

**A CRITICAL REVIEW OF INDICATIONS OF DIFFERENT AYURVEDIC BHAISHAJYA
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ABSTRACT

Ayurveda is a science of life where the intelligent Vaidya should examine the 10 *tatvas* – *Dosha, aushadha, desha, kala, satmya, agni, satva, oka, vaya and bala* & then should proceed to the treatment accordingly and should not rely on the knowledge of *kalpas* only. So the examination of 10 *tatvas* from all point of view is necessary. Out of these *aushadha* is the main tool of *chikitsa*. The *aushadha* should be examined by considering all parameters like – *rasa, veerya, vipaka, prabhava, janma desha, kala, avastha, kalpana & sanyoga*. The *aushadha* varies in its action accordingly with the *kalpana*. The precise selection of the desired drug increases its potency, shelf life, reduce the dosage & helps to cure the disease easily and accurately. So to study the indications of different *Ayurvedic bhaishajya kalpana* this article is written by reviewing the *Bryhat trayee* of Ayurveda with its commentaries so that we can decide the *kalpana* precisely in any disease condition.

KEYWORDS: *Bhaishajya kalpana, Dravya, Indications.***INTRODUCTION**

Ayurveda is a science of life where all the efforts of 4 – *Bhishak* (Physician), *Dravya* (medicament), *Upasthata* (attendant) & *Rogi* (patient), possessing requisite qualities for the revival of equilibrium of *dhatu*s in the event of their equilibrium being disturbed is known as therapeutics.^[1] The medicament is one of the important part of therapeutics whose properties are *bahuta* (abundance), *yogyatva* (suitability), *anekvidha Kalpana* (can be formulated in multiple forms) and *sampat* (potency).^[2] For a therapy to be infallibly effective the variations of *dravya* (medicament) along with *dosha, kala, desha*, etc should be considered.^[3] The *dravya* may vary in its effects as it is *taruna* (young) or *vrudha* (old), *ardra* (green) or *shushka* (dry), combined with some other *dravya* or single and different form of preparations like *Swarasa* (juice) or *kalka* (paste) etc.^[4]

The vivid formulations explained in classics are for the purpose of making the blend compatible and efficient without losing its potency.^[5] The importance of various forms of medicament formulation designing is to extract different active principles in same medicine using different media. Preparing different types of formulations of a drug helps to enhance its potency, shelf life and will condense the dose & provide optimum respite. Recent researches in modern pharmacology states that whenever the solvent is changed, which is the base of Ayurvedic

formulations like water in *kwatha* (decoction), *hima* (cold infusion), *phanta* (hot infusion), ghee or oil in *snehakalpana*, alcohol in *sandhan Kalpana*, properties of the solute changes.^[6]

The *Panchavidha kashay Kalpana* mentioned in classical texts are described on the basis of strength of patient & severity of disease and are not equally useful in every case.^[7] So for the therapy to be effective it is mandatory to select the precise *Kalpana* of the chosen drug. So the proper indications of different *bhaishajya Kalpana* like *swarasa, kwatha, Sneha Kalpana, sandhan Kalpana*, etc will be studied in this article.

MATERIALS AND METHOD

Bruhat trayee of Ayurveda along with their commentaries were referred for the study. The discussion is made on the basis of study and conclusion is drawn by considering the study and the discussion.

REVIEW STUDY

It is important to know the different formulations of a drug like *swarasa, kalka*, etc because any kind of drug can not be used as it is in its natural form without any formulation.^[8] The *kalpana* are basically of 2 types – *Aushadha* or *Bhaishajya Kalpana* and *Ahara Kalpana*. Out of which we are going to deal with the *Bhaishajya*

Kalpāna in this article. The *Bhaishajya Kalpāna* is of 4 types – *Kashay Kalpāna*, *Sneha Kalpāna*, *Sandhan Kalpāna* & other *Kalpāna* like *Leha*, *Guti*, *Vati*, *Kshar*, etc.^[8]

