



Asthiposhak Tablets in the management of Sandhigata Vata

अव्याहतगतिर्यस्य स्थानस्थः प्रकृतौ स्थितः।

वायुः स्यात्सोऽधिकं जीवेद्वीतरोगः समाः शतम्॥ - चरक चिकित्सास्थान २८/४

Unobstructed and non-vitiated Vata Dosha when located in its own site, imparts good health and longevity. Its vitiation and dislodgement from own site results into various **Vata Vyadhi** and in some cases, even death.

Sandhigata Vata is one of the commonest **Vata Vyadhi** which mainly affects the aging population. **Sandhigata Vata** severely alters the quality of life as it may cause severe joint pain, stiffness and restricted mobility. The Nidana (etiology) of **Sandhigata Vata** can be understood from the general causative factors of **Vata Vyadhi**, **Asthivaha Srotodushti** and **Majjavaha Srotodushti**. Some of these key factors are summarized as follows:

- **Aharaja Nidana:** These include excessive intake of Ruksha (dry), Sheeta (cold), Alpa (deficient), Laghu (light-to-digest), Viruddha Ahara (incompatible foods), Langhana (fasting) and Amotpatti (toxin build-up in tissues).
- **Viharaja Nidana:** These include Vegasandharana (suppression of natural urges), Plavana (excessive swimming), Atiadhvagaman (excessive walking), Ativyayama (over-exercise), Aticheshta (excessive physical activity), Ativyavaya (excessive sexual indulgence), Prajagara (wakefulness during the night), Dukkha Shayyasana (usage of uncomfortable bed or seat), Divaswapa (sleeping during daytime), Vishamopachara (improper treatments) and Asruk Sravana (blood-letting).
- **Manasa Nidana:** These include Chinta (stress), Shoka (grief), Krodha (anger) and Bhaya (fear).
- **Agantuja Nidana:** These include Abhighata (trauma), Marmaghata (injury to vital organs), Gaja-Ushtra-Ashwa-Sheeghra Yanapatana (fall from elephant, camel, horse cart or moving vehicle), etc.
- Other Nidana include Dhatu Kshaya (depletion of body tissues) and Rogatikarshana (debilitating diseases).

देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलो बली।

करोति विविधान् व्याधीन् सर्वाङ्गैकाङ्गसंश्रितान्॥

- चरक चिकित्सास्थान २८/१८-१९

According to Acharya Charaka, vitiated Vata Dosha lodges itself in the Rikta Srotas (body channels deficient in Snehadi Guna) leading

to generalized or localized **Vata Vyadhi**. Whereas, Acharya Vagbhat mentions that Dhatu Kshaya causes both aggravation of Vata Dosha and Srotas Riktata. He states that Avarana by other Dosha may also aggravate Vata Dosha. The vitiated Vata Dosha traverses throughout the body, lodges in the Rikta Srotas and further vitiates the Srotas, resulting in the manifestation of **Vata Vyadhi**.

वायोर्धातुक्षयात् कोपो मार्गस्यावरणेन च (वा)। - चरक चिकित्सास्थान २८/५९

According to Ayurved scriptures, the aggravation of Vata Dosha could be either due to Dhatukshaya and/or Avarana. Hence, there are two main mechanisms of Samprapti of **Sandhigata Vata** which can be understood as follows:

- In **Dhatu Kshayajanya Sandhigata Vata**, Samprapti initiates mainly due to factors causing Dhatu Kshaya like Vardhakyavastha (old age), Abhighata (trauma), Ativyayama (over-exercise) and Marmaghata (injury to vital organs). Vata Dosha is dominant in Vardhakyavastha which results in Kapha Kshaya. Shleshaka Kapha located in the Sandhi (joints) decreases both qualitatively and quantitatively leading to Sandhi Shaithilya. Due to Ashraya-Ashrayi Sambandha of Vata Dosha and Asthidhatu, Vata Vruddhi also leads to Asthidhatu Kshaya. Asthi Kshaya results in Khavaigunya in the joints. Sthanasamshraya of aggravated Vata Dosha in these joints leads to **Sandhigata Vata**.
- In **Avaranajanya Sandhigata Vata**, Samprapti initiates mainly due to factors that cause Margavarana by other vitiated Dosha or Dhatu. In obese individuals, Margavarana occurs due to the vitiated Kapha Dosha and Meda Dhatu which vitiates Vata Dosha. The vitiated Vata Dosha circulates in the body and lodges itself in those joints where Khavaigunya already exists, leading to **Sandhigata Vata**, especially in weight bearing joints.

वातपूर्णदृतिस्पर्शः शोथः सन्धिगतेऽनिले।

प्रसारणाकुञ्चनयोः प्रवृत्तिश्च सवेदना॥ - चरक चिकित्सास्थान २८/३७

In **Sandhigata Vata**, the vitiated Vata Dosha affects the joints leading to Vatapoorna Druti-Sparsha (crepitus) and Shotha (inflammation) in the joints along with Savedana Prasara Akunchana Pravritti (painful movements like extension and flexion). Generally, **Sandhigata Vata** starts with pain in one joint, commonly in the Janusandhi (knee joint) but subsequently, it may spread to other joints.

