



CONCEPTUAL STUDY ON AMALAKI-ADI CHURNA IN THE MANAGEMENT OF AJEERNA

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ABSTRACT

In today's modernize and hasty life style; hurry-worry-curry schedule of one & all results in several disharmonies in the biological system of human beings. Indigestion is the greatest trouble to mankind. Considering this fact Acharya Vagbhata has clearly stated that almost all the ailments are caused by *Mandagni* (indigestion). Numerous factors like drinking water excessively, irregular sleeping habits & psychological factors i.e. envy, fear, greed are responsible for *Agnimandya* (indigestion) and *Aam nirmiti*(undigested food) ultimately leading to *Ajeerna*. *Ama, Vidagdha, Vishtabdha* are the different type of *ajeerna* caused by vitiation of three *doshas* respectively *vata, pitta, kapha*. Some enumerate a fourth type *Rasa ashesha* i.e. the unabsorbed chyle. *Chikitsa siddhanta* of *Ajeerna* comprises of *Nidana-parivarjana, langhana, agni-deepana, aam pachana, apana Vata-anulomana* hence clearing away the *Srotas-avarodha* (obstruction in channels) and *Koshtha shodhana*. *Amalaki -adi Churna* is one of the classical formulation given by aacharya Sharangadhara having desired merits along with the *sahapana Ushna-udaka*. The detailed mode of action of *Amalaki- adi churna* and *Ushna-udaka*(luke warm water) in *samprapti nash* (destruction of pathology) of *Ajeerna* will be elaborated in these paper.

Keywords: *Ajeerna, agnimandya, aam, amalaki-adi churna , ushnodaka.*

INTRODUCTION: The main aim of Ayurveda is to maintain health in a healthy person and to cure the diseased.¹ For maintain the aim of Ayurveda, many Acharya gave lot's of concept like *dina-charya*², *ritu-charya*³, *aahar-parinamkara*⁴, *dwadasha-ashana vichara, swasthavritta* are described . In Ayurvedic classics; *Aahara* is enumerated by Acharya Charaka among the three *Upasthambha*⁷ showing the credibility of food as it is the factor which nourishes the *deha dhatus, ojas, bala-varna* etc. In accordance to proper digestion *Jathar-agni*(digestive fire) is given prime importance in Ayurveda as far as the definition of "Swastha"⁸ is concerned. Acharya Charaka

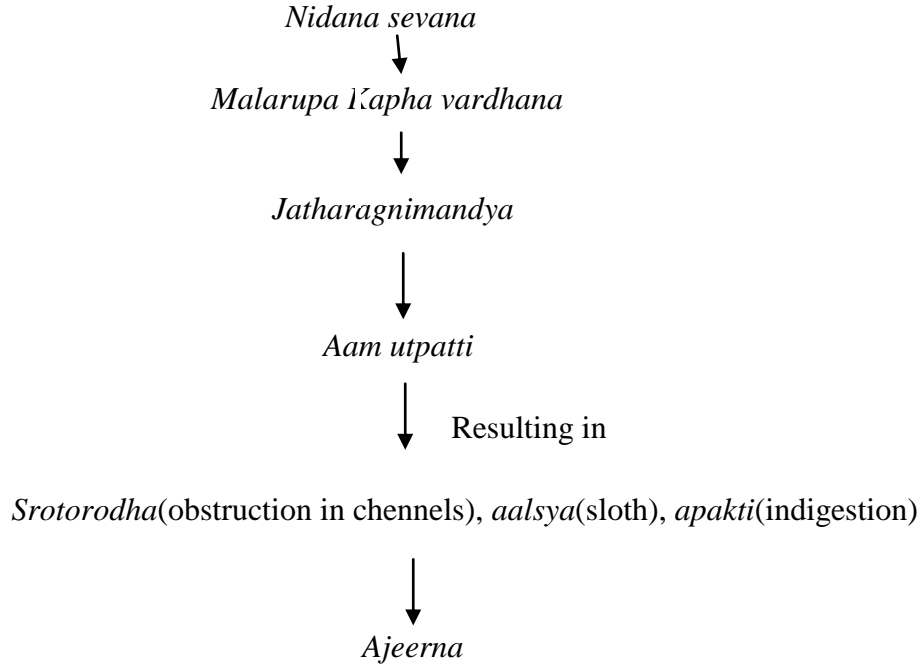
has enumerated 13 types of *Agni* in *Chikitsa Sthana* among which *Jathar-agni* is considered as supreme.