According to Acharya Charaka & Vagbhata, there are 5 *kashay Kalpāna* which are *Swarasa* (juice), *Kalka* (paste), *Shruta* (decoction), *Sheeta* (cold infusion), *Fanta* (hot infusion).^[7,9]

According to Acharya Sushruta, there are 6 *kashay Kalpāna*, *Ksheer* (milk), *Rasa*, *Kalka*, *Shruta*, *Sheeta*, *Fanta*.^[10] Various *Upkalpāna* (subformulations) like *Churna*, *Pramathya*, *Mantha*, etc are also described in classical texts along with other *kalpāna* like *Sneha Kalpāna*, *Sandhan Kalpāna*, *Leha Kalpāna*, *Kshar Kalpāna*, *Vati Kalpāna*, etc.

Out of these the proper indications of following formulations will be studied in this article –

- 1) *Swarasa*
- 2) *Churna*
- 3) *Kwatha*
- 4) *Mamsrasa*
- 5) *Pramathya*
- 6) *Ushnodaka*
- 7) *Ksheer*
- 8) *Gutika*
- 9) *Asava*
- 10) *Arishta*
- 11) *Madya*
- 12) *Ghruta*
- 13) *Taila*
- 14) *Leha*
- 15) *Kshar*

SWARASA (JUICE) - Juice extracted from a drug prepared by a machine is known as *Swarasa*. Acharya Charaka and Vagbhata has explained the sequence of *Panchavidha kashay Kalpāna* as *Swarasa*, *Kalka*, *Shruta*, *Sheeta* & *Fanta*. The potentiality of the formulation of preceding category is greater than the succeeding ones.^[7,9]

1. When the patient is strong enough & the disease is equally serious, the *swarasa* preparation will be eminently useful. If it is given in weak patient and disease it will lead to depletion of strength of patient and will not be effective and may cause symptoms of giving excess medicines.
2. Those who are not having aversion of it should be given this because if patient is having aversion it may lead to nausea or the disease may get worsened.^[11]

CHURNA (POWDER)

1. After the gastrointestinal tract of the patient suffering from *kaphaja gulma* is well oiled, if there is suppression of power of digestion & if there is immobility of the wind then medicine in the form

of *churna* should be given.^[12]

2. If the patient suffering from *kaphaja shotha* is having obstruction in the channels, suppression of power of digestion, anorexia, *staimitya* in *ashaya* the medicine in the form of *churna* should be given.^[13]
3. If the power of digestive fire is diminished due to excess *Sneha* then medicines in the form of *churna* should be given.^[14,15]
4. If the patient having *vata kaphaj gulma* is suffering from *shula*, *anaha* and *vibandha*
5. then medicine in the form of *churna* should be given.^[16,17]
6. In *koshtha gata vata*, medicine in the form of *churna* should be given.^[18]
7. In patients who are suffering from *kaphodara* and are weak, should be given medicines in the form of *churna*.^[19]

KWATHA (DECOCTION)

1. In the patient suffering from *Jwara*, if *kapha* still predominates even after 10th day & signs and symptoms of well accomplished *langhana* have not appeared then medicine in the form of *kwatha* should be given till the body become light.^[20]
2. If the patient having *vata kaphaj gulma* is suffering from *shula*, *anaha* and *vibandha*
3. then medicine in the form of *niryuha* should be given.^[21]
4. In the patients suffering from *jvara*, after completion of 6 days, medicine in the form of *Kashaya* (*pachan-shaman*) along with *laghu ahara* should be given.^[22,23]
5. In the patients suffering from *jvara*, having *bahudoshha* and *mandagni* if the *doshas* are not relieved despite of 7 days of *langhana*, *shadangpaniya*, *yavagu* and is having *mukha vairasya*, thirst, anorexia then medicine in the form of *kwatha* which is *pachana*, *hrudya*, *jvaraghna* should be given.^[24]

MAMSARASA (MEAT SOUP)

