



## AMAPACHAKA VATI AS A POTENTIAL DIGESTIVE AYURVEDA HERBO-MINERAL DRUG: A COMPREHENSIVE REVIEW

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### ABSTRACT:

Rasashastra is the branch of Ayurveda which mainly deals with herbo-mineral formulations. Most of the Ayurvedic formulations include combination of one or more metals or minerals along with herbal drugs which helps in increasing the potency and efficacy of the formulations. The mode of action of a compound Ayurvedic formulation is a critical and essential issue that must be concentrated on to ensure therapeutic efficacy. **Objective:** To explore and compile references regarding *Amapachaka Vati*, a commonly used herbo-mineral Ayurvedic formulation, focusing on its composition, therapeutic efficacy, and potential derivation from *Shoolaharana Yoga*. **Methods:** References of *Amapachaka Vati* were collected from various available classical texts and articles from various journals were also reviewed in this attempt. **Results:** *Amapachaka Vati* is indicated for used to address *Agnimandhya* and *Ajirna*. It contains a combination of herbo-mineral drugs, and this formulation is derived from *Shoolaharana Yoga*, with slight variations in ingredient quantities. Despite its frequent availability in the market under the name *Amapachana Vati*, there is a notable lack of analytical and clinical data supporting its efficacy. **Conclusion:** The study highlights the need for further well-designed clinical studies to validate the therapeutic potential of *Amapachaka Vati*. There is an opportunity to enhance understanding and application of this formulation within the framework of Ayurveda.

**KEY WORDS:** *Ajirna*, *Amapachaka Vati*, *Shoolaharana Yoga*, *Strychnos nux-vomica* Linn.

## INTRODUCTION

Rasashastra is the branch of Ayurveda which mainly deals with herbo mineral formulations. Most of the Ayurvedic formulation includes a combination of one or more metals or minerals along with herbal drugs which helps in increasing the potency and efficacy of the formulations. *Amapachaka Vati* is a well-known herbo-mineral formulation, which is being used in diseases of GI tract i.e., *Agnimandhya* (Digestive impairment) and *Ajirna* (Dyspepsia) [1]. It derived from two words, *Ama* and *Pachaka*. 'Ama' means undigested food [2] and 'Pachaka' means to digest [3]. It means a formulation, that digests the undigested food, is known as 'Amapachaka'. It contains *Haritaki* (*Terminalia chebula* Retz.), *Shunthi* (*Zingiber officinale* Rosc.), *Maricha* (*Piper nigrum* Linn.), *Pippali* (*Piper longum* Linn.), *Kupilu* (*Strychnos nux-vomica* Linn.), *Hingu* (*Ferula foetida* Regel.), *Gandhaka* (Sulphur), *Saindhava* (Rock salt) and *Bhavana of Kumari* (*Aloe barbadensis* Mill.) *Svarasa*. [4]

Though many formulations are used to treat indigestion and diseases of GI tract like *Agnitundi Vati*, *Lasunadi Vati*, *Vaishvanara Churna*, *Chitrakadi vati*, *Higvashtaka Churna*, *Jirakadhyarista* etc. *Amapachana Vati* is popular among Ayurveda physician. In market, different ingredients are found under the formulation named 'Amapachana Vati'. Also, there is no research data available related to this formulation till date.

Considering all these, an attempt has been made to compile all relevant data regarding *Amapachaka Vati* from Ayurveda text and relevant information from electronic sources.

## MATERIAL AND METHODS

Literature regarding *Amapachaka Vati* was collected from various texts and online sources such as Google Scholar, PubMed, AYUSH Research Portal, DHARA, Research Gate, and other electronic sources. The collected material was sorted, analyzed, and presented under relevant headings in the form of text and tables.

