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General Guidelines for Drug Indications, Combinations & Contraindications of Herbo-Mineral Preparations

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ABSTRACT

Objectives: To review the drug combination and contra-indications as per *Rastantrasaara va Siddha Prayoga Sangraha* & to analyze and discuss the importance of drug combinations and contra-indications as per ayurvedic classics. **Data Source:** The data was collected from *Rastantrasaar Sangraha va Siddha Prayoga Sangraha* authored by Thakur Nathu Singh Ji. **Methods:** Although many classical texts contain descriptions of formulations & their utilization, ayurvedic practitioners often modify them to suit the individual constitution. Drugs of different origins are mixed in various proportions to increase their potency and to obtain few other advantages. Here, an attempt is made to familiarize the *ayurvedic* practitioners regarding the classical details of Drug indication, Combinations, Contra-indications & their general usage. **Results:** Any formulation which flushes out morbid *doshas* completely from the body, is considered an ideal formulation even if it is *teekshna* in nature. **Conclusion:** Proper drug at the precise dose by the accurate route at the correct time for the right person will always provide beneficial effects.

Key Words

Rasoushadhis, Herbo-Mineral Preparations, Formulations, Rasayogas, Drug Combinations

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INTRODUCTION

Ayurveda is an ancient system of medicine, which provides elaborative information on pharmaceutical science in detail. The *ayurvedic* knowledge of pharmaceutical science is scattered in *ayurvedic* classical texts. It has an extensive pharmacopeia, predominantly of herbs & minerals. In *ayurvedic* science, drug therapy is given utmost importance. Considering its importance, a sub-discipline developed entirely

devoted to drug formulations known as *Rasashastra* and *Bhaishajya Kalpana*.

Pharmaceutical production of *Ayurvedic* medications has brought in new experiments like the difference in the classical concept of medicine preparation. *Rastantrasaar Sangraha va Siddha Prayoga* the devout text on pharmaceuticals in *Ayurveda*; comes in handy to solve such problems, as the methods described are very lucid and easy to follow. A certain amount of freedom has been



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given to practitioners to combine the drugs, but strictly based on standards explained in *ayurvedic* texts.

OBJECTIVES

- To review the drug combination and contra-indications as per *Rastantrasaar Sangraha va Siddha Prayoga*.
- To analyze and discuss the importance of drug combinations and contra-indications as per ayurvedic classics.

MATERIALS AND METHODS

Review Method

Review of the combinations, contraindications, and the general usage of drug therapy as per *Rastantrasaar Sangraha va Siddha Prayoga* have been presented to familiarize the readers, especially those who have just started *ayurvedic* clinical practice, with the concept of *Ayurvedic* Pharmaceutics

Review of *oushadhi sambandhi soocana, samyoga* (combination), *nishedha* (contra-indications) of herbo-mineral drugs/preparations¹.

1. *Vanoushadhi* after one year becomes less potent. *Choornas* after two months becomes less potent. *Lavana, hingu, and parada yukta oushadhis* after six months become less potent. Preferably *Parada yukta oushadhis* have to be stored in glass bottles to retain a bit longer potency.
2. *Vati, avalehya, sharbat* after one year it becomes less potent. *Paaka* will not remain good

after one month. *Siddha taila* remains potent for four months (if packed in glass bottles remains for one year). But *purana siddha ghrutha* and *taila* carefully maintained in glass bottles/mud pots can be retained well and will be *gunayukta*.

3. *Aasava-arishtha, kupipakwa rasayanas, and dhatu bhasma* become more *soumya* as they get older.
4. *Gugguluyukta oushadhi's* loses potency after three years.
5. *Pippali, dhaniya, and vidanga* have to be used one year old or greater than that.
6. For *Netra roga – purana ghrutha* has to be used in *oushadha*. For *annapaana – naveena ghrutha* has to be used. For *lepana – dhoutha ghrutha* should be used.
7. *Purana Madhu* has to be used with *kaphanashaka oushadhis* and *naveena Madhu* for *dhatu pushti*.
8. If *moola* of large trees is mentioned, then instead of *moola* heartwood can be taken. But, for smaller trees, if *moola* is specified; *moola* only should be taken. In the case of *laghupanchamoola, panchanga's* can be used.
9. Wherever *tikta patola* is specified, *patola patra* only has to be used.
10. For *kwatha* preparations, if mud pot is not available, then *pittala Patra* with *kalai* has to be taken.
11. For *taila* preparations, *pittala patra* with *kalai* four to six time's bigger vessel has to be taken to avoid spillage during *taila paaka*.
12. Aluminum vessels have to be avoided in both food and medicine preparation processes. If



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cooked in an aluminum vessel it acts as a poison. Consumption of food cooked in an aluminum vessel, disturbs the *pachana kriya* and also causes *rakta vikruti*. If for 4-8hours water is stored in an aluminum vessel, it also gets contaminated and acts as a toxin.

