



December 2020

AROGYACHINTAN PATRIKA

Importance of 'Vyadhikshamatva' in COVID-19

COVID-19 pandemic has debilitated the entire world for almost a year. In spite of precautionary measures such as social distancing, use of face mask, hand and respiratory hygiene, country-wise lockdown etc. COVID-19 cases are on rise. It is observed that the individuals with weakened immunity and other co-morbid conditions are affected more. COVID-19 has crippled the health care systems across the globe and tremendous efforts are being taken to develop a vaccine and satisfactory cure for this serious health threat. These efforts to find a suitable remedy for COVID-19 have provided a good platform for indigenous healthcare system like Ayurved to develop and offer a satisfactory solution.

Ayurved is a vast treasure of valuable herbs, herbal and herbo-mineral formulations with tremendous potential to tackle COVID-19 pandemic. According to Charaka Samhita, the objectives of Ayurved are maintenance of health in a healthy individual and cure the diseased. The maintenance of health has been given precedence over cure of diseases. It signifies the importance given by the science of Ayurved to the principle 'Prevention is always better than cure!'. The concept of Vyadhikshamatva (Immunity) as well as preventive measures of diseases have been mentioned in Charaka Samhita, explored by other major and minor texts of Ayurved. In the context of current COVID-19 Pandemic, it becomes a need of the hour to revalidate / reconfirm this concept of Vyadhikshamatva vis-à-vis Immunity.

According to Acharya Charaka, therapeutics is of two types – Swasthasya Urjaskaram and Artasya Roganut – i.e. the one that promotes strength (Immunity) & the other that alleviates disease. The former one goes for positive health or for Swasthya - Rakshana i.e. to maintain the physical and mental well-being of an individual. Maintenance and restoration of health depends on Bala (strength) of an individual which includes preventive measures against diseases and can be compared with concept of 'Vyadhikshamatva'. 'Vyadhikshamatva' means preventive response of subject to the disease which can be correlated with the concept of immunity.

One can find a detailed description of 'Vyadhikshamatva' (Immunity) in Charaka Samhita and its commentary by Chakrapanidatta. He vividly defines Vyadhikshamatva (Immunity) as both attenuation of the manifested diseases as well as prevention of the diseases which are not yet manifested.

न च सर्वाणि शरीराणि व्याधिक्षमत्वे समर्थानि भवन्ति।

व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याध्युत्पादप्रतिबन्धकत्वमिति यावत्।

– च. सू. २८/७ – चक्रपाणि टीका

- Vyadhibala-Virodhitva** means a type of resistance which minimizes the force or severity of disease after the disease has already manifested.
- Vyadhyutpad-Pratibandhakatva** means a type of immunity which prevents the manifestation of disease.

शरीराणि चातिस्थूलान्यतिकृशान्यनिविष्टमांसशोणितास्थीनि

दुर्बलान्यसात्न्याहारोपचितान्यल्पाहाराण्यल्पसत्त्वानि च

भवन्त्यव्याधिसहानि, विपरीतानि पुनर्व्याधिसहानि। – च. सू. २८/७

Chakrapani's definition is generally applicable to infectious as well as non-infectious diseases. It is stated that all individuals do not have the same resistance power against all diseases. Individuals who are neither obese nor lean, are well built and have well-nourished Mamsa, Shonita & Asthi Dhatu, who consume nutritious food appropriately and are at peace of mind are Vyadhikshama i.e. ability to resist any kind of disease & vice-versa.

त्रिविधं बलमिति – सहजं कालजं युक्तिकृतं च।

सहजं यच्छरीरसत्त्वयोः प्राकृतं, कालकृतमृतुविभाजं वयःकृतं च,

युक्तिकृतं पुनस्तद्यदाहारचेष्टायोगजम्। – च. सू. ११/३६

The term Bala is used as a synonym for Ojas, the essence of all Dhatu. Bala signifies the physical (including immunity) and mental strength. Bala has been classified into three types as – Sahaja Bala, Kalaja Bala and Yuktikruta Bala. Sahaja Bala is both mental and physical strength present naturally since birth. Kalaja Bala is strength due to favourable conditions like young age, healthy season and Yuktikruta Bala is strength acquired by the intake of nutritious diet and proper exercise.

इह खलु निदानदोषदृश्यविशेषेभ्यो विकारविघातभावाभावप्रतिविशेषा भवन्ति॥

– च. नि. ४/४

According to Ayurved, the combination of Nidana (etiological factors), Dosha and Dushya (Dhatu, Mala and Srotas) are responsible for the manifestation of a disease. Although, these three factors are present, the occurrence or non-occurrence of a disease depends on another factor called as Vikara-Vighata-Bhava (Immunity). Specific features of Nidana, Dosha and Dushya determine the immunity or susceptibility to the manifestation of a disease.

Immunity or Natural immune response is a physiological reaction executed by the body in order to prevent the disease process or lessen the intensity of disease. The word 'Immunity' means resistance to a disease because of the formation of humoral antibodies or the development of cellular immunity or both.

Modern medicine has recognised immunomodulators as effective tools in the management & health and disease. It has also been recognized that modulation of immunological response could provide an alternative to conventional chemotherapy for a variety of disease conditions. Rasayana therapy offers immunomodulatory benefits and Rasayana dravyas are rich in antioxidants and possess hepatoprotective, cardioprotective and nephroprotective actions.

As far as Vyadhinashana function of Rasayana dravya is concerned, it is not necessary that Rasayana dravya directly take part into the disease destroying process i.e. Samprapti-Vighata; rather they enhance the quality of Dhatu and thereby help in arresting the steps of 'Shat-Kriyakala' involved in Samprapti. As Dhatu are strong, there is

no more 'Kha-vaigynya' for Sthana-samshraya and Vyakti to take place. In other words, **Rasayana** dravya enhances the 'Prohost Resistance' against diseases. Rasayana dravyas achieve these functions by acting at various levels, i.e. Rasadhatu, Agni & Srotas.

The proper management of Aushadha (Medicine) along with wholesome diet and daily and seasonal regime is useful to enhance the '**Vyadhikshamatva**'. Along with Sharira Bhava, Manasa Bhava i.e. Sattva is also responsible for boosting immune functions of an individual by following **Aachara Rasayana**.