## RESULTS:

### *Amapachaka Vati* in Ayurvedic texts

Total 44 Ayurvedic texts were reviewed for *Amapachaka Vati* out of which it is described in 20<sup>th</sup> century book, *Chikitsapradip* by Vaidhya Bhaskara Vishvanath Gokhale. [5] On screening of texts earlier to this, it was found that same ingredients were given in the formulation named *Shoolaharana Yoga* where *Bhavana* is not mentioned and the quantity of *Saindhava Lavana* is less. *Shoolaharana Yoga* is mentioned first time by Rasendrasara Samgraha in the 13<sup>th</sup> century A.D. [6] Its dose and indications are also different. Later on, the same formulation is referred by other authors is given in Table no.1. Ayurvedic Formulary of India (A.F.I.), an official publication of the Government of India regarding Ayurvedic formulations also states reference of Rasendra Sara Samgraha. [7] Details of *Amapachana Vati* and *Shoolaharana Yoga* are given in Table no.2.

**Table 1: Details of references of *Shoolaharana Yoga***

No.	Text name	Time period	Reference
1.	Rasendra Sara Sangraha	13 <sup>th</sup> AD	2/63-66,
2.	Rasachintamani	15 <sup>th</sup> AD	9/107-110
3.	Bhaishajya Ratnavali	18 <sup>th</sup> AD	30/85-88
4.	Rasachandanshu	19 <sup>th</sup> AD	<i>Shoola Chikitsa</i> , p.452
5.	Bharat Bhaishajya Ratnakara	20 <sup>th</sup> AD	5 <sup>th</sup> part, Sha Kararadi, p.149
6.	Brihad Rasaraja Sundara	20 <sup>th</sup> AD	p.475
7.	Bheshaja Samhita	20 <sup>th</sup> AD	<i>Rasa Rasayana Kalpa</i> , p.225
8.	Ayurvedic Formulary of India	20 <sup>th</sup> AD	Part 1, 12:30

**Table No. 2: Details of *Amapachaka Vati* and *Shoolaharana Yoga***

No.	Name of ingredients	Latin name/ English name	Part used	Proportion	
				<i>Shoolaharana Yoga</i>	<i>Amapachaka Vati</i>
1.	<i>Haritaki</i>	<i>Terminalia chebula</i> Retz.	Pericarp	1 Part	1 Part
2.	<i>Shunthi</i>	<i>Zingiber officinale</i> Rosc.	Rhizome	1 Part	1 Part
3.	<i>Maricha</i>	<i>Piper nigrum</i> Linn.	Fruit	1 Part	1 Part
4.	<i>Pippali</i>	<i>Piper longum</i> Linn.	Fruit	1 Part	1 Part
5.	<i>Shuddha Kupilu</i>	<i>Strychnos nux-vomica</i> Linn.	Seed	1 Part	1 Part
6.	<i>Shuddha Hingu</i>	<i>Ferula foetida</i> Regel.	Resin	1 Part	1 Part
7.	<i>Shuddha Gandhaka</i>	Sulfur	Mineral	1 Part	1 Part
8.	<i>Saidhava Lavana</i>	Rock salt	Mineral	1 Part	2 Parts
9.	<i>Kumari Svarasa (Bhavana Dravya)</i>	<i>Aloe barbadensis</i> Mill.	Pulp	-	Q.S.

### Pharmaceutical Processing of *Amapachaka Vati*

*Amapachaka Vati* preparation involves steps like,

1. *Shodhana* procedure of *Kupilu*, *Hingu* and *Gandhaka*
2. *Vati* preparation

The details of pharmaceutical preparation of *Amapachaka Vati* are elaborated below,