Sandhigata Vata can be correlated with osteoarthritis, which is a commonly occurring, multi-factorial degenerative joint disorder. About 22 - 39% of Indians suffer from Osteoarthritis. Osteoarthritis is the leading cause of pain, loss of function and disability in the

elderly. Knee Osteoarthritis is the foremost cause of mobility impairment in Indian females with a prevalence of about 29%. Knee Osteoarthritis also causes long-term psychological impact.¹ Although osteoarthritis affects both males and females, prevalence of osteoarthritis is reported to be higher in females in their premenopausal age and remains high throughout menopause as compared to males.²

क्रियामतः परं सिद्धां वातरोगापहं शृणु।

केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत्॥ – चरक चिकित्सास्थान २८/७५

Acharya Charaka emphasizes on Vata Shamana in the general management of **Sandhigata Vata**. If there is absolute vitiation of Vata Dosha without any Margavarodha, Snehana (oleation) with internal administration of Sarpi (cow ghee), Vasa (fat), Taila (oil) and Majja (marrow), followed by intake of Paya (milk), Krushara, Yusha, Gramya-Ambuja-Anupa Rasa (thin gruel of cereals, pulses or meat soup of domestic, wet-land and aquatic animals) mixed with sour and salty foods, therapies like Anuvasana Basti (therapeutic enema), Navana (nasal insufflation) and Tarpana (nutritive food) have been advised. Snehana followed by Svedana (sudation) should be administered repeatedly. Basti plays an important role in **Vata Vyadhi** management. Brimhana Chikitsa (nourishing therapy) is also beneficial in **Sandhigata Vata** caused due to Dhatu Kshaya.

If the symptoms do not subside with the above procedures, Shodhana Chikitsa with Mrudu and Snehayukta medicines should be administered. This general line of treatment is also recommended in Avrutta Vata. To eliminate Margavarodha, medications for Amapachana, Agnideepana and correcting Vata Gati should be administered.

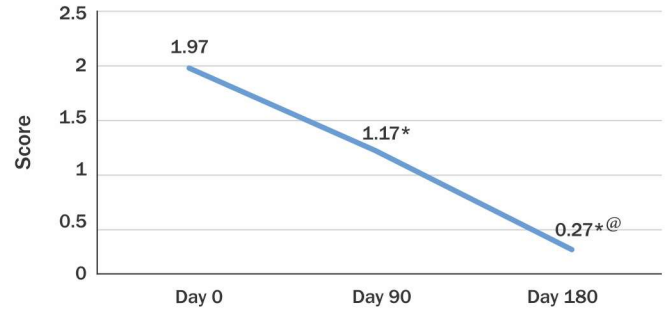
Various local treatment modalities like Upanaha (poultice application), Lepa (medicated pastes), Bandhana (bandaging) and Agnikarma (cautery) are also beneficial in the management of **Sandhigata Vata**. Many herbal and herbomineral formulations with Snigdha, Ushna, Guru, Vata Shamak, Vatanulomak and Brimhana attributes are advocated in the management of **Sandhigata Vata**.

Asthiposhak Tablets are recommended by Ayurved practitioners in the management of **Sandhigata Vata** due to potent **Vata Shamak**, **Shothahara**, **Asthi Dhatu Poshak**, **Balya** and **Brimhana** attributes. **Asthiposhak Tablets** provide the benefits of Kukkutandatvak Bhasma, Asthisamhruta, Arjuna, Shodhit Laksha, Amalaki, Ashvagandha, Guduchi, Shodhit Guggul, Bala and Babboola. These ingredients work in synergy to maintain and improve joint health.

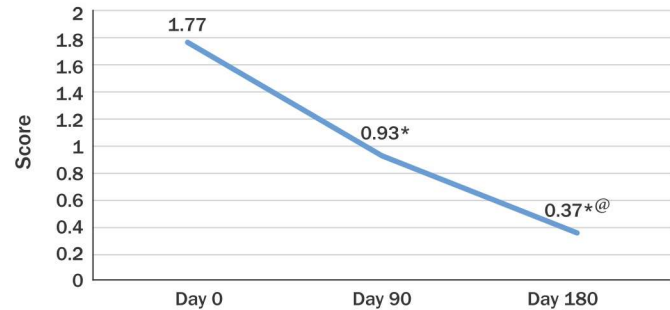
Attributes	Ingredients of Asthiposhak Tablets
Vata Shamak	Asthisamhruta, Ashvagandha, Amalaki, Bala and Shodhit Guggul
Shothahara	Ashvagandha, Arjuna and Shodhit Guggul
Balya and Poshak	Kukkutandatvak Bhasma, Ashvagandha, Shodhit Laksha, Guduchi and Shodhit Guggul

Asthiposhak Tablets are clinically proven for their beneficial role in Asthikshaya.³ In this clinical study, **Asthiposhak Tablets** significantly improved the Ayurvedic Symptom Scores of Katishoola (Backache), Sandhishoola (pain in joints), Asthi Sandhi Baddhata (joint stiffness) and Sandhi Shaithilya (looseness/weakness in joints).

