

## REVIEW ON CONCEPT OF AVARTANA IN AYURVADA

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## ABSTRACT

*Bhaishajya kalpana* is the branch of *Ayurveda* which primarily deals with preparation of a single or a compound formulation using various technological aspects based on different pharmaceutical processes like grinding, heating etc with a view to make drug fit for internal administration. The *Avartana* technology is the method of repetitive processing of a *Sneha* with prescribed *Kalka* and *Dravadravya*, say heating it to a specific number of times with the main objective of obtaining the maximum concentration of phyto-constituents of the drug into the lipid extractive media. This procedure acts as *samskara* which augments the qualities of the particular formulation concerned. Preparation of medicines has a major role in the success of treatment. *Sneha kalpana* are invariably used either to pacify or expell *Vatadi dosha* from the body. The concept of "*Avartana*" is not new to *Ayurvedic* pharmaceuticals though the word *Avartana* does not appears in detail as a concept in most of the *Samhitas*. This paper throws light on the *Avartana* technology and its therapeutic importance in the *sneha kalpanas* mainly *taila kalpana*. Hence this paper is an attempt to review and analyze the concept of *avartana* (repetitive processing) in different *sneha kalpanas* in the classic literatures of *Ayurveda*.

**Keywords:** *Avartana*, *Tailakalpana*, Repetitive processing

## INTRODUCION

*Bhaishajya Kalpana* is the branch of *Ayurveda* which deals with the different aspects involved in manufacture of medicine which will help in the enhancement of the formulation and increase its efficacy in treatment. *Avartana* is a process / technique seen in practical manufacturing methods of *Sneha Kalpana*<sup>1</sup> ie *taila* and *ghruta*. The term *Avartana* refers to the repetitive processing of the particular formulation to a specific number of times with the objective of making the formulation better with increased therapeutic efficiency and reduced dose. Here we can understand that this procedure acts as a *samskara*<sup>2</sup>, which has a great role in augmenting the gunas of the particular formulation.

The concept of *Avartana* cannot be seen as such in any context, but on close examination of the *Samhitas*, we come to know that this term is seen in the context of of *taila* and *ghruta* preparation and mostly indicated for *vataja* disorders. The *Samhitas* have not discussed "*Avartana*" as a concept but very clearly mentioned the term in the preparation aspect which highlights the practical implication of this term. So there arises a need to review the term and compare its utility in different contexts it appears in *Samhitas*.

## LITERARY REVIEW

The term *Avartana* appears in *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* : in *avartana* of *ghruta* and *taila*. *Ratnaprabha Teeka* on *Chakradatta* is the classical book which explains the phar-

maceutical process of *avarthy* in the context of *Dasha Paka Bala Taila*<sup>3</sup>

### GENERAL METHOD OF PREPARATION

The basic ingredients are *Kalka*, *Sneha*, *Drava Dravya*

1. Ratio 1:4:16 resp.
2. The procedures are similar to *Sneha Kalpana* in case of *Ghrita Kalpana* or *Taila Kalpana*.
3. After *Sneha paka*, the *Sneha* is filtered and measured.
4. Then, the quantity of *Kalka* and *Drava Dravya* for second *Avarthy* is calculated.
5. This is added to the above filtered *Sneha* and *paka* is done.
6. Likewise continuously the *Sneha paka* is done by adding the calculated *Kalka* and *Drava Dravya* every time and *paka* should be continued.
7. After each *Sneha paka* the quantity of *Sneha* obtained will be less i.e. there will be loss in each *paka*.
8. It is seen that the consistency, the colour and odour of the product changes in each *Avarthy*.

### DIFFERENT OPINIONS REGARDING THE METHOD OF PREPARATION OF AVARTANA

#### 1. ACHARYA GAYADAS'S OPINION:

1. In the 4th chapter of *Sushruta Samhita chikitsa sthana* - *Sahasrapaka Bala Taila*<sup>4</sup>
2. Method of preparation
  1. Is similar to the general method of *Sneha Kalpana*
  2. Process should be repeated every time by adding the *Drava Dravya*.

#### 2. ACHARYA JEJJATA'S OPINION:

On commenting *Acharya Gayadas* opinion, *Acharya Jejjata* says if the process is

1. Repeated for 100/1000 times the loss will be more and the final yield will be very less.

2. So the process should be done by adding 100/1000 parts of *Drava Dravya* at a single stretch.
3. *Acharya Gayadas* substantiates, *Ksheera* which is added during the process of *Avartana* will compensate the loss to some extent.
4. So the process is repeated for 100/1000 times

### 3. ACHARYA NISCHALAKARA'S OPINION

In '*RatnaPrabha*' *Teeka* on *Chakradatta*, *Acharya Nishchalakara* mentions the

#### 1. Dashapaka Bala Taila.

1. ratio of ingredients is - 1:4:16
2. method - similar to *Sneha Kalpana*
  1. This process is repeated for 10 times then it is called as *Dashapaka Bala Taila*.
  2. If pharmaceutical process of *Sneha Kalpana* is repeated for 10 times, then it is said to be *Shatapaka*<sup>5</sup> *Bala Taila*.
  3. If this *Taila* is processed for further 10 times it is called *Sahasrapaka Bala Taila*<sup>6</sup>.

The various *avarthy* preparations mentioned in the classics are listed in Table no.1

### DISCUSSION

*Avartana* is a technique of potentiating the formulation. It is not mentioned as a basic concept but the process may be extended to other formulations apart from *Sneha Kalpana*. In *Samhitas*, we find the process being mentioned in the context of *Sneha Kalpana* and particularly indicated for *Vataja* disorders. The reason behind this maybe because the property of *ghruta* to obtain increase in efficiency by the repetitive processing as in '*samskarasya anuvartana*'. Also *Avartana* may facilitate easy and proper administration with reduced dose.

The technique of *Avartana* is mainly told for *Vata* disorders, maybe because other dosage forms for *Vata* like *kwatha* may become more *rooksha* by repetitive processing.

Also the *vatahara* properties of the *sneha kalpas* get enhanced by the repetitive processing and the simultaneous addition of the *kalka dravya* may further result in obtaining the maximum concentration of phyto-constituents of the drug into the lipid extractive media making the formulation more efficacious

The contemporary dosage form like soft gel capsules are based on this concept. There is mentioning of *dasapaka*, *shatapaka* and *sahasrapaka* ie, 10, 100 and 1000 times in the *Samhitas*. But practically we come across 7, 14, 21, 41 *avarthy* preparations.

## CONCLUSION

*Avartana* technology in *Ayurveda* provides a greater dimension to the specific formulation concerned. This method is used to obtain the maximum concentration of phyto-constituents of the drug into the lipid extractive media. Here the constituent particles of the drugs are imbibed into the medium at the microscopic level, thereby augmenting the therapeutic efficacy of the formulation with reduction of dose.

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TABLE NO.1. REFERENCES REGARDING THE NUMBER OF AVARTANA

Name of the product	No. of Avarthy
<i>Amalaka ghruta</i> <sup>7</sup>	100
<i>Amalaka ghruta</i> <sup>8</sup>	1000
<i>Ksheera bala thaila</i> <sup>9</sup>	100
<i>Ksheera bala thaila</i> <sup>10</sup>	1000
<i>Bala thaila</i> <sup>11</sup>	10
<i>Bala thaila</i> <sup>12</sup>	100
<i>Bala thaila</i> <sup>13</sup>	1000
<i>Trivrut sneha</i> <sup>14</sup>	100
<i>Yashtimadhuka taila</i> <sup>15</sup>	100

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