

A REVIEW OF PRATYAUSHADHA DRAVYA AS PER AROGYA RAKSHA  
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## ABSTRACT

In Ayurveda, the concepts of Agni<sup>[1]</sup> (digestive fire) and Āma<sup>[2]</sup> (toxic undigested metabolic residue) form the cornerstone of health and disease understanding. Impaired Agni, often caused by Adhyāśana<sup>[3]</sup> (eating before the previous meal is fully digested), leads to Ājīrṇa (indigestion) and the accumulation of Āma, which acts as the nidāna (cause) for many diseases. The *Arogya Raksha Kalpadrum* extensively details *Pratyauśhadha*<sup>[4]</sup> (antidotal therapies) designed to rekindle Agni, alleviate Ājīrṇa, and neutralize Āma. This review critically explores these formulations' role in restoring digestive balance and preventing disease progression arising from faulty eating habits and Agni dysfunction. By emphasizing the timely use of *Pratyauśhadha* to correct metabolic disturbances caused by Adhyāśana and Ājīrṇa, the study reinforces their essential role in safeguarding *Arogya* (health). The classical insights from *Arogya Raksha Kalpadrum* affirm the continuing relevance of these therapies in contemporary Ayurvedic clinical practice for effective management of digestive and toxin-related disorders.

## INTRODUCTION

Ayurveda, the ancient Indian system of medicine, emphasizes the pivotal role of Agni (digestive fire) in maintaining health and preventing disease. Agni governs digestion, absorption, and assimilation of nutrients, thereby sustaining the physiological and metabolic balance essential for well-being. When Agni becomes impaired—due to various factors such as improper dietary habits, stress, or lifestyle disturbances—it leads to incomplete digestion and the formation of Āma, a toxic, sticky metabolic residue that acts as a primary nidāna (cause) of disease.

Among the common causes of Agni impairment is Adhyāśana, the consumption of food before the previous meal is fully digested. This habit leads to Ājīrṇa (indigestion), facilitating the accumulation of Āma and disturbing the balance of doṣas and dhātus (bodily tissues). If left unchecked, this pathological state progresses to manifest a variety of disorders.

The classical Ayurvedic text *Arogya Raksha Kalpadrum* provides a detailed exposition of *Pratyauśhadha*—antidotal formulations specifically designed to counteract the ill effects of impaired Agni and accumulated Āma. These formulations aim to rekindle the digestive fire,

facilitate the digestion and metabolism of accumulated toxins, and restore the body's physiological equilibrium.

This review aims to explore the concept and clinical relevance of *Pratyauśhadha* as described in *Arogya Raksha Kalpadrum*, highlighting their therapeutic applications in managing Agni dysfunction, Adhyāśana, and Ājīrṇa. By synthesizing classical Ayurvedic wisdom with contemporary perspectives, this study seeks to reinforce the importance of timely antidotal interventions in preserving health (*Arogya*) and preventing disease.

## AIMS AND OBJECTIVES

To critically review the concept and therapeutic significance of *Pratyauśhadha* as described in *Arogya Raksha Kalpadrum*.

## LITERATURE REVIEW

The significance of Agni in Ayurveda is well documented across classical texts, where it is described as the vital force that governs digestion, metabolism, and overall physiological transformation. The *Charaka Saṃhitā*<sup>[5]</sup> elaborates on the types of Agni and its integral role in maintaining dhātu (tissue) health and doṣa balance. Similarly, the *Suśruta Saṃhitā*<sup>[6]</sup> underscores the consequences of Agni dysfunction, highlighting the formation of Āma as a primary etiological factor in

disease genesis. The correlation between impaired Agni and Āma formation forms the basis of many Ayurvedic therapeutic strategies aimed at restoring digestive fire and eliminating toxins. The irregularities in the intake of food are the causes of ama:<sup>[7]</sup>

मिश्रं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥३३॥

विद्यात् अध्यशनं भूयो भुक्तस्योपरि भोजनम् ॥३४॥

अकाले बहु चाल्पं वा भुक्तं तु विषमाशनम् ॥

त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीं सृजन्ति वा ॥

- “Food taken in mixed (wholesome + unwholesome) manner is samāśana.
- Eating again (bhūyo bhuktasya upari) before digestion is adhyāśana.
- Eating at wrong time, too much or too little, is viṣamāśana.
- These three either cause death or dreadful diseases.”

The earliest stages of many diseases begin with Agni dysfunction, leading to āma (metabolic waste or toxins) formation, as emphasized in Ashtanga hrudaya:

रोगाः सर्वेऽपि मन्दाग्नौ सुतरामुदराणि तु ॥<sup>[8]</sup>

अनीर्णमयाश्चाप्यन्ये जायन्ते मलसञ्चयात् ॥

*Ārogya Rakṣā Kalpadrumaḥ* was written by Kaikkulangara Rama Warriar (Kaikkulangara is the place name), an eminent Scholar. Some of his most famous works other than *Ārogya Rakṣā Kalpadrumaḥ* include *Hridyapāṭha* known as *horāśāstra* in Kerala, which is a commentary to the text *br̥hat jātaka* of Varāhamihira. He also wrote a Malayalam commentary on *Ārogya Rakṣā Kalpadrumaḥ*. He has written two

commentaries on *Aṣṇāṅgahṇdaya-sārārtha-darpaṇa* and *bhāvaprakāśa*. Dr. Lal Krishnan is an Ayurvedic scholar involved in various facets of ancient Indian life sciences and scientific wisdom.

