



# औषधी विवरण पुस्तिका

Varsha Rhutu Visheshank

Aushadhi Vivaran Pustika 2018

Varsha Rhutu marks the beginning of Visarga Kal and end of Adan Kal. Varsha Rhutu is the first Rhutu of Visarga Kal i. e. Dakshinayan. Vagbhatacharyaji has described Sharirik Sthiti of Varsha Rhutu in the following Sootra.

आदानग्लानवपुषामग्निः सन्नोऽपि सीदति।

वर्षासु दोषैः॥ अ. ह. सू. ३/४२

Adan Kal is the period where in Agnimandya is already developed. Naturally, the humans get tired. The Udarastha Agni of individual is more Manda due to the Vatadi Dosha Prakopa in Varsha Rhutu. Agnimandya of Varsha Rhutu leads to Dushti of Annavaha, Rasavaha and Purishavaha Srotas. Annavaha Srotas Dushti presents with the Lakshana such as, Agnimandya, Ajeerna, Amlapitta, Chhardi and Udarashoola. The most common Dushti Lakshana of Rasavaha Srotas Dushti are Aruchi, Asyavairasya, Hrullasa, Angamarda, Jwar and Pandu. Purishavaha Srotas Dushti leads to Sakashta and Sashoola Malapravrutti, Dravamalapravrutti or Malavashtambha, Adhik or Alpa Malapravrutti.

In this issue of 'Aushadhi Vivaran Pustika Varsha Rhutu 2018', we will be discussing about the Aushadhi Kalpa which will prove beneficial in the treatment of the above mentioned Vyadhi.

These are Kapardika (Varatika) Bhasma, Krumikuthar Rasa, Vatavidhwansa Rasa, Sameerapannaga, Suvarna (Svarna) Parpati, Yogaraj Guggul, Kutajarishtha and Sanjeevani Gutika.

We are happy to receive extremely enthusiastic feedback from various Vaidya from all over the country. We are thankful for that. We are awaiting your suggestions for the upcoming issues of Aushadhi Vivaran Pustika. Please do write us on [healthcare@sdlindia.com](mailto:healthcare@sdlindia.com) about this issue of Aushadhi Vivaran Pustika Varsha Rhutu 2018.

Thanking you.

## Kapardika (Varatika) Bhasma

Ayurved Prakash 2

S.D.S. Monograph No. – 020007

Kapardika (Varatika) is a Rasashastreeya Dravya included in the 'Sadharan Rasa Varga'. Sadharan Rasa are enlisted in the following Sootra of Rasaratnasamuchchaya as,

कम्पिल्लश्चापरो गौरीपाषाणो नवसादरः।

कपर्दो वह्निजारश्च गिरिसिन्दूरहिङ्गुलौ॥

मृदारश्चूङ्गमित्यष्टौ साधारणरसाः स्मृताः॥ र.र.स. ३/१२६



These are Kampillaka, Gouripashana, Navasadar, Kapardika, Agnijar, Girisindoor, Hingul and Mruddarshrunga.

Chemically Kapardika (Varatika) is a compound which can be considered closest to Calcium Carbonate ( $\text{CaCO}_3$ ). A Peetabha (Yellowish) coloured Kapardika (Varatika) which has a Granthi (Nodule) on its posterior part, Deerghavrunta is useful for medicinal purpose and hence, we do use such Kapardika specifically. Kapardika (Varatika) having



above mentioned qualities are subjected to Shodhan with Kanji by the method of Swedan for the duration of 1 Yama (Approximately 3 hours).

Further, Bhasma of Kapardika (Varatika) is obtained by following the method mentioned in Ayurved Prakash 2/300. Shodhit Kapardika (Varatika) are subjected to heat on burning coal. When they get perfectly bloomed out, they are taken off from the coals and allowed to cool down on their own. These Kapardika (Varatika) are processed by Peshan Karma to make fine powder i.e. Kapardika (Varatika) Bhasma.

Properties of Kapardika (Varatika) Bhasma are as follows.