### 1. *Shodhana* procedure:

- ***Kupilu Shodhana*:**

For the *Shodhana* of *Kupilu*, mainly three methods are mentioned in classics; *Bharjana* (Frying), *Nimmajana* (Dipping), and *Svedana* (Steaming). Out of these three methods, some classics used a combination of two or three methods. In the process of *Bharjana*, raw *Kupilu* is

fried in *Goghrita* [8,9] or *Eranda Taila* [10]. In *Nimmajana*, raw *Kupilu* is dipped in *Kanji* [11] and kept in the sunlight for three days; it being changed daily. After three days, *Kupilu* is taken out, and washed with warm water. While *Svedana* process involves steaming the raw *Kupilu* in *Dola Yantra* (swing apparatus) for three to six hours using *Kanji* [12] or *Godugdha* [13]. After *Bharjan* or *Nimajjan* or *Svedana*, testa and embryo of *Kupilu* is removed. Purification helps in reducing the percentage of harmful ingredients like strychnine and brucine to increase therapeutic value. [14]

- **Hingu Shodhana:**

For the purification of *Hingu*, mainly three methods are mentioned in classics i.e. *Bharjana* (Frying), *Agnisanyoga* (Heating), and *Bhavana* (Levigation). In the process of *Bharjana*, raw *Hingu* is fried in *Ghruta*. [15] In *Agnisanyoga*, *Hingu* is only heated. [16] While in *Bhavana* process, levigation is done with *Padmapatra Svarasa* in the presence of *Atapa* (sunrays). [17] *Hingu* have *Tikshna* and *Ushna Guna* [18] which causes *Utkleda* (Nausea). According to *Acharya Sharandhara*, *Bharjita Hingu* should be used to avoid *Utkleda*. [19] Thus, to decrease the intensity of *Guna*, *Hingu* should be used only after *Shodhana*.

- **Gandhaka Shodhana:**

For the purification of *Gandhaka*, mainly four methods are mentioned in classics; *Dhalana* [20] (Melting and quenching), *Bhavana* [21] (Levigation), *Svedana* [22] (Steaming) and *Nirvapa* [23] (Heating and quenching). Out of these four methods, *Dhalana* is mostly used nowadays in which heating of raw *Gandhaka* is done with

*Goghrita*, and after melting liquified *Gandhaka* is poured into a vessel containing *Godugdha*. After that, *Gandhaka* is taken out, washed with warm water, and dried. Here, fat-soluble impurities of *Gandhaka* may dissolve with *Goghrita*. Physical impurities which not dissolve with *Goghrita* may remain on the surface of cloth while melted *Gandhaka* is poured through it. Thus, by doing *Shodhana* of *Gandhaka* impurities may remove. [24]

## 2. Vati Preparation:

*Haritaki*, *Shunthi*, *Maricha*, *Pippali*, *Shuddha Kupilu*, *Shuddha Hingu* and *Shuddha Gandhaka*, and *Saindhava* are grinded and powdered separately. They are taken in earthen mortar and triturated till a homogenous blend. After that, *Kumari Svarasa* is added and again levigation is done to make dough. *Vati* of the therapeutic dose is made out of this dough. Since *Kharaliya Rasayana* binds various drugs into a single molecular form, so they are more effective in their actions even in the smaller dosage. [25] *Bhavana* with *Svarasa* of similar quality (*Tulyavirya Dravya*) drugs, the therapeutic dose decreases whereas the potency of the final drug increases. [26]

## **Rasapanchaka, Karma and Pharmacological properties of ingredients**

*Amapachaka Vati* is a compound formulation that has clinical significance in the treatment of *Agnimandhya* (Digestive impairment) and *Ajirna* (Dyspepsia). Here, individual ingredients were analyzed for their *Rasapanchaka* (Table no.3), *Karma* and pharmacological actions (Table no.4) to evaluate the mode of action.