COVID-19 is considered as one of the disease of Pranavaha Srotas (Respiratory System) and most of the characteristics of this pandemic can be correlated with **Janapadodhwansa Vyadhi**. The preferred line of treatment for **Janapadodhwansa Vyadhi** like COVID-19, as described in Charaka Samhita is proper administration of Rasayana Chikitsa (immunomodulatory / rejuvenation therapy) along with other treatment measures.

Ayurved Rasayana ingredients and formulations, especially to support respiratory health in COVID-19 pandemic includes: Amalaki, Guduchi, Yashti, Haritaki, Pippali, Ayush Kwath, Chyavanprash Avaleha, Vyaghri Haritaki Avaleha, Samshamani Vati, Mahasudarshan Ghana Vati, Suvarna Bhasma, Yashada Bhasma, Abhakra Bhasma and their formulations.

Management of Pratishyaya with A Flu-O-Cil Forte

Pratishyaya, in *Ayurved* is described under **Nasagata Roga** (Disorders of the nasal cavity).

'वातं प्रति अभिमुखं श्यायो गमनं कफादीनां यत्र स प्रतिश्यायः।' – सु.उ.२४/१ – डल्हन

The word **Pratishyaya** is derived from two words: **Prati** which means **Abhimukha** or in the opposite direction (i.e. not in the direction it should be) and **Shyaya** which means **Gamana** or flowing of abnormal nasal secretions.

Some of the important etiological factors of **Pratishyaya** are excess consumption of cold water, exposure to extreme cold or hot environment, **Raja-Dhumra-Sevana** (exposure to pollutants and allergens), **Diwaswapa** (sleeping during the day) or **Ratrijagarana** (being awake till late night), **Atisambhashana** (excessive talking), improper advocacy of therapies like **Dhoomapana** (inhalation of medicated smoke), **Bashpa-Sweda** (steam inhalation), taking **Nasya chikitsa** when contraindicated. **Ajeeerne Snana** (having a bath when there is indigestion or after having heavy meals or when there is Agnimandya) and consuming diet containing **Guru, Madhura, Sheeta** and **Rooksha** Dravyas which cause aggravation of all the three **Doshas** especially **Vata** and **Kapha Dosha**.

Due to the above-mentioned etiological factors, **Vata Pradhana Doshas** get aggravated and stagnated in **Shira-pradesha** (according to Acharya Sushruta), **Nasika moola** (according to Acharya Charaka), **Nasa** (according to Acharya Vagbhata) and **Urdhwakaphashaya** (according to Acharya Kashyapa). Trigger factors result into release of abnormal secretions from nasal cavity which is called as **Pratishyaya**. The functioning of **Jatharagni** and **Rasa-Dhatvagni** is also impaired as there is an involvement of **Pranavaha, Rasavaha** and **Raktavaha Srotas**.

Acharya Charaka has described four types of **Pratishyaya** viz. **Vataja, Pittaja, Kaphaja & Sannipataja**. He considered **Dushta Pratishyaya** as advanced stage. Other treatises describe 5 or 6 subtypes of **Pratishyaya**.

Important premonitory and presenting symptoms of **Pratishyaya** are **Shirogurutva** (heaviness and fullness in the head and headache), **Kshavathu** (sneezing), **Angamarda** (Malaise or Bodyache),

Taludarana (itching sensation in the palate), **Kanthadhwansa** (change in voice), **Parihristaromta** (horripilation). If not treated well or treated in time **Pratishyaya** can result in **Dushta Pratishyaya**. **Pratishyaya** and **Dushta Pratishyaya** can be correlated with **Allergic Rhinitis** and **Rhino-sinusitis** respectively.

The treatment modality of **Pratishyaya** includes **Nidana-Parivarjana** (avoidance of etiological factors), appropriate **Nasya Chikitsa** (Nasal medications), **Dhoomapana** (inhalation of medicated smoke) and **Bashpa Swedana** (steam inhalation). **Dhoomapana** is contraindicated in **Pittaja Pratishyaya**. Ayurved scriptures advocate timely treatment of **Pratishyaya** as it can lead to serious disease like **Yakshma** (Tuberculosis). While describing the treatment for **Dushta Pratishyaya**, Acharya Vagbhata has described to treat it like **Yakshma**.

Commonly used formulations for **Pratishyaya** management are **Vyoshadi Vati**, **Shunthyadi Choorna**, **Chopachinyadi Choorna**, **Rasa-Kalpas** like **Tribhuvanakeerti Rasa** and **Mahalakshmvilas Rasa**.

Rasayana Chikitsa is also recommended to minimise recurrence, keep the nasal and respiratory mucosa healthy.

A-Flu-O-Cil Forte is a rationale combination of *Ayurved* generic preparations to speed up symptomatic relief in cases of **Pratishyaya** and associated conditions. It offers the benefits of **Tribhuvanakeerti Rasa (160 mg)**, **Sootashekhara Rasa (80 mg)** and aqueous extract (Ghana) of **Mahasudarshan Choorna (460 mg)**.

Tribhuvanakeerti Rasa is ushna (hot) and teekshna (sharp) and therefore pacifies the deranged **Vata** and **Kapha Dosha**. It is also a dependable and prime *Ayurved* classical anti-pyretic formulation. It effectively relieves bodyache, headache & nasal congestion associated with **Pratishyaya**.

Sootashekhara Rasa relieves cough and headache associated with **Pratishyaya** and also improves the functioning of **Agni**.

Mahasudarshan Ghana offers the benefits of **Kiratatikta (Swertia chirata)**, a well-known bitter tonic and immunomodulatory herb. It is an extensively used anti-pyretic classical polyherbal formulation.

A-Flu-O-Cil[®] Forte

Relief from Cough, Cold and Fever



Indications:

For symptomatic relief in Fever, Headache, Bodyache, Running nose, Sore throat & associated Respiratory tract infections

Dosage & Anupan

1 to 2 Tablets, twice or thrice a day with Amrutarishta, Kanakasava, Drakshasava, Lukewarm water or as per the condition of disease.



Availability : 10 Tab. (Blister pack)

Shwas Rog and its management with Kas Shwas Hari Rasa

Shwas Roga is one of the major **Pranavaha Srotas** disorder. The Sanskrit origin of the word "**Shwas**" comes from the base word "**Shwas Jivane**" which means - existence of life through **Prana Vayu**. The word "**Shwas**" is used to denote both physiological & pathological respiration. Charak Samhita has described 5 types of **Shwas Roga** viz. **Maha Shwas**, **Urdhava Shwas**, **Chinna Shwas**, **Kshudra Shwas** and **Tamaka Shwas**.