1. For those who are dehydrated or emaciated, who are in convalescence stage, those having semen in small quantity and those who aspire better strength and complexion should be given medicine in the form of *mamsarasa*.^[25]
2. If the suppression of gastric fire is chronic as a result of which patient has become indolent, weak & emaciated then the patient should be given *mamsarasa* of *prasaha* (who eat food by snatching) which is light for digestion & instantaneously stimulate the gastric fire because of their sharp, hot & *shodhana* properties. It causes the nourishment of the body more quickly.^[26,27]
3. In patient suffering from *Jwara*, if even after 10th day the *kapha* still predominates and signs & symptoms of well established *langhana* are not seen then medicine in the form of *kwatha* & diet in the form of *mamsarasa* should be given which is capable of inhibiting the *doshas*.^[28]

4. If *Raktapitta* is associated with *Vayu* then medicine in the form of meat soup should be given.^[29]
5. The patient suffering from *Shwas*, *Kasa*, *Kshay*, emaciation due to *jwara*, *smruti*, *oja swara heenata*, *bhigna sandhi* (fracture), *vishlishtha sandhi* (dislocation) should be given *Mamsarasa* as it is *preenana*, *prana janan*, *vata pitta har*, *shramhara*, *hrudya*, *apyayan*, *samhanana*, *shukrada* & *balavardhana*.^[30]
6. Those who frequently eat *shali & mudgadi ahara* & who are emaciated due to *yuddha*(war), excess walking, excess sun exposure, poisoning and alcohol indulgence should be given *mamsarasa* as *anupana*.^[31]
7. In patents suffering from *Shosha*, it should be given as *anupana*.^[32]
8. In patients suffering from *Kshaya*, *mamsrasa* should be given as *anupana*.^[33]

PRAMATHYA – In patients suffering from *atisara*, if the *dosha* are moderately aggravated, then *pramathya* also known as *deepana pachaniya Kashaya* should be given which stimulate the power of digestion and is carminative also.^[34] It is *upkalpana* of *kwatha Kalpana*.

Ushnodaka (Hot Water)

1. It is prescribed in indigestion of *Sneha*, for disintegration of *shleshma*, *vata anulomana*, *vata kapha* predominance & during and after *vamana*, *virechana*, *niruha* & *anuvasana*.^[35]
2. It is given as *anupana* in all *snehapana* except *bhalltaka* and *tuvaraka*.^[36]
3. It is given in *vata kaphaj jvara*, *trushna* and *chardi* which produces *mardava* in *strotasa*.^[37]
5. It is given as *anupana* in carbohydrate rich food.^[38]
6. It is given in *Hikka*, *Kasa*, *Shwas*, *Peenasa*, *Parshvashula*, *Nava jwara*, *A ma* as it is
7. *deepana*, *pachana*, *laghu*, *ushna*, *kanthya* and *bastishodhana*.^[39]
8. It is given in patients of *vata kaphaj jvara* having thirst because it is *deepana*, *pachana*, *jvaraghna*, *balya*, *srotasa shodhana*, *ruchi* and *swedakara* and *pathya*.^[40]
9. In patients suffering from *jvara*, *koshna jala* is given for *pachana* which causes *vata anulomana*, stimulate digestive fire, digests easily, sucks the *shleshma*, relieves thirst even in small amount.^[41]

KSHEER (MILK)

1. Those who are emaciated due to fasting, over travelling, over indulgence in sexual activity, over exposure to wind & sun it should be given as *anupana*.^[42]
2. If the patient is suffering from *vata pittaj jvara* having burning sensation and thirst and the *doshas* are either *baddha* (adherent) or *prachuta*(slightly dislodged) or when there is *nirama* stage of *doshas* milk should be given. It excites the *doshas* so used in *prachuta avastha* and removes constipation so is

