



Literary review on Samshamani Vati for its Anti-Pyretic activity

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ABSTRACT

Fever is a disease according to Ayurveda and a symptom in allopathy. Every person will suffer in his lifetime by Jwara and it can be managed effectively by proper diagnosis and proper medicine otherwise serious complications will be observed. Various references are available for the treatment of Jwara. Nidana parivarjana, deepana, pachana, and use of some specific herbal and herbomineral preparations etc. Amongst Guduchi (*Tinospora cordifolia*) is known for its Jwaraghna Property, it can be administered in different dosage forms like Guduchi Kwatha, Satwa and Ghana. Its Ghana can be rolled in the form of Vati. In siddha Yoga Sangraha of Yadavaji Trikamaji Acharya this Guduchi Ghana Vati is named as Samshamani Vati. References are also traced from Rasoddhara Tantra an ancient Rasagrantha where Samshamani vati is mentioned for the treatment of jwara but its ingredients are different. In the present research work Author has put sincere efforts to review of Samshamani Vati for its anti-pyretic activity from ancient and contemporary literatures.

Key words: Jwara, Guduchi, Fever, Samshamani Vati, *Tinospora cordifolia*.

INTRODUCTION:

Ayurveda is a holistic system of natural health care that originated in the ancient Vedic civilization of India. 'Ayurveda' based upon *Panchamahaboota*, *Tridoshas* and trisutras viz. *Hetu*, *Linga*, & *Oushadha*. *Oushadha* is one among them, which is based upon formulations and their

practical application and alleviation of diseases, maintenance and promotion of health. However, no branch of Ayurveda can exist independently without the aid of Aushadhas or Bheshajas. Among chikitsa chatushpada Bheshaja or Aushadhi plays an important role in treating the diseases. No drug could be formulated

or used safely without the proper knowledge of pharmaceutics either to prevent or cure the disease. Though Bhaishajya Kalpana, existed even during the days of Charaka and Sushruta: it was not recognized as an independent branch. The word Jwara denotes the disease in general, and is commonest symptom in many diseases. For the treatment of Jwara there are 'n' number of formulations described in the ayurvedic literatures amongst Samshamani Vati is safe, potent preparation mentioned in Ayurvedic literatures. Literary sources of Samshamani Vati are available in Siddhayoga Sangraha and in Rasoddhara Tantra. According to Yadavji Trikamji Acharya Guduchi Ghana Vati is itself Samshamani Vati, and according to Rasoddhara Tantra the ingredients of Samshamani Vati are different but the indication is same.

Review of Literature:

Literary sources available from

- 1) In Siddhayoga Sangraha of Yadavji trikam ji Acharaya- Guduchi Ghana is considered as Samshamani vati¹
- 2) In Rasoddhara tantra- the ingredients of Samshamani vati are Guduchi, Ativisha, Pippali and Loha bhasma².

1) GUDUCHI^{6,7}

Botanical Name - *Tinospora cordifolia* (willd) belongs to family - Menispermaceae

Synonyms-Guduchi, Amrita, Amritavalli, Vatsadini, Pittaghni, Tantrika, Kundalini, Jevantika, Madhuparni, Chakralakshanika Matsya twacha.

Mythological Story: Guduchi is commonly known as Giloy and as per hindu Mythology Guduchi is heavenly elixir that saved celestial beings from old age and kept them eternally young (Jaranashana).

Gana (Classification) in Brihatrayi

Charaka – Vayasthapana, Dahaprashtamana, Trishnanigrahana, Stanyashodhana, Triptighna.

Sushruta - Guduchyadi, Patoladi, Aragwadhadi, Kakpolyadi, Vallipanchamoola Gana

Ashtanga Sangraha – Triptighna, Vayasthapana, Jwarahara, Trishnanigrahana.