The **Ayurved** description of **Tamaka Shwas** resembles to that of **Bronchial asthma** which is a chronic inflammatory disorder of the airways which manifests as recurrent episodes of wheezing, breathlessness, chest tightness and cough. It is characterized by bronchial hyper-responsiveness and variable airflow obstruction, that is often reversible either spontaneously or with treatment.¹ The prevalence of asthma in India is about 2%, and asthma is responsible for significant morbidity.¹ The burden of asthma is immense, with more than 300 million individuals currently suffering from asthma worldwide, about a tenth of those living in India.²

Some of the important causative factors for **Shwas Roga** are exposure to dust, smoke, residing in cold places, lack of exercise or excessive walking, consumption of cold water and dry food items, **vishamashana** (irregular meal habits), **abhishyandi** food (substances like, yoghurt which produce an excessive amount of mucus and are said to have the property of blocking the 'channels'), **vidahi** (spicy) food, **viruddha aahar** (incompatible food i.e. milk and fish together), **pratishyaya** (allergic rhinitis), **raktalpata** (anemia), **marmaghat** (injury to the vital parts on neck and chest region) etc. [Charak Samhita Chikitsa Sthana 17/10-16]

मारुतः प्राणवाहीनि स्रोतास्याविश्य कुप्यति।

उरः स्थः कफमुद्धूय हिक्काश्वासान्करोति सः॥ - च. चि. १७/१७

Vitiated **Vata** and **Kapha Dosha** afflict **Rasa-Dhatu**, and get localized in the **Pranavaha Srotas** leading to the development of **Tamaka Shwas**.

It's specific **Samprapti** (etiopathogenesis) and **Rupa** (symptoms) are as follows:

यदा स्रोतांसि संरुध्य मारुतः कफपूर्वकः।

विष्वग्जति संरुद्धस्तदा श्वासान्करोति सः॥ - च. चि. १७/४५

प्रतिलोमं यदा वायुः स्रोतांसि प्रतिपद्यते। ग्रीवां शिरश्च सङ्गृह्य श्लेष्माणं समुदीर्य च॥

करोति पीनसं तेन रुद्धो घुर्घुरकं तथा। अतीव तीव्रवेगं च श्वासं प्राणप्रपीडकम्॥

प्रताम्यत्यतिवेगाच्च कासते सन्निरुध्यते। प्रमोहं कासमानश्च स गच्छति मुहुर्मुहुः॥

श्लेष्मण्यमुच्यमाने तु भृंश भवति दुःखितः। तस्यैव च विमोक्षान्ते मुहूर्तं लभते सुखम्॥

अथास्योद्ध्वंसते कण्ठः कृच्छ्राच्छक्नोति भाषितुम्।

न चापि निद्रां लभते शयानः श्वासपीडितः॥

पार्श्वे तस्यावगृह्णाति शयानस्य समीरणः। आसीनो लभते सौख्यमुष्णं चैवाभिनन्दति॥

उच्छ्रिताक्षो ललाटेन स्विद्यता भृशमर्तिमान्।

विशुष्कास्यो मुहुः श्वासो मुहुश्चैवावधम्यते॥ - च.चि. १७/ ५५-६१

Due to indulgence in **Vata Prakopaka** ahara and **vihara**, **Vata Dosha** gets vitiated all over body and leaving its normal path it takes a reverse course due to obstruction in the respiratory channels i.e. **Pranavaha Srotas**, causing stiffness in the neck and head. This leads to increase in the secretion of mucus (vitiated **Kapha-Dosha**) and produces **rhinorrhoea** and wheezing. Breathing becomes painful, deep and rapid and the patient faints in a severe attack.

There is difficulty in expectoration and breathing distress is relieved after expectoration. The patient also experiences hoarseness of voice and difficulty in speaking. In lying down posture the dyspnoea aggravates and the patient feels comfortable in a sitting position and likes to have hot things. The eyeballs appear to be in upward direction and there is sweating over forehead and dryness of mouth. There is aggravation in breathing distress due to seasonal changes and **Kapha vardhak aahar** and **vihar**. **Tamaka Shwas** is **Yapya** (palliable) but in early stages it is **Sadhya** (treatable).

Management of Tamaka Shwas:

Nidana Parivarjana (avoidance of causative factors) is very essential. Management of **Vegavastha** i.e. acute exacerbation comprises of appropriate **Shodhana** (**Vamana** or **Virechana**) and **Shaman Chikitsa** to correct the **Dosha** vitiation and relieve obstruction in the affected channels. **Shaman Chikitsa** medicines should be **Vata-Kaphaghna**, **Ushna** and **Vatanulomaka**. Some of the widely used ingredients and formulations are **Shati**, **Pushkaramoola**, **Tamalaki**, **Vasa**, **Kantakari**, **Somalata**, **Abhraka Bhasma**, **Sitopaladi choorna**, **Taleesadi choorna**, **Kanakasava**, **Kantakari Avaleha**, etc.

Kas Shwas Hari Rasa is a herbomineral **Rasayana** formulation containing ingredients that are well known for their efficacy in the treatment of **Tamaka Shwas**.

कल्पस्य सतताभ्यासः स्रोतोबलप्रदायकः। कासं पञ्चविधं हन्ति सर्वश्वासनिवारणः॥

Shwas Kasa Chintamani Rasa	Balances the deranged Vata and Kapha-Dosha & improves immunity of Pranavaha Srotas . Possess Shwas hara action.
Laxmivilas Rasa	Kapha-Vataghna , Beneficial in Kasa (Cough), Peenasa (Rhinoorrhoea) & Pratishyaya (Allergic Rhinitis).
Sootashekhara Rasa	Possesses Kasa-Shwas hara action.
Taleesadi choorna	Kapha-nissarak (Mucolytic & Expectorant), Agni vardhak (Appetiser & Digestive).
Vasa	Kapha-nissarak and beneficial in Tamaka Shwas .