3. If the patient of *shotha* is suffering from *arati* (fainting), burning sensation and morbid thirst then it should be given.^[44]
4. In patients of ascites, after the administration of all therapies the patient should invariably be given milk for maintaining the harmony of *doshas* and for promoting strength as well as stability in the body. By administration of different therapies the body of the patient become emaciated and all the tissue elements in the body get diminished where milk is as good as ambrosia for god.^[45,46]
5. In patient suffering from *atisara*, if the movement of flatus and stool is arrested & if the patient suffers from acute colic pain or gripping pain, patient voids blood or mucus & if the patient is thirsty then profuse quantity of milk should be given.^[47,48,49]
6. In patient suffering from *madatyaya*, if standard treatment protocol of *madatyaya* has not relieved the symptoms & after giving up alcohol, because of *langhana, dosha shodhana* & *shamana*, *kapha* gets diminished, there is predominance of *vata - pitta* & patient becomes weak, milk like the rain for atree afflicted with hot summer. it strengthens the body quickly.^[50,51]
7. It is used in *vata*, *pitta*, *rakta* and *manas vikara*, chronic fever, cough, bronchial asthma, emaciation, *gulma*, *unmada*, *udara*, *murcha*, *bhrama*, *daha*, *mada*, *pipasa*, *hrud dosha*, *bastidosha*, *panduroga*, *grahanidosha*, *arsha*, *shula*, *udavarta*, *atisara*, *pravahika*, *yoni roga*, *garbhasrava*, *raktapitta*, *vamana*, *virechana* and *asthapana* as it is *balya*, *vrushya*, *rasayana*, *vajeekara*, *medhya*, *sandhan*, *vayasthapana*, *aayushya*, *jeevana*, *bruhana*, *ojavardhana* and beneficial to *bala*, *vruddha*, *kshat* & *ksheena*.^[52]
8. Those who frequently eat *shali & mudgadi ahara* & who are emaciated due to *yuddha*(war), excess walking, excess sun exposure, poisoning and alcohol indulgence should be given *dugdha* as *anupana*.^[31]
9. Those who are emaciated, having *alpa dosha*, *deena* & *ruksha* should be given milk.^[53]
10. Those who frequently use milk in their diet even if having *atisara*, diminished *kapha*, predominance of *vata pitta*, having *daha* & *trushna* should be given milk.^[54]
11. In patients whose body is emaciated due to lot of medicines milk is like ambrosia.^[55]
12. In patient suffering from *vatodara*, after *virechana* and *sansarjan karma*, for regaining the strength milk should be given upto symptoms like nausea occurs and then it should be tapered.^[56,57]

GUTIKA (TABLET)

1. After the gastrointestinal tract of the patient suffering from *kaphaja gulma* is well oiled, if there is suppression of power of digestion & if there is immobility of the wind then medicine in the form of *gutika* should be given.^[12]
2. If the patient having *vata kaphaj gulma* is suffering

from *shula, anaha* and *vibandha* then medicine in the form of *gutika* should be given.^[21]

ASAVA

1. If the patient suffering from *shotha* is having obstruction to channel of circulation, anorexia, suppression of power of digestion, *stimita ashaya* then medicine in the form of *asava* should be given.^[13]
2. If the patient suffering from *kaphaja gulma* is having suppression of digestion power, anorexia, is taking oily food and frequently takes alcohol then for clearing the channels medicine in the form of *asava* should be given.^[12,58]
3. If the suppression of power of digestive fire is due to excess *snehapana* then medicine in the form of *asava* should be given.^[14,15]
4. If there is suppression of power of digestion due to *gud upalep*, then medicine in the form of *asava* should be given.^[59]
5. In patient suffering from *kaphaja shotha*, medicine in the form of *asava* should be given.^[60]