13. *Jatiphala*, *jatipushpa*, *lavanga*, *shatapushpa*, and any *sugandhita taileya dravya choorna* has to be prepared only when needed. It should not be prepared and stored. If stored, narrow-mouth glass bottles to be used. If stored in zinc containers, day by day volatile principles decrease.

14. *Lavana* and *kshara dravya*'s loose potency in *varsha rutu*. Therefore it has to be stored in a Clayware crockery set and *sandhibandhana* has to be done. If stored in a tin or any other metalwares, chemical reactions occur and *dravya* becomes *dooshita*.

15. *Ghrutha* and *taila* should be stored in clay pots & removed using a spatula when needed. If stored in the tin it gets spoilt easily.

16. Before administration of any medicine, *nidana*, *guna*, *desha*, *kaala*, *prakruti* should be taken into consideration. Example 1- Fresh *godugdha* as *pathya* and *balya oushadhis* to be given. But, in *jwara*, *atisaara*, *sangrahani*, *grahani*, *kaphaja kaasa*, *krimi*, *vidradhi*, *kushtha* it is troublesome. Example 2 – in *kapha prakruti*- if milk has to be given, then warm milk with *shunti choorna* has to be given.

17. *Gouripashana*, *Harataala*, *Rasa-Karpoora*, *Twak*, *Manahshila*, *Vatsanabha*, *Kuchala*, *Bhallataka*- have to be used after reducing the

teekshnatwa. *Dhatu* and *Upadhatu* are used only after *bhasma* preparation.

18. *Hingu* should be fried in ghee and then used.

19. *Spatika* and *Tankana* for *abhyantara proyoga*, *shodhana* has to be done. But for *bahya Prayoga*, *ashuddha* form acts well. Especially in *Pooyameha*, *tankana* to be used as *ashodhita* only externally.

20. *Vatsanabha* as a *pradhana oushadhi* should not be given in *sheetanga jwara*; *muddhati jwara*; *visoocika* and *hrudvegagati*. If necessary, it should be given in a very low dosage. Because *vatsanabha* brings down the body temperature by increasing the amount of urination and sweating. Whenever the temperature is very high; *vatsanaabhayukta oushadhis* can be given and temperature can be reduced as *vatsanabha* lowers the temperature *shanaiah shanaiah*.

21. *Kuchala* in *navya avasthaa* of *vatavyadhi* acts as *teekshna* and *vataprakopa*. In *purana vatavyadhi* it is *hita*. It constricts the *vatavahini*'s if taken in excess dosage.

22. *Parada-mishrita oushadhi*'s are not much beneficial to *sagarbha stri*; *durbala rogi*; *vrukkasothayukta pandu* and *kanthamala rogi*, but beneficial in *garbhashaya rogas* and *yoni roga*. For *balaka*, *parada mishrita oushadhi*'s are very much beneficial (*ati anukoola*).

23. *Somala oushadhi*'s have to be given after administering the patient with ghee/ milk. But in pneumonia, *sannipata roga* instead of ghee/milk *rogaanusaara anupana* has to be given. In *sannipata jwara* due to *pitta prakopa*, if *pralapa*, *raktanetra* & *bhrama* is observed, in such



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conditions *somala oushadhis* should not be given. In pneumonia and many other *kaphapradhana rogas somalayukta oushadhi's* gives relief. In *kaphapradhana roga's* wherever *somala bhasma* is contraindicated, then *mallacandrodaya / sameerapannaga rasa* with *vasaswarasa / any choorna* can be given. In *sheetaanga sannipata, somalayukta oushadhi's* are very beneficial. Whenever the body temperature lowers suddenly, in such cases to prevent hypothermia, *malla-mishrita oushadhi's* can be given.

24. *Haratala bhasma* and *haratala-mishrita oushadhi's* because of *ugra-teekshna guna*, it should not be given in *pitta pradhana kushta* and *pitta pradhana vatarakta*.

25. *Tamra bhasma* should not be used in *udara roga* caused due to *mootrapinda sotha*. As *tamra* is *ushna* and does *pitta rechana*, it affects the *mootra pinda karya*. This causes expulsion of *pittamala* in *mootra* and causes an imbalance in *mootrotsarga kriya*. This leads to *adhikajala sancaya* in *udara* and *shotha* goes on the increase.

26. *Swarnamakshika bhasma* is very effective in poisoning caused by quinine, but it should not be given in newly developed high fever.

