

UNFOLDING THE ACTION OF HERBO-MINERAL COMBINATIONS IN AMAVATA**Sharma Shivani*¹, Mahajan Ramita², Rupali³**¹Assistant Professor, Department of *Rasa Shastra* and *Bhaishajya Kalpana*, Smt. Urmila Devi Ayurvedic College of Medical Sciences, Hoshiarpur, Punjab.²MD Ayurveda (Dravyaguna), PGD (Panchkarma), PG Yoga (Gold Medalist), Director, Rishicare Wellness and Research Institute, Bangalore.³Assistant Professor, Department of *Rog Nidan* *Evam Vikriti Vigyan*, Smt. Urmila Devi Ayurvedic College of Medical Sciences, Hoshiarpur, Punjab.***Corresponding Author: Dr. Sharma Shivani**Assistant Professor, Department of *Rasa Shastra* and *Bhaishajya Kalpana*, Smt. Urmila Devi Ayurvedic College of Medical Sciences, Hoshiarpur, Punjab.DOI: <https://doi.org/10.5281/zenodo.17746033>**How to cite this Article:** Sharma Shivani*¹, Mahajan Ramita², Rupali³ (2025). Unfolding The Action Of Herbo-Mineral Combinations In Amavata. World Journal of Pharmaceutical and Medical Research, 11(12), 51–56.
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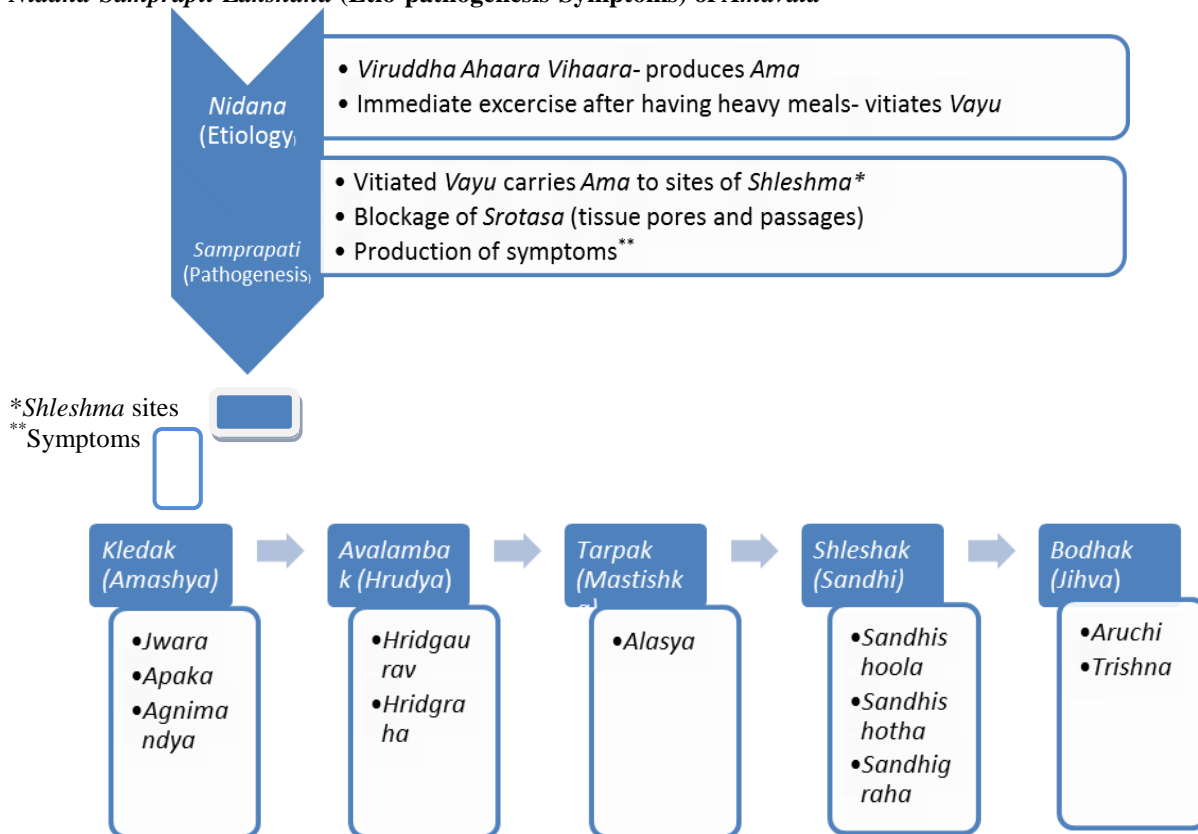
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ABSTRACT