References:

1. Lung India 2015;32, Suppl S1:3-42.
2. Lung India. 2015 Apr; 32(Suppl 1): S1-S2.

Kas Shwas Hari Rasa™

Stops airway remodelling effectively

Effective in

Pranavaha Srotas Vikar

- **Shwas**
- **Kas**
- **Allergic Cold and Cough**
- **Jeerna Pratikshyay**

Dosage & Anupan

1 to 2 Tablets once or twice a day with **Ardrak Swarasa**, **Tulsi Swarasa**, **Goghrita**, **Honey**, **Lukewarm water** or as per the condition of the disease



Shree Dhootapapeshwar Standards
SOS Monograph No. 1902664
Kas Shwas Hari Rasa



Availability : 30 Tab. (Blister pack)

Hypothyroidism in Ayurved and role of Kaklarakshak Yog

Hypothyroidism is a disorder that occurs when the thyroid gland does not make enough thyroid hormone to meet the body's needs. Thyroid hormone regulates metabolism (the way the body uses energy) and affects nearly every organ in the body. The thyroid hormones (T3 and T4) increase Basal Metabolic Rate (BMR) in almost all body tissues. Without enough thyroid hormone, many of the body's functions slow down. Hypothyroidism is characterized by insufficient levels of FT3 and FT4 in the serum. Consequently, an increase in TSH levels. Hypothyroidism can be subclinical or overt. In many cases it is underdiagnosed because of its nonspecific clinical presentation. It tends to run in families and it is reported that Indian patients with asthma, obesity, diabetes, dyslipidemia and hypertension had the higher prevalence of hypothyroidism.¹ Its prevalence is higher in females as compared to males.²

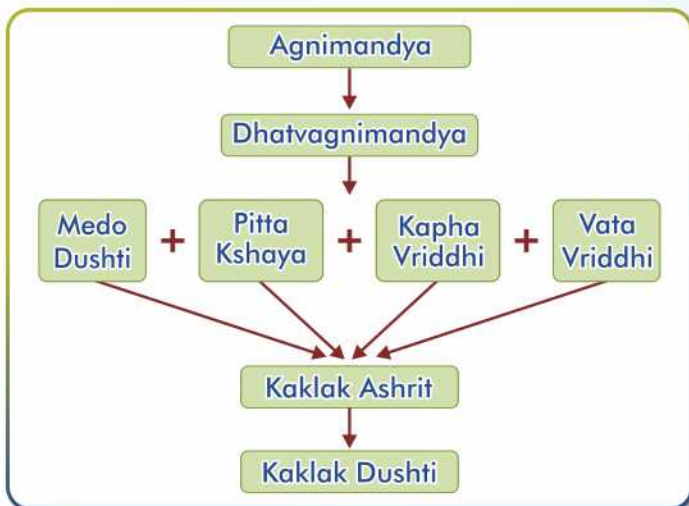
Hashimoto's disease (Autoimmune disorder) is the leading cause of hypothyroidism. The other important causes of hypothyroidism are iodine deficiency, thyroid surgery and radiation therapy. The common signs and symptoms of Hypothyroidism include fatigue, muscle weakness, skin coarsening, hair thinning, weight gain, bradycardia, cold intolerance, constipation, depression and menstrual irregularities.³ Hypothyroidism can adversely affect fertility and sexual function in females.^{4,5}

Ayurved Perspective on Hypothyroidism:

The disease hypothyroidism as such is not described in classical texts of **Ayurved**. It can be better understood with the help of concept of diagnosis and management of **Anukta Vyadhi**. According to Charakacharya, all diseases cannot be labelled with specific names, **Anukta Vyadhi** (unnamed diseases) can be studied by knowledge of the nature of the disease, the site of its manifestation and etiological factors and then the treatment should be initiated. Over the past few years significant research work has been undertaken to understand the Ayurved etiopathogenesis of hypothyroidism and its management and researchers emphasise on the impairment of **Agni** as the major factor.

मिथ्याहारविहाराभ्यां दोषाः काकलकाश्रयाः।

कुर्वन्ति काकलमाद्यं धात्वग्नीन् मन्दीकृत्य तु ॥ - अनुक्त



It is considered as a **Kapha -Vata** predominant **Vyadhi** (disorder) and the main **Srotas** involved in the disease is **Rasavaha-Srotas**. Various etiological factors result into diminished **Dhatvagni** which further leads to impairment in nourishment of **Dhatu**, especially **Meda Dhatu**. Main function of thyroid gland is to regulate body heat i.e. Basal Metabolic Rate (BMR), therefore its function also relates with **Bhutagni**. Thus, all the thirteen types of **Agni** (Jatharagni, 7 Dhatvagni and 5 Bhutagni) get impaired in hypothyroidism leading to various physical and mental symptoms.

Detailed Samprapti Ghatak⁶ (Etiopathological factors) in Hypothyroidism:

- **Dosha** - Kapha and Vata Vriddhi, Pitta Kshaya
- **Dushya** - All Dhatu predominantly Rasa Dhatu and Meda Dhatu
- **Agni** - Jatharagni, Dhatvagni and Bhutagni
- **Ama** - Due to impairment of Jatharagni and Dhatvagni
- **Srotas** - Almost all Srotas mainly Rasavaha and Medovaha
- **Srotodushti** - Sanga, Vimarga-gamana
- **Udhbava Sthana** - Amashaya
- **Adhishtana** - Kakalak or Galamani or Kanthamani

काकलकं गलमणिः घण्टिकेति लोके।

काकलकं कण्ठमणिः कण्ठस्योन्नत प्रदेशः॥ - डल्हण

Signs and Symptoms based on Dhatu Dushti⁶ (Impairment)

Dhatu	Signs / Symptoms
Rasa	Weight gain, lethargy, generalised aches, somnolence, hair loss, cold intolerance, puffiness, anemia, menstrual disturbances and infertility.
Rakta	Slow pulse rate, dry skin, slowing of mental activity, lethargy
Mamsa	Heaviness in the body, muscle aches, granthi (cystic swelling), Galaganda (swelling on the neck)
Meda	Tiredness, sleepiness, sluggishness, hyperlipidemia, dyspnoea on exertion.
Asthi	Osteoporosis and Osteoarthritis
Majja	Osteoporosis
Shukra	Loss of libido, infertility

Ayurved management of hypothyroidism⁷:

Although hormonal replacement may not be possible with **Ayurved** medicines, hypothyroidism can be effectively managed by regulating immune dysfunction and relieving thyroid tissue inflammation. This can be achieved by the following means:

- **Agnideepan** (Improvement in digestion & metabolism)
- **Maintaining Doshik Balance** (Kapha-Vata Shaman)
- **Srotoshuddhi** (Clear obstruction in body channels)

Ingredients possessing **Rasayana** attributes also play an important role in the management of hypothyroidism.

