

AN AYURVEDIC REVIEW OF ASAVA-ARISHTA FROM CHARKA CHIKITSA W.S.R. TO ITS INTERNAL USAGE IN VARIOUS DISEASES

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ABSTRACT

In Ayurveda, the term *Kalpana* resembles various dosage forms, i.e., liquid, semisolid, and solid. *Kalka*, *Vati*, *Bhasma*, *Asava/Arishta*, *Kwatha*, *Churna*, etc., are various dosage forms utilized in ayurveda therapies mainly for internal administration of drugs. *Asava* and *Arishta* are two important Ayurvedic formulations, have been used for more than 3000 years for the treatment of various diseases. *Arishtas* and *Asavas* are self-generated herbal fermentations of traditional Ayurvedic system. They are alcoholic medicaments prepared by allowing the herbal juices or their decoctions to undergo fermentation with added sugars. They are effective, stable, and most importantly, they have no side effects. They are easy to use and are frequently prescribed owing to better palatability, accelerated therapeutic action in the treatment of several diseases. In Ayurveda classics many *asava-*

arishtas are mentioned according to condition of diseases. This literary review aims to explore the classical compilation from *charaka chikitsa sthana* according to their traditional uses and therapeutic action in various diseases.

KEYWORDS: *Sandhan kalpana*, *Asava-Arishta*, *Vyadhi*, *Rogas*.

INTRODUCTION

Ayurveda is the ancient science known to human beings since more than five thousands years for their healing, prevention and longevity properties. Ayurveda comprises of various types of *kalpanas* such as *kalka*, *kwath*, *bhasma*, *asava- arishta*...etc. are various dosage forms utilised in therapies mainly for administration of drugs.^[1] *Asava-Arishta* is one of the

important *Bhaishaj kalpana* explained in Ayurveda classics promotes rapid absorption of constituents, quick in action, prevent growth of bacteria and moulds and has long shelf life. These are regarded as valuable therapeutics due to its efficacy and desirable features.^[2] The basic material required for dosage form includes *drava dravya*, *madhura dravya*, *prakshepa dravya* and *sandhan dravyas*.^[3] *Arishtas* are made with decoction of herbs in boiling water while *asavas* are prepared using fresh herbal juices.^[4] *Asava-arishtas* are included in Ayurveda by *charak samhita*, *sushruta samhita*, *asthang hridayam*, *bhaishajya ratnavali*, *sharangdhara samhita*. In *Charak Samhita* Acharya Charaka described *asavas* which are prepared from potential herbal sources such as *dhanya*, *phala*, *mula*, *sara*, *puspa*, *kanda*, *patra*, *twaka* and *sarkara*.^[5]

Present study is an attempt to compile *Asava–arishtas* mentioned in *charaka chikitsa sthana* according to various diseases.

MATERIAL AND METHODS

- **Atharva Veda:** The *madya* utilised for treatment is known as *arishta*, and that the preparation method is called *Abhishava prakriya*.
- **Yajur Veda:** *Yajur veda* comprises numerous citations describing various *Ahara Kalpanas*, including *Sandhana kalpanas*.
- **Charak Samhita:** In this period, several original revelations were made about preparation of different herbal formulations as medicines. The *Charaka Samhita* describes the nine herbal sources *Phala* (fruits), *Dhanya* (cereals), *Mula* (roots), *Pushpa* (flowers), *Twak* (bark), *Sara* (exudate), *Kanda* (branches), *Patra* (leaves), and *Sharkara* (sugar)— for the manufacture of fermented medications, including the definition of fermentation, requirements for the container, locations to keep the basic drugs, fermentation duration, and subjective criteria for testing the final product.^[6]
- **Sushruta Samhita:** Numerous fermented preparations known as *Sandhana Kalpana* were recommended for use during surgical procedures as both an anaesthetic and amedication to cure various illness problems. It provides thorough documentation on a total of 21 fermented drugs, including *Asava-Arishta*, and 46 *Madya* products, including *Madya*, *Sura*, *Prasanna*, *Jagala*, *Surasava*, *Madhvasava*, *Shukta*, and *Dhanyamla*. The addition of botanical ash (*Apamarga*, *Palasha ash*) to *Asava-Arishta's* components can be attributed to *Sushruta samhita*.^[7]
- **Ashtang Hridya and Ashtang Sangreha:** In this time, the study of herbal medicine

reached its height of development, as seen by the variety of *Sandhana kalpanas* that were created. *Dhataki Pushpa* (*Woodfordia fruticosa*) is used as a fermentation initiator for the first time in *Ashtanga Hridaya* together with other components.^[8] The five ingredients identified to be utilised to make *Madya* and *Sandhana kalpana* are *Draksha* (grapes), *Ikshu* (sugar cane), *Makshika* (honey), *Shali* (rice), and *Vrihi* (grains).^[9] A total of 17 *Asava-Arishta* in *Ashtanga Sangreha* and 8 in *Ashtanga Hridaya* are cited.^[10]

