



A LITERARY STUDY OF AMALAKYADI GANA IN SUSHRUT SAMHITA

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ABSTRACT AND KEYWORDS

Use of cumulative action of group of drugs is a speciality of *Ayurvedeeya* treatment. In all *Ayurved Samhita* use of single medicine is very less, mostly combinations are preferred. This suggests the importance of combinations of the drugs having mostly same mode of actions. Hence there is importance of *Dravya* of *Amalakyadi Gana* in day today practice.

AIM :-The aim was to study the action of *Amalakyadi Gana* from *Sushrut Samhita* as literary study and classified in context to *Chikitsa Upayogi Dravya*. Study was done as compilation of references of *Amalakyadi Gana* & its mentioned *Phalashruti* from each *Sthana* of *Sushrut Samhita*.

METHODOLOGY :-*Amalakyadi Gana* consists of four drugs having action on *Dosha, Vyadhi/ Lakshan* & have specific *Karma*. Complete compilation of this (*Dravya*) *Gana* and mentioned *Phalashruti* has been done from each *Shtana* & *Aadhyaya* of *Sushrut Samhita*.

RESULTS :- All four drugs are used on *Vyadhi/ Lakshan/ Karma* mentioned in *Amalakyadi Gana* in the form of various *Kalpana*. Study of these *Dravya* (drugs) enlightened preventive and curative aspects of *Chikitsa*, which can prove to be important source of knowledge for *Dravyaguna Vigyana*. Also *Amalakyadi Gana* as a whole have the same *Karma* mentioned in its *Phalashruti*.

INTERPRETATION :-*Amalakyadi Gana* is of more use in treatment of *Vyadhi* mentioned in *Phalashruti* and attempt should be made for experimental & clinical research to discover the efficacy of these *Gana* on mentioned *Vyadhi/ Lakshana/Karma/Doshaghnata*.

KEY WORDS :- *Amalakyadi Gana, Sushrut Samhita*.

INTRODUCTION

Dravya Chikitsa is essential before, after or during surgery. Hence, Sushrutacharya attained equal attention towards *Kayachikitsa* with *Shalyachikitsa*. Thus this *Samhita* is the combination of *Shalyatantra* & *Kayachikitsa*.

This is the reason why Sushrutacharya has created *Dravyasangraheeya-Adhyaya* in *Sutrasthana*. This *Adhyaya* is compilation of group of various drugs (*Gana*), having cumulative effect on specific *Vyadhi* or *Lakshana* of particular diseases. These *Gana* are equally helpful externally as well as internally. Also Sushrutacharya used these *Gana* many times during the process of *Chikitsa* with reference to various aspects. The commentator Dalhana writes; the collection of dravya (*Gana*) is the main aim of this *Adhyaya*.

Sushrutacharya quoted 37 *Gana* in *Sutrasthana* 38. One should use these *Gana* according to *Dosha-dushya samurchana*.

The literary research is a means of enlightening available resources and verifying the validity of claims of previous research with the study of

history, culture, ancient sciences, languages, philosophy etc. Ayurvedic literature is one of the ancient and voluminous. To understand ayurved as a holistic life science, literary research can play a very important role. Finding out a very suitable source material is a vital step in conducting the literary research. Literary research is based on compilation, classification, correlation, assessment and critical study.

The medicines in *Amlakyadi Gana* are used commonly by many *Ayurved* practitioners. One should explore the clinical importance of this segment. Hence, this *Gana* is chosen for literary study.

Drugs in *Amalakyadi Gana* are *Amalaki, Haritaki, Pippali, Chitrak*.

Phalashruti shows diseases and *Lakshana* viz *.Jwaraghna, Arochakanashana,*

Phalashruti also show *Doshakarma-Kaphanashana,*

Phalashruti shows special *Karma* like *Chakshushya, Deepana* and *Vrushya,*

This *Gana* contains easily available, non controversial *Dravya*. This *Gana* is effective in some important diseases like *Jwara* and *Arochaka*. Also it shows actions like *Chakshuya* and *Vrushya*

which is defined as *Prabhav*. Not only that; it shows action like *Deepana*. It is useful in variety of patients. So logical and theoretical interpretation of all these criterias is necessary. So this subject has been chosen for the study.