ARISHTA

1. It is useful in consumption, haemorrhoids, sprue, anemia, fever, anorexia & diseases caused by vitiation of *kapha*. It is both digestive & carminative.^[61]
2. It is used in *kaphaja gulma*, if it has strong foundation & is extensive in size, hard, immobile & heavy then the patient should be given medicine in the form of *arishta*.^[62,63]
3. In the course of administering *Sneha* to a patient suffering from *kaphaja gulma*, if he suffers from suppression of power of digestion, anorexia & if he is accustomed to alcohol intake, *arishtas* should be administered with a view of clearing the channels.^[12,58]
4. In the patient suffering from oedema has obstruction to channels of circulation, if there is suppression of power of digestion & anorexia, medicine in the form of *arishta* should be given.^[13,64]
5. After the vitiated doshas are gradually eliminated, the patient should be given meat of animals inhabiting in arid zone. For the elimination of residual doshas, *arishtas* should be given if there is *staimitya* (a feeling as if a person is covered with wet cloth), anorexia & nausea, suppression of power of digestion & patient is accustomed to alcoholic drinks.^[65,66]
6. *Arishtas* stimulate the power of digestion, alleviate *kapha* & *vata*, *sara* (mild laxative), is more powerful than *asavas* because it is a combination of different dravyas and is capable of reliving vitiated many *doshas*. So It is used in abdominal pain, ascites, abdominal distension, splenomegaly, chronic fever & haemorrhoids.^[67]
7. It is superior in all kinds of *madyas*. It is indicated in sprue, anemia, skin diseases, ascites, fever, *gulma*, worm infestation, splenomegaly and it is astringent,

spicy & vitiates *vata*.^[68]

8. If the power of digestive fire is suppressed due to excess *Sneha* then medicine in the form of *arishta* should be given.^[14,15]

MADYA

1. The *doshas* incited by alcohol cause obstruction of the movement of *vayu* in the channel of circulation as a result of which the patient suffers from excruciating pain in head, bone & joint. In spite of the availability of other sour ingredients, alcohol should be specifically be administered to such patient for liquification of *dosha* because of its *vyavayi* (diffusive), *tikshna* (sharp) & hot attributes. It removes the obstruction in channels of circulation, helps in downward movement of *vayu*, acts as appetiser, stimulate the power of digestion and alleviates the pain.^[69,70]
2. The ailments caused by drinking of alcohol in wrongful manner or in excess quantity or less quantity can be cured by taking the same alcohol in appropriate manner & quality.^[71,72]
3. It is given in patients suffering from insomnia because they enjoy sound sleep by taking alcohol.^[73]
4. It stimulates speech in timid persons so it is given in timid persons.^[73]
5. It is given in persons having excessive sleep because it helps them to be awake.^[73]
6. It is used in constipation.^[73]
7. It provides respite to persons afflicted with sufferings and grief so is given in these conditions.^[73]
8. Those who are habituated with alcohol and having suppressed power of digestion should take it as *anupana* after eating meat.^[74]
9. It is indicated in both lean and obese persons.^[75]
10. It is useful in *vata* – *kapha* predominance and it vitiates the *pitta* and *rakta*.^[76]
11. The diseases caused by vitiation of *meda*, *vata* and *kapha* are not relived until the alcohol is given in proper manner.^[77]

GHRUTA (GHEE)

1. Intake of ghee is prescribed for those whose bodily constitution is dominated by *vata* & *pitta*, who is suffering from diseases due to vitiation of *vata* & *pitta*, those derirous of good eyesight, those suffering from pthisis & consumption, the old, the children, the weak, those desirous of strength, longevity, progeny, good complexion, digestion, wisdom, proper function of sense organs & those afflicted with injuries due to burn, by weapon, poison & fire.^[78,79,80,81]
2. Intake of ghee is prescribed for those of *vatika* & *paittika* constitution even if they are suffering from diseases due to slight vitiation of *kapha*.^[82]
3. Ghee should be given for drinking to the patient suffering from *jvara* when there is less of aggravation of *kapha* and more of aggravation of *vata* as well as *pitta*. It should be ensured that the

doshas have reached *pakwa* stage. after 10th day, *kapha* gets naturally reduced by *langhana* & *vayu* and *pitta* gets aggravated because of heat of fever & depletion of *dhatu*s as a result of unctuousness. Therefore this is the proper time of administration of ghee to patients.^[83,84]

