

## Bruhat Kastoorighairav – An effective but neglected Kalpa



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### Purpose of topic -

Shree Dhootapapeshwar Ltd pharmaceutical company is on its mission of research on Suvarnakalpa. I definitely found their efforts praiseworthy and useful. The purpose of this article is to present before you my experiences in detail and its scientific background. My motive is to imbibe a feeling of fulfilment rather than completion.

- 1) The following article is written taking 'Bharat Bhaishajya Ratnakar Chapter 971' as reference.
- 2) 'Kastoori', an animal product, is currently commercially unavailable and is illegal. Hence, formulations having Kastoori as an ingredient is doubted upon and slowly losing their importance. Since the contents of these formulations are so expensive, using them for treatment also becomes difficult. Also, other Kalpa with similar mode of action like Tribhuvankeerti Rasa are easily available. May be that why Vaidyas don't prefer to use 'Kastoori Bhairav Rasa'.

- 3) 'Dravya substitution' is a concept easily understood by many Vaidyas. Although, it is very important to discuss about this problem. Kastoori is usually substituted by Latakastoori, Karpur, Javitri, Sheetal Marich, honey etc. These vary with different school of thought but that is a separate topic of discussion. Seeds of Latakastoori are found even today by the name 'Mushkdana'. 'Mushka' means Kastoori according to Unani medicine, which is used by most manufacturers. Original Kastoori is generally not used anymore. However, it is observed that customising the preparation method too gives the expected results. A comparative study with results of the original formulation might not have been conducted ever. It would have given a better understanding of the formulation and the substitute that should be used.

### Summary of Gunas of the textual reference

Rasa : Katu, Tikta      Veerya : Ushna  
Vipak : Katu          Guna : Laghu, Teekshna,  
Rooksha

Its uses can be understood on the basis of the following principles -

1. किञ्चिद्रसेन कुरुते कर्म..
2. Inherent strength
3. विरुद्धगुण संयोगे भूयसाऽल्पं ही जीयते।...
4. Avayava-Prabhav and Samudaya-Prabhav

## Anuman of other functions

- Pramathi, Sookshma, Vrushya, Netrya, Hrudya, Above Dravya-gunatmak analysis of Kastoorbhairav Rasa will be helpful while using it for treatment of diseases.

## Action on Dosh-Dhatu-Mala :

### Doshakriya –

Vatavardhan : Vyan, Saman, Pran, Udan, Apan  
 Pittavardhan : Sadhak, Pachak, Alochak  
 Kaphanashan : Kledak, Avalambak, Shleshak  
 Useful in Samadoshavastha

The first manifestation of effect of anything that is ingested (medicine/food) takes place on the Doshas (Dhatu, Mala). It is very necessary to understand these effects according to specific sites and in a specific manner. This is altogether a separate topic of discussion. This is according to 'Samanya' (general) which is defined as a category in Ayurved. Vata-pitta Vardhan is the Samanya (general) effect whereas progressive Balavardhan of Vyan, Saman, Pran, Udan and Apan in the given order is the 'Vishesh' (specific) action. In other words, Kastoorbhairav Rasa brings about best Vardhan of Vyan Vayu and least of Apan Vayu. The sequence for Pitta is Sadhak, Pachak, Alochak. Here, 'Nashan' word in Kaphanashan denotes reduction. Kastoorbhairav is a Shaman Kalpa and hence 'Kaphanashan' implies Shaman by Kaphapachan. The role of Sama-kaphanashan can be presumed on basis of Dravya-guna and its role in Jwarnashan. 'Kaphanashan' denotes

the subdivision of Doshadhatumatmaka Samprapti. For example Kaphaja Jwar, Vruddha Kapha, Ksheena Vata-pitta etc specify Dosha-wise Samprapti. It is really important to understand the above concept.