**कपर्दिका हिमा नेत्रहिता स्फोटक्षयापहा।**

**कर्णस्त्रावान्निमान्द्यघ्नी पित्तास्रकफनाशिनी॥**

आयुर्वेद प्रकाश २/३०१

It is Sheeta Veeryatmak, Pitta-Kaphanashak and beneficial for eyes. It is useful in Sphota (Boils), Kshaya, Karnasrav and Agnimandya.

Other texts have mentioned that, Kapardika (Varatika) Bhasma is Katu-Tikta Rasatmak, Ushna, Agnideepak, Vrushya and Vata-Kaphashamak and that it helps relieve shoola like Parinamashoola and Annadravakhya Shoola. It is also useful in Grahani and Kshaya.

Colour of Kapardika (Varatika) Bhasma should be similar of शरदिन्दुनिर्भः। र.त. १२/९३, i.e. like 'Full Moon of Sharad Rhotu' (i.e. White).

As mentioned earlier, Kapardika (Varatika) Bhasma is Kshareeya in nature and hence, it helps pacify raised Amlatva of the Pitta.

The Sootra, क्षारो हि याति माधुर्यं शीघ्रमम्लोपसंहितः। च.चि. २४/११४ clearly mentions that, Amla Guna of the Vidagdha Pitta gets converted into Madhur Rasa by the Kshar Dharma of Kapardika (Varatika) Bhasma.

Parinamashoola is described as, भुक्ते जीर्यति यच्छूलं



तदेव परिणामजम्॥ मा.नि. शूलादिनिदानम् २६/१६, i.e. Shoola which get developed during the digestion of the consumed food. In this, Prakupit Vata along with the Kapha and Pitta develop Teevra Shoola. Use of Kapardika (Varatika) Bhasma in such a situation proves to be effective owing to its Agnideepak, Pachak, Shoolashamak and Vatashamak properties. Thus, it results in Agnideepan and Shoolashaman.

Annadravakhya Shoola is mentioned as, जीर्णे जीर्यति अजीर्णे वा यत् शूलमुपजायते। पथ्यापथ्यप्रयोगेण भोजनाभोजनेन च। मा.नि.शूलादिनिदानम् २६/२१-२२. It gets developed at any time irrespective of Ajeernakal, Pachyamanavastha or Jeernakal of consumed food. It is not related to the Pathya or Apathya, Bhojan or Abhujya Avastha. Being Agnideepak, Vatanulomak, Pachak and Shoolashamak, Kapardika (Varatika) Bhasma helps relieve Udarashoola, Chhardi and Ajeerna associated with Annadravakhya Shoola.

Kapardika (Varatika) Bhasma is also useful in Karnasrav by its Ushna and Amapachak properties.

## Krumikuthar Rasa

Nighantu Ratnakar

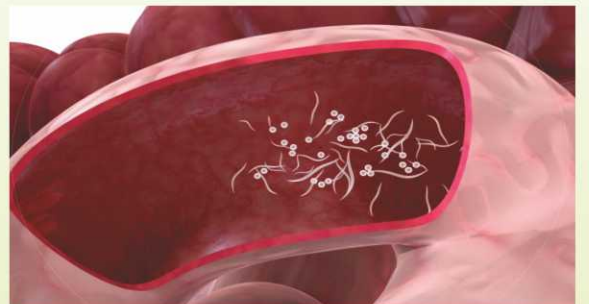
S.D.S. Monograph No. – 0800294

The word 'Krumikuthar' is formed from two words Krumi and Kuthar. As an axe cuts down a tree in one stroke, in the similar manner Krumikuthar Rasa destroys the Krumi fast. Krumikuthar Rasa is basically a Hingulkalpa. Its formulation is as follows,

**कर्पूरं चाष्टभागं च कौटजश्चैकभागिकः।**

**तत्समानं त्रायमाणमजमोदाविडङ्गकम्॥**

**हिङ्गुलं विषभागं च तत्समानं च केसरम्। रसचंडांशु**



Dravya present in Krumikuthar Rasa are Karpooora (Bhimseni), Kutaja, Trayamana, Ajamoda, Vidanga, Shodhit Hingul, Shodhit Vatsanabh, Nagakeshar, Palashabeeja. This mixture is processed with Bhavana of Bhrungaraj Swarasa, Akhuparni Swarasa and Brahmi Swarasa respectively in that order.

