



INDO AMERICAN JOURNAL OF PHARMACEUTICAL RESEARCH



A CRITICAL STUDY OF SPECIFIC INDICATION OF PIPPALI KALKA AND SARIVA KALKA WITH KSHEERA IN PRAVAHIKA WITH SPECIAL REFERENCE TO RATNAPRABHA COMMENTARY OF NISHCHALKARA ON CHAKRADATTA SAMHITA.

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ARTICLE INFO

Article history

Received 24/09/2022

Available online

30/09/2022

Keywords

Pippali,

Sariva,

Pravahika,

Rasapanchaka,

Chirakalanubandhi,

Indication.

ABSTRACT

Pravahika is quite challenging to treat. It needs removal of mala but decrease in frequency of *malavegas*. Both actions are opposite in nature. So, drugs which can remove the mala out of the body without increasing the frequency of malavegas are needed. Chakradatta has given two simple formulations having two drugs opposite in nature. *Pippali* and *Sariva* are quite opposite in action and characters. In one of the manuscripts of *Ratnaprabha*, *Maricha* kalka with *ksheera* is given in *chirakalanubandhiPravahika* and in another manuscript, *Maricha* is replaced by *Sariva* for the same. P. V. Sharma sir has taken *Sariva* in the commentary published by Swami Jayaramdas Trust, 1993. So, *Sariva* is taken here for study. As the drugs having different characters are advised by the author, indication is more specified in this study with help of *Rasa-dosha sambandha* and *Rasapanchaka* of *dravyas*. So, the study helps to differentiate between the indication of two drugs to be used after proper diagnosis.

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Please cite this article in press as **Vd. Aditi R. Deshpande et al.** A Critical Study of Specific Indication of Pippali Kalka and Sariva Kalka With Ksheera in Pravahika With Special Reference to Ratnaprabha Commentary of Nishchalkara on Chakradatta Samhita..Indo American Journal of Pharmaceutical Research.2022:12(09).

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INTRODUCTION

Chakradatta Samhita written by *Chakrapanidatta* is based on *Vrinda's Siddhayog*. *Nishchalkara's Ratnaprabha* and *Shivadasasena's Tattvachandrika* are the two commentaries available on *Chakradatta Samhita* of which *Ratnaprabha* is out of print these days. It was edited by P. V. Sharma sir in 1993. *Nishchalkara* has given many aspects in context with *Dravyagunavigyana* like synonyms of drugs, part of plants, medicinal form of drugs, mode of action, specific indications etc. In *Chakradatta*, these formulations are given for *chirakalanubandhi Pravahika*^[1] and *Nishchalkara* has advised to use them in *vibandhayukta Pravahika*^[2] which is different as that given in *Chakradatta* and *Ashtangahridaya*. Here, a small effort is taken to further specify between *Pippali* and *Sariva* according to mode of action. The aims of the study are to study specific indication of *Pippalikalka* and *Sariva kalka* with *ksheera* in *Pravahika* and to differentiate the condition to use *Pippali* and *Sariva* in *Pravahika*, to study the mode of action of *Pippali* and *Sariva* in *Pravahika*.

MATERIALS AND METHODOLOGY

Materials:

- *Ratnaprabha* commentary of *Nishchalkara* on *Chakradatta Samhita* edited by P. V. Sharma sir published by Swami Jayaramdas Trust, 1993
- *Charaka Samhita*
- *Bhavaprakash Samhita*
- *Madhava Nidana*
- *Ashtangahridaya*
- *Adarsha Nighantu* by Bapalal Vaidya
- *Dravyagunavigyana* by Vd. G. A. Phadke

Methodology:

- *Samprapti* of *Pravahika* is studied from *Madhava Nidana* and *Ashtanga Hridaya*.
- *Rasapanchaka* of *Pippali* and *Sariva* is studied from *Bhavaprakasha Samhita*.
- *Rasa-dosha* relation of *Pippali* and *Sariva* is studied.
- Mode of action of *Pippali* and *Sariva* for their role to pacify *Pravahika* is studied.
- Conditions to use *Pippali* and *Sariva* are specified with help of fundamental principles of *Ayurveda*.

