



औषधी विवरण पुस्तिका

Greeshma Rhotu Visheshank

Aushadhi Vivaran Pustika 2019

Greeshma, which comprises of May and June months is the Rhotu of Balakshaya. Summers are very hot in most parts of the India. The maximum temperatures touch high forties in many regions. India being an Agrarian country, the preparation for the monsoon farming starts in the summer season. Though it is advisable to remain indoors during day time, it is practically not possible for majority of the people. Hence people are exposed to the extremely hot climate.

This takes a toll on the health of those working outdoors. The scorching heat leads to depletion of water content in the body leading to dehydration. The Srotas which are mainly affected due to the depleted water content in the body are Uadakavaha Srotas, Swedavaha Srotas and Mootrvaha Srotas. Symptoms such as excessive sweating, increased thirst, parched throat, burning sensation in body especially in eyes, and head, decreased urine output, burning micturition, etc are seen. Dehydration, if not treated immediately it may lead to serious conditions like heat stroke.

The extreme heat of Greeshma Rhotu causes vitiation of Pitta and Vata Dosha. To combat this Ushna Guna of Greeshma Rhotu, our ancient science of Ayurved gives many options in form of food, fruits as well as medicines. Medicines, useful in treatment of symptoms and Vyadhi caused due to the afore said Srotodushti are discussed in this issue of Aushadhi Vivaran Pustika. Medicines like Arogyavardhani, Praval Panchamrut, Sootshekhar, Chandraprabha, Sheetasudha, Suvarna Bhasma, Praval Bhasma, Shweta Parpati & Taragarbha Pottali are described in this issue. There specific action related to the Srotas affected in Greeshma Rhotu is explained.

We are thankful for the response we received for the earlier issue of Aushadhi Vivaran Pustika of Vasant Rhotu. We hope that this issue of Aushadhi Vivaran Pustika is equally useful for you. Your opinions and suggestions are always welcome.

Pravala Bhasma

Rasatarangini 23/134-135

S.D.S. Monograph no. 020041

Pravala Bhasma is made from red coloured Coral – Pravala. As Pravala is good Pittashamak Dravya, it is specially beneficial in Pitta Vikrutijanya Vikara. It's Bhasma is prepared by Putana Sanskara on Shodhit Pravala. Even after Putana Sanskar, Sheeta Guna of Pravala remains in it. After converting into Bhasma form, it retains its property of Pittashaman. Thus when Agnimandya is there in Pitta Vidagdhdavastha, use of Pravala Bhasma is more beneficial than Pravala Pishti.



After remission of Samavastha of Amlapitta, use of Pravala Bhasma for Pitta Shaman is beneficial. Use of Pravala Bhasma gives relief in symptoms like Hrullas (Nausea), Uro and Udar Daha (Heartburn and burning sensation in

abdomen), Bhrama (Delusion), Mukhashosh (Dryness in mouth) etc.

पित्तं विदग्धं स्वगुणैः विदध्यादाशु शोणितम्।'

Due to Vidagdha Pitta, Rakta is also vitiated. Increased Ushna, Teekshna Guna of Pitta vitiate Rakta and produce symptoms like Raktapitta. The increased level of Ushnata in Greeshma Rhutu and Pitta Prakopa in Sharada Rutu vitiate Pitta and definitely generates Raktapitta. In this condition, Pravala Bhasma does Shamana of Ushna, Teekshana Guna and also does Raktaprasadana.



Many a times due to Pittadushti, symptoms like Hasta Pada Tala Daha, Netra Daha, Bhrama, Netra Aaraktata etc are seen. With these symptoms if Agnimandya is present then use of Pravala Bhasma is beneficial.

In Greeshma Rhutu, in case agnimandya is there, use of Pravala Bhasma with Sheetasudha is definitely beneficial.

Suvarna (Svarna) Bhasma

Bharat Bhaishajya Ratnakar 5/8357

S.D.S Monograph no. 0900014

Suvarna which is supreme in all Dhatus is used for Rasayana since ancient days. In the present era, it is necessary to use Suvarana in Bhasma



form because after Agnisanskar is done on it by Putana Sanskar, this becomes easy to digest and assimilates better.