Important ingredient of Krumikuthar Rasa i.e. 'Bhimseni Karpooora' is used in eight parts in the formulation. Karpooora (Bhimseni) is Sheeta, Laghu, Lekhan, Vrushya and Kapha-Pittanashak. Kutaja and Ajamoda are Vata-Kaphanashak as well as Agnideepak. Trayamana is Kashaya-Tikta Rasatmak, Sara and Pitta-Kaphanashak. Krumikuthar Rasa contains Krumighna Dravya namely Ajamoda, Vidanga, Palash, Bhrungaraj and Akhuparni which possess Katu Rasapaki, Ushna Veeryatmak, Laghu, Rooksha, Agnideepak and Vata-Kaphanashak properties. Shodhit Hingul is Agnideepak, Amapachak, Kapha-Pittanashak and Garavishanashak. Shodhit Vatsanabh is Ushna, Amapachak, Swedala and Vyayayi. Brahmi used in Krumikuthar Rasa is Tikta, Sheeta, Laghu and useful in Kushtha, Pandu and Raktaja Vikar. Madhavanidankar has enlisted Nidan of Krumi in the words,

अजीर्णभोजी मधुराम्लनित्यो द्रवप्रियः पिष्टगुडोपभोक्ता।

व्यायामवर्जो च दिवाशयानो विरुद्धभुक् संलभते क्रिमीस्तु।।

मा.नि. क्रिमिनिदानम् ७/४

Consuming food in even when the earlier consumed food has not got digested, daily and regular consumption of Madhur and Amla Rasatmak Ahar, excessive use of Dravahar, Pishtamaya Padartha, Guda, Viruddhahar along with lack of exercise, sleeping during day time lead to development of Krumi. Symptoms developed due to Krumi are Jwar, Tvakvaivarnya, Udarashoola, Hrudroga, Angamard, Bhrama, Annadwesha and Atisar.

Agnideepak, Amapachak, Rooksha, Laghu, Ushna and Krumighna Dravya present in Krumikuthar Rasa help get rid of this situation. Krumikuthar Rasa helps in Kruminashan, Deepan and Amapachan.



Krumikuthar Rasa should be given for only seven days at a stretch as mentioned in the following Sootra कुर्यात् कृमिविनाशं च सर्वशः सप्तभिर्दिनैः।। It can be repeated after a gap of few days.

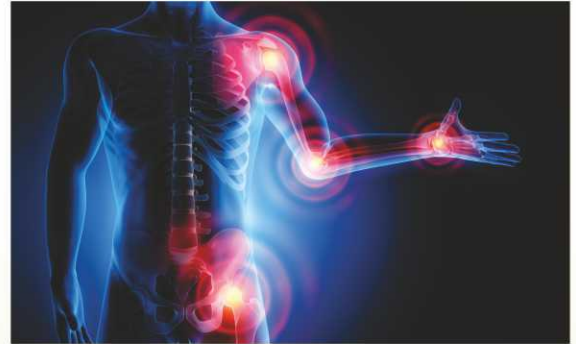
Being formulated with Shodhit Vatsanabh which is a Vishadravya, Krumikuthar Rasa should not be given for long duration continuously. Excessive use of Krumikuthar Rasa may develop Atyadhik Swedapravrutti, Hrullasa, Hasta-Pada Chimachimayan etc. Thus, it should be used with appropriate precautions.

Krumikuthar Rasa is very potent combination for Krumiroga. It is best to give Krumikuthar Rasa in combination with Vidangarishta or Jeerakadyarishta.