*Ārogya Rakṣā Kalpadrumaḥ* is written in simple Sanskrit comprising of 47 chapters in total. It is assumed that author completed this work after referring to the *saṃhitās* and many other Ayurvedic texts, analyzing their contents and practical implications. Most of the diseases mentioned in the *saṃhitās* find mention in this text along with new additions on account of their importance and predominance during the time. The way of explaining a disease and its treatment is not as per the *saṃhitās*. *Samhitās* use a treatment method based on basic principles, and a step by step treatment method based on the condition of the patient. But *Ārogya Rakṣā Kalpadrumaḥ* is more practically oriented and hence can be considered as a physician's hand book. The diseases already mentioned in the *saṃhitās* are not further detailed and only certain important and easy to use *yogas* and *kalpanās* are given. Certain diseases predominant during the time of writing of the book are further detailed than the *saṃhitās* along with their classifications and medicines. The *śamana* treatment method is more preferred in this text than *śodhana*.

In the 44<sup>th</sup> chapter *pratyauśhada vidhaya*<sup>[9]</sup> the remedial measures for the overintake of food stuffs has been explained keeping in mind the importance of agni. about 54 items have been mentioned in the granthas mere as an example.

**Table 1: List of dravyas and their antidotes as mentioned in the grantha.<sup>[10]</sup>**

Food product	Remedial measure
1. Matsya(fish)	Juice of nirgundi patra(Vitex negundo) Buttermilk added with salt
2. Varaha mamsa(hog meat)	Juice of vetasamla Garcinia pedunculata
3. Urana mamsa(mutton)	Hot water with ela(cardamom)
4. Madya(wine)	Juice of jambira Citrus medica Madya
5. Til taila(gingili oil)	Oil cakes with hot water(pinyaka)
6. Dugdha and dahi(curd and milk)	Sugar, decoction of dry ginger
7. Madhu(honey)	Water
8. Sharkara(sugar)	Powder of pippali(Piper longum) with hot water
9. Laja	Hot water with powder of dhanyaka(coriandrum sativum)
10. Gula(jaggery)	Butter milk
11. Pishta(Rice flour)	Hot water
12. Butter milk	Water boiled with dry ginger
13. Prudhuka	Tender coconut water
14. Mocha phala(plantine fruit)	Hot water with salt and jiraka(cumin powder) Hot water with powder of pomegranate
15. Vruchikali(jack fruit)	Dry ginger powder with salt Yavaka kshara with warm water
16. Amra phala(mango)	Butter milk with coconut and salt
17. Kulatha (macrotyloma uniflorum)	Decoction of abhaya(Terminalia chebula) and dhatri(Phyllanthus emblica)