Rationale of Kaklarakshak Yog in Hypothyroidism:

Kaklarakshak Yog, the name itself indicates it to be a formulation to protect or preserve normal functioning of Kaklak granthi (Thyroid gland). **Kaklarakshak Yog** is a rational non-hormonal formulation based on ancient Ayurved wisdom to improve the functioning of sluggish / hypoactive thyroid (Hypothyroidism).

Kaklarakshak Yog offers the benefits of time-tested herbal ingredients like Shodhit Guggulu, Kanchanara, Ashvagandha, Chitraka, Katuka, and Guduchi. All the ingredients work in synergy to stimulate the functioning of hypoactive thyroid. These ingredients improve Dhatvagnimandya (deranged metabolism), especially functioning of Rasa Dhatvagni and Meda Dhatvagni and subsequently correct the vitiation of deranged Kapha and Vata dosha. The ingredients like Shodhit Guggulu, Chitraka and Katuka improve fat metabolism and promote weight loss. Ashvagandha and Guduchi improve energy levels, regulate immune dysfunction and control oxidative stress in the thyroid gland.

References:

1. Bipin Sethi, et al. The Thyroid Registry: Clinical and Hormonal Characteristics of Adult Indian Patients with Hypothyroidism. Indian J Endocrinol Metab. 2017 Mar-Apr; 21(2): 302–307.
2. Unnikrishnan AG, Menon UV. Thyroid disorders in India: An epidemiological perspective. Indian J Endocrinol Metab. 2011;15(Suppl 2):S78-S81.
3. Matthew T. Drake. Hypothyroidism in Clinical Practice. Mayo Clinic Proceedings September 2018;93(12):1169-1172.
4. Ratnaparkhe V, Shah H, Upadhyay K. Link between infertility, overweight and subclinical hypothyroidism. Int J Health Sci Res. 2020; 10(2):10-17.
5. Wang Y, Wang H. Effects of Hypothyroidism and Subclinical Hypothyroidism on Sexual Function: A Meta-Analysis of Studies Using the Female Sexual Function Index. Sex Med. 2020;8(2):156-167.
6. Aswathy Prakash C& Byresh A.: Understanding Hypothyroidism in Ayurveda, IAMJ: Volume 3; Issue 11; November- 2015.
7. Singh K, Thakar AB. A clinical study to evaluate the role of Triphaladya Guggulu along with Punarnavadi Kashaya in the management of hypothyroidism. Ayu. 2018;39(1):50-55.



Kaklarakshak Yog[®]

Natural Thyroid Stimulator



Improves Thyroid Function

- ✦ Reduces elevated TSH levels
- ✦ Improves lipid metabolism
- ✦ Supports weight loss
- ✦ Reduces oxidative stress

Non-hormonal & Safe

Indication: Supports Thyroid Function in cases of Hypothyroidism

Dosage & Anupana:

1 to 2 Tablets twice a day with lukewarm water preferably on empty stomach or as directed by the Physician.

Availability :

30 Tablets (Blister Pack)



Shree Dhootapapeshwar Standards
SDS Monograph No. 0703584
Kaklarakshak Yog



Pandurog Management with Abhraloha

Ayurved texts have mentioned **Pandurog** as one of the major diseases and it has been given nomenclature on the basis of its presentation. The loss of normal colour of body or discolouration of skin is known as **Panduta** (Pallor). The colour of the skin of the patient looks like **Ketaki Raja** (pollens of Screw pine flower) which are pale white or yellowish white in colour. Along with the discolouration, loss or abnormalities are seen in the texture and lustre of skin.

According to Acharya Charaka and Acharya Vagbhata, **Pandurog** is caused due to vitiation of **Rasavaha Srotas**, whereas according to Acharya Sushruta, it is caused due to vitiation of **Raktavaha Srotas**. **Rakta Dhatu** gets vitiated by Pittadi Dosha due to various etiological factors leading to manifestation of **Pandurog**. **Pandurog** is one of the **Rasa & Rakta-Pradoshaja** and **Pitta Pradhana Vyadhi**.

The important etiological factors of **Pandurog** include excessive intake of alkaline, sour, salty, hot, incompatible and unsuitable food items. Other etiological factors are daytime sleep, exercise, suppression of natural urges, improper panchakarma procedure etc.

Due to the above-mentioned etiological factors, **Pitta Pradhana Tridosha** get vitiated and circulate in the body causing **Shaithilya** (looseness/laxity) and **Gaurava** (heaviness) in the **Dhatu** (body tissues). The vitiation of **Rasa Dhatu** subsequently affects all **Dhatu** which ultimately affects the attributes of **Oja** like complexion and body strength and unctuousness. This causes depletion in **Rakta** and **Meda Dhatu**, lack of vitality, weakness in sense organs and discolouration resulting into **Pandurog**.

Purvaroop of **Pandurog** include **Hridayaspadana** (palpitation), **Rukshata** (dry skin), **Svedabhava** (absence of sweat) and **Shrama** (exhaustion). The important symptoms of manifested **Pandurog** include, **Karnakshveda** (tinnitus), **Ajeerna** (impaired digestive functions), **Daurbalya** (debility), **Sadana**, (malaise) **Annadvasha** (aversion to food), **Shrama** (exhaustion), **Bhrama** (giddiness), **Shvasa** (dyspnoea), **Gaurava** (heaviness) and **Aruchi** (anorexia), **Akshikuta Shotha** (periorbital oedema), **Sheernaloma** (hair loss), **Kopana** (irritability), etc. [Charaka Samhita Chikitsa Sthana 16/12-16].

Acharya Charaka has mentioned five types of **Pandurog** based on causative factors viz. 1. Vataja, 2. Pittaja, 3. Kaphaja, 4. Sannipataja (Tridoshaja) and 5. Mrudbhakshanjanya (due to eating of soil).

The features of **Pandurog** resemble to that of **Iron Deficiency Anemia (IDA)**, which is the most common nutrition disorder worldwide and disproportionately affects women and children.^{1,2} The negative consequences of IDA on cognitive and physical development of children, and on physical performance particularly work productivity in adults are of major concern.³ It is estimated that 52% of non-pregnant women of reproductive age in India are anemic.⁴

Hookworm, a soil transmitted helminth infection is associated with lower haemoglobin levels in children and adults. They attached to intestinal villi and pass a stream of blood through their intestines to obtain oxygen and nutrients. This can be correlated to some extent with **Mrudbhakshanjanya Pandurog** and the pathogenesis more or less remains the same as mentioned for **Pandurog** in general.

