

ACTION OF AVIPATTI CHURNAM: AN AYURVEDIC PERSPECTIVE¹Rajalekshmy.P.R²Delvin.T.Robin¹PG Scholar, Amrita School of Ayurveda, Kerala, India,²Assistant Professor, Amrita School of Ayurveda, Kerala, India,**ABSTRACT :**

Virechana is one of the effective treatment modality in *paittika rogas* especially skin ailments. The most widely used *virechana yoga* is *Avipatti churna*. An analysis of the *yoga* reveals the magical blend of Ayurvedic combination of various drugs. Each and every drug in *Avipatti churna* is meant for a purpose which needs to be evaluated on the basis of its pharmacodynamics. The young doctors who prescribe medicines without understanding the logic behind the ayurvedic combinations are in a way spoiling the science.

Key words: *Churna, Pitta pradhana vyadhi, Trijata, Virechana*

INTRODUCTION: *Ayurveda* is an ancient science of life with firm backgrounds dating back to centuries. The treatment plan in *Ayurveda* is entirely different to other sciences. *Chikitsa* in *Ayurveda* can be broadly classified as *shodhana* and *shamana*. *Virechana* is the most widely used *shodhana* procedure especially for *paittika* diseases because of its simplicity. *Virechana* helps in eliminating *doshas* in more quantity with less stress and having lesser complications compared to *vamana*. It is also useful in disorders in which *pitta* is associated with *vata* or *kapha*^[1].

Ayurveda Vaidyas depends upon various compound formulations for *virechana* such as *Avipatti churna*, *Manibhadra gulam*, *Trivrit lehyam*, *Icchabhedi rasa* etc. Among them, the most preferred *yoga* for a *sukha virechana* in a *pitta rogi* is *Avipatti churna*. It can be used for both *pitta shamana* and *pitta shodhana*. The name itself shows that it doesn't produce any harm. There is no other formulation in the classics with such a special name and there must be some hidden reason behind it which needs to be explored.

AVIPATTI CHURNA: The word '*vipatti*' is formed from '*vi*' *upasarga*, '*pad*' *dhatu* and '*ktin*' *pratyaya*. It means calamity, adversity, misfortune etc (*Shabda Sagara*)^[2, 3]. That which does not produce any harmful effects is called as *Avipatti*. The references of *avipatti churna* is taken from *Astanga hridaya virechana kalpa sloka 21-23*. The drugs used in the preparation are *Vyosha/trikatu* (*shunti: Zingiber officinalis, marica: Piper longum, Pippali: Piper nigrum*), *trijata* (*twak: Cinnamomum zylanicum, ela: Elatturia cardomum, patra: Cinnamomum tamalum*), *Amboda/musta* (*Cyperus rotundus*), *krimighna/vidanga* (*Embelia ribes*), *Amalaki* (*Embilica officinalis*) - 1 part each, *trivrit* (*Operculum turpethum*) - 9 parts and *sita* (sugar) in equal quantity to the above drugs. The drugs are taken in the prescribed quantity and finely powdered. Equal quantity of sugar is added to the powder and then mixed well. The *churna* thus prepared is made to *gutika* by triturating with honey and can be administered to *pitta rogi* for attaining *virechana*.

INDICATIONS:

Avipatti churna is indicated in *pitta pradhana vyadhis* especially as a

shodhana and *shamana* medication. It is given along with honey or luke warm water (as per certain vaidyas) for *virechana* in skin diseases etc. On analysing this simple *yoga* in detail, we can see the magical spell of Ayurvedic formulations. In the *yoga*, *Acharya* have mentioned 10 drugs in total but among them only one i.e, *trivrit* has a *virechana swabhava*. All other drugs are having varied actions which potentiate the *virechana* effect. Let us see each drug in detail.

