



International Journal of
Ayurveda and Pharmaceutical
Chemistry
www.ijapc.com

IJAPC

VOLUME 11 ISSUE 1 2019

E ISSN 2350-0204

**GREENTREE GROUP
PUBLISHERS**



Utilization of *Apavarga Tantrayukti* in Understanding *Pitta Avirodhi* Concept of *Amla Rasa*

Rakshitha Jain S B^{1*}, Shashirekha H K^{2*} and Bargale Sushant Sukumar³

^{1,2}Department of *Samhita Siddhanta*, S.D.M College of Ayurveda and Hospital, Hassan, Karnataka, India

³Department of *Swasthavritta* and *Yoga*, S.D.M College of Ayurveda and Hospital, Hassan, Karnataka, India

ABSTRACT

Ahara [food] is the reason for the existence of all living beings and it is the one which provides *Bala* [strength], *Varna* [color] and *Ojas* [vitality] to the body. *Shadrasa* [six rasas] resides in the *Aharadravya* and the wise consumption of *Shadrasa* will help in the proper maintenance of the health. *Amlarasa* [sour taste] is one among the *Shadrasa* and it is the one which makes mouth watery but the excess consumption of *Amlarasa* is *Pitta Vardhaka* because of its *Samana Guna* [same quality]. Still *Amalaki* [Indian gooseberry] and *Dadima* [Pomegranate] which are mentioned as an example of *Amlarasa Pradhana Dravyas* are considered as *Nitya Sevaniya Dravya* [balanced diet] and said to be useful in the treatment of *Pitta Pradhana Vyadhi*'s [disease of pitta origin] like *Jwara*[fever], *Pandu*[anemia] and *Pittadika Madhatyaya*. This unique concept can be understood by the application of a tool called *Apavarga Tantrayukti*, which is an exception to general rule at certain specific condition.

KEYWORDS

Amalaki, Amlarasa, Apavarga tantrayukti, Dadima, Shadrasa



Greentree Group Publishers

Received 03/06/19 Accepted 18/06/19 Published 10/07/19



INTRODUCTION

The one which is perceived through *Rasanedriya* [tongue and taste buds] is called as *Rasa*, they are *Madhura* [sweet], *Amla* [sour], *Lavana* [salt], *Katu* [pungent], *Tikta* [bitter] and *Kashaya* [astringent]. These *Rasas* resides in the *Ahara*[food] and each *Rasa* has its own impact on the *Sharira*[body]. *Sarva Rasa Satmya* [habitual intake of six *Rasa*] is considered as *Pravara Satmya* [best habit] hence one should consume *Shadrasa Yukta Ahara* to maintain equilibrium of *Doshas*.

Amlarasa [sour taste] is one among the *Shadrasa* and in general it is *Pitta Vardhaka* because of its *Samana Guna*. Still *Amlarasa Pradhana Phalas* like *Amalaki* and *Dadima* are considered as *Nitya Sevaniya Dravyas* and beneficial in

the management of *Pitta Pradhana Tridoshaja Vyadhis*. This unique concept should be understood by the application of the tool called *Apavarga Tantrayukti*.

REVIEW OF LITERATURE

In the described order of *Rasas*, *Amla Rasa* is mentioned next to *Madhura Rasa* on the basis of sequence of *Bala*¹. *Amla Rasa* has its origin from *Pruthi* and *Agni Mahabhuta*² but according to *Vagbhata Samhita* it has origin from *Agni* and *Jala Mahabhuta*³. It has *Ushna Virya* [hot potency] and *Laghu Guna* [light quality].

Identification of *Amlarasa* can be done through the *Lakshanas* like watering of mouth, horripilation, tingling of the teeth and closure of eyes and eye brows.