**Table 3: Details *Rasapanchaka* of ingredients**

Sr. No.	Ingredients	<i>Rasapanchaka</i> [27]				
		<i>Rasa</i>	<i>Guna</i>	<i>Veerya</i>	<i>Vipaka</i>	<i>Doshagnata</i>
1.	<i>Haritaki</i>	<i>Kashaya, Katu, Tikta, Amla, Madhura</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Sarvadosha Prashamana</i>
2.	<i>Shunthi</i>	<i>Katu</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Vata-Kaphahara</i>
3.	<i>Maricha</i>	<i>Katu, Tikta</i>	<i>Laghu, Ruksha, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-Vatahara, Pittakara</i>
4.	<i>Pippali</i>	<i>Katu, Tikta, Madhura</i>	<i>Snigdha, Laghu</i>	<i>Anushna</i>	<i>Madhura</i>	<i>Vata-Kaphahara</i>
5.	<i>Kupilu</i>	<i>Tikta, Katu, Kashaya</i>	<i>Tikshna, Ushna, Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-Vatahara, Pittahara</i>
6.	<i>Hingu</i>	<i>Katu</i>	<i>Tikshma</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kaphahara</i>
7.	<i>Gandhaka</i>	<i>Madhura, Katu, Tikta, Kashaya</i>	<i>Ushna, Sara, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-Vatahara, Piitakara</i>
8.	<i>Saidhava Lavana</i>	<i>Lavana</i>	<i>Laghu, Snigdha, Sukshma</i>	<i>Sheeta</i>	-	<i>Tridosahara</i>
9.	<i>Kumari</i>	<i>Katu</i>	<i>Ushna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pittahara</i>

**Table 4: Details of *Karma* and Pharmacological actions of ingredients**

Sr. No.	Ingredients	<i>Karma</i> [28]	Pharmacological actions
1.	<i>Haritaki</i>	<i>Deepana, Anulomana</i>	Anti-spasmodic [29]
2.	<i>Shunthi</i>	<i>Deepana, Pachana, Anulomana, Amadoshahara</i>	Hepatoprotective, [30] Anti-oxidant, [31]
3.	<i>Maricha</i>	<i>Deepana, Ruchya</i>	Anti-inflammatory, [32] Analgesic [33]
4.	<i>Pippali</i>	<i>Deepana, Ruchya</i>	
5.	<i>Shuddha Kupilu</i>	<i>Deepana, Ruchya, Pachana, Vyavayi, Vikasi</i>	Anti-inflammatory, [34] Anti-oxidant, [35] Analgesic [36]
6.	<i>Shuddha Hingu</i>	<i>Ruchya, Deepana, Pachana, Anulomana</i>	Anti-spasmodic, [37] Anthelmintic [38]
7.	<i>Shuddha Gandhaka</i>	<i>Deepana, Pachana, Amasoshaahara</i>	Anti-inflammatory, [39] Anti-fungal [40]

8.	<i>Saindhava</i> <i>Lavana</i>	<i>Deepana, Pachana, Ruchya</i>	Improve digestion, [41] Anti-oxidant [42]
9.	<i>Kumari</i>	<i>Deepana, Pachana</i>	Analgesic, [43] Anti-inflammatory, [44] Anti-microbial [45]

### Market Availability

Commercially available samples of *Amapachaka Vati* in the market were analyzed for variation in the ingredients. It was found that most of the pharmacies are preparing *Amapachaka Vati* by the reference of A.F.I., which has taken reference from Rasendra Sara Samgraha and named it as *Amapachana Vati* instead of *Shoolaharana Yoga*. Some practitioner and pharmacies are also modifying the formulation by using drugs like *Chitraka, Pippali Moola, Ajamoda, Swarjika Kshara, Shuddha Navasadara, Saindhava Lavana, Sauvarchala Lavana, Bida Lavana* etc. and named it as an *Amapachana Vati*.

### DISCUSSION

*Ajirna* is a condition that usually denotes indigestion or dyspepsia in modern science. It is caused by *Agnimandhya* which leads to the formation of 'Ama'. If *Ajirna* is not cured in the initial stage it develops certain disease conditions i.e., *Murchchha* (Fainting), *Pralapa* (Delirious speech), *Vamathu* (Vomiting), *Praseka* (Salivation), *Sadan* (Fatigue), *Bhrama* (Giddiness) and *Marana* (Death). [46] In Ayurveda, *Langhana* is the main line of treatment for *Amajirna*. [47] *Amapachana Vati* is a formulation that act as *Amapachana* as well as helps to increase digestion. So, this formulation is very popular among practitioners of Ayurveda.