Amavata, being the most common inflammatory Arthritis, caused by aggravated *Vata* associated with *Ama*, has the potential to cause substantial joint damage and disability among various musculoskeletal disorders. The objective of the present study is to highlight the importance and promising effects of *Rasaushadhi* (*Shamana Chikitsa*) in *Amavata*. The focus is on herbo-mineral preparations like *Amvatari Rasa*, *SinhnaadGuggulu*, *Swarna Bhasma* etc. containing minerals as well as incinerated metals triturated or processed with biocompatible materials/herbs. The present discussion explores the modes of action of key *Rasaushadhi* or herbo-mineral formulations in *Amavata*, emphasizing their pharmacodynamic effects, therapeutic rationale and classical references related to *Ama-pachana* and *Vata-shamana*.

KEYWORDS: *Amavata*, Herbo-mineral preparations, *Rasaushadhi*.**INTRODUCTION**

Amavata, disease of *RasavahaSrotasa*, popularly correlated with rheumatoid disease, involves the condition in which vitiated *Ama* and *Vata* simultaneously lodge in *Trika* and *Sandhi* (Joints) leading to *Stabdghata* (Stiffness) of the body.^[1] In many patients, the pain, disability, deformity and reduced quality of life persists in spite of the management made meticulously and vigorously.^[2] Hundreds of formulations are explained in classical texts with the permutation combination of *Bhasma* along with herbal ingredients,^[3] these are called as *Rasaushadhi*. The successful preparation of *Rasaushadhi* is one of the boons of *Ayurveda*,^[4] bestowed by *Rasacharya* who had pharmacovigilant attitude. These *Rasaushadhi* focus on nano-medicine based delivery strategies i.e. minimizing the drug dose required to control articular inflammation and circumvents collateral damage to healthy tissues, thus provide selective control both in space and time of the inflammatory process in affected joints.^[5]

Nidana-Samprapti-Lakshana (Etiopathogenesis-Symptoms) of Amavata^[6]**Treatment in Amavata**

The principles of treatment of Amavata are Langhana, Swedana Karma, use of Tikta, Agnideepaka and Katu drugs, Virechna, Snehapana and Basti Karma.^[7] Thus, the

therapeutic path in Amavata begins with the cleansing of Ama and the soothing of disturbed Vata. Rasaushadhi, with their herbo-mineralsynergy, bridge these aims-offering both detoxification and restoration from within.