Other important observation is this; Amalakyadi Gana is only mentioned in Sushrut Samhita among Bruhatrayi.

OBSERVATIONS AND RESULTS

References of Amalakyadi Gana As A Whole -

Only 2 references of *Amalakyadi Gana* as a whole are found from *Sushrut Samhita* viz. *Su.38* and *Ut 58*. In *Ut 58*, *Amalakyadi Gana* appeared as an ingredient of *Mahabal Ghritam*

GANAs	REFERENCES
Amalakyadi Gana	<i>Su 38/ 60-61</i>
As an ingredient of Mahabal Ghritam	<i>Ut 58/ 65-72</i>

(*Su*= Sutrasthana, *Ut*= Uttartantra)

DISCUSSION :

According to Charakacharya, the *Vaidya* should use single or combination of drugs for the best results during *Chikitsa*¹. This is order i.e. *Upadesha* given by *Shatrakara*.

Usage of *Gana* resembles with the same thing i.e. the *Vaidya* should use the drugs either isolately or in

combination forms. So in *Sushrut Tantra* the same thing is followed and this *Dravyasangraheeya Aadhyaya* is created.

According to *Sushrutacharya* the *Vaidya* during *Chikitsa* should use the different *Gana* in combination or should use single *Gana*²

This is very important guideline i.e. *Upadesha* for research point of view as well as for practising *Vaidya*. So this is the technical guideline or *Upadesha* given by the *Shastrakara*.

Amalakyadi Gana is mentioned only in *Sushrut Samhita* among *Brihatrayi*. *Sharangdhar Samhita* contains *Amalakyadi Churna*; (*Madhyam Khanda 6/ 7*) which contains *Saindhav* with these four *Dravya*. It is *Sarvajwaravinashan*, *Bhedi*, *Sleshmajetta* and *Deepan-Pachan*. So it is not same as *Amalakyadi Gana* in *Sushruta*.

Considering *Mishrak Varga*, the use of whole *Gana* in combination besides individual single drug is very important. Because of –

- Different potent actions – e.g. Action of *Haritaki* and *Triphala*, action of *Chitrak* and *Panchacola*.
- To reduce dosage and to increase potency of drugs.

To show specific action during specific *Awasthavishesh* according to Vagbhata³, the *Vaidya* should consider the *Dushya* (*Rasadi Sapta Dhatu*), *Desha* (*Vyadi Desha* and the *Deha* of patient also), *Bala* i.e. immunity power of the patient, *Agni Bala* i.e. digestive power, *Prakruti* (*Sharir & Manas*), Age, *Satva* i.e. *Manas Bhava*, *Satmya* (habitual) things, *Aahar* (*Aahar Vidhivisheshayatana*) of the patient. This is *Upadesha* or order given to the *Vaidya*.

Discussion – A

As per observation and result obtained, only 2 references are found for *Amalakyadi Gana* as a whole i.e. *Su* 38 and *Ut* 58. *Phalashruti* relates with *Jwaranashan* & *Arochaknashan* as *Vyadhihar Karma* and *Chakshushya*, *Deepan*, *Vrushya* as specific *Karma/Prabhav*, also *Kaphaghna* as *Doshahar Karma*.

After analyzing all references it's observed that, all drugs in *Amalakyadi Gana* has been used in the preparation of *Mahabal Ghrita* only along with other *Dravya*. This is the only reference of use of *Amalakyadi Gana* as a whole.

Mahabal ghritam⁴- These 4 drugs are in *Sanyog* form with other *Dravya*.

This is a *Patha* of *Siddha Ghrita*. Also *Sariva*, *Bala*, *Draksha*, *Yashti* and *Kshir* are other *Dravya* along with *Amalakyadi Gana Dravya* with *Prakshep* of *Sharkara* and *Tugakishiri*. In *Mutraghata Pratishedha Adhyaya*, *Mahabal Ghrita* is mentioned (*Uttarsthana* 58/ 65-72). Its uses are in *Vattareta*, *Sleshmareta*, *Pittareta*, *Raktareta*, *Granthireta Shukra dushti*, *Sarvarogapaham*, *Asrugdosha*, *Yonidosha*, *Mutradosha*, *Jeevaneeya*, *Vrushya* and *Balya*.