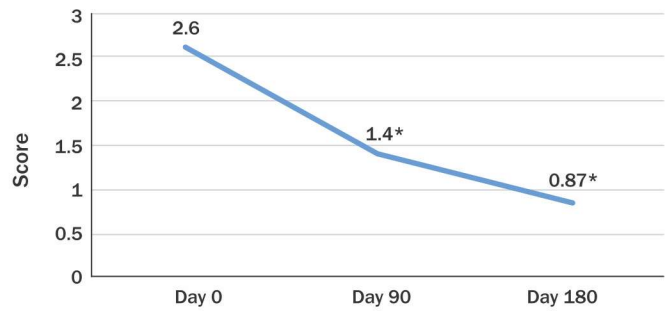
Effect of **Asthiposhak** on Ayurvedic Symptom Score of Katishoola (Backache)



Effect of **Asthiposhak** on Ayurvedic Symptom Score of Sandhishoola (Pain in joints)



Effect of **Asthiposhak** on Ayurvedic Symptom Score of Asthi-sandhi Baddhata (Joint stiffness)



*p<0.05 vs. Day 0, [@]p<0.05 vs. Day 90

References:

1. Dhaon P, Khan H, Singh RR, Shukla M. Depression in patients of primary knee osteoarthritis: A cross-sectional study. Indian J Rheumatol 2020;15:27-31.
2. Salve H, Gupta V, Palanivel C, Yadav K, Singh B. Prevalence of knee osteoarthritis amongst perimenopausal women in an urban resettlement colony in South Delhi. Indian J Public Health [serial online] 2010 [cited 2022 Apr 21];54:155-7.
3. Data on File- Study conducted in National Institute of Ayurveda, Jaipur, Rajasthan.

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Vaidya Vimarsh

Ayurved Concept of Dnyanotpatti

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सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत्।

लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम्॥ – चरक सूत्रस्थान १/४६

Acharya Charaka states that the existence of the entire living world is dependent on the Tridanda (three pillars) viz. Satva (pure mind), Atma (soul) and Sharira (body). These three pillars of life play a significant role in the process of **Dnyanotpatti**. **Dnyanotpatti** refers to the process of learning or cognition. The process of **Dnyanotpatti** has been vividly explained in Ayurved scriptures.

आत्मा ज्ञः करणैर्योगाज्ज्ञानं त्वस्य प्रवर्तते।

करणानामवैमल्यादयोगाद् वा न वर्तते॥

पश्यतोऽपि यथाऽऽदर्शं सङ्किल्बे नास्ति दर्शनम्।

तत्त्वं जले वा कलुषे चेतस्युपहते तथा॥ – चरक शारीरस्थान १/५४-५५

Tarkasangraha mentions that **Atma** is the site of Dnyana (knowledge). Acharya Charaka states that **Atma** is endowed with the power of cognition. It can perceive objects/information accurately after its association with the Karana (instruments/tools of perception) viz. **Mana** (mind), **Buddhi** (intellect) and **Indriya** (sensory organs). Acharya Charaka explains the importance of these instruments of perception with an example. He states that one cannot get a clear reflection of an image in a dirty or unclear mirror or water. Similarly, the process of **Dnyanotpatti** is hampered in the absence or impairment of these instruments.

The process of **Dnyanotpatti** is peculiar in human beings. This process begins with **Atma-iccha** (soul's desire) to learn or gain knowledge. **Atma** associates itself with **Mana**, which further associates with **Indriya**, and the specific **Indriya** perceives the respective **Indriyarth** (object of perception). The perceived information is brought back to **Atma** through the process of **Dnyanotpatti** which is described as follows:

इन्द्रियेणेन्द्रियार्थो हि समनस्केन गृह्यते।

कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा॥

जायते विषये तत्र या बुद्धिर्निश्चयात्मिका।

व्यवस्यति तथा वक्तुं कर्तुं वा बुद्धिपूर्वकम्॥ – चरक शारीरस्थान १/२२-२३

Acharya Charaka explains that in the process of **Dnyanotpatti**, the **Indriyarth/Vishaya** [Shabda (sound), Sparsha (touch), Roopa (appearance), Rasa (taste) and Gandha (odour)] are recognized and perceived with the help of respective **Dnyanendriya** (sensory organs viz. Shrotrendriya, Sparshanendriya, Chakshurindriya, Rasanendriya and Ghranendriya) in association with **Mana**. This knowledge is known as **Nirvikalpa Dnyana**. **Mana** plays an important role of a mediator in the initial stage of this process. Accurate perception of sensory objects by sensory organs is possible only due to the involvement of mind. For example, a student may be physically present in the classroom, but if he is

disinterested, he will not be able to grasp the topic accurately. **Mana** also analyses and ascertains the Guna (merits/advantages) and Dosha (demerits/disadvantages) of the perceived objects and promotes them to **Buddhi**. The immediate necessary action to be taken thereafter, is finally decided by **Nishchayatmika Buddhi**. **Buddhi** helps in proper understanding of the perceived knowledge and processes it with the support of **Mana** and other faculties of **Buddhi** like **Dhee**, **Dhruti** and **Smruti**. **Dhee** assists in accurate acquisition of knowledge by keeping the **Mana** attentive and also determines the merits and demerits of the object. After determination of knowledge, **Dhruti** assists in its retention. It also helps to control and restrain **Mana** from harmful worldly objects. **Smruti** assists in recalling the retained knowledge. On the basis of accurate knowledge (Dnyana), **Buddhi** impels an appropriate response and inspires the individual to speak or act accordingly.

Ayurved scriptures mention the term **Medha**, a component of **Buddhi** which has the ability to grasp and retain knowledge acquired by the sense organs uninterruptedly. The conjugation of all faculties of **Buddhi** (**Dhee**, **Dhruti** and **Smruti**) along with **Mana** to acquire, process and retain knowledge is the prime function of **Medha**. Thus, **Medha** is the foremost capacity of acquisition and retention which is essential for connecting all the required tools of perception accurately.