- **Chakradatta:** In *Chakradatta*, a number of *Asava-Arishta* category products are mentioned, including *ayamakanjika* for the treatment of *grahani*, *siddhamla kalpana* for the treatment of *amavata*, and many more.^[11]
- **Gada Nigraha:** A few concepts were presented in this ancient manuscript to formulate different herbal compound remedies. These formulas were widely used in the treatment of illnesses. In the chapter *Asavadhikar*, 60 *Asava-Arishtas* (fermented medications) are enumerated.^[12]
- **Sharangdhar Samhita:** Definition, overall guidelines, precautions to take in the absence of precision, and several classifications depending on the source or raw material of fermentation are all included.^[13] The most important contribution of this book is the establishment of a guideline for cooking *Asava Arishta* when definite proportion of component are not given.^[14]
- **Yogratnakar:** *Yogaratnakar* provides a thorough explanation of *Asava-Arishtas* in *madya kalpana*.^[15]
- **Bhaishajya Ratnavali:** This manual provides information about *Sandhana* formulations in a way that makes it easier for physicians to utilise it on a regular basis. There are 50 *Sandhana kalpanas* cited in this book, of which 15 are *Asava*, 29 are *Arishta*, 2 are *Chakra*, 2 are *Sura*, 1 is *Shukta*, and 1 is a *Kanji kalpana*.^[16]

Table 1: Asava-Arishta mentioned in charak chikitsa sthana.

Chapter in chikitsa	Asava-Arishta	Vyadhi/Awastha/Laks han	Constituent drug and Sweetening agent
Prameha	<i>Lodhrasav/Madhwa sava</i> ^[17]	<i>Kaphapittaj prameha, pandu, grahani, kilas and various kushta.</i>	<i>Lodhra, shati, pushkarmula, ela, murva, vidanga, etc. Madhu</i>
	<i>Dantyasava</i> ^[18]	<i>Prameha</i>	Same contents as <i>lodhrasav + dantimula 8 pala.</i> <i>Sitopala+Madhu</i>
	<i>Bhallatakasava</i> ^[19]	<i>Prameha</i>	Same contents as

			<i>lodhrasav + bhllatak 4 pala</i> <i>Sitopala+Madhu</i>
<i>Kushta</i>	<i>Madhwasava</i> ^[20]	<i>Kustha, kilas</i>	<i>Khadir, devdaru sara, etc.</i> <i>Madhu+Matsyan dika</i>
	<i>Kanakabindwarishta</i> ^[21]	1 month internal use in <i>mahakustha</i> and 15 days for <i>kshudrakust ha</i>	<i>Khadir kashay, triphala, vyosh, vidanga, rajani, etc.</i> <i>Madhu+Sharkara</i>
	<i>Triphalasava</i> ^[22]	All types of <i>kustha</i> .	<i>Triphala, chitrakmoola, kramuk, dashmoola, dantimoola, twak, etc</i> <i>Guda+Madhu</i>
<i>Shwayathu</i>	<i>Gandeeradyarishta</i> ^[23]	<i>Shwayathu, arsha, bhagandar, vataj hikka etc</i>	<i>Gandeer, bhallatak, chitrak, vyosh, vidanga, etc.</i> <i>Sitopala</i>
	<i>Ashtashatarishta</i> ^[24]	<i>Vaat-kaphaj shwyathu, vibandha, etc.</i>	<i>Kashmari, dhatri, abhaya, marich, draksha, pippali, etc.</i> <i>Guda+Madhu</i>
	<i>Punarnavadyarishta</i> ^[25]	<i>Hridrog, udar, etc.</i>	Two types of <i>punarnava, bala, patha, danti, chitrak, kantakari, etc.</i> <i>Guda+Madhu</i>
	<i>Triphaladyarishta</i> ^[26]	<i>Shwayathu, hridrog, prameha, etc.</i>	<i>Triphala, dipyak, chitrak, pippali, vidanga, etc.</i> <i>Guda+Madhu</i>
<i>Arsha</i>	<i>Takrarishta</i> ^[27]	<i>Arsha, deepan, gulma, krimi, udar, etc</i>	<i>Yav, amalaki, haritaki, marich, pancha lavana.</i>
	<i>Abhayarishta</i> ^[28]	<i>gudaj vikar, grahani, pandu, hridrog, etc.</i>	<i>Haritaki, amalaki, kapitha, vidanga, pippali, etc</i> <i>Guda</i>
	<i>Dantyarishta</i> ^[29]	<i>Arsha, grahani, vatvarcha anulomana, deepan, etc</i>	<i>Danti, chitrakmoola, laghu panchmoola, brihat panchmoola, triphala, etc.</i> <i>Guda</i>
	<i>Phalarishta</i> ^[30]	<i>Arsha, pandu, agnisandipn, etc.</i>	<i>Haritaki, amalaki, kapitha, chitrakmoola, etc.</i> <i>Guda</i>
	<i>Dwiteeya Phalarishta</i> ^[31]	<i>Arsha, grahani, udavarta, etc.</i>	<i>Dhamasa, chitrak, vasa, haritaki, amalaki, dantimoola, shunthi, etc.</i> <i>Sharkara+Madhu</i>
	<i>Kanakarishta</i> ^[32]	<i>Arsha, pandu, vali-palit- khalitya, etc</i>	<i>Amalaki, pippali, vidanga, marich, patha, chavya, chitrak, etc.</i> <i>Sharkara+Madhu</i>
	<i>Takrarishta</i> ^[33]	<i>Grahani, Arsha,</i>	<i>Yav, amalaki, haritaki,</i>