1. *Vyosha / Trikatu*: "*Trikatu*" is an ayurvedic combination comprising of a 1:1:1 ratio of dried fruits of *Piper nigrum* (*Maricha*), *Piper longum* (*Pippali*) and dried rhizomes of *Zingiber officinalis* (*Shunti*). It provides a natural and safe support system for impaired gastric function associated with gaseous distension. *Trikatu* is a safe digestive, carminative, anti-flatulent and is effective in dyspepsia^[4].

Pharmacodynamics ^[5,6,7]

| Sanskrit name | <i>Shunti</i> | <i>Maricha</i> | <i>Pippali</i> |
|---------------|--|--|--|
| Rasa | <i>Katu</i> | <i>Katu</i> | <i>Madhura, katu</i> |
| Guna | <i>Guru, ruksha, teekshna</i> | <i>Laghu, teekshna</i> | <i>Laghu, sheeta, teekshna</i> |
| Veerya | <i>Ushna</i> | <i>Ushna</i> | <i>Sheeta</i> |
| Vipaka | <i>Madhura</i> | <i>Katu</i> | <i>Madhura</i> |
| Karma | <i>Vatakaphahara, deepana, pachana</i> | <i>Vatakaphahara, deepana, pachana</i> | <i>Vatakaphahara, deepana, pachana</i> |

Trikatu has a multi-dimensional action in *avipatti churna*. *Shunti* and *pippali* after digestion attains *madhura vipaka* and thus helps in pacifying the vitiated *vata*. As both *shunti* and *maricha* are *katu rasa pradhana* and *ushna veerya* drugs, they together function as *vata kaphahara*.

Moreover, they are *deepana pachana* by *karma* and thereby aids in *ama dosha nirharana*.

Trijata: *Trijata* is the combination of *twak* (*Cinnamomum zylanicum*), *patra* (*Cinnamomum tamalum*) and *ela* (*Elatturia cardamomum*).

Pharmacodynamics ^[8, 9, 10]

| Sanskrit name | <i>Twak</i> | <i>Patra</i> | <i>Ela</i> |
|---------------|---|----------------------|--|
| Rasa | <i>Katu, tikta, madhura</i> | <i>Katu, tikta</i> | <i>Katu, madhura</i> |
| Guna | <i>Laghu, ruksha, teekshna</i> | <i>Teekshna</i> | <i>Laghu, ruksha, teekshna</i> |
| Veerya | <i>Ushna</i> | <i>Ushna</i> | <i>Sheeta</i> |
| Vipaka | <i>Katu</i> | <i>Madhura</i> | <i>Katu</i> |
| Karma | <i>Kaphavatahara, chedana, deepana, pachana</i> | <i>Vatakaphahara</i> | <i>Kaphavatahara, hridya, deepana, rochana</i> |

All the drugs in *trijata* are *katu rasa* and *teekshna guna pradhana*. Due to the non-palatability of *virechana oushadhis*,

chances of *chardi* are more and *chardi* is described as one of the *virechana ayoga lakshana* in classics. The peculiar *gandha*

of the drugs and the presence of essential oils make them anti emetic and avoid the chances of *chardi*. This is the reason for including *trijata* in the *avipatti churna yoga*.

Musta: *Musta* is used as anthelmintic, anti-poisonous, expectorant, sedative,

aphrodisiac and tonic. It can be used in vomiting, dyspepsia, flatulence, diarrhoea, dysentery, colic, excess thirst, worms etc. It is considered as the *Agryoushadha* in *jwaratisara* also ^[11].

Pharmacodynamics ^[12]

| | |
|----------------------|---|
| Sanskrit name | <i>Musta</i> |
| Rasa | <i>Tikta, katu, kashaya</i> |
| Guna | <i>Laghu, ruksha</i> |
| Veerya | <i>Sheeta</i> |
| Vipaka | <i>Katu</i> |
| Karma | <i>Kaphapittashamana, deepana, pachana, grahi</i> |

The *tikta rasa* and *katu paka* of the drug helps in the process of *Ama pachana*. *Musta* acts as *grahi* and hence it prevents the excessive purgation that can occur as a complication of *virechana*.