Vernacular Names:

Hindi - Giloy

Marathi - Gulvel

Kannada - Amritaballi

Telugu - Tippatiga

Tamil - Shindilakodi

Morphological Characters :

A large glabrous climber with succulent, corky, grooved stems, branches, sending down slender pendulous fleshy roots, terete, striate with tubercle, pale, sometimes shining bark.

Leaves: Leaves are membranous, 7-9 nerved, 5-10cm or rarely 12 by 10 cm, round or sub-deltoid, cordate with a broad sinus and large basal lobes, obtuse or more or less cuspidate, reticulate veined with microscopic glistening glands beneath petiole 2.5-7cm long. Raceme rather lax 5cm long, elongating and finally often longer than the leaves, axillary, terminal or from the old wood. Male flowers are clustered in the axils of small subulate bracts.

Sepals: The 3 outer, very small, ovate-oblong, acute; the 3 inner larger, membranous, broadly elliptical, concave, 3-4mm, yellow in colour.

Petals: 6 in number, equal, about 2mm long, broadly spatulate, each loosely embracing a stamen when young. The claw is cuneate, lamina is triquetrous or sub-trilobed, reflexed at apex.

Female flowers are usually solitary, similar to male, but sepals are green, margins not reflexed, staminodes short, linear. Carpels 1-3, widely separated on the short fleshy gynophores, dorsally convex, ventrally flat or nearly so,

scarlet, size of a large pea, stylescar subterminal; stone broadly ellipsoid, with a slender dorsal and a ventral depression, slightly muricate.

Distribution: Throughout tropical and sub tropical parts of India up to 1000 feet high altitude from sea level, and also found in Srilanka and Myanmar.

Types: *Tinospora cordifolia* (willd)—Kanda Guduchi

Tinospora sinensis (Lour) Merrill.

Tinospora malabarica (Linn.) —Padma Guduchi.

Chemical Constituents:

Berberine,

Giloin - $C_{23}H_{32}O_{10.5}H_2O$

Gilonin - $C_{17}H_{18}O_5$

Gilosterol - $C_{28}H_{48}O$

Volatile oil

Pharmacological Properties: **(Vichitra Pratyayarbdha Dravya)**

Rasa :Tikta, Kashaya, Katu

Guna :Guru, Snigdha,

Veerya :Ushna

Vipaka :Madhura

Doshaghnata: Tridosha shamaka

Karma : Medhya,

Rasayana, Deepaneeya, Grahi,

Medohara, Jwaraghna,

Krimighna, Vishaghna, Rasayana,

Raktashodhaka, Balya, Pramehahara,

Kushthaghna, Vedanasthapana, Deepana, Pachana, Pittasaraka.

Useful parts of Guduchi

Stem, Leaves, Areal roots.

Different dosage forms of Guduchi and their recommended dose

- Churna : 5- 6 gms.
- Satwa : 250- mg
- Swarasa : 20 ml
- Kwatha : 20- 30 ml in devided doses
- Ghana : 500 mg to 1 gram

Vishishta Yogas:

Amrita Satwa, Drakshadya ghrita,

Guduchyadi Rasakriya,

Amritarishta, Samshamani vati

Chinnodbavadi kwatha, Panchatikta

ghrita guggulu, ,

2) PIPPALI⁶⁻⁷

Botanical name : *Piper longum*. Linn

Family –Piperraceae.

Classical Categorization:

1. Charaka Samhita : Shirovirechan, Vamana, Dipaniya, Kanthya, Truptighna, Asthapanopaga, Shirovirechanopag, Hikkanigrahana, Kasahara, Shoolaprashamana

2. Sushutra Samhita : Pippalyadi Gana, Trikatu, Urdhwabhabhagahara, Shirovirechana. Amalakyadi varga.

3. Astang Sangraha : Shirovirechan, Vamana, Dipaniya, Kanthya, Truptighna, Asthapanopaga,

Sirovirechanopaga, Hikkanigrhana, Kasahara, Shoolaprashamana

4. Astang Hridaya : Vamanopayogi Dravya, Vatsakadi Gana

Synonyms: Pippali, Maghadhi, Vaidehi, Ushana, Kana, Chapala, Krishna, Shoundy, Kola, Tikshna, Katuvalli, Vishwa, Shyamahva, Katubija, Krishnaphala, Vrishya.