		<i>deepan, gulma, krimi, udar, etc.</i>	<i>marich, pancha lavana.</i>
	<i>Madhookasava^[34]</i>	<i>Grahani, kaphapittaj shwayathu, prameha, kustha.</i>	<i>Madhuk pushpa, vidanga, bhallatak, chitrak, etc. Madhu</i>
	<i>Duralabhasava^[35]</i>	<i>Grahani, pandu, arsha, raktapittapah, etc.</i>	<i>Duralabha, amalaki, danti, chitrak, haritaki, etc. Madhu</i>
	<i>Moolasava^[36]</i>	<i>Grahani, deepan, kaphaj hridrog, etc</i>	<i>Haridra, laghu and brihat panchmoola, jeevak, etc.</i>
	<i>Madhwarishta^[37]</i>	<i>Mandagni kurute deepan, visham agni kurute sama, vaatkaphaj roga, etc.</i>	<i>Pippli churna, vidang, marich, vanshlochan, etc. Guda</i>
<i>Pandu</i>	<i>Gowda arishta^[38]</i>	<i>Pandu.</i>	<i>Manjistha, rajani, draksha, etc.</i>
	<i>Beejakarishta^[39]</i>	<i>Pandu, grahani, sannipataj awastha, etc.</i>	<i>Vijaysaar, triphala, draksha, etc. Sharkara+Madhu</i>
	<i>Dhatryarishta^[40]</i>	<i>Pandu, kamala, hridrog, etc.</i>	<i>Dhatriphala, pippali, etc. Sharkara+Madhu</i>

DISCUSSION

The word *arishta* is not mentioned as a separate formulation by Acharya Charaka. It is included under *asava* only. Among 30 chapters of *chikitsa sthana asava-arishta* formulations are mentioned for diseases like *prameha, kustha, shwayathu, arsha, grahani* and *pandu*. In diseases like *prameha, kustha, shwayathu, pandu* has *kledabahulyajanya samprapti* so *sandhan kalpanas* are preferred here because *asav-arishta* has self generated alcoholic content which is *ruksha* in nature hence easy to break the *samprapti* of disease. *Arsha* and *ghrahani agnidushti* is the main cause so *agnisamrakshan* is the main principle for treatment of these diseases. As *sandhan kalpanas* has property of *agni samana guna* such as *ushnatva, tikshnatva, rukshatva*, and *sookshmatva* so these are preferred here. Because of *sookshmatva, vyavayi, vikasi guna sandhan kalpanas* are used in *tridoshjanya* and *prabhootadosha avastha*.^[41] The above collections of *asava* and *arishta* from *charak chikitsa* text brings us to conclude that these preparations are majorly used in the condition of *Tivraagnimandya, Strotovibandha, Aruchi* of *kaphadhikya* condition. For *kritmula kaphaj gulma* (Deep seated) usually in *agnimandya awastha* Acharya Charaka indicated the use of *arishtha kalpana*. In *Shwayathu chikitsa adhyaya* for *strotovibandha avastha* and in *pandu chikitsa* for *agnideepti hetu*, in *udar chikitsa* with *agnimandya* and *kaphadhikya* condition for *shesh dosh*

shamnartha. Acharya charaka has given bunch effects of *asava* on body and mind that strengthens the *agnibala* because of its exclusive preparation method it helps in overcoming the condition of *shwayathu*, *aruchi* etc. Even with the alternate use of ingredients these properties remains the same and the overall effect enhances according to the used ingredients. In the same way, *arishta* because of light digestive property is one of the excellent *sandhaniya kalpana* for fast action and results.

CONCLUSION

In Ayurveda among various types of formulations like *swaras*, *kalka*, *kwath*, *avleha*, *churna*, *gutika*..etc. *Asava-arishta* is one of the most important *kalpana* described by different *acharyas*. *Asava-arishtas* are ayurvedic fermented formulations prescribed effectively in classics of ayurveda.

Being a fermented product they have effective therapeutical properties. As these formulations have longer shelf life, quick absorption and action and excellent therapeutic efficacy as compare to other ayurvedic herbal medicine. Therefore, the ayurvedic faternity relise on this unique dosage form that is *sandhan kalpana (asava-arishta)*.

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