vikrut Kaphaghna and Kledaghna and Kutaki is an excellent Bhedan Dravya. Due to presence of Triphala Vishesh Shodhit Guggul, this formulation is useful in Lekhan of Vikrut Kapha and Meda, thereby facilitating Srotoshodhan. The Ghee present in Panchatikta Ghruta Guggul helps in Snehan and provides nourishment to the dry skin, muscles etc. By usage of this Kalpa in dry type of skin diseases, the blood circulation to the affected part is improved and Krumi, Kleda etc. are eradicated.

Panchatikta Ghruta Guggul provides excellent results in Shushka Twacha Vikar, when used alongwith Mahamanjishthadi Kadha or Amrutarishta.

Panchatikta Ghruta Guggul is termed as the most important medicine in the treatment of Ekakushtha or Psoriasis. Ekakushtha Vyadhi is Vatakaphapradhan, but during prevalence of Pitta Dosha too, this formulation is effective. The Tikta Kashay Rasatmak contents of Panchatikta Ghruta Guggul like Nimba, Patol, Vasa, Guduchi etc. help in nullifying the Vata Kaphajanya Dushti. Alongwith the above mentioned contents, the presence of Ghee in this formulation executes Pittashaman Karya and Snehana Karya. This formulation can be used for a longer duration in Jeernavastha or Ekakushtha. Panchatikta Ghruta Guggul provides results which are not provided by Allopathic medicines. With its use, the layers of shedding skin decrease, itching and burning sensation of skin are also relieved.



Many - a - times Arthritis develops during Jeernavastha of Ekakushtha. Panchatikta Ghruta Guggul is extremely beneficial in such a condition. As a result of it, not only does the Asthimajagata Vataprakopa decrease, but relief from symptoms is attained quickly due to its pacifying action on Dushta Rakta. In such a condition, combined use of Panchatikta Ghruta Guggul and Amrutarishta proves beneficial.

Dry scalp disorders like Dandruff with symptoms like itching, burning sensation, hairloss etc. are very well treated with intake of Panchatikta Ghruta Guggul and Gandhak Rasayan. Regular external application of oil and Neem Swarasa or Neem Kwath over the dry scalp is effective too. Panchatikta Ghruta Guggul reduces the dryness of the scalp and alleviates Raktadushti. It also



provides proper and adequate blood circulation to the hair roots.

Panchatikta Ghruta Guggul is extremely useful in the treatment of disorders of joints developed due to osteoporosis and Asthimajagata Vataprakopa. Its contents like Vacha, Shunthi, Kutaki, Shatapushpa, Jeerak, Marich etc. and Triphala Vishesh Shodhit Guggul clear the Srotorodh and facilitate Vatashaman by its Amapachak effect. Combined use of Panchatikta Ghruta Guggul and Dashamoolarishta prove effective in the treatment of Shool arising from Asthisousheerya, Sandhigata Vata, Katishool etc.

Panchatikta Ghruta Guggul is an excellent Agnideepan, Pachan, Vikrut Kapha – Kledaghna and Raktadushtihar Guggul Kalpa. Hence it is beneficial in the treatment of Pramehajanya Twachavikar. Complications of Prameha like Vrana (Wound) or Kotha (Gangrene) can be treated well with the combination of Panchatikta Ghruta Guggul, Yashada Bhasma and Tapyadi Loha. This combination facilitates Vranaropan and helps in regeneration of tissues affected due to Kotha.

Due to the presence of Triphala Vishesh Shodhit Guggul, this Kalpa is effective in Gudagat Vikar like Bhagandar, Arsha, Nadivrana etc. with properties like Shoolaprashaman, Kruminashan, Dahashaman and Vranaropan. In such conditions, Panchatikta Ghruta Guggul if given alongwith Abhayarishta proves effective.

## Arjunarishta

S.D.S. Monograph No. 100001

Arjunarishta prepared from 'Arjuna', an excellent Hrudya Dravya is known as the best Arishta Kalpa in the treatment of Heart diseases and related symptoms.

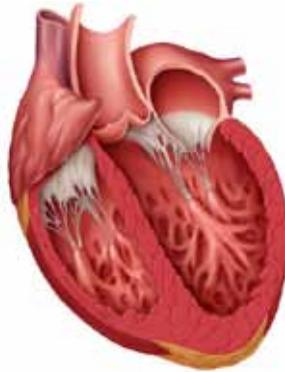
हृत्फुफुसगदान् सर्वान् हन्त्ययं बलवीर्यकृत् । भै.र. (हृद्रोग)

Prepared from the skin or bark of Arjuna tree, this

Arishta Kalpa improves the functions of the Heart by providing strength to the heart and related blood vessels. Similarly this Arishta is also beneficial in diseases of Pranavaha Srotas by improving the function of lungs.

Patients suffering from Chronic heart diseases, especially Hruday Aayam (Hypertrophy) are the ones who visit Ayurvedic physicians. Similarly patients suffering from Hypertension also prefer Ayurvedic treatments. In such conditions, an excellent 'Hrudbalya' Arishta Kalpa is effective in alleviating the weakness of the heart. Due to Arjunarishta, the laxity of the heart muscles is nullified enhancing the pumping capacity of the heart. Arjuna, being Kashay Rasatmak helps in Kleda Shoshan improving Rasa Rakta Vikshepan, thus maintaining blood pressure. Hruday Aayam, Hrutshool and related Hypertension can be very well treated with the combination of 'Arjunarishta' and 'Bruhat Vata Chintamani Rasa'.

One more very important symptom of heart disease is Dyspnoea on exertion i.e. breathlessness experienced while sudden exertion, during walking especially during climbing stairs. There are two main reasons of this symptom i.e. laxity or weakness of cardiac muscles and inappropriate functioning of the lungs. Due to weakness of the cardiac muscles, blood circulation to the lungs and rest of the body is inadequate. As a result of this proportion of Prana Vayu is decreased and breathlessness is experienced. Many-a-times, laxity of muscles of Left ventricle is seen due to abnormality in the heart valves. In such situations, Arjunarishta functions by reducing the laxity of cardiac muscles and improving the pumping capacity of the heart. This leads to relief from dyspnoea on exertion. Arjunarishta can be used in such conditions in the form of Anupan alongwith Kalpa like



'Bruhat Vata Chintamani Rasa', 'Shrunga Bhasma', 'Abhakra Bhasma', 'Loha Bhasma' etc.