## Vatavidhwansa Rasa

Bharat Bhaishajya Ratnakar 4/6999

S.D.S. Monograph No. – 0800254



An effective Shoolaghna Kalpa which pacifies the Prakupit Vata, is 'Vatavidhwansa Rasa'. It contains Shodhit Parad, Shodhit Gandhak, Shodhit Vatsanabh, Shodhit Tankan, Shodhit Haritala, Kapardika (Varatika) Bhasma, Shunthi, Maricha, Pippali and Pashanbheda. These all are combined in equal quantity and subjected to Bhavana of Dhatturpatra Swarasa. Shodhit Tankan present in Vatavidhwansa Rasa is Katu, Ushna, Teekshna, Agnideepak and Vatavikarnashak. Shodhit Vatsanabh is Ushna and Swedala. Kapardika (Varatika) Bhasma is Agnideepak and Kaphashamak while Pashanbheda is Kashaya, Bhedan and Shoolashamak. Shunthi, Pippali, Maricha and Dhattur are Ushna, Agnideepak and Vata-Kaphanashak. Kajjali made up by mixing



Shodhit Parad and Shodhit Gandhak in equal amount in Kharal is Rasayan, Yogavahi and Jantughna. Vatavidhwansa Rasa is effective in Sannipata, Vatavikar, Kaphavikar, Shaityajanya Vikar, Agnimandya, Shwas, Sangrahani, Shoola and Kas.

'Ama' is the main cause of Upastambhit Vatavyadhi. This Ama gets spread all over the body due to Kha-Vaigunya. Presenting symptoms of Vatavyadhi are – Sankocha, Parvastambha, Shotha, Suptata etc. Ushna, Teekshna, Amapachak and Agnideepak Dravya in Vatavidhwansa Rasa make it effective Amapachak Kalpa in above mentioned symptoms. It is also useful in treating the Agnimandya associated with various types of Vatavyadhi. 'Shoola' is the important sign of Vatavyadhi. Vatavidhwansa Rasa proves an effective Shoolanashak in such situation. For added benefits, it can be given with Balarishta as an Anupan.

Sandhishoola and Sandhishotha associated with Amavata and Samavastha of Sandhigata Vata get aggravated due to Vataprakopa present in Varsha Rhotu.

Here, a Kalpa which will act as Amapachak, Shoolashamak and Vatanulomak proves beneficial. Owing to Amapachak and Ushna Dravya, Vatavidhwansa Rasa proves useful medicine in order to relieve the Shoola and for Amapachan.

Shwas Vyadhi is Amashaya Samudbhava Vyadhi which also indicates 'Ama' as an underlying cause. Being Amapachak, Ushna, Kapha-Vata Shamak, use of Vatavidhwansa Rasa proves beneficial in relieving the symptoms associated with Shwas such as, Urahshoola, Agnimandya, Adhman, Anaha etc.

Vatavidhwansa Rasa is beneficial also in Sangrahani, Kas and Vikar developed due to excessive Shaitya.



Sameerapannag is a 'Somal Kalpa' prepared by following Kupipakva P a d d h a t i . Ingredients used in it are Shodhit Parad, Shodhit Gandhak, Shodhit Somal and Shodhit Haritala. While preparing Sameerapannag all these ingredients are combined together and processed with Bhavana of Kumari Swarasa. Further, this mixture is transferred in a Kachakupi and heated in Valukayantra with Kramagni.



Sameerapannag is found to be formed at the bottom of the Kupi due to its Gurutva. Hence, it is grouped under 'Talastha Kupipakva Rasayan'.

Trio of Somal Kalpa is Mallasindoor, Panchasoota Rasa and Sameerapannag. Among them, Sameerapannag is the Soumya Kalpa as compared to the rest of the two. Ugra and Ushnaveeryatmak Dravya present in Sameerapannag are Shodhit Somal and Shodhit Haritala. Vishakta Guna of Shodhit Somal get pacified due to Mardan with other Dravya like Shodhit Parad etc. Thus, it is always better to use Sameerapannag instead of using Shodhit Somal as a single medicine.