मतिर्वचः कर्म सुखानुबन्धं सत्त्वं विधेयं विशदा च बुद्धिः।

ज्ञानं तपस्तत्परता च योगे यस्यास्ति तं नानुपतन्ति रोगाः॥

– चरक शारीरस्थान २/४७

Acharya Charaka states that the one who is endowed with excellent **Mati** (memory), **Vidheya Satva** (compliant mind), **Vishada Buddhi** (pure intellect), **Dnyana** (knowledge), **Sukhanubandh Vachan-Karma** (positive speech and action which yield good results) along with **Tapa** (austerity) and **Yoga** (union with self) is not affected by diseases. Thus, well-functioning **Indriya**, **Mana**, **Buddhi** and **Medha** are essential for the maintenance of overall health and prevention of diseases.

Proper functioning of **Indriya**, **Mana**, **Buddhi** and **Medha** is governed by the Tridosha, Sapt Dhatu and Trimala. Hence, Dosha, Dhatu and Mala play an important role in maintaining healthy cognitive functions. **Medhya Rasayana** or **Medhya** drugs are a unique group of medications mentioned in Ayurved scriptures which help to improve cognitive functions.

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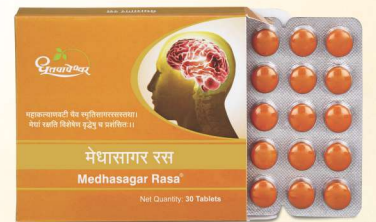
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Role of Amrutadi Guggul in Vicharchika

वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसमम्बु च।

दूषयन्ति स कुष्ठानां सप्तको द्रव्यसङ्ग्रहः॥ – चरक चिकित्सास्थान ७/९

In Ayurved scriptures, skin disorders have been classified under **Kushtha** and **Kshudra Roga**. **Kushtha** occurs mainly due to vitiation of **Sapta Dravyasangraha** which include Tridosha along with the four body tissues viz. Tvak, Mamsa, Rakta and Ambu. **Kushtha Roga** are further classified as **Maha Kushtha** and **Kshudra Kushtha**.

Vicharchika, one of the commonest skin disorders is classified under **Kshudra Kushtha**. As there is no description of specific etiology of **Vicharchika** in Ayurved scriptures, the general causative factors of **Kushtha** are applicable to **Vicharchika**. These mainly include Viruddha Annapana (incompatible foods and beverages), excessive intake of Drava (watery), Snigdha (unctuous) and Guru Dravya (heavy-to-digest foods), Vega Dharana (suppression of natural urges), Vyayama (exercise) or Atisantapa (excessive exposure to heat) immediately after Atibhojana (overeating), Sheeta-Ushna, Langhana-Ahara Kramam Mukta Nishevana (intake of foods of cold and hot potency immediately one after the other or intake of heavy meals after fasting), Gharma-Shrama-Bhayartanam Drutam Sheetambusevana (drinking cold water immediately after exposure to scorching sun, exertion or fear), Adhyashana (intake of food before digestion of previous meal), excessive intake of Navanna (new grains), Dadhi (curd), Matsya (fish), Lavana (salty) and Amla (sour) foods, Masha (black gram), Moolaka (radish), Pishtanna (food prepared from flour paste), Tila (sesame), Ksheera (milk), Guda (jaggery), Ajeerne Vyavaya (sexual intercourse immediately after meals), Bhuktva Divaswapa (sleeping immediately after lunch) and Papakarma (sinful acts).

प्रायः कफप्राया विचर्चिका। – चरक चिकित्सास्थान ७/३०

In **Vicharchika**, there is dominance of Kapha Dosha according to Acharya Charaka and Vagbhat, whereas, there is dominance of Pitta Dosha according to Acharya Sushruta.

सकण्डः पिडका श्यावा बहुस्रावा विचर्चिका। – चरक चिकित्सास्थान ७/२६

According to Acharya Charaka, the clinical features of **Vicharchika** include skin eruptions with dark or blackish brown pigmentation, itching and profuse discharge.

राज्योऽतिकण्ड्ववर्तिरुजः सरुक्षा भवन्ति गात्रेषु विचर्चिकायाम्।

– सुश्रुत निदानस्थान ५/१३

Acharya Sushruta states that **Vicharchika** manifests as linear dry lesions on the body with excessive itching and pain.

सकण्डुपिटिका श्यावा लसीकाद्या विचर्चिका।

परुषं तनु रक्तान्तमन्तः श्यावं समुन्नतम्॥ – अष्टांगहृदय निदानस्थान १४/१८

According to Acharya Vagbhat, in addition to itching and dark eruptions, there is profuse watery discharge in **Vicharchika**. From these references, it is observed that Acharya Charaka and

Acharya Vagbhat have described **Sravi** (wet type) **Vicharchika** whereas, Acharya Sushruta has described **Shushka** (dry type) **Vicharchika**.