In Vatapradhan Hruday Roga, proper care has to be taken while using Arjunarishta, as Arjuna being an important Kashay Rasapradhan and Ruksha Dravya can cause Vata Vruddhi and Stambhan. Arjunarishta if given in patients who already have blockages in the blood vessels can lead to increase in the symptoms. Hence it is advisable to use Arjunarishta in such a situation alongwith Dashamoolarishta. Arjunarishta has excellent results in Kapha and Pittapradhan heart ailments.

'Arjuna' present in Arjunarishta helps in eradicating vitiated Kapha, Ama, Kleda responsible for Margavarodh and 'Krushna Mrudivika' being Rechak causes Anuloman of vitiated Vata and Pitta. Arjunarishta is most effective when given during start of accumulation of Apachit Meda in the blood vessels, which further helps in stopping of storage of Apachit Meda. Arjunarishta proves to be beneficial in Hrudravata and Hrudgati Vikruti when given in combination with 'Bruhat Vata Chintamani Rasa', 'Laxmivilas (Naradeeya)' and 'Suvarnamakshik Bhasma'.

Arjunarishta with Kashay Rasa and Stambhan property of Arjuna is an excellent Raktastambhak Kalpa. Specifically for the purpose of Raktastambhan in types of Adhoga Raktapitta like Raktarsha, Raktatisar and Atyartava, the use of Arjunarishta alongwith 'Raktastambhak Tablets' is very effective.

## Ashokarishta

S.D.S. Monograph No. 100002

Prepared from 'Ashoka' a Kashay Rasa Pradhan and Stambhak Dravya, 'Ashokarishta' is the best known medicine for Streeroga or disorders of females. It is also known as 'Stree Mitra', as it is effective in disorders of uterus and complaints related to menstruation.

..... पीत्वेनमसुदग्दररुजां जयेत्।  
ज्वरञ्च रक्तपित्ताशौमन्दाग्नित्वमरोचकम्।।  
मेहशोथादिकहरस्त्वशोकारिष्टसंज्ञितः।। भै. र. (प्रदर)

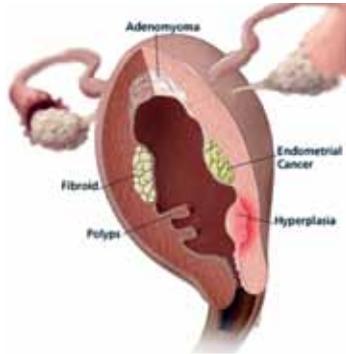
Ashokarishta is an extremely effective Arishta Kalpa in disorders like Raktapradar, Jwara, Raktapitta, Raktarsha, Mandagni Arochak, Prameha, Shotha etc.

Ashokarishta acts as an excellent Garbhashaya Balya.

Ashokarishta is an excellent Arishta Kalpa in Atyartava or Raktapradar (Excessive menstruation), due to properties of Ashoka i.e. Kashay Rasa Pradhanata and Raktastambhan Karya. It is the Arishta Kalpa with best results and medicine of choice of Vaidyas treating Raktapradar. With the use of Ashokarishta, the contraction and dilatation of the muscles of Garbhashaya is improved and menstrual flow is controlled effectively. Ashokarishta if given alongwith 'Bolabaddha Rasa' or 'Pushyanuga Choorna' proves to be very effective in the treatment of Atyartava.

Many females complain of excessive menstruation during menopause, during which satisfactory results are not attained even after treatment of Raktapradar or Atyartava. Bulky uterus of Polyp / Fibroid are noticed in the Sonography reports. In such a situation, Ashokarishta is extremely beneficial in Raktastambhan and reducing the Shotha of muscles and blood vessels of Garbhashaya. Ashokarishta alongwith 'Kanchanar Guggul' is beneficial in uterine polyp / fibroid.

Ashokarishta is a beneficial Arishta Kalpa in menstruation related disorders like dysmenorrhoea, oligomenorrhoea, irregular menstruation, foul smelling menstrual flow with clots, low backache during menstrual cycles etc. Ashokarishta is extremely effective in treating irregularities of menstrual cycles by improving the functions of uterus, fallopian tubes and ovaries. Similarly



medicines like 'Chandraprabha', 'Pushpadhanva Rasa' and 'Shankhavati' are effective.

Alongwith Raktapradar, Ashokarishta is also effective in correcting Shwetapradar. Ashoka with its Kashay Rasa eradicates Kleda, Vikrut Kapha and decreases Shweta Srava by its Stambhak property, thereby is useful in symptoms of Shwetapradar like Shweta Srava, Kandu, Yonidaha, Katishool, Udarashool etc. Ashokarishta if given alongwith 'Pushyanuga Choorna' in Shwetapradar proves to be effective. Many-a-times Shwetapradar is seen due to Yonigata Vrana, in which Ashokarishta is beneficial being Vranaropak. Ashokarishta is also useful in conditions of Vrana developed in Garbhashaya being Vranaropak and Raktastambhak.

Adhoga Raktapitta, especially Raktarsha (Bleeding piles) can be very well treated with the use of Ashokarishta possessing Vranaropan and Raktastambhak properties. Combined use of Ashokarishta and 'Raktastambhak Tablets' is extremely effective in the treatment of Raktarsha.

Garbhashaya is an organ which is in the Kshetra of Apana Vayu and its functions are also controlled by Apana Vayu. Now-a-days, the disease known as Dysfunctional uterine bleeding is very well treated with 'Sameerpannag' and Ashokarishta. Sameerpannag is a Talastha Kupipakva Rasayan and is an excellent Vatashamak Kalpa acting on the lower portion of the body.

