

FIRST SIGHT KNOWLEDGE AND CLINICAL USE OF AMALAKIPandey Ranjana¹ Tiwari Balgovind² Nath Papri³ Mandal Sisir Kumar¹¹Dept. of Roga Nidan and Vikriti Vijnana, N.I.A., Jaipur²Dept. of Agada Tantra, B. G. Ayurveda College, Jhansi³Dept. of Sharira Rachana, J. B. Roy Ayurveda Medical College, Kolkata**ABSTRACT**

There are numerous plants which are very useful in the treatment of many diseases. Knowledge of a drug starts from *Vedas* up to this moment in time. The whole knowledge of drug is very necessary before the selection of drug for treatment purpose. So here is a description of easily available and commonly used drug *Amalaki*, which is also a useful *Rasayana*.

Keywords: *Dhatri, Amala, Vedas, Rasayana*

INTRODUCTION

The whole world is made up of mainly two constituents one is *prakriti* (nature) and other is *purusha* (human being). These are complementary for each other due to same composition i.e. *panchabhautika* (five basic components of life). A human life starts from *prakriti*, gets nutrients and grows in the lap of nature. Disease is a process which attacks on our health like an enemy and hampers quality and quantity of life. We can defeat it and return our previous healthy condition by choosing appropriate drugs which have just opposite quality against the quality of disease. So drugs are very important for physician same as books for writer, weapons for soldiers, field for farmers etc. In other word we can say that recognition of drugs and to know their qualities and clinical uses are basic need for being a good physician. So in this paper there is a description of easily available and commonly used drug '*Amalaki*' which is used in both healthy and diseased persons.

Vedic Concept

Basic concept of *Ayurveda* starts from *Vedas*. Main sutra of treatment are given in *Vedas*, The word *Amala* (*Aa+Mala*), where 'Aa' means completely, expel out the heterogeneous agent (*malas*) because it is very essential to both healthy and diseases to excrete the *malas* from the body. Fruits of *Amalaki* were considered as nectar fruits (*Amrita phala*) among the region of *Aryavarta* but in due course of time, it lost its value among the physicians. It may or may not be, but till now in the beginning of winter its brightness over the green trees holds back sometimes even for the busy schedule pedestrian. For that very reason is it called as *trisra (Dipta) phala*. If we consider a hymn of *Yajurveda* '*Yakshat Ajuhanh indraya tishyam/ yavaih lajaih Somam ghreetam vyantvajasya hotarjaja*' *Veda* commentator Mahidhara clear it the *Tishyam* means *Amalaki* mixed with *Yava*, *Laja*, *Soma* and *Ghreeta* and prepared an *Odana* (a type of boiled rice) and it will definitely gives the strength and vigour (*vrishya*) for all the user. What so

ever, it definitely gives brightness or strength to the *prakriti* or *purusha*. But the state of the body always catabolic in nature; so is *Amalaki* alone able to rejuvenate the human body or not? Yes it is. But how? Because *Amalaki* has the special quality to enhance the qualitative *Rasadhatu*, which give nutrition (*Preenana*) to all *Dhatus* and its *Parthiva* quality also helps to compensate the decrease nature of all *dhatu*s through *Jivaniya* effect by originate the pure *Shonita* (blood). So, why it is not called as *Vayastha* or *Dhatri*? But *Dhatri* means not only prepared pure *Rasa Dhatu* but simultaneously it also increases the *Upadhatu* especially for lactating mothers and that is real usefulness of the name *Dhatri*. But question may arise apart from Lactating mothers- *Dhatri*! No, Ayurvedic drugs having that type of selective nature, it acts where its needs only. That is the miracle and that is the blessing of Almighty on *Ayurveda*. *Veda* always gives full regards to each and every Herb. After all they are homogenous with the human body as they grow with us from same environment, from a same nature. Then what about the Newton's Third law, it is also right but it only depends upon the Physicians extreme stupidity. Mother also get angry of her offspring, so, why not the herbs. In short we can say that knowledge of drugs is basic requirement before going on treatment path. Now we are describing the short 'Biographical profile' of our herb 'AMALA'.