Pandurog Chikitsa:

The line of treatment for the curable **Pandurog** is initiated with **Snehana** (oleation), which includes **baahya** (external) **snehana** and **abhyantara** **snehana** with **ghruta** preparations. This is followed by

appropriate **Shodhan** (cleansing) procedure in the form of **vaman** (emesis) and **virechan** (purgation). After cleansing procedures, the patient is managed with soups of **Mudga** (green gram), **Aadhaki** (pigeon pea), **Masura** (lentils) or animal meat soup. (Charaka Samhita Chikitsa Sthana 16/39-43). Additionally, **Shaman** (palliative) and **Rasayan Chikitsa** to nourish all the **Dhatu**s and subsequently **Oja** is also vital. Acharya Charaka has mentioned **Loha** (Iron) for treating the **Pandurog** in the formulation known as **Navayasa Churna** (Charaka Chikitsa Sthana 16/70-71).

Abhraloha is a time tested proprietary Ayurved Loha Kalpa i.e. haematinic formulation. **Abhraloha** offers natural **Raktavardhak** (haematinics) and **Rasayana** ingredients in the form of **Loha Bhasma** and **Abhakra Bhasma**. These ingredients are supported by herbal ingredients in the form of **Triphala**, **Trikatu**, **Trimada** and **Shatavari**. **Triphala**, **Trikatu** and **Trimada** possess **deepan** (appetising) and **pachan** (digestive) action. Also, **Triphala** has a **virechan** (bowel cleansing) action, **Trikatu** has **yogavahi** (bioavailability enhancer) action and **Trimada** is a potent **krimighna** (anthelmintic). **Shatavari** is a versatile feminine tonic, **pitta shamak** and **Rasa Dhatu** **poshak**.

Abhraloha is clinically proven for its beneficial effect in participants suffering from **Iron Deficiency Anemia**. **Abhraloha** significantly increased all the variables like Haemoglobin (Hb), Red Blood Cell (RBC) count, Packed Cell Volume (PCV), Mean Corpuscular Volume (MCV), Mean Corpuscular Haemoglobin (MCH), Mean Corpuscular Haemoglobin Concentration (MCHC), Reticulocyte count, Serum ferritin, Serum iron, Transferrin saturation after 8 weeks of treatment. **Abhraloha** reduced Total Iron Binding Capacity (TIBC) and Peripheral Smear Lymphocyte (PSL) consistent with improvement in IDA. The increase in few variables in **Abhraloha** group was statistically significant when compared with **Ferrous Ascorbate** group after 8 weeks of treatment, which include Hb, RBC count, PCV, MCV and MCH. **Abhraloha** also exhibited a statistically significant improvement in the subjective variables. **Abhraloha** was safe and well tolerated.⁵

References: 1. Cold Spring Harb Perspect Med. 2013; 3(7):a011866. 2. Scand J Clin Lab Invest Suppl. 2014; 244:82-9; discussion 89. 3. <https://idl-bnc-idrc.dspacedirect.org/bitstream/handle/10625/25059/109343.pdf?sequence=1>. 4. International Scholarly Research Network Volume 2012, Article ID 765476, 8 pages. 5. Data on file – Study conducted in Stree Roga and Prasuti Tantra (Obstetrics and Gynaecology) OPD D.Y. Patil Deemed to be University School of Ayurveda, Nerul, Navi Mumbai.

Abhraloha[®] Tablets

The Unique Haematinic

Effective in

- Iron Deficiency Anaemia
- Fatigue and Malaise in Anaemia
- Depression due to Anaemia
- Anaemia in Elderly
- General Weakness and Convalescence

Dosage & Anupan

1 to 2 Tablets twice a day after meals with lukewarm water or as per the condition of the disease.



Shree Dhoolapapeshwar Standards
SDS Monograph No. 0700014
Abhraloha Tablets



Availability : 30 Tab.

Manyagata Vata & its management with Rasarajeshwar Rasa

Ayurved describes 80 types of **Nanatmaja Vata-Vyadhi** which are caused exclusively due to the aggravation of Vata-Dosha. Ayurved scriptures mention that the main reasons for this aggravation of Vata-Dosha are **Margavarodha** (obstruction) and **Dhatukshaya** (degeneration).

वायोर्धातुक्षयात् कोपो मार्गस्यावरणेन च। - च. चि. २८/५९

Manyagata Vata can be included under the heading of **Vata-Vyadhi** as its description is not available in any of the classics of Ayurved. Acharya Charaka has not mentioned specific etiological factors, Poorvarupa, Roopa, Samprapti and Chikitsa of this disease. But the **Nidana-Panchaka** and **Chikitsa** described by him in **Vatavyadhi** chapter of **Chikitsa Sthana** in general is applicable to **Manyagata Vata** as the vitiated **Vata Dosha** is the main causative factor in this disease. देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलो बली। करोति विविधान् व्याधीन् सर्वाङ्गकाङ्गसंश्रितान्।। - च. चि. २८/१८-१९

धातुक्षयकरैर्वायुः कुप्यत्यतिनिषेवितैः। चरन् स्रोतः सु रिक्तेषु भृशं तान्येव पूरयन्।।

तेभ्योऽन्यदोषपूर्णैः प्राप्य वाऽऽवरणं बली। - अ.ह.नि. १५/६

Its **Samanya Samprapti** includes aggravation of Vata Dosha due to the intake of Vata-kara Aahara and Vihara. The aggravated Vata Dosha occupies the Rikta Srotas i.e. Srotas, where there is Shunya (absence) of Snehadi Guna and culminates into the disease related to that Srotas. Acharya Vagbhata mentions the Samprapti of Vata Vyadhi as **Dhatukshaya** aggravation of Vata Dosha, which travels throughout the body and settles in Rikta Srotas and further vitiates the Srotas leading to the manifestation of Vata Vyadhi.

The **Vishesha Samprapti** for **Dhatukshaya** Vata-Vyadhi states that, the decrease in **Shleshma Bhava** in the body leads to decrease in the quality and quantity of **Shleshaka Kapha** in the joints causing **Sandhi Shaithilya**. Due to **Ashrayashrayi Sambandha** between **Vayu** and **Asthi Dhatu**, aggravated **Vata Dosha** leads to **Asthi Dhatu Kshaya** resulting into **Khavaigunya** (impairment) in the joints.