The Samprapti Ghatak of **Vicharchika** can be summarized as follows¹:

- **Dosha** : Kapha Pradhan Tridosha
- **Dushya** : Tvak, Rakta, Mamsa and Ambu
- **Srotas** : Rasavaha, Raktavaha, Mamsavaha and Udakavaha
- **Agni** : Jatharagnimandya and Dhatvagnimandya
- **Srotodusti** : Sanga and Vimargagamana
- **Adhishtana** : Tvacha
- **Rogamarga** : Bahya
- **Svabhava** : Chirkari

Vicharchika can be correlated with eczema which is a chronic inflammatory skin disease. The prevalence of eczema is about 15-30% in children and 2-10% in adults.² Eczema is often characterized by itching and soreness, crusting, dryness, erythema, exudation, fissuring, hyperpigmentation, oozing and scaling.³

The management of **Vicharchika** can broadly be classified into 3 main categories viz. Shodhana, Shamana and Nidana Parivarjana. Shodhana Chikitsa including Vamana, Virechana and Raktamokshana helps in elimination of aggravated Dosha. In **Kushtha** Chikitsa, Acharya Charaka states that Ghrita should be prescribed for alleviating dominant Vata Dosha, Vamana Karma for dominant Kapha Dosha whereas, Virechana Karma and Raktamokshana for dominant Pitta Dosha. Shamana Chikitsa includes Bahirparimarjan Chikitsa (external therapies) in the form of Lepa, Parisheka, Avachurnana and Antahparimarjan Chikitsa (internal medications) in the form of various herbal and herbo-mineral formulations.

Many **Guggulkalpa** are used by Ayurved practitioners in the management of skin disorders. **Amrutadi Guggul** is one of the widely used **Guggulkalpa** in the management of skin disorders. It is beneficial in Sravi Tvagroga like **Vicharchika** due to its



Tridosahara, Virechak, Agnideepak, Kledahara, Kandughna, Shothahara and Kushthagha attributes.

वातरक्तं तथा कुष्ठं गुदजाज्यग्निसादनम्।

दुष्टव्रणं प्रमेहांश्च आमवातं भगन्दरम्॥

नाड्याद्यवातं क्षयथुं सर्वानेतान्व्यपोहति। - भावप्रकाश (वातरक्त) १८१-१८२

Amrutadi Guggul is indicated in various diseases like Vatarakta, **Kushtha**, Gudaroga, Agnimandya, Dushtavrana, Prameha, Amavata, Bhagandara, Adhyavata and Shotha. The composition of **Amrutadi Guggul** (Bhavaprakash, Vatarakta/177-182) and the attributes of its components are as follows:

Ingredients	Qty./Tab.	Attributes
Amruta Vishesh Shodhit Guggul	150 mg	Vishada, Kledahara, Tridosahara, Pidakahara, Shothaghna, Kandughna, Kusthaghna and Rasayana.
Guduchi	9.524 mg + Bhavana	Tridosahara, Pittasarak, Agnideepak, Amapachak, Rasayana, Kushthagha, Tvagrogahara, Krumighna and Vishaghna.
Amalaki, Haritaki and Bibhitaka	Each 9.524 mg + Bhavana	Kapha-Pittahara, Kushthagha, Sarak and Agnideepak.
Shunthi, Maricha and Pippali	Each 9.524 mg	Agnideepak, Kaphahara and Tvagrogahara.
Danti Moola	9.524 mg	Kapha-Pittanashak, Shothaghna, Rechak, Kushthagha, Krumighna and Dushtavranashodhak.
Vidanga	9.524 mg	Agnideepak, Shoolahara, Kapha-Vatahara, Krumighna, Raktashodhak and Rasayana.
Tvak	9.524 mg	Vata-Pittahara, Agnideepak, Amapachak, Krumighna, Vranashodhak and Vedanahara.
Trivrut	4.762 mg	Kapha-Pittanashak, Shothahara and Sukhavirechak.

Amrutadi Guggul is prescribed in a dose of 2 to 4 Tablets 2-3 times a day with appropriate Anupana as per the disease condition.

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Guggulkalpa useful in Skin Disorders



Dosage & Anupan:

2 to 4 Tablets 2-3 times a day with Amrutarishta, Mahamanjishthadi Kwath, lukewarm water or as directed by the Physician.

Availability :

60 Tab., 1000 Tab.



Ayurved management of Kamala

Kamala is classified in Ayurved scriptures under **Nanatmaja Pittaja Vyadhi** and **Raktapradoshaja Vyadhi**. Acharya Charaka considers **Kamala** as an advanced stage of Panduroga, whereas Vagbhatacharya describes **Kamala** as a separate disease. The etiological factors of **Kamala** mainly include Pitta aggravating factors like Bahu Ahara (overeating), Ajeerna (indigestion), Adhyashana (taking food before digestion of previous meal), excessive intake of Teekshna Madya (strong alcoholic beverages), Amla-Lavana-Kshara-Katu-Tikta Ahara (sour, salty, alkaline, spicy and bitter foods), Upaklinna-Puti-Viruddha Ahara (decomposed, putrid and incompatible foods), Drava-Snigdha-Guru Dravya Bhuktva Divaswapa (excessive sleeping during the day especially after intake of liquid, unctuous and heavy-to-digest foods), Krodha (anger), Atyadhika Atapa-Anala Sevana (excessive exposure to the sun and the wind), Chhardi Vega Dharana (suppression of the natural urges like vomiting), Shrama (overexertion), Abhighata (trauma), etc.

Koshtha-Shakhashrita and **Shakhashrita Kamala**, also known as **Bahu-Pitta** and **Ruddhapatha (Alpa-Pitta) Kamala** respectively, are the two main two types of **Kamala**. Acharya Chakrapani opines that when **Kamala** is preceded by Panduroga, it is considered as **Paratantra** or **Bahu-Pitta Kamala**. If **Kamala** occurs due to Alpa Pramana Pitta Prakopa, independently without pre-existing Panduroga, it is said to be **Swatantra** or **Alpa-Pitta Kamala** (Charaka Chikitsasthana 16/34; Chakrapani commentary).