Rasaushadhi used in Amavata

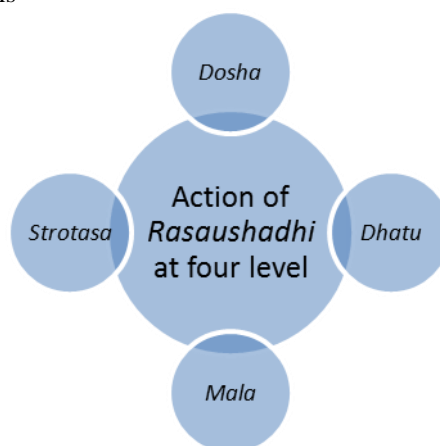
S. No.	Name	Ingredients	Dose	Anupana
1.	Sinhnaad Guggulu^[8]	Triphla, ShudhhaGandhaka, ShudhhaGuggulu, Eranda Taila		Ghrita, Taila, Vasa, Shali-Shashti
2.	Vatari Guggulu^[9]	Eranda Taila, ShudhhaGandhaka, ShudhhaGuggulu, TriphlaChurna	1 Masha (~1g)	Ushna Jala
3.	Amavatari Rasa^[10]	Shudhha Parada, Shuddha Gandhaka, TriphlaChurna, ChitrakamoolChurna, ShudhhaGuggulu	1 Karsha (12g) 6 Ratti	Ushna Jala
5.	Amavatari Vajra Rasa^[11]	Shudhha Parada, Shuddha Gandhaka, Lauha Bhasma, Abhraka Bhasma, Ahiphena, Yavakshara, Bhanga Patra Swarasa	½ Masha (~500mg)	According to disease
6.	Ramban Rasa^[12]	Shudhha Parada, Shuddha Gandhaka, Shuddha Vatsanabha, Lavanaga, Maricha, Jayphala	1 Masha (~1g)	-
7.	Amavateshwara Rasa^[13]	Shuddha Parada, Shuddha Gandhaka, Tamra Bhasma, Lauha Bhasma, ErandmooltwakaSwarasa, PanchkolaKwatha, GiloyKwatha, Tankana, Vida, Maricha, ImliKshara, Trikatu, Triphla, Lavanga	4 Ratti (500mg) Current Dose 250-500mg	Katu, Amla, TiktaRasayukt a Dravya
8.	Triphladi Lauha^[14]	Triphala, Mustaka, Trikatu,	½ Masha (~500mg)	According to disease

		<i>Vidanga, Pushkarmoola, Vacha, Chitraka, Madhuyashti, Palasha, Lauha Bhasma, ShuddhaGuggulu, Honey</i>		
9.	Panchanan Rasa Lauha ^[15]	<i>Lauha Bhasma, Shuddha Guggulu, Abhraka Bhasma, Shuddha Parada, Shuddha Gandhaka, Triphala, Ghrita, Shatavari Rasa, Dugdha, Vidanga, Nagara, Dhanyaka, Gududchi Satva, Jeeraka, Panchkola, Trivrita, Danti, Ela, Mustaka</i>	½ - 2 Masha (500mg- 2g)	Decoction of <i>Guduchi, Nagara, Erandamool</i>
10.	Brihat Yograja Guggulu ^[16]	<i>Trikatu, Triphla, Patha, Saunfa, Haridra, Daruharidra, Ajwain, Vacha, Hingu, Hapusha, Gajpippali, Krishna Jeeraka, Shati, Dhanyaka, Vida, Sauvarchla, Saindhva, Pippalimoola, Chaturjata, Tulsi, Lauha Bhasma, Shuddha Rala, Gokshura, Rasna, Atisa, Shunthi, Yavakshara, Amalvetsa, Chitrakamoola, Pushkarmoola, Erandmoola, Chavya, Vrikshamla, Anardana, Ashwagandha, Trivritmoola, Dantimoola, BdriphalaMajja, Devdaru, Haridra, Kutki, Murvamoola, Traymana, Duralbha, Vidanga, Vanga Bhasma, Ajwain, Vasa, Abhraka Bhasma, Shuddha Guggulu</i>	1 Masha (~1g)	-
11.	Vatagajesndrasin gha Rasa ^[17]	<i>Abhraka Bhasma, Lauha Bhasma, Shuddha Parada, Shuddha Gandhaka, Tamra Bhasma, Naga Bhasma, ShuddhTankana, Shuddha Vatsnabha, Saindhava, Lavanaga, Hinga, Jaiphala, Trijata, Triphla, Jeeraka</i>	3 Ratti (325mg) Current Dose: 250 mg	<i>MandoshnaDugdha</i> (Lukewarm water)
12.	Amapramathini Vatika ^[18]	<i>Soraka, Arkamoola, Shuddha Gandhaka, Lauha Bhasma, Abhraka Bhasma, Amaltasa Patra Swarasa</i>	1 Masha (~1g) Current Dose: 3 Ratti (325mg)	<i>Nishotha Kwatha</i>
13.	Amritmanajari ^[19]	<i>Shuddha Hingula, Shuddha Vatsnabha, Pippali, Maricha, Shuddha Tankana, Javitri</i>	1 Ratti (~125mg)	<i>ArdrakaSwara sa</i>
14.	Vidangadi Lauha ^[20]	<i>Lauha Bhasma, Abhraka Bhasma, Shuddha Parada, Shuddha Gandhaka, Triphla, Ghrita, Shtavari, Dugdha, Vidanga, Giloy Satva, Jeeraka, Palasha, Gajpippali, Triphla, Trikatu, Trivrit-Danti-Eranda-Chitrakamoola, Ela, Chavya, Pipramoola, Vidhara</i>	-	According to disease
15.	Shiva Guggulu ^[21]	<i>Triphla, Eranda Taila, Shuddha Guggulu, Shuddha Gandhaka, Rasna, Vidanga, Trikatu, Dantimoola, Devdaru</i>	-	-