Now-a-days, obesity, laxity of uterus, polyp / fibroid and Pittapradhan Dosha Dushti are the main causative factors of Atyartava. In some females, hormonal disturbance is one of the major cause of excessive menstruation. Ashokarishta which is Kashay Rasapradhan and Aakash – Vayu Mahabhuta Pradhan, decreases the excessive Partheev and Jala Mahabhuta Pradhan contents responsible for Garbhashaya Shaithilya and Medasanchiti and provides strength to the muscles. Due to this, laxity of muscles is reduced and control is achieved over Yonigata Raktasrava. In order to decrease the accumulation of Vikrut Meda, medicines like 'Kanchanar Guggul', 'Chandraprabha' etc. are useful when given alongwith Ashokarishta.

Research has been done over Ashoka, through modern parameters and it has been found very effective in Hormonal imbalance related disorders like Irregular menstruation, dysmenorrhoea etc.

Ashokarishta is also beneficial in PCOD developed in teenagers and married women. It can be given as Anupan alongwith 'Sootikabharan Rasa' and 'Pushpadhanva Rasa' in the treatment of PCOD.

## Lohasava

S.D.S. Monograph No. 100016

With contents like 'Loha Bhasma', which is the best Raktavardhak Bhasma and Agnideepak Dravya like Triphala, Trikatu, Trimad, Ajamoda etc., 'Lohasava' is a very beneficial Asava Kalpa in the treatment of Pandu Vyadhi.

**'लोहं दीपनमुत्तमं.....' - रसतरंगिणी**

Loha Bhasma is the most potent medicine used in Panduroga. This Bhasma possesses excellent Agnideepak, Raktavardhak and Balya properties. Loha Bhasma is Tikta Kashay Rasatmak, Madhur Vipaki, Sheeta Veeryatmak, Ruksha, Kaphapitta Prakopanashak, Netrya, Twakrogahar and Medhya.

**लोहासवममुं मर्त्यः पिबेद् वह्निकरं परम्।**

**पाण्डुश्वयथुगुल्मानि जठराण्यर्शासां रुजम् ।... शा. सं. म. खं. - पाण्डु**

In the treatment of Pandu Vyadhi, various medicinal formulations are prepared using Loha Bhasma, but when Agnimandya is more in Pandu Vyadhi, Lohasava is the most liked Kalpa of Vaidyas. Lohasava acts on the Moolasthan of Raktavaha Srotas, i.e. Yakrut and Pleeha, thereby improving their functions. The Pachak Pitta from Yakrut comes properly in the Koshtha and by pacifying vitiation of Pachak Pitta, digestion is improved and



good quality Aahar Rasa is produced. Due to its Raktavardhak and Agnivardhak properties, Lohasava alleviates the Rasa Rakta Dhatvagnimandya and produces good quality Rasa Rakta Dhatus. Rasa Raktadi Dhatus become strong and it also helps to increase the number of RBC's in blood. Similarly vitiation caused due to Vikrut Kapha, Pitta or Ama is pacified.

Lohasava is an extremely effective Kalpa in Shotha developed due to Pandu Vyadhi and even in Shotha developed due to any other reason. With Ruksha and Agnivardhak ingredients like Loha Bhasma, Trikatu, Triphala, Trijat, Lohasava eradicates excessive Kleda, thereby helping in reducing Shotha. In such a condition, Punarnava Mandoora can also be used alongwith Lohasava.

Lohasava having Gamitva towards liver and spleen, is very effective in liver and spleen enlargement caused due to Vishamajwara and Jeerna Jwara. Due to it, proper secretion of Pachak Pitta from the Yakrut occurs, which is helpful in reducing the Shotha of Yakrut and Pleeha. In such a condition, combined use of Lohasava and Arogyavardhani is effective.

By enhancing the strength and reducing Raktadhatukshaya in conditions of Jeernavastha of Jwara, Amavata and post Kamala, Lohasava proves to be very effective. Lohasava is an important medicine in providing strength to the organs of the digestive system and alleviate Agnimandya in chronic stage of disorders. By increasing the quantity of RBC's, symptoms like Padashotha, Ayasena Shwasakashtata are also relieved.

Lohasava is also beneficial in menstrual cycle disorders like Oligomenorrhoea, Amenorrhoea etc. Artava is an Upadhatu of Rasa Dhatu, hence the Kshaya of Rasa Dhatu causes Kshaya of Artava too, which is responsible for Oligomenorrhoea, Amenorrhoea. Lohasava is an excellent Balya Kalpa for the reproductive organs. Lohasava strengthens Rasa and Rakta Dhatu, thus strengthening their Upadhatu too. In such a condition, the combined use of Lohasava and Abhraloha is effective.

## Bolabaddha Rasa

S.D.S. Monograph No. 0800054

Prepared from the main content 'Raktabola', Bolabaddha Rasa is an excellent Raktastambhak Kalpa. This Kalpa is a Khalvi Rasayan containing Shuddha Parad and Shuddha Gandhak.

### प्रदरं च प्रमेहं च मूत्रकृच्छ्राश्मरी जयेत्।

Raktabola is a type of Vanaspati Niryas, which is Kaphapittashamak and possesses excellent Raktastambhan property. Shalmali Twak Bhavana has been given to Bolabaddha Rasa, which being an excellent Stambhak, helps in the function of Raktabola.

This medicine is considered as one of the best medicines in Raktapradar Vyadhi. Especially it is effective to curb excessive bleeding in Sootikavastha, which occurs due to the constriction of the blood vessels of uterus. Similarly uterine pain experienced during Sootikavastha is also reduced by its use.

Bolabaddha Rasa is extremely effective in excessive menstruation developed due to laxity of uterus and polyp / fibroid in uterus. Bolabaddha Rasa reduces the laxity of the uterus and causes constriction of the blood vessels arresting the blood flow quickly. In such a condition, Bolabaddha Rasa if used alongwith Ashokarishta, provides even better results. It also helps in reducing the size of polyp / fibroid developed in the uterus.