RESULT AND DISCUSSION

Pravahika is caused when vitiated *Vata dosha* pushes *Kapha dosha* with or without *purisha* out of the body through anus for many times. *Pravahika* caused by *Vata dosha* is with *shula*, caused by *Pitta dosha* is with *daha* and caused by *Kapha dosha* is with *Kapha* itself. *Pravahika* can be *sama* or *nirama*, with or without blood, *ruksha* or *snigdha* in types. *Pravahika* should be treated according to the principles to treat *Atisara vyadhi*^[3]. So, to treat *Pravahika*, *samata* should get digested first, *mala* should be removed out of the body, *Vata* and *Kapha* doshas should be pacified and frequency of *Pravahika* should be reduced^[4].

Chakradatta has advised *Pippalikalka* and *Sariva Kalka* with *ksheera* in *chirakalanubandhi Pravahika* whereas *Nishchalkara* has added the indication 'savibandha' in addition to it. *Pippali* has *Katurasa*, *Madhura vipaka* and *anushna veerya*. It is *laghu* in nature. It is *deepani* and *rechani* in karma^[5]. *Charaka* has included *Pippali* in *Deepaniya* and *Shulaprashamanamahakashayas*^[6]. Due to *katu rasa* and *anushnaveerya*, it digests *aama (aamapachana)*, pacifies *Vata* and *Kapha doshas* and along with *ksheera*, helps for *rechana* of *purisha (mala)*. Due to this, it brings out *anuloman* effect and reduces *shula* and frequency of *Pravahika*. *Pippali* mainly acts on *Vata* and *Kapha dosha*. So, *Pippalikalka* with *ksheera* should be used in *sama, shulayukta, Vata-Kaphaja Pravahika*.

Sariva, on other hand, has *Madhura rasa*, *Madhura vipaka*, *Sheeta veerya* and *tridoshaghna prabhava*^[7]. *Charaka* has included *Sariva* in *Dahaprashamana* and *Purishasangraheeya mahakashayas*^[8]. Considering *rasapanchaka* of *Sariva*, it mainly acts on *Pitta dosha* and *Raktadhatu*. It is antagonist to *Pittadosha*. Due to its *sheeta veerya*, *Sariva* pacifies *daha* related to *Pitta dosha* and *Rakta dhatu*. *Sariva* is *grahi* in karma. Due to *sheeta veerya*, *Sariva* reduces heat and liquid created by heat and *Pitta* thereby reducing frequency and *daha* in *Pravahika*. *Sariva* reduces *Agnimandya* created by heat and *Pittadosha*. Here, *ksheera* helps to pacify *Pitta dosha* as it is *sheeta* in nature too. Therefore, *Sarivakalka* with *ksheera* should be used in *Pittaja, dahayukta, sarakta, nirama Pravahika*.

CONCLUSION

Pippali kalka with *ksheera* should be used in *sama, shulayukta, Vata-Kaphaja Pravahika*.
Sariva kalka with *ksheera* should be used in *Pittaja, dahayukta, sarakta, nirama Pravahika*.

Future research:

These two formulations can be tested in the clinical trials to treat the patients having *Pravahika* and conditions like *Pravahika*.

ACKNOWLEDGEMENT

I hereby take the opportunity to offer my salutation to Lord Dhanvantari. I feel fortunate to have support of my parents Mrs. Anjana Deshpande and Mr. Ravindra Deshpande. I thank to my guide Dr. Ila Bhor who suggested me the work on this commentary. I thank to Dr. Himadri Chaudhari who recommended me the name of this journal. I thank to Vd. Laxman C. Lavgankar who reviewed the matter and the concept explained in the article by me. I'm grateful to the team of the IAJPR journal who is helping me to improve my work and publish it in the journal. I also thank to Manvantar Gulwelkar for his support.

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