Bahu-Pitta or **Koshtha-Shakhashrita Kamala** occurs when a patient of Panduroga continues to follow Pitta Prakopak diet and regimen, which further aggravates Ranjaka Pitta along with vitiation of Rakta and Mamsa Dhatu. Its clinical features include yellowish discoloration of the eyes, skin, nails and face, reddish-yellow discoloration of stools and urine, Bhedavarna (skin color similar to that of a frog), Hatendriya (impairment of senses), Daha (burning sensation), Avipaka (indigestion), Daurbalya (weakness), Sadana (fatigue), Aruchi (anorexia) and Karshana (emaciation).

In **Alpa-Pitta Kamala** or **Shakhashrita Kamala**, there may be no history of Pittakara Nidana and the amount of Pitta Prakopa involved is lesser as compared to that of **Bahu-Pitta Kamala**. Excessive intake of Ruksha (dry), Sheeta (cold), Guru (heavy to digest) and Swadu (sweet) food substances, Ativyayama (over-exercise) and Veganigraha (suppression of the natural urges) lead to the aggravation of Vata Dosha influenced by Kapha Dosha which displaces Pitta Dosha from its site to the peripheral tissues (Shakha). This leads to Haridra-Netra-Mutra-Tvak (yellowish discoloration of eyes, urine and skin), Shwetavarcha (clay coloured stools), Atopa (gurgling sound in abdomen), Vishtambha (constipation and flatulence) and may also cause Hrudaya Gurutva (heaviness in the cardiac region), Daurbalya (weakness), Agnimandya (poor digestion), Parshvashoola (pain in the flanks), Hikka (hiccups), Shwas (dyspnea), Aruchi (anorexia) and Jwara (fever).

Over a period of time, if untreated, **Kamala** worsens, affecting the vital body tissues and becomes difficult to treat. This condition is called as **Kumbha Kamala**.

Kamala Vyadhi can be correlated with hepatitis, which mainly occurs due to virus, hepatotoxic drugs, and alcohol, wherein yellowish discoloration of skin, sclera and mucus membrane (referred to as jaundice) is a common presentation. Liver diseases

are fast being recognized as public health priorities in India. The burden of liver disease in India is significant because it alone contributed to 18.3% of the two million global liver disease-related deaths in 2015. The cultural-lifestyle transition that India is passing through along with progressive adoption of a western diet, sedentary habits, along with increase in alcohol consumption has increased the burden of alcoholic liver disease (ALD) and non-alcoholic fatty liver disease (NAFLD) over and above viral causative factors.¹

संशोध्यो मृदुभिस्त्वितैः कामली तु विरेचनैः। – चरक चिकित्सास्थान १६/४०

In the management of **Koshtha-Shakhashrita Kamala**, Acharya Charaka advises Virechana (purgation therapy) with Mridu and Tikta Dravya. After Virechana, wholesome food consisting of old Shali (a rice variety), Yava (barley) and Godhuma (wheat) mixed with the Yusha (soups) of Mudga (green gram), Adhaki (pigeon-pea), Masura (lentils), and Jangala Mamsarasa (meat soup of animals inhabiting the arid zone) should be given. Acharya Vagbhata advises the use of Pitta Shamak medications. Shamana Chikitsa with single herbs or formulations possessing Pittahara or Pitta Rechak, Yakrut Uttejaka, Agnideepak, Raktashodhak and Srotoshodhak attributes are beneficial.

कटुतीक्ष्णोष्णलवणैर्भृशाम्लैश्चाप्युपक्रमः।

आपित्तरागाच्छकृतो वायोश्चाप्रशमाद्भवेत्।

स्वस्थानमागते पित्ते पुरीषे पित्तरज्जिते।

निवृत्तोपद्रवस्य स्यात् पूर्वः कामलिको विधिः॥

– चरक चिकित्सास्थान १६/१३०-१३२

In the management of **Ruddhapatha Kamala**, Katu (pungent), Teekshna (sharp), Ushna (hot), Lavana (salty) and extremely Amla (sour) Dravya should be administered till Vata is alleviated and the stools acquire normal colour. When the Pitta Dosha returns to its own site, it imparts normal colour to the stools. Further, the line of treatment of **Koshtha-Shakhashrita Kamala** should be followed. Tila Pishta Nibham Varcha (passage of stools similar to sesame paste) in **Shakhashrita Kamala** denotes obstruction in the passage of Pitta Dosha by Kapha Dosha. Hence, drugs alleviating both Pitta and Kapha Dosha need to be administered.

Herbs like Katuka, Tamalaki, Daruharidra, Triphala, Guduchi and formulations like Katukadya Ghrita, Pathya Ghrita, Navayasa Choorna, Arogyavardhini, Punarnavashtak Kwatha, Phalatrikadi Kwatha, etc. are commonly used in the management of **Kamala**.

Shree Dhootapapeshwar Limited will be soon introducing **Yacrujjay Tablets**, a rational Yakrut-rakshak (hepatoprotective) formulation for the management of liver disorders. This formulation possesses a strong Ayurved foundation and offers the benefits of prime bitter tonics. This formulation will help in the management of NAFLD which is a major cause of liver transplant in India.²

References:

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Protect Liver.

Empower Health.