As like Raktapradar, Bolabaddha Rasa is equally effective in Shwetapradar. Bolabaddha Rasa is beneficial when used in conditions of white discharge developed due to weakness of the uterus or wound developed in



cervix. It helps in clearing the Vrana Dushti and thus reducing Shwetasrava.

Being an excellent Raktastambhak, Bolabaddha Rasa is useful in Raktarsha, Raktatisar and Sarakta Mootrapravrutti. Combined use of Bolabaddha Rasa and Arsha Hita Tablets is effective in bleeding piles. If Raktatisar is developed due to Antraj Vrana or Krumi, Bolabaddha Rasa alongwith Kutaja Parpati Vati is extremely beneficial. The combination of Bolabaddha Rasa and Sheetasudha is effective in conditions of Sarakta Mootrapravrutti developed due to Ashmari or Mootranalika Kshobha.

In Prameha, especially in Kaphaj Prameha, the use of Bolabaddha Rasa is beneficial in reducing the excessive Srava emerging from the inner linings of Basti and Vrukka and effective in Kleda Shoshan.

## Chandrakala Rasa

S.D.S. Monograph No. 0800064

'Chandrakala Rasa' has been named so, due to its property of reducing excessive Ushnatwa and Teekshnatwa of Pitta, just like the cooling effect of moonlight over body and mind

### सर्व पित्तगदध्वंसी वातपित्तगदापहः।

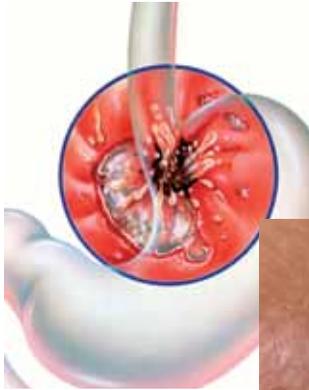
ग्रीष्मकाले शरत्काले विशेषेण प्रशस्यते।। रसरत्नसमुच्चय

Chandrakala Rasa is an excellent Pittashamak Kalpa containing Tikta and Madhur Rasatmak Dravya. This Kalpa is especially beneficial in maintaining Health in Pitta Prakruti Vyakti during Greeshma Rhutu and Sharad Rhutu. Being Tikta Rasapradhan and Sheeta Veeryatmak, Chandrakala Rasa proves to be an excellent Raktaprasadak Kalpa. Chandrakala Rasa contains Bhavana of Pittashamak and Mrudu Rechak Dravya like Dadim, Doorva Swaras, Kevda, Sahadevi, Kumari, Parpat, Musta, Ramasheetalika, Draksha and Shatavar.

ऊर्ध्वाधो रक्तपित्तं च रक्तवांतिं विशेषतः।

Chandrakala Rasa is one of the most effective Kalpa in the treatment of Urdhwag and Adhoga Raktapitta. Especially, in Raktapitta developed due to increase in Ushna, Teekshna and Drava Guna of Pitta in which intake of Katu, Amla, Lavan Rasapradhan and Vidahi foodstuff are the prime causative factor and Dushti of Yakrut occurs due to vitiated Pitta leading to Rakta Dushti, Chandrakala Rasa is the first medicine of choice for the purpose of Raktaprasadan and Yakrutastha Pittashaman. Due to the presence of Tamra Bhasma and Kutaki in Kalpa, being Sheeta Veeryatmak this Kalpa does not cause Agnimandya and helps in pacifying the vitiated Pitta present in the Yakrut. Musta and Parpat being Amapachak are useful in eradicating Srotorodh in Samavastha of Raktapitta.

Similarly, Chandrakala Rasa is effective in Raktaj Chhardi for the purpose of Pittashaman and Raktastambhan. If Amashaya Vrana is the reason for Raktaj Chhardi, then Chandrakala Rasa is also effective in Vranaropan i.e. healing of ulcer. Chandrakala Rasa can be used along with Sheetasudha or milk in conditions of Raktaj Chhardi and Amashaya Vrana.



Chandrakala Rasa is extremely useful in disorders like Raktapradar, Gudagat Raktasrava, Nasagat Raktasrava, Sarakta Mootrapravrutti caused due to excessive Ushna, Teekshna and Drava Guna of Pitta. Specifically these abovesaid disorders are seen in Sharad Rhotu due to Rakta Dushti as a result of Pitta Prakopa. Similarly disorders developed due to Pitta Prakopa in Sharad Rhotu like Sarvangadaha, Mootradaha, Mootrakruhha, Bhrama, Shirahshool and skin



diseases like Visarpa, Kaksha, Sheetapitta etc. are also seen. In these disorders, Chandrakala Rasa with its Sheeta Veerya, Pittashamak and Raktaprasadak properties is beneficial.

Chandrakala Rasa is effective in Jwara and Kamala Vyadhi, specifically with Daha as the main symptom. Due to its use, Pittashaman occurs leading to pacification of vitiated blood. Similarly Chandrakala Rasa is useful in Niramavastha of Amlapitta with symptoms of Udaradaha and Udarashool.

Chandrakala Rasa due to its Shamak Karya is beneficial in Sannipatik Jwara with symptoms of high grade fever, headache, epistaxis, giddiness etc. caused due to Pittavrudhi.

In Greeshma Rhotu, outdoor work in bright sunlight, excessive exercise or exertion, intake of alcohol, excessive intake of Ushna, Teekshna Dravya etc. lead to Pitta Prakopa which causes symptoms like burning sensation of body, headache, giddiness, excessive thirst, increase in anger etc. In such conditions, Chandrakala Rasa is extremely effective due to its

Pittashamak Karya.



The conditions of Sarambha, Paak, Daha developed in the organs due to Pittajanya Kasa or Pittapradhan Rajayakshma can be very well treated

with Chandrakala Rasa. It is also effective in Kapha Nishthivan alongwith blood.