27. *Shrunga bhasma* is harmful to be administered in *Shuskha Kasa*. But, very much beneficial in *Kapha Pradhana kasa, swasa* co-related with pneumonia.

28. *Yashadha bhasma* should not be given in *Upadamsha janya kantha roga*.

29. *Varatika bhasma* is beneficial in *aamayukta jeerna sangrahani*. But not beneficial in *nootana aama sangrahani*.

30. *Loha bhasma* causes harm in the early stage of *Raktaarsha* and *Raktaatisaara*. Where it acts as *adhika shaktiyuta* in *vataarsha* and *pittarsha* and very much beneficial. For *raktavruddhi* and *pushti, loha bhasma* should be given after food for better results.

31. *Ariloha maarita Suvarna bhasma* should not be given in the first stage of Tuberculosis- this leads to an increase of dry cough in Stage I. Whereas, *parada maarita Suvarna bhasma* or *gandhaka maarita* or *Vanaspati marita Suvarna bhasma* is very much beneficial in tuberculosis at all stages.

In *kshaya roga, Suvarna mishrita oushadhi's* should not be given in high doses. Because of the high dose of *Suvarna; kshaya jantu* will be killed at once and this may cause *visha vruddhi* in *deha* and thus leads to the manifestation of *jwara*. Therefore, the quantity of *shuddha Suvarna* per dose should be 1/100 to 1/50 *ratti* only and *Suvarna bhasma* should be 1/32 *ratti* per dose. When in *kshaya roga*, the temperature increases more than 99⁰; *Suvarna mishrita oushadhi's* should not be given. By using other *jwarahara oushadhis's* temperature has to be reduced and then *Suvarna oushadhis* can be administered.

32. *Suvarna parpati* is contraindicated in *sangrahani* associated with *jwara* or with *manasika vikruti*. During the administration of *Suvarna parpati*; consumption of *dugdhaahaara* is highly beneficial.



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33. To reduce *visha*, *Suvarna oushadhi*'s are very much beneficial in *Manthara jwara* and *Sthavara Jangama visha*.

34. Elachi containing medications should be administered at night times. But, should not be given to pregnant ladies.

35. If *kasturi* has to be added to any formulation, it should be cleaned well and then added. In addition, immediately it should be rolled into pills / powdered and filled into glass bottles.

36. *Kumkuma kesara*, before its addition into any formulations- it has to be taken in a plate and has to be covered with an inverted warm bowl. After few minutes, it will absorb the warmth. Then it has to be finely powdered and then added into formulations.

37. Medications containing *Aphim* (poppy seeds) should not be given in high doses to children. It has to be given in a low dose when in need. In *Raktaatisaara* and *Raktaarsha*, until *aama-mala* gets stopped, *Aphim oushadhis* should not be given. In pregnant women also, *Aphim* formulations are contraindicated. If in Gestational diabetes there arises a need, then it can be given in low dose.

For *anjana* and *lepa*, old *Aphim* should be used. Older the *Aphim*, the therapeutic results will be good. The mode of action of *Aphim* in a healthy person and a diseased differ. In a healthy person, it induces good sleep. Whereas, during a high fever, it does *jwara uttejana* and increases *pralapa*.

38. The *maadaka oushadhi*'s act well in *ushna desha*. Also, when given in *pratahkaala*, it acts potentially very well.

39. Few people will not be compatible with *loha bhasma*, *gouripashana*, *hingu*, *aphim*, quinine, and milk. In such people, though these medications act as *roganashaka*, it has to be stopped compulsorily.

40. Medicines that can change the chemical nature of the formulation should be avoided during mixing / making a formulation. Eg. Milk+curd; milk+lemon juice; milk+garlic. But in *atisaara*, lemon juice can be added to milk, and immediately it should be administered. In *mastishkagata vatavikara* porridge made out of milk added with garlic should be given.

41. During the administration of *Shothohara oushadha*, *lavana-madhyamamsa* will reduce the efficacy of medicines.

42. During *medohara oushadha prayogakaala*, if *ghrutha*, *madhura padartha*, *dadhi*, *shaali*, etc *medovardhaka aahara*'s are consumed, it will reduce the efficacy of medicines.

43. During *sukravardhaka oushadha prayogakaala* the person should follow strict celibacy with his wishful desire for beneficial results of the medications administered.