It is a cumulative effect with *Amalakyadi Gana* when used in *Mahabal Ghritam*.

Discussion – B

Amalaki Guna

According to Sushrut⁵, *Amalaki* is *Pancharasatmak*, *Chakshushya*, *Sarvadoshaghna* and *Vrushya*. It alleviates *Vatta* due to *Amala Rasa*, alleviates *Pitta* due to *Madhur* and *Sheet Guna*, alleviates *Kapha* due to *Ruksha* and *Kashaya Guana*

Haritaki Guna

According to Sushrut⁶ *Haritaki* is *Medhya*, *Ushna*, *Sara*, *Doshaghna*, *Deepan*, *Chakshushya*, *Shophakushthahar*. It is *Kashaya Amla Rasatmak*

Pippali Guna

According to Shushrut⁷ *Ardra Pippali* is *Swadu, Sheeta, Kaphavaha. Sushka Pippali* is *Kaphanilghni, Vrushya, Pittavirodhini* i.e. it doesn't vitiate more *Pitta guna*. So it is suggested that one should use the *Shushka* form of *Pippali* for the clinical study or day today practices for *Kaphanashana*.

Chitrak Guna

According to Bhavaprakash⁸, *Chitrak* is *Katu Rasa* and *Katu Vipak Dravya, Ruksha- Laghu- Ushna- Vattasleshmahar- Grahi- Sleshmapittahruta-Vanhikrut Dravya*. Due to *Ushna Guna* it absorbs the *Drava Bhaga* in *Kapha-Pitta*. One should say that, it clears the *Srotorodha* and *Samata*. This dravya is also *Deppan Pachaneeya Dravya*.

Probable mode of action of Amalakyadi Gana is as follows-

In short when this *Gana* is used as a whole--

- 1) Due to its *Rasapanchak* it mainly acts on *Sleshma*. Due to its cumulative *Ruksha Guna* it clears the *Srotorodha* of *Rasa* and *Swedavahasrotas*. It also does *Deepaneeya Karma* along with *Pachan*.
- 2) It resolves the *Abhyantar Dhatvantargat Pachan Vikruti* (transformation/ formation of one

Dhatu from the previous one) especially due to the *Gunakrama* of *Chitrak* and also because of *Prabhav/ specific Karma* of *Amalaki, Haritaki & Pippali* as they are *Deepaneeya, Vrushya* and *Rasayan Dravya*.

- 3) The medicines in *Gana* are *Deepaneeya* and *Pachaneeya*. Hence they do the *Samprapti Bhanga* regarding *Jwara*. Also, *Amalaki, Pippali, Haritaki* are *Vrushya* and *Rasayan Dravya* hence useful in *Jeernajwara* also. One can use these medicines in *Upadrava* of *Jeernajwara* also.

According to Yogaratnakar, *Aruchi/ Arochak* is *Upadrava* of *Jwara*. Hence, this *Gana* is useful in *Jwara* and its *Upadrava*.

- 4) On '*Oja*' the mental stability is dependent. *Bal* is *Oja*⁹.

All *Sharir* and *Manas* process are well dependent on *Oja*. This *Gana* is useful in *Sarvajwara*. In *Jeernajwara* the *Ojakshaya* is due to *Dhatukshaya*. *Amalaki, Haritaki, Pippali* are *Vrushya Dravya* which restores *Oja* qualitatively and quantitatively. According to Sushrut it is *Nirdesh Tantrayukti*. {due to the indication of *karmukta*}

Haritaki & Amalaki according to Sushrut, are *Chakshushya Dravya*.