Sharad Rhotu is the Rhotu of Pitta Prakopa. Due to intake of Pitta Prakopak Aahar – Vihar, the Ushna Teekshna Guna of Pitta aggravate leading to symptoms like Daha, Kshobha etc. The Pittashamak and Pittavirechak Dravya present in Chandrakala Rasa reduce the aggravated Ushna and Teekshna Guna of Pitta. Burning micturition and Haematuria occur due to the effect of Prakupit Pitta over the Mootravaha Srotas. With the use of Chandrakala Rasa in such a condition, burning micturition is nullified and bleeding through urine is arrested.

## Gandhak Rasayan

S.D.S. Monograph No. 0500024

Gandhak Rasayan is an excellent Rasayan Kalpa prepared from Shuddha Gandhak which has been given Bhavana of Pittashamak Dravya. This Kalpa is devoid of Parad or Kajjali.

**गन्धः शुद्धो गर विषहरः क्षुद्रकुष्ठेभसिंहः।**

**सुगन्धिकः सुनिर्मलः सरो रसायनोत्तमः।। रसतरंगिणी**

Shuddha Gandhak is Gar Vishanashak, Kushthahar especially Kshudra Kushthahar, Sara Gunatmak, Amapachak and excellent Rasayan. Shuddha Gandhak is renowned to nullify the disorders developed due to the effect of Ashuddha Parad and Ashuddha Naga.

**हरति सकल रोगान् गंधकाख्यः प्रयोगः।**

**मृतसदृशनराणां प्राणदो दीर्घमायुः।। योगरत्नाकर**

Mentioning the efficacy of Gandhak Rasayan, Yogaratnakar Grantha has stated that, all diseases can be eradicated due to its intake and a person who is about to die can also attain health and long life.

Gandhak Rasayan is prepared by giving Bhavana of Godugdha, Chaturjat, Guduchi, Triphala, Bhrungaraj, Ardrak and Shunthi to Shuddha Gandhak. Godugdha present in Gandhak Rasayan removes the Visha Dosha of Gandhak and makes it Satmya, Chaturjat possesses Deepan and Pachan properties, Guduchi is Agnideepan, Balya and Rasayan, Triphala is Kledanashak and Rasayan, Bhrungaraj is Amapachak and Vishaghna, whereas Ardrak and Shunthi are Deepan and Pachan.

Being an excellent Pittashamak Kalpa, it reduces the aggravated Pitta present in Rasa and Rakta Dhatu. Gandhak is eliminated through the body via urine, stool and sweat. Hence this Kalpa is very useful in Pittaj disorders related to stool, urine and sweat.

Possessing Rasa Rakta Dhatu Gamitva and being eliminated out of the body through the



medium of sweat, Gandhak Rasayan is effective in all kinds of Kushtha Vikar. Especially in conditions of Pittajanya Dourgandhya, Srava, Kandu, Twak Daha, Paak or Puya Srava, no other medicine is as potent as Gandhak Rasayan. With its use, Kledashoshan is facilitated causing eradication of Srava and by reducing Kandu and Daha, Gandhak Rasayan proves to be effective in Pama, Vicharchika and Mandal



Kushtha. Gandhak Rasayan pacifies Dosha Dushti present in the skin and enhances nourishment of the skin by provision of quality Rasa and Rakta Dhatu.

Arunshika Vyadhi (Seborrhagic dermatitis) is characterized with boils over scalp region alongwith discharge and burning sensation. In such a condition, for the purpose of reducing Daha and nullifying Srava, Gandhak Rasayan if used alongwith Amrutadi Guggul and Krumikuthar Rasa proves to be beneficial.

Gandhak Rasayan is equally effective in dry skin diseases, just like skin diseases with discharge. Kandu and Daha experienced in dry scalp disorders like Darunak (Dandruff) is reduced considerably with the use of Gandhak Rasayan. Combined use of Gandhak Rasayan and Panchatikta Ghruta Guggul is beneficial in the treatment of Darunak.

Gandhak Rasayan is the medicine of choice of Ayurvedic physicians for skin diseases with Pus discharge like Mukhadooshika (Acne) and disorders like Puyadanta (Pyorrhoea), Puyameha (Pyuria), Karnapuya (Pus discharge from ear) etc. With its use, local Paak is reduced and pus discharge is eradicated.

In condition of Nadivrana (Fistula) Rasa, Rakta and Mansa Dhatu are vitiated. Gandhak Rasayan if used

in this condition, proves to be effective when used alongwith Triphala Guggul. Especially when pus discharge, itching and burning sensation are the main symptoms in Nadivrana, Gandhak Rasayan is beneficial.

It is advised to use Gandhak Rasayan in Vatarakta (Gout) with symptoms like development of boils on the affected part, excessive burning sensation and pricking pain. Due to use of Gandhak Rasayan, the abovesaid symptoms are reduced as a result of Shaman of aggravated Ushna and Teekshna property of Pitta in Rakta Dhatu.

For even better results, Gandhak Rasayan should be used alongwith milk, sugar and Gulkand. In the texts it has been mentioned that, during the intake of this medicine, Amla Lavan Rasatmak foodstuff, leafy vegetables, all types of pulses, sexual activity and travelling should be strictly avoided.

Gandhak, being eliminated through sweat, could be the reason that sometimes patients complain that, the boils have increased in size or the symptoms have increased. In such a situation, it is the responsibility of the Ayurvedic physician to make the patient understand that, this is a good sign of the effect of Gandhak Rasayan in the treatment of skin diseases. Due to this, skin diseases are healed quickly and the confidence of the patient is enhanced.

## Garbhapal Rasa

S.D.S. Monograph No. 0800074

From conception till parturition, the Kalpa which provides appropriate nourishment to the Garbha & withholds the Garbha till appropriate time is 'Garbhapal Rasa'.

मासप्रथमारभ्य नवमासान्तमेव च।  
गर्भिणीरोगनाशनार्थं गर्भपालरसः  
स्मृतः । रसचंडांशु

This Kalpa is the best known medicine to maintain health by providing adequate nourishment to



the mother and foetus from the first month of Garbhasthapana (conception) till the ninth month i.e. till parturition. Garbhapal Rasa if given before conception, in females who have a tendency of abortion or miscarriage helps in Garbhadharan & improves Poshan of the Garbha. At times, females show symptoms of abortion or miscarriage or the nourishment of the foetus is inadequate. In both these conditions, Garbhapal Rasa if given to such females, gives fantastic results.