**Dhatukriya** – Rasapachan  
 Medakshapan  
 Majjapachan  
 Shukravardhan } Should be used with appropriate Anupan in each case

When we think of Jwar Vyadhi and the Dhatus involved, by Adhikaran Tantrayukti, the first Dhatu that comes into mind is Rasa Dhatu. Excepting Rakta and Asthi Dhatu, Kapha Dosha is associated with all other Dhatu and Upadhatu on the basis of Ashraya-asharayi Bhava. Additionally, because Kapha is Soumya, other Soumya Manobhava should be taken into consideration. Also, Soumya Dhatus like Meda, Majja and Shukra come into picture.

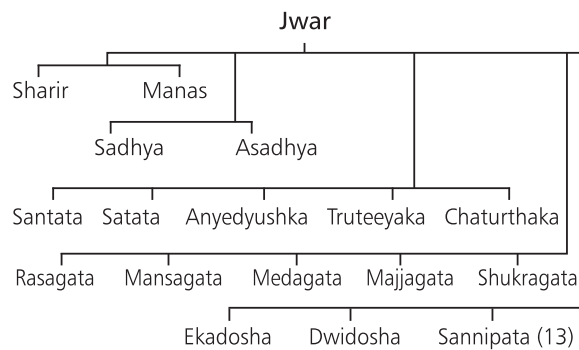
**Malakriya** – Sweda : Pravartan  
 Mootra : Reduces the Matra, Aavilata Nashak  
 Purisha : Pachan (Pittavardhanen), Grahi (Atiyogat / Vataprakrutitah)  
 Adhovayu : Anuloman

Swedapravartan is a function of Vyan Vayu (A.S.Su.20). This Kalpa also reduces the quantity of Mootra. It brings about Amapachan in Samajwar and Pachyaman Avastha of Jwar (where these symptoms are more observed) and relieves the symptom of Bahumootrata. This Kalpa is also Mehaghna (Aptavachan) and hence relieves the common symptoms of Meha like Prabhoot-Mootrata and Aavilmootrata. All kinds of Meha Samprapti usually involves Kaphavruddhi (Drava-Pradhan) and Prakop of Vyan and Apan Vayu. Acharyas like Charak and Sushrut have well

guided us about these. Its Medakshapan action is in context to Vishamjwar, Sannipat-jwar and Medogata-Jwar. It is recommended to use this Kalpa for Medakshapan in these conditions. Some patients taking this Kalpa might complain of constipation. It is due to Malapachan (Shaman Prakriya). However, this might be due to medicine overdose, Kroorkoshtha of patients or not refraining from the causative factors. It is also important to think about Apan Vayu as a Mala formed during Pachan in Pakwashaya. Here, a formulation having action on Apan Vayu is necessary.

The above discussion on Dosha-Dhatu-Mala is the basis of our further discussion.

Use - Kastooribhairav is known as 'Sarvajwarvinashanah'.



In Jwar, Kastooribhairav Rasa is ideally prescribed with Ardraka Swarasa as Anupan. The original text recommends Kasturibhairav Rasa in all types of Jwar. However, its use in Kamadi-Sambhav Jwar and Abhicharadi-krut Jwar is not experienced.

1) It is beneficial to use Kastooribhairav Rasa along with Bilwa Choorna, Jeerak and Madhu in Atisar like Amatar, Jwaratar and Grahani. It is also useful in Kas, Meha and Haleemak when used along with appropriate Anupan. Ardraka Swarasa is stated as the common Anupan. It is useful in

both Sannipat Jwar and Visham Jwar. It has excellent results especially in Prakupit Kapha and Ksheena Vata-Pitta Sannipat condition (with symptoms like Alasya, Aruchi, Hrullas, Vaman, Arati, Tandra).