Distribution – It occurs in hotter parts of India from central Himalaya to Assam, Kasi and Mikir hills of Bengal and evergreen forest of Western Ghats from Konkan to Tranvancore

BOTANICAL DESCRIPTION :

Morphological Features – A large epiphytic climbing shrub, rooting freely from the stem, marked with annular scars of fallen leaves.

Stem: As thick as the little finger , branches wrinkled when dry.

Leaves : leaves stalked, dark green, 12.5-25 by 6.3 – 15 cm, ovate, elliptic-ovate, or nearly orbicular, caudate-acuminate, base rounded or slightly cordate, primary nerves distinct, petiolate 7.5- 15 cm. broadly winged up to the knee, peduncle solitary, terminal, much shorter than the petiole.

Spadix/spath:It is straight central axis. The fruits are covered entirely by

fleshy perianth which looks like banana.

In the mature inflorescence the fruits

are fused into hard, cylindrical, brownish body within the perianth.

Fruits: It is a straight, rough, scaly cylindrical berry, fleshy, ovate, and cordate with densely packed prismatic truncate ovary. Each fruit contains several seeds. Central core in the transverse section shows circular pieces.

Seeds: Seeds are Kidney-shaped, 0.3-0.4 cm wide, 0.4-0.6cm long, smooth, shiny, grayish-brown with a dent.

Chemical composition : Piper Longumine and Piper Longuminine, Piperidin, Piperine.

Pharmacological Properties:

Rasa :Katu

Guna :Snigdha, Tikshna, Laghu

Veerya :Anushnasheeta

Vipaka :Madhura

Doshakarma:Kapha-Vata shamaka

Karma : Jantughna, Medhya, Vatahara, Swasahara, Vrishya, Jwaraghna, Balya, Rasayana

Prayojya Anga : Moola, Phala

Matra : Dose - 0.5gm to 1 gm

Vishishta yogas : Amalaka

Rasayana, Brumhani Gutika, Pippalyadi

Ghrita, Sitopaladi Choorna, Panchakola

Ghrita, Phalarishta

3) ATIVISHA⁶⁻⁷

Botanical Name : Aconitum heterophyllum wall. Ex.TRoyle

Family -Ranunculaceae

Charaka Samhita : Lekhaniya, Arsöghna, Tikta skandha, Sirovirechana Suruta Samhita : Pippalyadi, Mustadi, Vachadi

Astanga Sangraha: Mustadi, Vacadi Pippalyadi

Vernacular Names

English: Atees

Hindi : Atis

Kannada: Ativisha

Marathi : Ativisha

Malayali : Atividayan

Classification according to

Charaka, Sushruta & Vagbhata

Synonyms: Ativisha, Shuklakanda,

Bhangura, Gunavallabha,

Shishubhaishyajja, Amrita, Atisaaragni,

Kashmira, Mahaoushadha, Mridvi,

Prativisha, Pravisha, Shokapaha,

Shringi, Shringika, Shweta,

Shwetakanda, Shwetavacha,

Shyamakanda, Upavisha, Vira, Virupa,

Visha, Visharupa.

Morphology:

(i) *A. heterophyllum*—

Roots biennial, paired, tuberous; whitish or grey. Stem erect, simple or branched, from 15-20 cm high. glabrous below, finely crispo-pubescent in the upper part.

Leaves: heteromorphous, glabrous: lowest on long petioles (13cm); blade orbicular- cordate or ovate-cordate in outline with a usually narrow sinus (1-1.5 cm deep); usually 5- lobed to the middle, amplexicaul.

