

FACTORS TO CONSIDER WHILE FORMULATING A NEW YOGA IN KAPHAJA ROGA

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ABSTRACT

Ayurveda contains innumerable *yogas* which are combination of different drugs. According to condition of patient and the *yukti* (logic) of physician, he can formulate and alter formulations.^[1]

KEYWORDS: *Kapha*, Formulations.

INTRODUCTION

Dravya (medicine) one among *chathushpada* in *Ayurved*.^[2] Medicine is the *karana*^[3] (Instrument) used by physician to treat disease. After diagnosing a disease and its condition physician will choose specific formulation. Drug is main weapon of physician against disease *Ayurveda* is using different types of formulations in different conditions. *Ayurveda* contains formulations which vary from single drugs to formulations which contains lot of drugs. According to

different conditions we can formulate *yoga* & add or delete drugs from existing *yoga*. Here we can see the factors to consider while formulating a new *yoga* in *kaphaja roga*. Eventhough many formulations are available without names in *Ayurveda*, we are identifying a *yoga* by its name. When we are formulating a new *yoga* a name should be there for that *yoga*. For naming new *yoga* different methods can be adopted. Based on first drug we can name a formulation. *Jatyadi taila* is named because it is the first drug in formulation. *Hinguashtaka churna* is named because the main drug of *yoga* is *Hingu*. Based on number of *dravyas* included in formulation some *yogas* are named including *Rasna sapthaka*, *Rasna panchaka*.

Parpati is named based on their physical appearance. Time of collection is also a factor which helped for naming a formulations for example *pushyanuga churna*. *Arogyavardhini* is named because of its therapeutic efficacy.

First we need to consider whether the formulation is intended to use externally or internally in *kaphaja roga*. According to *avastha* (condition) and *deha desa* (location of disease) it will vary. The selection will be depend on the *yukti* (logic) of physician. In *bahya chikitsa* (external administration) it may vary from *snana* (bath) or *udwartana*, *lepa* and other methods. *Snana* means *snana* with *kaphahara dravya* because *snana*^[4] is having property such as *deepanam* (appetizer), *ayushyam*, *vrishyam* (aphrodisiac), *urja* (energising), *balapradam* (provide strength), removes *kandu*, *mala*, *srama*, *sweda*, *tandra*, *trit*, *daaha*, *papma*. *Udwartana*^[5] is having properties like *kaphahara* (Pacifies kapha), *medasaprilayanam* (pacifies medas) *sthirikaranam* *anganam* (Nourishes body parts), *twak prasadakaram param* (Improves skin complexion). when physician is using a drug which is having *kaphahara* property can be used for *udwartana* in *kaphaja roga*. New formulation in the form of *lepa* can be used in *kaphaja roga* including *vraha*, *kushta*.

In *abhyantara* we need to think, whether the formulation is using for *shodhana* purpose (elimination therapy) or *shamana* purpose^[6] (*dosha* pacification). When *kaphadosha* is aggravated for elimination of vitiated *doshas* physician can use *vamana*, *virechana*, *nasya*, *vasthi* according to location of aggravated *kapha dosha*. For *shodhana* purpose in *kaphaja vyadhi* the medicine should be *teekshna* and *ushna*.

When *kapha* is situated in *kaphasthana* we can choose *vamana* as *shodhana* procedure so we can prepare formulation for *vamana* which is acting on *kapha* situated in *kaphasthana*. Conditions where *kapha* is situated in *pittasthana* the formulation should be prepare for *virechana* and formulation for *vasthi* is selected when *kapha* is in *vatasthana*. For pacifying vitiated *kapha doshas* we can adopt *shamanaushadha*.

Diseases manifests when *doshas* are vitiated from equilibrium. Role of *kapha* will vary in combination of *kapha dosha*, whether the disease is *kevala kapha roga* / *kapha vatika roga* / *kapha pittaja roga* / *tridoshaja roga*. When a formulation is focused only on *kevala kaphaja roga* the drugs should have *kaphahara* properties but if it is for *kapha vata roga* the drugs included in the formulation should have *kapha – vata hara* property. *Kapha – pitta hara* formulations (contains drugs having *kapha – pitta hara* property) are intended for usage in

kapha – pitta roga. If the disease have *tridosha* vitiation drugs in the formulation should have *tridoshahara* property.

Samyoga: Means combination of drugs, each formulation is combination of different drugs, each drug is having specific therapeutic property, when drugs are combined it exhibits new actions, here according to condition we can add drugs to formulations. As per *yukti* (logic) of physician we can add or substitute drugs in formulation which shows *kaphahara* property.

Vishlesha: Means removing drug in formulations according to condition. Our aim is to formulate new *yoga* suitable for *kaphaja roga*.

Kala: According to *kala kaphahara* property will vary. Eg: When we are choosing *navadhanya* it is having *kaphakara* property but *purana dhanya* is having *kaphahara* property.

Samskara: *Samskara* means changing property of particular *dravya* with special procedures Eg: *Dhanya* is *guru*, when it is fried (*Bhrushta tandula*) it is *laghu*.