4. If in a person having an unctuous disposition, the fever dose not get alleviated by the use of decoction, emesis, fasting & light diet, then such cases should be treated by medicated ghee. fever is manifested by *tejas* which is unctuous and a patient suffering from fever further develops unctuousness because of action of action of *tejas*. As a result of this unctuousness, the *vayu* gets aggravated subsequently. This *vayu* can be corrected by the use of unctuous material like ghee. According to some scholars it is used to combat the *ruksha teja*.^[85,86]
5. If the *paittika gulma* is caused by unctuous and hot things then the administration of ghee is the best recipe for its cure.^[87,88]
6. After the elimination of *doshas* from gastrointestinal tract (by emesis & purgation) and from blood (by blood letting), the patient should be given *Sneha* to drink because the *vayu* gets aggravated and the patient becomes weak soon after the elimination therapy. *Sneha* should be given only after the morbid *doshas* are eliminated from the body without that, it may lead to aggravation of disease.^[89]
7. If the haemorrhoids having predominance of *vayu*, bleeding continues even after the aggravated *doshas* are eliminated then the patient should be given unctuous things in the form of ghee.^[90,91]
8. Ghee is excellent for stimulating the gastric fire so is indicated in suppressed power of digestion. If the gastric fire is stimulated by fuel in the form of *Sneha* then it can't be suppressed by heavy food also.^[92,93]
9. If the gastric fire is suppressed due to chronic disease conditions then ghee is the best.^[94,95]
10. The patient suffering from *hikka* and *shwasa*, if has dryness of throat and chest and is naturally *ruksha* prevalent should be given ghee.^[96]
11. *Asthi majja gata vata* should be treated with *Sneha*.^[97,98]
12. It is indicated in *udavarta* (upward movement of *vata*), *apasmara*, *unmada*, *shula*, *jwara*, *anaha*, *visha*.^[99]
13. Ghee should be administered in patients suffering from *jwara* after 12 *ratri*s because at that time *doshas* reach their own *ashaya*.^[100]
14. It is the most potent drug in relieving the vitiated *vata pitta* and when triturated with other drugs it retains its own properties.^[101]
15. It relieves the *jwara ushma* and *pitta* by its *shaittya* and opposite attributes to that of *ushnata*, relieves *vata* by *snigdha guna* and relieves *kapha* by *sanskara* and *sanyoga* (combination with other drugs).^[102]
16. In every kind of skin disease *snehapana* should be given priorly.^[103] 17) In *keval nirupastambhit vatvyadhi Sneha* is the initial treatment.^[104,105]
17. In patients suffering from *Karnamula shotha* as a

result of complication of

18. *sannipataj jwara*, after *rakta avsechana ghrutapana* is indicated.^[106,107]
19. In patients suffering from *kevala vataj jwara*, *visarpaj jwara*, *visfotaka jwar*, *abhigataj jwara*, *ghrutapana* is mainly indicated.^[108,109]
20. In patients suffering from *gulma* which is situated above umbilicus, *snehapana* is indicated especially.^[110,111]
21. In patients suffering from *gulma*, if there is weakness after *shonitavseka* then the *tarpana* in the form of *jangal mansarasa* should be given and for residual pain *Sarpi* should be given.^[112,113]
22. In patients suffering from *vataj kushtha* firstly *sarpi* should be given.^[114,115] 23) In patients suffering from *vataj unmada*, firstly *snehapana* is indicated.^[116]
23. *Tika rasa siddha ghruta* is indicated in *vata pittaj shotha*.^[117]
24. In *vataj kasi ruksha* patient *snehapana* is indicated primarily.^[118,119]
25. In patients suffering from *vataj svarabheda*, *sarpi* should be given after meal.^[120,121]
26. In patients suffering from *pittaja yonivyapada*, ghee should be given for oleation.^[122]
27. In patients suffering from *udara*, those who are *ruksha*, having *bahuvata avastha* and those who are desirous for *shodhana* should be given ghee which can cure *udara*.^[123]

TAILA (OIL)

1. Intake of oil is prescribed even in the winter in those who are having *kapha* and *meda* in excess, whose throat and abdomen are loose but plumpy, those suffering from diseases due to vitiation of *vata* and those of *vatika* constitution, those desirous of strength, slimness, lightness, sturdiness, steadiness, tenderness of body & smoothness of skin. Those having worm and other infections in their body, those having costile bowel, those afflicted with sinuses and those who are accustomed to intake of oil.^[124,125,126]
2. It is indicated in those suffering from *sheetpitta*, *yoni karn*, *shirshula*.^[127]
3. If there is suppression of power of digestion due to *gud upalep*, then medicine in the form of *taila* should be given.^[59]