Mode of action of Rasaushadhi: The use of *Rasaushadhi* comes under *ShamanaChikitsa* (= the properties of drugs used should be pacifying or acting against the properties of *Dosha* involved in the disease). The ingredients in above *Rasaushadhi* counteract *Vata* (aggravated by immediate exercise after meals) and *KaphaDosha* (aggravated by *Viruddha Ahara Vihara* that further causes *Mandagni* and eventually produces *Ama Rasa*) through their unique *Raspanchaka* profile which restore *Dosha* balance and relieve associated symptoms.

Rasa	Guna	Virya	Vipaka
<ul style="list-style-type: none"> •Tikta •Katu 	<ul style="list-style-type: none"> •Tikshna •Ushna 	<ul style="list-style-type: none"> •Ushna 	<ul style="list-style-type: none"> •Katu •Madhura (in some drugs)

Action of *Rasaushadhi* at various levels



At the level of *Dosha*: The main motive is to pacify *Vata* and *Kapha*. Some of the drugs act by their *Rasa*, some by *Virya* and others by *Vipaka* and *Prabhava*. According to *Acharya Charaka*, the action of these properties present in a drug also happen or occur in the following sequence

Rasa < *Vipaka* < *Virya* < *Prabhava*

Prabhava is something which has its peculiar and specific action inspite of other properties like *Rasa*, *Virya*, *Vipaka* already present in the drug. It is the most effective and rapid in action among all. For example, in many of the above formulations (e.g., *Panchanana Rasa Lauha*), *Ghritha* is added during manufacturing or formulatary process, which although is *Madhura* in *Rasa* and *Sheeta* in *Virya*, helps in kindling the digestive fire required to cope up *Mandagni* (Kindling fire is actually the action of *Katu Rasa* and *Ushna Virya*). After *Prabhava* comes *Virya* i.e., potency of the drug. *Virya* of the drugs used for *Amavata* is *Ushna* because the *Ushna* property of drugs helps to digest *Ama* and to some extent, also helps in *Agnideepana* (kindling of fire) which had been interrupted by *Kapha*. After *Virya*, the next property is *Vipaka*, which is the end product formed after completion of digestion. It is mostly *Katu* in maximum drugs in this context and helps in pacifying *Kapha* by elevating some of the required properties of *Vata* (this *Vata* is different from aggravated *Vata* which is one of the cause of pathogenesis). Some of the drugs like *Shatavari* and *Ghritha* in *Vidangadi Lauha*, *Eranda* in *Sinhnaada Guggulu* and many others drugs used for *Amavata* have *Madhura Vipaka* which help in pacifying aggravated *Vata* by increasing *Snigdha*, *Guru* and *Manda* properties. Next after *Vipaka* is *Rasa* present in drugs. The drugs used for *Amavata* are of *Tikta* and *Katu Rasa*. *Tikta Rasa* has *Ruksha*, *Sheeta* and *Laghu* properties^[22]

which act against the *Guru*, *Manda*, *Snigdha* properties of *Kapha*, thereby help in eliminating *Mandagni* which are similar to properties of *Kapha Dosha*. Therefore, *Tikta Rasa* helps in *Deepana*, *Pachana*.^[23] Next is the combination of *Agni* and *Vayu* in *Katu Rasa*. *Agni* has properties of *Dahana* (kindling fire), *Pachana* (digestion), *Prakashkar* (lightning) which act against the *Dravata* (liquefying), *Sheetata* (Coldness) and *Snighdhta* components of *Kapha* responsible for production of *Ama Rasa*, and help in the digestion. *Vayu* has properties of *Virukshna* (drying up), *Vicharna* (circulation), *Laghavkara* (lightness), *Ashukari* (fast acting), which again by acting against *Dravata*, *Sthirata* (Stability), *Guruta* (Heaviness) and *Snighdhta*, eliminates the factors that act against fire components and eventually help in kindling fire. Therefore, we can see, most of the drugs used in *Rasaushadhi* are mainly performing the action of *Deepana*, *Pachana* and *Lekhana*.