Shodhit Somala present in Sameerapannag is Kapha-Vatashamak, Balya, Rasayan, Vrushya and useful in Vyadhi such as, Shwas, Sheetajwar, Pandu etc. Shodhit Haritala is Katu Rasatmak, Snigdha, Ushna, Deepan and Kapha-Pittanashak. Shodhit Parad and Shodhit Gandhak present in the form of Kajjali are Rasayan, Brumhan and Yogavahi. Kumari is Vata-Kaphaghna, Rasayan and Vishaghna.

Phalashruti of Sameerapannag is mentioned in the words, सन्निपातं कफोन्मादे सन्धिबन्धे कफामये॥

नागवल्ल्या दलेनैव भक्षयेद् गुञ्जिकामितम्। It is useful in Sannipataja Vyadhi, Kaphaja Unmada and Kaphaja Sandhivikar. Being Ushna and Vata-Kaphanashak, Sameerapannag helps in secretion of the Kapha which is stagnated in the Pranavaha Srotas. Thus, it

## Sameerapannag

Ayurved Sarasangraha

S.D.S. Monograph No. – 080017



proves effective in Kapha-Vataja Shwas as well as Kas.

In Tamak Shwas, Prakupit Kapha creates Avarodha to the Pratiloma Vata at the level of Shwasan Sanstha. This gives rise to symptoms such as, Teevra Shwas Vega, Tamahpravesh and Pramoha. Stagnated Kapha cannot get expelled out easily in Tamak Shwas. This condition is depicted in the following Sootra.



श्लैष्मण्यमुच्यमाने तु भृशं भवति दुःखितः।

तस्यैव च विमोक्षान्ते मुहूर्तं लभते सुखम्॥

मा. नि. हिक्काश्वासनिदानम् १२/३०

In such a situation, use of Sameerapannag proves beneficial in expectorating out the Lipta Kapha owing to its Ushna and Srotoshodhak properties. For added benefits, it can be given with Anupan such as, Dashamoolarishta etc.

Vatavyadhi associated with Kaphadushti can be very well treated with Sameerapannag. Sameerapannag also helps to decrease the frequency of Vega of Akshepak, Kampa, Dhanurvata and Apasmar etc.

Vatashamak Karya of Sameerapannag proves helpful in Prasuti. Here, it helps increase uterine contraction. Thus, it can be given during delivery to induce 'Aavi' - प्रसूति समये जायमाणः शूलविशेषः।

## Suvarna (Svarna) Parpati

Yogaratanakar 1 (Rajayakshma)

S.D.S. Monograph No. – 0900234

Suvarna (Svarna) Parpati contains Shodhit Suvarna as indicated by its name along with Shodhit Parad and Shodhit Gandhak. These three Dravya are taken in equal quantity. Suvarna (Svarna) Parpati is prepared by following Parpati Nirman Paddhati as mentioned in the text. Shodhit Suvarna present in Suvarna (Svarna) Parpati is Snigdha, Madhur, Vrushya, Balya and Rasayan.



Kajjali prepared with Shodhit Parad and Shodhit Gandhak is Jantughna and Yogavahi.

Suvarna (Svarna) Parpati is Pachak, Deepak, Rasa-Raktadi Dhatuwardhak, Vrushya, Yogavahi, Jantughna, Tridoshanashak, Balya and Rasayan.

Suvarna (Svarna) Parpati proves effective in Ksheena Vyakti and persons suffering from Atisar, Shwas, Agnimandya, Pandu, Prameha, Chirakari Jwar, Grahani. It is beneficial in elderly persons, children, females etc. being a safe medicine.

Basically, Parpati Kalpa proves beneficial in the treatment of Grahani Vyadhi as they get disintegrated at the level of Grahani Avayava and thereafter.

Suvarna (Svarna) Parpati is the excellent among all the other Parpati Kalpa like Panchamrut Parpati, Rasa Parpati etc. It is helpful in Jeerna Avastha of Grahani by reducing the symptoms like Drava Malapravrutti, Karshya and Dourbalya.

