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 Ayurvedeeeya 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 :- Amalakydi 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 Dravyasangrahneeya-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 Aadhyaya.

Sushrutacharya quoated 37 Gana in Sutrasathana 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 Amlakyadi Gana are Amalaki, Haritaki, Pippali, Chitrak.

Phalashruti shows diseases and Lakshana viz. Jwaraghna, Arochankanashana,

Phalashruti also show Doshakarma-Kaphanashana,

Phalashruti shows special Karma like Chakhushya, 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 Chakhushya 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 Bruhattrayi.**

**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

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<tr>
<th>GANA</th>
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<tr>
<td>Amalakyadi Gana</td>
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<td>As an ingredient of</td>
<td>Ut’58/ 65-72</td>
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*(Su= Sutrasthana, Ut= Uttartantra)*

**DISCUSSION :**

According to Charakacharya, the Vaidya should use singal or combination of drugs for the best results during Chikitsa. 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 Dravyasangrahaneeya Aadyaya is created.

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

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

Amalakydi Gana is mentioned only in Sushrut Samhita among Brihattrayi. Sharangdhar Samhita contains Amalakydi 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 Vaghbhatā³, 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 Jwranashan & Arochaknashan as Vyadhiyar 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, Sleshmara, Pittareta, Raktareta, Granthireta Shukra dushti, Sarvarogapaham, Asrugdosha, Yonidosa, 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, Shopha-Kushthahar. It is Kashaya Amla Rasatmak

Pippali Guna
According to Shushrut, Ardra Pippali is Swadu, Sheeta, Kaphavaha. Sushka Pippali is Kapanilghni, 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 Bhavaprakash, 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 Deeppan 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

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 Tantrayukt. {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. That means, there is direct relation between Majjadhatu & Netra. According to Dalhana, 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 Purishdhara 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-- 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 Chakhushya means beneficial to eyes and Netradrushti. (Yadavji Trikamji Acharya also supports this concept.)

Again the Prakrut Karma of Majja according to Sushrutacharya is Shukra Pushti. This is Nirdesh Tantrayuki-- (due to indication of karma). Hence this Gana can give relief from Maj jagat 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, Vyadhisamudeshheeya 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 by applying Nirdesh Tantrayukti it is clear that, Rasavaha Srotas is having Hrudaya and Dasha Dhamanee as Mula. Main Sthana of Mana is Hrudayam. Also, Charakachrya writes Rasavahasrotodushti occurs due to laborus thinking. This is Atidesh Tantrayukti due to relationship between Rasavaha Srotas and Manas Bhava. So from these quoates and Tantrayuktij 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 properly wise this Amalakyadi Gana is Kaphavirodhi. In Vikalpa Samprapti of any Vyadhi if related with Snigdha-Styana Guna then, this Gana can be used. As Vagbhata 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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