The **Vishesha Samprapti** for **Margavarodhajanya Vata-Vyadhi** states that excessive fat deposition all over the body produces **Margavarodha** (obstruction in body channels) of Vata-Dosha. Aggravated Vata-Dosha due to **Margavarodha** circulates in the body and gets settled in a joint with **Khavaigunya**. After **Sthana-samshraya** (getting lodged in the joint) it produces the **Vata-Vyadhi** in that specific joint.

Manyagata Vata can be correlated with Cervical spondylosis which is a chronic degenerative joint disorder. It is one of most common spinal degenerative disease, which not only affect elders but also young adult once in life. It is estimated that 9 out of 10 peoples over 65 years of age suffer from cervical spondylosis.* It can lead to chronic neck pain and is known to hamper day-to-day activities. **Manyagata Vata** can be classified under **Dhatukshaya** Vata-Vyadhi. Generalized **Dhatukshaya** especially **Asthi-Dhatukshaya** plays an important role in **Manyagata Vata**. **Manya-Shoola** is the most prominent feature of this disease. The other signs and symptoms include **Manya Graha**, **Bhrama**, **Mansabala Kshaya**, etc.

Asthi Dhatu is mainly constituted by **Prithvi** and **Vayu** Mahabhutas. **Prithvi** is responsible for stability, solidity and strength of **Asthi Dhatu** while **Vayu** is responsible for porous nature of **Asthi Dhatu**. With increasing age, **Vayu** increases resulting into gradual loss of **Prithvi Mahabhuta**, which makes the **Asthi Dhatu** (bones) brittle in nature increasing the susceptibility of degeneration in cervical spine. The patho-physiology of **Manyagata Vata** involves vitiation of **Vata Dosha**.

Ruksha and **Chala** guna (attributes) of **Vata-Dosha** are chiefly involved in its pathophysiology. The treatment of **Manyagata Vata** is aimed at reduction of pain and inflammation along with correction of underlying pathophysiology i.e. the treatment protocol should ensure normal functioning of **Jatharagni** (Digestive fire) and **Dhatvagni** (Metabolic fire) and medicines to provide strength to joints as well as correction of **Dhatukshaya** to arrest the degenerative process.

Chikitsopkrama for Dhatukshajanya Manyagata Vata:

Snehana (Bahya)	Bala Tel, Narayan Tel, Masha Tel etc.
Swedana	Taapa, Bashpa, Sankara and Snigdha Upanaha
Rasa & Guna Sevana	Madhura and Snigdha, Ushna
Vata Shamana Karma	Brimhana Karma
Ekal Dravya	Suvarna, Rajata & Abhraka Bhasma, Bala, Ashvagandha, Vishamushti, Shodhit Guggulu etc.
Rasayan Kalpa	Rasasindoor, Rasaraj Rasa, Brihatvata Chintamani Rasa etc.
Guggul Kalpa	Gokshuradi Guggul, Mahayograj Guggul, Amrutdi Guggul, Panchatiktaghruta Guggul etc.
Mrudu Samshodhan	Draksha, Aragvadha etc.
Basti	Yapana Basti, Ksheera Basti, Matra Basti etc.

Rasarajeshwar Rasa is an ideal formulation for the management of **Manyagata Vata** as it has the potential to slow down the degenerative process and also offers symptomatic relief.

Rasayana medicines such as **Rasasindoor** and **Rasaraj Rasa** due to their anti-aging attributes retard the degenerative process by pacifying the aggravated **Vata Dosha** and correcting **Dhatvagni** derangement to replenish the **Dhatu**. **Rasasindoor** possesses **Yogavahi** property and helps in improving the efficacy of the entire formulation.

Rasaraj Rasa containing **Suvarna**, **Rajata**, **Abhraka**, **Loha** and **Vanga bhasma** is a prime and preferred Rasayana medicine for **Manyagata Vata**.

Shodhit Vishamushti due to its **ushna veerya** (hot potency) is an ideal Vata shamak herb. It is well-known for its analgesic effect.

Shodhit Guggulu is a prime anti-inflammatory ingredient for the management of **Vatavyadhis** and has **Aam pachak** and **vedanahara** (analgesic) effect.

Sh. Guggulu and **Arjuna** possess **sandhaniya** (fracture healing) effect.

Ashvagandha and **Bala** are important Rasayan, **Balya** and **Vata-shamak** herbs beneficial in neurodegenerative disorders.

Kakamachi possesses **Tridosha** pacifying and Rasayana effect.

Reference: * International Journal of Orthopaedics Sciences 2018; 4(2): 478-481.

Rasarajeshwar Rasa®

Time tested Rasayan for various types of Vatavyadhi

Dosage & Anupan

1 to 2 Tablets once or twice a day with Dashmoolarishta, Balarishta, Maharasnadi Kwath, Ashvagandharishta, lukewarm water or as per the condition of the disease





Shree Dhootapapeshwar Standards
SDS Monograph No. 1902604
Rasarajeshwar Rasa



Availability : 30 Tab. (Blister pack)

Cardioprotection with Hrudroga Chintamani Rasa

Hrudaya (heart) is one of the most vital organs and is described as one of the **Pradhana Marma** along with **Shira (head)** and **Basti (urinary bladder)**. It is one of the **Sadya-Pranahara Marma** (meaning injury to it leads to immediate death). **Hrudaya** (heart) is the **Moola Sthana** of **Pranavaha, Rasavaha** and **Manovaha Srotas**. It is also the site of **Vyana Vayu, Sadhaka Pitta** and **Avalambaka Kapha**. **Hrudaya** is responsible for circulation of **Rasa, Rakta**, etc. through ten major arteries attached to it. It is described under the ten places where life has its seat – **Dasha Pranayatana**.

The description of **Hrudroga** is available in major treatises like **Charaka Samhita, Sushruta Samhita, Ashtanga Hrudaya** and **Madhav Nidana**. Five types of **Hrudrogas** viz. **Vataja, Pittaja, Kaphaja, Sannipatika** and **Krimija Hrudroga** have been described by **Acharya Charaka** and **Vagbhata**. **Acharya Sushruta** has not mentioned **Tridoshaja Hrudroga**.