Being Jantughna, Balya and Rasayan, Suvarna (Svarna) Parpati proves effective in Jeernavastha of Atisar and Pravahika. Its Balya Karya can be also seen in Sangrahani. It is also helpful in Kas, Shwas and Pandu associated with Jeerna Atisar owing to its Saptadhatuposhan Karma.

Suvarna (Svarna) Parpati helps relieve specially Antraja Rajayakshma and related symptoms like Karshya, Dourbalya, Pandutva, Atisweda and Mandajwar etc. In this situation, it is helpful to the patients by relieving Srotorodha and improving Rasa Samvahan. Suvarna (Svarna) Parpati also proves beneficial in Kshaya developed in Prasoota Stree or child.

It helps pacify Doshadushti present in Rajayakshma and improve Dhatupariposhana.

Suvarna (Svarna) Parpati does not act as Shodhan



like the Panchamrut Parpati. Suvarna (Svarna) Parpati is Visharnashak and Stambhak.

By pacifying Amlatva and Dravatva of Dooshit Pitta, Suvarna

(Svarna) Parpati proves useful in maintaining the Pitta in normal condition.

Small dose of Suvarna (Svarna) Parpati over a period of time with buttermilk helps those who have the tendency of having Muhurbaddham Muhurdravam Malapravrutti.



## Yogaraj Guggul

Bharat Bhaishajya Ratnakar 4/5780  
S.D.S. Monograph No. – 0400084



A Guggulkalpa specially useful in Samavastha of Vatavyadhi is, 'Yogaraj Guggul'. It is composed of Katu Rasapaki, Ushna Veeryatmak, Agnideepak and Pachak Dravya. These are Shunthi, Pippalimoola, Pippali, Chavya, Chitraka, Shodhit Hingu, Ajamoda, Sarshapa, Jeerakadwaya (Shweta and Krushna), Renukabeeja, Indrayava, Patha, Vidanga, Gajapippali, Katuka, Ativisha, Bharangi, Vacha, Moorva in equal quantity. Triphala (Haritaki, Bibhitak and Amalaki) is included in twice of the total quantity of the above mentioned twenty Dravya i.e. in 40 parts. Guggul is present in total amount of all Dravya i.e. in 60 parts. Peculiarity of Yogaraj Guggul of Shree Dhootapapeshwar Ltd. is, 'Dashamoola Vishesh Shodhit Guggul'. After Samanya Shodhan of Guggul with Triphala Kwath, again Vishesh shodhan

is done with Dashamoola Kwath in order to incorporate properties of Dashamoola. Dashamoola Vishesh Shodhit Guggul is Tikta-Kashaya-Katu Rasatmak, Ushna, Rooksha, Laghu, Sookshma, Agnideepak, Balya and Rasayan. Triphala is Kapha-Pittashamak, Agnideepak and Ruchikar. Triphala present in Yogaraj Guggul helps pacify the Ushnatva and Teekshnatva of Guggul and increase its efficacy as well.

Yogaraj Gugul is described as,

**गुगुलुर्योगराजोऽयं त्रिदोषघ्नो रसायनः।**

**मैथुनाहारपानानां त्यागो नैवात्र विद्यते।।**

भा. भै. र. ४/५७८०

It is Tridoshaghna as well as Rasayan. There is no restrictions regarding Maithun, Ahar and Pana which should be followed during the consumption of Yogaraj Guggul. It is effective in various diseases like Vatavikar, Kushtha, Arsha, Grahani, Vatarakta, Bhagandar, Udavarta, Gulma, Agnimandya, Arochak etc.

There are two Avastha of Vatavyadhi – Samavastha and Niramavastha. Undigested part i.e. 'Ama' is the main causative factor of Samavastha of Vatavyadhi. A Kalpa having Ushna Veerya, Agnideepak, Amapachak, Shoolanashak and Shothanashak properties proves efficacious in this situation. Dravya namely Chitraka, Jeerak (Shweta and Krushna), Shunthi, Ajamoda etc., make Yogaraj Guggul effective in treating the Samavastha of Vatavyadhi. It can be given with Maharasnadi Kwath for better and faster results.