Properties of Suvarna (Svarna) Bhasma are explained in Rasatarangini as -

स्वर्णं स्निग्धं मधुरमधुरं वृष्यमायुष्यमग्रं
वर्ण्यं बल्यं विषमज्वरहरं त्वन्त्रशोषक्षयघ्नम्।

रुच्यं पुण्यं पवनशमनं दीपनञ्चातिकेश्यं

हन्यादेतन्नियतमचिरादेव रोगानशेषान्। र. त. १५/७०

Considering this Sutra, we come to know that use of Suvarna (Svarna) Bhasma is helpful not only in maintaining the health but also in curing the disease. In the treatment of long lasting diseases, Suvarna (Svarna) Bhasma or Suvarna Kalpas are excellently beneficial. As a result of long lasting diseases, Dhatughatakas in body are emaciated. To reduce this emaciation and Srotovaigunya, best Rasayan Dravya is needed. Suvarna (Svarna) Bhasma is such a Rasayan Dravya which when used with other Srotogami Dravayas shows Rasayan action on particular Srotas.

Vrukka (Kidneys) is also very important organ of the body. If Prakupit Doshas in body harm the action of Vrukka then it may end up in emergency situation. At times, as result of ingested contaminated food, bacterial infections etc or due to Ashmari (Urinary stones) the urinary tract is damaged and its functionality is reduced. This is the reason nowadays Kidney diseases are increasing in number. If due to any



reason, there is doubt of damage to kidney and urinary tract then Suvarna (Svarna) Bhasma used with Dravyas acting on Mootravaha Srotas (Mootravaha Srotas Gami Dravayas) act best as Rasayan on Vrukka and whole Mootravaha Srotas. Damage to urinary tract is cured and its function is restored.

Suvarna (Svarna) Bhasma is best Kantivardhak, Varnya so specially effective on skin. As cream is formed on milk likewise in fetal stage, skin is formed on body. For gaining best Varna, Kanti and healthy skin use of Suvarna (Svarna) Bhasma with Varnya Dravyas like Sariva in pregnancy is beneficial. People who suffer from skin diseases repeatedly or suffering from skin problems since long term, for them use of Suvarna (Svarna) Bhasma along with other Kalpas is helpful. Suvarna (Svarna) Bhasma helps in improving health of the skin and can prevent the recurrence of skin diseases.

Sootashekhar Rasa (Plain)

Bharat Bhaishajya Ratnakar 5/8261
S.D.S. Monograph no.
0800214

Sootashekhar Rasa which is known as Matra of Pitta is very important medicine used in Samavastha of Pitta. This Kalpa acts mostly on Annavaha Srotas. Along with this, it also acts on Srotasas related to Anaavaha Srotas.

In Greeshma Rhotu, as atmospheric temperature increases Pitta gets vitiated in body and also Jatharagni is hampered, thus there is no proper digestion of ingested food. The undigested food and Prakupit Pitta produce Amlapitta. In



Samavastha of Amlapitta for Pachan of Vitiated Pitta, Sootashekhar Rasa (Plain) is useful.

In Samavastha of Pitta, Amlodgaar, Amlaasyataa, Hrullas, Chhardi, Udara Daha, Udara Shoola etc symptoms are seen. Ingredients like Trikatu, Shankha Bhasma, Tamra Bhasma, Bhrungaraaj etc in Sootashekhar Rasa (Plain) help in Pachan of Pitta, thus help in reducing Aamavastha. Proper secretion of Pitta from Yakrut helps in reducing Angimandya.



To treat damaged Grahani due to diseases of Pittadushti, Sootashekhar Rasa (Plain) is useful. Inflammation or ulcer in Grahani or Aantra causes pain in abdomen which leads to vomiting or at times loose motions may occur. Shodhit Kanak Beej, Bilva Majja, Karchoor etc in Sootashekhar Rasa (Plain) are Pachan, Graahi thus give relief in Pittajanya Chhardi and Atisar.