Naga Bhasma and Vanga Bhasma present in Garbhapal Rasa are excellent Garbhashaya Balya and Shukra Dhatuvaradhak, Loha Bhasma is the best Raktavardhak, Shuddha Hingul is Yogavahi



and Rasayan, Trijat is excellent Pittashamak and is extremely effective in Garbhini Avastha especially in the first three months in curbing symptoms like vomiting, nausea, giddiness, headache etc., Dhanyak and Krushna Jeerak are Pittashamak, Balya and helpful in maintaining Jatharagni, Devdar is an excellent Vatashamak, Garbhasthapak and Garbhashaya Balya Dravya. Garbhapal Rasa has been given the Bhavana of Vishnukranta, which is an excellent Garbhasthapak and Garbhaposhak.

Garbhapal Rasa is a Khalvi Rasayan, which is not only effective in Garbhini Avastha, but is also useful in Stree Vandhyatva. In conditions where the ovaries, fallopian tubes and uterus are improperly formed or the functions of the above said organs are improper due to which conception does not occur, Garbhapal Rasa is extremely beneficial.

Sometimes all the diagnostic tests related to conception are perfectly normal, but still late conception or difficulty in conception are very common now-a-days. In such a condition, as per this Sootra '...yeerpeieÇnCeb Üe ÜeesvÜeeb', it is ideal to start Garbhpal Rasa prior to conception.

Naga Bhasma, Vanga Bhasma, Trikatu and Jeerak present in Garbhpal Rasa alleviate the Shaithilya of Garbhashaya by clearing the Vikrut Kapha and Apachit Meda Dhatu. Jeerak is an excellent Garbhashaya Shodhak Dravya, which is effective in inflammatory condition of uterus and leucorrhoea. Vanga Bhasma is effective in Shukra Janan Karya and Garbhashaya Poshan, thus plays an important role in Stree Beej Utpatti and by reducing Garbhashaya Shaithilya, is useful in Shwetapradar and Atyartava. Naga Bhasma decreases the excessive secretions of the Garbhashaya and hence is useful in Garbhashaya Vrana, Sankraman (Infection) and inflammatory conditions. Loha Bhasma present in Garbhpal Rasa is an excellent Stree Jananendriya Balya and useful in regularizing menstrual flow. Similarly it is beneficial in Shwetapradar and inflammatory conditions like Cervical erosion.

In this way, 'Garbhpal Rasa' acts as an excellent Garbhasthapak Kalpa as well as a good Garbhaposhak Kalpa in Garbhini Avastha. Similarly the incidence of miscarriage or abortion can be minimized by the use of Garbhpal Rasa during pregnancy. It is also effective in infertility for the purpose of providing strength to the Stree Jananendriya and improving their functions for proper conception.

Hence, proving its name 'Garbhpal Rasa' provides necessary nourishment to the foetus during pregnancy & helps in proper and timely parturition.

## Sootikabharan Rasa

S.D.S. Monograph No. 0900134

During parturition or during Sootikavastha (postnatal phase) i.e. after the delivery of the child, if Shodhan of Garbhashaya is not done properly, then vitiated Dosha get accumulated in the Garbhashaya. These vitiated Dosha further cause various disorders like Sootika Jwara, Sootika Makkal, Dhanurvata etc. in which 'Sootikabharan Rasa' is the Suvarnakalpa of choice.

सूतिकारोगमतुलं धनुर्वतं विशेषतः ।  
त्रिदोषोत्थान्हरेद्व्याधीनिच्छापथ्यं प्रदापयेत् ॥  
सूतिकाभरणं नाम सर्वरोगहरञ्च तत् ॥ भै. र.

If delivery is conducted in unhygienic conditions, may it be due to improper measures taken by the Vaidya, assistant or non sterile surgical tools used for the procedure, then uterus or cervix get infected. During postnatal period, due to improper cleansing of the uterus, this Jantusansarga (infection) further leads to formation of Sootika Visha which is the causative factor for symptoms like Sootika Jwara (Postnatal Fever), Sootika Makkal (Postnatal uterine pain), Dhanurvata (Seizures) etc.



Similarly, if Vrana (Wound) has occurred in the uterus or cervix during parturition and if the cleansing is not done appropriately, there are chances that this Vrana gets converted into Dushta Vrana (Infected wound) giving rise to symptoms like Sootika Jwara, Shweta Srava (White discharge), Puya Srava (Pus discharge) etc.

Many-a-times, after delivery improper Garbhashaya Shodhan occurs, if removal of placenta is done inappropriately or the blood loss is inadequate or allopathic medicines are administered in order to curb the excessive blood loss. These Dosha get accumulated in the Garbhashaya further causing Sootika Jwara, Sootika Makkal etc. In such a condition, Sootikabharan Rasa is extremely useful in eradicating the vitiated Dosha present in Garbhashaya.



Suvarna Bhasma present in

this Kalpa is Jantughna, Vishaghna, Rasayan, Vrushya and Ojovardhak, Rajata Bhasma is Akshephaghna and excellent Majjavaha Srotas Shamak, Tamra Bhasma has its Gamitva towards Yakrut and is Vishaghna and Pittasravak, Kajjali is Jantughna, Rasayan and Yogavahi, Pravala Bhasma is Raktadushtihar and Dahashamak, Abhakra Bhasma is Dhatukshayanashak and Balya, Shuddha Hartal and Shuddha Manahshil are Ushna, Teekshna, Lekhan and Dushta Kapha – Kleda Nashak, Trikatu is Deepan, Pachan and Vatanuloman and Kutaki is excellent Bhedan and Pittasravi Dravya. Sootikabharan Rasa is given Bhavana of Arka Ksheer, Chitrakmool Kwath and Punarnava Swaras. Arka Ksheer and Chitrakmool Kwath are Ushna, Teekshna, Deepan and Dushta Kapha – Ama – Kleda Pachak and Punarnava Swaras is excellent Shothaghna.