Owing to its Vatahar property, Yogaraj Guggul helps in relieving Kshobha of Vatavahini. It also helps in Vatanuloman in the Adhman, Anaha by being Ushna, Deepak, Pachak and Vatanulomak.

Yogaraj Gugul being Sookshma and Srotorodhanashak, helps in excreting the Sanchit Vishar at the level of Raktadhatu. Thus, it can be effectively given in Vatarakta.

Yogaraj Guggul can be given in combination with Dashamoolarishta, Maharasnadi Kadha, Amrutarishta etc.



## Kutajarishta

Bhaishajya Ratnavali (Atisar) 7/174-177

S.D.S. Monograph No. – 100008



Kutajarishta derives its name from the first ingredient namely, 'Kutaja' and is the largest single ingredient. Kutajarishta contains Draksha 5 parts, Gambhari Moola 1 part, Guda q.s., Madhuk Pushpa 1 part and Dhataki Pushpa 2 parts along with Kutaja Tvak 10 Parts. Bhavprakashakar has described properties of Kutaja in the following words –

**कुटजः कटुको रुक्षो दीपनस्तुवरो हिमः।**

**अर्शोऽतिसारपित्तासकफतृष्णाऽऽमकुष्ठनुत्।**

भा.प्र. गुडूच्यादिवर्ग १९८

Kutaja is Katu-Kashaya Rasatmak, Sheeta, Rooksha and Agnideepak. It is useful in Arsha, Atisar, Pitta-Rakta-Kapha Dushti, Trushna, Amavastha and Kushtha. Charakacharyaji has mentioned that, **कुटजत्वक् श्लेष्मपित्तरक्तसांग्राहिक उपशोषणानां (श्रेष्ठम्)।** च.सू. २५/४०. Kutaja Tvak is excellent Kapha-Pitta-Rakta Shamak, Sangrahi and Sravashoshak. Gambhari Moola present in Kutajarishta is Kashaya-Tikta-Madhur, Ushna, Guru, Agnideepak, Amapachak and useful in Trushna, Ama, Udarashoola, Arsha and Jwar.

Efficacy of Kutajarishta is mentioned in Bhaishajya Ratnavali as,

**ज्वरान् प्रशमयेत् सर्वान् कुर्यात्तीक्ष्णं धनञ्जयम्।**

**दुर्वासां ग्रहणीं हन्ति रक्तातीसारमुल्बणम्।**

भै.र.अतिसारचिकित्सा ७/१७७

Kutajarishta is effective in all types of Jwar, Grahani

and Raktatisar. It also helps in Agnideepan. Atisar develops due to consumption of Ati Guru-Snigdha-Rooksha-Drava-Sheeta-Ushna-Sthoola Ahar as well as dietary habits such as, Viruddhashan, Adhyashan, Ajeernabhojan and Vishamabhojan. Other factors like Atiyoga or Mithyayoga of Snehan, Swedan, Vaman, Virechan etc., Dushta Jalapan, Rhutu Viparyaya as well as Manasik Hetu such as Shoka, Bhaya etc. lead to Atisar. Presenting symptoms of Atisar are Udarashoola, Agnimandya, Ajeerna and most importantly Dravamalapravrutti.

Being formulated with Stambhan Dravya namely Kutaja, Kutajarishta proves to be effective medicine in the treatment of Atisar. Kutajarishta helps in Agnideepan, Amapachan, Grahi, Shoolashaman by virtue of its Deepak, Pachak, Vatanulomak properties. Grahani Vyadhi shows common symptom as in Atisar i.e. 'Dravamalapravrutti'. Grahani gets vitiated when one starts Apathya without taking into consideration the 'Agnimandya' associated with Atisar and which is not cured completely.



Kutajarishta not only helps in controlling the Dravamalapravrutti but also improves Agni. This also helps increase Bala of Grahani Avayava.