Table 1 Functions of *Amla Rasa* in the body

SL No	Karma	Charaka	Sushruta	Vagbhata
1	<i>Agnideepana</i>	+	+	+
2	<i>Snigdha</i>	+	-	+
3	<i>Hrudhya</i>	+	+	+
4	<i>Pachana</i>	+	+	+
5	<i>Rochana</i>	+	-	+
6	<i>Prinana</i>	-	-	+
7	<i>Kledana</i>	-	+	+
8	<i>Kapha, Pitta and Rakta Vardhaka</i>	-	-	+
9	<i>Vatanulomana</i>	+	+	+
10	<i>Kosta Vidhahi</i>	-	+	-
11	<i>Bruhmana</i>	+	-	-
12	<i>Bala Vardhana</i>	+	-	-

Functions of *Amlarasa* as described in table 1, it mainly acts as *Agnidipaka*, *Pachaka*, *Hrudhya* and *Vatanulomana* and all *Samhita* have mentioned these properties.

Except *Sushruta*⁴ others have mentioned it has *Snigdha* and *Rochana*⁵, *Charaka* further adds *Bruhmana* and *Bala Vardhana*⁶ property to it.



Dadima and *Amalaki* are categorized under *Phalavarga* and even though they are *Amlarasa Pradhana Dravyas* they act as *Tridoshahara* [they are mainly *Pitta Avirodhi*] and hence they are *Nitya*

Sevaniya Dravyas. *Madhura* and *Amla* are the varieties of *Dadima*, among them *Madhura* variety of *Dadima* is *Tridoshahara* and *Amla* variety is *Vata Kaphahara* and *Pitta Avirodhi*⁷.

Table 2 *Rasa Panchaka*'s of *Dadima* and *Amalaki*

<i>Rasa Panchaka</i>	<i>Dadima</i> (<i>Punica granatum</i>)	<i>Amalaki</i> (<i>Emblica officinalis</i>)
<i>Rasa</i>	<i>Madhura</i> and <i>Amla</i>	<i>Amlarasa Pradhana Lavana Varjita Pancharasa</i>
<i>Guna</i>	<i>Laghu</i> and <i>Snigdha</i>	<i>Laghu, Ruksha</i> and <i>Sheeta</i>
<i>Virya</i>	<i>Anushna</i>	<i>Sheeta</i>
<i>Vipaka</i>	<i>Madhura</i>	<i>Madhura</i>
<i>Karma</i>	<i>Hrudya, Grahi, Dipana</i> and <i>Rochana</i>	<i>Vrushya, Chashushya</i> and <i>Vayasthapana</i>
<i>Parts used</i>	<i>Phala</i>	<i>Phala</i>

DISCUSSION

“*Sarvada Sarvabhavanam Samanyam Vruddhi Karanam*⁸”

According to *Samanya Visheshha Siddhanta*, *Amla Varga Dravyas* because of its *Samana Gunas* like *Laghutwa, Ushnatwa* and *Agnimahabhuta predominance will* cause aggravation of *Pitta*. *Pitta* has *Ashraya* in *Rakta* [blood]. *Rakta* also has *Agni Mahabhuta* predominance, it is also *Laghu* and *Anushna Sheeta* in nature. Because of these *Samana Guna*, *Amla Rasa* has direct impact on *Pitta* and *Rakta*. On the contrary, *Amalaki* and *Dadima* are told as *Nitya Sevaniya Dravya* and described in the treatment of *Pitta Pradhana Tridoshaja Vyadhi*'s. This is one of the unique concept in *Ayurveda*, which can be understood with the tool called *Tantrayukti*. In depth knowledge of the *Shastra* to interpret its correct meaning for practical application is

possible by understanding *Apavarga Tantrayukti*.

A statement made regarding the exception to the general rule is known as *Apavarga Tantrayukti*⁹, which can be applied to “*Prayaha Pittalamamlamanyatra Dadima Amalakan*¹⁰”

OR

“*Prayo Amlam Pittajananam Dadima Amalakadrutte*¹¹”

Most of the *Amlavarga Dravyas* are *Pittala* except *Dadima* and *Amalaki*. *Amalaki* and *Dadima* both are *Amlarasa Pradhana Dravya* with *Sheeta Virya* and *Madhura Vipaka* (as mentioned in table 2) but still they act as *Tridoshhara*. Some *Dravyas* act either on the basis of their *Rasa* [taste] or *Guna* [attributes] or *Virya* [potency] or *Vipaka*, but action of some *Dravyas* do not belong to any of these categories. They are characterized by specific action known as *Prabhava*. *Prabhava* is *Achintya* which



cannot be predictable. Sushruta explained the concept of *Prabhava* through “*Amimamsya*” and “*Achintya Virya*” i.e unquestionable and unpredictable action of *Dravya*.