Botanical Name: *Embllica officinalis*

Family: *Euphorbiaceae*

Synonyms: *Amala*, *Dhatri*, *Vayasya*, *Vrishya*, *Tishyaphala*

General Characteristics:

Rasa: five *rasa* (except *lavana*), mainly *amla rasa*

Guna: *guru*, *ruksha*, *sheeta*, *sara*

Virya: *Sheeta*

Vipaka: *Madhura*

Dosha prabhava: *tridosha shamaka*

Field of action: mainly *rakta*

Mode of action: with the help of *vipaka* and *virya*

Chemical composition: mainly vit. C, Calcium, Iron, Protein

Prabhava: *rasayana*

Part used: mainly fruit

Samhita Period

Amalaki is an easily available, well known, commonly used plant. Its useful part is fruit. It has five *rasa* i.e. *madhura*, *amla*, *katu*, *tikta*, *kashaya*, (except *lavana*) in which *amla rasa* is predominant. It has *guru*, *ruksha*, *sheeta* and *sara* property in which *ruksha guna* is predominant so it is used as *pathya* in *virukshana*. Due to *amla rasa* it is *vata shamaka*, due to *madhura vipaka* and *sheeta virya*, *pitta shamaka*, due to *ruksha* property and *kashaya rasa* it is *kapha shamaka* so it has a combined effect of *tridosha shamaka* but predominance in *kapha pitta hara*. It has predominance of *amla rasa* but it does not vitiate *pitta* because its mode of action is *madhura vipaka* and *sheeta virya* so it is used in *amlapitta* also. It has *deepta* property so it improves *agni* of different site like increases *koshta agni* and work as *deepan-pachana* means it improves digestive enzymes by which increases appetite and interest in taking meal and proper digestion (*deepana*, *pachana*, *rochana*) as well as it is beneficial for improving eye sight (*chakshushaya*) and for improving glow and lusture of skin (*kushthaghana*) and hair (*keshya*). It is purifying in nature and has *sara* and *anulomana* property so it is *virechanopaga* and used in *vibandha* (constipation) and *vishtambha* (*bhedi*). It promotes and

sustains *dhatus* so it maintains youthfulness and prolongs life (work as *rasayana* and *vayasthapana*, *balya*, *paushtika*). Due to *madhura vipaka* and *sheeta virya* it is beneficial for increasing virility means work as *vrishya*. It has *ruksha* property so it is a very useful *apatarpana* drug (*virukshana*). It is also useful as a *pathya* for *kanthya*. In *samhitas*

it is an important drug which can be used regularly due to its qualities (*abhaya yoga dravya*). Not only its fruit but also its *beejamajja* is also used in *pradara roga* due to its *stambhaka* property. It is also used for improving lactation and after all it is a most common ingredient in compound *Ayurvedic* medicines so it is also famous as *Dhatri* in *samhita*.

Diseases in samhita as where it is used:

1.Prameha (diabetes)	8. Jvara (fever)	15.Shiroroga (disease related to head)
2.Raktapitta (bleeding disorder)	9.Kaas/KaphaPraseka/Tamaka (cough and dyspnoea)	16. Shosha
3.Vaman(emesis)	10.Kushtha/TwakRoga/Vaivarnaya (skin disease)	17.Shotha (oedema)
4.Vibandha (constipation)	11.Pandu/Kamla (anaemia and jaundice)	18.Klaibya (impotency)
5.Vishtambha	12.Swarbhanga/Pratishyaya	19. Pliha Roga (spleenomegaly)
6.Aruchi/Udavarta Grahani/Atisaar/Annah (GIT related disease)	13. Smriti Buddhi Pramoha(Mental disorder)	20.Srotovibandhana
7.Shrama/Angaavasadnama	14.Hridaroga (cardiac disease)	21. Krimi (worm infection)

Nava Samiksha:

The fruit of amalaki is rich source of calcium, vitamin C, iron and protein. So it is useful in joint pain, anaemia, vit.C deficiency.

DISCUSSION AND CONCLUSION:

Amalaki is one of the most important drugs in *Ayurvedic* treatment. It is not only used in the cure of disease but also in the maintenance of the healthy state of individual. *Amalaki* is well known drug for the treatment of *pittaja rogas* but it can be *tridosha shamaka*. It is a good source of *Vit-C*, *protein*, *calcium*, *iron* so it can be used as a food supplement.

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ORRESPONDING AUTHOR

Dr. Ranjana Pandey
Dept. of Roga Nidan and Vikriti
Vijnana, N.I.A., Jaipur, Rajasthan
dranjanapandey@gmail.com
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