Agnimandya associated with Sangrahani can be effectively treated with the use of Kutajarishta. Here, Kutajarishta helps in appropriate secretion of Pachak Pitta. It also improves Annapachan and Shoshan Kriya.

Kutajarishta proves beneficial also in Yakrut Vidradhi and Koshta Shoola associated with Grahani.

For added benefits, Kutajarishta can be given in combination with Rasa Parpati, Agnitundi Vati, Anandabhairav Rasa etc.

In Krumija Atisar, Kutajarishta proves more beneficial when given with Krumikuthar Rasa as an Anupan.



## Sanjeevani Gutika

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The word Sanjeevani means the one that can reverse death and save life. In the Sootra, वटी सञ्जीवनी नाम्ना सञ्जीवयति मानवम्। भा. भै. र. ५/८१२५, the same has been mentioned about Sanjeevani Gutika.

Formulation of Sanjeevani Gutika is mentioned in the below Sootra.

विडङ्गं नागरं कृष्णा पथ्यामलबिभीतकम्।

वचा गुडूची भल्लातं विषं चात्र योजयेत्॥

एतानि समभागानि गोमूत्रेणैव पेषयेत्।

भा. भै. र. ५/८१२५

Ingredients present in Sanjeevani Gutika are Vidanga, Shunthi, Pippali, Haritaki, Bibhitaka, Amalaki, Vacha, Guduchi, Shodhit Bhallatak and Shodhit Vatsanabh. These all are combined in equal quantity and further processed with Bhavana of Gomootra. Shodhit Bhallatak present in Sanjeevani Gutika is Ushna, Agnideepak, Pachak, Snigdha and Kapha-Vata Shamak. Shodhit Vatsanabh is Ushna, Teekshna and Shoolaghna. Gomootra is Agnideepak, Pachak, Koshtha-Shodhak and Krumighna. Rest of the other Dravya namely Vidanga, Shunthi, Pippali, Haritaki etc. are Agnideepak, Pachak and Shoolaghna.

Sanjeevani Gutika is effective in Agnimandya, Ajeerna, Pravahika, Krumi, Visuchika etc.

Ajeerna gets developed mostly due to consumption

of excessive food due to Jihvaloulya. Presenting symptoms of Ajeerna are Udarashoola, Apachan, Amlodgar, Dravamalapravrutti etc. Being formulated with Ushna, Agnideepak and Pachak ingredients, the use of Sanjeevani Gutika in Ajeerna helps in Amapachan, Agnideepan and Vatanuloman as well.

If Ajeerna remains untreated and the person still continues consumption of Apathyakar Ahar, then it will lead to Visuchika, Alasaka etc.

Visuchika Vyadhi is described as, सूचीभिरिव गात्राणि तुदन् सन्तिष्ठतेऽनिलः।

मा. नि. अग्निमान्द्यादिनिदानम्

६/१६, It means that, there

is pricking pain like Suchi

in Visuchika due to

Vataprakopa. Other

symptoms of Visuchika

are Chhardi, Trushna,

Udarashoola, Daha, Hrud

Shoola, Atisar etc. In such

a situation, Sanjeevani

Gutika helps in

Visharnashan, Amapachan and Shoolashaman.

Sanjeevani Gutika can be effectively given in

Krumijanya Atisar. For added benefis, it can be

given in combination with Vidangarishta.

Ama associated with Kas-Shwas can be treated

with use of Sanjeevani Gutika.

Dosage of Sanjeevani Gutika has been

mentioned as,

एकामजीर्णगुल्मेषु द्वे विषूच्यां प्रदापयेत्।

तिस्रश्च सर्पदष्टे तु चतस्रः सान्निपातिके॥

भा. भै. र. ५/८१२

One tablet of Sanjeevani Gutika should be given

in Ajeerna and Gulma, two in Visuchika and

three in snake bite. Four tablets of Sanjeevani

Gutika should be given in Sannipata at a time.

This has been described by Bharat Bhaishajya

Ratnakar.