Inflorescence slender raceme or a lax, leafy panicle, crispo-pubescent;

Sepals: bluish or violet (rarely whitish); navicular obliquely erect, shortly or obscurely beaked, 18-20 mm high, 8-9 mm wide. Carpels 5, elliptic-oblong. Follicles contagious, linear-oblong, straight, 16-18 mm long.

Seeds: Pyramidal, 3-4 mm long, blackish brown.

Distribution: Commonly found in sub-alpine and alpine zones Himalayas from Indus to Kumaon at 2000-5000 m (6000-16000 ft.).

Chemical Constituents:

Atidine, hetisine, heteratidine, Diterpene alkaloids, heterophylline, heterophylline, heterophyllidine, heterophyllisine, hetidine, atidine &

Atisenol, a new entatisene diterpenoid lactone from roots.

F-dishydratidine, hetidine, hetisinone, heteratidine, hetisine, benzylleteratidine, beta -sitosterol, carotene and 3— isoatisine from rhizomes.

Prayojya Anga (Part Used):

The tuberous root is medicinally used both alone and in combination. Yogaratnakara mentioned that Haritaki may be used as the substitute for Ativisa.

Pharmacological Properties:

Guna : Laghu, Ruksha

Rasa : Tikta, Katu

Vipaka : Katu

Veerya : Ushna

Doshakarma: Tridosha shamaka

Rogaghnata: Agni mandya, Ajeerna, Amadosha, Chhardi, Jwaratisara, Arsha, Krima, Raktavikara, Shotha, Pratishyaya, Kasa, Stanyavikara, Klaibya, Jwara, Vishamajwara, Medoroga, Mushikavisha, Balaroga, Amatisara, Grahani.

Amayika Prayoga : Deepana, Pachana, Chardinigrahan, Graahi, Krimighna, Amapachana, Malashodhana, Raktashodhana,

Shothahara, Kaphaghna,
Stanyashodhana, Jwaraghna, Lekhana,
Katupaustika.

Dosage: Churna - 1/2 to 1
Karsha (in divided dose)

4) LOHA⁸⁻⁹⁻¹³

Loha (Iron) is an chemical element with the symbol Fe (Latin - ferrum).It is the fourth most common element in the Earth's crust. Loha is the 3rd " suddha loha". Iron plays an important role in biology, forming complexes with molecular oxygen in hemoglobin and myoglobin, which are common oxygen transport proteins in vertebrates. Iron is also the metal used at the active site of many important redox enzymes dealing with cellular respiration, oxidation and reduction in plants and animals..

Chemical and Physical Properties:

Latin name: Ferrum

Symbol: Fe

Colour -Silver white with a bluish tinge.

Atomic No. - 26.

Atomic weight - 55.85

Density - 7.86gms/cc

Melting Point - 1533°C.

Boiling point – 3000 C

Chemical response – turns into iron salts when exposed to acids, Remains unaffected by alkalies.

Synonyms: Ayas, Aayas, Kalayas, Shastra Loha, Thikshnaka, Saraloha etc.

Vernacular Names:

Hindi	-	Loha
Kannada	-	Kabbina
English	-	Iron
Gujarati	-	Lodha
Malayalam	-	Irumbu

Ores of iron:

Red haematite-Fe ₂ O ₃	-	Gairika
Limonite	-	2Fe ₂ O ₃ 3H ₂ O
Magnetite	-	Fe ₂ O ₄
iderite	-	FeCO ₃
Iron Pyrite	-	Fe ₂ S ₃

Brief History of loha – By the time of Caraka Samhita the use of loha (ayaskriti) for medicinal purposes was seen, which became more popular during the period of Sushrutha Samhita and Astanga Sangraha. With the evolution of Rasa shastra the metal was extensively studied, described and used for its therapeutics values.