With the above mentioned properties, Sootikabharan Rasa is extremely beneficial for nullifying Dosha vitiation in Garbhashaya, Sootika Visha & Jantusansarga. When used in Sootika Jwara, it gives relief from Fever alongwith pacifying vitiated Dosha. Dhanurvata developed in postnatal period also gets cured due to the presence of Rajata Bhasma in Sootikabharan Rasa, where the Shamak Gunadharm of Rajata Bhasma over the Vatavahini and Snayu proves to be beneficial.

Alongwith the intake of Sootikabharan Rasa, administration of Uttarbasti or Yoni Dhawan with Triphala Kwath and Panchavalkal Kwath are very effective. Due to this, healing of Dushta Garbhashaya Vrana is enhanced and Jantusansarga is taken care of.

It is not necessary that, Sootikabharan Rasa should only be used during Sootikavastha. This Kalpa provides good results in condition of inflammation of uterus due to any reasons. Sootikabharan Rasa alongwith pacifying vitiated Dosha accumulated in Garbhashaya, is extremely effective in conditions of Infertility caused due to vitiated Dosha in Garbhashaya and inadequate strength of Garbhashaya. After proper Garbhashaya Shuddhi, medicine like 'Pushpadhanva Rasa', with ability to enhance the Beej Dharan Kshamata should be administered, which is more technically sound & beneficial.

Similarly qualified and smart Vaidyas can use 'Sootikabharan Rasa' in various disorders related to Garbhashaya Dushti.

## Suvarnamakshik Bhasma

S.D.S. Monograph No. 0900134

ईषत्सुवर्णसाहित्यात्सुवर्णगुणसाम्यतः।  
सुवर्णद्युतिमत्त्वाद्वा स्वर्णमाक्षिकमुच्यते।। रसतरंगिणी

Makshik which has been mentioned as a type of Maharasa in Rasashastra is a Khanij Dravya containing Tamra, Loha and Gandhak. There are two types of



Makshik i.e. Suvarnamakshik and Roupymakshik. Due to its shine similar to Suvarna and containing small percentage and properties of Suvarna, it has been named as Suvarnamakshik. Bhasma of Suvarnamakshik is prepared through Putan Sanskar. This Bhasma is an excellent Raktaprasadak, Pittashamak, Stambhak, Balya, Yogavahi and Rasayan.

सुवर्णमाक्षिकं वृष्यं मधुरं तु रसायनम् ।  
तिक्तं स्वर्यञ्च चक्षुष्यं त्रिदोषघ्नं परं मतम् ॥  
अनिद्रां नाशयत्याशु योगवाहि परं मतम् ॥ रसतरंगिणी

In Raktapitta Vyadhi, Ushna, Teekshnadi Guna of Rakta Dhatu increase due to Vidagdha Pitta. At the same time, Dravansha from other Dhatus increases Drava Guna of Rakta Dhatu leading to bursting of small blood vessels which cause Raktasrava.

During aggravation of Pitta in body, symptoms like burning sensation of eyes, redness of eyes, headache, burning



sensation of palms and soles, burning sensation throughout body etc. are seen. In such a condition, Suvarnamakshik Bhasma with its Pittashamak property is extremely effective. Visarpa, Kaksha developed from Pittadushti or Pittaprapokajanya Visphota with symptoms like Daha, Raga, Paka etc. can be treated very well with the combination of Suvarnamakshik Bhasma and other Pittashamak Dravya like Guduchi Satva, Pravala Pishti, Mukta Pishti. Anupan like Sheetasudha, Chandanasava can be used alongwith abovesaid Dravya.

Jeernavastha of Amlapitta shows symptoms like Hrullas, Shotha, Shool etc. and affects organs of the digestive system like Amashaya and Grahani. Sometimes even Adhman is experienced. At times in such a situation, use of Mukta Pishti, Pravala Pishti alongwith Suvarnamakshik Bhasma is beneficial.

Suvarnamakshik Bhasma is useful in Urdhwajatrugata Vikar like headache, sleeplessness and burning sensation of eyes. Suvarnamakshik Bhasma being Tikta, Madhur Rasatmak and Sheeta Veeryatmak, is beneficial in such conditions.

Being Kaphapittahar and Agnimandyahar, Suvarnamakshik Bhasma is effective in both types of Kamala, i.e. Bahupitta Kamala and Ruddhpatha Kamala and diseases like Jeerna Jwara.

Due to presence of Loha in Suvarnamakshik Bhasma, increase in number of RBC's is seen after its use. Possessing Pittashamak property and Raktadhatu Vardhan property, Suvarnamakshik Bhasma is effective in conditions like Pitta and Raktadushtijanya Raktapradar, Raktalpata developed due to Raktarsha, Rakta Dhatu Kshapan developed due to Dushta Pitta, Raktadhatu Kshaya developed due to Kamaladi Vyadhi etc. Hence use of Suvarnamakshik Bhasma or its Kalpa like 'Tapyadi Loha' in Pandu Vyadhi is extremely effective. Suvarnamakshik Bhasma helps in increasing RBC count & alleviates Agnimandya, thus enhancing strength in person suffering from Pandu.

Having Tamra and Loha in small percentage, Suvarnamakshik Bhasma acts on Yakrut and Pleeha. Due to this reason, Suvarnamakshik Bhasma is used in Udara Vyadhi for the purpose for Agnivruddhi and Shothahar Karya. It helps in alleviating the Samavastha of Pachak Pitta present in Yakrut & reducing excessive Drava Guna of Pitta.

Suvarnamakshik Bhasma proves to be effective in Sarvangadaha and Pittaj Twacha Vikar developed due to Pitta Prakopa in Sharad Rшту. Here Suvarnamakshik Bhasma with its Pittashamak and Raktaprasadak property is helpful. In Pittaj Twacha Vikar and Sarvangadaha, Suvarnamakshik Bhasma is effective alongwith Sariva Choorna.