World Hepatitis Day

28th July 2022

Stree Vyadhihari Rasa to support Female Reproductive Health

A woman goes through various phases in life which are marked with anatomical, physiological and psychological transformations. Sound health in these phases is essential for a woman's overall well-being and for healthy progeny. Regular, normal menstrual cycle is an important indicator of sound reproductive health. Ayurved scriptures advocate specific dietary and lifestyle modifications under Rajaswala Paricharya, Garbhini Paricharya and Sootika Paricharya during menstruation, pregnancy and puerperal period respectively to preserve reproductive health and prevent reproductive disorders. Neglecting the advocated Paricharya, elevated stress levels, unhealthy lifestyle and diet are the key contributors of female reproductive disorders. According to Ayurved scriptures, vitiated Vata Dosha specifically Apana Vayu, Rasa, Rakta, Shukra Dhatu/Artava and Artavavaha Srotas are mainly involved in female reproductive disorders. Ayurved describes female reproductive disorders under 20 Yonivyapad (gynecological disorders), Garbhini Roga (obstetric disorders) and 74 Sootika Roga (puerperal diseases).

Common gynecological issues include menstrual disorders like dysmenorrhoea, premenstrual syndrome, abnormal menstrual bleeding, genital infections, leucorrhoea, Polycystic Ovary Syndrome (PCOS), uterine fibroid, endometriosis and infertility, which have a huge negative impact on women's social, economic, and psychological factors.¹ PCOS is the leading cause of anovulatory infertility in women of reproductive age.² About 3.7-22.5% Indian women suffer from PCOS.² Obesity and insulin resistance are common findings in women suffering from PCOS.³

It is difficult to find exact correlation of PCOS in Ayurved scriptures. However, some symptoms/features associated with PCOS can be correlated with the description of Arjaska, Lohitakshaya, Shushka, Vandhya and Shandhi Yonivyapad.

वृथा पुष्पं तु या नारी यथाकालं प्रपश्यति।

स्थूललोमशगण्डा वा पुष्पघ्नी साऽपि रेवती॥ – काश्यप संहिता

Acharya Kashyap describes a condition Pushpaghni Jataharini where the woman menstruates regularly, but it is useless (Vruthapushpam i.e. anovulatory cycle), has hairy cheeks (hirsutism) and is Sthoola (obese). This condition can be correlated with PCOS.

Ayurved management of PCOS and other gynecological disorders emphasizes mainly on Nidana Parivarjana, Shodhana Chikitsa and Shamana Chikitsa for alleviation of Vata Dosha, as vitiated Vata Dosha is a common factor for all Yonivyapad. It also addresses other vitiated factors like Kapha-Pittadushti, Rasadushti, Medodushti, Artavavaha Srotodushti, Jatharagnimandya and Dhatvagnimandya.

गर्भाग्निनीनां नारीणां रसोऽयं शुभकारकः।

स्त्रीव्याधिहारीयोगेन स्त्रीष्वपत्यं प्रतिष्ठितम्॥

Stree Vyadhihari Rasa is a well-known rational formulation to support female reproductive health and is beneficial in Yonivyapad, as it offers the benefits of **Sootikabharan Rasa (Suvarnayukta)**, **Latakaranj Beej Ghana**, **Shatahva Beej**, **Karpasamoola**, **Trikatu**, **Lashuna Swarasa** and **Asana Kwath**. These ingredients act in synergy to balance the vitiated Vata Dosha, especially the Apana Vayu and regulate the functions of reproductive organs in Apana kshetra.

सूतिकारोगमतुलं धनुर्वातं विशेषतः।

त्रिदोषोत्थान्द्वेद्याधीनिच्छापथ्यं प्रदापयेत्॥

सूतिकाभरणं नाम सर्वरोगहरं च तत्॥ – भारत भैषज्य रत्नाकर ५/८२६७

Although, **Sootikabharan Rasa** is widely used in the management of Sootika Roga, it is also an ideal candidate in Yonivyapad management. It has potent Kapha-Vatashamak, Agnideepak, Amapachak, Vedanasthapak, Jantughna, Vishaghna, Balya and Rasayana attributes. It acts specifically on Rasavaha, Raktavaha and Mamsavaha Srotas.

Latakaranj possesses Tridoshashamak, Vedanasthapak and Raktashodhak attributes. It is reported to improve hyperinsulinemia, insulin resistance and hyperandrogenism, thereby promoting ovulation in experimental model of PCOS.⁴ **Shatahva Beej** possesses Vatanulomak, Shoolahara, Yonishoolahara, Garbhashaya Uttejak, Pachak and Hrudya attributes. It is clinically documented to regulate menstrual cycle, improve menstrual blood flow and relieve menstrual pain in Oligomenorrhoea.⁵ **Karpasamoola** possesses Vatahara attribute and is beneficial in Shweta Pradara, Anartava and Kashtartava. **Trikatu** possesses Kaphashamak, Sthoulyahara, Medohara and Mehahara actions. **Lashuna** possesses Kaphashamak, Vatashamak, Vatanulomak and Shoolahara actions. **Asana** possesses Kaphahara, Mehahara and Rasayana attributes. **Latakaranja**, **Karpasamoola**, **Lashuna** and **Shatahva** act on Artavavaha Srotas and help in regulating menstrual cycle.

By virtue of Ushna, Teekshna, Lekhana, Vatashamak, Vatanulomak, Kaphahara, Shoolahara, Sthoulyahara, Garbhashaya Uttejak and Artavapravartak attributes of its ingredients, **Stree Vyadhihari Rasa** aids in the management of various female reproductive disorders and supports female reproductive health.