Hrudroga Hetu:

व्यायामतीक्ष्णातिविरेकबस्तिचिन्ताभयत्रासगदातिचाराः।

छद्यामसन्धारणकर्शनानिहृद्रोगकर्तृणितथाऽभिघातः॥ – च. सू. २६/७७

Ativyayama (excessive exercise), excessive use of food items with **Teekshna** (sharp) attributes, administration of **Vamana** (emesis), **Virechana** (purgation) and **Basti** (medicated enema) therapies in excess, **Ati Chinta, Bhaya, Trasa** (excessive worry, fear and stress), **Gadacharya** (improper treatment of diseases), **Chhardi** (emesis), **Ama** (product of improper digestion and metabolism), **Vega Sandharana** (suppression of natural urges), **Karshya** (emaciation) and **Abhighata** (physical and mental trauma) are the important causes of **Hrudroga**.

Hrudroga Samprapti:

दूषयित्वा रसं दोषा विगुणा हृदयं गताः।

हृदि बाधां प्रकुर्वन्ति हृद्रोगं तं प्रचक्षते॥ – मा. नि. २९/२

Due to the etiological factors the **Doshas** get aggravated and vitiate **Rasadhatu**. **Hrudaya** being the seat of **Rasa**, these **Doshas** get lodged in **Hrudaya** and produce **Hrudroga**. The defect in **Hrudaya** occurs at structural as well as at functional level.

Some of the important **lakshana** (symptoms) of **Hrudroga** are **Vaivarnya** (discoloration of the skin), **Murccha** (fainting), **Hikka** (hiccups), **Shwas** (breathlessness), **Trishna** (excessive thirst), **Pramoha** (unconsciousness), **Chhardi** (emesis), **Kapha Utklesha** (nausea) and **Ruja** (pain).

Hrudroga Chikitsa:

तन्महत् ता महामूलास्तद्योजः परिरक्षता। परिहार्या विशेषेण मनसो दुःखहेतवः॥

हृद्यं यत् स्याद्यदौजस्यं स्रोतसां यत् प्रसादनम्। तत्तत् सेव्यं प्रयत्नेन प्रथमो ज्ञानमेव च॥

– च. चि. ३०/१४

To protect the heart, great vessels and **Oja** it is essential to avoid mental suffering (stress and anxiety). Diet, drugs and behaviour beneficial for the heart (**Hrudya** i.e. **Cardioprotective**), formation of **Oja** and to keep the **Srotas** (channels/vessels) clear should be advocated. It is clearly stated that the management of **Hrudroga** involves medicines to clear **Aam** to remove the obstruction in heart channels / vessels and **Rasayana** medicines to preserve **Oja** and relieve stress and anxiety. Also, healthy lifestyle and behaviour has a positive role in **Hrudroga** management.

The prevalence of **CVDs** in India was estimated to be 54.5 million in 2016. **Ischemic heart disease (IHD)** and **stroke** constitute the majority of **CVD** mortality in India (83%), with **IHD** being predominant. These diseases tend to affect patients in the most productive years of their

lives and result in catastrophic social and economic consequences.¹ **Acute myocardial infarction** is a severe condition of **ischemic heart disease** which is a key contributor worldwide to the mortality caused within the population which suffer from **coronary heart disease**.² It is well known that **ischemic heart tissue** forms **oxygen-derived free radicals** that are responsible for **oxidative damage** of **membrane lipids, proteins and carbohydrates**. This abnormality develops the **quantitative and qualitative alterations** of the **myocardium**.³ If **cardiac ischemia** remains for a longer duration it leads to a **myocardial infarction** which is nothing but the death of heart muscle tissue.

Ayurved medicines (herbs, minerals and their formulations) can be beneficial in the reducing the risk of **IHD**. **Hrudroga Chintamani Rasa** is a rational combination of widely used **cardioprotective ingredients** which work in synergy to improve **cardiac functioning**.

हृत्शूलश्वासकासघ्नं बल्यं हृद्यं रसायनम्। मर्मरक्षां च कृत्वा यत् हृद्रोगान् निखिलाज्जयेत्॥

The important attributes of individual ingredients in **Hrudroga Chintamani Rasa** is as follows:

Ingredient	Actions / Attributes
Bruhat Vata Chintamani Rasa (Suvarnayukta)	Hrudya (Cardioprotective) and neuroprotective
Akeek Pishti	Hrudya (Cardioprotective)
Arjuna	Hrudya (Cardioprotective) and hypolipidemic
Jatamansi	Cardioprotective, hypolipidemic and anti-stress
Manjishtha	Cardioprotective and antioxidant
Abhraka Bhasma	Rasayana (Anti-aging)
Poornachandrodaya Makardhwaja	Rasayana (Anti-aging)
Dashamoola Kwath	Anti-inflammatory and anti-platelet action

The **cardioprotective action Hrudroga Chintamani Rasa** is proven in experimental model of **Isoprenaline** or **isoproterenol (ISO)** induced **cardiotoxicity**. **Hrudroga Chintamani Rasa** treatment prevented **ISO** induced changes in the **electrocardiogram**. It reduced the levels of **elevated cardiac marker enzymes (AST, LDH and CK-MB)**. Most importantly, it prevented the **ISO** induced loss of **anti-oxidant enzymes** from the **myocardium**. **Histopathological findings** also provided evidence for its protective effect against **ISO** induced **myocardial fibrosis and necrosis**.⁴

References:

1. Circulation 2016;133(16):1605-1620, 2. Pharmacology 103, 291-302, 3. Am J Physiol. 1984 Jun;246, 4. Data in file – Study conducted in Department of Pharmacology, Shobhaben Pratapbhai Patel School of Pharmacy and Technology Management, Vile Parle, Mumbai.

Hrudroga Chintamani Rasa®

Protects Heart and Prolongs Life



Dosage & Anupan

1 to 2 Tablets, once or twice a day with **Dashmoolarishta, Arjunarishta, Cow milk, Honey, Lukewarm water** or as per the condition of disease.



Shree Dhootapapeshwar Standards
SDS Monograph No. 1902594
Hrudroga Chintamani Rasa



For more details please contact:
Health Care Services

Shree Dhootapapeshwar Limited

135, Nanubhai Desai Rd., Khetwadi, Mumbai - 400 004.
Tel. : +91-22-6234 6300 / +91-22-2382 5888
e-mail : healthcare@sdindia.com
website : www.sdindia.com

For the use only of a registered Medical Practitioner, Hospital or a Laboratory
© November 2020 Shree Dhootapapeshwar Limited