Samapitta produced in body if not digested then it vitiates Pitta in other Sthanases and related symptoms are produced. Prakupti Pitta vitiates Swedavaha Srotas and symptoms like Swedadhikya, Swedadaurgandhya are produced. Many a times sweat stains are seen on clothes. In these conditions of Swedavaha Srotas, digestion of Koshthastha Samapitta and its Anuloman gives relief. For this, Sootashekhar Rasa (Plain) is useful.

Likewise Mootra is also affected by Prakupit Pitta and Mootradaha, foul odor and dark yellow

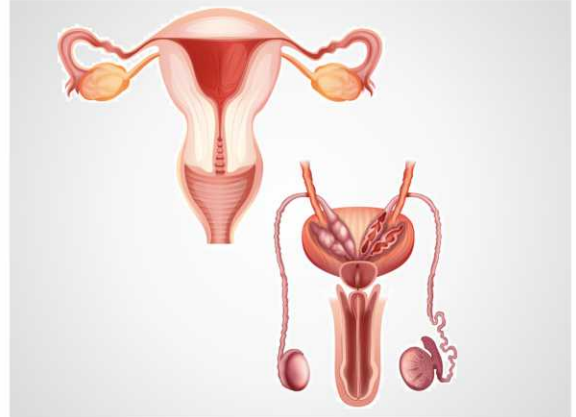
coloured urine is produced. Sometimes burning and inflammation in urinary tract can occur. Sootashekhar Rasa (Plain) is beneficial to relieve these symptoms.

It is explained in Pranavaha Srotas Dooshti Hetu that Pranavaha Srotas is vitiated with vitiation of other Srotas. Many times Prakupit Doshas due to vitiation of Annavaha Srotas also vitiate Pranavaha Srotas. In Shwasa, Kasa etc produced from vitiated Pitta Dosha Sootashekhar Rasa (Plain) is useful. It is also useful in Amlapittajanya Kasa and Kasa in Sharad Rhotu. In conditions like Shushkakasa, Urovidaah, Galasarambh, Nasamarga Araktata and Shoth, Gilayu Araktata accompanied by fever, Sootashekhar Rasa (Plain) is very useful.

Chandraprabha (With Loha-Shilajatu)

Bharat Bhaishajya Ratnakar 2/1739
S.D.S. Monograph no. - 0500014

The meaning of word Chandraprabha is radiance of Moon - Chandraprabha (With Loha-Shilajatu) makes whole body shine like the Moon. The name Chandraprabha is given based on its first ingredient Shathi. Ingredients present in Chandraprabha (With Loha-Shilajatu) are Shathi, Vacha, Musta, Bhunimba, Devadaru, Haridra, Ativisha, Daruharidra, Pippalimoola, Chitraka, Trivrut, Dantee, Tejapatra, Twak, Ela, Vanshalochan, Dhanyak, Triphala (Haritaki, Bibhitak, Aamalaki), Chavya, Vidanga, Gajapippali, Suvarnamakshik Bhasma, Trikatu (Shunthi, Pippali, Maricha), Sajjikshar Yavakshar, Saindhav, Souvarchal and Bidlavan etc and Loha Bhasma, Sita (Sharkara), Shodhit



Shilajatu and Shodhit Guggul etc. are also included.

According to Sutra of Bharat Bhaishajya Ratnakar, 'चन्द्रप्रभेति विख्याता सर्वरोग प्रणाशिनी।' Chandraprabha (With Loha-Shilajatu) is useful in all types of diseases of different Srotas like Mootravaha, Artavavaha, Shukravaha and Medovaha. Chandraprabha (With Loha-Shilajatu) is used more in Sadaha Mootrapravrutti, Krute apiakrut Sandhya, Sapravahan Mootrapravrutti, Mootrasharkara, Mootrashmari like Mootravaha Srotas diseases.

Chandraprabha (With Loha-Shilajatu) mainly acts on different diseases of Shukravaha Srotas Dushti like Mehan Granthi, Aantravrudhhi, Andavrudhhi and Shukra Dushti. Premature ejaculation may occur due to Indriya Shaithilya. Many times night fall can also occur. In these conditions, Chandraprabha (With Loha-Shilajatu) is useful due to its Balya, Vrushya and Rasayana properties. Shodhit Shilajit, Sharkara and Loha Bhasma ingredients in Chandraprabha (With Loha-Shilajatu) are helpful in such conditions.