LEHA – *Hikka*, *Shwas* and *Kasa* are caused by aggravation of *prana vayu* because of obliteration of its path by *kapha*. Therefore to clear the channels *leha* should be given. However if *kapha* is not involved in the causation of disease, then *leha* should not be given.^[128]

KSHAR

1. It is used in *kaphaja gulma*, if it has strong foundation & is extensive in size, hard, immobile & heavy then the patient should be given medicine in the form of *gud*.^[62,63]
2. After ascertaining the nature of *dosha*, *prakruti*, nature of *gulma* & the nature of season, the physician

who is well versed in determining the quantum of strength as well as *dosha* should administer *kshara* to patient suffering from *kaphaja gulma*. It should be repeated at an interval of one or 2, 3 days by the physician who is conversant with the science of reducing a particular *dosha* by promoting physical strength of patient. *Kapha* which is sweet and unctuous gets aggravated in a person who indulges in meat, milk & ghee. *Kshara* has the property of *ksharana*. Thus it gradually erodes *kaphaja gulma* and brings it downwards.^[129,130]

3. After the vitiated *doshas* are gradually eliminated, the patient should be given meat of animals inhabiting in arid zone. For the elimination of residual *doshas*, *kshara* should be given if *kapha* has become thick and sticky in the patient suffering from *udara* as it liquifies *kapha*.^[131]
4. After the vitiated *doshas* are gradually eliminated, the patient should be given meat of animals inhabiting in arid zone. For the elimination of residual *doshas*, *kshara* should be given if there is *staimitya* (a feeling as if a person is covered with wet cloth), anorexia & nausea, suppression of power of digestion & patient is accustomed to alcoholic drinks.^[66]
5. If *vayu* is located in *koshtha*, the patient should be given medicaments in the form of *kshara*.^[132,133]

DISCUSSION

The indications of above mentioned 15 formulations have been given in the *bruhat trayee* of Ayurveda. The following parameters are taken into consideration for deciding the precise formulation of any desired drug –

1. Strength of patient – e.g if patient is strong enough then *swaras* can be given.
2. Strength of disease - e.g if the disease is strong enough then *swarsa* can be given.
3. Personal likes and dislikes of patient – patient should be given the formulation of his or her personal likes.
4. Potent part of the drug – shankhapushpi *kalka* is used for *medhya karma*.
5. Constitution of patient – *vataprkruti* patient should be given *taila* mainly.
6. Predominance of *dosha* in *vyadhi* – if the disease is having predominance of *vata*
7. and *pitta* then *ghee* or *ksheer* can be given.
8. *Avastha* of *vyadhi* – in *nirama dosha avastha*, *ksheer* can be given, in chronic fever *ghee* can be given.
9. *Agni* – if the power of digestion is suppressed due to disease then *ghee* can be given.
10. Associated symptoms- if *shotha* patient is having *staimitya*, *aruchi*, *hrullas* then
11. *arishta* should be given.
12. *Guna* predominance – in the naturally *ruksha* dominated people, *ghee* should be given.

CONCLUSION

The *bhishak* (physician), *dravya* (medicament),

upsthata (attendant) & *rogi* (patient) possessing requisite qualities are responsible for curing the disease. Out of these, while mentioning the qualities of *dravya*, Acharya *vagbhata* has given priority to the *bahu kalpam* characteristic i.e the *dravya* should be formulated in many forms.^[134] Various formulations of a single drug helps to increase the pallitability, condense the dose, enhance the potency and shelf life, provide optimum respite and cure the disease ultimately. So the physician should be aware of various formulations as well as their proper indications. In *anukta vyadhi* also by considering the above mentioned parameters the proper formulation of desired drug should be administered to get effective results. Other parameters for deciding specific formulation should be thought for and the formulations whose indications are not given in the classical texts like *hima*, *phanta*, etc should be taken into consideration logically.

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