44. When compared to *mukhamarga oushadha Prayoga* (oral route), *antahkshepana dwaramarga Prayoga* (parenteral route) acts quickly. As, after administering orally, in *amashaya* and *aantra shaishmika kalaa* – the *oushadhi satwa shoshana* occurs little by little and very slowly also. After *shoshana*, it reaches the *yakrut* and



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becomes *pittamishrita*, and then reaches the *rakta*. Also by this procedure, the minute amount of drug loss occurs in *yakrut*. But, by administering through *antahkshepana marga*; the maximum amount of the drug gets absorbed and there will be no drug loss. Therefore; maximum benefit can be obtained.

45. Medications containing *parada*, *somala*, *kuchala*, if it has to be administered for a long-term; a gap has to be given and again medications have to be started to avoid cumulative action of medications.

46. If *swedana oushadhi's* are to be administered, then the patient should be advised to lie down / sit calmly during the procedure.

47. In *nitya upayogi danta manjana*, a large amount of salt should not be added as it's harmful. A large amount of salt loosens the gums and bleaches the tooth. But, in *krimidanta*, there is the necessity of salt + *sarshapa taila* as a *danta manjana* as it's very beneficial.

48. If *Isabgol* has to be mixed with any formulation; it has to be mixed without pounding/powdering. If done it is harmful.

49. If *ghrutha / taila* is given as *anupana*; then for up to one hour, cold water should not be consumed.

50. *Anupana* for *bhallataka oushadha's* should be *sheetala* like *nimbu swarasa*, *takra*, *narikela jala / sheetajala*.

DISCUSSION

Any formulation that includes a combination of different drugs – herbal / herbo-mineral / Metallo-

mineral / animal origin drugs. To design a particular drug combination and to bring out a final formulation includes various *samskaras*. *Samskara* has several meanings in Indian Philosophy; namely – mental satisfaction, recollection, and psychological mark particularly in the development of certain qualities in human life. In *Ayurveda* and *Rasashastra*, *Samskara* means *Gunantaraadhana*² (transformation of inherent attributes) of the three major principles of *Ayurveda*³ namely *Hetu*, *Linga* & *Oushadha*. *Oushadha* holds a very imperative place. However, the *oushadha* utilized should be safe and effective. *Carakaacharya* while explaining *virechana* drugs, has clarified the general properties of a drug that relieves the disease quickly and easily, which does not cause any discomfort, especially to the vital organs. Moreover, any formulation which flushes out morbid *dosas* completely from the body is considered as an ideal formulation even if it is *teekshna* in nature⁴.

The *vaidyas* have the authority as far as the entire process of *cikitsa* is concerned. *Vaidyas* can make a firm decision about the drugs that he desires to choose. It may be a single drug / herbo-mineral / metalo-mineral / animal origin or a combination of these. The question naturally arises as to why the drugs should be used in combination. From the era of *Caraka* till today, such combinations are used. A combination often involves a more chemical process than a physical one. By these combinations, *Gunantaradhana*- the transformation of inherent attributes occurs.



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Due to many doshic variations (*Amshamsha Kalpana*) and the interaction of *dosha*, *dooshya* & *mala*, the combination of drugs becomes important. As per *Kashayapaacharya*⁵, drugs of opposite *rasa* may exist with differing *guna* or *veerya*, or even *vipaka*. However, when they are combined judiciously, they do not act antagonistically. On the contrary, they come to act beneficially. By the virtue of *gunantharadhana* brought by the factors such as *samyoga*, *vishlesha*, *kala*, and *samskara*, a combination of drugs despite its smaller dosage can be more effective in eradicating the disease. When drugs with similar properties are combined their potency is accentuated due to their combined chemical and pharmacological action.

Rasashastra deals very extensively the Metallo-mineral products as medicine because these are long-lasting and more efficacious. Such preparations become therapeutically more safe and effective when they become old. The mineral products when processed with *bhavana dravyas* adopt their medicinal properties. These minerals are subjected to various systematic processes of *shodhana*, *marana* (by *puta/ kupipakwa*), and *amruteekarana*. The final product thus can be claimed to be more effective than herbal drugs and is prescribed in much smaller doses.

CONCLUSION

Ayurveda considers various factors before administrating a drug. All the preparations are not recommended for all the patients. The indications,

dose, to whom to administer? To whom not to administer? Effective adjuvant! Final diagnosis, food, and exercise recommendations are the major factors and these are extremely well described in our classical texts. Qualified *Ayurveda* physicians should consider all these factors before they recommend any medicine to patients. Proper drug at the precise dose by the accurate route at the correct time for the right person will always provide beneficial effects. Increased morbidity, risk of unwanted effects, have been attributed only to irrational drug use.

Thus, this article serves as a base for learning the basic concepts in Combinations and Contra-indications of different herbo-mineral preparations and its treatment principles which essentially help in serving humanity suffering from different ailments without any compromise in the *Ayurvedic* fundamentals of pharmaceutical operations.



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