Puyashukra may cause symptoms like Daha, Netradaha, Mutradaha, Vrushan and Mehan Pitika etc. In these conditions Chandraprabha (With Loha-Shilajatu) is helpful by its actions like Pittashamak, Jantughna, Dahashamak and Vrushya. Here Chandraprabha (With Loha-

Shilajatu) can be used with Chanadanasava, Ushirasava or Sheetasudha as Anupan. In Infertility caused by Ksheenshukra, Chandraprabha (With Loha-Shilajatu) acts better by its Vrushya property.

Kruchchravayavayata is one of the ashtadosha of Sthaulya. Aacharya Charaka explained this in Cha.Su. 21/4 as शुक्राबहुत्वान्मेदसाऽऽवृतमार्गत्वाच्च कृच्छ्रव्यवयता।- In obese person Shukramarga is obstructed by Apachit Medodhatu which causes Kruchchhravyavayata. Mainly Musta, Loha Bhasma, Devadaru, Kiratatikta, Haridra, Daruharidra, Triphala, Shodhit Shilajit and Shodhit Guggul contents are useful in digestion of Apachit Medodhatu. It also does Aampachan and Kledashoshan. For more benefit it can be used with Ashwgandharishta or Koshna Jala like Anupan in Apan Kala.

Praval Panchamrut (Plain)

Bharat Bhaishajya Ratnakar 3/4468
S.D.S. Monograph no. 0500084

Pravala Panchamrut (plain) is composed of Pravala Bhasma, Shankha Bhasma, Shouktik Bhasma and Kapardika Bhasma and all these Bhasmas are processed in Arkaksheera. These ingredients in Praval Panchamrut (Plain) are included in Sudhavarga in Ayurved Rasashashtra. After Putana Sanskar on these ingredients, the obtained Bhasmas are used in preparation of this Kalpa. All these ingredients act on Annavaha Strotas (Digestive System) as Deepan, Pachana and Pittashamana.



Praval Panchamrut (Plain) is useful in Aanaha, Gulma, Udara, Pleehavrudhhi, Kasa, Shwasa, Agnimandya and other Kapha-Vataja diseases mentioned in Sutra given below -

आनाहगुल्मोदरप्लीहकासश्वासाग्निमांद्यान्कफमारुतोत्थान्।
अजीर्णमुद्गारहृदामयघ्नं ग्रहण्यतीसारविकारनाशनम्॥
मेहामयं मूत्ररोगं मूत्रकृच्छ्रं तथाश्मरीम्।

- भा. भै. र. ३/४४६८

Praval Panchamrut (Plain) is also useful in Ajeerna, Udara, Hrudya Vikara, Grahani, Atisar and Prameh like diseases.

Praval Panchamrut (Plain) is used in Samavastha of Pitta. In Samavastha of Pitta, Udara and Urodaha (Burning sensation in abdomen and heartburn), Hrullas (Nausea), Aanaha (Gaseous distension of abdomen), Udargaurav (Abdominal heaviness) and Amlasyata (Sour taste in mouth) symptoms are present. In such conditions, Praval Panchamrut (Plain) is proved to be beneficial.

‘क्षारो हि याति माधुर्यं शीघ्रमम्लोपसंहितः।’- च. वि. २४/११४ According to this, Kshar (alkali) like Bhasma dravyas in Praval Panchamrut (Plain) convert Amla Rasa in Madhur Rasa and this gives relief in Amlapitta.

When Ushna, Teekshna Guna of Pitta are increased in excess quantity then it shows its effect on other Strotasas along with Annavaha Strotas. This also shows effect on urine

etc. which are formed after digestion of food in Annavaha Srotas. Due to action of vitiated Pitta in urine, symptoms like burning sensation and irritation in Urinary tract are seen. And if it acts on sweat, symptoms such as bad odor sweat etc are observed. Praval Panchamrut (Plain) helps in digesting Apachit Kleda in Prameha and gives relief in polyuria like symptoms. It is also useful in Kaphaj Mootrashmari.