TYPES OF LOHA:

1. Munda Loha (Cast Iron or Pig Iron)
- 2.Tikshna Loha (Wrought Iron) 3.Kanta Loha (Magnetic Iron) are the three types; in comparison with munda loha, tikshna loha possesses more therapeutic properties: and in comparison with tikshna loha, kanta

loha is more useful therapeutically. Among these three types in comparison with Munda Loha, Tikshna Loha possesses more therapeutic properties and in comparison with Tikshna Loha kanta loha is more therapeutically useful. .

Munda loha- Is identified as 'cast iron'. cast iron contains small amount of carbon(2.3%). It is hard and cannot be bent, so it has to be made into objects by casting. Casting is the process where a molten metal is poured into a container, so that when it hardens it has the required shape.

Synonyms- Kri loha, Silatmaj, Krsnayasa, Drsatsara and ayasa

Munda loha Utility- Used for manufacturing utensils, Khalava yantra which are made through casting.

Tikshna loha- It has good malleability. It can be easily formed into shapes and specially used for making weapons.

Synonyms- Loha,louha, Sastra loha,tiksnaka,saraloha,Kalaloha,Aya.

Tikshna loha Utility- Used in manufacturing Knives,daggers, and other types of sharp instruments.

Kanta Loha (Magnetic iron)- This acts like magnet

Synonyms-Kanta,Ayaskanta and maha loha

Kanta loha Utility- It is relatively rare variety of iron. Claimed to be therapeutically more potent.

Tikshna loha –grahya lakshana (Tests of genuiness)- Kasisa and amalaki swarasa Kalka is prepared and applied over the surface of sample iron sheet. It is scrubbed and washed. By doing so, if the metal surface becomes bright and lustrous like mirror, the sample of tksna loha is considered genuine. **If the conical protrusion are seen over the surface of the iron sheet ,the sample of tksna loha is considered genuine(see page 359)**

Kant aloha –grahya laksana (Tests of genuiness) –

- 1.If the water boiled in the vessel of Kanta loha is like hingu.
- 2.If a drop of oil is put on the surface of stable water in the vessel of Kant aloha, the oil drop does not spreads
- 3.If milk is boiled in the vessel of Kanta loha ,the milk froth rises up in conical shape and does not spill out.
- 4.If the vessel of Kanta loha is applied with the kalka of hingu the odour of hingu will be lost.

5.If the vessel of Kanta loha is applied with the kalka of nimbi the bitterness of nimbi will be lost.

Loha Samayna Sodhana –

The thin sheets (Kantaka vedi patra) of loha are heated over fire and dipped into the following liquids

1. Tila taila
2. Takra
3. Gomutra
4. Aranala
5. Kulatta Kwatha for 7 times which will be of 35 times of heating and dipping.

Loha Vishesa Shodhana-

Triphala Kwatha is prepared (Triphala yavakuta churna churna and jala in the ratio of 1:8) in a clean decoction vessel. The vessel is placed over mild fire,boiled and reduced to quarter.

The fine powder of tiksna loha is taken in a strong bigger sized loha darvi and heated over high flame. When the iron powder becomes red hot,it is dropped into a vessel containing enough quantity of triphala kwatha.

The iron powder from the liquid is collected back ,heated red-hot again and dropped into vessel containing fresh triphala kwatha.This process is

repeated for 7 times to obtain suddha loha.

Loha Marana- The Shudda tiksna loha churna is taken in a clean Khalva yantra. It is added with equal quantity of amalaki swarsa and triturated thoroughly to prepare chakrikas of even shape and size .They are dried under sun,enclosed in sarava samputa and subjected for one gajaputa.

Like this 100 gajaputa are given by repeating all above process to obtain reddish coloured and properly prepared loha bhasma .The bhasma prepared with this method can be used for all types of pharmaceutical and therapeutic purposes. It possess ayusya and rasayana properties.