Vaga-bhatta opines that *Agnimandya* (indigestion) is the root cause of almost all kind of Rogas.⁹ In definition of *Kaya-chikitsa*; *Kaya* word itself means *chikitsa* of *antaragni*, hence *jathar-agni* (digestive fire)is given utmost significance. If food is improperly processed during digestion and metabolism; results in *Ama*(undigested food) *nirmana* that ultimately leads to *Ajeerna*. The description of *Ajeerna* is found in details in both Laghu- trayi and Brihat- trayi. *Nidana, Samprapti*, cardinal sign and symptoms along with its complications, classification with specific

symptoms of each type of *Ajeerna* is nicely elaborate by Acharyas in different classics. Various formulations are given by Acharyas for the management of *Ajeerna*

but in this paper ¹⁰ *Amlaki-aadi Churna* given by acharya Sharangadhara with the *saha-pana Ushna-udaka* (lukewarm water) will be discussed.

PROBABLE SAMPRAPTI OF AJEERNA



Bhedanusara Roopa of Ajeerna- 11, 12

S. no.	Type of Ajeerna	Roopa
1.	<i>Aamajeerna</i>	<ul style="list-style-type: none"> ● <i>Guruta</i> (heaviness) ● <i>Utakled</i> (nausea) ● <i>Akshikuta Shotha</i>(swelling around eyes) ● <i>Yatha bhukta-udagara</i> (belching)
2.	<i>Vidagdhajeerna</i>	<ul style="list-style-type: none"> ● <i>Bharma</i> (confusion) ● <i>Trishna</i>(thirst) ● <i>Sadhumamla udagara</i> (acidic belching) ● <i>Sweda</i>(sweating) ● <i>Daha</i>(burning sensation)
3.	<i>Vishtabdhajeerna</i>	<ul style="list-style-type: none"> ● <i>Shoola</i> (pain) ● <i>Aadhmana</i> (fullness of abdomen) ● <i>Stambha</i>(spasticity) ● <i>Mala-vata a-pravritti</i>(obstruction of stool , air) ● <i>Anga Pidana</i> (pain all over body) ● <i>Moha</i> (illusion)
4.	<i>Rasasheshajeerna</i>	<ul style="list-style-type: none"> ● <i>Anna-dvesha</i> (anorexia) ● <i>Hridaya ashuddhi</i> ● <i>Gaurava</i> (heaviness)

DETAILS OF CONTENTS OF AMALAKI -ADI CHURNA:

Amalaki:^{13, 14, 15}

- **Dosha hara:** Tridosha shamaka especially Pitta shamaka
- **Karma:** Deepana (increase fire), Anulomana, Amlatanashaka (reduce sourness), Kapha hara, Rochana (increase taste), virechana (purgation)
- **Rogaghata:** Agnimandya (indigestion), Shoola (pain), Anaha (distention of abdomen), kabja (constipation), Udara roga (GIT disorder), Ajeerna (indigestion), digestive, laxative & other gastric disorders.
- **Pharmacological activity:** Antimicrobial, antibacterial, purgative
Haritaki – ^{13, 14, 15}
- **Dosha- hara:** Tridosha shamaka especially Vata shamaka
- **Karma:** Anulomana (after gas formation it releases gas), Deepana (increase digestive fire), pachana (digestion), grahi (astringents), Kapha hara (equilibrium of kapha)
- **Rogaghata:** Agnimandya (indigestion), Shoola (pain), Anaha (distention of abdomen), kabja (constipation), Udara roga (GIT disorder), Ajeerna (indigestion), digestive, laxative & other gastric disorders.
- **Pharmacological activity:** Antimicrobial, antibacterial, purgative
Chitraka – ¹⁶
- **Doshaghata:** Vatakaphashamaka, Pittavardhaka
- **Karma:** Deepana (increase digestive fire), pachana (digestion), grahi (astringents), Kapha hara (equilibrium of kapha), Pitta saraka (remove excess bile)
- **Rogaghata:** Agnimandya (indigestion), Shoola (pain), Anaha (distention of abdomen), kabja (constipation), Udara roga (GIT disorder), Ajeerna (indigestion) & other gastric disorders
- **Pharmacological activity:** Antibacterial, Appetizer
- **Therapeutic Use:** Carminative
Pippali – ^{13, 14, 15}
- **Doshaghata:** Kapha-vata shamaka (maintain equilibrium of tridoshas)
- **Karma:** Deepana (increase digestive fire), Vata-anulomana, Vatahara (reduce vata)
- **Rogaghata:** Agnimandya (indigestion), Shoola (pain), Anaha (distention of abdomen), Udara roga (GIT disorder),
- **Pharmacological activity:** Antibacterial, Appetizer
- **Therapeutic Use:** Anorexia, Flatulent colic, gastric disorders
Saindhava Lavana: ^{17, 18}
- **Doshaghata:** Tridoshashamaka
- **Karma:** Vibandhahara (reduce constipation), Anulomana (after gas formation it releases gas), Deepana (increase digestive fire), Rochana (taste increase), Virechana (purgation), Vatanulomana, Avidahi (exhaustion relieving), Hridya (give strength of heart)
- **Uses:** It is used in dyspepsia, other abdominal disorders and eye disorders.
- **Pharmacological Profile:** Antiseptic, antiviral, anti ulcer.
Anupana – Ushnodaka
Properties of ushna udaka ¹⁹

- *Vata anulomana* (after gas formation it releases gas)
- *Sheeghra paki* (fast digestion)
- *Deepana* (increase digestive power)
- *Kapha-shoshana* (absorption of mucous)
- *Trishna-prashamana* (reduce thirst)

DISCUSSION:

● “*Nidana pari varjana*” is said to be the very first step towards the management of *Ajeerna*. *Pitta and Kapha dushti* plays the major role in the pathogenesis of the *Ajeerna*, so taking above fact into the consideration, *Pathya Ahara-Vihara* (dietary management) is to be used.

● Due to *Ushna* (hot), *Teekshna guna* (sharp), *amlaki-adi Churna* causes *agni Deepana* (increase digestion) and *aam-pachana* (digestion), hence; clearing away the *srotas - avrodh* (obstacles) of *Anna-vaha srotas*, hence removing away the *sanga*.

● *Sheeta Veerya* (cold property) and *pitta-shamaka* (maintain equilibrium of pitta dosha) property of *Amalaki* pacifies *Sama-pitta* (toxic pitta) which relieves the symptoms i.e. heartburn, belching, pain in abdomen etc.

● *Vata anulomana* (after gas formation it release gas) and *Virechana* (purgation) action of *Haritaki* causes *Apana Vata-anulomana* hence *Agni Deepana* (increase digestive fire) occurs.

● *Grahi* (astringent) and *Shoshana* (absorption) *guna* (property) is responsible for *Aam visha shoshana* (detoxification).

● *Ushna-udaka* as *saha-pana* helps in *aam-pachana* (digestion of undigested food), *Deepana-pachana* (digestion), *sama kapha shamana* (reduce toxic or undigested kapha) and *Vata-*

anulomana (after gas formation it release gas).

CONCLUSION: In treating *Ajeerna*, one should aim for *Samprapti-nasha* (destruction in pathology) as per the *awastha bheda* (according to phase) and *dosha-dushya sammurchchhna*. Encouraging results can be obtained using *amlaki-adi churna* along with *ushna -udaka* as it has an excellent pharmacological activity and cost-effectiveness, easy availability and its palatability.

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