18. Nispava(Dolichos lablab)	Water boiled and cooled added with powder of pippali(piper longum), dry ginger powder and salt
19. Chanaka(Bengal gram)	Water boiled and cooled added with powder of pippali(piper longum), dry ginger powder and salt
20. Masha(black gram) and moonga(green gram)	Decoction with dry ginger and salt
21. Sarva dhanya(other grains)	Water boiled with cumin powder, dry ginger powder and salt
22. Anna(cooked food)	Kaidarya(curry leaves), salt, dry ginger with sharapumkha(tephrosia purpurea) decoction or hot waterl
23. Kanda(rhizomes)	Powder of asafetida and trikatu with hot water
24. Ikshu(sugar cane)	Decoction of dry ginger powder and black pepper Powder of trikatu Powder of cardamom, cuminpowder and salt
25. Amla dravya(sour food)	Powder of dry ginger and cardamom added with sugar
26. Katu dravya(spicy food)	Jiggery with ghee
27. Tikta dravya(bitter food)	Black raisins
28. Kshara dravya(caustic)	Cow's milko Sugar
29. Madhura dravya(sweet food)	Powder of trikatu
30. Kashaya dravya(astringent food)	Powder ok yavakshara
31. Patra shaka(leafy vegetable)	Powder of asafetida, dry ginger and salt
32. Ashuddha parade(impure mercury)	Juice of kushmanda (winter melon) Juice of jambira
33. Ashuddha gandhaka(impure sulphur)	Butter milk with sandalwood powder Lamajjaka Andropogon jwarancusa with juice of dhatri(Phyllanthus emblica)
34. Vatsanabha(Aconitum ferox)	Decoction of triphala
35. Arka kshira (latex of Calotropis gigantea )	Decoction of sesame with jiggery
36. Snuhi kshira(latex of euphorbia nerifolia)	Decoction of sesame, akuli added with jiggery
37. Tilvaka kshira(laterx of Symplocos racemosa)	Decoction of dates, rasins, Glycyrrhiza glabra and sugar Honey added with ghee and sugar
38. Makushata(moth bean)	Butter milk
39. Jyotishmati (Celastrus paniculatus)	Decoction of visa with ghee
40. Gunja moola(Abrus precatorius)	Decoction of musta(Cyperus rotundus)
41. Karaskarasthi	Juice of bhujaambu patra
42. Kanya(aloe vera)	Burned ash of dry ginger with salt
43. Arushkara(Semecarpus anacardium)	Sesame with jiggery Decoction with bark of aksha(Terminalia bellirica)added with buffalo's butter
44. Vanasurana kanda(elephant foot)	Juice of tintrini patra(Tamarindus indica)
45. Kakatunda phala(Azadirachta Indica./ dark species of Agallochum)	Butter milk Decoction of sandalwood added with jiggery
46. Jatiphala(nutmeg)	Decoction of raisins, dates, badari phala(Ziziphus Jujuba) added with either sugar or ghee
47. Akuli phala	Decoction of triphala
48. Tuvarka (hydnocarpus laurifolia)	Decoction of triphala and patola(Trichosanthes dioica)
49. Sudha	Castor oil with breast milk
50. Pashana	Juice of karavalli added with breast milk
51. Asuddha Haratala(arcenic trisulphide)	Decoction of madhuka(Madhuca longifolia), triphala and ginger. Juice of kushmanda and juice of jambira phala
52. Asuddha hingula(cinnabar)	Juices of ginger and patola(Trichosanthes dioica) Juice of nirgundi added with breast milk
53. Asuddha manashila(realgar)	Goat's urine added with triphala
54. Visha(poison)	Manuvruksha twak and triphala Decoction of bilwa(Aegle marmelos), ushira(Vetiveria zizanioides), sandalwood, ginger, triphala,

tanduliyaka(Amaranthus spinosus), nili(Indigofera tinctoria), suravhwa( Cedrus deodara), sariva(Hemidesmus indicus), pushkara(inula racemosa), nimba(Azadirachta indica), nikumbha(Baliospermum montanum), pomegranate added with sugar, ghee and cumin powder.
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## DISCUSSION

The Ayurvedic concept of Agni is fundamental to the maintenance of physiological and metabolic harmony. Its impairment through practices such as Adhyāśana leads to Ājīrṇa, an early pathological state characterized by indigestion and the accumulation of Āma—a toxic byproduct of incomplete digestion. This accumulation is a key trigger in the etiopathogenesis of various diseases, making the restoration of Agni and elimination of Āma essential therapeutic goals.

*Pratyauśhadha*, as elaborated in *Arogya Raksha Kalpadrum*, represents a class of antidotal preparations uniquely suited to this task. These formulations act by reigniting the digestive fire, facilitating the breakdown and assimilation of food, and thereby preventing or clearing the buildup of Āma. The classical texts emphasize the timely use of *Pratyauśhadha* to arrest the pathological cascade initiated by Adhyāśana-induced Agni dysfunction and subsequent Ājīrṇa.

Moreover, the review highlights the preventive dimension of *Pratyauśhadha*. By addressing the early stages of metabolic toxin accumulation, these therapies exemplify Ayurveda's proactive approach to health, emphasizing restoration before the onset of overt disease. Such interventions are particularly relevant in today's context, where lifestyle-induced digestive disorders are increasingly prevalent.

The principles and applications of *Pratyauśhadha* as per *Arogya Raksha Kalpadrum* reaffirm the centrality of Agni and the critical need to manage Āma through effective antidotal therapy. Integrating these ancient insights with contemporary research could enrich current clinical practices aimed at improving digestive health and preventing metabolic disorders.

## CONCLUSION

The review of *Pratyauśhadha* as outlined in *Arogya Raksha Kalpadrum* underscores Ayurveda's multidimensional approach to disease prevention and management, particularly in the context of Agni dysfunction, Āma formation, and improper eating habits like Adhyāśana leading to Ājīrṇa and effect of asuddha rasa dravyas acting as poison. The impairment of Agni is not a localized digestive issue alone, but a systemic imbalance that initiates the formation of Āma, eventually disturbing the doṣic equilibrium and tissue nutrition.

*Pratyauśhadha* formulations are not only aimed at symptomatic relief but serve as precise interventions to rekindle Agni, digest Āma, and arrest the pathological progression at its early stages. Their action is closely tied

to countering the Visha Prabhāva<sup>[11]</sup>—the toxic influence that arises not only from external poisons but also from internal metabolic toxins (Āmavisha)<sup>[12]</sup> generated due to faulty digestion and metabolism. The antidotal nature of *Pratyauśhadha*, therefore, extends beyond classical poisoning; it addresses the broader spectrum of internal toxicity caused by lifestyle and dietary indiscretions.

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