Also *Chitrak* is *Vanhikruta Dravya*. In *Majja Vridhi* Sushruta coats *Netragourava*¹⁰. That means, there is direct relation between *Majjadhatu* & *Netra*. According to Dalhana¹¹, *Pittadhara Kala* is closely related to *Majjadhara Kala* and *Asthidhara Kala* is also related to *Purishadhara Kala*. Due to this close relation, various *Dravya* which are effective or acting on *Pittadhara Kala* may be effective on *Majjadhara Kala* also. This is also applicable for *Asthidhara* and *Purishadhara Kala*. *Atidesha Tantrayukti* is used to establish this relation between *Pittadhara* and *Majjadhara Kala* and also between *Purishadhara* and *Asthidhara Kala*. *Agnitatva* is related with *Netra* due to *Ashrayashrayi Bhava*¹²-- as Sushruta writes.

According to *Atidesh Tantrayukti*, *Pitta* is related to *Agni* and *Majja Dhatu*. Therefore, the *Amalakyadi Gana* may be useful on *Netradosha* i.e. *Vikruti* of *Sthana (Netra)*. Here *Chakshushya* means beneficial to eyes and *Netradrushti*. (*Yadavji Trikamji Acharya* also supports this concept.)

Again the *Prakrut Karma* of *Majja* according to Sushrutacharya¹³ is *Shukra Pushti*. This is *Nirdesh*

Tantrayukti- (due to indication of karma). Hence this *Gana* can give relief from *Majjagat Dosha* and *Shukragat Dosha*. Actually it's very clear from the above discussion and *Atidesh* and *Nirdesh Tantrayukti*, that this *Gana* acts on *Majjadhara Kala* and relatively on *Shukradhara Kala* due to its *Vrushyatva*.

5) *Arochak Samprapti* includes *Chittaviparyaya* (*Ut 57/3*). As discussed earlier this *Gana* clears all *Rasadushti Lakshan* due to *Deepan Pachan Karma*. *Arochak Lakshan* is mentioned in *Rasadushti Vikara (Su.Su- 25, Vyadhisamudesheeya Adhyaya)*. Due to its *Deepan Guna* this *Gana* is *Arochaknashan*. According to *Charak*, origin of *Rasavaha Srotas* is *Hrudaya* and *Rasavahi Dhamanyaha*. As in *Charak*¹⁴ by applying *Nirdesh Tantrayukti* it is clear that, *Rasavaha Strotasa* is having *Hrudaya* and *Dasha Dhamanee* as *Mula*. Main *Sthana* of *Mana* is *Hrudayam*. Also, *Charakachrya*¹⁵ writes *Rasavahasrotodushti* occurs due to laborus thinking. This is *Atidesh Tantrayukti* due to relationship between *Rasavaha Srotas* and *Manas Bhava*. So from these quates and *Tantrayukti*; in *Chitaviparyayaj*

Arochak, Amalakyadi Gana can be used.

6) The *Guna* of all these *Dravya* is *Ruksha*, which is opposite to that of *Kapha*. So propertwise this *Amalakyadi Gana* is *Kaphavirodhi*. In *Vikalpa Samprapti* of any *Vyadhi* if related with *Snigdha- Styana Guna* then, this *Gana* can be used. As Vagbhata¹⁶ states in *Dravya Karma* the *Dravya* does *Karma* due to its *Guna* which subsides the opposite *Guna* of *Dosha* in the body. This is *Viparyaya Tantrayukti* (due to usage of different *Guna*). Now going through the observations chapter, very few references are found in *Kewal* i.e. in individual form of drugs. Maximum references are in *Sanyog* i.e. combinations with other drugs form. Hence one should say that, for this *Gana Sanyog Kalpana* matters more than that of *Kewal Kalpana*.

CONCLUSIONS

1) Very less number of references of *Amalakyadi Gana* as a whole is found. Single uses of individual *Dravya* are also less. Mainly combinations are found. It shows importance of *Sanyog* (Cumulative effect).

2) *Dravya* of *Amalakyadi Gana* shows *Sleshma- Vattahara Karma* mainly.

3) Individual *Dravya* has also been used in *Vyadhi* or *Lakshana* not included in *Phalashruti* of *Amalakyadi Gana*.

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