Praval Panchamrut (Plain) is proved specially beneficial in Children's Asthikshaya, because it is helpful in nourishing Asthi Dhatu. Also, this Kalpa is effective in Asthikshaya in old age.

Shweta Parpati

Sidhhayogasangrah

S.D.S. Monograph no. 080186

In Ayurvediya Rasashastra four types of Rasa Kalpa are included, Parparti Kalpana is one of them. Parpati is a special form of medicine in which the product gets the form of thin crust. While making Parpati mostly Kajjali is used, but Shweta Parpati is devoid of Kajjali. Shweta Parpati is prepared using Kalami Sora, Phitakari and Navasagar but its preparation method is same as Parpati Nirman Vidhi.



Shweta Parpati is also known as Sheetal or Kshar Parpati. Phitakari in it is Kashaya-Amla Rasatmak, Vishaghna, Vranaghna and Tridoshashamak. Navasagar, a Kshareeya Padartha, is Laghu, Teekshna, Sookshma, Agnideepak and Pachak. It is useful in Gulma, Pleeha, Mukhashosh, Adhman and is Kaphanashak and Agnideepak.

Specially in Greeshma Rhotu due to depletion of water in body, the body reabsorbs the water



excreting in urine thus quantity of urine decreases which causes difficulty in passing urine and burning micturition. Even then, if water intake is not appropriate then components of urine get deposited and produce Mutrasharkara or Mutrashmari. Kshareeya ingredients of Shweta Parpati help to pacify the raised Amleeyata of Mutra by converting it into Madhur. Thus it helps in relieving burning sensation and difficulty in micturition due to acidic urine.

Mootrala, Vranaghna ingredients of Shweta Parpati help in relieving the Kshobha developed due to Pittaprakopa and increase the Mootra quantity. Being Vatanulomaka, Shweta Parpati helps to relieve Shoola associated with Mootrashmari.

Shweta Parpati helps in excreting the Kshar and Kleda stagnated in the Mootravaha srotas. Phitakari being Vranaghna, Shweta Parpati is effective in healing the wounds developed on the internal walls of Gavini due to movements of Mootrasharkara or Mootrashmari. Thus, use of Shweta Parpati in Mootravaha Srotas Vikara is very beneficial.

Taragarbha Pottali

Rasayogsagar 2/ Pottalirahasya 2

S.D.S. Monograph no. 260005

The evolution of Rasashstra started from Khalvi Rasayan then Parpati Rasayan, Kupipakva Rasayan and ends with Pottali Rasayan. In all



this, in Pottali Kalpa, Agni Sanskar is maximum thus this Kalpa is more effective and can be used in lesser quantity. This Klapa is available in the form of a big tablet which should be used after rubbing on Saanika.

These Kalpas are used mostly in very serious and emergency coditions. But in many diseases, it is used to prevent the disease from reaching the end stage. Aacharyas have explained different Pottali Klapas according to diseases.

Taragarbha Pottali is prepared from Rasasindoor, Shodhit Gandak, Suvarna Bhasma and Rajat Bhasma. Rasasindoor is basically Kupipakva Rasayan, on which already Agnisankar is already done. So Taragarbha Pottali which is prepared by using this becomes more Sukshma Srotogami and is more potent. As Rasasindoor is Yogavahi Kalpa it increases the efficacy of Pottali. Rasasindoor is useful specially on Kaphasthanas. Vrukka is also

Kaphasthan where excessive Kled in Mutra is excreted. While doing this sometimes Vrukka and Urinary tract may get affected. At times, production of Kled is so excessive that the Kidneys and urinary tract are not able to excrete it completely. As a result Kled is accumulated in kidneys and affects its function and it may get inflammed. If loss of functions of kidneys are not treated well in time then chances of emergency situations are more. When these symptoms are seen in patients, then use of Taragarbha Pottali with Chandraprabha or Punarnavasava help to prevent kidney damage. Suvarna Bhasma and Rajata Bhasma act as Rasayana on organs of Mootravaha Srotas. Taragarbha Pottali improves the renal circulation by strengthening the blood vessels supplying kidneys and thus helps in Mootraghat symptoms.