Dravyas are of two types - *Samanya Pratyayarabdha* [regular cause effect] and *Vichitra Pratyayarabdha* [Anomalous cause effect]. *Dravya* which have effects as per their *Rasa* are called as *Samanya Pratyayarabdha Dravya* and if the effect of *Dravya* is different from *Rasa*, *Guna*, *Virya*, *Vipaka* then they are *Vichitra Pratyayarabdha Dravya*. According to this *Amla Rasa dravya* which have *Ushna Virya* and *Amla Vipaka* are *Samanya Pratyayarabdha Dravya* but exception to this rule [*Apavarga Tantrayukti*] are *Amalaki* and *Dadima* which even though has *Amla Rasa* exhibits *Sheeta Virya* and *Anushna Virya* respectively and has *Madhura Vipaka* so it can be consider as *Vichitra Pratyayarabdha Dravya*

CONCLUSION

It is the unpredictable action [*Prabhava or Achintya*] of the *Dadima* and *Amalaki* to act as *Pitta Avirodhi* even though they are *Amla Rasa Pradhana Dravyas*. This is one of the best example for application of *Apavarga Tantrayukti* [exception to general rule] in practice.



REFERENCES

1. Vagbhata, Astanga Hrudaya, edited with commentaries Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri by Vaidya Harisastri Paradakara @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2014, Sutrasthana, Chapter 1, Verse 14,15.
2. Agnivesha, Charaka, Charaka Samhitha, edited with commenraty Ayurveda Dipika of Chakrapanidatta by Acharya Jadavaji Trikamji @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2009, Sutrastana, Chapter 26, Verse 40.
3. Vagbhat, Astanga Hrudaya edited with commentaries Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri by Vaidya Harisastri Paradakara @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2014, Sutrasthana, Chapter 10, Verse 1.
4. Sushruta, Sushruta Samhita edited with commentary Nibandhasangraha of Dalhanacarya by Acharya Jadavaji Trikamji @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2009, Sutrathana, Chapter 42, Verse 9/2.
5. Vagbhata, Astanga Hrudaya edited with commentaries Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri by Vaidya Harisastri Paradakara @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. year-2014, Sutrasthana, Chapter 10, Verse 10.
6. Agnivesha, Charaka, Charaka Samhitha edited with commenraty Ayurveda Dipika of Chakrapanidatta by Acharya Jadavaji Trikamji @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2009, Sutrastana, Chapter 26, Verse 42(2)
7. Vagbhata, Astanga Hrudaya edited with commentaries Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri by Vaidya Harisastri Paradakara @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2014, Sutrasthana, Chapter 6, Verse 117.
8. Agnivesha, Charaka, Charaka Samhitha edited with commenraty Ayurveda Dipika of Chakrapanidatta by Acharya Jadavaji Trikamji @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2009, Sutrastana, Chapter 1, Verse 44.
9. Agnivesha, Charaka, Charaka Samhitha edited with commenraty Ayurveda Dipika of Chakrapanidatta by Acharya Jadavaji Trikamji @ Chaukhambha Orientalia,



Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2009, Siddisthana, Chapter 12, Verse 12.

10. Agnivesha, Charaka, Charaka Samhitha edited with commentaries by Acharya Jadavaji Trikamji @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2009, Sutrasthana, Chapter 27, Verse 4.

11. Vagbhata, Astanga Hrudaya edited with commentaries Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri by Vaidya Harisastri Paradakara @ Chaukhambha Orientalia, Gokul Bhawan, K.37/109, Gopal Mandir Lane Golghar, Maidagin, Varanasi. Year-2014, Sutrasthana, Chapter 10, Verse 34.