At the level of *Dhatu*: As in *Amavata*, *Amadushti* occurs, this *Dushita Ama Rasa* will give nourishment to the subsequent *Dhatu* thus vitiating the other *Dhatu*, thus decreasing *Vyadhikshamatva* (immunity) of the person and thus making him more susceptible to diseases.^[24] *Tikta Rasa* is also known for drying *Meda* and *Vasa*. As explained by *Chakrapani*, *Meda* is composed of *Prithvi* and *Jala Mahabhuta*, having properties like *Guruta*, *Mandata*, *Snigdhta*, *Pichhilita*. The opposing properties of *Tikta Rasa*, i.e., *Laghuta*, *Rukshata*, *Ashukari* help in drying up *Meda*. *Vayu* and *Agni* present in *Katu Rasa* also help in drying up *Kleda*, *Meda*, *Vasa*, *Majja*, *Lasika*, *Puya*.^[25] The combined *Vayu* and *Agni* in *Katu Rasa* also help in *Lekhana* i.e., dries up *Meda* and *Kapha*.

At the level of *Mala*: *Kleda* (wetness), *Vasa* (*Mala* of *Mamsa*), *Lasika*, *Puya*, *Sweda* (*Mala* of *Meda*) are dried

up by *Tikta Rasa*^[26] and *Katu Rasa*, *Ushna Virya* and *KatuVipaka*.

At the level of *Strotasa*: When vitiated *Vayu* carries *Ama* to *Dhamani*, it becomes more *Dushita*(various colored and *Pichhilita Yukta*) due to aggravation of all three *Dosha*.^[27] This *Dushita Ama* eventually produces *Kleda* in various channels of body. *Tikta*, *Ushna* and *Katu* properties of drugs dry up this *Kleda* (wetness) and clear the channels.

DISCUSSION

Amavata, characterized by the simultaneous aggravation of *Vata* and accumulation of *Ama*, presents complex pathology involving impaired *Agni*, obstructed *Strotas* and inflammatory joint manifestations. The management of this condition demands a therapeutic strategy that addresses both *Ama-pachana* (Metabolic correction) and *Vata-shamana* (Neuro-muscular balance). Herbo-mineral combinations (*Rasaushadhi*) play a pivotal role in this context due to their multi-dimensional pharmacodynamics. The herbal components contribute to *Deepana*, *Pachana*, *Shothahara* and *Vata-shamak* actions, while the mineral constituents (Like *Parad*, *Gandhak* and metallic *Bhasma*) act at deeper cellular and metabolic level, enhancing absorption and potency. The synergistic interplay of these components facilitates *Ama-pachana* through *Agni-deepana* and *Strotoshodhana* actions (as seen in *Amavatari Rasa*), *Shothahara* and *Vedanasthapaka* effects via anti-inflammatory and analgesic actions (e.g. *Yograj Guggulu*, *Rasnasaptak Kwatha*) *Rasayana* and *Dhatu-poshana* outcomes in chronic stages by restoring metabolic balance and tissue integrity (e.g. *Mahayograj Guggulu*). These formulations act not merely symptomatically but break the *Samprapti* (Pathogenesis) by digesting *Ama*-correcting *Jathragni* and *Dhatvagni*, clearing *Strotorodha*-improving circulations and nutrient delivery, pacifying *Vata*-relieving pain, stiffness and swelling, rejuvenating *Dhatu*-preventing recurrence and degeneration.

Thus, the herbomineral combinations provide holistic and sustained relief-addressing both the root cause and systemic effects of *Amavata*. Their *Rasayana* potential further promotes joint health, vitality and long term immunity against inflammatory recurrences.

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