- 2) It should be used in Kapholban, Madhyam Pitta and Heena Vata with symptoms like Pratishyay, Aruchi, Tandra, Alasya and Mardav.
- 3) It can also be used in Sannipat Jwar with Kapholban, Vatamadhya and Heena-Pitta presenting with symptoms like Sheetapoorvak Jwar, Sheetangata, Gaurav, Pralap and Asthi-toda.
- 4) Kastooribhairav Rasa can be used in all types of Vishamjwar along with Dhatupachak Kashayas mentioned in Charak Samhita or with Ardraka Swarasa as Anupan. In case of Santata, Truteeyak and Chaturthik Jwar it is better to give it Muhurmuh along with Fant of best (Agrya) Jwaraghna Dravyas.
- 5) Punaravartak Jwar relapsing at regular intervals – Specially Mansavegi Jwar (arising once in 30 days) with Manasantap Lakshana. It cures such conditions without relapse.
- 6) Bruhat Kasturibhairav Rasa should be used Muhurmuh in case of high-grade fever with Sheetangata and feeble, thready pulse in a dose of 1-1 Gunja. It even alleviates Arishta symptoms commonly termed as 'Vata'. Volume and strength of the pulse shows improvement.
- 7) Vaidyas of older times have claimed that it is also useful in Kamaja Jwar although it has not been practically experienced by me.

- 8) It is specially useful in Prameha owing to its Trushnanashak property. Bilwa, Jeerak Fant and honey should be judiciously used as Anupan.
- 9) It should be given along with Madhu and Tagaradi Kwath in Pachyaman Jwar with symptoms like Adhman and Pralap. Additionally, Taila-Nabhiprakshep, Gudavarti, Udar-lepa etc should also be done.
- 10) In condition of Vata-Kapha Jwar with symptoms like Vibandha, Shwas, Kas, Parshwashoola, Ardraka Swarasa, Tulasi Swarasa and honey should be used as Anupan.
- 11) Ardraka, Madhu and Vishwa should be used as Anupan in Atisar and Jwar due to Ajeerna (Amajanya). (Tried and tested Yog)
- 12) Shushkata develops in the body due to Rasa-Ksheenata and Shukra-Ksheenata. In such cases Kastoorighairav Rasa should be given before meals along with Madhu, Ghruta, Sharkara and milk with cream. Shosha reduces in 6 to 12 weeks and weight gain is observed.
- 13) Hrudrog is one of the key areas of action of Kastoorighairav Rasa. Lavangadi or Jatyadi Choorna with honey can be used as accompaniment. Using it in Vyan and Udan Kala relieves Kaphaja Hrudrog with symptoms like Nadiksheenata, Udargaurav, Srotorodh, Arochak, Hrud-drava and Shrama-Shwas. In Ksheena-nadi it is best to administer it at Pran Kala with Hingu and Karpoor as Anupan.
- 14) It is beneficial in Teevra Jwar, Kas, Angamarda, Shrama-Shwas and Atidourbalya.
- 15) It exhibits excellent results in Antrik Sannipat when given along with Jwaraghna Arka (Traditional formula).
- 16) Bruhat Kastoorighairav Rasa should be given in Saman Kala during initial stages of Kamala presenting with symptoms like Shweta-Varchaswam, Peeta-Mootrata, Jwar, Mandagni and Manda-Nadi till normal colour of stools starts to appear. Ardraka Swarasa, Tambul Patra Swarasa, Tulasi Swarasa and Til Tail should be used as Anupan.
- 17) In convulsive Vataroga, use it along with Vishtinduka and Rason-Siddha Dugdha as Anupan. It is also useful in convulsions due to Krumi, Apasmar etc as well.
- 18) Rasa and Rasavaha Srotas is affected due to Chinta (stress/anxiety) which may lead to Vataja Hrudrog with Hrud-Drava as a major symptom. In such cases, it can be used in Vyan and Udan Kala along with Jatamansi Fant.
- 19) It is highly beneficial in Buddhi-Smruti Mandya when used along with intellect boosting Anupan such as Brahmi Ghruta / Panchagavya Ghruta / Saraswatarishta. It should be used for a long term.

**Contraindications :** It should not be used in Pitta-Prakopavastha, Pitta Nanatmaja Vyadhi, Bhrama, Moorcha, Teekshnagni, Vibandha – hard stools, Vata-Pittaja Mootrakruchchra, Hrud-Daha, Shushka-Sadaha Kas, Garbhini, Sadya-Prasuta, Greeshma and Sharad Rhutu. It should be used with caution in Ksheena Shukra, Pittaja Netrarog and Pittaja Hrudrog.