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Stree Vyadhihari Rasa™

Useful in Female Infertility
due to Beeja Vikruti

Effective in:

Irregular menstruation

Lakshana related to PCOS

- Anartava
- Sthoulya
- Vandhyatva

Dosage & Anupan

1 to 2 Tablets twice or thrice a day with Kumari Asava No.1, Lukewarm water or as directed by the Physician.



Shree Dhootapapeshwar Standards
SDS Monograph No. 1902644
Stree Vyadhihari Rasa



Availability: 30 Tab. (Blister pack)



Vaidya Vimarsh

Importance of Vaidya in Chikitsa Chatushpada

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The primary objectives of Ayurved are Swasthasya Swasthyarakshanam (maintenance of health in a healthy individual) and Aturasya Vikara Prashamanam (cure the diseased individual). For prevention and treatment of diseases, **Chikitsa Chatushpada** (the four pillars of Ayurved treatment) play a highly significant role.

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम्।

गुणवत् कारणं ज्ञेयं विकारव्युपशान्तये॥

चतुर्णां भिषगादीनां शस्तानां धातुवैकृते।

प्रवृत्तिर्धातुसाम्यार्था चिकित्सेत्यभिधीयते॥ - चरक सूत्रस्थान ९/३,५

Chikitsa Chatushpada include **Bhishak** (Physician), **Dravya** (Medicine), **Upasthata** (Attendant) and **Rogi** (Patient). Successful treatment of diseases by correcting **Dhatu Vaishmya** and restoring **Dhatu Samya** is possible, only when all the four pillars of Ayurved **Chikitsa viz. Bhishak, Dravya, Upasthata and Rogi** have excellent attributes.

कारणं षोडशगुणं सिद्धौ पादचतुष्टयम्।

विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु॥ - चरक सूत्रस्थान ९/१०

Ayurved scriptures describe four main qualities of each pillar of **Chikitsa Chatushpada**. These four pillars of **Chikitsa** possess **Shodasha Guna** (sixteen qualities) altogether. Amongst these pillars, the **Bhishak** or **Vaidya** is considered to be **Pradhana** (prime) while **Dravya, Upasthata and Rogi** are considered as supportive pillars of **Chikitsa**, as they are always dependent on **Bhishak**.

Correct use of all therapeutic tools results in successful treatment and success in treatment reflects the best qualities of a **Bhishak**. An ideal **Bhishak** should be endowed with the qualities of a **Vidnyata** (having good scientific knowledge), **Shasita** (good administrator), **Yokta** (having good medical and surgical skills), **Pareekshaka** (having good observation skills), **Prakritidnya** (having good knowledge of **Prakriti**) and **Pratipattidnya** (good decision maker). According to **Charaka Samhita**, **Bhishak** has also been described as the **Karana** (one who takes action or is the prime factor) amongst the **Dashavidha Pareekshya Bhava**.

श्रुते पर्यवदातत्वं बहुशो दृष्टकर्मता।

दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम्॥ - चरक सूत्रस्थान ९/६

Ayurved scriptures describe the qualities of an ideal **Vaidya** which include **Shrute Paryavadatva** (proficiency in theoretical knowledge), **Bahusho Drushtakarmata** (extensive clinical experience), **Dakshya** (skillfulness) and **Shaucha** (good code of conduct).

मैत्री कारुण्यमार्तेषु शक्ये प्रीतिरुपेक्षणम्।

प्रकृतिस्थेषु भूतेषु वैद्यवृत्तिश्चतुर्विधेति॥ - चरक सूत्रस्थान ९/२६

Acharya Charaka also describes the right attitude essential for an ideal **Vaidya** while dealing with the patients. He states that the behavior of a **Vaidya** towards patients should always be friendly and compassionate. The **Vaidya** should be committed to treat curable disease and be impartial towards critical patients, while being aware of his limitations.

According to **Charaka Samhita**, there are three types of **Bhishak** namely:

- **Vaidyagunayukta** or **Jivitabhisara** (Ideal Physician with essential qualities)
- **Bhishak Chhadmachara** (Deceitful Physician)
- **Siddhasadhit** (Physician who pretends to be successful)

तस्माच्छास्त्रेऽर्थविज्ञाने प्रवृत्तौ कर्मदर्शने।

भिषक् चतुष्टये युक्तः प्राणाभिसर उच्यते॥ - चरक सूत्रस्थान ९/१८

Amongst the above, a **Jivitabhisara** or **Pranabhisara** (saviour of life) **Bhishak** possesses practical and in-depth scientific knowledge of various therapies, clear understanding, deep insight and all the qualities of a genuine **Bhishak**. Such a **Bhishak** gains popularity and success and is capable of imparting joy of health to his patients.

During COVID-19 pandemic, people across India and around the globe were largely confined to their homes in an attempt to contain the virus. In this challenging time, the medical fraternity lead the battle against COVID-19 from the front, putting their own lives at risk with selfless determination for the sake of saving lives like true heroes. Medical fraternity put their own health, families, and most importantly their own lives at risk and these efforts were appreciated around the globe.

Source: Pandey, Suresh K, and Vidushi Sharma. "A tribute to frontline corona warriors—Doctors who sacrificed their life while saving patients during the ongoing COVID-19 pandemic." *Indian journal of ophthalmology* vol. 68,5 (2020): 939-942.

Happy Doctors' Day

to all our
True Heroes!

1st July 2022



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