After screening of classical text, it was found that the first time the composition of this formulation was described by Rasendrasara Samgraha in the 13<sup>th</sup> century A.D. Here, it is named as *Shoolaharana Yoga* which is indicated in *Gulma* (Abdominal lump), *Shoola* (Colicky pain), *Grahani* (Malabsorption syndrome), *Atisara* (Diarrhoea), *Ajirna* (Dyspepsia) and *Agnimandhya* (Digestive impairment). [48] Later on, it is followed by many authors. But Vaidhya Bhaskara Gokhale, an author of *Chikitsa Pradip* modified it a little i.e., *Saindhava* is taken in double quantity and *Bhavana* of *Kumari Svarasa* is given. Ayurveda clinicians prepare medicines for their clinical practice on their own by using different combinations of ingredients and owing to the property of the drug they have named it so. Ingredients of this formulation have properties that causes *Pachana* of *Ama*. Thus, clinician has named it as '*Amapachana Vati*'. So, it can be said that *Amapachaka Vati* is derived from *Shoolaharana Yoga*.

Currently in market, it was found that most of the pharmacies are preparing *Amapachaka Vati* by the reference of Ayurvedic Formulary of India, which has taken reference from Rasendra Sara Sangraha and named it as *Amapachana Vati* instead of *Shoolaharana Yoga*. Few pharmacies are marketed proprietary medicine in which they compounded

the drugs which having *Pachana* property and named as *Amapachana vati*.

As per the principles of Ayurveda, *Mandagni* (Digestive impairment) is the root cause of diseases. [49] It is unable to digest the food and leads to *Ajirna*. One who eats large quantities of food recklessly like cattle it is the main cause of *Ajirna*. [50] *Amapachaka Vati* contains drugs which have *Katu-Tikta-Lavana Rasa, Laghu-Ushna Guna, Ushna Veerya, Katu Vipaka* and *Vata-Kaphahara* properties. Also, they have *Deepana-Pachana* and *Anulomana* properties. Prominence of *Ushan Guna, Ushna Virya* and *Tikta-Lavana Rasa* improves *Jatharagni* and also reduces *Kapha Dosha*. Also, all contents of this formulation have prominent *Pachana Karma* which helps in the digestion of *Ama*. This formulation does *Amapachana* and simultaneously improves *Agni* so immediate action in symptoms of *Amajirna* like *Gaurava* (Heaviness), *Praseka* (Salivation), *Utklesha* (Nausea) may improve. Also, the *Anulomana* effect of *Hingu, Haritaki* and *Kumari* relieves *Sadhyabhukta Evodgara* (Eructation of previous food) symptom.

Apart from this, it also contains *Kupilu* (*Strychnos nux-vomica* Linn.) which is a *Visha Dravya* and it poses *Vyavayi* (Quickly absorbed), and *Vikasi* (Depression) *Guna* [51] which makes formulation act very fast. *Kumari* poses *Deepana, Pachana*, and *Bhedana* (Drastic purgation) effect [52] which adds a synergetic effect for *Amapachana Karma*. Also, the ingredients of this formulation possess Pharmacological actions like Antispasmodic, Anti-oxidant, Analgesic and Anti-inflammatory (Table no.4). The synergistic action of all the ingredients

causes *Agnideepana, Amapachana*, and normalization of *Tridosha*. These helps in reducing the symptoms of *Agnimandhya* (Digestive impairment) and *Ajirna* (Dyspepsia).

## CONCLUSION

*Amapachaka Vati* is a herbo-mineral Ayurvedic formulation that have potent action to normalize the function of *Agni* and reduces *Ama*. Thus, cures *Agnimandhya* and *Ajirna*. However, this formulation needs to be studied through clinical studies to understand and explore its drug interactions, dose-response relationships, adverse reactions, etc., in different clinical conditions.

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