Bhasma Pareeksha as per classics:

Niruttha, Vareetara, Rekha purna, Nishchandra, Apunarbhava

Properties of Loha Bhasma:

Rasa : Tikta, Madhura, Kasaya

Guna : Sara, Ruksa, Guru

Veerya : Sheeta

Vipaka : Madhura

Doshakarma : Kapha pittahara

Karma: Caksusya, Lekhana, Balya, Medhya, Vajikara, Rasayana Varnya, Dipana

Rogaghnata: Gara visha, Shoola, Sopha, Arshah, Kustha, Pandu, Pleeha, Meha, Medoroga, Krimi

II. PHARMACEUTICAL REVIEW:

In classics like Charaka Samhita, Sushrut Samhita and in Ashtanga Hridaya Bhaishajya Kalpana is scattered and explained along with the disease wise treatment. Pancha vidha kashaya kalpana explained by Acharya Charak (five basic Kalpanas like Swarasa, Kalka, Kwatha, Sheeta, Phanta⁴). Where as in Sharangadhara Samhita of Acharya Sharangadhara Mishra of 14th Century Madhyama Khanda is completely devoted to Indian Pharmaceutics along with basic kalpanas their derivatives like Choorna, Vati, Sneha, Avaleha, Ghana etc and their general method of preparation explained. Amongst method of preparation of Ghana and Vati is discussed in the present contest.

A) Method of Preparation of Ghana Vati:

Introduction: There is slight variation in the method of preparation Avaleha, Rasakriya, Khanda, even though these are considered as synonyms of Rasaskriya,

For the preparation of Ghana of particular drug Kwatha is reheated till the whole watery content is get evaporated, the semisolid residue which is present at the bottom is called as Ghana or Rasakriya.

Synonyms: Ghansara, Ghanasatwa, Leha, Avaleha

Acharya Sharangadhara has given the definition of Rsaskriya where in Ghanatwam is considered As invariable quality. Acharya Dalhana has compared it with Phanita. To prepare Rasakriya drug and water ratio is 1:8 or 1:16. First Kwatha is prepared then filter it. The filtrate again subjected to agni till it turns to solid state⁵.

According to Yadavji Trikamaji Acharya there are 3 stages in in the preparation of Rasakriya.

1. When boiling kwatha comes to a form of thicker consistency is called as Phanitakriti.
2. When it turns to semisolid state is called as Avaleha.
3. When it solidifies more from which can able to prepare tablets is called as Ghana.

General Method of Preparation of Ghana Vati:

Preparation of Ghana can be divided into following stages.

- If Rasakriya is to be prepared from Swarasa of a drug, then Swarasa should be extracted first, then filtered and heat on low fire to obtain solid consistency.
 - When Rasakriya is to be prepared by using decoction of any drug, then the kwatha should be prepared by adding 16, 8 or 4 parts of water (depending upon the nature of drug) to 1 part of drug and reduce to 1/4th.
 - Thus prepared decoction is filtered through a cloth.
 - This filtrate is subjected to heat till it gets thicker consistency along with frequent stirring.
 - Thereafter it is kept under sunlight or in water bath to ensure the complete evaporation of liquid portion left with the earlier procedures.
 - Then Ghana Vati is prepared from the obtained solid mass.

Matra of Ghana vati: 250 to 500mg.

Saveeryata Avadhi : One Year.

Preparation of Samshamani vati :

According to Yadavji Trikamji

Step 1. Freshly collected guduchi stems are cleaned with water. Then cut in to small pieces then pounded in Khalva Yantra.

Step 2. Roughly pounded kalka is mixed with 4 parts of water. Then the vessel is kept on fire. Boiling should be carried out on mandagni and reduced to 1/4th.

Step 3. The obtained kwatha is reheated on mandagni till the whole watery content is get evaporated. At the end of procedure the semisolid material is collected, dried in shade and rolled in to fingers to prepare vatis.

Step 4. Guduchi Ghana vatis are preserved in airtight containers.

B) Method of preparation of Vati ^{3, 10:}

- The dried herbal drugs are made into fine powders separately.
- In case of minerals, they are usually brought into the form of Bhasma or Sindura.
- Kajjali is made in case Parada and Gandhaka. Other drugs are added with it one by one according to the formula.
- These are put into a Khalwa and triturated to a soft paste with the prescribed fluids.
- When more than one liquid is mentioned for grinding they are used in succession.