## Tapyadi Loha

S.D.S. Monograph No. 0500114

This medicine is named 'Tapyadi Loha', as it is prepared from 'Tapy' or 'Suvarnamakshik'.

**योगराज इति ख्यातो योगोऽयममृतोपमः ।  
रसायनमिदं श्रेष्ठं सर्वरोगहरं शिवम् ॥ च. चि. १६ (पाण्डु)**

Tapyadi Loha has been mentioned as 'Yogaraj' in Charak Chikitsasthana – Pandu Chikitsa. This Yogaraj is the best Rasayan similar to Amrut and a Kalpa which eradicates all kinds of diseases.

**पाण्डुरोगं विषं कासं यक्ष्माणं विषमज्वरम् ।  
कुष्ठान्यजीर्णकं मेहं शोषं श्वासमरोचकम् ॥  
विशेषाद्भन्त्यपस्मारं कामलां गुदजानि च ॥ च. चि. १६ (पाण्डु)**

Tapyadi Loha is effective in disorders of Rasavaha Srotas, Raktavaha Srotas and Majjavaha Srotas. This Kalpa is an excellent Agnideepak, Saptadhatuvardhak, Ojovardhak, Rasayan and Raktavardhak. Due to its use, functions of heart, liver, spleen, brain and kidney are improved.

Suvarnamakshik Bhasma and Mandoora Bhasma (Lohakitta) present in Tapyadi Loha are excellent Raktavardhak and Triphala, Trikatu, Chitrak are excellent Agnideepak Dravya, due to which this Kalpa is extremely beneficial in the treatment of Pandu Roga. Suvarnamakshik Bhasma and Mandoora Bhasma are easy to digest in comparison with Loha Bhasma and their absorption in the body is faster which leads to production of good quality Rakta Dhatu. Suvarnamakshik Bhasma is excellent Pittashamak

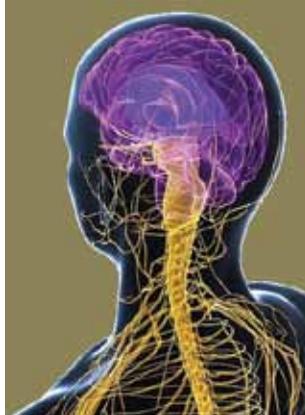


and Raktaprasadak, whereas Mandoora Bhasma pacifies Ranjak Pitta and is responsible for Rakta Dhatuwardhan. Especially, if Pittapradhan Hetu are the causative factors for Pandu Roga, then there is no other effective Kalpa as Tapyadi Loha.

Tapyadi Loha is also useful, if Krumi is the cause of Pandu Vyadhi. Vidang and Chitrak present in Tapyadi Loha are Krumighna, hence this Kalpa is effective in Krumijanya Pandu for the purpose of eradication of Krumi and Raktadhatu Vardhan.

Being Pittashamak, Raktaprasadak, Agnideepak and having its effect over liver and spleen, Tapyadi Loha is extremely effective in Kamala Vyadhi, more specifically in Bahupitta Kamala. Due to the use of Tapyadi Loha, Rasadhatvagni Vruddhi occurs and conversion of Aahar Rasa into good quality Rasa Dhatu is facilitated. Tapyadi Loha is beneficial in Kamala Vyadhi with Pittapradhan symptoms like Jwara, Daha, Trushna, Mukhapaka etc.

Dhatukshaya and symptoms of Pandu developed post Jwara or Vishama Jwara can be very well treated with Tapyadi Loha. With its use, Dhatuposhan is improved and recurrent fever is cured. Tapyadi Loha is effective in Yakrut Pleehavruddhi developed due to Jwara or Vishama Jwara.



Due to presence of Rajata Bhasma, Tapyadi Loha is effective in all the disorders of Majjavaha Srotas. As per the Sootra, 'efheòeOeje Fefle ceppeeOeje', Tapyadi Loha is beneficial in vitiation of Majjadhara Kala due to vitiation of Pittadhara Kala as a result of Pittavardhak Aahar Vihar. Especially, if intake of Viruddha Aahar leading to vitiation of Pittadhara Kala is the reason for the occurrence of Apasmar, then Tapyadi Loha provides good results.

Prameha and Kushtha, both these disorders are developed due to improper digestion of food. Excessive production of Kleda occurs due to vitiation in Yakrut. When this Kleda gets accumulated in Rasa, Rakta and Mansa Dhatu, Kushtha Vyadhi is developed and if it gets accumulated in Meda Dhatu, Prameha occurs. Tapyadi Loha improves the function of

digestion in Yakrut and helps in production of good quality Dhatu.

Tapyadi Loha is very effective in conditions of Pramehajanya Kotha (Gangrene). Due to lack of provision of Shuddha Rakta to the affected part, Kshaya occurs in local Dhatu. Tapyadi Loha being Raktaprasadak, Saptadhatuwardhak and Ojovardhak is beneficial in Kotha, by providing good quantity of Shuddha Rakta to the affected part.

Vitiation is seen in Shirah, Hruday and Basti in Pakshaghat Vyadhi. Tapyadi Loha is an excellent Rasayan, Raktaprasadak and Vatavahini Balya Kalpa. Pakshaghat, especially developed due to Pittaj causes leading to Rakta Dushti can be very well treated by Tapyadi Loha. Due to this, loss of functions of Shirah, Hruday and Basti are re-established.

Tapyadi Loha is also useful in Arsha (Piles) containing Suvarnamakshik which is Raktaprasadak, Pittashamak, Dahashamak and Agnideepak, Pachak Dravya like Triphala, Trikatu and Chitrak. By its use, the Shotha, Rakta Dushti and Daha developed in Arsha is reduced.

Raktavardhak and Rasayan property of Tapyadi Loha is effective in Alpartava and Nashtartava. This leads to correction in Dhatupariposhan Krama and production of quality Rasadi Dhatu and their Upadhatus like

Artava etc.

Tapyadi Loha proves to be effective in conditions of Dhatukshaya developed in chronic disorders especially Hrudroga, Rajayakshma etc.

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