Rasasindoor, Rajata Bhasma, Suvarna Bhasma act as Balya on brain and nervous system, hence it is beneficial in Pakshaaghaat (Paralysis) , Ardit (Facial Palsy), Madhumehajanya Nadivikruti (Daibetic Neuropathy).

Due to Vaatnadi Daurbalya and damage to Kidney and related structures, capacity of retension of urine is decreased. Thus symptoms like urinary incontinence and urgency of micturition are seen. In these conditions use of Taargarbha Pottali with Ashwagandha, Bala or Vishatinduk strengthen the Nadisansthan and helps to improve its retention capacity. Thus Taragarbha Pottali is primarily useful in Mootravaha Srotas.

Arogyavardhani

Bharat Bhaishajya Ratnakar 1/448

S.D.S. Monograph No. 0800044

'Arogyavardhani' is a Granthokta Kalpa which is an excellent Malapachak and Malashuddhikar Yoga. It is prepared by using mainly 'Katuki'



which is in the 50% quantity of a total amount of the ingredients of Arogyavardhani, like Chitrak Moola, Shuddha Guggul etc.

All the ingredients are properly mixed and triturated in Nimba Patra Swarasa.

Dravyas present in Arogyavardhani are Ruksha, Ushna, Laghu, Pachak and Deepak. These ingredients are useful in conditions like Ama, excessive Meda, undigested Kleda and Kushtha i.e. different types of Tvacha Vikar. The ingredients along with the Bhavana Dravya make Arogyavardhani Pachani, Deepani, Hrudyas and Medovinashini. It is helpful in Mala Pachan and Malashuddhi.

Arogyavardhani is used mainly in Kushtha Vyadhi i.e. different types of Tvacha Vikar. The Sootra in the Grantha 'हन्ति कुष्ठान्यशेषतः' is very specific and it clears that most of the types of Tvacha Vikar can be surely treated and cured with the use of Arogyavardhani.

Malavarodha develops from Karya Vikruti (Dysfunction) of Grahani. This results in Grahani and Pakvashayasthita Vata Dushti. Pitta Dosha and Kapha Dosha also get vitiated. This Dushti further gives rise to formation of Sendriya Vishar. Kushtha is the end result of Rasadi Dhatu Dushti which are afflicted by the Sendriya Vishar. Dravya present in Arogyavardhani are beneficial in relieving the Grahani and Pakvashayasthita Vikruti. Use of Arogyavardhani in Kushtha is very well known to layman also. The Sootra 'अधिकस्य अधिकं फलम्।' clearly explains that to get the maximum result of



Arogyavardhani in Kushtha, it can be used with Mahamanjishthadi Kadha.

Long term Malasanchaya may result into Baddhakoshtha. It leads to Kaphadi Dosha Vruddhi which causes Agnimandya.

On the other hand, improper digestion of food affects production of Rasa- Raktadi Dhatu. Impaired production of Rakta further results in Jala Dhatu Vikruti and results in Shotha Utpatti. Hrudyas is also unable to function properly. In this situation, use of Arogyavardhani proves effective with Punarnavasava.

Being Pachan and Deepan, Arogyavardhani is effective in Jwar developed due to Vata, Pitta and Kapha Dushti.



Arogyavardhani does Pachan of Mala and helps in extracting Poshakansh from the Mala to its maximum extent. It also helps in eliminating the rest of the Mala out of the body from the Sthoola as well as Sookshma Srotas.

Arogyavardhani specially acts on Yakrut which is Moolasthan of Raktavaha Srotas. The presence of Katuki in Arogyavardhani helps in proper secretion of Pitta from Yakrut. Hence, Arogyavardhani can be used effectively in Kamala Vyadhi.

It is also useful in Raktavaha Srotodushtijanya Vikar like Kushtha, Pidaka, Shwitra, Dadru, Pama and Vyanga.