- The mass is properly triturated and Sugandha Dravyas are added when the mass attains the condition, suitable to made pills and ground again.
- If the sugar or jiggery is mentioned, paka of these should be made on mild fire and removed from the oven. The powders of these ingredients are added to that Paka and properly mixed. Vatakas should be rolled when it is still warm and then dried in shade.

Shelf life: According to Acharya Sharangadhara , the Saveeryata avadhi of Vati is 1 year. The tablets which contain Rasoushdhis can be used for infinite period.

Dosage as per classics: Considering rogi bala, roga bala, agni bala of the patient, dosage may be decided. The general dose of vati is 1 Karsha (12g.).

Preparation of Samshamani vati according to Rasoddhara tantra:

Loha Samanya Shodhana-Thin sheets of loha (Kantavedi patra) are heated red-hot over fire and dipped into ollowng liquids 1. Tila taila 2.Takra 3.Gomutra 4.Aranala 5.Kulatta Kwatha for 5 times I,e 35 times heating and dipping. (R.R.S.5/13).

Loha Marana-The suddha tikshna loha churna is taken in clean Khalava yantra .It is subjected to one bhavana.each with required quantities of sweta punarnava swarasa and vasa patra swarsa simultaneously. Later the bhavita loha churna is enclosed in sharava samputa and subjected for one gajaputa.all this process is repeated 30 times to subject the drug for 30 gajaputa.finally red coloured loha bhasma is obtained.(R.R.S 5/116).

The ingredients and their ratio of Samshamani Vati are

- 1) Guduchi Ghana : 16 parts
- 2) Loha Bhasma : 2 parts
- 3) Ativisha : 1 part
- 4) Pippali : 1 part.

Procedure:

Above mentioned ingredients are taken in clean khalva yantra and triturated well. Then the tablets are prepared in Mudga pramana. Then stored in airtight container.

DISCUSSION:

For the treatment of Jwara there are 'n' number of formulations described in the ayurvedic literatures amongst, Samshamani Vati is safe, potent preparation mentioned in Ayurvedic literatures which needs its scientific validation in the present time. Literary

sources of Samshamani Vati are available in Siddhayoga Sangraha of Yadavji Trikamji Acharya and in Rasoddhara Tantra. According to Yadavji Trikamji Acharya Guduchi Ghana Vati is itself Samshamani Vati, and according to Rasoddhara Tantra the ingredients of Samshamani Vati are different but the indication is same. Hence in the present literary study both preparations have been considered. As per the classics the pharmacological properties of ingredients of Samshamani Vati- Guduchi having Tikta Rasa and Ushna veerya acts as Jwaraghna. Due to Tikta and Katu Rasa and Laghu Ruksha Guna Ativisha having the therapeutic effect of Jwaraghna. Pippali is having Katu Rasa, Ushna Veerya and Laghu Teekshna guna acts as Deepana and Jwarahara. In addition to the herbal drugs loha bhasma is also one of the ingredient in the samshamani vati as mentioned in all type of pittaja roga situated in shakha and kostha will be effectively cured by judicious consumption of loha bhasma.

CONCLUSION:

Different dosage forms of Ayurvedic formulations have great importance considering their action, potency, shelf life, palatability and cost-effectiveness

is concerned. When minerals and metals are added in the form of Bhasma to the herbal preparations their shelf life will be increased, dosage will be reduced and their potency will also be increased. Size of the Samshamani tablet which is prepared according to Siddhayoga Sangraha (Guduchi Ghana) will be large compared to Samshamani Vati prepared according to Rasoddhara Tantra (Size of Green gram) where indications of both Samshamani Vatis are same. Hence clinical study is required to fix the dose and to compare their efficacy of both the preparations in treating Jwara.

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