Krimighna/Vidanga: The drug *vidanga* is a valuable anthelmintic (*krimighna*) herbal

agent. It is astringent, carminative, alterative, stimulant and tonic. It is used in colic, worms, flatulence and constipation. The dried fruit powder is used in round worms, tape worms, ascariasis etc ^[13].

Pharmacodynamics ^[14]

| | |
|----------------------|--|
| Sanskrit name | <i>Vidanga</i> |
| Rasa | <i>Katu, kashaya</i> |
| Guna | <i>Laghu, ruksha, teekshna</i> |
| Veerya | <i>Ushna</i> |
| Vipaka | <i>Katu</i> |
| Karma | <i>Kaphavatahara, krimighna, anulomana</i> |

The addition of *vidanga* in *avipatti churna* helps to prevent the *krimija pandu* and protects the intestinal flora from worm infestations.

Amalaki: *Amalaki* is considered as the *agryoushadha* in diabetes. *Acharya*

Charaka mentioned *amalaki* as the best *vayasthapana* drug. It has the properties like *rasayana*, *sarvadoshaghna*, *chakshushya* and *vrishtya*. *Amalaki* fruit is the richest known source of vitamin C ^[15].

Pharmacodynamics ^[16]

| | |
|----------------------|---|
| Sanskrit name | <i>Amalaki</i> |
| Rasa | <i>Amla predominant, all rasa except lavana</i> |
| Guna | <i>Laghu, ruksha</i> |
| Veerya | <i>Sheeta</i> |
| Vipaka | <i>Madhura</i> |
| Karma | <i>Tridosahara, vayasthapana, rasayana</i> |

Amalaki is *sheeta* in *veerya* and attains *madhura vipaka* after digestion. It is

tridosahara in nature and wards off the *ksheena* and tiredness that might occur due

to *virechana*. It provides a rejuvenative and *jeevaniya* effect to the body.

Trivrit: In general, the pharmaco dynamic property of *virechana* drugs are *ushna*, *teekshna*, *sukshma*, *vyavayi*, *vikashi* and *jala-prithvi bhuta* predominant. The following drugs described by *Caraka*

(ca.su 25-39) has been given preference for different types of *virechana*: *trivrit mula* for *sukha virechana*, *aragwadha* for *mridu virechana* and *snuhi ksheera* for *teekshna virechana*^[17]. *Trivrit* is the only drug with *virechana swabhava* in *avipatti churna*.

Pharmacodynamics^[18]

| | |
|----------------------|--|
| Sanskrit name | <i>Trivrit</i> |
| Rasa | <i>Tikta, katu</i> |
| Guna | <i>Laghnu, ruksha, teekshna</i> |
| Veerya | <i>Ushna</i> |
| Vipaka | <i>Katu</i> |
| Karma | <i>Kaphapittahara, sukha virechana, bhedana, lekhana</i> |

Sita: In a normal resting potential, 120 mg/dl glucose is needed for normal functions of the body. So in order to avoid the chances of hypoglycaemia during *virechana*, equal parts of *sita* is also added.

Kshoudra: The *churna* is to be made into *gutika* by triturating with honey before administration to the patient. The admixture with *kshoudra* enhances the *sroto-shodhana* action thereby enables the easy evacuation of bowels. The *yogavahi* property of honey also supplements the *virechana* effect.

CONCLUSION: *Avipatti churna* is one of the simplest and effective *yoga* commonly used by all *vaidyas* for *virechana*. It is a wonderful blend of drugs where each and every drug is intended for preventing the side effects and complications of *virechana*. The modern drug manufacturers who market patent *virechana oushadhis* are forgetting this wonderful concept in *Avipatti churna*. Not only *Avipatti churna*, but on a clear-cut analysis, we can find that all ayurvedic formulations are superb combinations of drugs. *Acharya* has purposefully included each drug in a *yoga* which most of the young Doctors don't realize.

Understanding these basic concepts and treating as per the *dosha* vitiation is the key for success of an *Ayurveda* physician.

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