Agni: In *kaphaja rogas* *agni* will be impaired because *kapha* predominant condition may produce *mandagni* so the formulation should have the properties like *deepana*, *pachana* and *srothoshodhana*.

Selection of *dravya* for formulation: *Dravya* which are including in new formulation should have *kaphahara* property if our intention is only in *kaphaja roga* but the *dravya* should have *kapha vata hara* property if our intention is *kaphavatahara roga*, if our intention is *kapha pitta roga* the drug must have property of *kapha pittahara* and in *tridoshaja roga* should have *tridoshahara* property.

Rasa: The drug must have *katu*, *tikta*, *kashaya rasa* if our intention is *kaphahara* formulation.^[7] *Katu rasa* have *ruksha*, *ushna*, *laghu* properties, *tikta rasa* have *ruksha*, *sita*, *laghu guna*. *Kashaya rasa* have *ruksha*, *seeta*, *guru* properties. It will act based on *samudayaprabhava* and *avayava prabhava*. *Samudaya prabhava* denotes all attributes together acts but in *avayavaprabhava* any one attribute will act.

Katu rasa have *gunas* which are opposite to *kapha guna* and *samudayaprabhava* will act.

Tikta rasa have *sita* property is same as *kapha guna*, but here *laghu*, *ruksha guna* of *tikta rasa* will act as per *avayavaprabhava*. *Kashaya rasa* have *sita guru* properties which is similar to *kapha guna* but *ruksha guna* of *kashaya rasa* will pacify vitiated *kapha*.

The *dravyas* which are including in formulation should have properties which are opposite to *guna* of *kapha* if our intention is *kaphahara* formulation. *Ruksha*, *ushna*, *laghu*, *Tikshna*, *Khara*, *Sara* are the *guna* which are opposite to *guna* of *kapha* so the *dravya* should have these *gunas*. According to *samanya visesha sidhanta*^[8] *gunas* which are opposite to *kapha* will pacify vitiated *kapha*.

Panchamahabhuta constitute all *dravyas*. *Agni*, *akasha*, *vayu mahabhuta* *dravyas* will pacifies vitiated *kapha*. So the *dravya* which is predominant in *agni*, *akasha*, *vayu mahabhuta* should be used as ingredient in new *kaphahara* formulation.

In *kaphaja roga* we can choose any *kalpana* as per physicians convenience, *yukti* (logic) and condition of patient.

Any *pachavidha kashaya kalpana* can be used as per *yukti* of physicians. Different *kalpana* are having different action, absorption and assimilation in body. *Kapha* predominant condition in body may cause *agnimandya*, *swarasa kalpana* is *guru* as compared to other *kalpanas*. So physician need to consider *agni* while administering *yogas* in *swarasa* form. If formulation is using for a disease in which *kapha* is located in *kaphasthana*, drugs should have only *kaphahara* properties but if *kapha* is located in *anyasthana* the drugs should have properties of other *doshahara* properties where vitiated *kapha* is located.

Matra & Anupana

Dose fixation is also a factor in formulating a new *yoga*. When we are formulating a new *yoga* we have to fix the dose of usage for therapeutic action, maximum dose to be administered etc. *kala*, *agni*, *vaya*, *bala*, *prakriti*, *dosha*, *desa*.^[9] *satwa*, *bala* are the factors which we need to consider while formulating a new *yoga*.

Need of anupana in kaphaja roga: When a drop of *taila* is dipped in water it will spread easily so proper *anupana dravya* in a new formulation will help for easily absorption of medicine.

Quality of *anupana dravya*: The quality of *anupana dravya* should be opposite to the quality of *kapha*, at the same time it should not be contradicted.^[10]

Quantity of *anupana dravya*: 2 pala

Example: *Dravya* which are having quality opposite to *kapha guna* can be choose as *anupana* in a new formulation in *kaphaja roga* including *yusha*, *madhu*, *medaghna*.

Duration

Till what time we need to give a medicine is to be fixed while formulating a new *yoga* in *kaphaja roga*. *Kaarya* of giving a medicine is attaining *dhathu samya*^[11] because vitiation of *dosha* & *dhathu* will produce diseases. *Kaaryaphala* of giving a medicine is attaining *sukha*.^[12]

If our aim is usage in *kaphaja* disorder we can administer medicine in *kaphakala*. In *kaphaja roga* we can administer medicine as *Anannam*, *Adhobhakta*, *Nishi*. *Anannam* means administration of medicine in empty stomach because absorption and action will be more in empty stomach because *kapha* *uthklesha* will be less in morning. *Adho bhakta* means administration of medicine after food. Intake of medicine in night can be consider as *nishi*.

Route of administration means through which route physician is administering the medicine According to condition of patient, physician can choose route. According to route of administration form of new medicine will vary.

CONCLUSION

Selection of drug plays important role in *chikitsa* because result of a treatment depend on *Bhishak* (physician), *Dravya* (Medicine), *Upasthata* (Bystander), *Rogi* (patient). By knowing the factors to be considered while formulating a new *yoga* in *kaphaja roga*, we can prepare new *yogas* according to condition or alter the *yogas* according to the condition of patient.

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